

# 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.—KATE SPINK, *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. XVII.

LONDON, AUGUST 1, 1907.

NO. 1.

Edited by KATE SPINK.

### ELECTION OF THE PRESIDENT.

The following letter from Mr. Sinnett to Mrs. Besant gives particulars of the voting which will be of interest to members. The formal announcement of Mrs. Besant's election was made by Mr. Sinnett at the recent Convention.

July 1st, 1907.

To Mrs. Annie Besant,

DEAR MADAM,

Following up my letter of the 28th, announcing the ratification of your nomination as President, I send you an account of the voting as reported to me by the General Secretaries.

	Yes.	No.
Indian Section -	3,571	47
American Section -	1,319	679
British Section -	1,189	261
Dutch Section -	781	1
French Section -	600	50
German Section -	582	20
Scandinavian Section -	548	0
Sydney, Australia -	539	5
Cuban Section -	188	14
Italian Section -	146	12
*Unattached Indian votes	117	3
	9,580	1,092

These figures represent a majority in your favour so largely in excess of the required two-thirds that I do not think it necessary to wait for the returns from the New Zealand Section, nor for the outstanding returns of the Australasian Section, before declaring the ratification to have been com-

\* These are from members attached directly to Adyar, not necessarily Indian members.

plete. No returns still to come can possibly alter its character.

I have the honour to be,

Yours very truly,

A. P. SINNETT.

Since this letter was written the voting from the New Zealand Section has been announced as "Yes," 246, "No," 30.

### PRESIDENTIAL ADDRESS.

To the Theosophical Society, its Officers and Members :

DEAR FRIENDS,

By an overwhelming majority you have ratified the nomination of our President-Founder, made by his Master's order, and have called upon me to take up work as his successor in the high office of President of the Theosophical Society. The Society, as a whole, has thus chosen to continue in the path marked out from its inception, and trodden by its two outer Founders; it has refused to reject the guiding hand which gave it its first President, and indicated its second; it therefore goes forward on its new cycle of activity, with its elected President at its head, under the benediction which rested upon it at its birth and is now repeated, as the chosen vehicle for the direct influence of the Masters of the Wisdom on the world, as the standard-bearer of the mighty Theosophical movement which is sweeping through all religions, all literature, all art, all craft, through all the activities of a humanity preparing itself to take a new step forward in civilisation.

The Society asserts itself as a nucleus of Universal Brotherhood, and its speciality, as such a nucleus, is indicated by its name.—Theosophical. It is its function to proclaim and spread abroad

Theosophy, the Divine Wisdom, the Brahma Vidyâ, the Gnosis, the Hermetic Science—the one supreme Fact, the Truth of all truths, the Light of all lights, that Man may know God, may attain the knowledge which is Eternal Life, because he is himself of that Nature which he seeks to know.

On this fact, this all-pervading identity of nature, this UNITY, is based the Universal Brotherhood, and, to bring the outer proofs of it, it searches through all religions and philosophies, and dives into the hidden secrets of nature and of man.

Because of this fact, it welcomes to its membership men and women of all religions, of all opinions, and, provided they recognise the Brotherhood as universal, it demands from them no belief in any fact, however sure, in any teaching, however vital. With a splendid faith in the victorious power of Truth, it disregards all the barriers which superficially divide Humanity—sex, race, creed, colour, caste—and welcomes those as brothers who deny even the very truths on which Brotherhood is based, and who reject even the Revealers who make its realisation possible for Humanity. Its platform is as wide as thought, its all-embracing love is as the sun which gives warmth and life to all, even to those who are blind to its light.

The condition of the continuing life of the Society is its perfect toleration of all differences, of all shades of opinion. None has the right to exclude his brother for difference of thought, nor to claim for his own thought a fuller liberty of expression than he claims for that of another. Complete liberty of thought must be guarded by all of us—by me, as your President, most of all—not granted as a privilege or a concession, but recognised as the inherent right of the intellect, as its breath of life. Tolerance, even with the intolerant, must be our rule. And this must be our principle in life and action, not only in words, lest a fatal orthodoxy, checking new initiative and new growth, should stealthily spread in the Society. We must welcome differences of thought, and give free play to their expression, so that our windows may be kept open to all new light. This is not only sound principle, but it is also sound policy, for thus only can new avenues to knowledge constantly open before us. We possess only portions of the Truth, and no searcher must be hindered or frowned upon, lest the Society should lose some fragment that he may have found. Better the temporary life of a thousand falsehoods, than the stifling of one truth at the hour of its birth. I claim the help of every Theosophist in this guarding of our liberty, for universal and constant vigilance is necessary lest it should be infringed.

But let it not be supposed that this perfect freedom of opinion connotes indifference to truth in any who hold definite convictions as to any facts, or should prevent them from full expression of their own convictions, of their beliefs, or of their knowledge. There is perfect freedom of affirmation among us as well as of denial, and scepticism must not claim greater rights of expression than knowledge. For the Society as a whole, by its very name, affirms the existence of the Divine Wisdom, and the affirmation would be futile if

that Wisdom were beyond human attainment. Moreover, the Society would be without a reason for its being if it did not, as a whole, spread the Teachings which lead up to the attainment of that Wisdom, while leaving to its members as individuals the fullest freedom to give to any of those teachings any form which expresses their own thinking, and even to deny any one of them. Each Truth can only be seen by a man as he develops the power of vision corresponding to it; the Society, by refusing to impose on its members any expressions of Truth, does not mean that a man should remain blind, but declares that man's power of vision increases in the open air of freedom better than in the hot-houses of unreasoned beliefs. Hence the Society does not impose on its members even the truths by which it lives, although the denial of those truths by it, as a Society, would be suicide.

The Theosophical Society thus offers to the thinkers of every religion and of none a common platform, on which they may meet as Lovers of Truth, to learn from and to teach each other; it stands as the herald of the coming time when all religions shall see themselves as branches of One Religion, the WISDOM OF GOD. As its President I say to all men of peace and goodwill: "Come, and let us labour together for the establishment of the kingdom of religious Truth, religious Peace, and religious Freedom upon earth—the true Kingdom of Heaven."

So much for our principles. What of our practice?

We owe to the President-Founder a well-planned organisation, combining complete divisional liberty with the strength ensured by attachment to a single centre. Some details may need amendment, but the work of organisation is practically complete. Our work is to use the organisation he created, and to guide it to the accomplishment of its purpose—the spread of theosophical ideas, and the growth of our knowledge.

For the first, our Lodges should not be content with a programme of lectures, private and public, and with classes. The members should be known as good workers in all branches of beneficent activity. The Lodge should be the centre, not the circumference, of our work. To the Lodge for inspiration and knowledge; to the world for service and teaching. The members should take part in local clubs, societies, and debating associations, and should both offer theosophical lectures, and lectures in which theosophical ideas can be put forth on the questions of the day. They should, when members of religious bodies, hold classes outside the Society for members of their faith, in which the spiritual, instead of the literal, meaning of Hindu, Buddhist, Christian, and other doctrines should be explained, and the lives of the great mystics of all religions should be taught. They should see that children receive religious education, according to their respective faiths. They should in every way hand on the light which they have received, and replenish their own torch with oil at the Lodge meetings. People belonging to kindred movements should be invited to the Lodge, and

visits should be paid to them in turn. Lodges with a numerous membership should form groups for special work. For the second, the growth of our knowledge, groups should be formed for study under each of our Objects. Under the first, the intellectual and social movements of the day should be studied, their tendencies traced out and their methods examined; the results of these studies would help the outside workers in their choice of activities. It would be useful also if, in every Lodge, a small group of members were formed, harmonious in thought and feeling, who should meet once a week for a quiet hour, for combined silent thought for a given purpose, and for united meditation on some inspiring idea; the members of this group might also agree on a time at which, daily, they should unite in a selected thought-effort to aid the Lodge. Another group should study under the second Object, and this group should supply lecturers on Theosophy to the outer world, and no lecturer should be sent out by a Lodge who was not equipped for his work by such study. A third group might take up the third Object of the Society, and work practically at research, carrying on their work, if possible, under the direction of a member who has already some experience on these lines, and thus increasing our store of knowledge.

There are many other lines of useful work which should be taken up, series of books to be planned, concerted activities in different lands. These are for the future. But I trust to make the Presidency a centre of life-radiating force, inspiring and uplifting the whole Society.

In order that it may be so, let me close with a final word to all who have aided and to all who have worked against me in the election now over. We all are lovers of the same Ideal, and eager servants of Theosophy. Let us all then work in amity, along our different lines and in our different ways, for our beloved Society. Let not those who have worked for me expect me to be always right, nor those who have worked against me expect me to be always wrong. Help me, I pray you all, in filling well the office to which I have been elected, and share with me the burden of our common work. Where you agree with me, follow and work with me; where you disagree, criticise and work against me, but without bitterness and rancour. Diversities of method, diversities of thought, diversities of operation, will enrich, not weaken, our movement, if love inspire and charity judge. Only through you and with you can the Presidency be useful to the Society. Help me so to fill it as to hand it on a richer legacy to my successor. And so may the Masters guide and prosper the work which they have given into my hands, and blessed.

ANNIE BESANT,  
*President of the Theosophical Society.*  
 LONDON, 29, vi., 1907.

### THE CONVENTION.

The recent Convention was attended by an exceptionally large number of members and in spite

of the fact that the International Congress had held its meeting in Munich such a short time before, a considerable number of friends from other countries were present.

On Saturday, July 6th, an informal meeting of representatives was held at 28, Albemarle Street, and a large part of the agenda for the business meeting was discussed. This greatly expedited the work of the formal meeting, which was so heavy that otherwise it might have been impossible to carry it through in a single sitting.

At the business meeting on Saturday afternoon, at Essex Hall, Mrs. Besant, in opening the meeting as the newly elected President, announced that she had asked Mr. Sinnett to continue in the office of Vice-President and that he had consented.

It was resolved that the Executive Committee and such members as might be invited to co-operate with it, should consider the rules of the Section and report upon them to the next Convention. No immediate changes in the rules were decided upon.

Miss Spink as General Secretary, Miss Ward as Treasurer and Mr. Tovey as Auditor were all re-elected. For the Executive Committee the following nominations were voted upon by ballot; the numbers indicate the result of the vote: Mrs. Betts, 36; Mr. Cattanach, 46; Mr. Glass, 64; Mr. Goode, 19; Miss Gosse, 7; Mrs. Leo, 13; Miss Lloyd, 36; Mr. Marsden, 61; Mr. Mead, 60; Dr. Nunn, 49; Miss Severs, 14; Mrs. Sharpé, 58; Mr. Sidley, 13; Mr. Thomas, 54; Mr. Wedgwood, 18. As eight members only were elected a special vote was taken on the tie between Mrs. Betts and Miss Lloyd. As the final result the new Executive Committee consists of the following: Mr. Cattanach, Mr. Glass, Miss Lloyd, Mr. Marsden, Mr. Mead, Dr. Nunn, Mrs. Sharpe, Mr. Thomas, and the General Secretary and Treasurer *ex-officio*.

Señor José Xifré and Dr. Mersch were elected as honorary members to represent Spain and Belgium.

The reception on Saturday evening at 28, Albemarle Street was attended by between 300 and 400 members, and was most successful. The discussion meeting and the public meeting on Sunday at Essex Hall were both very well attended.

The usual Report of the Convention goes to the members with this issue of THE VĀHAN.

KATE SPINK,  
*General Secretary.*

### SECTIONAL RULES.

In accordance with the resolution passed at Convention the Executive Committee are inviting other members to co-operate with it in considering the Rules of the Section and to report to the Convention of 1908. As it would be of great value to the Committee to be in touch with the opinion of the Section on these questions members are cordially invited to send in any suggestions and opinions they may have. It would be especially

helpful if every Branch would set apart at least one meeting for the consideration of the rules and would report to the Committee the conclusions arrived at.

Such a meeting or meetings could very well be arranged as part of the autumn syllabus of work. Suggestions should reach me on or before December 1st, 1907, and for the convenience of the Committee *three* copies at least of each communication should be sent, written on one side of the paper only. The attention of members is particularly called to this.

KATE SPINK,  
*General Secretary.*

### FINANCE.

The fact that the expenditure of the Section for last year was in excess of the income was a rather regrettable feature in the Balance Sheet presented to the recent Convention. It was suggested to me by a member, who kindly offered to commence with a gift of £5, that I should open a list of donations with a view to wiping off the deficit. I was glad to adopt the suggestion, and have the pleasure to acknowledge the following amounts already received:

Mrs. A., £5; Miss S., 10s.; Miss G., 5s.; W. and E. W. B., 10s. 6d.; K. D. F., 2s. 6d.; Miss C., 10s.; Mr. Z., 10s.; Mr. M., 10s.; Mr. H., 2s.; J. O. S. B., £5 5s.; A. M. L., 5s.; Miss S., 1s. Total, £13 11s.

In addition I have promises amounting to £3 12s., and I shall be very pleased to receive further sums from any members who desire to help in placing the finances of the Section on a somewhat better footing during the current year.

EDITH WARD,  
*Hon. Treasurer.*

### CLOSING OF HEADQUARTERS IN AUGUST.

As notified in the July VĀHAN, the rooms at 28, Albemarle Street, will be closed as usual for cleaning and repairs during the month of August, reopening on September 1st at the customary time.

KATE SPINK,  
*General Secretary.*

### INTERNATIONAL COMMITTEE FOR RESEARCH INTO MYSTIC TRADITION.

The historical field in which research reveals innumerable traces of Mystic Tradition is one which can only be adequately tilled by combined work in many lands. In most, if not all, the countries of Europe splendid libraries exist, and

the Mystic Researcher travels wearily from country to country, visiting and ransacking these in turn. He exhausts time, strength, and money in his isolated quest, too limited by time and power.

In order to facilitate this work of research, which has hitherto been chiefly undertaken by Mrs. Cooper-Oakley, and to develop it further, I have formed an International Committee, with one member in each European country. This member will gather round him a band of students, and will set these to work on any selected subject. The results will be handed in to the local member, and sent on by him to the Hon. Secretary.

It is proposed to issue a *Quarterly Transaction*, containing reports of work done, brief articles on important questions of research, notes, indications of libraries where literature on Mysticism may be found, and reviews of mystic works issued by other labourers in the same field. Questions bearing on the Mystic Tradition may be sent for answer; information may be asked for as to references, books, etc.; notes of individual research may be sent, and any interesting "finds" reported. Such a periodical publication will not, of course, interfere with independent works, such as articles and books on the same subjects, but will serve as a means of communication between workers in all lands on similar lines. All literary matter and subscriptions should be sent to the Hon. Secretary.

Annual subscription (post free), 4s., or its equivalent.

Single copies (post free), 1s. 6d.

Any serious student in any country, who is a member of the Theosophical Society, may apply to be enrolled among the band of workers in his own country, addressing the Member of the Committee resident therein.

ANNIE BESANT,  
*President of the Theosophical Society.*

### COMMITTEE.

<i>President</i>	Mrs. Cooper-Oakley, 48, Via Vincenzo Monti, Milan, Italy.
<i>Hon. Secretary</i>	Mons. G. A. Mallet, Les Bois des Montiers, Varengeville S/m (Seine Inf.), France.
Austria	Dr. Franz Hartmann, Hallein, bei Salzburg, Austria.
Belgium	Not yet appointed.
Denmark	" "
England	Miss Lilian Lloyd, Theosophical Society, 28, Albemarle Street, London, W.
France	Mons. G. A. Mallet.
Germany	Herr Ludwig Deinhard, 18, Königinstrasse, Munich, Germany.
Holland	De Heer Langeveld, The Hague.
Hungary	Herr L. F. Starck, Zsigmond Utca 1, Budapest II.
Ireland	Not yet appointed.
Italy	Sr. G. Sulli Rao, Casa Editrice Ars Regia, 27, Corso Magenta, Milan.

Norway	Not yet appointed.
Russia	Mdlle. Nina de Gernet, Antonis- berg 5, Reval, Estony.
Scotland	Mrs. Drummond, 4, Learmonth Terrace, Edinburgh.
Servia and the Balkan States	Herr Stojitsch (Ministerial- beamter), Belügymiszter- ium, Budapest, Hungary.

In order to facilitate the valuable organisation formed by the President, I should be very glad to receive any hints, suggestions, or advice from members or non-members of the Theosophical Society, as to the best and most useful way this work can be carried out.

During the whole of August I shall be staying at the address below, in order to arrange with the Hon. Secretary the details of the scheme.

Letters may be sent in French, Italian or German, and I shall be most grateful for any suggestions as to the development of this work. The main idea to be borne in mind, in such research, is to show how the Ancient Wisdom Religion has been the foundation of all mystic traditions, and to show the connecting links between the many and diverse outer organisations in Europe with their one source of Life and Light.

Address to August 1st: 42, Cheyne Court, Chelsea, S.W.

From August 1st to September 1st: Chez Madame Guillaume Mallet, Les Bois des Moutiers, Varengeville-sur-mer, Seine Inf., France.

From September 1st to 15th: presso Signora Boggiani-Wagner, Villa Boggiani, Stresa, Lago Maggiore, Italy.

From September 15th onward: 48, Via Vincenzo Monti, Milan, Italy.

At this latter address letters will always find me whether in Italy or Hungary.

ISABEL COOPER-OAKLEY.

#### BUREAU OF THEOSOPHICAL ACTIVITIES.

A meeting of members interested in local work was held at 31, St. James' Place, London, on July 9th, the President in the chair. It being felt that propaganda work had flagged in districts that were not included in any Federation, it was decided to form a Central Bureau in London, which should work hand in hand with Federations already existing, and endeavour to bridge the gaps between workers and work in other areas. Such a Bureau may be applied to by districts in want of a lecturer, or by lecturers in want of a field of activity. It will revive the press work, which, for some years, has been discontinued, and utilise scattered members for correspondence with younger students. It is hoped that many useful departments will gradually be added, as needs arise.

Mr. Wedgwood consented to act as Hon. Secretary *pro tem.*, and a strong provisional Com-

mittee volunteered to serve. Mr. Wedgwood may be addressed c/o The Theosophical Society, 28, Albemarle Street, London, W.

A. B.

#### MR. SINNETT'S ADDRESS ON "THE VICISSITUDES OF THEOSOPHY."

A few copies of this address—promised by Mr. Sinnett in the course of his remarks at the Convention Meeting—have been sent to all provincial Branches and Centres, but extra copies can be obtained (as long as the supply lasts), by postal application to Mr. Sinnett, c/o The Theosophical Publishing Society, 161, New Bond Street, W.

S.

#### ACTIVITIES.

##### The Executive Committee.

A meeting of the newly-elected Executive Committee was held at 28, Albemarle Street, on Monday, July 8th, at 11 a.m.

Miss Lloyd was appointed as Librarian for the coming year, to begin on September 1st, in place of Mrs. Hooper and of Miss Hobson, who did not propose to stand for re-election. Mr. Glass was appointed Assistant Secretary.

The Library Committee for the coming year was elected and consists of Miss Lloyd (as Librarian), Miss Ward, Mr. Mead, Mr. Watkins and the General Secretary.

It was decided to invite the following members to act with the Committee in considering the Rules of the Section in accordance with the resolution of the Convention: Mr. Faulding, Mr. Burrows, Mr. Firth, Mr. Hodgson Smith and Mr. Dunlop.

KATE SPINK,  
*General Secretary.*

##### New Branch.

June 5th, 1907. Charter issued this day to E. J. Dunn, Mrs. E. M. Dunn, Mrs. E. P. Waddington, Mrs. E. E. Wright, A. W. Waddington, Miss A. K. Kennedy, Miss M. L. Browne and Mrs. Packer, to form a Branch of the Theosophical Society at Broughton, Skipton, Yorks., to be known as the Broughton Branch.

KATE SPINK,  
*General Secretary.*

##### Lapsing of the Isis Lodge.

The Isis Lodge of Brussels has decided to resign its Charter. Its members remain in the other Brussels Branches.

KATE SPINK,  
*General Secretary.*

### New Centre.

A Centre has been formed at Urmston, near Manchester, by a number of members and associates of the Manchester Lodge. The Secretary is Mrs. Jones, of 11, Gloucester Road, Urmston.

KATE SPINK,  
General Secretary.

### Donations to the General Fund.

The following donations have been received on July 20th: G. T., £10; M. S., £1 1s.; G. P. E., £5 5s.; A. B., £10; M. G., £1 1s. Total £27 7s.

### October Fund.

There still remain some copies of the letter sent with the July VĀHAN in connection with the above. If, therefore, members should wish to send copies of the letter to friends who might be in sympathy with the idea suggested therein, I should be glad to let them have copies, if they would kindly communicate with me.

HELEN LÜBKE,  
30, Kemplay Road,  
Hampstead Heath,  
London, N.W.

### Presidential Receptions.

The receptions arranged for Monday and Wednesday afternoons, July 8th and 10th, and Monday evening, July 15th, to enable members to meet their newly elected President, were very successful, and a large number attended on each occasion. The first meeting was especially crowded, as many country members remained from the Convention.

### Informal Meetings of Blavatsky Lodge.

During August these meetings will be held (by kind permission of the West London Lodge), at 8, Inverness Place, Queen's Road, Bayswater. The speakers will be as follows:

August 1st, Mrs. Green, "The Orphic Ritual"; August 8th, Miss Forster, "The Work of Thomas Davidson"; August 15th, Miss McCarthy, "Theosophy in the Arts"; August 22nd, Mr. Kilroe, "Government"; August 29th, Mr. Whyte, "Discussion on Individuality." Meetings begin at 8 p.m. All members of the Society are invited.

E. M. M.

### Mrs. Besant in Birmingham.

After an absence of three years Mrs. Besant again visited this Lodge and City on July 13th and 14th.

On the Saturday evening she gave an address upon "Varieties of Communication between different Planes of Consciousness," to a meeting of about fifty members and friends. The lecture was of especial interest to some of the members, who have been studying recently Mrs. Besant's *Theosophy and the New Psychology*.

On July 14th Mrs. Besant addressed a large and interested audience of about 1,500 persons in the Town Hall, upon the subject of "Psychism and Spirituality." Quite half the number present were so by invitation ticket, which evidenced a widespread interest, and the meeting was well supported by friends from kindred societies. The lecture, which was aptly chosen by Mrs. Besant in consideration of local interest in psychical matters through the work and lectures of Sir Oliver Lodge, was well received by the audience, and favourably noticed in the local press.

It is hoped to further stimulate public interest in Theosophy by a series of good lectures in the autumn.

ARTHUR C. WILKINS.

### Brighton Lodge.

Mrs. Besant will deliver a public lecture in the Dome, Brighton, on October 5th. The subject is not yet announced.

At the meeting of the Lodge on White Lotus Day the members took the opportunity of presenting Dr. and Mrs. King with a handsome silver flower bowl, on the occasion of Dr. King's seventieth birthday, and as a token of their esteem and gratitude for his ten years' work as President of the Lodge.

J. F. B.

### Lecture List.

ANTWERP LODGE. Information from F. van Hallé, 300, Rue Provence (sud).

BATH LODGE. 2, Argyle Street, on Mondays, at 8 p.m. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Room No. 4, Midland Institute, on Sundays, at 6.30 p.m. Information from Mr. A. P. Wilkins, 157, High Street, Harborne, Birmingham.

BOURNEMOUTH LODGE. Gestingthorpe, King's Park Road, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and third Sundays, at 3.30 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., study of *The Growth of the Soul*, at Bank Buildings, North Parade. Information from Miss Edith Tempest, 130, New Cross Street, West Bowling, Bradford.

BRIGHTON LODGE. The Arts Club, 19, West Street, on Sundays, at 3.30 p.m. Information from Dr. King, 54, Compton Avenue, or Mr. J. F. Bigwood, 57, Dyke Road.

BRISTOL LODGE. Meetings suspended till Sep-

tember. Information from Mr. Thomas Freeman, 10, Glentworth Road, Redland.

BRUSSELS, BRANCHE ANGLLO-BELGE. Meetings on the first and third Fridays in the month, at 8.15 p.m. Information from the Secretary, 19, Rue Forestière, Avenue Louise.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, BRANCHE CENTRALE BELGE. 58, Chaussée d'Ixelles. Study class, second, third and fourth Saturdays and second and fourth Tuesdays, at 8 p.m. Meetings on first Saturdays and first and third Tuesdays, at 8 p.m. Information from the Secretary, 21, Rue du Vallon.

BRUSSELS, BRANCHE DU LOTUS BLANC. Thursdays, at 4.30 p.m., at 58, Chaussée d'Ixelles, for young members and friends. Information from the Hon. Secretary, 199, Avenue Albert, Uccle.

COVENTRY CENTRE. Tuesdays, at 7.30 p.m. Information from Mrs. Nevill, 16, Warwick Row, Coventry.

DUBLIN LODGE. 34, Wicklow Street. Regular meetings suspended for the summer.

EDINBURGH LODGE. 130, George Street. Regular meetings suspended during the summer. Enquiries to Miss Drummond, 4, Learmonth Terrace.

EDINBURGH, EDINBURGH CENTRE. Fortnightly meetings from October to April. Information from Miss Pagan, 24, Newbattle Terrace.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

FOLKESTONE CENTRE. Fortnightly meetings at the house of Mr. J. Huxtable, 2, Brockman Road. Information from this address.

GLASGOW LODGE. Religious Institution Rooms, 200, Buchanan Street. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

GREENOCK CENTRE. Enquiries to Mr. John Ross, 19, Nelson Street West.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 6.30 p.m. Lodge meetings on Fridays, at 7.30 p.m., at 12, East Parade, for the study of *Elements of Theosophy* and *Varieties of Religious Experience*.

HULL LODGE. Information from H. E. Nichol, Beech Croft, Newland Park, Hull.

LEEDS, LEEDS LODGE. Leeds Arts Club Rooms, 18, Park Lane, on Tuesdays, at 7.30 p.m.

LEEDS, LEEDS CENTRE. Information from Miss Kennedy, 38, Potternewton Lane, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquitt Street, at 8 p.m. Information from the Secretary, 18, Colquitt Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Meetings suspended for the summer. Enquiries to Mr. A. P. Cattnach, 27, Dault Road, Wandsworth Common.

LONDON, BLAVATSKY LODGE. Informal meetings during August. See special notice.

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

LONDON, CROYDON LODGE. Wednesdays, at 8 p.m., at 18A, Katharine Street, Croydon. Information from Fred Horne, 4, Kynaston Road, Thornton Heath.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.

LONDON, HAMPSTEAD HEATH CENTRE. Meetings suspended till the autumn.

LONDON, LEWISHAM CENTRE. Tuesdays, at 8 p.m., at 7, Avenue Road, Lewisham. Information from Albert Haddock, 176, Fort Road, Bermondsey, S.E.

LONDON, LOTUS CIRCLE. Meetings for children on Sundays, at 3 p.m., at 8, Inverness Place, Queen's Road, W. All children are welcome.

LONDON, NORTH LONDON LODGE. Mondays, at 8.30 p.m., at 25, Compton Road, Highbury, N., for the study of *The Ancient Wisdom*, and lectures on Wednesdays, at 8.30 p.m.

LONDON, WEST LONDON LODGE. 8, Inverness Place, Queen's Road, W. Meetings suspended during August.

MANCHESTER, MANCHESTER CITY LODGE. 26, Victoria Street, Manchester. Lodge meetings on Tuesdays, at 7.30 p.m. Classes for study on Mondays, Tuesdays, and Wednesdays. Information from Miss Ker, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Spath Lodge, Spath Road, Didsbury. Information from the Hon. Secretary, at the above address.

MANCHESTER, SOUTH MANCHESTER LODGE. Palmerston Hall, Palmerston Street, Moss Side. Information from the Hon. Secretary, 180, Clifton Street, Brooks's Bar, Manchester.

MANCHESTER, URMSTON CENTRE. Meetings at 11, Gloucester Road, Urmston, on Sunday afternoons. Information from Mrs. Jones, at above address.

MARGATE CENTRE. Information from Mr. H. A. Vasee, 7, Connaught Road, Margate.

MERTHYR TYDVIL CENTRE. Trevethick Hall, 18, Park Place, Merthyr.

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

NOTTINGHAM LODGE. Wednesdays, at 8 p.m., at 2, Wellington Circus, study of *The Bhagavad Gita*; Fridays, at 3.30 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study class. Wednesday meetings suspended until October.

OXFORD CENTRE. Information from Mrs. Anderson, Fairacres House, Oxford.

PLYMOUTH LODGE. Fridays, at 8.30 p.m., and Sundays, at 6.30 p.m., at 10, Pentillie Road, Mutley. Meetings on Sundays and the first Friday in the month are open to the public. Enquiries to R. J. Ellis, 53, Peverell Park Road.

RIPON CENTRE. 2, Ashville, on Fridays, at 8 p.m., for the study of *The Path of Discipleship*. Information from John Monger, at above address.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m., study of *A Study in Consciousness*.

SOUTHAMPTON LODGE. 14, Hanover Buildings, Tuesdays, at 8.30 p.m. Enquirers' meeting first

Sunday in the month, at 7.30 p.m.; study of *The Secret Doctrine* on Sundays, at 3.30 p.m. Enquiries to Mrs. Hollick, "Henley," Roberts Road, Hill.

SKIPTON CENTRE. Information from E. J. Dunn, Broughton, Skipton, Yorks.

SURBITON LODGE. Meetings on Sundays, at 7 p.m., at Felsted, Crane's Park, Surbiton.

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

WAKEFIELD LODGE. Tuesdays, at 8 p.m., at 1, West Parade, for the study of *Karma*. Information from C. A. Brotherton, Craven House, Belle Vue, Wakefield.

YORK LODGE. Fridays, at 8 p.m., at the Theosophical Hall, High Ousegate. Information from J. E. Reid, 9, First Avenue, York.

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### CORRESPONDENCE.

*To the Editor of THE VĀHAN.*

MY DEAR MISS SPINK,

Since the business meeting of the Convention I have felt moved to refuse to sit on the Executive Committee of the British Section, as a protest against the way the President was treated at that meeting. I do not want to refer, even in *my own mind*, to personalities, but merely to the ordinary canons of good-feeling and fair-play which generally prevail in societies with a far less exalted ideal than our own. I thought at the time—and there must have been many who shared my feeling—that such proceedings would not have been tolerated at any other meeting; and I blame myself very much that the right thing to say did not occur to me at the moment, when some protest was so greatly needed.

In these circumstances, and owing to the fact of finding myself at variance with almost every member of the newly elected Executive on an important point touching the President at its first meeting, I think it right to tender my resignation. I am sorry to be obliged to take this step, as I should have liked to be able to work with you and my other friends on the Executive of the British Section, but the loyalty I owe to the President does not permit me to make no protest, and this seems to me to be the most effective one that is possible.

Yours very sincerely,  
S. MAUD SHARPE.

July 19th, 1907.

### ENQUIRER.

QUESTION 324.

*J. B.*—*The technical name among the Jews for a sacred manuscript is "that which defiles the hands." The origin of this term is a mystery to the Jewish Rabbis themselves; it seems to be a curious reversal. Can any of your readers suggest a solution?*

G. R. S. M.—I have come across an explanation somewhere, but cannot remember in what book. I have looked up a number of articles in *The Jewish Encyclopædia*, but so far have drawn blank even under the most likely headings. To the best of my recollection, but I cannot be sure, the explanation I came across, or it may be my deduction at the time from the explanation, was that all books of magic "defiled the hands"; that is to say, ceremonial washing of the hands was enjoined after touching them. But the rolls of the Torah (the Law or Doctrine) were also books of magic, rolls of divine magic. Books of sorcery "defiled the hands"; that is to say, their evil influences could be transmitted by the hands to whatever else was touched,—food, clothing, etc. The most efficacious way of "cutting the current" was by washing in pure water—a non-conductor.

The "defiling of the hands" by the touching of magical and sacred books thus became an established formula. In the case of the Torah-rolls, we may suppose that either there was a transference of what had perhaps become in time an unintelligent opinion or superstitious custom to the scrolls of the Law; or that it may have been considered that the holy influences of the sacred books should be separated from all secular contacts, the separation to be effected by washing. Or again, more simply, "defiling of the hands" may be taken simply as an idiom or synonym of ceremonial purification; in which case the purification would take place *before* the study of the Torah-rolls and not *after*.

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The subscription to THE VĀHAN 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.

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*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.*

# 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.—KATE SPINK, *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. XVII.

LONDON, SEPTEMBER 1, 1907.

NO. 2.

Edited by KATE SPINK.

### THE VICE-PRESIDENCY OF THE THEOSOPHICAL SOCIETY.

At the request of Mr. Sinnett the following correspondence which has passed between himself and Mrs. Besant is published for general information.

Having received an early copy of Mr. Sinnett's article, entitled "The Vicissitudes of Theosophy," prepared for publication in the August number of *Broad Views*, Mrs. Besant, on July 20th, wrote to Mr. Sinnett as follows:

"On my return yesterday I found your paper. Needless to say, I am very grieved to read it, though prepared for it by your speech at Essex Hall.

"Will you allow a reply from me in *Broad Views*?"

"I am grateful to you for letting me see this before formally accepting the post of Vice-President, for it is clearly impossible for you to take such an office when you deny the basis of the Society, anticipate its disappearance, and regard its organisation as 'unhealthy and unpractical to a grotesque degree.' I am very very sorry, as I had hoped we should have worked officially together, but the utter disagreement between us would paralyse all official action."

Mr. Sinnett's reply was as follows:

July 21st, 1907.

"I hardly feel sure that I understand what you mean when you say that I deny the basis of the Society. Anyhow, the accusation does not fit me. The Masters' teaching is the basis of the Society, and that in the main has been given to the world through me, a state of things I have not hitherto

been specially desirous to emphasise. But now that you have ventured to claim that we must all accept your interpretation of the Masters or be held to repudiate them, it is time to resist so arrogant a contention, especially while it rests on a body of occurrences which many of those in the Society best qualified to have an opinion regard with distrust. It is difficult to suppose that you can really think denial of your infallibility equivalent to disloyalty to the Masters. In my case it is precisely because I am loyal to the Masters that I feel bound to speak out plainly at the present crisis.

"I can look back to a time, ten years about, I believe, before you had anything to do with the Society, when one of the Masters expressed approval of my drastic revision of the rules as they stood then, and at much later periods I have been encouraged to do my best to resist indiscretions that have been associated with the progress of the Society, even since your own connection with it. Therefore, in declaring the present rules unhealthy and unpractical I have no fear of being regarded in the Occult World as inimical to the true welfare of the Society.

"You put me in an embarrassing dilemma by assuming that my dissent from your theory of recent events precludes me from holding the office of Vice-President. When you asked me to retain it you knew quite well that I did not accept your view of the Adyar manifestations. I hesitated to retain office under the circumstances, but finally decided to do so, feeling that my duty to the Society, in consideration of the facts relating to its early growth in the western world as set forth in my recent paper, pointed to the propriety of my remaining in a position in which I might be able to deal effectively with fresh difficulties if they should arise at some future date. Then at the Convention meeting, you announced my acceptance of the office and I regarded the matter as

settled. It involves no obligation on my part to 'work officially with you.' It is merely a nominal arrangement unless unforeseen contingencies arise, and though it will be intensely disagreeable to me to hold it in opposition to your changed mind on the subject, I cannot let the established arrangement fade away as though, for some reason, I had shown myself unworthy of the trust, such as it is. You must take the full responsibility of asking me to resign if you wish me to do so, making it clear that you do that because I deny your right to interpret the Masters' wishes to the Society. Personally I believe, though I make no claim to impose that belief on others, that I shall be acting with the approval of the Masters in endeavouring, when current excitements have a little subsided, to procure important changes in the Society's rules."

Mrs. Besant then writes:

July 24th.

"When I asked you to work with me as Vice-President, I was aware that you did not agree with me as to the nature of the phenomena that occurred in December, 1906, and in January and February, 1907. I did not consider that your difference with me in that respect would prevent our harmonious co-operation, and I was glad to think that we should be together in the Theosophical Society officially, though holding different views.

"But your paper on 'The Vicissitudes of Theosophy,' to be published to the world, has revealed so profound a difference between us on the basis of the Theosophical Society and on Mme. Blavatsky's position to the Society, that official relations of the close nature I offered become impossible. Your denial that the wave of Theosophy is the product of clearly designed action on the part of the Masters; that Mme. Blavatsky was chosen and sent out by Them; that they meant 'the tree' when the seed was sown; that the beliefs you deny are 'mythology'; these views are the very antithesis of all I hold and teach, and for you to be Vice-President with me as President would be absurd.

"The whole unfair depreciation of Mme. Blavatsky must be most painful to all who owe her more than life, and the way in which the *Secret Doctrine* is dealt with shows that you and I, as the highest officials of the Society, would be continually paralysing each other's work. Between private members such differences are immaterial; between the two chief officers they are fatal.

"Your remarks again on the organisation of the Society are in keeping with the leader of a movement against the present constitution, but not with one of its official heads.

"For these reasons, I ask you formally—as you say I must do in your letter of July 21st, received by me yesterday in Nottingham—to resign the office of Vice-President, to which I appointed you in ignorance of the views you held, and now express. I am very sorry; but I need a helper, not an opponent, in my official work."

Mr. Sinnett replies:

July 26th, 1907.

"I meet the wish you express in your letter of

the 24th and resign the office of Vice-President because it would be intolerably disagreeable to me to retain it in view of the attitude you now take up. But you endeavour to justify your request on grounds that are quite insufficient to sustain it. I certainly regard your belief as to the feeling entertained by the Masters concerning the Society in the beginning, as altogether erroneous. My relations with them and with the Society is of far older standing than your own, and entitle me, at all events, to form an independent opinion on the subject, and in thinking me disqualified for the office of Vice-President because I differ from you in this matter, you are indirectly asserting what you affect to deny,—your claim to be regarded as the infallible exponent of the Masters.

"Certainly my estimate of Mme. Blavatsky and of the part she played in the early struggles of the Society differs widely from your own. It is based on a far more intimate acquaintance with her and with the early history of the Society than you ever possessed. And your reference to the *Secret Doctrine* tempts me to add that the manner in which you recommend that book to students,—alive as you must be to its serious shortcomings,—is much to be deplored,—in my opinion, but again a difference of opinion on a matter of this kind, considering the theories as to freedom of opinion by which the Society is inspired, is hardly an adequate justification for your desire to deprive me of an office which, unimportant as it is, except in rare emergencies, may be regarded as some recognition of the part I played in the early activities of the movement. I have never hitherto cared to emphasise the idea that its existence in the western world is due to my work, but the facts set forth in the paper I lately issued are indisputable.

"Before you asked me to remain Vice-President you knew that I not only disbelieved in the *bona fides* of the phenomena at Adyar, but as a necessary consequence believed you at present under a misleading occult influence. I hesitated to accept the appointment under the circumstances and only did so from a sense of duty to the Society. Your wish that I should now retire, all things considered, is hardly-calculated to weaken the belief referred to.

"The Society must, of course, be made acquainted with the correspondence which this letter, I suppose, concludes."

## PRESIDENT'S TRAVELLING FUND.

To the Editor of THE VĀHAN.

When our late President was on his death-bed, he spoke to me about the trouble he had found in travelling, while performing his presidential duties, and the difficulty of asking each country to meet his travelling expenses. He begged me to form a President's Travelling Fund, to which might be sent contributions from Sections, as Sectional gifts, or from individuals, who desired independently to help the work in this way.

I therefore establish such a Fund at the Society's Headquarters, Adyar, Madras, South India, all contributions to be remitted to the Treasurer of the Theosophical Society at that address. The account will be annually audited, with those of the Theosophical Society generally, and the balance of one year carried over to the next.

ANNIE BESANT, P.T.S.

Having seen the above Presidential Notice I take this opportunity of stating that the late Colonel Olcott discussed the matter with me when he was here last year and spoke of the difficulties that had from time to time hampered him in this connection when it was desirable he should move freely about from Section to Section. I told him that I would gladly help in bringing the matter before the British Section, for I do not see any more effective way in which the President of the Theosophical Society can fulfil the important function of acting as a link between the now numerous Sections, than by travelling frequently in every one of them. One member has generously promised me £25 a year for three years towards this desirable end, and I shall be pleased to receive and forward to Adyar in bulk, any subscriptions, or donations, which may be sent to me for this purpose from members of the British Section.

EDITH WARD,  
*Hon. Treasurer Brit. Sec. T.S.*

### A DOCTRINAL INDEX TO SACRED SCRIPT.

For some years past Mr. Faulding has occasionally spoken to me about the project detailed below, but until now I have seen no way to aid him. Now, as President of the Theosophical Society, I am glad to lend what support I can to so laudable an undertaking. Such a series as is projected would be invaluable to students, and, if well and accurately prepared, would never lose its value. But for success, serious volunteers must be found in every land, for it would be the creation of an Encyclopædia of Sacred Literature, a universal Cruden's Concordance.

Mr. Faulding is wisely not in a hurry to begin, but invites suggestions during a preliminary six months. I sincerely hope that he may meet with willing helpers. India, I am sure, will supply many.

ANNIE BESANT,  
*President of the Theosophical Society.*

I desire to organise a series of publications which will give a complete list of references to doctrines taught in the sacred books of all the great religious systems, the records of which have come down to us.

This work is one which is especially in accord with the second object of our Society. It is a work which will do much to justify the existence

of the Theosophical Society in the world. It will give conclusive proof that the uniform contention of H. P. Blavatsky as to the common origin of all religions is strictly true, since we shall be able to show that the teaching is the same, with a difference. To students of comparative religions, to religious teachers, to historians and philosophers, such a series of volumes as I wish to bring out with the aid of my Brethren in all parts of the world, will be of the greatest interest and value. To members of our Society, the preparation of the material for the Index will prove to be a salutary discipline. It will enable many members who are living remote from Lodges of the Theosophical Society to aid in its work. To all who help, it will assist in a realisation of unity.

Thus, whether we consider the matter from the standpoint of those who might find it useful or from that of those who engage in its preparation; we shall come to the conclusion that the result will be worth the efforts made to accomplish it.

I am anxious that none should be led to the suggestion that it is so mighty an undertaking that it should not be attempted, for I am not entering upon it lightly, or unadvisedly. It is a project which I have been pondering over for more than ten years. As soon as I had finished the Index to the *Secret Doctrine* I felt that a greater work was in front, a work so great that, while we may reasonably hope to collect the material for a complete series of volumes we can none of us hope to see the entire set finished. I have arranged to satisfy my critics, if such there be, as to the details. It will be too large an explanation to attempt to make in this issue, but I hope to have the plan set out as completely as possible in the course of a few months.

My present task is to outline the work to be attempted and to ask for volunteers and suggestions, and in some six months from now I hope to be in a position to commence the undertaking.

Briefly, then, I wish to have read each of the sacred books and all recognised classical commentaries thereon, together with many apocryphal writings and classics dealing with religious doctrines, although such treatises might not be regarded as falling within the title of "sacred." These books will be read by more than one student, and after the work of reading and extracting is complete then the results arrived at by the workers will be submitted to a more expert craftsman who will revise before publication. As soon as the office work of copying out and preparing the manuscript for press has been accomplished, I propose to submit it to representative men of various faiths and scholars who are regarded as authorities on religions which are no longer living. I shall ask each of these to write a short statement as to what the particular doctrine means to him, from the point of view of his own scripture. A volume so arranged would give a complete presentation of a particular doctrine, and prove of great interest and value to many.

I ask for the help and co-operation of students in the preliminary stages, first as to the books to be indexed, second as to the doctrines to be

searched for, in the order of their importance to our modern thought, and thirdly by a statement of the kind of work they feel able to do. The following are the various workers I shall require. *Readers*, whose task will be to begin and carefully go through some one of the selected books, noting and making extracts bearing on any of the doctrines to be dealt with. *Revisers*, who will look over the work with a scholarly and critical eye, preparing it for the printer. *Sorters* and *copyists*, who will of course be resident in London. Of these workers not a few will be needed.

As to the cost and practicability of the work from a commercial standpoint. This is a very pertinent and indeed absolutely necessary enquiry.

Preliminary expense will be incurred when once the work commences in some six months' time. Until then there will be no cost incurred. A large expense will be incurred during the long period of preparation. Such expense will ultimately be recouped out of the profits of the enterprise, but in the meantime money would have to be found. I suggest that some of our richer friends might be prepared to make donations for so important a piece of Theosophical work, and that others might be disposed to make loans without interest to be repaid out of profits. An office will be required, large stores of stationery will be used, the whole time of several people used to office work will have to be secured, postages to a large extent will have to be paid, etc., and if the work is to proceed then the expenditure must be faced. I propose that a Committee of management shall be appointed, with a Treasurer, and myself as the organising Secretary.

Now, as regards the value of the volumes if they are prepared and issued.

The work will of course appeal to a large class of readers outside the ranks of the Theosophical Society. The sales would be, in my opinion, large and steady. No teacher of religion, no leader of modern thought could afford to remain ignorant of the help provided for him.

I propose that the work when issued should be copyrighted in the name of the President of the Theosophical Society, and that the profits should be applied as the President might deem best in any way that would best promote the good of the Society as a whole and not for the benefit of any one Section of the Theosophical Society, as all the Sections will be taking part in the work.

I shall be pleased to hear from members who are interested and who can help with suggestions and advice. Will those of the students who feel that they can take part in the work of revision or compiling please state what experience they have had, and what religion they are most drawn to? If a list of doctrines is sent in then the sender should be so good as to put them in the order in which he thinks they should be dealt with. If any one suggests any books he should kindly give the edition, publisher and price.

This is, I feel, a suitable time to deal with a task of this magnitude: the Society has chosen by an overwhelming majority a President who is inspiring the members to new endeavour, and who gives us all new life, hope and vigour.

Since Mrs. Besant does not think the task too stupendous, and recommends it to the notice of the members in all the Sections, I am led to hope that the project will be taken up seriously and carried to a successful issue.

In conclusion let me say that though the above may appear vague and indeterminate to many of the readers of the VĀHAN, yet they should not on that account reject the enterprise as one which is not worthy of their attention. I can assure such that when the preliminary details are settled I shall be prepared, before the work is commenced, to settle every detail with the utmost precision. Precise order as to plans and scope and all details will be essential to success, but what I am aiming at now is to get at broad principles and to see whether so great a work is possible. If it is admitted to be possible, then, and not till then, can exact methods be profitably considered.

A. J. FAULDING.

18, Blomfield Road,  
Maida Vale, London, W.

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### FINANCE.

I have the pleasure to acknowledge the receipt of the undermentioned contributions during the past month, towards the deficit in last year's income:

Miss B., 10s.; Mr. K., 10s.; Mr. T., 21s.; Miss E. W., 10s.; Mr. L., £2; Miss M. M., 21s.; Miss M. S., 20s.; Miss E. M., 21s.; Mrs. R. S., 10s.; Mr. B. P. M., 10s. Total, £8 13s. Previously acknowledged, £13 11s., making £22 4s. received to date.

EDITH WARD,  
*Hon. Treasurer.*

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### NOTICE.

It has again been found necessary to enlarge THE VĀHAN by four pages, and as this means a heavy increase of expenditure for the Section I wish to call the attention of members who send in letters or other communications for immediate publication to the necessity of condensing them as much as possible. Otherwise much of the material sent may have to be omitted or delayed, as the funds of the Section will not permit of such a serious addition to its expenses as the continuance of an enlarged magazine.

KATE SPINK,  
*General Secretary.*

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### ACTIVITIES.

#### New Branch.

July 28th, 1907, Charter issued this day to Mrs. S. M. Sharpe, S. Ransom, M. Gysi, J. I. Wedgwood, Mrs. J. Ransom, Mrs. F. Faulding, A. J. Faulding, Miss C. E. Woods, Miss Esther Bright,

Mrs. U. M. Bright, and D. Besant, to form a Branch of the Theosophical Society at London, to be known as the H. P. B. Lodge.

KATE SPINK,  
General Secretary.

### Section Reference Library.

The following books have been gratefully received for the Library: *Vom Glück und von der Liebe*, G. W. Kiderlen; *Steps to the Crown*, A. E. Waite; *The Reconstruction of Religious Belief*, W. H. Mallock; *The Word*, a monthly magazine, 3 vols., H. W. Perceval, Editor; Index to *The Path*, Vols. 1-8; *The New Mysticism*, A. Curtis; *The Religion of Science*, N. K. R. Aiyā; *The Story of the Ramāyana*, J. L. P. Erasmus; *Transactions of the Second Annual Congress of the Federation of European Sections of the Theosophical Society*; *Innere Wachstum*, W. Seifert; *A Cycle of Sonnets*, L. Nightingale; *Strange Stories of Coincidence and Ghostly Adventure*; *Facts in Mesmerism*, C. H. Townshend; *The Tarot of the Bohemians*, Papus; *Memoirs of the Secret Societies of the South of Italy*, translated from the original MS.; *Zoistic Magnetism*, W. Scoresby; *The Druzes and the Maronites under the Turkish Rule from 1840-1860*, Col. Churchill; *The Faiths, Facts and Frauds of Religious History*, E. H. Britten; *Mental Magic*, T. Welton; *Modern Jesuitism*, E. H. Michelson; *The Pharaoh of the Exodus*, D. W. Nash; *La Vie Inconnue de Jésus-Christ*, N. Notovitch; *The Jesuits: A Historical Sketch*, E. W. Grinfield; *On the Discovery of the Periodic Law and on Relations among the Atomic Weights*, J. A. R. Newlands; *The Devil's Pulpit*, Rev. R. Taylor; *The Anatomy of Drunkenness*, R. Macnish; *The Megha Dīta, or Cloud Messenger*, Kālidāsa; *The Book of God, a Commentary on the Apocalypse*, E. V. Kenealey; *The Book of God, An Introduction to the Apocalypse*, E. V. Kenealey; *Upa Sastra*, J. D. Hawken; *The Six Books of Proclus on the Theology of Plato*, Vol. 2, translated by T. Taylor; *The Provincial Letters of Blaise Pascal*; *Religious Pamphlets*, 19 vols, published by T. Scott, Ramsgate; *The Mahābhārata*, 8 vols.; *A National Army*, C. W. W. D. Beauclerk; *Universal Spiritualism*, W. J. Colville; *On the Threshold*, Dreamer; *Wāridāt-ul-Habīb Li Tanwīr-il-Labīb*, H. C. Hassib.

The following books have been purchased for the Library: *Synesius the Hellene*, W. S. Crawford; *Fragments of a Faith Forgotten*, Second Edition, G. R. S. Mead; *The Growth of the Soul*, Second Enlarged Edition, A. P. Sinnett; *Texte und Untersuchungen XXXI.*, 1, 2; *A Vade Mecum of Theosophy*, Seeker; *Gems from the East*; *Incubation, or the Cure of Disease in Pagan Temples and Christian Churches*, M. Hamilton; *Towards Democracy*, E. Carpenter; *Studies in Mysticism and Certain Aspects of the Secret Tradition*, A. E. Waite; *Children of the Motherland*; *Pythagoras and the Delphic Mysteries*, E. Schuré; *Unto a Perfect Man*, I. K. Murray; *The Substance of Faith Allied with Science*, Sir O. Lodge; *The Divine Vision and other Poems*, A. E.; *Man Visible and Invisible*, Second and Revised Edition,

C. W. Leadbeater; *The Hymns of Hermes*, G. R. S. Mead; *Essays and Addresses on Theosophy and Science*, G. E. Sutcliffe; *Personal Idealism and Mysticism*, W. R. Inge; *The Principles of Nature*, A. J. Davis; *The Great Harmonia*, A. J. Davis; *The Jivanmukti-Viveka*, rendered into English by M. N. Dvivedi; *The Dialogue of the Seraphic Virgin Catherine of Siena*, translated by A. Thorold; *The Memory of Past Births*, C. Johnson; *Religion and Experience*, J. Brierley; *Sex and Character*, O. Weininger.

R. A. HOBSON,  
Assistant Librarian.

### Lectures by Mrs. Besant.

Under the auspices of the H. P. B. Lodge, Mrs. Besant will deliver a lecture to members of the Theosophical Society only, on Friday evening, October 11th, at 8 p.m., in the Small Queen's Hall.

Tickets of admission to the lecture will be 1s., and when ready will be issued from the Theosophical Publishing Society, 161, New Bond Street, W. Members should enclose a stamp when writing for tickets.

SIDNEY RANSOM.

### North London Lodge.

Mrs. Besant will deliver a public lecture in the Hall of the Northern Polytechnic Institute, Holloway Road, N., on Wednesday, October 9th, at 8.30 p.m., on "The bearing of Theosophy on the life of the Workers."

Members are requested to make this known amongst their friends.

The Hall is close to Holloway Station (G.N.R.), and not far from Highbury and Islington Station (N.L.R.) and Highbury (Electric Tube).

H. TWELVETREES.

### Informal Meetings of Blavatsky Lodge.

These meetings will be held during September, at 28, Albemarle Street, W., on Thursdays, at 8 p.m. The speakers will be as follows:

Sept. 5th, Mr. Arnold Banks, "Parsifal"; Sept. 12th, Miss Lloyd, "Poetry and Spiritual Life"; Sept. 19th, Mr. Herbert Sidley, "Seneca"; Sept. 26th, Miss Helena Clarke, "The Symbolism of the Four Quarters."

All members of the Society are cordially invited to attend.

E. M. M.

### Northern Federation.

The Fifty-fourth Federation of the Northern Lodges of the Theosophical Society was held at Harrogate, in the Theosophical Hall, Beulah Street, on Saturday, August 17th. The Council met at 2.30 p.m. and transacted the usual business,

after which, at 3.30 p.m., there was a discussion upon "Specialisation," at which Miss Edith Ward presided. She also lectured to the members at 7 p.m. upon "Pragmatism," and again the next evening at 6.30 gave a public lecture upon "The Soul of Tomlinson."

The attendance of members at the Conference was less than usual. The next Federation will be held at Manchester in November.

HODGSON SMITH.

10, East Parade, Harrogate.

### Lectures in the North of England.

Mr. Ernest Wood, of Manchester, will make a lecturing tour during three weeks in September, visiting seven towns and lecturing at each town once a week. The towns and dates are: Huddersfield, Saturdays, September 7th, 14th and 21st; Sheffield, Sundays, September 8th, 15th and 22nd; Barnsley, Mondays, September 9th, 16th and 23rd; Leeds, Tuesdays, September 10th, 17th and 24th; York, Wednesdays, September 11th, 18th and 25th; Wakefield, Thursdays, September 12th, 19th and 26th; Halifax, Fridays, September 13th, 20th and 27th.

The subjects for the three lectures in each town are: "Reincarnation," "Theosophy and Religion," and "Our Purpose in Life."

C. A. B.

### Lecture List.

ANTWERP LODGE. Information from F. van Hallé, 300, Rue Provence (sud).

BATH LODGE. 2, Argyle Street, on Mondays, at 8 p.m., beginning September 30th. Mr. Wedgwood will lecture on that date. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Room No. 4, Midland Institute, on Sundays, at 6.30 p.m. Information from Mr. A. P. Wilkins, 157, High Street, Harborne, Birmingham.

BOURNEMOUTH LODGE. Gestingthorpe, King's Park Road, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and third Sundays, at 3.30 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., at Bank Buildings, North Parade. Information from Miss Edith Tempest, 130, New Cross Street, West Bowling, Bradford.

BRIGHTON LODGE. The Arts Club, 19, West Street, on Sundays, at 3.30 p.m. Information from Dr. King, 54, Compton Avenue, or Mr. Lloyd, 5, St. James Street.

BRISTOL LODGE. Tuesdays, at 8.15 p.m., at 20, Meridian Place, Clifton. Information from Mr. Thomas Freeman, 10, Glentworth Road, Redland.

BROUGHTON LODGE. Information from E. J. Dunn, Broughton, Skipton, Yorks.

BRUSSELS, BRANCHE ANGLO-BELGE. Meetings on the first and third Fridays in the month, at 8.15 p.m. Information from the Secretary, 19, Rue Forestière, Avenue Louise.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, BRANCHE CENTRALE BELGE. 58, Chaussée d'Ixelles. Study class, second, third and fourth Saturdays and second and fourth Tuesdays, at 8 p.m. Meetings on first Saturdays and first and third Tuesdays, at 8 p.m. Information from the Secretary, 21, Rue du Vallon.

BRUSSELS, BRANCHE DU LOTUS BLANC. Thursdays, at 4.30 p.m., at 58, Chaussée d'Ixelles, for young members and friends. Information from the Hon. Secretary, 199, Avenue Albert, Uccle.

COVENTRY CENTRE. Tuesdays, at 7.30 p.m. Information from Mrs. Nevill, 16, Warwick Row, Coventry.

DUBLIN LODGE. 34, Wicklow Street. Regular meetings suspended for the summer.

EASTBOURNE CENTRE. Wednesdays, at 8 p.m., at 17, Devonshire Place. Enquiries to Miss Rose Mary Greene at this address.

EDINBURGH LODGE. 130, George Street. Regular meetings suspended during the summer. Information from the Secretary, 130, George Street.

EDINBURGH, EDINBURGH CENTRE. Fortnightly meetings from October to April. Information from Miss Pagan, 24, Newbattle Terrace.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

FOLKESTONE CENTRE. Fortnightly meetings at the house of Mr. J. Huxtable, 2, Brockman Road. Information from this address.

GLASGOW LODGE. Religious Institution Rooms, 200, Buchanan Street. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

GREENOCK CENTRE. Enquiries to Mr. John Ross, 19, Nelson Street West.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 6.30 p.m.: Sept. 1st, "*A Paradox which comforts while it mocks*," E. E. Marsden; Sept. 8th, "*The Antiquity of Man*," J. Chappell; Sept. 15th, "*A Prophet in our own Country*," R. Pexton; Sept. 22nd, "*The Magic Lantern of Thought*," Miss Margery Smith; Sept. 29th, "*Some old Problems solved by Theosophy*," Miss Ker. Lodge meetings on Fridays, at 7.30 p.m., at 12, East Parade, for the study of *Elements of Theosophy* and *The Varieties of Religious Experience*.

HULL LODGE. Information from H. E. Nichol, Beech Croft, Newland Park, Hull.

LEEDS, LEEDS LODGE. Leeds Arts Club Rooms, 18, Park Lane, on Tuesdays, at 7.30 p.m.

LEEDS, LEEDS CENTRE. Information from Miss Kennedy, 38, Potternewton Lane, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquitt Street, at 8 p.m. Information from the Secretary, 18, Colquitt Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Meetings suspended for the summer. Enquiries to Mr. A. P. Cattanaach, 27, Dault Road, Wandsworth Common.

LONDON, BLAVATSKY LODGE. Informal meetings at 28, Albemarle Street, W. See special notice.

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

LONDON, CROYDON LODGE. Wednesdays, at 8 p.m., at 18A, Katharine Street, Croydon. No meetings during September. Information from Fred Horne, 4, Kynaston Road, Thornton Heath.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.

LONDON, HAMPSTEAD HEATH CENTRE. Meetings suspended till the autumn.

LONDON, LEWISHAM CENTRE. Tuesdays, at 8 p.m., at 7, Avenue Road, Lewisham. Information from Albert Haddock, 176, Fort Road, Bermondsey, S.E.

LONDON, LOTUS CIRCLE. Meetings for children on Sundays, at 3 p.m., at 8, Inverness Place, Queen's Road, W. All children are welcome.

LONDON, NORTH LONDON LODGE. Mondays, at 8.30 p.m., at 25, Compton Road, Highbury, N., for the study of *The Ancient Wisdom*, and lectures on Wednesdays, at 8.30 p.m., beginning in October.

LONDON, WEST LONDON LODGE. 8, Inverness Place, Queen's Road, W. Meetings on Fridays, at 8 p.m., beginning September 27th. The autumn session will be devoted chiefly to the study of Christianity and Theosophy. Syllabus on application to the Secretary.

MANCHESTER, MANCHESTER CITY LODGE. 26, Victoria Street, Manchester. Lodge meetings on Tuesdays, at 7.30 p.m. Classes for study on Mondays, Tuesdays, and Wednesdays. Information from Miss Ker, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBUY LODGE. Spath Lodge, Spath Road, Didsbury. Information from the Hon. Secretary, at the above address.

MANCHESTER, SOUTH MANCHESTER LODGE. Palmerston Hall, Palmerston Street, Moss Side. Information from the Hon. Secretary, 180, Clifton Street, Brooks's Bar, Manchester.

MARGATE CENTRE. Information from Mr. H. A. Vasse, 7, Connaught Road, Margate.

MERTHYR TYDVIL CENTRE. Meetings on Sundays, at 7.30 p.m., at Trevethick Hall.

MIDDLESBROUGH LODGE. Meetings held fortnightly (Sept. 2nd, 16th, and 30th) at 46, Linthorpe Road.

NOTTINGHAM LODGE. Wednesdays, at 8 p.m., at 19, Park Row, study of *The Bhagavad Gītā*; 3.30 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study class.

OXFORD CENTRE. Information from Mrs. Anderson, Fairacres House, Oxford.

PLYMOUTH LODGE. Fridays, at 8.30 p.m., and Sundays, at 6.30 p.m., at 10, Pentillie Road, Mutley. Meetings on Sundays and the first Friday in the month are open to the public. Enquiries to R. J. Ellis, 53, Peverell Park Road.

RIPON CENTRE. 2, Ashville, on Fridays, at 8 p.m., for the study of *The Path of Discipleship*. Information from John Monger, at above address.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m., study of *A Study in Consciousness*.

SOUTHAMPTON LODGE. 14, Hanover Buildings, Tuesdays, at 8.30 p.m. Enquirers' meeting first Sunday in the month, at 7.30 p.m.; study of *The Secret Doctrine* on Sundays, at 3.30 p.m. Enquiries to Mrs. Hollick, "Henley," Roberts Road, Hill.

SURBITON LODGE. Meetings on Sundays, at 7 p.m., at Felsted, Crane's Park, Surbiton.

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

WAKEFIELD LODGE. Thursdays, at 8 p.m., at the Co-operative Hall, Smyth Street: Lectures by Ernest Wood, Sept. 12, *Reincarnation*; Sept 19th, *Theosophy and Religion*; Sept. 26th, *Our Purpose in Life*. Information from C. A. Brotherton, Craven House, Belle Vue, Wakefield.

YORK LODGE. Wednesdays, at 8 p.m., at the Theosophical Hall, High Ousegate: Lectures by Ernest Wood, Sept. 11th, *Reincarnation*; Sept. 18th, *Theosophy and Religion*; Sept. 25th, *Our Purpose in Life*. Information from J. E. Reid, 9, First Avenue, York.

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## CORRESPONDENCE.

### THE VICE-PRESIDENCY.

I cannot refrain from expressing the deep regret with which I have read the correspondence between Mrs. Besant and Mr. Sinnett on the subject of the Vice-Presidentship. It seems to me an evil omen for the future of the Society that its new President's first action should be to put a public affront upon one of its oldest, most useful and most respected members. Mrs. Besant knew perfectly well the opinions of the man she invited to be Vice-President. No one has been more outspoken than Mr. Sinnett; years before Mrs. Besant ever heard the name of Theosophy he had got himself into the difficulties with H. P. B.'s worshippers which led to the formation of the Blavatsky Lodge, by the maintenance of the views which he has only reiterated in the article in question; with which I desire to express my own hearty concurrence. Mr. Sinnett was the first influential convert H. P. B. made in India, and devoted himself to her service at very great sacrifice of his worldly interests; he knew H. P. B. all through her public life and had opportunities of studying her character far more extensive than Mrs. Besant's brief acquaintance could furnish; to his writings and personal teaching I and many more of the British Section entirely owe our knowledge of Theosophy and all the blessings we have gained from it. His pupils and friends cannot but feel it indecent—to use no stronger word—that he should be thus unceremoniously thrust aside because his opinions as to the working of the Society and the inspiration under which Mrs. Besant believes herself to be acting differ from hers. Every member of the Society, official or no, has full right to hold and to express his own opinion upon H. P. B., Col. Olcott, Mrs. Besant, the Constitution of the Society, and every other

matter in heaven or earth. Unless this perfect freedom of criticism is maintained Col. Olcott's lifelong vigilance to prevent the actual facts of the early years of the Society from being replaced by a H. P. B. *legend* founded on the inner consciousness of her later followers will have been in vain, and membership of the Society be rendered impossible to self-respecting thinkers. "Which may the Gods avert!"

ARTHUR A. WELLS.

For the information of members generally please state in the next issue of THE VĀHAN:

(a) Can the President appoint the Vice-President, or has the nomination to be confirmed by the General Council of the Theosophical Society?

(b) Was Mr. Sinnett's nomination so confirmed, and if it was, can the President call on him to resign, without the sanction of the said Council?

Also kindly quote the Rules—and say where they can be found—dealing with the relation of President to Vice-President.

WILLIAM BELL.

(a) The Rule dealing with the appointment of the Vice-President is Rule 12 of the Constitution and Rules and is as follows:

"The President shall nominate the Vice-President, subject to confirmation by the General Council, and his term of office shall expire upon the election of a new President."

Rule 20 defines the powers of the President as regards temporary appointments. It runs:

"The President shall be the custodian of all the archives and records of the Society, and shall be the Executive Officer and shall conduct and direct the business of the Society in compliance with its rules; he shall be empowered to make temporary appointments and to fill provisionally all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules."

(b) Mr. Sinnett's nomination had not been confirmed by the General Council.

Rules 3 and 14 deal with the removal of officers and are:

"3. It shall be competent for the General Council (subject to the provision named in Article 4 of the Memorandum of Association) to remove any of its members or any officer of the Society, by a three-fourths' majority of its whole number of members, at a special meeting called for the purpose, of which at least three months' notice shall have been given; the quorum consisting, however, of not less than three members."

"14. The Treasurer, Recording Secretary and subordinate officials being assistants to the President in his capacity as Executive Officer of the General Council, the President shall have the authority to remove any appointee of his own to such offices."

Article 4 of the Memorandum of Association referred to in Rule 3 relates to the late President-Founder, and has no further application.

The Rules of the Society and of the British

Section are published in pamphlet form by the Section and can be obtained on application to the General Secretary.

KATE SPINK,  
General Secretary.

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"THE VICISSITUDES OF THEOSOPHY."

*Re* the recent pamphlet issued by Mr. Sinnett, entitled *The Vicissitudes of Theosophy*, which was read at the meeting of the Nottingham Lodge, held on Wednesday evening, the 24th inst., the members were unanimously of opinion that the public issuing of this pamphlet is tantamount to an attack on the position taken up by our President, and is quite inconsistent with loyalty to her and to the holding by Mr. Sinnett of the office of Vice-President. I am authorised by my Lodge to send you this letter (a copy of which has also been sent to the Executive Committee) for publication.

F. A. JOHNSON,  
Hon. Secretary, Nottingham Lodge.

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The paragraph calling attention to this pamphlet causes a re-echo of an unfortunate occurrence at the Convention.

Mr. Sinnett, in his speech, said very bluntly that he could not accept Mrs. Besant's statement on the appearances of the Masters at Col. Olcott's death, thereby placing Mrs. Besant in the position of one whose veracity is doubted. No one at that time, I think, fully realised her position, and so there is some excuse for their silence; but now that he in this pamphlet repeats his offence an opportunity again occurs for those who, not doubting Mrs. Besant's word, are prepared to defend her. Being in the chair, Mrs. Besant was disarmed and could not defend herself against these aspersions. Mr. Sinnett seems convinced of his own experiences in the early history of the Society, yet casts doubt on the truthfulness of another, who claims to have had communion with these same Masters.

Surely it was not necessary that They should report their doings to Mr. Sinnett, as he seems to have expected Them to do. Sufficient that Their orders were given to the one most fitted to carry them into effect; but having had a similar experience in the past Mr. Sinnett should be the last to impute falsehood to another, especially to her who has said that she wished no better epitaph to be written on her tomb than "She tried to follow Truth."

SYDNEY H. OLD.

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MRS. SHARPE'S RESIGNATION.

I shall be obliged if you will accord me space to comment upon the position taken by Mrs. Sharpe in her letter to you last month, in which

she announces her resignation from the Executive Committee. We are told that she has felt moved to refuse to sit on that Committee as a protest against the way the President was treated at the recent Convention. Much as I regret Mrs. Sharpe's resignation on personal grounds, I should not have thought it necessary to deal publicly with the reason she gives for her action, did I not know that others, including our President, are also of opinion that there was unfair treatment accorded to the highest officer of our Society at the British Convention. It is assumed that no criticism of the President's words and actions are fair at a meeting over which she is presiding, since as Chairman she is precluded from replying. I need hardly point out that this practically means that the President's words and acts can never be discussed at meetings of the Society when she is present, since as President she must by virtue of her office be in the chair. This, except on one hypothesis, would be an intolerable state of affairs, and it must therefore be apparent that there is something wrong with the original assumption that the President is tongue-tied when occupying the chair. I have often heard chairmen speak at meetings over which they were presiding, and have not heard their right to do so challenged; in any case, however, there is always an easy way out of the difficulty, namely, by vacating the chair temporarily. That the President did neither on the occasion referred to scarcely justifies Mrs. Sharpe bringing charges of want of good feeling and fair play against her fellow-members, who had no idea of refusing the right of reply and, in my own case, fully expecting and hoping that right would be exercised.

If the President is to be regarded as sacrosanct then she must refrain from identifying herself with any particular line of policy, and above all things abstain from interference with purely Sectional affairs. Such an ideal President doubtless may be desirable, but the present holder of the office does not conform to that standard. Rightly or wrongly she has conceived it her duty to criticise publicly those who disagreed with her attitude towards the Adyar affair, and she has not hesitated to take a side in the recent discussion in the Section about the rules. I am of opinion that a President should not interfere in purely Sectional matters, and should rejoice were the practice discontinued, but until it is and a neutral position assumed in controversial matters affecting the Society generally no one has a right to complain when argument is met by argument and criticism by criticism. I would also remind my late colleague that whilst loyalty to an individual may be an all-important consideration to her, loyalty to the Society should transcend all individualities in one who aspires to take an active part in its work.

In conclusion, may I ask my fellow-members to put out of their minds all personalities in considering this matter, and to fix their attention on the principles involved.

Yours truly,

W. H. THOMAS.

#### THE ORGANISATION OF THE SOCIETY.

In Mrs. Besant's Presidential Address, published in last month's VĀHAN—as also elsewhere—I find a paragraph that seems to call for some comment. This paragraph runs as follows:

"We owe to the President-Founder a well-planned organisation, combining complete divisional liberty with the strength secured by attachment to a single centre. Some details may need amendment, but the work of organisation is practically complete. Our work is to use the organisation he created, and to guide it to the accomplishment of its purpose. . . ."

Now in my opinion it is at least an optimistic euphemism to speak of the Theosophical Society's organisation as well-planned. In a historical sense its growth has been the reverse of well-planned; rather an unsystematic and haphazard adaptation to new circumstances all the way along. I contend that it was rather Colonel Olcott's habitual common-sense in any given emergency than his systematic foresight in planning this organisation, which elicits the praise of the historian of the Society. And as to the actual value of the set of rules that form the Constitution of our Society, I most heartily concur in the opinion expressed by Mr. Sinnett, when he calls them no less than "chaotic."

Besides, a study of the evolution of the rules and organisation of our Society shows that there can be no doubt as to the fact that both have been repeatedly modified in essentials as well as in details.

I write this to draw attention to the fact that there may be members of the Society—especially amongst those who have made a study of its history and who love it as an organised body—who believe that its external and formal growth is by no means as yet completed. On the contrary, such members would be convinced that our organisation is still in an embryonic stage, whence follows that a conviction held by leading officers of the Society, that full development as to form has already been reached, would be considered by such members as seriously impeding its rapid unfoldment and natural evolution.

In other words: it is apparent that the Presidential qualifications cited above might be considered, by those who hold this view, as betokening a conservative standpoint when compared with their own progressive or radical standpoint regarding the internal policy of our Society in the near future.

I write this in order to find out whether I am right in assuming that this view of mine is shared by other members of the Society. It seems unfair not to voice publicly the undercurrents of thought in our movement lest the responsible office-bearers in the Society should not know clearly what is going on, and also lest isolated members should not be able to compare their own opinions with those of others.

I am thoroughly convinced that it would be a bad thing indeed for the Society to smuggle into the minds of its members a conception of mystic

guidance of its *outer* affairs, and I am afraid such a thing might easily come to pass if we were to consider the present stage of its legal and formal evolution as in any way very satisfactory, and as leaving no room for immense improvements of all sorts in the future.

It may, however, be that the paragraph quoted need not be taken so much *à la lettre*, and ought to be interpreted rather as a courteous tribute by our newly elected President to her predecessor in office. I hope this may be so, since I, for one, would be very sorry if any President, *as a President*, did not bestow very minute, loving and continuous care and attention on the form-side of our movement, ever awake to improve it and to develop it, or if he were to neglect the discharge of this side of his official functions, for what I—in this connection—will call the “mere” inspiring of the body. For in such case the Ruler, *as a Ruler*, would abdicate to the Priest, though he was chosen to be Ruler.

All this involves matters of the gravest principle. I write in profound goodwill, looking on with the greatest possible interest to the performance of the task Mrs. Besant has set herself in accepting the nomination to the Presidency. It is not to criticise in the least that I venture to offer these considerations, but rather to point out a great danger which I think *exists* for all those who, called to perform high official duties in our Society, should think not only its organisation practically completed, but who would take it for granted that such is the view of those members who have been most closely in contact with the working of the Society’s machinery, and who have given much time to an earnest study of its history.

JOHAN VAN MANEN.

#### REVISION OF THE RULES.

DEAR MISS SPINK,

We, the undersigned Presidents of the Branches of the S.W. Federation, Theosophical Society, shall be much obliged if you will be so kind as to inform us what steps have been taken in respect of carrying out Mr. Dunlop’s amendment to Mr. Faulding’s proposition (see Convention Report, pp. 16 and 17) with regard to the formation of an Executive *Council*.

We are informed that the additional members to be co-opted to the Executive Committee for this special purpose have already been selected and invited. If this is so, will you kindly submit their names to us. With cordial greeting, we are, dear Miss Spink,

Yours very truly,

Signed :

PHILIP W. G. NUNN	<i>Pres. Bournemouth Br.</i>
ELISABETH SEVERS	„ <i>Bath</i> „
GERTRUDE S. PLATNAUER	„ <i>Bristol</i> „
LEOPOLD A. D. MONTAGUE	„ <i>Exeter</i> „
ALFRED WEEKES	„ <i>Plymouth</i> „
E. M. GREEN	„ <i>Southampton</i> „

P.S.—Since the above letter was written a list of names has appeared in THE VAHAN for August;

we shall be glad if you will kindly tell us whether it includes *all* those who are to be co-opted to the Executive Committee, or if there are still some more to be added.

The above letter appears to be fully answered in the two notices in the August VAHAN: “Sectional Rules” and “The Executive Committee.” Mr. Dunlop’s amendment contains, however, no reference to the formation of an “Executive Council,” as apparently suggested in the letter. As passed by the Convention it stands:

“That the next Executive Committee, with power to add to their number for this purpose, be, and they are hereby, instructed to consider the existing rules of this Section and bring up a report on same with their recommendations to the Convention of 1908. Such report to be printed in THE VAHAN for May, 1908.”

It is, of course, impossible for me to answer the question in the P.S. The names of all those already invited have been published, but whether the Committee will find it desirable to add further names is a matter for its consideration when it meets again. As mentioned in the notice of last month, it is most desirous of receiving suggestions from Branches and members, and I trust that there will be a full response to the invitation. All suggestions will receive careful attention.

KATE SPINK,  
*General Secretary.*

#### A PROTEST.

I must ask your permission to allow me the privilege of protesting, in the name of the best interests of the British Section, against the intolerable suspicion existing in the minds of many members towards any tendency of departing from customary methods of Theosophical activity, and towards the intentions of fellow members, as regards their work in the Society.

Two particular instances have come under my notice quite recently. One occurred at the informal meeting of delegates on Saturday morning, at the recent London Convention. A delegate was accosted on entering the room by an individual who demanded, in a distinctly unfriendly and discourteous manner, his credentials. On the credentials being given this self-constituted policeman for the meeting tartly remarked, among other suspicious observations, that lots of people would be “sneaking” into that meeting under false colours.

The second instance occurred at the recent Conference of the Northern Federation, when the Council rejected the application for membership of a new Lodge of the Theosophical Society, without even taking the trouble, or being courteous enough, to make a single enquiry from the Lodge on any point whatever. It appears that the Lodge in question had been founded on somewhat novel lines. This gave opportunity for the spirit of suspicion to manifest; the Council, apparently, immediately created a bogey of their own imagination, and became terror-stricken, because a

mystery presented itself which they could not understand.

It seems to me, after eighteen years' experience in the Theosophical Society, that there is at the present time, and has been for some time past, a very dangerous tendency to try to squash all endeavours to strike out new lines of activity, which do not conform to certain rigid modes.

It is as if certain members were roused to a feeling of insane antagonism if they could not have all members of the Theosophical Society growing one type of nose. The least sign of development of a Grecian type would be as a red rag to a bull. All members must grow a Roman type of nose, or have heavy artillery pointed at them.

The openings for entirely novel modes of Theosophical activity are innumerable. There is room in the Theosophical Society for Branches as private as Masonic Lodges; Branches founded with a view to specialising in one direction; Branches founded independently of geographical proximity of members, but whose members are drawn together by peculiar affinity; Branches whose members are drawn from other Branches with whom they are not in harmony, or by whom they are entirely neglected; Branches founded with a view to literary activities, rather than oral; Branches having as special object, the betterment of the Theosophical Society, looking inwards as regards the Society, instead of outwards. All these lines are consistent with the aims of the Theosophical Society, and are more or less new.

Is it possible that in the Theosophical Society, any one, or all, of these lines of Branch activity should be met with unfeeling, and unsympathetic repulse, or worse still, with ignoble suspicion? Is it possible, that there exists to-day an organised body of members, such as the Council of a Federation, who have the impertinence to suggest by their action that they have the right to pry into the activities of any Branch, however privately it may wish to conduct its inner activities, as such: or, that every Branch which applied for membership, should be expected to lay before the curious gaze of such a Council, its full programme of activities and aims?

If so, it is high time that the Executive Committee of the British Section was made aware of such perils within its area: perils which undoubtedly menace the welfare of the Section, and of the Society as a whole.

E. J. DUNN.

### COLUMBA OF IONA.

The study of the ancient British Church is one of extreme fascination; unhappily it is as elusive as alluring, presenting for the most part a series of pictures of high spiritual romance, rather than connected history.

Conspicuous among the group of great souls who built up for their country the reputation em-

bodied in the name Isle of Saints is Columba, and, happily, of him a more than usually full account remains. The picture revealed to us by his biographer and successor Adamnan, exhibits an extraordinary personality set in surroundings which appear, if not unique, at any rate of the rarest.

To the ordinary reader Adamnan's record might seem but superstitious legend, illuminated only by its flashes of poetry, but to the student of the occult the broad character of the tale points to a time of generally diffused sensitiveness to happenings on the more subtle planes, while in the person of Columba himself we are confronted with one who lived habitually in conscious touch with the three worlds, so that the whole tenor of his life is determined by this widening of consciousness.

Adamnan tells his story, knowing that it is strange, and that it will appear so to his readers, but it is perfectly clear that to the writer, the wonder consists not in its kind, but in its degree alone. Read sympathetically the book is of commanding interest.

With the history-making portions of his hero's life Adamnan does not concern himself; these he assumes that everyone must know—that Columba was prince and missionary, diplomatist and traveller, scholar and artist, all that goes without saying: but, "wishing to fall in with the urgent demands of the Brethren" of Iona, he sets himself the task of gathering together and preserving those more personal and intimate details about the Abbot-Founder which he thinks will serve to reveal "the life and character of this our Columba . . . and set before the reader's eyes his holy conversation." This setting "before the reader's eyes" he most successfully achieves; in his pages, we see not only Columba, but the life of the Community of Iona as it were in a series of dissolving views, the wondrous Abbot living among the Brethren, in absolute simplicity, without pose, or self-consciousness, one with them, though simultaneously in a realm apart from them.

Adamnan's work is divided into a number of short chapters—119 in all—each one a vignette, complete in itself, showing forth some incident relating to, or some experience of, the Saint. They vary in interest, and in value, but their sum is a revelation of a strange day, and habit of soul, to read of which is peculiarly refreshing in the present weary, clamorous round of day's work which our Karma has brought upon us in the twentieth century.

One picture of singular charm is the following, one on which the theosophic student may profitably ponder. . . . "Once, as the Brethren after harvest work, returning to the monastery in the evening and arriving at that place which is called in Scotie Cuuleilne . . . they seemed each one to feel within himself something wonderful and unusual, which, however, they dared not speak of the one to the other. And so for some days, in the same place and at the same evening hour, they perceived it. . . . St. Baithene was the superintendent of labours among them, and one day he spoke thus to them saying, 'Now, Brothers, if ye

unexpectedly experience anything unusual and wonderful in this place half way between the harvest field and the monastery, ye ought to declare it, each one of you.'

"Then one of them, a senior, says: 'According to thy order I will tell thee what has been shown to me in this place; for in these days past and even now, I perceive some fragrance of a marvellous odour, as if that of all flowers collected into one; and also a certain burning as of fire, not painful but as it were soothing; and besides, a certain unaccustomed and incomparable joy spread abroad in my heart, which of a sudden consoles me in a wonderful way, and so greatly gladdens me that I can remember sadness no more, labour no more. Aye! and the load, albeit heavy, which I am carrying on my back from this place until we come to the monastery is so much lightened, how I know not, that I do not feel that I am bearing any burden.'"

"So all the harvest workers declare . . . that they had felt exactly as this one . . . and besought St. Brithene that he would let them know the cause and origin of that wondrous consolation. . . . To whom he gave this answer saying: 'Ye know that our senior Columba, mindful of our toil, thinks anxiously about us and grieves that we come to him so late; and by reason that he comes not in body to meet us, his spirit meets our steps, and that it is which so much consoles and makes us glad.' And hearing these words, still kneeling, with great joy and with hands spread out to heaven, they venerate Christ in the holy and blessed man."

This projection of his spirit by Columba to distant places is commented on by Adamnan in a singularly interesting manner. To him, it is among the miracles of this "man of the Lord" that though absent in body, yet present in spirit, he could perceive things done far away; yet it is to be explained by the word of St. Paul: "He who cleaveth unto the Lord is of one spirit." A second story gives Columba's own explanation of the phenomenon, a record of priceless value to students and seekers of the mystic way.

"Again, at another time," writes the chronicler, "the Saint while living in the isle of Iona, on a sudden, in the course of his reading, in great amazement sighed with a sorrowful sigh. Seeing which, Lugbe Mocablai, who was there present, began to ask of him the cause of his sudden grief. To whom the Saint, greatly sorrowing, gave this answer: two men of royal race in Ireland have just perished, pierced by wounds mutually inflicted . . . On the eighth day . . . another man coming from Ireland will shout across the Sound, and tell that these deeds have actually happened. But, O my little son, tell this to no man so long as I shall live! On the eighth day accordingly there was shouting over the Sound. Then the Saint, calling to him Lugbe, . . . quietly says to him: He who is now shouting over the

Sound is he of whom I spoke to thee before . . . go and bring him to us. And he, being quickly brought, related among other things this also, saying: Two men of noble birth, in the district of the Mangdorni, inflicting wounds on one another, have died! . . . After these words were spoken, the same Lugbe, soldier of Christ, began to question the Saint apart, saying: 'Tell me, I beseech thee, about these so wonderful prophetic revelations, how they are manifested to thee, if by sight or by hearing, or in some other manner unknown to men.' To these words the Saint replies: 'Concerning this very subtle matter of which thou now asketh, I shall not be able to give thee any, even the very least intimation, unless first, on bended knee, thou wilt strictly promise me, in the name of the Most High God, that thou wilt communicate this most secret mystery to no man whatever all the days of my life.' And he, then, hearing these words, immediately knelt down, and with face flat on the ground fully promised everything, according to the Saint's command—and this promise being promptly given, the Saint says to him as he rises: 'Some there are, though very few, to whom Divine grace has this, that they can clearly and most distinctly see, at one and the same moment, as though under one ray of the Sun, even the entire circuit of the whole world with its surroundings of ocean and sky, the inmost part of their mind being marvellously enlarged.' . . . The above-mentioned account of spiritual visions, which the aforesaid man (Lugbe) whom the Saint much loved, could scarcely draw from him after urgent intreaties; he himself, after the passing of St. Columba, bore witness (to) in the presence of other holy men, from whom, nothing doubting, we have faithfully learned these things above related concerning the Saint."

H. R.

*Note.*—The above quotations are taken from Wentworth Huyshe's translation of Adamnan's work, published by Routledge in their Universal Library, 1s. volumes.

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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.*

# THE VĀHAN.



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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NO. 3.

Edited by KATE SPINK.

### ADDRESS OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY TO THE CONVENTION OF ITS AMERICAN SECTION, SEPTEMBER, 1907.

BRETHREN,

We are met together at an important epoch in the history of the Theosophical Society, at the beginning of a new cycle of its life. In 1891, H. P. B., the disciple chosen by the Brothers of the White Lodge to undertake a world-mission, to be the channel of a new spiritual impulse to the world, to found the Theosophical Society, passed away from earth. Great was the loss; but she left with us her colleague and faithful co-worker, the founder with her of the Theosophical Society, a disciple of the same Master, the man chosen by Him to be the President for life of the Society, your countryman, Henry Steele Olcott. So long as he remained on earth, he stood as the representative of the Society's traditions; he was, in his own person, the head chosen by the Master to rule and guide the Society; he had watched over it from the beginning, had nurtured its growth, and guided the shaping of its organisation. The Society had grown up around him, and he remained its centre, even after his great colleague had been removed from his side.

But now he, too, has passed away from us; the first cycle of the Theosophical Society has closed. From 1875 to 1907, it has lived under the Presidency of one directly appointed by the Masters, who are the true Founders of the Society; during that time it has gone through many vicissitudes; many weak members fell away during the attack on H. P. B. by the Christian missionaries of

Madras through the Coulombs. Its American Section was well-nigh rent away from it by the secession of Mr. W. Q. Judge, its *General Secretary*, with the great mass of American members; we must gratefully remember to-day the steadfastness of Mr. Fullerton and Mrs. Buffington Davis, who stood firm through that storm, which left only a remnant of its membership to the American Section. In addition to these two great catastrophes, Colonel Olcott had to face many minor difficulties. His position was at one time rendered so intolerable at the Society's Headquarters, that only H. P. B.'s vigorous intervention prevented his resignation of the presidential office; he had to face so much petty opposition, so many accusations of tyranny and high-handedness were made against him, that he flung down his authority in disgust; only the dissolution of the then Board of Control made it possible for him to remain as President, and the Society, grown wise by experience, committed its destinies into his unfettered hands.

Despite all troubles, the Society continued to increase in numbers and influence, until, when the time had come for him to pass away for awhile from earth, it stood on a higher pinnacle than it had ever occupied before.

Let us pause for a moment, to consider the nature of the Theosophical Society, as we may find it outlined in our printed and other documents.

It was organised in three Sections: the first Section consisted of the "Elder Brothers" themselves, the Founders, Guardians and Protectors of the Society. The second Section consisted of Their disciples, including those accepted as chelas by H. P. B., and her other pupils, to whom she gave direct teaching. The third Section comprised all ordinary members of the Society, the exoteric body. An early draft of the constitution shows these three Sections, with three degrees in each Section, the conditions becoming more

stringent as the member passed inward. In the rules of the Theosophical Society, as revised and passed at Bombay on February 17th, 1881, it is stated, with regard to these Sections, that:

"The administration of the two superior sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership."

During the first seven years of the Society's life, many statements were made about the Society by its true Founders. One of these says that before the Theosophical Society was founded, They chose H. S. Olcott as the leader of the movement They were then projecting, and associated with him H. P. B., whom They sent to America, and brought to meet him, both being willing to accept the task. He speaks of the Society as "our Theosophical ship," of Himself as "having some authority in" it. He expresses a fear that They may have to withdraw from it for a time, save as regards a faithful minority—a fear that proved true—but that, later, a renewed effort to help it would be made.

Similarly we find the second of the Teachers most concerned with the Society, taking it for granted that His views were to guide the Theosophical Society. In a letter, quoted in the *Path*, Vol. VII., p. 334, He says that: "The Theosophical Society was chosen as the cornerstone, the foundation of the future Religion of Humanity. . . . It is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, the Brotherhood of Humanity, to become a simple school of philosophy." "Before, I have written, that our Society is not a mere intellectual school for Occultism." He writes of H. P. Blavatsky and Colonel Olcott as "Our present representatives." He writes: "We have weightier matters than small societies to think about; yet the Theosophical Society must not be neglected."

This view of the Society is often directly stated, and constantly assumed, by H. P. B. Writing in the *Path*, in December, 1886, she speaks of "The Society, founded at Their wish and under Their orders." In the *Theosophist*, Vol. III., p. 243, she writes: "Our Society was founded at the direct suggestion of Indian and Tibetan Adepts, and in coming to this country [India], we but obeyed Their wishes." She told the Countess Wachtmeister that, in 1851, her Master told her that He had chosen her for the work of a Society. In March, 1873, she herself writes, she was sent from Russia to Paris, and in June of that same year to America; in October, 1874, she was bidden go to Chittenden, and there she found the Colonel—thus she amplifies the statement written in the Master's own hand. Again, in 1886, she informs Dr. Hartmann, in writing, of the same facts. In a letter dated December 6th, 1887, she speaks of "the Society created by the Masters, our Mahatmas." In this letter she also says: "Master sent me to the

United States to see what could be done to stop necromancy and the unconscious black magic exercised by the Spiritualists. I was made to meet you [Olcott] and to change your ideas, which I have. The Society was formed, then gradually made to merge into and evolve hints of the teachings from the Secret Doctrine of *the oldest school of Occult Philosophy in the whole world*—a school to reform which finally, the Lord Gautama was made to appear. These teachings could not be given abruptly. They *had* to be instilled gradually." On June 27th, 188[?], writing from Elberfeld, she says: "As one of the Founders of our Theosophical Society, established at the orders and according to the desire of *our* Masters." . . .

Nor does she hesitate firmly to claim her place as Their servant, and demands to be recognised in that capacity. When, after the Coulomb accusations, the leaders of the Theosophical Society did not stand by her as fully as they should have done, she tells them of the danger they are running of the complete withdrawal of the Masters from the Theosophical Society, for "They will not countenance ingratitude." And she goes on to say that her demand for vindication is not due to "selfish or personal pride, but I was sent by Them, and, whatever my failures, I am Their agent, and in insulting me, the Society insults Them." Again: "I am ready to disappear, Olcott. Only remember, my poor friend, that with me will disappear the Masters." Thus she wrote to Colonel Olcott on April 11th, 1885.

The Great Ones were not satisfied with the position taken towards H. P. B.; though some members remained faithful, the majority were afraid of continuing to bear the flag of Occultism openly, and in a written report of a conversation between her Master and H. P. B., He is recorded as saying: "The Society has liberated itself from our grasp and influence, and we have let it go; we make no unwilling slaves. . . . It is now a soul-less corpse, a machine run so far well enough, but which will fall to pieces when . . . Out of the three Objects the second alone is attended to; it is no longer either a Brotherhood, nor a body over the face of which broods the Spirit beyond the Great Range."

The First Section thus ceased to exist, and the Masters no longer directed the exoteric Society. The Second Section also ceased to exist, as a grade of the Society, though H. P. B. continued to teach some of its members. Towards the close of 1888, the loyalty of many to H. P. B. justified a renewed effort to send out help, and the Esoteric Section was formed by an Executive Order, dated October, 1888, though not in official connection with the exoteric Society; Colonel Olcott stated that he issued this order in obedience to a letter he had received in mid-ocean from his Master. The order was printed in *Lucifer*, issued October 15th, 1888, with the following prefix:

"Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organised on the ORIGINAL LINES devised by the *real* Founders of the Theosophical Society, the

following order has been issued by the President-Founder."

Needless to say that at that time, there was no question as to who were the "real Founders" of the Theosophical Society. So long as H. P. B. and Colonel lived, no one ventured to challenge the origin of the Society.

This conception of the Society was summed up in 1892, in a paper written by Mr. W. Q. Judge and myself, and then issued to the Inner Circle of the Society. The following extract gives this traditional view, now denied by some members of the Theosophical Society.

"Founded by the direction of Masters, and drawing its true life from Them, it stands, as a Society, in a position different from that of any worldly organisation. As H. P. B. has said, every member of the Society is united by a delicate thread of magnetic *rapport* to Masters, and it lies with each member to draw himself nearer by that thread, or to let it hang loose and useless, to be frayed away, and ultimately broken. Any of you who have read letters sent to early members of the Theosophical Society will see how real that link was meant to be, and how seriously membership in the Theosophical Society was regarded. Lack of loyalty, lack of courage, lack of recognition of Masters, lack of devotion, marred the early ideal, until the Theosophical Society, as a body, well-nigh wrenched itself out of the Masters' hands. H. P. B. sacrificed herself for the Society, and so saved it from complete failure, and, at last, it was decided to openly call out a body that had always existed within the Theosophical Society, that they might, as an organised body, work to recall the Society 'to its original lines,' and thus redeem it."

It must be a matter of profound regret to all that Mr. Sinnett, the late Vice-President—to whom the Society owes so much for transmitting to it the teachings received by him from the Masters, through the intermediation of H. P. B.—has thought fit, misled by evil influences, to suddenly repudiate this view of the Society, based on documentary evidence, and to seek to drag it down to the level of a casual movement, started without the authority and direction of the Masters by H. P. B. and H. S. O. on their own initiative. But to this he has been inevitably led by his repudiation of the appearance of the two Masters, who are the true Founders of the Theosophical Society, to Their faithful servant, Colonel Olcott, on his deathbed, in pursuance of the promise made in 1882, that a renewed effort to help the Society would be made.

To all those who have studied the history of the Theosophical Society, nothing could seem to be more reasonable, more to be expected, than that at the opening of a new cycle of the Society's life the same beneficent Presences should appear as had ushered it into existence. That They should have left Their dying servant unhelped; that They should not have aided the Society in passing from the original order to the new; that They who appointed the first President should refrain from expressing any opinion to help the Society in using its power of choice for the first time in the

election of the second President; that the Theosophical Society should have begun its second cycle without Their benediction—that, indeed, would have been irrational, incredible. It is a strange instance of the rapidity with which a living belief can depart from those who profess it, that those who had accepted the phenomena of H. P. B. and the appearances of the Masters in the earlier days—in New York, Bombay, Simla, Adyar, and elsewhere—for the most part on Colonel Olcott's sole testimony, should reject that same testimony some years later, though supported by the evidence of three other persons. However so it is, and the freedom of the Society protects those who do not accept any of the superphysical facts which have built it up, and which prove the existence of the laws that it constantly proclaims.

The Theosophical Society has before it a more serious problem for consideration, the solution of which is rendered necessary by recent events. The proposition that the Society has no moral code—the statement which formed one of the charges on which Mr. Jinarâjadâsa was expelled—has been reasserted, first by myself, then by Mrs. Mead, then by Mr. Fullerton, and is now generally accepted as the mere statement of a fact. But the question: Ought the Society to have a moral code?—presses for answer. It is not the fact that the Society on this matter is divided into two parties, one of which believes that vice retards and virtue hastens the realisation of Universal Brotherhood, while the other may or may not think this truism to be true. Both agree on this; we are all at one in our eagerness to raise the moral tone of the Society, to make it an example of noble living to the world; none is indifferent to morality, nor is content with a low standard of living. We agree that morality is all-important; that the life of the Society depends on its power to lift its members into nobility of conduct; that every wrong-doer in our ranks poisons the very springs of our being. Where we differ is on the question: "Shall moral ideas be enforced by penalty, or not?" It is a penal, not a moral, code that some are demanding. The way of the world is to enforce morality by penalty, and, because penalties can only be enforced against the most flagrant breaches of the moral law, it is obliged to accept a very low standard of morality, and to leave unpenalised some of the most mischievously immoral acts. No good man is content with his morality, if it does not rise far above the penal law of the country in which he resides.

Most religions have a moral code, a set of "Commandments" of some kind, such as the Ten Commandments of Judaism, the Five Precepts of Buddhism. But none of the great religions, so far as I know, has a penal code, enforcing its commandments by exclusion from its pale. On the contrary, they regard it as a primary duty to try to improve their evil-doers, not to cast them out. Some religions outcaste or excommunicate on ceremonial grounds, but one may presume that the Theosophical Society does not wish to copy these examples. Religions leave to the civil power the punishment of offences, and strive to

reform and purify rather than to expel. Shall the Theosophical Society descend below the level common to religious bodies, and proclaim itself in need of the sword of a criminal law?

As a nucleus of Universal Brotherhood we should not omit to show forth the brotherly way of dealing with the criminal; we should not expel him, crying out: "Stand aside, I am holier than thou," but should, by lofty living, pour such a stream of nobility into the Society that none bathed in it could remain base. Among brutes a sick animal is attacked and either slain or driven away, lest he should infect the herd; among savages the sick are cast out of the tribe and left to die; among civilised nations they are tenderly nursed back into health. Are we to treat our morally sick on the pattern of the brute and the savage, or on that of the civilised man? Does the nursing back to health connote indifference to disease?

A penal code among us would be the denial of Brotherhood, the affirmation of the "heresy of separateness," the separateness we are banded together to destroy. Spirituality knows no separateness; it proclaims the unity of all. Just in proportion as we are spiritual shall we feel our unity with saint and sinner alike. We are all eager to feel our unity with the Gods, with the Christs, with the Saints, but no such lopsided unity is possible. Only those can be one with the highest who are also one with the lowest; by the one Spirit that dwells in us all, our brothers' sins are our sins, our brother's shame is our shame. Our Elder Brothers, the Masters of Compassion, stoop to us, the younger, that They may lift us up; with what eyes of patient sadness must They look on us, as we eagerly grasp at Their hands that we may rise and trample on those who are younger than ourselves? Shall They not say to us if we fall into the present snare: "Forasmuch as ye have expelled the least of these, our brethren, ye have expelled us"? The spiritual man has no property in his own purity; he holds it for the purifying of all; all become purer because he is pure. For the unspiritual personal purity becomes a separative force, and of such it is written that publicans and sinners go into the kingdom of heaven before them. The excluder, by the justice of the Great Law, becomes the excluded, until he longs for the non-separateness which he has denied.

There is a tendency in the Theosophical Society, as in the outer world, to narrow down the word "morality" until it is a label for a special kind of virtue—sexual purity. To say that a man is "immoral" has come to mean that he is loose sexually. Morality is not considered to include slander, back-biting, false-witness, imputation of evil motives, persecution; these crimes are committed light-heartedly by many who regard themselves as moral. But these are deadly sins against the Law of Love, and retard the realisation of Universal Brotherhood far more than the evils committed by the publicans and sinners of the times. On these matters the judgment of Initiates has ever clashed with the judgment of the world,

for they regard the sins of the mind as more deadly and more far-reaching in their consequences than the sins of the body. The moral conventions of the day are ever rigidly observed by its Pharisees, and too often they deserve the scathing rebuke of the Initiate, as whited sepulchres, which within are full of all uncleanness. Still it is true as in the days of the Christ, that men tithe mint, anise and cummin, and forget the weightier matters of the law, justice, mercy and truth.

Our President-Founder had more than once a lesson that he should not follow the standard of the world in moral judgments. He quoted to you last year at your Convention the rebuke he received from a Teacher for overlooking the spiritual merits of a member who was a drunkard—not that drunkenness was moral, but that one physical fault may be overbalanced by other non-physical merits. Still more instructive was the case of one who, moved by a pure desire to help humanity, made a blunder in the method of his helping, and suffered a year's imprisonment here, in the United States, under the Comstock Law. The elder among you will remember the case of Mr. D. M. Bennett. After his imprisonment, Mr. Bennett went to India, and was vigorously defended by H. P. B., much to the disgust of some of the European members of the Society, and the President-Founder was rebuked for hesitating to admit him into the Society, lest the reputation of the Theosophical Society should thereby suffer; Master M. bade the Pharisees look for the priceless pearl within the oyster, declaring that Mr. Bennett was a man of tremendous courage, and a martyr, and that the Masters were glad to have the help of such men. "Such our K. H. loves."

All who knew H. P. B. personally—those to whom she is a living person, and not merely an ideal figure after their own fancies and bearing no resemblance to the original—know how deep was her scorn for the conventionalities by which the weak guide their conduct, how broad and tolerant was her judgment of men and things, how she brushed away the cobwebs of phrases and went straight to the heart, the life-motive. She overlooked many a moral fault where she saw a heart full of desire to serve, and it is that wide and noble forbearance, the spirit of the Initiate, that I would invoke to guide our deliberations.

If we make a rule expelling from the Society our undesirables, we shall sink below the level of all great religious bodies, even below the level of ordinary scientific, philosophical and literary societies, who would not condescend to tell the world that they disapprove of crime—that is taken for granted among all decent people—or are so weak in virtue that they think it necessary to formally expel any chance evil-doer who happens to be within their ranks, lest the world should suspect them of approving, or condoning, immorality.

Apart from these questions of principle, a practical question arises: What code is proposed, crimes against which are to be visited with expulsion? Personally, I am against a penal code on this ground as on the ground of principle.

In my article, written last January, on "The Basis of the Theosophical Society"—written as soon as I knew that I was to be nominated as President, in order that the Society might vote on my election with full knowledge of my views on this disputed question—I pointed out the difficulties which surrounded the formulation of a penal code. In the many articles which have been written against mine, there is not one which faces these difficulties, and even attempts to formulate a practical code. So far the only suggestion has been to let expulsion follow on any breach of the law of the land in which the member resides. Such a system might occasionally land us in absurdities, but it would at least be simple and easy, and would secure to every accused member a fair trial, so that none could be expelled without a legal conviction, surrounded by all the safeguards that centuries of experience have shown to be necessary to protect an accused person against injustice due to prejudice.

But such a rule would commit us definitely to a very elementary moral code, which would be inscribed in our Constitution as that of the Theosophical Society. There is the further difficulty that when you once formulate a code, you implicitly aver that other evils—however dangerous they may be to the life of the Society—are not sufficiently serious to be visited with expulsion. Our lofty ideals would be dragged down, and a law which embodies the low average moral opinion of the day would be put in their place. Instead of our being able to take it for granted that all evil living is injurious to Brotherhood, we may be met, when we say: "Such conduct is unworthy of the Theosophist," with the retort: "It is not forbidden in the Society." The commission of a theft by a member of the Society, at once condemned by all, would be less poisonous to our common life than the hatred, bitterness, self-righteousness, which no penal code could touch, and which spread like a deadly infection. Members committing such deadly sins against Brotherhood would remain in the Society, while the mere common criminal, whose evil cannot spread amongst us, would be triumphantly expelled.

In face of the manifold difficulties in formulating a penal code, it does not seem too much to ask from those who desire to introduce one, that they shall definitely state what they want, and not throw on others the burden of defining the degree of wickedness which shall justify expulsion from this nucleus of Universal Brotherhood.

Moreover, a period of great excitement is not the best for the decision of a question on which differences of opinion exist. It would in any case be wise to remit the discussion until the turmoil has died down, and differences are less bitterly expressed. Each Branch, that wishes to do so, can exclude from its membership all whom it considers undesirable, and, if it finds its policy successful, may recommend it to its Section, or to the Society at large. We should then have the advantage of seeing penal codes formulated and worked by those who think them desirable.

For my own part, as President of the Theosophical Society, I re-affirm the principles I laid

down before my election, and I shall steadily resist any attempt to impose a penal code on the Society. I stand for the affirmation of lofty ideals of morality and for strenuous efforts to live up to them; I appeal to the unfolding Divinity in man, and not to the beggarly elements of coercive laws; I gladly affirm my brotherhood with the lowest, as I reverently hope to be accepted as brother by the Highest.

Before us, Brethren, open up splendid opportunities of future work. In this vast Republic you number some 80,000,000 of human beings. You have light to bring to them, you have knowledge with which to feed them, you have hopes for their cheering, you have strength for their uplifting. Around you are millions who are starving for wisdom; will you refuse them the bread of life, while you are quarrelling among yourselves as to whom you will accept as your fellow-members? Awake from your uneasy nightmare; open your eyes to realities, and cease to struggle with shadows. Instead of fighting each other, go out and fight ignorance with knowledge, impurity with purity, darkness with light. Rescue the miserable, by showing him whence misery arises; console the bereaved, by tearing the veil which shrouds the worlds into which his beloved has passed; strengthen the weak, by making him feel the power of the Divinity within him; soothe the rebellious, by teaching him that he is the author of his own sorrows.

A wave of spiritual life will soon sweep over your country; everywhere, as you look around, are springing up new ideas, new hopes, new endeavours—the promise of new forms of life. On the threshold ring the footsteps of the coming civilisation, the civilisation that shall be built on Brotherhood as its foundation. The Theosophical Society is the herald of its coming, the bringer of the glad tidings of its approach. Oh! rise to the level of your high calling, of your splendid opportunities. Cease quarrelling as children, take up your work as men and women, the self-conscious sons and daughters of the all-ensouling WORD, the glad and strenuous co-workers with the Elder Brothers of the Race.

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## TO ANNIE BESANT, PRESIDENT OF THE THEOSOPHICAL SOCIETY.

ON HER BIRTHDAY, OCTOBER 1ST, 1907.

O'er tossing seas, from many lands we bring  
Remembrance dear to greet thy Natal Day,  
From loving hands a silent offering,  
From grateful hearts, who earnestly do pray:  
"Long may'st thou live to mark the Perfect Way  
That leads to Brotherhood—long may thy sway,  
Thy Presidency shine on us as the sun,  
Oh! Friend of all men—enemy of none."  
Great soul and strong! we hail thee and rejoice,  
Speak out the Truth as ever bold and free;  
Thine is a potent flute and trumpet voice,  
For the Eternal Wisdom speaks through thee!

U. M. B.

INTERNATIONAL COMMITTEE FOR  
RESEARCH INTO MYSTIC  
TRADITIONS.

Members intending to subscribe to the *Quarterly Transactions* are requested to do so not later than October 31st, as all arrangements for the first issue have to be made by November 1st. The number of copies being strictly limited to that of subscribers no stock will be kept.

G. A. MALLET,  
*Hon. Secretary.*

Bois des Montiers,  
Varengeville-sur-mer,  
Seine Inférieure,  
France.

ACTIVITIES.

Donations to the General Fund.

For the second month in succession not a single donation has to be acknowledged under this head. This is, I think, without parallel in the history of the Section. I must call the attention of members to the absolute necessity of maintaining a constant supply of contributions to the General Fund, and more especially are donations required now when so many members feel impelled to contribute at great length their views on matters of dispute, and in demanding space for this put the Section to greatly increased expense. This month again THE VĀHAN has to be enlarged—in fact, doubled in size—and already a substantial amount has been spent out of the diminishing funds to provide room for these controversies. The appeal in last month's VĀHAN to condense them as much as possible has had but little effect. Would it be too much to ask those who have felt or will feel the necessity of expressing themselves at some length in the Sectional organ to contribute proportionately to the General Fund in order that the Section may not bear the increased burden? I feel that it is necessary to make some special appeal to members, as in the disturbance of mind caused by disputes the very essential question of finance is liable to be overlooked.

KATE SPINK,  
*General Secretary.*

Monday Afternoon Meetings.

Meetings will be held during the autumn at 28, Albemarle Street, W., on Mondays, from 3.30 to 4.30 p.m.

The speakers during October will be as follows: Oct. 14th, Mr. Mead, "Foreshadowings of the Nature next to Man's"; Oct. 21st, Miss E. Ward, "Signs of the Times"; Oct. 28th, Mr. Mead, "The Heroic or Daimonic Life." These meetings are for members and their friends.

E. M. M.

Social Committee Debating Society.

Meetings will be held at 28, Albemarle Street, on Friday, October 11th and 25th, at 3.15. On Friday, 11th, Mrs. Schofield will open with the proposition: "That greater likeness between men and women is desirable."

Mrs. Hloffmeister in the chair.

L. S.

Mrs. Betts' Class.

Mrs. Betts' class for study on Tuesday afternoons at 3.30 will be resumed at 28, Albemarle Street, on Tuesday, October 8th. Book for study: *Fragments of a Faith Forgotten.*

K. M. B.

London Federation.

The next meeting will be held on Saturday, October 26th, at 28, Albemarle Street, W., at 8 o'clock, when Mrs. Despard will speak. Subject: "Theosophical Ideals and Political Principles." Council meeting at 7.30 p.m.

PHILIP TOVEY.

Mr. Mead's Lectures.

In November and December Mr. G. R. S. Mead will deliver a course of six lectures, entitled "Two Rituals from the Mysteries," on Tuesday afternoons, at 5 o'clock, in the Lecture Room, 28, Albemarle Street, W. The following will be the syllabus:

- Nov. 5th. "The Hymn and Dance of Jesus."  
 " 12th. "A Ritual of Initiation from the Earliest Christian Mysteries."  
 " 19th. "The Religion of Mithra the Unconquerable."  
 " 26th. "The Mithriac Mysteries."  
 Dec. 3rd. "The only known and recently discovered Mithriac Ritual."  
 " 10th. "The Flight of the Eagle or Apotheosis."

Course Tickets, 7s. 6d. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., or at the door. Admission to each lecture, 2s.

Lecture at Queen's Hall by Mrs. Besant.

Under the auspices of the H. P. B. Lodge, Mrs. Besant will deliver a lecture to members of the Theosophical Society only, on Friday evening, October 11th, at 8 p.m., in the Small Queen's Hall.

Tickets of admission to the lecture are 1s., and are issued from the Theosophical Publishing Society, 161, New Bond Street, W. Members should enclose a stamp when writing for tickets.

SIDNEY RANSOM.

**North London Lodge: Mrs. Besant's  
Lecture.**

Mrs. Besant will deliver a public lecture in the Hall of the Northern Polytechnic Institute, Holloway Road, N., on Wednesday, October 9th, at 8.30 p.m., on "The bearing of Theosophy on the life of the Workers."

Members are requested to make this known amongst their friends.

The Hall is close to Holloway Road Station (Piccadilly Tube), Holloway Station (G.N.R.), and not far from Highbury and Islington Station (N.L.R.) and Highbury (Electric Tube).

Tickets may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W. Prices 2s. (reserved seats), 1s. and 6d.

H. TWELVETREES.

**Lecture by Mrs. Besant in Brighton.**

Mrs. Besant will address the Brighton Lodge and deliver a public lecture at West Street Concert Hall, at 7 p.m., on October 13th, subject: "Spiritual Life for Men of the World." Admission free; a few reserved seat tickets, one shilling, may be had from J. F. Bigwood, 57, Dyke Road, Brighton.

J. F. B.

**Lecture by Mrs. Besant at Surbiton.**

Under the auspices of the Surbiton Lodge Mrs. Besant will give a public lecture on Saturday, October 12th, at the Surbiton Assembly Rooms, on "The Necessity for Reincarnation." Admission free. Tickets at 2s. and 1s. to be had from the Theosophical Publishing Society, 161, New Bond Street, W., or of any member of the Surbiton Lodge.

Members should enclose a stamp when writing for tickets, and are asked to make this lecture known to friends.

A. B. DEXTER.

**Lecture List.**

*Secretaries of Lodges and Centres are desired 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.*

ANTWERP LODGE. Information from F. van Hallé, 300, Rue Provence (sud).

BATH LODGE. 2, Argyle Street, on Mondays, at 8 p.m.: Oct. 7th, Members' meeting; Oct. 14th, *Baháism*, S. Sprague; Oct. 21st, *Socialism and Theosophy*; Oct. 28th, *Unitarianism*, Rev. J. McDowell. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Room No. 4, Midland Institute, on Sundays, at 6.30 p.m. Information

from Mr. A. P. Wilkins, 157, High Street, Harborne, Birmingham.

BOURNEMOUTH LODGE. Gestingthorpe, King's Park Road, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and third Sundays, at 3.30 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., study of *The Growth of the Soul*, at Bank Buildings, North Parade; Ladies' "At Home" on Thursdays, at 3 p.m. Information from Miss Pattinson, 41, Woodview, Bradford.

BRIGHTON LODGE. The Arts Club, 19, West Street, on Sundays, at 3.30 p.m. Mrs. Besant will lecture on Oct. 13th. See special notice. Information from Dr. King, 54, Compton Avenue, or Mr. J. F. Bigwood, 57, Dyke Road.

BRISTOL LODGE. Tuesdays, at 8.15 p.m., at 20, Meridian Place, Clifton: Oct. 15th, *Universal Religion*, Sidney Sprague. Information from Mr. Thomas Freeman, 45, Redland Road.

BRUSSELS, BRANCHE ANGLO-BELGE. Meetings for members on the first and third Fridays, and for members, associates and enquirers on second and fourth Fridays. Information from the Secretary, 19, Rue Forestière, Avenue Louise.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, BRANCHE CENTRALE BELGE. 58, Chaussée d'Ixelles. Study class, second, third and fourth Saturdays and second and fourth Tuesdays, at 8 p.m. Meetings on first Saturdays and first and third Tuesdays, at 8 p.m. Information from the Secretary, 21, Rue du Vallon.

BRUSSELS, BRANCHE DU LOTUS BLANC. Thursdays, at 4.30 p.m., at 58, Chaussée d'Ixelles, for young members and friends. Information from the Hon. Secretary, 199, Avenue Albert, Uccle.

COVENTRY CENTRE. Tuesdays, at 7.30 p.m. Information from Mrs. Nevill, 16, Warwick Row, Coventry.

DUBLIN LODGE. Information from the Secretary, 34, Wicklow Street.

EASTBOURNE CENTRE. Enquiries to Miss Rose Mary Greene, 17, Devonshire Place.

EDINBURGH LODGE. 130, George Street. Thursdays, at 8 p.m.: Oct. 10th, Business meeting; Oct. 17th, Conversational meeting; Oct. 24th, Lodge meeting; Oct. 31st, *Astrology*, Miss Pagan. Library open Mondays and Fridays, 3.30 to 5.30 p.m. Enquiries to Miss Drummond, 130, George Street.

EDINBURGH, EDINBURGH CENTRE. Fortnightly meetings from October to April. Information from Miss Pagan, 24, Newbattle Terrace.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

FOLKESTONE CENTRE. Fortnightly meetings at the house of Mr. J. Huxtable, 2, Brockman Road. Information from this address.

GLASGOW LODGE. Religious Institution Rooms, 200, Buchanan Street. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

GREENOCK CENTRE. Enquiries to Mr. John Ross, 19, Nelson Street West.

**HARROGATE LODGE.** Theosophical Hall, Beulah Street, on Sundays, at 6.30 p.m.: Oct. 6th, *Occultism: True and False*, Hodgson Smith; Oct. 13th, *Beyond the Border*, L. W. Rogers; Oct. 20th, *The Ideal and the Real*, W. H. Thomas; Oct. 27th, *Telepathy and other Psychic Powers*, Miss Hilda M. Smith. Lodge meetings on Fridays, at 7.30 p.m., at 12, East Parade, for the study of *Elements of Theosophy and Varieties of Religious Experience*.

**HULL LODGE.** Information from H. E. Nichol, Beech Croft, Newland Park, Hull.

**LEEDS, LEEDS LODGE.** Leeds Arts Club Rooms, 18, Park Lane, on Tuesdays, at 7.30 p.m.

**LEEDS, LEEDS CENTRE.** Information from Miss Kennedy, 38, Potternewton Lane, Leeds.

**LIVERPOOL, CITY OF LIVERPOOL LODGE.** Wednesdays, at 18, Colquitt Street, at 7.45 p.m.: Oct. 2nd, *A Theosophic View of the Bible*, E. E. Marsden; Oct. 9th, 23rd and 30th, Study class; Oct. 16th, *The Problem of the Self*, W. H. Thomas. Study circle on Mondays, at 3 p.m. Information from the Secretary, 18, Colquitt Street.

**LONDON, ADELPHI LODGE.** Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

**LONDON, BATTERSEA LODGE.** Sundays, at 7 p.m., at the Central Public Library, Lavender Hill, S.W.: Oct. 6th, *The Theosophic Attitude*, A. E. S. Smythe; Oct. 13th, *Life and Religion*, S. F. Weguelin-Smith; Oct. 20th, *Karma*, H. J. Adams; Oct. 27th, *Parsifal*, Mrs. Dunlop. Enquiries to Mr. A. P. Cattanaeh, 27, Dault Road, Wandsworth Common.

**LONDON, BLAVATSKY LODGE.** Thursdays, at 8.30 p.m., at 28, Albemarle Street, W.: Oct. 17th, *From "On the Mysteries" concerning Egyptian Hermes*, G. R. S. Mead; Oct. 24th, *Reality*, Miss C. E. Woods; Oct. 31st, *Thomas Traherne*, Miss Lilian Lloyd. Sundays, at 7 p.m. (open to visitors): Oct. 20th, "*The Books of the Saviour*": a Gnostic Scripture, G. R. S. Mead; Oct. 27th, . . . . J. C. Chatterji.

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

**LONDON, CROYDON LODGE.** Wednesdays, at 8 p.m., at 18A, Katharine Street, Croydon: Oct. 2nd, *Fate and Freewill*, P. Tovey; Oct. 9th and 23rd, Study Class; Oct. 16th, *Poetry and Spiritual Life*, Miss Lilian Lloyd; Oct. 30th, *The Powers Latent in Man*, Miss F. M. M. Russell. Information from Fred Horne, 4, Kynaston Road, Thornton Heath.

**LONDON, H.P.B. LODGE.** Wednesdays, at 28, Albemarle Street, W., at 8 p.m.: Oct. 16th, *Practical Outcome of Theosophical Principles and the First Object of the T.S.*, Miss C. E. Woods; Oct. 23rd, *The Second Object of the T.S. in Relation to Religion, Philosophy and Science*, Mrs. Sidney Ransom; Oct. 30th, *The Field of Occult Research and the Third Object of the T.S.*, J. I. Wedgwood. Oct. 11th, Lecture by Mrs. Besant in the Small Queen's Hall.

**LONDON, HAMPSTEAD LODGE.** 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: Oct. 7th, *Astrology and Theosophy*, Alan Leo; Oct. 14th and 28th, Study Class; Oct. 21st, *The Value of Physical Phenomena* Miss H. A. Dallas.

**LONDON, HAMPSTEAD HEATH CENTRE.** Tuesdays, at 8.15 p.m., at Stanfield House, Prince Arthur Road: Oct. 15th, *Gregorian Music and the Rationale of Incantations* (with musical illustrations), J. I. Wedgwood; Oct. 22nd, *Life and the Arts*, Clifford Bax; Oct. 29th, *Faith and Inspiration*, Miss Maud MacCarthy. Enquiries to Miss K. Shaw, Stanfield House, Hampstead, N.W.

**LONDON, LEWISHAM CENTRE.** Tuesdays, at 8 p.m., at 7, Avenue Road, Lewisham: Oct. 1st, *The Atonement*, P. Tovey; Oct. 8th, *The Mystery of the Physical Body*, L. Stanley Jast; Oct. 15th, *Theosophy and Modern Science*, H. Twelvetrees; Oct. 22nd, *Religious Ceremonies from the Occult Standpoint*, J. I. Wedgwood; Oct. 29th, *The Factors of Evolution*, W. C. Worsdell. Information from Albert Haddock, 176, Fort Road, Bermondsey, S.E.

**LONDON, LOTUS CIRCLE.** Meetings for children on Sundays, at 3 p.m., at 8, Inverness Place, Queen's Road, W. All children are welcome.

**LONDON, NORTH LONDON LODGE.** Wednesdays, at 8.30 p.m., at 25, Compton Road, Highbury, N.: Oct. 9th, Mrs. Besant's lecture, see special notice; Oct. 16th, *Universal Brotherhood*, A. P. Cattanaeh; October 23rd, *Justice in Heredity and Environment*, W. C. Worsdell; Oct. 30th, *How can Theosophical Lodges be made Centres of Social Activity?*

**LONDON, WEST LONDON LODGE.** 8, Inverness Place, Queen's Road, W., on Fridays, at 8 p.m.: Oct. 4th, *Christianity and Theosophy*, Miss Ward; Oct. 11th, no meeting; Oct. 18th, *Gregorian Music and Mantras* (with musical illustrations), J. I. Wedgwood; Oct. 25th, study of *Christianity and Theosophy*.

**MANCHESTER, MANCHESTER CITY LODGE.** 26, Victoria Street, Manchester. Lodge meetings on Tuesdays, at 7.30 p.m.: Oct. 15th, *Christian Mysticism*, Rev. J. Barron. Sundays, at 6.40 p.m.: Oct. 6th, *Universal Brotherhood*, L. W. Rogers; Oct. 13th, *Building of Character*, E. Wood; Oct. 20th, *Health Culture from a Theosophical Standpoint*, A. Lovell; Oct. 27th, *The New Theology*, Hodgson Smith. Information from Miss Ker, Barone, Mellor, Marple Bridge.

**MANCHESTER, DIDSBURY LODGE.** Spath Lodge, Spath Road, Didsbury. Information from the Hon. Secretary, at the above address.

**MANCHESTER, SOUTH MANCHESTER LODGE.** Palmerston Hall, Palmerston Street, Moss Side. Information from the Hon. Secretary, 180, Clifton Street, Brooks's Bar, Manchester.

**MANCHESTER, URMSTON CENTRE.** Meetings at 11, Gloucester Road, Urmston, on Sunday afternoons. Information from Mrs. Jones, at above address.

**MARGATE CENTRE.** Information from Mr. H. A. Vasse, 7, Connaught Road, Margate.

**MERTHYR TYDVIL CENTRE.** Meetings on Sundays, at 7.30 p.m., at Trevethick Hall.

**MIDDLESBROUGH LODGE.** Meetings held fortnightly, at 46, Linthorpe Road.

**NOTTINGHAM LODGE.** Wednesdays, at 8 p.m., at 2, Wellington Circus, study of *The Bhagavad Gita*; Fridays, at 3.30 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study class.

OXFORD CENTRE. Information from Mrs. Anderson, Fairacres House, Oxford.

PLYMOUTH LODGE. Fridays, at 8.30 p.m., and Sundays, at 6.30 p.m., at 10, Pentillie Road, Mutley. Meetings on Sundays and the first Friday in the month are open to the public. Enquiries to R. J. Ellis, 53, Peverell Park Road.

RIPON CENTRE. 2, Ashville, on Fridays, at 8 p.m., for the study of *The Path of Discipleship*. Information from John Monger, at above address.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m., study of *A Study in Consciousness*. Sundays, at 6.30 p.m.: Oct. 6th and 27th, Public meetings; Oct. 13th, *Paradox—or Truth?* E. E. Marsden; Oct. 20th, *The Path of Beauty*, H. E. Nichol.

SOUTHAMPTON LODGE. 14, Hanover Buildings, Tuesdays, at 8.30 p.m. Enquirers' meeting first Sunday in the month, at 7.30 p.m.; study of *The Secret Doctrine* on Sundays, at 3.30 p.m. Enquiries to Mrs. Hollick, "Henley," Roberts Road, Hill.

SOUTHSEA CENTRE. Enquiries to S. H. Old, 64, Graham Road, Southampton.

SURBITON LODGE. Meetings on Sundays, at 7 p.m., at Felsted, Crane's Park, Surbiton: Oct. 6th, *Fate and Free Will*, P. Tovey; Oct. 13th, *Aids to Refinement*, A. W. Jones; Oct. 20th, *Occult Basis of Ceremonial Worship*, J. I. Wedgwood; Oct. 27th, *Meditation*, J. M. Watkins.

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

WAKEFIELD LODGE. Tuesdays, at 8 p.m., at 1, West Parade, for the study of *Karma*. Information from C. A. Brotherton, Craven House, Belle Vue, Wakefield.

YORK LODGE. Wednesdays, at 8 p.m., at the Theosophical Hall, High Ousegate. Information from J. E. Reid, 49, Grosvenor Terrace, York.

## CORRESPONDENCE.

### CONCERNING MADAME BLAVATSKY.

When I asked you, last month, to publish the correspondence that had then lately passed between Mrs. Besant and myself, I could not claim so much space as would have been necessary to enable me to deal with Mrs. Besant's contention that I have been unfairly depreciating Madame Blavatsky. The complete story of my relations with Madame Blavatsky would constitute a book,—not merely a brief letter,—but the facts are so ludicrously at variance with the idea that I was in any way unfriendly to Madame Blavatsky, that I will ask you to publish some short extracts from letters of hers to me, written in the year 1885, when she was in trouble after the attack of the Society for Psychological Research. She had just settled at Wurtzburg for a time and had received a letter from me immediately after her arrival. She writes:

"It touched me more than I can tell. My dear Mr. Sinnett, if ever there was a man in this wide

world that I have misunderstood—perhaps because I have never paid a strict attention to but one side of him—it is you. I never doubted your great devotion to the Mahatma, your real interest for the cause, though the latter with you always rested independent of, more than within and blended with, the Theosophical Society. But one could remain for ever faithful both to the movement and its chief motors and yet shrink from any further contact with one so dishonoured, so seemingly vile as I now stand. But your personal kindness shows me that, as usual, I was an ass on this plane of existence and that what the Mahatmas alone do is well done and what they know and say is alone just and truthful, as may be always found out in the long run."

I could match this passage with many others of a similar tone; indeed, with others of still more glowing recognition of the value of my friendship. But one example is enough to show that my attitude towards Madame Blavatsky was not unsatisfactory to herself. It is true that at a much later period, when she was enjoying the comforts gathered round her by the devotion of later friends at Avenue Road—and had become the object of an infatuated adoration in which it was quite impossible for me to join,—I stood aside, comparatively, and was no longer the object of feelings on her part that had been appropriate to the time of her adversity. She writes in one letter of the Wurtzburg series: "You may dispose of me to the hour of my death." Happily, that catastrophe did not ensue till fifteen or sixteen years later, during which time many curious developments arose, though none that I have any cause to blush for in connection with my attitude towards "the Old Lady," as we used affectionately to call her in the days before she was surrounded with a cloud of nonsensical superstition.

However, leaving that complicated subject for a moment, may I ask for a few lines more of your space to give a further quotation from the Wurtzburg letter already referred to. This is a very long letter dealing with many subjects, but one passage is comically appropriate to the present situation. I have been found fault with for regarding the actual organisation of the Society as unhealthy and unpractical, and I recently suggested that in view of its later growth it would be advisable to divide it into two Presidencies,—one for the East and one for the West. In making that suggestion I had forgotten a passage in Madame Blavatsky's letter of August, 1885, which anticipated my proposal. After criticising some proceedings of Colonel Olcott's, she writes as follows:

"Remember that so early as at Elberfeld I told you already what Master had said to me. He is unfit to lead on the Society except nominally, because the Society has outgrown him. Let him remain a nominal President but let us active Presidents—one in India, the other in Europe, the third in America (*sic*). Begin working with that object. You alone ought to become the President-in-Chief of all the European Societies, and for life, whoever else may be the year President of the L.L. or the Paris or German Theosophical societies. Such

is the design of my Master. I know it. For myself I am resolved to remain *sub rosa*. I can do far more good by remaining in the shadow than by becoming prominent once more in the movement."

It is unnecessary at this date to review the circumstances under which the actual course of events diverged very widely from this programme. But considering the reverence which Mrs. Besant entertains for the wisdom and inspiration of Madame Blavatsky she can hardly hold it to be treason to her memory if I am inclined, under the pressure of recent events, to think that her plan might perhaps have been worth consideration.

A. P. SINNETT.

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#### THE VICE-PRESIDENCY.

In view of the Rules quoted in the September VAHAN regarding the above, it seems to me that the British Section *Executive* should send a resolution to the General Council of the Theosophical Society; calling upon them to: (a) Vote on the first public nominee for the Vice-Presidentship of the Theosophical Society, *i.e.*, our esteemed friend and teacher, A. P. Sinnett; and if he is not carried, or if he sees wise to resign under the very trying circumstances, then (b) to vote on any other nominee of our esteemed President.

I do not of course know what is being done, or if any steps have been taken to fill up the vacant post of Vice-President; but I am strongly of the opinion that it is unwise and may lead to further trouble to let things drift.

WILLIAM BELL.

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*Re* the recent pamphlet issued by Mr. Sinnett entitled *The Vicissitudes of Theosophy*, which was considered at a Committee Meeting of the Bath Lodge held on Monday, September 9th, the members present were unanimously of opinion that the public issuing of this pamphlet is detrimental to the interests of the Theosophical Society, containing as it does an attack on the fundamental position of the Society, and is inconsistent with loyalty in the past to Mme. Blavatsky and to our newly elected President, and that in consequence the Committee heartily endorses the action taken by the President with regard to the Vice-Presidency.

M. K. SWEET,  
Hon. Secretary.

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With regard to the circumstances which have led to Mr. Sinnett's forced resignation of the Vice-Presidency and the ensuing correspondence in THE VAHAN, may I point out to Dr. Wells that Mr. Sinnett is himself primarily to blame for this unfortunate occurrence, it being a great pity that a strained sense of duty ever led him to accept the post, knowing as he did—and he alone at that time—how entirely his views as to the past, present and future of the Society differ from those of the newly elected President.

Mr. Sinnett allows himself that Mrs. Besant knew and accepted the fact that his view of the nature of the manifestations at Adyar differed radically from her own. He writes: "You put me in an embarrassing dilemma by assuming that my dissent from your theory of recent events precludes me from holding the office of Vice-President. When you asked me to retain it, you knew quite well that I did not accept your view of the Adyar manifestations"—two self-contradictory sentences that need no further comment.

In the close of his letter Dr. Wells seems to have confused two very different conceptions, those of thought and action, and ignores the fact that in practical politics difference of theory is apt to produce difference of conduct. He writes: "Every member of the Society, official or no, has full right to hold and to express his own opinion . . . upon every matter in heaven and earth." I agree cordially, while inwardly noting the curious fact that those who proclaim this perfect liberty of opinion most loudly, in practice generally seem to condemn any holding a different opinion to their own. But to view the matter apart from personalities, and in the practical connection of which Dr. Wells writes, is it advisable, convenient or practical that two strong characters holding entirely different views, not only in the present situation, but as to the very foundations on which the Society is built, should occupy simultaneously the two highest official positions in the Society? Is it not likely, nay inevitable, that constant friction and difference of opinion on vital and fundamental subjects would result, causing unpleasantness to both and possible delay in necessary action, a state of affairs most inimical to the welfare of any Society, particularly to ours. In politics it is not usual for a Premier to retain in his cabinet a minister who publicly proclaims political opinions differing *in toto* from those of his chief. It is obvious that a large majority of the Society, as they have shown by their vote, approve of the views and policy of the President. Mr. Sinnett's speech at the Convention, his article "Vicissitudes of Theosophy," came as a shock and an outrage to many who heard one and have read the other. Besides, Mr. Sinnett seems to have entirely overlooked the point that his books, *The Occult World*, and *Incidents in the Life of Mme. Blavatsky*, certainly form the foundation of much that he now terms "the mythology of the Theosophical Movement." If space permitted I could quote passage after passage from those books showing that the views their author held were quite the opposite of those he holds now.

I urge that those who see Mme. Blavatsky as the late President-Founder, with his intimate knowledge of her faults and failings, certainly did, as a chosen messenger of high spiritual intelligences, should support Mrs. Besant in her action in this matter.

While admitting to the full the great services Mr. Sinnett has rendered to the Theosophical Society, it is impossible to forget in this connection, as the past history of the movement shows, that he has never been an easy person to work with.

Very early in the movement, as he himself relates in *The Occult World* (p. 89, eighth ed.), he was anxious to supersede the Founders in their work, the suggestion being negatived by the Master, who wrote on that occasion the now celebrated phrase: "Ingratitude is not among our vices."

Colonel Olcott had to interfere to arrange difficulties that arose in the London Lodge between Mr. Sinnett and Dr. Anna Kingsford, resulting in the latter withdrawing from the Lodge and forming the *Hermetic Society*. When Mme. Blavatsky settled in Lansdowne Road differences of opinion between her and Mr. Sinnett culminated in the founding of the Blavatsky Lodge, mainly in consequence of Mr. Sinnett's, then as now, wish to confine membership of the Theosophical Society to people of a good social position. As a result of this rather inconsistent narrowing in practice of the theory embodied in the first object of the Theosophical Society, Mr. Sinnett has always held himself rather aloof from the general trend of the movement, as London workers will know.

Mr. Thomas seems to consider the President is to be only an ornamental figure-head, as he is of opinion that a President should "not identify herself with any particular line of policy" nor "interfere with purely Sectional matters."

The Society is a whole composed of many parts. If the President is not to interfere in any matters concerning the parts, the Sections, nor adopt any particular policy concerning the whole, the post becomes a sinecure in work as it is already in emoluments. Colonel Olcott certainly did not so interpret his responsibilities and his duties to the Society.

May I further suggest to Mr. Thomas that in his comments on Mrs. Sharpe's resignation it is hardly fair to entirely ignore as he does the second reason she gives for her action, the fact of her "finding herself at variance with almost every member of the newly-elected Executive on an important point touching the President." Mrs. Sharpe has followed political procedure in her action and I should have thought that as Mr. Thomas is himself a member of the Executive, this reason for her action would have hardly escaped his memory, though I am aware the memory of the Executive is not its strong point. I sincerely hope with Mr. Thomas that members will "fix their attention on the principles involved in this matter" and add that I hope they will not overlook the principles of fair play and justice. These principles demand, I consider, in view of the fact that Mrs. Sharpe was elected by fifty-six votes representing hundreds of members, a full explanation of her second reason for resignation. A retiring Member of Parliament accounts—and is expected to—for his resignation to his constituents, a procedure that should be adopted with us. The Executive Council of the British Section is an elective and representative body, and as such should render an account of its actions to its electors. At present its proceedings are veiled in complete secrecy, all that we know of its doings is contained in its meagre annual report. Is it not possible, as similar bodies belonging to

other Societies do, to publish the agenda of each meeting of the Executive and the business transacted, monthly in THE VĀHAN? As the Secretary of the Section invites suggestions as to rules, etc., I submit this proposal.

I quite agree with Mrs. Sharpe (and I know many others who were present at the meeting do so also) on the striking lack of good feeling, fair play and ordinary courtesy shown to the President at the business meeting. I hope Mr. Dunn's much needed protest may produce some result, and that he and others will follow it up with action

ELISABETH SEVERS.

May I claim space and point out one or two facts in connection with the correspondence *re* the Vice-Presidency appearing in the September issue of THE VĀHAN? I will be as brief as possible.

It is probable that many people reading the correspondence alluded to will not have seen Mr. Sinnett's article, "The Vicissitudes of Theosophy," as it was only very partially circulated, and many others may not have it to hand at the time of reading the letters. To such it will be impossible fully to appreciate the unfairness of Mr. Sinnett's attempt to make it appear that the point at issue is *the acceptance or non-acceptance by him of the manifestations of the Masters at Adyar*. For the benefit of the uninformed I will briefly summarise the facts.

(a) Col. Olcott before his death states that the Masters known to Mr. Sinnett as well as to himself have appeared to him and have nominated or appointed Mrs. Besant as his successor to the Presidential Office.

(b) Two witnesses confirm this statement: Mrs. Besant also confirms the fact of the nomination.

(c) Mr. Sinnett at once declares his belief that all four are the victims of hallucination.

(d) Mrs. Besant, fully aware, as she herself states, of Mr. Sinnett's attitude on this point, still asks him to accept the office of Vice-President.

(e) He does so.

(f) Mr. Sinnett, immediately upon accepting office, publishes an article containing views entirely subversive of those for which he has hitherto been responsible, and affecting the presentment of the origin, scope and ultimate aims of the Theosophical Society which has hitherto been put forward by himself and the other prominent speakers and writers of the movement.

(g) On reading the article referred to, Mrs. Besant writes to Mr. Sinnett pointing out the impossibility of his continuing to co-operate with her in an official position while holding views so widely different from her own on such fundamental questions.

(h) Mr. Sinnett, ignoring Mrs. Besant's clearly stated reasons for her action, replies with the grossly unfair imputation that she is asking him to resign office on account of a difference of opinion which she knew to exist when she appointed him.

With no little skill and with considerable disregard of the laws of fair fight, Mr. Sinnett holds Mrs. Besant up to the public as an autocrat who

will not tolerate the slightest divergence of opinion from her own. Even were this a true picture, Mrs. Besant's position would scarcely differ from that of a Minister when choosing his Cabinet; but the assumption that the Adyar manifestations are the point at issue is entirely unwarrantable, as must be seen by any open-minded critic.

The real question is one which no member of the Theosophical Society can afford to ignore; it will force itself upon each individual sooner or later, and according to the decision arrived at by the majority must be the future of the movement. Stated briefly it would seem to be this:

(a) Was the Theosophical Society the child of Divine Parentage; born of Wisdom and Foresight, cradled and nursed by Those who know its purpose and the part it is destined to play in the future of a Race yet to come? Or was it, to quote Mr. Sinnett, "A little Society," . . . . having "no very clear idea concerning its own purpose," and about which it is "Mythology" to believe "that the seed was sown in the beginning with conscious foresight." Or again, "By many the impression has certainly been derived (Mr. Sinnett goes on to say *erroneously* derived) to the effect that this mighty wave of regenerating thought is the product of clearly designed specific action in the first instance by those . . . . spoken of in theosophical writings as the great Masters of Wisdom."

(b) Was H. P. Blavatsky the servant of those Masters of Wisdom, co-operating consciously with them? Or was she, to quote Mr. Sinnett again, "a wonder-working magician"?

(I have not space here to deal with Mr. Sinnett's further insinuations as to Madame Blavatsky's veracity!)

Mrs. Besant's reply to point (a) has been stated too often, both in speaking and in writing, for it to be necessary for me to deal with it here: her reply to point (b) will shortly appear in pamphlet form, and will be accessible to all those who care to inform themselves on the subject. The divergence between the views of the ex-Vice-President and the President on both heads could scarcely be more wide, and must lead all thoughtful people, as it has led Mrs. Besant herself, to ask, "Can two walk together except they be agreed?" Is it surprising when the two in question are officials of a Society, and the points of disagreement are fundamentals vital to the life of that Society, that the answer should be in the negative? "Mythology" may be instructive as literature. It does not inspire the enthusiasm of a great living movement, aflame with the Divine fire, instinct with the life that sustains and guides the Worlds.

E. M. GREEN.

The letters from Mr. Sinnett, published in your last issue, and Dr. Wells' comments upon the situation, are so unfair, and so astonishingly discourteous to the President of our Society, that I feel compelled, for the first time in my thirteen years of membership, to offer a protest in THE VĀHAN. Mr. Sinnett assumes, I notice, that his

letter is to be the final word in the matter, but he forgets that by the publication of this correspondence in THE VĀHAN his attitude is brought before the members of the British Section for discussion and criticism. The only clue to Mr. Sinnett's present attitude that I have been able to find is given in a letter to him, from a Master, published in the *Occult World*, p. 104; which shows how different was the view of the purpose of the Theosophical Society, held by him in those days, from the view of its real Founders, and of Their servants on the physical plane. Part of the letter runs thus: "You have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism." . . . . He was rebuked for the suggestion of establishing an independent Anglo-Indian Branch of the Theosophical Society to be founded "through your kind services, in the management of which neither of our present *representatives*" [italics mine] "shall have any voice"; and he was distinctly told that the contemplated Branch, "if formed at all, must . . . be in fact a branch of the parent Body, as is the British Theosophical Society at London." . . . .

And yet to-day the thousands of members belonging to the original Body are told by Mr. Sinnett that the Masters' teaching has not come chiefly through that organisation, but "in the main has been given to the world through me."

Those who knew Mr. Sinnett's later work in the Society, and saw him accept the office of Vice-President from Col. Olcott, may not unreasonably have supposed that, since the early days, he had brought his views more into line with those of his colleagues: but it appears that this was not the case.

I do not wish to dwell upon what seem to me to be the egotism and discourtesy of Mr. Sinnett's letters, further than to say with regard to the latter, that by his insinuations he is hurting not so much our President (from whom such things, finding no response, rebound upon their sender), but the hundreds of members who love and admire her, and who have kept silence for many months whilst seeing, with bursting hearts, the treatment that has been accorded her by too many of those who should have been amongst her closest co-workers.

But one word I must say regarding the *unfairness* of both Mr. Sinnett's and Dr. Wells' allegations as to the reasons why the former was asked to resign. This, Mr. Sinnett writes to Mrs. Besant, is because of "my dissent from your theory of recent events," and both he and Dr. Wells assign his disbelief in the Adyar manifestations as the President's motive in asking him to resign. Now this is an obvious mis-statement of facts; for, as Mr. Sinnett himself says, the President knew already at the Convention that "I did not accept your view of the Adyar manifestations." Yet in spite of this Mrs. Besant invited him to remain in his post, trying, as she ever tries to the last moment, to work with one who thinks differently from herself. But how was

her tolerance met? First by a disloyal speech at Convention, when the President, being in the Chair, felt the right of reply to be taken from her; and later by a pamphlet, in which the claims Mr. Sinnett makes are so preposterous as to be ludicrous, were it not that one could shed tears of regret that such statements should come from the pen of so old a worker.

As one of the comparatively few, to whom the late Vice-President was something more than the author of *Esoteric Buddhism* and other books, I regret *very* deeply his intention to dissociate himself from the work of what I believe is to be a new life-cycle in our movement. But standing at the dawn of a new day it is perhaps well that we should take stock of our position, and deliberately turn our back upon a certain hide-bound tradition that has, in various directions been attempting to shackle us for some years past.

Let us recognise that as a body we are long out of swaddling-clothes and have come to man's estate; and that we must take upon ourselves the burdens and responsibilities of our Society, and, in a broad and tolerant spirit, mark out for ourselves the course we intend to follow; rejoicing that we have as our Leader one whom we may trust perfectly, knowing that she will never arrogate to herself the glory of any work done, but will guide us as long as we allow ourselves to be so guided in the paths indicated by the Masters of Wisdom, and trodden by Their servants H. P. B. and Col. Olcott, to the fulfilment of our high destiny as a nucleus of the Universal Brotherhood of Man.

ETHEL M. MALLET.

I think every fair minded member of the Theosophical Society should resent Mrs. Besant's action with regard to Mr. Sinnett. He is to my mind one of the most useful members of the Society, for his work has been steady and restrained, with no self-advertising of any kind, and to ask him to continue to be Vice-President of the Society, for which he has done such useful work, and then to request his resignation because his views differed from hers, is an action that should not be allowed to pass without at least a protest from all those who admire and appreciate Mr. Sinnett's work. In Mrs. Besant's first address as President (at Convention) she said she should welcome heterodox views, and yet her first action after those remarks was to request Mr. Sinnett's resignation because his views were "heterodox"!

The Theosophical Society seems to be fast sinking into a sect, with an Autocratic Pope and two Dogmas: 1st. Thou shall not criticise or differ from H. P. Blavatsky's views in any way. 2nd. It is disloyal to question anything Mrs. Besant says or does.

It is quite news to me that *any* official of the Theosophical Society was obliged to agree with the views of H. P. B. or Mrs. Besant. If the Theosophical Society had been the Society of Jesus I could have understood Mrs. Besant's actions; but in that case Mr. Sinnett and a great many more of us would not be in it. We circulate

literature all over the world informing the public that we have no creeds or dogmas, etc., and yet we are continually being pulled up if we dare to express any opinion contrary to H. P. B. or Mrs. Besant. If the Theosophical Society is to degenerate into this sort of thing let it at least be honest and re-organise its constitution so that those who really determine to think for themselves and believe what they like may not be caught in its trap. What attracted me to the Society was not H. P. B., or Mrs. Besant, but the feeling of space it gave me, that I could think and believe as I liked, without being continually told I was going to perdition.

I have belonged to various societies for years, but with the exception of the Theosophical Society I have never heard one word about loyalty to the Presidents of the different societies; the Theosophical Society has the privilege of creating that precedent. Our Lodges are certainly not conducted on those lines; I have been an official in my own Lodge nearly as long as I have been a member, and sometimes I and the President had very little in common except that we were members of the same society, he working in his way and I in mine, but frequently differing entirely and fundamentally.

In my opinion all this trouble comes from trying to conduct a Western Society on Eastern lines. It is Guru and Chela; the Teacher holds forth and the Chela absorbs. This method is utterly opposed to Western ideas; we Westerns listen, and accept or reject as we think fit. This I understood to be the attitude of the Theosophical Society or I should never for one moment have thought of joining. This I also maintain is according to its constitution.

ELIZABETH BARKER.

What a curious topsy-turvy thing has this Society of ours become; what a strange glamour appears to have fallen upon some of our most earnest and devoted workers; what an inexplicable confusion of ideas and issues is presented in recent pronouncements.

Only last March Mrs. Besant published an article on "The Basis of the Theosophical Society," in which she outdid all previous records in her declaration of the necessity for freedom within the Society; not merely of thought and speech, but also of conduct. She declared emphatically that the basis of the Society was Universal Brotherhood, and that the only qualification for membership was "the desire to help, evidenced by work which does help others towards the realisation of Brotherhood." Among other things she there told us that, "H. P. B. warned us that the great danger of the Society lay in its becoming a sect. Above all other things, therefore, should we guard liberty of thought and speech, and, most zealously of all, when the thought and speech are antagonistic to our own."

Yet one of her first acts as President is to reject as unfit for the office of Vice-President one of the oldest and most devoted workers in the Society,

on the ground that his expression of opinion as to the origin and nature of the Society is radically different from that which she herself holds.

It is perfectly clear, therefore, either that her former pronouncement means nothing, and that she does not intend to abide by it; or else that although there may be only one qualification for *membership* in the Society, it is necessary that certain *officials* should hold specific views, which must harmonise with her own. At all events it appears perfectly clear that the Vice-President must not differ with her, but must be *orthodox à la Besant*. What guarantee, however, is there that this shall not also apply, later on, to other or all officials?

At the recent Convention Mrs. Besant made a further strong appeal for freedom of speech and opinion; claiming at the same time, in most impassioned language, her own right to assert her knowledge of and connection with the Masters. That claim was, however, quite unnecessary, for the simple reason that no one ever denied her this right. What they have denied her is quite a different thing: it is *the right to impose her opinions or supposed orders from the Master upon the Society in official matters*. We have had one Judge case; we do not want another.

Strangely enough those who have taken upon themselves to defend, or uphold, or support Mrs. Besant (whichever may be the right word) have not merely confused this issue, but also another one. They accuse those who doubt or deny the genuineness of the "Adyar manifestations," of doubting also Mrs. Besant's veracity. Yet the two things are clearly quite distinct. To say that you think a person has been deceived is not to doubt their veracity. They may be—and I believe we all credit Mrs. Besant with being so—quite truthful in saying what they *thought* they had seen or experienced. So far as I am aware, no one in the Society has accused Mrs. Besant, either directly or indirectly, of untruthfulness.

I am by no means in agreement with all that Mr. Sinnett says in his article on the "Vicissitudes of Theosophy"; nevertheless I certainly think we owe him a debt of gratitude for publishing it, if only that it now raises an issue which is more definite even than that of the "Adyar manifestations."

The definite issue is simply this: must certain officials in the Society be pledged to certain *orthodox* views—as propounded by the President—must they hold to a certain tradition as to the origin, inception, and guidance of the Society; or shall they be as free as private members have been declared to be, to hold their own opinions? It is evident that if Mrs. Besant cannot work with Mr. Sinnett because he does not hold her views, neither can she work with other officials, for the same reason. In time, therefore, all who differ from her will be squeezed out, and the Society will in fact have become a sect, holding certain specific *traditions*, if not doctrines. It is only one step from the imposition of beliefs on the officials of the Society, to the imposition of the same beliefs on the members at large, so that

ultimately those who do *not* hold to those opinions will find themselves so much out of their element and legitimate sphere of action as to be compelled to resign.

Mr. Sinnett could be Vice-President with Col. Olcott; why cannot he be so also with Mrs. Besant?

There is only one thing which can keep the Society on its true eclectic basis, and that is the continued recognition by every member that *Theosophy belongs to all ages*, and has been taught by many teachers and in many forms.

And here I must join issue with Mr. Sinnett when he says that "The Masters' teaching is the basis of the Society"; if by "Masters" he means the two supposed to be specially connected with the Founders, or with himself. If, however, he means by "Masters" those who have been the custodians and teachers of the Divine Wisdom *in all ages*, then I am at one with him.

The basis of the Society, as I understand it, is the fact of the existence "throughout the endless cycles upon cycles of the past" of Theosophy (*vide Key to Theosophy*, p. 304). As individuals we are trying to learn what this Divine Wisdom is; as individuals, and also collectively as a Society, we are trying to demonstrate its existence to the world, and to mirror it forth in our own lives.

I have heard H. P. B. say: You are bound to believe in *Masters*, but you are not bound to believe in *my Masters*." We are bound to believe in Masters, because without them, without those who *have* this Divine Wisdom and knowledge, Theosophy itself, in any form, is meaningless and inexplicable. But we certainly are not bound to believe in H. P. B.'s, or A. B.'s, or A. P. S.'s, or anyone else's individual Masters; nor can these, or their supposed teaching, be imposed upon the Society by any individual, President or otherwise, as authoritative and infallible; or as connected with any reputed or specific phenomena.

W. KINGSLAND.

I feel compelled to break a silence which I had hoped to maintain during all this miserable crisis through which the Theosophical Society is passing. Now the time has come when not only common gratitude towards one who has taught me so much but righteous indignation at the indignity put upon a valued and deeply esteemed friend forces me to express my disgust and contempt at Mrs. Besant's arrogant behaviour. I cordially join hands with Dr. Wells and re-echo every word he says in defence of our mutual helper and comrade. I am one of the very few old members left in the Theosophical Society; I joined H. P. B. in the year 1884, and never till now have I felt tempted to resign my membership. Up till now it has never seemed to me to matter a straw what Mrs. Besant did; her rather pathetic bids for temporal power only seemed to me to make her the more human. Greater souls than Annie Besant have amused themselves by playing with such brittle toys, but when she takes to such high-handed and reprehensible measures as to publicly affront the man to whom she literally owes her first teachings,

then surely it is time to utter a word or two of protest. H. P. B. always acknowledged freely and honestly to me that Mr. Sinnett had been the first to give to the world the teachings of the Masters. She had her tiffs with him, but she loved him because he stood up to her. The way to win H. P. B.'s despisal was to make an idol of her; I can very clearly remember the night when Mrs. Besant, accompanied by Herbert Burrows, first came to Lansdowne Road. In the morning H. P. B. told me they were coming and asked me to return again in the evening. After they were gone I asked H. P. B. how she thought Mrs. Besant would imbibe the esoteric side of Theosophy and her reply was: "She will bring a trained mind to bear upon Percy Sinnett's book." I, who knew H. P. B. so well, so intimately, know what she would have thought of this miserable business. One good result may emerge out of this latest scandal: Mrs. Besant's action may serve to show her blind worshippers that her feet are still made of clay. So human is she still that she has given us the very finest possible demonstration of her inability to bear power. For this perhaps one ought not to blame her, but it seems to me that the time has now come for us old original members to band ourselves together and retire out of the dust stirred up by those younger forces who possibly have not had either the time or experience for developing peace and toleration. Surely it would be better to let them fight their own exoteric battles and leave us to our old esoteric peace. We old Theosophists are far too busily absorbed in the things that really matter to be troubled by those surface storms.

I have reason to know that the way has been cleared for Mr. Sinnett's leadership, and it only remains for the old and tried members of the Theosophical Society to take advantage of this fact. The more dignified course would be for the original followers and friends of H. P. B. to retire from the conflict. Permit Mrs. Besant to assume whatever powers she thinks fit—what can it matter to us who have passed the stage of glamour through temporalities? Let the old and experienced members give place to those who no doubt have still their lesson to learn and are unable to stand alone. I have always held that for such Mrs. Besant is the best possible leader. She will teach her followers to serve, and thus in time they will arrive at that stage in their evolution when they will voluntarily transfer that service from the physical and personal plane to the spiritual and universal.

VIOLET TWEEDALE.

While otherwise heartily sympathising with Mrs. Besant and her present position, I am surprised to see her acting at the present juncture in apparently complete independence and ignorance of the Rules of the Society. According to these, on the election of Mrs. Besant to the Presidentship, Mr. Sinnett's term of office as Vice-President expired. His re-election could only take place (1) on the nomination by Mrs. Besant, and (2) the subsequent confirmation of such nomination by the General Council. Neither of these steps was

taken; but Mrs. Besant, quite independently of the Council and ignoring the rules governing her own action under such circumstances, proceeds single-handed to "appoint" Mr. Sinnett to the Vice-Presidentship. Having done this and discovering reasons why he could never work side by side with her in such an official position, she proceeds, again in contravention of the rule, *viz.*, that relating to the removal of officials from the Society, to ask Mr. Sinnett to resign his post, although admitting that he has not yet formally accepted it!

I submit to Mrs. Besant and my fellow-members that the whole of this procedure on her part is out of order, and I also submit that some explanation of it should be forthcoming from Mrs. Besant.

W. C. WORSDELL.

At a meeting held on Tuesday, September 10th, the Committee of the Southampton Lodge passed the following resolution:

"That, in view of the opinions expressed by Mr. Sinnett as to the founding of the Theosophical Society, as to its purpose, and as to the character of one of its founders, the Southampton Lodge fully concurs in the view of the President of the Theosophical Society that he can no longer suitably hold the office of Vice-President." S. H. O.

I am much grieved at the unfortunate circumstances which have threatened the harmony of the Society: and as one who has formed an opinion of the two leaders concerned, from their lectures and writings, without coming under the personal influence of either (not being personally acquainted with either), my views may be of interest to other members.

I am not of those who think one or other of them must be wrong because they do not think alike: their earnestness and love for the cause no doubt prompts them to an earnest maintenance of their respective points of view.

Mr. Sinnett has laboured long in the cause; the Society is greatly indebted to him for his valuable contributions. I personally feel that I owe him a debt of gratitude that I may perhaps never be able to repay.

And no doubt he is right in thinking that the organisation of the Society urgently needs revising and improving.

But is it opportune to bring forward at this time differences of opinion with the newly-elected President, who just now must be greatly burdened with her new responsibilities?

We owe her our entire loyalty and support as our chosen leader—more than that, I would say that in my opinion her qualities of head and heart place her first among us, and fit her in a pre-eminent manner for the leadership.

I respect her the more that she asserts her leadership.

As I judge her character and abilities I would predict that she will (health and life permitting) place the Theosophical Society in a few years far ahead of anything it has known in the past.

CHAS. L. BURDICK.

## MRS. SHARPE'S RESIGNATION.

As Mrs. Sharpe's election to the Executive Committee of the British Section was supported by the Bath Lodge, and as she polled fifty-six votes representing some hundreds of members, the Committee of the Bath Lodge call on the Executive Committee of the British Section to issue a full report of the proceedings which led to her resignation.

M. K. SWEET,  
*Hon. Secretary, Bath Lodge.*

## MR. DUNN'S PROTEST.

As one of the Council of the Northern Federation to whom Mr. Dunn refers, kindly allow me a small space in reply to his letter.

I regret that he has made some rather vague charges that I venture to say he would have considerable difficulty in substantiating; speaking for myself I did not quake with terror, as he suggests, neither did I observe any signs of panic among the other delegates.

Neither was it a question of the Council treating *any new line of activity*, the said Lodge may have contemplated taking up, with "ignoble suspicion," or in any way attempting to act the part of Paul Pry.

It was entirely on constitutional grounds that the application of Mr. Dunn's Lodge was opposed, and the Northern Federation was, it seems to me, quite within its rights in refusing it.

I think no member of the Council would, for a moment, question the right of members to co-operate in order to carry out any special line of activity they may think desirable; that is a very different thing to forming a Lodge on the lines of the Lodge in question.

This Lodge has two, possibly three, resident members, the other members living in various parts of the country as far as 200 miles distant, some being members of other Lodges, and one being still a centre of *one* in a distant town. It is termed a "Correspondence Lodge."

It appears to me that the constitution of a Lodge on these lines is somewhat irregular, and I would ask if it is necessary that a Lodge must be formed to enable a group of members to open up correspondence?

If it is permissible to form a Lodge in the way Mr. Dunn's Lodge is formed, where is it to end? What is to prevent *any* member from getting six other members, living in all quarters of the British Section, distance no object, to join him in forming a "Correspondence Lodge"—having all the rights and privileges of being represented by the President of the said Lodge at the annual Convention?

There are many ways in which such Lodges would adversely affect the organisation of the Society, and I am quite in accord with Mr. Dunn when he says "that it is high time the Executive Committee of the British Section were aware of the perils within its area," and as two of that body were delegates to the recent Northern Federation

they will have the opportunity of giving them timely warning.

I venture to suggest that had Mr. Dunn fully explained the nature of his Lodge when applying for a Charter, the Council of the Northern Federation might have been spared an unpleasant duty.

C. N. GOODE.

In respect of the paragraph relating to Theosophical activities in E. J. Dunn's letter marked "A Protest," I should like to say how entirely it expresses what I have thought for some time—that the activities of the Society were too limited in scope. For instance, might there not be formed with advantage small communities of members, sympathetic in aims and tastes, who would live together in harmonious surroundings, free to adopt an improved mode of life (somewhat on Pythagorean lines) and to develop the higher faculties? This might possibly lead to a more perfect development than has yet been attained in modern times.

R. M. SMITH.

## THE COMMITTEE ON RULES.

At a special Meeting of the Committee of the Bath Lodge Miss Green (Southampton) and Miss K. Douglas-Fox (Bath) were nominated to serve on the Co-op. Committee of the Executive. The Committees of the Southampton and Plymouth Lodges support these nominations.

M. K. SWEET,  
*Hon. Secretary, Bath.*

The above notice has been sent for publication in THE VAHAN, and I print it for the information of members, without, however, understanding how such "nominations" can be made by a Lodge Committee.

KATE SPINK,  
*General Secretary.*

## ASTROLOGY.

Being desirous to form a class for the study of Astrology in all its branches, I shall be pleased if any member of the Theosophical Society will communicate with me at the address below to arrange further details. There will be no fees.

ARTHUR SLEE.

8, Inverness Place,  
Bayswater, W.

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.—KATE SPINK, *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. XVII.

LONDON, NOVEMBER 1, 1907.

No. 4.

Edited by KATE SPINK.

### EXECUTIVE ORDER.

In June, 1895, the late President-Founder felt himself obliged, during the difficulties caused by the secession from the Theosophical Society of the majority of the Branches of the American Section, to cancel all charters and diplomas held by those who accepted as valid the Act of Secession, and to subsequently refuse admission to the Theosophical Society to all who were members of societies that grew out of that Secession. The freedom of members of the Theosophical Society to become members of any other societies was thus, for a time, restricted. The difficulties referred to have long since passed away and members are entitled to again enjoy full liberty to join or to remain in any Associations to which they may wish to belong. Membership in any other Association hereby ceases to be a barrier to membership in the Theosophical Society.

ANNIE BESANT,  
*President of the Theosophical Society.*

Chicago, U.S.A.  
*September 17th, 1907.*

### THE OCTOBER FUND.

Will you kindly allow me through your columns to thank the friends of the British Section who have contributed to the birthday present so generously devised and carried out. The dear friends who proposed it kept the matter so private that I did not hear of it, beyond a rumour that some birthday gift would be made, and I was much surprised when I received on my birthday a tele-

gram announcing it, and learned what had been going on. The love which prompted the scheme will help me in the work more than the money in which that love has taken form, and I am very grateful.

Needless to say that I do not need money save for the work. I do not yet know the total received but it runs over £1,000. For the present, I give to the C.H.C. £200; C.H.C. Girls' School, £100; Adyar Library, £100; Buddhist College, Colombo, £100; Musaeus Girls' School, £100; Olcott Pariah Schools, £100; C.H.C. Library Building Fund, £100. For each of these I say to the generous helpers: Thank you.

ANNIE BESANT,  
*President of the Theosophical Society.*

### SECTIONAL RULES.

Members and Branches are reminded of the notice in the August VĀHAN asking them to send in their views on the amendment of the Rules for the consideration of the Committee. I trust that Branches will adopt the suggestion to set apart at least one meeting for the discussion of this subject. So far there has been no response from general members or Branches to the invitation, and it is to be hoped that interest in the matter has not been allowed to lapse. Suggested amendments should reach me not later than December 1st, and at least three copies should be sent, written on one side of the paper only.

Since the last notice the following additional members have been invited to act on the Committee: Miss E. M. Green, Dr. A. King, and Mr. A. P. Sinnett.

KATE SPINK,  
*General Secretary.*

### SUGGESTED CENTRAL GROUPS.

At the late Convention various suggestions were made for the formation of Groups to carry out more systematically the objects of the Society. It was thought that in connection with the various Lodges local Groups might be formed for the study of specific subjects or for practical work. These in turn might be connected up with Central Groups in London or elsewhere so that by joint effort some definite work might be accomplished. The Executive Council will be glad to assist in the formation of such Central Groups, and invites Lodges and members to inform the General Secretary whether they have formed or desire to form local Groups for such purposes. Unattached or other members desiring to be directly connected with Central Groups are requested to send in their names, together with the subject or subjects they wish to take up. Members who are specialists in any branch of work or study germane to the objects of the Society are cordially invited to co-operate.

### ACTIVITIES.

#### The Executive Committee.

At its meeting on September 28th, the Executive Committee elected Mrs. Betts to act upon the Committee in place of Mrs. Sharpe. At the voting in the last Convention Mrs. Betts was next upon the list to the members then elected.

KATE SPINK,  
*General Secretary.*

#### Dissolution of a Branch.

The Charter of the Broughton Lodge was returned on October 14th, 1907, the members of the Lodge having decided to dissolve it.

KATE SPINK,  
*General Secretary.*

#### New Centres.

The Executive Committee, at its meeting on September 28th, authorised the insertion of the following Centres in the list: Eastbourne, *Sec.*, Miss Rosemary Greene, 67, Royal Parade, Eastbourne; Southsea, *Sec.*, S. H. Old, 64, Graham Road, Southampton; Urmston, *Sec.*, Mrs. Jones, 11, Gloucester Road, Urmston, near Manchester.

KATE SPINK,  
*General Secretary.*

#### Donations to the General Fund.

The following donations have been received to October 20th: J. B., 2s. 6d.; E. A. B., £8; F. Z., £2; K. B., 10s. 3d.; F. G., £10; E. W., £5 5s.; K. T., 10s.; M. S., £1; A. E. and E. J. P.,

£2 2s.; G. R. S. M., £2 2s.; A. Z., 5s.; M. S., £1; C. M., £10; E. M. T., 2s. 6d. Total, £42 19s. 3d.

#### Monday Afternoon Meetings.

Meetings will be held during the autumn and winter at 28, Albemarle Street, W., on Mondays, from 3.30 to 4.30 p.m.

The speakers during November will be as follows:

- Nov. 4th. Mrs. Hooper, "Reincarnation."  
 ,, 11th. Miss Edith Ward, "Signs of the Times."  
 ,, 18th. The Rev. F. W. Cobb, D.D., "The Creed of Life."  
 ,, 25th. Arnold S. Banks, "Parsifal."

These meetings are for members and their friends.

A. L. E. H.

#### Social Committee Debating Society.

Meetings in November will take place at 28, Albemarle Street, at 3.15: On Friday, 8th, opener, Miss Legge, subject "That idealism has declined in modern life." On Friday, 22nd, opener, Mrs. Green, subject "That sex questions are permissible in the modern novel."

L. S.

#### Mr. Mead's Lectures.

In November and December Mr. G. R. S. Mead will deliver a course of six lectures, entitled "Two Rituals from the Mysteries," on Tuesday afternoons, at 5 o'clock, in the Lecture Room, 28, Albemarle Street, W. The following will be the syllabus:

- Nov. 5th. "The Hymn and Dance of Jesus."  
 ,, 12th. "A Ritual of Initiation from the Earliest Christian Mysteries."  
 ,, 19th. "The Religion of Mithra the Unconquerable."  
 ,, 26th. "The Mithriac Mysteries."  
 Dec. 3rd. "The only known and recently discovered Mithriac Ritual."  
 ,, 10th. "The Flight of the Eagle or Apotheosis."

Course Tickets, 7s. 6d. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., or at the door. Admission to each lecture, 2s.

#### Northern Federation.

The next meeting (55th) of the Northern Federation of the Theosophical Society, will be held at the Deansgate Hotel, Manchester, on November 23rd. Mr. Percy Lund will preside and will lecture upon "Easter Island and the Lemurian

Giants"; the lecture will be illustrated with forty lantern slides.

HODGSON SMITH,  
*Hon. Secretary.*

10, East Parade, Harrogate.

#### Proposed Art Group, H. P. B. Lodge.

It is proposed to form a group of artists within the H. P. B. Lodge, and we hope that students of all the arts will here find a better opportunity for studying and demonstrating the connection between Art and Theosophy, than is offered elsewhere. We feel that the arts have descended into matter without illuminating it with spirit, and we therefore intend, if possible, to gather into one group the various artists in the Society. In this way it is hoped that a spiritual movement in Art may be set in motion. Whether such an effort will prove successful must, of course, depend entirely on the ability and enthusiasm of those who respond—that is to say, on the quality of the art which the Theosophical Society is able to provide.

A rough outline of the work which we propose to undertake may be obtained from Mr. Sidney Ransom, 8, Inverness Place, Bayswater, W.

We believe that Theosophy may find in the arts a valuable and almost untouched instrument for its future expression. We think that the artistic world would readily respond to the charm of this ancient wisdom if it were presented by artists, were invested with loveliness of form, were more clearly shown to be beautiful as well as scientific.

Art is not in opposition to science, but each can supplement the other: and no one who has felt Theosophy deeply, whether he be by nature more keenly artistic or scientific, is able to suppose any longer that either is without its value. Both are only lamps along the way, but while we are still in the darkness we need their light, nor can we see the path, as some would seem to think, by shattering our lamps.

Art is an endeavour after perfect manifestation, and the artist is he who can create forms of such transparency that beauty, which is born of the Spirit, can dwell therein. The search for beauty is the search for the ideal, and he who thirsts for beauty will never be quite satisfied until he has found at last the very spring of all beauty, the innermost One. It is through the desire of beauty (moral, intellectual, and physical) that the Soul of Man has advanced from peak to peak. It is that desire which will lure him upward still, and it is the artists of the world who first win sight of the greater beauty to be.

There is a mighty work to be accomplished by Theosophical artists, and it is hoped that by uniting themselves into a coherent group they may begin, however humbly, to rekindle in art that fire of the spirit which will eventually pervade the whole artistic world.

C. B.

#### North London Lodge.

Mrs. Besant gave on October 9th, at the Northern Polytechnic, an illuminating exposition of "The Bearing of Theosophy on the Life of the Workers," which was attentively followed by an audience of 1,000 people.

The chairman, Mr. Herbert Burrows, directed special attention to the Syllabus of Lectures arranged by the Lodge, which had been distributed among the audience, and the immediate result has been the receipt of numerous applications from all parts of London for permission to attend the Course.

The Secretary desires to express grateful thanks to those members of other Lodges who rendered assistance in various ways.

H. T.

#### Mrs. Besant at Brighton.

Mrs. Besant's lecture at Brighton on October 13th was a conspicuous success, and a very large audience listened to her lecture on "Spiritual Life for Men of the World." Mrs. Besant attended a meeting of the Brighton Lodge in the afternoon and gave an address, after which tea was provided. All the members and visitors were greatly pleased with the success of the President's visit.

J. F. B.

#### The West London Lodge.

The West London Branch is devoting its winter's work to the study of Christianity and Theosophy, and is endeavouring to find competent Christian teachers to expound their views at some of the meetings. On November 15th, the Rev. A. L. Lilley will speak on "Christian Mysticism," and on November 29th the Rev. W. Bradley will speak on "The Law of Sacrifice." The Lodge cordially invites visitors.

H. W.

#### Lecture List.

*Secretaries of Lodges and Centres are desired 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.*

ANTWERP LODGE. Information from J. Claesens, 300, Rue Provence (sud).

BATH LODGE. 2, Argyle Street, on Mondays, at 8 p.m.: Nov. 4th, Members' meeting; Nov. 11th, *The Siddhis*, Mrs. Sidney Ransom; Nov. 18th, *Occult Powers*; Nov. 25th, *Symbolism in Architecture*, F. Bligh Bond. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Room No. 4, Midland Institute, on Sundays, at 6.30 p.m. Information from Mr. A. P. Wilkins, 157, High Street, Harborne, Birmingham.

BOURNEMOUTH LODGE. Gestingthorpe, King's Park Road, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and third Sundays, at 3.30 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., study of *The Growth of the Soul*, at Bank Buildings, North Parade; Ladies' "At Home" on Thursdays, at 3 p.m. Information from Miss Pattinson, 41, Woodview, Bradford.

BRIGHTON LODGE. The Arts Club, 19, West Street, on Sundays, at 3.30 p.m. Information from Dr. King, 54, Compton Avenue, or Mr. J. F. Bigwood, 57, Dyke Road.

BRISTOL LODGE. Tuesdays, at 8.15 p.m., at 20, Meridian Place, Clifton. Information from Mr. Thomas Freeman, 45, Redland Road.

BRUSSELS, BRANCHE ANGLO-BELGE. Meetings for members on the first and third Fridays, and for members, associates and enquirers on second and fourth Fridays. Information from the Secretary, 19, Rue Forestière, Avenue Louise.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, BRANCHE CENTRALE BELGE. 58, Chaussée d'Ixelles. Study class, second, third and fourth Saturdays and second and fourth Tuesdays, at 8 p.m. Meetings on first Saturdays and first and third Tuesdays, at 8 p.m. Information from the Secretary, 21, Rue du Vallon.

BRUSSELS, BRANCHE DU LOTUS BLANC. Thursdays, at 4.30 p.m., at 58, Chaussée d'Ixelles, for young members and friends. Information from the Hon. Secretary, 199, Avenue Albert, Uccle.

DUBLIN LODGE. Thursdays, at 8.15 p.m., at 34, Wicklow Street.

EASTBOURNE CENTRE. Meetings on Wednesdays, at 8 p.m., at 67, Royal Parade. Enquiries to Miss Rosemary Greene, 67, Royal Parade.

EDINBURGH LODGE. 130, George Street. Thursdays, at 8 p.m.: Nov. 7th, *Some Facts concerning the Prehistoric Peoples of Arizona and New Mexico*, Mrs. Forsyth; Nov. 14th, *The Red Indian Cosmogonies and Winter Tales*, Miss Forsyth. Lodge meeting on Nov. 23rd, . . . Mrs. Elder. Library open Mondays and Fridays, 3.30 to 5.30 p.m. Enquiries to Mrs. Hay, 130, George Street.

EDINBURGH, SOUTH EDINBURGH CENTRE. 24, Newbattle Terrace, on second and fourth Wednesdays, at 8.15 p.m., from October to March, for study of *The Light of Asia* and *The Buddhist Catechism*. Information from Miss Pagan, 24, Newbattle Terrace.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

FOLKESTONE CENTRE. Fortnightly meetings at the house of Mr. J. Huxtable, 2, Brockman Road. Information from this address.

GLASGOW LODGE. Tuesdays, at 8 p.m., at the Religious Institution Rooms, 200, Buchanan Street: Nov. 5th and 19th, Study of Christianity; Nov. 12th, Lecture; Nov. 26th, Lodge meeting. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

GLASGOW CENTRES. Information from: North,

A. Wallace, 136, Balgrayhill, Springburn; South, Mrs. J. P. Allan, 1, Trefoil Gardens, Shawlands; East, R. J. Somerside, 118, Garthland Drive, Dennistoun; West, Mrs. J. T. Ward, 88, Balshagray Avenue, Partick.

GREENOCK CENTRE. Enquiries to Mr. John Ross, 19, Nelson Street West.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 6.30 p.m.: Nov. 3rd, *The Gospel of Action*, W. Bell; Nov. 10th, *The Occult Basis of Ceremonial Worship*, J. I. Wedgwood; Nov. 17th, *The Hidden Side of Nature*, Miss Leslie Smith; Nov. 24th, *Concentration, Meditation, Contemplation*, Mrs. Bell. Lodge meetings on Fridays, at 7.30 p.m., at 12, East Parade, for the study of *Elements of Theosophy and Some Varieties of Religious Experience*.

HULL LODGE. Information from H. E. Nichol, Beech Croft, Newland Park, Hull.

LEEDS, LEEDS LODGE. Leeds Arts Club Rooms, 18, Park Lane, on Tuesdays, at 7.30 p.m.: Nov. 5th, *Divine Justice in the World*, E. Wood; Nov. 12th, *The Occult Basis of Ceremonial Worship*, J. I. Wedgwood; Nov. 19th, *The Heroes of the Grail Legend*, Rev. A. H. Lee; Nov. 26th, *Theosophy and the Theosophical Society*, E. Wood.

LEEDS, LEEDS CENTRE. Information from Miss Kennedy, 38, Potternewton Lane, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquitt Street, at 7.45 p.m.: Nov. 6th, *The Mystery of Pain and the Problem of Evil*, Mrs. Bell; Nov. 13th and 27th, Study of the Principles of Theosophy; Nov. 20th, *The Field of Occult Research and the Third Object of the Theosophical Society*, J. I. Wedgwood. Study circle on Mondays, at 3 p.m. Information from the Secretary, 18, Colquitt Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Sundays, at 7 p.m., at the Central Public Library, Lavender Hill, S.W.: Nov. 3rd, *Prometheus Unbound*, Mrs. Despard; Nov. 10th, *A Theosophist's Confession of Faith*, F. Horne; Nov. 17th, *The Need for a Social Awakening*, D. N. Dunlop; Nov. 24th, *Faith*, Miss Foster. Enquiries to Mr. A. P. Cattnach, 27, Dault Road, Wandsworth Common.

LONDON, BLAVATSKY LODGE. Thursdays, at 8.30 p.m., at 28, Albemarle Street, W.: Nov. 7th, *The Words of Heraclitus*, G. R. S. Mead; Nov. 14th, . . . J. C. Chatterji; Nov. 21st, *Theosophy and Culture*, Rev. Dr. Cobb; Nov. 28th, *The Mystic*, J. M. Watkins. Sundays at 7 p.m. (open to visitors): Nov. 3rd, *From the Naassene Hymnal*, G. R. S. Mead; Nov. 10th, *Intermediaries*, Mrs. Hooper; Nov. 17th, *The Fire Tree*, G. R. S. Mead; Nov. 24th, *Esoteric Christianity*, Miss C. E. Woods.

LONDON, CROUCH END CENTRE. Sundays, at 6.30 p.m., at the Assembly Rooms, Middle Lane, Crouch End, N.: Nov. 3rd, *Freevill and Necessity*, H. Whyte; Nov. 10th, *The Soul is the Scer*, Mrs. S. Ransom; Nov. 17th, Answers to Questions; Nov. 24th, *The Wisdom of Ancient Egypt*, Mrs. Schofield. Information from Bertram G. Theobald, The Hawthorns, Hornsey Lane, N.

LONDON, CROYDON LODGE. Wednesdays, at 8 p.m., at 18A, Katharine Street, Croydon: Nov. 6th and 20th, Study Class; Nov. 13th, "*The Everlasting Yea*," F. Bing; Nov. 27th, *Founders of Religion*, Sidney Ransom. Information from Fred Horne, 4, Kynaston Road, Thornton Heath.

LONDON, H.P.B. LODGE. Wednesdays, at 28, Albemarle Street, W., at 8 p.m.: Nov. 6th, Conversation and Presidential Address; Nov. 13th, *Life and the Arts*, Clifford Bax; Nov. 20th, *The Bahai Movement in Relation to Modern Thought*, Sydney Sprague; Nov. 27th, *Is Astrology Reasonable?* Discussion opened by Alan Leo.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: Nov. 4th, *Esoteric Geometry*, A. H. Barley; Nov. 11th and 25th, Study Class; Nov. 18th, *The Future Life of Animals*, E. Bell.

LONDON, HAMPSTEAD HEATH CENTRE. Tuesdays, at 8.15 p.m., at Stanfield House, Prince Arthur Road: Nov. 5th, *Embryological Observations in favour of Reincarnation*, Dr. Louise Appel; Nov. 12th, . . . : Nov. 19th, *Ants from a Social and Theosophical Standpoint*, W. F. Kirby; Nov. 26th, *The Beauty of Theosophy*, Clifford Bax. Enquiries to Miss K. Shaw, Stanfield House, Hampstead, N.W.

LONDON, LEWISHAM CENTRE. Tuesdays, at 8 p.m., at 7, Avenue Road, Lewisham: Nov. 5th, 12th and 19th, *Gunas, Caste and Temperament*, G. Dyne; Nov. 26th, *Dreams*, Miss C. E. Woods. Information from Albert Haddock, 176, Fort Road, Bermondsey, S.E.

LONDON, LOTUS CIRCLE. Meetings for children on Sundays, at 3 p.m., at 8, Inverness Place, Queen's Road, W. All children are welcome. Older visitors may attend on the first Sunday of the month.

LONDON, NORTH LONDON LODGE. Wednesdays, at 8.30 p.m., at 25, Compton Road, Highbury, N.: Nov. 6th, *Man's Relation to the Animal Kingdom*, Miss E. M. Mallet; Nov. 13th, *Brotherhood and its Ideals*, F. Thoresby; Nov. 20th, *Science and the Super-Material*, A. M. Glass; Nov. 27th, *The Occult Basis of Ceremonial Worship*, J. I. Wedgwood.

LONDON, WEST LONDON LODGE. 8, Inverness Place, Queen's Road, W., on Fridays, at 8 p.m.: Nov. 1st, *Multiple Personality*, Miss L. Lloyd; Nov. 15th, *Christian Mysticism*, Rev. A. L. Lilley; Nov. 29th, *The Law of Sacrifice*, Rev. W. Bradley; Nov. 8th and 22nd, Study of Christianity and Theosophy.

MANCHESTER, MANCHESTER CITY LODGE. 26, Victoria Street, Manchester. Lodge meetings on Tuesdays, at 7.30 p.m. Information from Miss Ker, Barone, Mellor, Marple Bridge.

MANCHESTER, DIDSBUY LODGE. Spath Lodge, Spath Road, Didsbury. Information from the Hon. Secretary, at the above address.

MANCHESTER, SOUTH MANCHESTER LODGE. Palmerston Hall, Palmerston Street, Moss Side. Information from the Hon. Secretary, 180, Clifton Street, Brooks's Bar, Manchester.

MANCHESTER, URMISTON CENTRE. Meetings at 11, Gloucester Rd., Urmiston, on Sunday afternoons. Information from Mrs. Jones, at above address.

MARGATE CENTRE. Information from Mr. H. A. Vasse, 7, Connaught Road, Margate.

MERTHYR TYDVIL CENTRE. Meetings on Sundays, at 7.30 p.m., at Trevethick Hall.

MIDDLESBROUGH LODGE. Meetings held fortnightly, at 46, Linthorpe Road.

NOTTINGHAM LODGE. Wednesdays, at 8 p.m., at 2, Wellington Circus, study of *The Bhagavad Gita*; Fridays, at 3.30 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study class.

OXFORD CENTRE. 12, Park Crescent, on Wednesdays, at 8.30 p.m.: Nov. 6th, *Education for the Working Classes*, F. H. D. Cutcliffe; Nov. 13th, Reading; Nov. 20th, *The Bodies of Man*, Fr. Wuschack; Nov. 27th, *Reincarnation*, Mrs. Stables. Study of *The Ancient Wisdom* fortnightly, and ladies' reading group fortnightly. Information from Mrs. Anderson, Fairacres House, Oxford.

PLYMOUTH LODGE. Fridays, at 8.30 p.m., and Sundays, at 6.30 p.m., at 10, Pentillie Road, Mutley. Meetings on Sundays and the first Friday in the month are open to the public. Enquiries to R. J. Ellis, 53, Peverell Park Road.

RIPON CENTRE. 2, Ashville, on Fridays, at 8 p.m., for the study of *The Path of Discipleship*. Information from John Monger, at above address.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m., study of *A Study in Consciousness*. Sundays, at 6.30 p.m.

SOUTHAMPTON LODGE. 58, London Road, Tuesdays, at 8.30 p.m., and Sundays, at 3.30 p.m. Enquiries to Mrs. Hollick, "Henley," Roberts Road, Hill.

SOUTHSEA CENTRE. Enquiries to S. H. Old, 64, Graham Road, Southampton.

SURBITON LODGE. Meetings on Sundays, at 7 p.m., at Felsted, Crane's Park, Surbiton: Nov. 3rd, *Theosophy and the New Theology*, G. W. Elliott, Nov. 10th, *Prayer*, Mrs. Leo; Nov. 17th, *Harmony*, W. H. Wood; Nov. 24th, *Religious Experience and its Value*, A. Haddock.

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

WAKEFIELD LODGE. Tuesdays, at 8 p.m., at 1, West Parade, for the study of *Karma*. Information from C. A. Brotherton, Craven House, Belle Vue, Wakefield.

YORK LODGE. Wednesdays, at 8 p.m., at the Theosophical Hall, High Ousegate: Nov. 6th, *Reincarnation*, W. H. Sanderson; Nov. 13th, *Occult Basis of Ceremonial Worship*, J. I. Wedgwood; Nov. 20th, *Postmortem States*, W. H. Sanderson; Nov. 27th, *William Blake's "Marriage of Heaven and Hell"*, Rev. A. H. Lee. Information from J. E. Reid, 49, Grosvenor Terrace, York.

## CORRESPONDENCE.

"THE VAHAN."

The following letter was sent to me before the last Convention and I hoped that it would be possible to bring the matter forward for discussion then,

but other business was more urgent and I decided to print the letter in THE VĀHAN and ask for its consideration by members and for any further suggestions they might wish to offer. The exceptional correspondence of the last few months has delayed its publication but I trust now that more attention may be paid to proposals for furthering the ordinary work of the Section and bringing fresh methods of work into being.

KATE SPINK.

I see from the Agenda for the Business meeting of the Convention that Miss Severs will propose "that THE VĀHAN be supplied to members of the Theosophical Society only." I am pleased to note this, but as I shall not be able to attend the meeting I am writing to you a few suggestions, which I shall be glad if you will bring before the meeting on my behalf, as additions to the above resolution, or as amendments if that will be more in order.

1. That arrangements be made for *any* new publications dealing with Theosophical matters to be reviewed and such reviews be inserted or printed in THE VĀHAN each month or from time to time as such books are published.

2. That a course of general instruction be introduced on the following lines—or such lines as may be determined by the meeting:

A particular book (selected from time to time) to be printed a portion each month, with explanatory notes, such portion and notes being made a subject for correspondence and discussion by members through the medium of THE VĀHAN. If such correspondence be too voluminous for full insertion, letters to be summarised and answered month by month by such person or persons as the Council or Committee select for the purpose.

3. That an annual subscription be charged for THE VĀHAN sufficient to cover any cost incurred, such amount to be agreed upon by members at the meeting.

Some scheme of this kind I think would give an added interest and make THE VĀHAN a much more useful vehicle among members, and when it is known that its circulation is confined to members only, it will become a better means of free communication of thought among members. These ideas may not be quite correctly expressed, but they are suggestions, which I leave in your hands for you to alter as you think fit, if by so doing you think they may better express a generally felt want among members.

A. J. SMITH.

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#### THE BROUGHTON LODGE.

Will you kindly allow me space to say, in reply to Mr. Goode's letter, that the writer clearly shews that my protest was fully justified. The fears of the Northern Federation Council concerning votes at Convention may, however, be set at rest. For, in view of the conditions existing in the Theosophical Society generally, and the events which have taken place relative to the Broughton Lodge since its foundation, several members of the Lodge

have decided to become "unattached members," and to retire from active work within the limits of the Society until conditions are considerably altered. The Lodge is therefore dissolved.

E. J. DUNN.

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#### DONATIONS TO THE GENERAL FUND.

In her official appeal, under the above heading, in the October VĀHAN, for a species of Theosophical war tax, our respected Editor lends colour to a view which I wish most earnestly to challenge. Her words may be read to suggest that every member of the Section has the right to express his or her views "on matters of dispute" in our columns. But surely the Editor of the VĀHAN is more than a mere middleman between the members and the printers! I believe that the vast majority of the members would warmly support our Editor in claiming all the prerogatives of her position. Who would complain if correspondence which contained bitter personalities was consigned to the waste-paper basket, or returned if the requisite stamped envelope had been enclosed? or if lengthy balloon-like epistles were quietly punctured and reduced to more manageable dimensions? To accept or reject are rights of Editorship. Had this been done we had heard less of expensive VĀHANS, and the literature of our movement would not have suffered appreciably. That is past, however, and we all must appreciate the fairness which prompted this policy of inclusiveness—but are we to have a whole winter of it? or is it not time to cry enough?

I write solely to try to strengthen the hands of our Editor in closing, or at least curtailing, these costly and lamentable controversies, and I suggest that those who share my views should write to her (*not* for publication) in the same vein.

At the close of her address to the American Convention, printed last month, our President made the appeal that ever comes from her and that is ever irresistible—the appeal to the *best* in us. I believe that there are hundreds of members in this Section who are responding to that call, and who will show the solid nature of their response in practical ways. Let our Executive Council open its heart to us; let us hear of good plans of work for which money is wanted and the coffers of the General Fund will quickly be filled. Is not the total of the October 1st Fund a lesson in what may be done? But who has the heart to pay for quarrelling!

HERBERT WHYTE.

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#### 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.*

*Is Cremation Desirable?—*In a London newspaper there appeared some time ago among the "Holiday Resorts" an advertisement of a crematorium that

supplied an illustrated booklet on application. Some may consider it as the best place to try the rest cure, but that is just a question which every little while has been debated among occultists; and it is again discussed in a former number of *The Word*, a theosophical publication of America.

*The Secret Doctrine* (II., 786), states that cremation was universal till a comparatively recent period, some 80 or 100 thousand years ago; but it does not say what brought about the change to burial, or why the Roman Catholic Church (which can claim some occult knowledge) still very bitterly opposes cremation. The writings of Dr. Papus, the noted French occultist, contain several references against cremation. In his view, in the large majority of cases in the West, the magnetic or fluidic tie that connects the astral body with the physical, does not snap very quickly and consequently cremation does present some very serious inconveniences immediately after death.

At its inception, the Theosophical Society prominently favoured cremation and H. P. B. expressly desired to be cremated; but in its inception the Society was inclined to favour anything that along certain lines was considered an innovation or "advanced," and H. P. B. in her body really represented a reliquium of the Fourth Root-Race, by whom, for fear of vampirism and other forms of magic familiar to a people who could more readily than the Fifth Race leave their bodies at will, cremation was extensively practised. The tendencies and desires of the western branches of the Fifth Root Race bind them more strongly to their bodies, and time and again it has been hinted that, while cremation is undoubtedly the very best physical manner of disposing of dead bodies to the best advantage of the living, yet in its application to the evolving entity, and in view of its possible posthumous effects, it must be practised with some caution and discrimination.

The operations of nature are very gradual; and most occultists are agreed that, in the West at least, the fluidic cord which connects the subtle bodies to the physical disintegrates very gradually; and not until some three days after death does the final separation from the physical body take place. So it is said that if performed too soon after death cremation may cause a shock and mental agony to the entity, who must be still in close vicinity to the physical body; and as it is also well established that the impression of a danger threatening the body brings back to it, with a rush, the entity who happens to be in trance or astral flight, so it has even been asserted that the fear of the fire has forced back temporarily into their body in the midst of the flames, persons who were really dead but whose cord had not yet been sufficiently disintegrated. A Parisian Theosophist, who was cremated, is said to have appeared afterwards to friends in his astral, horribly scarred and disfigured by the fire, this having been caused by a sudden revulsion into his body at the time of the incineration.

Again, it is matter of dispute among occultists whether the etheric body, if clinging to the physical, may not be affected and destroyed by cremation,

so that, to use an illustration of Papus, the incineration is like a surgical operation, freeing the entity from its etheric vesture, and leaving it comparatively "naked" in its astral before it is ripe for the change.

Among the Japanese, with whom cremation is general, the burning seldom takes place until at least three days after death—among the higher classes it is seven days; and in the West these limits might be increased, especially in cases of accidental sudden death, and more especially still in cases in which there is the slightest chance of the individual being merely in trance or catalepsy. If premature burial is abominable to think of, premature cremation has no less ghastly dangers; for, to quote the article in *The Word*, "not only may it cause the Ego some awful, though quickly overcome physical experiences, but it may also have inconvenient results on the Ego's temporary conditions in what is commonly called the next world."

E. J. C.

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## ENQUIRER.

### QUESTION 324.

(Continued from p. 8.)

J. B.—*The technical name among the Jews for a sacred manuscript is "that which defiles the hands." The origin of this term is a mystery to the Jewish Rabbis themselves; it seems to be a curious reversal. Can any of your readers suggest a solution?*

A. A. W.—In Karl Budde's article on the Canon, in the first vol. of the *Encyclopædia Biblica*, will be found the explanation the querist seeks. He says: "the fact that defilement only of the hands is attributed to the sacred writings, interpreted in positive terms, can mean only that contact with them involves a ceremonial washing of the hands; especially as the ruling in the matter occurs in that Mishna treatise which relates to, and is named from, such hand-washings. The expression would be an unnatural one if it implied a command that the hands should be washed before touching. As enjoining washing after contact it is quite intelligible. The Pharisees (under protest from the Sadducees) attributed to the sacred writings a sanctity of such a sort that whosoever touched them was not allowed to touch aught else, until he had undergone the same ritual ablution as if he had touched something unclean. To this defilement of the hands the correlative idea is that of holiness; both qualities are attributed together, but only to the canonical writings."

Further explanations and references may be found in §4 of the article referred to; but this quotation will be enough to show that the holiness of the sacred writings was regarded as a species of "tabu" which might be communicated to anything subsequently touched, unless removed from the hands by the due ceremonial washing. It is an idea which constantly recurs in the books of the Law.

## QUESTION 325.

R. E. X.—*For a prayer for the dead or the living to be of use to the one prayed for, is it necessary that some rapport exist between the one prayed for and the one praying? Were I asked to pray, for instance, for Mr. Smith of Newcastle, dangerously ill, of whom I had never heard, could I pray effectively, and were this gentleman dead would it alter matters?*

E. M. M.—The whole question of *how* the force contained in a prayer or thought-form reaches its destination and performs the task which it was set in motion to perform, is a very interesting one, and one upon which it would be helpful to have further light thrown by those who are able to observe the course of a thought-form from start to finish.

On page 79 of *The Ancient Wisdom* we are told that one characteristic of thought-forms is that “when they are directed by the will towards any particular person, they are animated by the one impulse of carrying out the will of their Creator. A protective elemental will hover round its object, seeking any opportunity of warding off evil, or attracting good—not consciously, but by a blind impulse, as finding there the line of least resistance.”

From this it seems evident that in R. E. X.’s hypothetical case, his thought directed towards the unknown Mr. Smith of Newcastle could not fail to have some effect.

The only case in which Mr. Smith’s possession or non-possession of a physical body could make any difference would be if the thought were directed solely towards the physical body. In this case, supposing the body had ceased to exist as a body, the sender’s thought, being baulked of its purpose, would rebound, and take effect upon his own body. But any thought or prayer directed to the general well-being of another would not be affected by the fact that the person to whom it was sent was, or was not, inhabiting a physical body.

The one requisite for a thought to be able to take effect on another person seems to be that there shall be in the make-up of the receiver something able to respond to, *i.e.*, to vibrate in harmony with, the thought sent out. Given this, the two forces seem to be bound to find each other, however great the distance between them. As there is hardly a man or woman in existence without some spark of love or good feeling within them, we are pretty safe in saying that *every* prayer for the welfare of another must awaken some response in, and therefore must have some good effect upon, that person.

With regard to prayers for the dead R. E. X. might refer to *The Ancient Wisdom*, pp. 137-8.

S. G. P.—The greater the *rapport* the better. But sympathy and fellow-feeling can set up a *rapport* always. The effectiveness of the prayer for Mr. Smith would depend upon the power and love of the person praying. And the utility of the prayer to Mr. Smith, in case he were dead, would depend upon what was prayed for.

## QUESTION 326.

M. S.—*Can any reader of THE VĀHAN tell me the meaning of the following curious experiences? I have read much Occult literature but have not seen any mention of anything similar. I have seen for about a year and a half crystal, lace-like forms moving and flying in the air, of various shapes but for the most part like serpents, or an S (which is also a serpent). These creatures are full of eyes all the length of their bodies, and have a flap or wing falling back from the top of the head, like a hood: quite long, but sometimes only about a quarter of an inch in breadth; but I have often seen them much larger, undulating up and down outside the window. They seem to me to have some connection with light and sunshine, as on a very dull day there are few or none. When the sunlight catches one of the eyes it sparkles like a beautiful diamond. About the same time come wonderful visions of colour, also connected with light (sunlight or artificial light) and also visions of jewels seen in semi or total darkness—quantities of precious stones (to all appearances) in all colours shining and sparkling most brilliantly on ceiling or wall wherever I turn my eyes. They seem to be moving, not still. I hope someone will be able to corroborate these visions from their own experience. I know these phases are by no means of the highest importance with Theosophists, still it would be interesting for persons with any insight into the astral or etheric spheres to compare notes.*

S. C.—I have seen serpentine forms similar to those described by M. S., except that they had no flap or wing; they are more frequently seen in a bright light, and have “eyes,” or, as I should call them, cells along their whole length. These cells sparkle in the sunshine. The most frequent form after the serpentine is that of a ball, which generally appears black, but in a bright light is seen to be composed of cells.

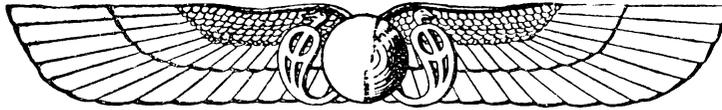
I take the forms to be the groups of cells which are mentioned by physiologists as being found in the eye, and as sometimes causing annoyance or alarm when observed. I do not think they are either etheric or astral. Professor James alludes to these *musca volitantes* in his *Principles of Psychology*, in connection with the subject of selective attention, remarking that they are always in the eye, but are very seldom observed. There does not seem to be any particular object in observing them. I have seen them for about ten years, and I do not find that they alter or develop.

With regard to the visions of colour and jewels, I can give no information.

The subscription to THE VĀHAN 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.—KATE SPINK, *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.

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NO. 5.

Edited by KATE SPINK.

### MRS. BESANT'S AMERICAN CONVENTION ADDRESS.

A number of enquiries have reached me from members expressing surprise that Mrs. Besant's American Convention Address as given in the *Theosophic Messenger*, differs from that given in THE VĀHAN, or rather that there is additional matter in the *Messenger*, and asking the reason. The explanation is that the report was sent to THE VĀHAN before the address was delivered, while I am informed from Chicago that Mrs. Besant on reading her address interpolated the additional matter.

KATE SPINK.

### OCTOBER 1st FUND.

I should like to make known to the many subscribers in all parts of the world that the Fund, which was quite unofficially started by a few members to present Mrs. Besant with a birthday gift, is now closed after reaching the sum of £1,128 18s. 9d. This is exclusive of any contribution from the American Section, which I understand makes its own presentation. I should like to take the opportunity of saying that the response which has been made has been very general and includes contributions from many far-away corners of the earth. I feel sure that what our President values even more than the generous gifts is the expression of kindly feeling and the good wishes with which, in the majority of cases, the remittances sent to my care have been accompanied. I should feel grateful if the Editors of other Sectional journals would be good enough

to announce the amount above acknowledged, so that the result of the friendly effort which has been made may become known to those who, perhaps, otherwise may not be aware to what total amount their gifts have contributed.

EDITH WARD,

*Hon. Treasurer, October 1st Fund.*

### INTERNATIONAL COMMITTEE FOR RESEARCH INTO MYSTIC TRADITION.

Subscribers to the *Quarterly Transactions* are requested, when sending remittances, kindly to use International Money Orders payable by the Paris Post Office (Bureau de la Madeleine). Some British Money Orders have been sent, but these cannot, of course, be cashed in France.

G. A. MALLET,

*Hon. Secretary.*

### CLOSING OF THE SECTIONAL ROOMS FOR CHRISTMAS.

The Rooms at 28, Albemarle Street will be closed for Christmas from Sunday evening, December 22nd, and will re-open on Monday, December 30th, at the usual time.

KATE SPINK,

*General Secretary.*

### TO BRANCH SECRETARIES.

As the Christmas holidays make the punctual production of the January VĀHAN very difficult, Secretaries of Branches who have information to

send in for the Lecture List are requested to send it, if possible, not later than the 18th inst., so that THE VAHAN may be in the hands of the printers two days earlier than usual.

KATE SPINK,  
*General Secretary.*

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### THE COMMITTEE ON RULES.

The first meeting of the Committee appointed to consider the Rules of the British Section will be held on Saturday, January 25th, 1908, at 28, Albemarle Street, W. In view of this date it is possible to extend the time for receiving suggestions till January 1st, 1908, and Branches or members who have any amendments to suggest are urged to submit them, so that the Committee may have the fullest assistance possible.

KATE SPINK,  
*General Secretary.*

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### FINANCE.

The following amounts have been received as contributions towards the deficit in last year's income: Mr. J. J. B., 5s.; Mrs. G. C., £5; Mr. L., £1 1s.; Mr. F. B. B., 10s. Previously acknowledged, £22 4s. Total received, £29. This account is now closed.

EDITH WARD,  
*Hon. Treasurer.*

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### TRANSACTIONS OF THE EUROPEAN FEDERATION, THIRD CONGRESS.\*

The Editor of these *Transactions* is to be congratulated on the gradual lessening of the gap between the Annual Congress and the appearance of its collected records, the present volume having made its *début* within the reasonable limit of fourteen months from the date of the Paris Convention. Shorter by 100 pages than its predecessor, it contains perhaps fewer articles of conspicuous importance, though it has, on the other hand, less material of a slight and sketchy nature. The general average of excellence is well maintained, nearly every contribution being worth reading and remembering.

The arrangements of the volume are on the lines of previous *Transactions*. Of five Parts, Part I. is official; Part II. contains General Addresses; Part III. Debates; Part IV. Departmental Papers, under the headings of (A) Brotherhood; (B) Religion; (C) Philosophy; (D) Science (including Borderland Sciences); (E) Art; (G) Administration, Propaganda, etc.; (H) History of the Theosophical Society and the Theosophical Movement; (I) Proposals, Discussions, etc. Part V. contains the pronouncement of Sanscrit

\* *Transactions of the Third Annual Congress of the Federation of European Sections of the Theosophical Society, held in Paris, July 3rd, 4th, and 5th, 1906.*

words, and a full Index. The work is similar in style and binding to the previous volumes, and is produced with the admirable neatness and accuracy which we are now accustomed to associate with the Annual Record of the European Federation.

To touch briefly on the principal contents of the volume: Part II. is chiefly interesting for the excellent Presidential address of Colonel Olcott, which will have peculiar value as being his last official utterance at a European Congress. M. Bernard, following with a wise paper on "Problèmes de l'Heure présente," states his opinion of the general tendency of the Society to-day, "qu'elle traverse en ce moment une crise aigüe de matérialisme, une phase inquiétante d'extériorisation."

Part III. records a feature new to the Annual Congress, *viz.*, two interesting meetings for debate, in the first of which the questions discussed were the place of Propaganda in the Theosophical Society, and the nature and value of Authority in matters occult. Among many interesting speeches, the wisest note was perhaps struck by the President, who dealt with the question of Authority by stating that the Masters' method of instruction was to stimulate the power of the disciple to investigate at first-hand. Authority was thus made to rest not on knowledge imparted from without, but on experience resulting from faculty, and could never possess the nature of a precise infallibility.

The second debate resumed the consideration of Propaganda, to which was added further questions as to the cause of the small membership in the Society, and the presence or absence of method in its activities. A fourth and important consideration, *viz.*, the place of practical, material benevolence in the Society, terminated one of the most interesting features of the Congress. The questions discussed were too vital to be exhausted in a few hours, and future occasions will ventilate them in a fresh form and with, we hope, equal intelligence and interest.

Part IV. opens with an able paper in the Brotherhood Department by D. A. Courmes, on "L'Assistance Théosophique Matérielle," in which he advocates the institution of a benevolent bureau for providing "l'assistance par le travail, et l'assistance pécuniaire immédiate." A charitable section of the Society in France, Le Lotus Bleu, appears to have actually accomplished work in this direction, and we agree with M. Courmes that it might well form one of the departments of Theosophical activity.

In the department of Religion Miss Severs writes sympathetically on the Béhai Movement in Persia, and Mr. E. E. Long on an "Aspect of Islam." From him we learn the true inwardness of the many matrimonial ventures of the Prophet, who appeared to regard the acceptance of every hand that was offered him as part of the duties of his mission. Later ages have never sufficiently appreciated the courage and self-sacrifice of this remarkable man! Mr. Long has given us a valuable study of a much too neglected faith; his open-

ing pages on the doctrine of the Blessed Oneness are especially beautiful.

Under Folklore are three exceedingly interesting studies. Mr. George Doe writes on "Folklore Gleanings in Devonshire"; Baroness A. Von Ulrich has a specially instructive and careful essay on the religion of the Slav Races, entitled the "Religion of our Forefathers." She has gathered together so much obscure and recondite information that the essay deserves publication in a separate form. M. U. Green has "Some Notes on the Voyage of Bran: with special reference to other Planes and States of Being," in which, amidst many suggestive interpretations, we fancy we can detect traces of occasional "reading in." Singularly able and scholarly is Dr. Steiner's study of "Theosophy in Germany a hundred years ago."

Brāhmanism and Buddhism are represented respectively by a clearly written article on Mukti, from the psycho-physiological point of view, by P. T. Srinivasa Iyengar; and by a painstaking essay on Ashvaghosha's "Awakening of Faith in the *Mahāyāna*," from the pen of Mr. Herbert Whyte. In the latter paper our colleague is to be congratulated on the lucidity of his treatment of the easily misunderstood doctrine of "Suchness." We cannot forbear from quoting his admirable phrases. "The Soul as Suchness indicates the Self Unmanifest, while the Soul as Birth-and-Death refers to that mode of the Self which induces all the world-play, the turning of the wheel of Samsāra, in the midst of which we habitually dwell. And yet both are so closely interrelated that one cannot be separated from the other. The Soul as Suchness is the motionless axle of the wheel, and whether we think of the vast wheel of the solar system or the tiny wheel of a single human life, there, at the core of each, dwells the changeless, the Eternal, the Soul as Suchness." We are, however, confronted with a conclusion which is not the conclusion of Ashvaghosha, but which appears to us inevitable, *viz.*, that in a pair of inseparable correlatives, Reality may not be sought in the one as apart from the other. The motionless axle is meaningless without the wheel; apart from the wheel it has indeed no existence *as an axle*, though it may exist as an unrelated piece of machinery. Equally futile, then, is it to seek Suchness by abandoning Samsāra. When the axle destroys the wheel by withdrawing, it destroys itself also *as axle*, and into what state it subsides when in non-manifestation even Ashvaghosha cannot tell us. The practical value of the Mahāyāna philosophy should be, as we think, the wise grasp of the opposites *in totality*, and the endeavour to turn the wheel more effectually by self-identification with the principle which moves it.

Other papers in this Department are "A Modern Counsel of Perfection," by Margaret S. Duncan, and an excellent Italian essay, "La Felicità dovuta allo Sviluppo delle Virtù sociali," by G. Cavallini, in which much good advice is offered to parents as to "le qualità dei loro figliuoli che equivalgono a zero, e quale sia quella che agli zeri dia valore," as illustrated by a well-known story from ancient Greece.

Professor Desaint's "Philosophie de M. Bergson dans ses Rapports avec la Philosophie antique de l'Inde" is one of the most valuable contributions to the volume, and the correspondence of the Vedānta theory of the Koshas with that of M. Bergson relating to the descent of Memory into Matter is worth working out more fully by students.

"Essai d'un Guide dans la Vie," by Eug. Levi, and a brief but highly suggestive and important paper by A. W. on "Diagrams and Symbols" complete the Department of Philosophy.

Under Science we have three very painstaking and important contributions. These are "The Agreement of Eastern with Western Astronomy," by Dr. M. Roso de Luna; "Les États subtils de la Matière," by Prof. L. Desaint; and "Rhythmic Energies," by F. Bligh Bond. The first-named is a bewilderingly learned attempt to substantiate, from recent astronomic discoveries, many of the statements in *The Secret Doctrine* relating to the constitution of the Solar System. It can only be worthily criticised by an astronomer as learned as our Spanish colleague. "Rhythmic Energies" is also a paper of considerable distinction, and is illustrated by pictures of the author's apparatus for studying the movements of compound pendulums. The close study of the results of the harmonograph will put us on the track of not a few of Nature's form-mysteries, and even, thinks Mr. Bond, of the mystery of ourselves.

The Art Department has two essays of importance. "Note sur la reconstitution d'une Invocation aux Dieux planétaires, chantée sur les sept voyelles dans les Temples de l'antique Egypte, avec Accompagnement de harpes et flutes-doubles," by Ed. Bailly, contains the music of an ancient Egyptian chant, arranged by the author, which was performed during the Congress in Paris. "La Flute enchantée de W. Mozart," by A. Andre-Gedalge, is a singularly interesting essay on what the authoress regards as "an initiatory and symbolic drama of the eighteenth century."

The three remaining papers, "L'Etude systematique de la Cabbale par des Théosophes," by Mlle. Ré Lévie, every word of which is valuable; "Theosophical Work in India," by P. C. Tarapore; and "Une Revue Spiritualiste Universelle," by Th. Darel, contribute to the catholicity and general excellence of the volume before us, which deservedly asks the support of all lovers of first-class Theosophical Literature.

C. E. W.

## ACTIVITIES.

### New Branches.

At an Executive Committee Meeting held on November 16th, Charters were granted to Branches in Portsmouth and Birmingham, to be known respectively as the Portsmouth "Brotherhood" Lodge and the "Annie Besant" Lodge.

The names of the members applying for the Portsmouth Branch are: B. B. Lyons, Mrs. Jason,

A. J. Bowler, Miss Welch, Mrs. Bowler, Mrs. Lyons, S. H. Old, N. Waterfield, F. Elmes and Mrs. Elmes.

The full list of members for the Charter of the new Birmingham Branch is uncertain at the time of going to press.

KATE SPINK,  
General Secretary.

#### Donations to the General Fund.

The following donations have been received to November 20th: A. K., £1 1s.; B. L., 6s.; G. A. A., £8 4s. 2d.; H. S. S., £4 4s.; H. I. D., 10s.; H. M., £1 1s.; J. T. P., 10s.; J. E. H., £3; A. J. R., £3 3s.; H. B., £3; W. E. F., 10s.; A. P., £10; E. W., £2 2s.; I. B., £5; E. G., £1; F. T., 5s.; A. H., £5; G. S. H., £2 2s.; K. S., £1; M. M., 10s.; E. A. B., £6. Total, £58 8s. 2d.

#### Section Reference Library.

The following books have been presented to the Library: *Sermons of a Buddhist Abbot*, Rt. Rev. Soyen Shaku, 1906; *The Story of Faust*, Mabel Charles, 1907; *Transactions of the Third Annual Congress of the Federation of European Sections of the Theosophical Society*, 1907; *History of Latin Christianity*, Henry Hart Milman, 1872, 9 vols.; *Works of T. H. Green (Philosophical)*, 1890, 2 vols.; *Logic*, Hermann Lotze, tr. B. Bosanquet, 1884; *Social Evolution*, Benjamin Kidd, 1895; *The Tragedies of Sophocles*, tr. E. H. Plumptre; *The Rise and Influence of Rationalism in Europe*, 1887, 2 vols.; *Theosophy or Psychological Religion*, Max Müller, 1893; *History of Civilisation in England*, H. T. Buckle, 1878, 3 vols.; *Ethics of the Future*, W. H. Whinfield, 1876; *Ulfilas: Text, Grammatik und Wörterbuch*, Friedrich L. Stamm, 1874; *Daute Maf*, Mary Hensman, 1892; *The Death of the Gods*, Dmitri Merejkowski, 1901; *Hinduism*, Monier Williams, 1877; *Islam and Its Founder*, J. W. H. Stobart; *Buddhism*, T. W. Rhys Davids; *Confucianism and Taoism*, Robert K. Douglas, 1879; *Totemism*, J. G. Frazer, 1887; *The Koran*, tr. George Sale; *Dante's Il Paradiso*, tr. H. F. Cary, 1890; *The Tragedies of Æschylos*, tr. E. H. Plumptre, 1879; *The Religion of a Literary Man*, Richard Le Gallienne, 1894; *Astrology*, Sepharial, 1905; *The Message of Man*, arr. by Stanton Coit, 1905; *Voices in the Night*, Flora Annie Steel, 1900; *Europe during the Middle Ages*, Henry Hallam, 1878, 3 vols.; *First Principles*, Herbert Spencer, 1890; *The History of Christianity*, Henry Hart Milman, 1875, 3 vols.; *Les Romans de la Table Ronde*, ed. by Paulin Paris, 1868, 5 vols. Pamphlets: *The Stanzas of Dzyan*, W. A. Bulwer; *Ethics of National Prosperity*, Anon., 1907; *Development of the Spiritual Life*, Annie Besant, 1907; *A Journalist's Dying Message to the World*, H. G. Somerville, 1907; *Food and Fashion*, Anon., 1905; *The Law of Karma and its Solvent*, Edward H. Alling, 1907.

The following books have been purchased for the Library: *The Other Side of Death* (containing

appendix on *The Death of Children*), C. W. Leadbeater, 1904; *La Force Curatrice à Lourdes et la Psychologie du Miracle*, Dr. Hipp. Baraduc, 1907; *An Abridgment of the Secret Doctrine*, Katharine Hillard, 1907; *London Lectures of 1907*, Annie Besant, 1907; *The Jātaka*, Vol. VI., E. B. Cowell and W. H. D. Rouse, 1907; *Propheten und Apostellegenden nebst Jüngerkatalogen des Dorotheus und Verwandter Texte (Texte und Untersuchungen xxxi., 3)*, D. Theodor Scherman, 1907; *Zu den Schriften des Makarios von Magnesia (Texte und Untersuchungen xxxi., 4)*, Georg Schalkhausser, 1907.

Pamphlet: *H. P. Blavatsky and the Masters of the Wisdom*, Annie Besant, 1907.

LILIAN LLOYD,  
Librarian.

#### Study Groups at Albemarle Street.

To meet a want expressed by several members it has been decided to form groups in London for the study of special subjects. Anyone wishing to join such a group is asked to send his name and address to the Hon. Secretary of the Social Committee (or to the General Secretary), 28, Albemarle Street, W., in order to be put in touch with other members interested in the same subject of study.

A group for the study of Egyptology is about to be started, and the Hon. Secretary will be glad to receive suggestions for the formation of further groups.

#### Monday Afternoon Meetings.

Meetings will be held during the winter at 28, Albemarle Street, W., on Mondays, from 3.30 to 4.30 p.m.

The speakers during December will be as follows: Dec. 2nd, Mr. James I. Wedgwood, "Religious Ceremonies from the Occult Standpoint"; Dec. 9th, Miss Lilian Lloyd, "The Third Object of the Theosophical Society"; Dec. 16th, Miss Charlotte E. Woods, "Farma." These meetings are for members and their friends.

A. L. E. H.

#### Elementary Study Group.

A Class for Study and Discussion for Beginners is being formed, and will be carried on after Christmas under the superintendence of Mrs. Currie. It will meet every Tuesday afternoon from 3 to 4.

Persons wishing to join are asked to send in their names and addresses to the Hon. Secretary of the Social Committee, 28, Albemarle Street, W.

A. L. E. H.

#### Social Committee Debating Society.

The meetings will be discontinued during December. They will be resumed in the later part of January. The date will be announced in next issue.

L. G.

**H. P. B. Lodge.**

On Wednesday, December 4th, at 8 p.m., the Rev. Charles Voysey, B.A. will lecture at 28, Albemarle Street on "The Natural and Rational Religion called 'Theism,' its Beliefs and its Foundation." All members of the Theosophical Society and friends are cordially invited. The Secretarial Offices of the Lodge have been removed to 8, Inverness Place, Bayswater, W.

S. R.

**Physiology Class, H. P. B. Lodge.**

A Class is being formed, under the direction of Miss Louise Appel, B.Sc., M.B., B.S. (Lond.), for the study of Physiology in connection with Theosophy. The Class will meet on alternate Tuesday afternoons, 3.30 to 4.30, at 8, Inverness Place, Queen's Road, Bayswater, the dates in December being 3rd, 17th, and 31st of the month. Intending members are asked to write to Miss Ethel Mallet, at 28, Albemarle Street, W.

E. M. M.

**West London Branch.**

For two years the above Branch has commenced some of its meetings with vocal or instrumental music, usually concerted. The Secretary would be very glad to hear from any members who have studied music, and who could help by singing or playing. As a rule no one person would be asked to help more than twice in the quarter, so the obligations would not be heavy.

H. WHYTE.

8, Inverness Place,  
Bayswater, W.

**Study Class at Parliament Hill.**

A weekly class for study is held at 18, Parliament Hill Mansions, Highgate Road, N.W. on Thursdays at 4.30 p.m. If any members know of persons living in the district who would like to attend an elementary class for Theosophical study, they are asked kindly to inform Miss Mallet at the above address. The book being studied at present is *Man and his Bodies*.

E. M. M.

**Group for Astrology.**

A group has been formed for the study of Astrology, and meetings will be held at 8, Inverness Place, Queen's Road, Bayswater, W., on Tuesdays at 8 p.m.: Dec. 3rd, Elementary Class; Dec. 10th, Lecture; Dec. 17th, Elementary Class; Dec. 24th, no meeting; Dec. 31st, Discussion. All T.S. members interested are welcome.

ARTHUR SLEE.

**Lecture List.**

*Secretaries of Lodges and Centres are desired 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.*

ANTWERP LODGE. Information from J. Claesens, 300, Rue Provence (sud).

BATH LODGE. 2, Argyle Street, on Mondays, at 8 p.m.: Dec. 2nd, Members' meeting; Dec. 9th, *The Power of Thought*, Miss Hilda Smith; Dec. 16th, *Theosophy and Christianity*. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Room No. 4, Midland Institute, on Sundays, at 6.30 p.m. Information from Mr. A. P. Wilkins, 157, High Street, Harborne, Birmingham.

BOURNEMOUTH LODGE. Gestingthorpe, King's Park Road, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and third Sundays, at 3.30 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., study of *The Growth of the Soul*, at Bank Buildings, North Parade; Ladies' "At Home" on Thursdays, at 3 p.m. Information from Miss Pattinson, 41, Woodview, Bradford.

BRIGHTON LODGE. The Arts Club, 19, West Street, on Sundays, at 3.30 p.m. Information from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Tuesdays, at 8.15 p.m., at 20, Meridian Place, Clifton: Dec. 10th, *Theosophy and Human Consciousness*, Miss Hilda Hodgson-Smith. Information from Mr. Thomas Freeman, 45, Redland Road.

BRUSSELS, BRANCHE ANGLO-BELGE. Meetings for members on the first and third Fridays, and for members, associates and enquirers on second and fourth Fridays. Information from the Secretary, 19, Rue Forestière, Avenue Louise.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, BRANCHE CENTRALE BELGE. 58, Chaussée d'Ixelles. Study class, second, third and fourth Saturdays and second and fourth Tuesdays, at 8 p.m. Meetings on first Saturdays and first and third Tuesdays, at 8 p.m. Information from the Secretary, 21, Rue du Vallon.

BRUSSELS, BRANCHE DU LOTUS BLANC. Thursdays, at 4.30 p.m., at 58, Chaussée d'Ixelles, for young members and friends. Information from the Hon. Secretary, 199, Avenue Albert, Uccle.

DUBLIN LODGE. Thursdays, at 8.15 p.m., at 34, Wicklow Street: Dec. 4th, *Karma and Reincarnation*, Mrs. Greene; Dec. 11th, *Arguments for Reincarnation*, P. Hoult; Dec. 18th, *Spiritualism and Reincarnation*. Mondays at 4 p.m., Study group.

EASTBOURNE CENTRE. Meetings on Wednesdays, at 8 p.m., at 67, Royal Parade. Enquiries to Miss Rosemary Greene, 67, Royal Parade.

EDINBURGH LODGE. 130, George Street. Thursdays at 8 p.m.: Dec. 5th, Conversational meeting; Dec. 12th, *Practical Value and Utility of Astrology*, A. Wallace. Library open Mondays and Fridays, 3.30 to 5.30 p.m. Enquiries to Mrs. Hay, 130, George Street.

EDINBURGH, SOUTH EDINBURGH CENTRE. 24, Newbattle Terrace, on second and fourth Wednesdays, at 8.15 p.m., from October to March, for study of *The Light of Asia* and *The Buddhist Catechism*. Information from Miss Pagan, 24, Newbattle Terrace.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

FOLKESTONE CENTRE. Fortnightly meetings at the house of Mr. J. Huxtable, 2, Brockman Road. Information from this address.

GLASGOW LODGE. Tuesdays, at 8 p.m., at the Religious Institution Rooms, 200, Buchanan Street: Dec. 3rd and 17th, Study of Christianity; Dec. 10th, *Eastern and Western Yogas*, R. H. Andrews. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

GLASGOW CENTRES. Information from: *North*, A. Wallace, 136, Balgrayhill, Springburn; *South*, Mrs. J. P. Allan, 1, Trefoil Gardens, Shawlands; *East*, R. J. Somerside, 118, Garthland Drive, Dennistoun; *West*, Mrs. J. T. Ward, 88, Balshagray Avenue, Partick.

GREENOCK CENTRE. Enquiries to Mr. John Ross, 19, Nelson Street West.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 6.30 p.m.: Dec. 1st, *Is Life worth Living?* A. H. Wilson; Dec. 8th, *Proofs of Life after Death*, D. S. Ward; Dec. 15th, *The Religion of the Beautiful*, A. O. Eaves; Dec. 22nd, *Isis Unveiled*, R. A. Coulthard; Dec. 29th, *Occultism, True and False*, Hodgson A. Smith. Lodge meetings on Fridays, at 7.30 p.m., at 12, East Parade, for the study of *Elements of Theosophy* and *Some Varieties of Religious Experience*.

HULL LODGE. Information from H. E. Nichol, Beech Croft, Newland Park, Hull.

LEEDS, LEEDS LODGE. Leeds Arts Club Rooms, 18, Park Lane, on Tuesdays, at 7.30 p.m.

LEEDS, LEEDS CENTRE. Information from Miss Kennedy, 38, Potternewton Lane, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquitt Street, at 7.45 p.m.: Dec. 4th, *Freewill in Relation to Astrology*, R. C. Minton; Dec. 11th, *Reincarnation*, E. Wood; Dec. 18th, Study class. Study circle on Mondays, at 3 p.m. Information from the Secretary, 18, Colquitt Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Sundays, at 7 p.m., at the Central Public Library, Lavender Hill, S.W.: Dec. 1st, *Mithraism and Christianity*, J. M. Watkins; Dec. 8th, *The Descent of Man*, W. C. Worsdell; Dec. 15th, *The Psychology of Religious Experience*, A. Haddock; Dec. 22nd, *Poetry and Spiritual Life*, Miss Lilian Lloyd; Dec. 29th, *Time: and the Affairs of Man*, A. P. Cattanaeh. Enquiries to Mr. A. P. Cattanaeh, 27, Dault Road, Wandsworth Common.

LONDON, BLAVATSKY LODGE. Thursdays, at 8.30 p.m., at 28, Albemarle Street, W.: Dec. 5th, *The God-Spheres: an Egyptian Mystery Doctrine*, G. R. S. Mead; Dec. 12th, *Science and the Super-*

*Material*, A. M. Glass; Dec. 19th, *Secret Tradition in Christian Times*, A. E. Waite. Sundays at 7 p.m. (open to visitors): Dec. 1st, *Faith and Progress*, Miss McCarthy; Dec. 8th, *Spade Work*, Miss Lilian Lloyd; Dec. 15th, *The Cup*, Mrs. Hooper.

LONDON, CROUCH END CENTRE. Sundays, at 6.30 p.m., at the Assembly Rooms, Middle Lane, Crouch End, N.: Dec. 1st, *Parsifal*, A. S. Banks; Dec. 8th, *Brotherhood and its Ideals*, F. Thoresby; Dec. 15th, *Right Discrimination*, L. S. Jast. Information from Bertram G. Theobald, The Hawthorns, Hornsey Lane, N.

LONDON, CROYDON LODGE. Wednesdays, at 8 p.m., at 18A, Katharine Street, Croydon: Dec. 4th and 18th, Study Class; Dec. 11th, *Islam and Theosophy*, A. P. Cattanaeh; Dec. 25th, no meeting. Information from Fred Horne, 4, Kynaston Road, Thornton Heath.

LONDON, H.P.B. LODGE. Wednesdays, at 28, Albemarle Street, W., at 8 p.m.: Dec. 4th, *The Natural and Rational Religion called "Theism," Its Beliefs and Its Foundation*, Rev. Charles Voysey; Dec. 11th, *The Claims of Esperanto*, S. Nichol; Dec. 18th, *The Foundations of the Science of Psychology*, Dr. Louise Appel. Information from Sidney Ransom, 8, Inverness Place, Bayswater, W.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: Dec. 2nd, *Will*, Miss C. E. Woods; Dec. 9th, Study class; Dec. 16th, *Thought and Realisation*, Mrs. Leo.

LONDON, HAMPSTEAD HEATH CENTRE. Tuesdays, at 8.15 p.m., at Stanfield House, Prince Arthur Road: Dec. 3rd, *On Advancement*, Miss Aphra Wilson; Dec. 10th, *Some Subtle Dangers of To-day*, R. H. Staniforth; Dec. 17th, *The Cup*, Mrs. Hooper. Enquiries to Miss K. Shaw, Stanfield House, Hampstead, N.W.

LONDON, LEWISHAM CENTRE. Tuesdays, at 8 p.m., at 7, Avenue Road, Lewisham: Dec. 3rd, *George Macdonald*, Miss Lilian Lloyd; Dec. 10th, *The Spirit of Religion*, H. Whyte; Dec. 17th, *Theosophy*, J. M. Watkins. Information from Albert Haddock, 176, Fort Road, Bermondsey, S.E.

LONDON, LOTUS CIRCLE. Meetings for children on Sundays, at 3 p.m., at 8, Inverness Place, Queen's Road, W. All children are welcome. Older visitors may attend on the first Sunday of the month.

LONDON, NORTH LONDON LODGE. Wednesdays, at 8.30 p.m., at 25, Compton Road, Highbury, N.: Dec. 4th, *Esoteric Christianity*, Miss C. E. Woods; Dec. 11th, *The Way of the Spirit in the East and the West*, J. M. Watkins; Dec. 18th, *Buddhism and Reincarnation*, A. C. March.

LONDON, WEST LONDON LODGE. 8, Inverness Place, Queen's Road, W., on Fridays, at 8 p.m.: Dec. 6th, Study of Christianity and Theosophy; Dec. 13th, *The Psychology of Religious Experiences*, H. Twelvetrees.

MANCHESTER, MANCHESTER CITY LODGE. 26, Victoria Street, Manchester. Lodge meetings on Tuesdays, at 7.30 p.m. Sundays at 6.40 p.m., Lectures by E. Wood: Dec. 1st, *Evolution of the Soul*; Dec. 8th, *The Inner and the Outer Man*; Dec. 15th, *Reincarnation*; Dec. 22nd, *What is Death, and*

*what is it for?* Information from Miss Ker, Barone, Mellor, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Spath Lodge, Spath Road, Didsbury. Information from the Hon. Secretary, at the above address.

MANCHESTER, SOUTH MANCHESTER LODGE. Palmerston Hall, Palmerston Street, Moss Side. Information from the Hon. Secretary, 180, Clifton Street, Brooks's Bar, Manchester.

MANCHESTER, URMSTON CENTRE. Meetings at 11, Gloucester Rd., Urmston, on Sunday afternoons. Information from Mrs. Jones, at above address.

MARGATE CENTRE. Information from Mr. H. A. Vasse, 7, Connaught Road, Margate.

MERTHYR TYDVIL CENTRE. Meetings on Sundays, at 7.30 p.m., at Trevethick Hall.

MIDDLESBROUGH LODGE. Meetings held fortnightly, at 46, Linthorpe Road.

NOTTINGHAM LODGE. Wednesdays, at 8 p.m., at 2, Wellington Circus, study of *The Bhagavad Gita*; Fridays, at 3.30 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study class.

OXFORD CENTRE. 12, Park Crescent, on Wednesdays, at 8.30 p.m.: Dec. 4th, *Pragmatism*, Mrs. Warren; Dec. 11th, Reading; Dec. 18th, *Bodies of Man*, Frl. Wuschack. Study of *The Ancient Wisdom* on Sundays, at 3 p.m., and ladies' reading group fortnightly. Information from Mrs. Anderson, Fairacres House, Oxford.

PLYMOUTH LODGE. Fridays, at 8.30 p.m., and Sundays, at 6.30 p.m., at 10, Pentillie Road, Mutley. Meetings on Sundays and the first Friday in the month are open to the public. Enquiries to R. J. Ellis, 53, Peverell Park Road.

RIPON CENTRE. 2, Ashville, on Fridays, at 8 p.m., for the study of *The Path of Discipleship*. Information from John Monger, at above address.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m., study of *A Study in Consciousness*. Sundays, at 6.30 p.m.

SOUTHAMPTON LODGE. 58, London Road, Tuesdays, at 8.30 p.m., and Sundays, at 3.30 p.m. Enquiries to Mrs. Hollick, "Henley," Roberts Road, Hill.

SOUTHSEA CENTRE. Enquiries to S. H. Old, 64, Graham Road, Southampton.

SURBITON LODGE. Meetings on Sundays, at 7 p.m., at Felsted, Crane's Park, Surbiton: Dec. 1st, *On the Borderland of Theosophy*, Basil Hodgson-Smith; Dec. 8th, *Theosophy in India*, Mrs. Ransom; Dec. 15th, *Faith*, Alan Leo. Information from Mrs. Dexter, Holly House, Thames Street, Weybridge.

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

WAKEFIELD LODGE. Tuesdays, at 8 p.m., at 1, West Parade, for the study of *Karma*. Information from C. A. Brotherton, Craven House, Belle Vue, Wakefield.

YORK LODGE. Wednesdays, at 8 p.m., at the Theosophical Hall, High Ousegate: Dec. 4th, *The Path of the Masters*, W. H. Sanderson; Dec. 11th, *Spiritual Vision*, Mrs. Bell. Information from J. E. Reid, 49, Grosvenor Terrace, York.

## CORRESPONDENCE.

### THE PRESIDENT AND THE BOARD OF CONTROL.

I have just received the October number of THE VAHAN and read the admirable speech of Mrs. Besant, delivered at the Convention of the American Section of the Theosophical Society. I fully agree with its contents; but there is a remark therein which attracted my special attention and which I consider it my duty to notice. It says that "only the dissolution of the then Board of Control made it possible for Col. Olcott to remain as President." Now it happens that at that time, in 1884, I was unfortunate enough to be Chairman of the said Board of Control; but had very little control over that Board myself. This Board was instituted at the time when Col. Olcott and H. P. Blavatsky went to Europe, and its duty was to take charge of the affairs at headquarters during their absence, and when Col. Olcott returned to Adyar the Board of Control, as a matter of course, ceased to exist and was dissolved, there being no further reason for its continued existence.

My back has been broad enough to carry silently and for many years, the sins of other people; but on this occasion I consider it my duty to defend that Board of Control against the insinuation that it wanted to deprive Col. Olcott of any of his presidential prerogatives.

DR. F. HARTMANN.

### THE LONDON LODGE.

At a largely attended meeting of the London Lodge of the Theosophical Society, held on Saturday, October 26th, "To consider the present state and prospects of the Theosophical Society and determine whether it is desirable to make any alteration in the relations of the London Lodge and the Society at large," the following resolution was proposed by Mr. H. P. Boulnois, seconded by Mr. Scott Elliot, and passed unanimously:

"That the London Lodge as a body desires to express its disapproval of the action of Mrs. Besant in pressing Mr. Sinnett to resign the office of Vice-President of the Theosophical Society, the tenure of which, by him, was regarded by the Lodge as a safeguard for the old traditions of the Society. Mrs. Besant's action in the matter seems to have been dictated by her desire to secure uniformity of opinion with herself on the part of all officials in the Society, an attitude contrary to the broad-minded principles hitherto recognised in the Society. Also the London Lodge desires to express its warm regard for Mr. Sinnett and its great appreciation of the invaluable services he has rendered to Theosophy and to the Lodge. Its members desire to record their unbounded confidence in him as their President, and to assure him of their confidence that the best interests of the Lodge and of the great principles of Theosophy are safe in his hands."

The following resolution was then proposed by Mr. C. B. Wheeler, seconded by Mr. Langdon Davies, and passed unanimously:

"That the London Lodge, while unable to accept as authentic the recent manifestations at Adyar, feels that it would not be in the interests of the Theosophic

movement for it, at present, to sever its connexion with the Society, and that the President be requested to embody the above resolution in a letter to the VĀHAN."

The London Lodge represents, by the unbroken continuity of its records, the original "British Theosophical Society," established in this country long before any other branches were thought of. Its independence was maintained up to a comparatively recent date, and it is conceivable that under some circumstances it might act wisely by reverting to its original status and designation.

A. P. SINNETT,  
President L.L., T.S.

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H. P. B. LODGE.

With reference to the paragraph under the heading "Suggested Central Group" in last month's VĀHAN, it will be of interest to members to learn that such Groups as were suggested at the last Convention have already been formed by the H. P. B. Lodge. A programme of work has been mapped out that attempts at covering the ground represented by the three objects of the Society, and a broad outline of the scheme can be obtained from the Hon. Secretary, 8, Inverness Place, W.

Any member of the Theosophical Society, whether belonging to the H. P. B. Lodge or not, is invited to co-operate with the existing Groups, or, if no suitable Group be already formed, to suggest the lines of the particular study desired. By these means, isolated students may be brought together and much fruitful labour result.

The H. P. B. Lodge gladly offers assistance to either Lodges or individual members in the bringing together of congenial workers and, if desired, the arranging of meetings for the same.

S. R.

The above appears to have been written under a misunderstanding. The notice referred to related to the forming and linking together of Groups throughout the British Section and not to the work of individual Lodges, which of course would not be interfered with.

KATE SPINK,  
General Secretary.

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#### EARLY THEOSOPHICAL LITERATURE.

Will you allow me a little space in which to lay a suggestion before the readers of THE VĀHAN?

On looking over *A Modern Panarion* recently—which has "Voi. I." inscribed upon it, and which contains only such articles by Mme. Blavatsky as were written not later than the year 1882—it struck me how greatly it is to be regretted that her later writings have never been collected and published; many of these saw the light in volumes (of *Lucifer*, *The Theosophist*, etc.) that are now beyond the easy reach of most Theosophical students; others there may be, and probably are, of which I, for one, do not even know.

Could not the good work begun with *A Modern Panarion* be brought to a conclusion, to the great advantage of all? I understand that there may be difficulties in the way; one of these might perhaps be surmounted by a collection being made in the Society in order to defray the cost of publication. Could such a volume as is proposed be issued its utility would be further enhanced by the addition of a good Index.

I should like to draw attention also to the great need felt by many students of such a work as *The Theosophical Glossary*. If a republication of the latter were possible it would certainly be eagerly welcomed by them, in spite of such errors and omissions as it may contain.

FABRIZIO RUSPOLI.

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#### PRIZE STORIES.

In the interests of the little ones one of our members desires to offer five prizes of one guinea each for the five best short stories illustrating the five following subjects:

1. Brotherhood; 2. Kindness to Animals; 3. Forgiveness; 4. Future Life; 5. Self-sacrifice.

The prize stories would be published in the *Lotus Journal* and afterwards in book form. If the response to this offer is sufficiently good a further set of five stories may be required. The object is to place ethical teaching from a theosophic standpoint before quite *little* children.

Conditions: 1. The stories must not exceed 2,000 words. 2. Be written *clearly*, or typed, on one side of the paper only. 3. Be sent to The Manager, Theosophical Publishing Society, 161, New Bond Street, London, W., before February 1st, 1908, marked "*Prize Story*" on the envelope. 4. A stamped and addressed envelope should accompany the MS. if return is desired of any story not winning a prize. 5. Writers may adopt a *nom de plume* for publication but the name and address must accompany the MSS.

I venture to hope this offer may meet with a response which will be useful in forwarding the efforts of the Lotus Movement to gain and hold the interest of the children.

EDITH WARD.

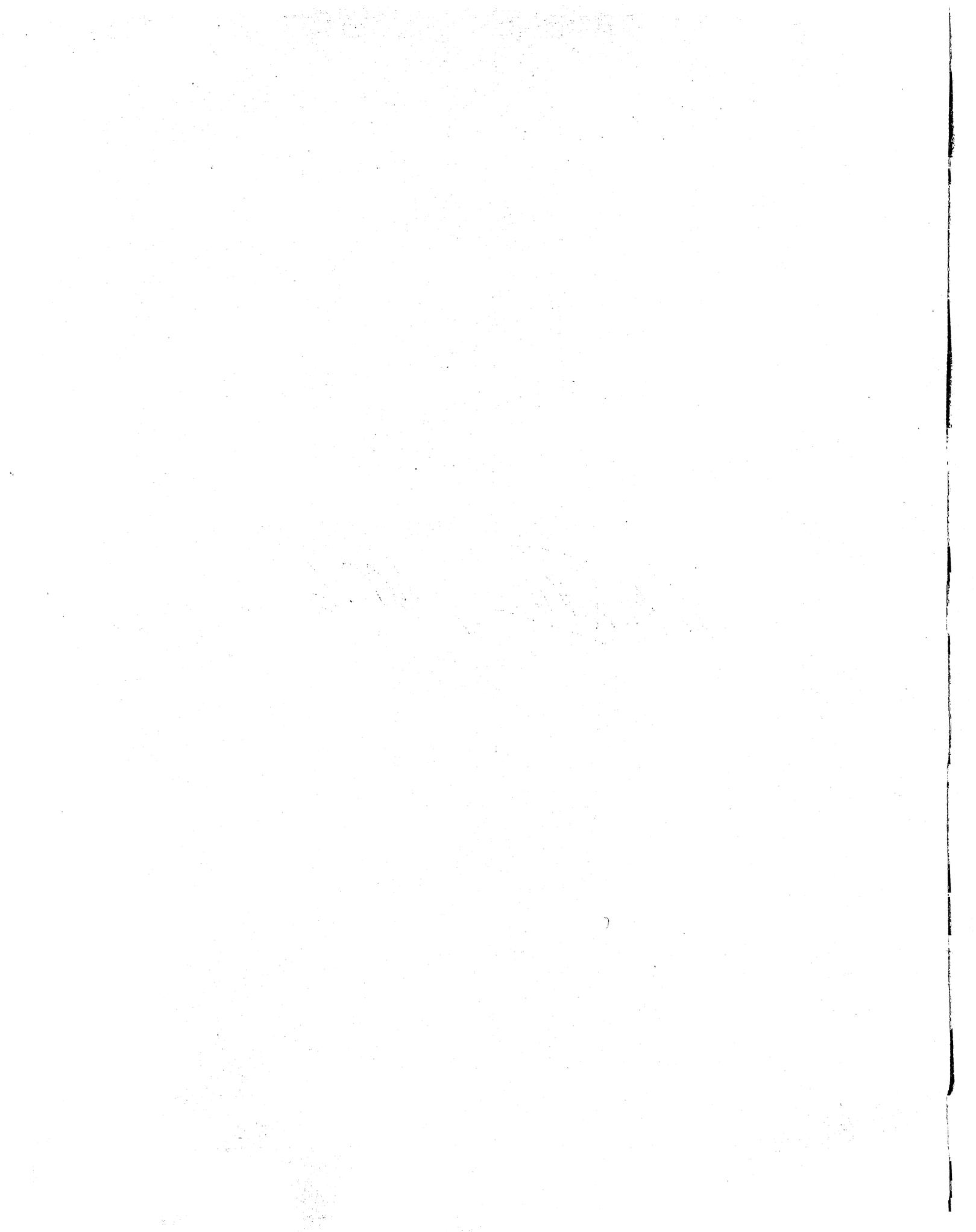
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The subscription to THE VĀHAN for those who are not members of the British Section of the Theosophical Society is 2s. 6d. per annum, post free. Single copies, 3d. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street,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

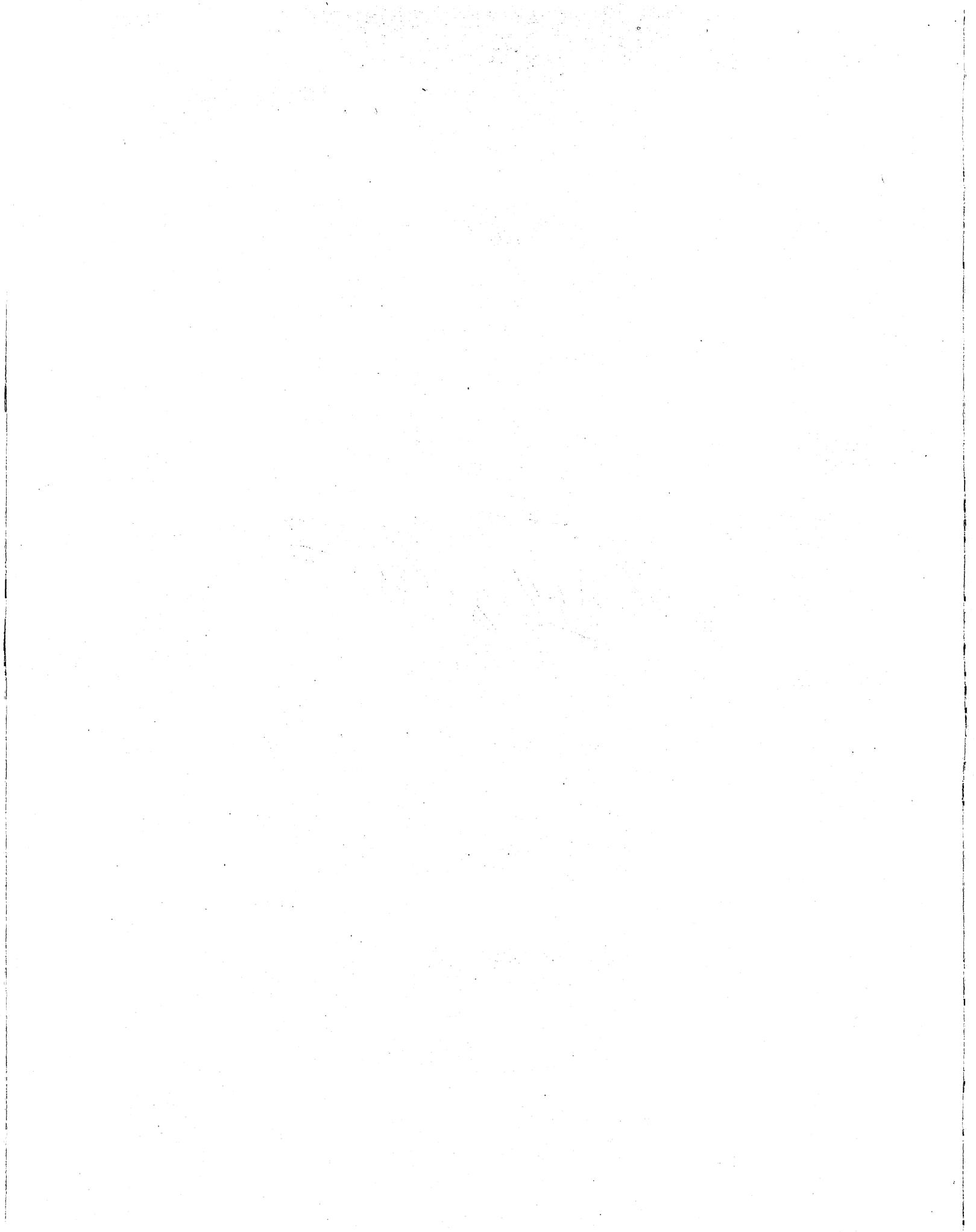
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*All communications for the following issue must be in the hands of the Editor by the 20th of the month at latest. Secretaries of Branches are particularly requested to note this.*

Vol. XVII, Nr. 6



Vol. XVII, No. 7



# 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.—KATE SPINK, *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. XVII.

LONDON, MARCH 1, 1908.

NO. 8.

Edited by KATE SPINK.

### SPECIAL CONVENTION.

In accordance with Rule 5 the Executive Committee, upon the expressed desire of eleven Branches, have requested me to call a Special Convention for the consideration and amendment of the Rules of the Section. It has been decided to hold this Convention in the Lecture Room, at 28, Albemarle Street, on Saturday, April 4th, at 2.30 p.m., and Branches and members are hereby notified of the arrangement. With this issue of *THE VĀHAN* is sent an agenda paper containing the rules as recommended to the Convention by the Rules Committee appointed by the last Annual Convention, held in July, 1907. According to the resolution then passed, the Committee, consisting of the Executive Committee and such others as they invited to assist, were to report to the Convention of 1908, and to print their report in the *MAY VĀHAN*. Owing to a general desire to hasten the carrying out of any alterations which may be decided upon and to bring them within the current year, this resolution cannot be carried out literally, and the consideration of the report will take place at the Special Convention instead of the usual one in July. The Rules Committee have, therefore, pushed forward their work with the greatest possible speed, and four meetings have been held, the last three in successive weeks.

The members of the Rules Committee are as follows: Mrs. Betts, H. Burrows, A. P. Cattnach, D. N. Dunlop, A. J. Faulding, O. Firth, A. M. Glass, Miss E. M. Green, Dr. A. King, Miss Lilian Lloyd, E. E. Marsden, G. R. S. Mead, Dr. Nunn, A. P. Sinnett, Hodgson Smith, Miss Spink, W. H. Thomas and Miss Ward.

Further amendments to the Rules may, of course,

be brought forward at the meeting by any member. Branch Secretaries are reminded of Rule 6, requiring them to send in lists of their members before any Convention. In cases where there may be any doubt as to the number of votes belonging to a Branch immediate attention should be given to this, and the Secretary should inform me of the votes claimed and the details of the membership upon which the claim is based.

The arrangements as to representation are the same as for the Annual Convention and representatives (other than Presidents) of Branches should have written credentials.

It is not proposed to hold any other than the business meeting in connection with this Convention.

KATE SPINK,  
*General Secretary*.

### LOST BOOKS.

The following books have been taken from 28, Albemarle Street without permission. It is requested that they may be restored as soon as possible:

<i>Atlantis</i>	Ignatius Donnelly.
<i>Bhagavad Gītā, The</i>	(tr.) A. M. Sastri.
<i>Brother of the Third Degree, A</i>	W. L. Garner.
<i>Clef des Grands Mystères, La</i>	Eliphas Lévi.
<i>Cosmic Consciousness</i>	(ed.) R. M. Buck.
<i>Horoscope and How to Read It, The</i>	Alan Leo.
<i>Idyll of the White Lotus, The</i>	Mabel Collins.
<i>Morning Thoughts for the Year</i>	Annie Besant.
<i>Occult Sciences, The</i>	A. E. Waite.
<i>Ocean of Theosophy, The</i>	W. Q. Judge.
<i>Strange Case of Dr. Jekyll and Mr. Hyde, The</i>	R. L. Stevenson.

LILIAN LLOYD,  
*Librarian*.

### PERIODICALS REQUIRED.

The Section Library is in need of the following numbers of periodicals to complete volumes for binding. Any of them that can be spared by members will be gratefully received by the Librarian.

- Bolletino della Sezione Italiana*.—Vol. I., No. 3.  
*Central Hindu College Magazine*.—Vol. IV., No. 12.  
 Vol. VI., No. 9. Vol. VII., No. 6.  
*Fragments*.—Vol. I., Nos. 2, 3, 4.  
*Iniciacion, La*.—Vol. I., Nos. 1, 2, 3, 4, 5, 6, 7, 8, 12.  
*Luz Mental*.—Vol. II., Nos. 1, 2, 3, 4, 5, 6, 7, 8, 11, 12.  
*Message of Theosophy, The*.—Vol. II., Nos. 5, 6, 7, 8, 9, 10, 11, 12. Vol. III., Nos. 1, 2, 3, 4, 5, 6, 7, 8, 10.  
*Mitteilungen*.—No. 4.  
*Sophia (Revista Mensual)*.—Vol. II., Nos. 2, 4, 5, 6, 7, 8, 9, 10, 11, 12.  
*Sophia (Revista Teosofica)*.—Vol. XII., Nos. 1, 6. Vol. XIII., Nos. 1, 5, 6, 8, 9, 12. Vol. XIV., Nos. 1, 2, 3, 5, 6, 9, 11. Vol. XV., Nos. 1, 5.  
*Sphinx*.—Vol. V., No. 2. Vol. IX., Nos. 1, 2, 3, 4, 5, 6.  
*Teosofisk Tidskrift*.—Vol. XVII., No. 11.  
*Theosophic Gleaner, The*.—Vol. XVI., Nos. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.  
*Theosophie*.—Vol. I., Nos. 3, 5, 6. Vol. II., No. 5. Vol. III., No. 7. Vol. IV., Nos. 2, 9.  
*Theosofisch Maandblad*.—Vol. II., Nos. 1, 2, 11.  
*Verdad, La*.—Vol. I., Nos. 1, 7, 9, 10, 11, 12.

### ACTIVITIES.

#### Donations to the General Fund.

The following donations have been received to February 20th: P. N., £2 2s.; S. C. C., £10; A. P. C., 10s. Total, £12 12s.

#### Study Groups at Albemarle Street.

To meet a want expressed by several members it has been decided to form groups in London for the study of special subjects. Anyone wishing to join such a group is asked to send his name and address to the Hon. Secretary of the Social Committee (or to the General Secretary), 28, Albemarle Street, W., in order to be put in touch with other members interested in the same subject of study. A Group for the study of Egyptology has been started, and the Hon. Secretary will be glad to receive suggestions for the formation of further groups.

#### Section Reference Library.

The following books have been presented to the Library:

- The Story of Isis and Osiris*, Lily Schofield, 1907;  
*The New Word*, 1907; *Teosofia*, Nagy Dezso, 1907;  
*Reincarnation and Mental Science*, Paul Tyner, 1897;

*Morning Land*, 1904; *Scientia Christi*, Henry Varley, 1902; *Theosophie*, Rudolf Steiner, 1904; *Scientific Materialism*, Sidney Billing, 1879; *Ecstasies of Genius*, J. W. Jackson, 1859; *Reasonable Religion*, 1893; *Kalevala, the Land of Heroes*, trs. W. F. Kirby, 1907; *The Universal Kinship*, J. Howard Moore, 1906.

Pamphlets: *Edward Carpenter*, Tom Swan, 1902; *Giebt es ein Leben nach dem Tode?* Bernhard Hubo, 1901.

The following books have been purchased: *Der Erste Clemensbrief*, Carl Schmidt, 1908; *Zur Textgeschichte der Civitas Dei Augustins*, Bernhard Dombart, 1908 (*Texte und Untersuchungen*, xxxii., 1 and 2A.)

LILIAN LLOYD,  
 Librarian.

#### Monday Afternoon Meetings.

The following are the subjects of the lectures for March to be given at 28, Albemarle Street, on Mondays at 3.30 p.m.: Mar. 2nd, "The Magic of Egypt," Mrs. Betts; Mar. 9th, "The Over Man," C. B. Wheeler; Mar. 16th, "From the *Rāmāyana*," J. C. Chatterji; Mar. 23rd, "Occult Occurrences in the Lives of the Saints and Holy Men," James I. Wedgwood; Mar. 30th, "Why I Joined the T.S.," Miss E. M. Mallet. The attendance of visitors is invited.

A. L. E. H.

#### Social Committee Debating Society.

The meetings in March will take place on the second and fourth Fridays, at 28, Albemarle Street, at 3.15 p.m.

*Friday, 13th*.—Opener: Miss M. Legge. Subject: "That action even when harmful is better than inaction."

*Friday, 27th*.—Opener: Mrs. O. Fordham. Subject: "That it is desirable in the interests of the State that women should now share men's work on all governing bodies, and fit themselves to enter Parliament at some future date."

L. S.

#### London Federation.

The next Meeting of the London Federation will be held on Saturday, April 4th, at 28, Albemarle Street, W., at 8 o'clock, when the Rev. Father R. Hugh Benson, M.A., has consented to speak on "Christian Mysticism." Committee meets at 7.30 p.m.

P. T.

#### Mr. Mead's Lectures.

The dates and subjects of Mr. Mead's next course of lectures are as follows:

- Mar. 3rd, "The Gnostic Crucifixion"; Mar. 10th, "The Mystery of the Cross"; Mar. 17th, 24th, 31st, and April 7th, "The Chaldæan Oracles."

These famous Oracles of the Fire will be treated from a new standpoint as fragments of a Mystery-poem, and a new version will be offered, based on the most recent critical study of the text.

The lectures will be delivered on Tuesdays, at 5 p.m., in the Lecture Room, at 28, Albemarle Street, W. Course tickets, 7s. 6d. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., or at the door. Admission to each lecture, 2s.

#### Theosophy in the Midlands.

The Harrogate Lodge Propaganda Committee wishes to invite the co-operation of members of the British Section in a propaganda scheme, which they are organising, embracing four towns in the Midlands.

Up to the present Theosophy has had very slight representation in the Midland counties, and this Committee purposes organising a series of four lectures at each of the following towns: Derby, Burton, Loughborough, and Leicester. It is afterwards intended to establish study classes in each place, to be assisted by neighbouring Lodges, and it is hoped that such classes will later develop into centres or Lodges.

It is proposed to hold two lectures each week at each of the four towns visited: two lectures being given on Sunday in the town falling to that day; in this way the sixteen lectures will be accomplished in a fortnight.

The lectures will take place during the latter part of March, and the services of Miss Edith Ward, Mr. Wedgwood, Mr. Ernest Wood and Miss H. Hodgson Smith have been obtained as lecturers.

Mr. Hodgson Smith has volunteered to act as Chairman at all the meetings, and will undertake the lending and selling of Theosophical literature at the lectures and the transfer of the same from town to town on the circuit.

The assistance of all members of the British Section is asked for either in the way of funds, or by sending to the Committee the names and addresses of any friends in the places mentioned who might be interested in Theosophy, or would be willing to lend their drawing-rooms for "At Homes" on the afternoon of the day when a public lecture is arranged in that town.

It must be apparent to everyone that such a series of meetings as is proposed will entail considerable expense, and it is in the confidence that many members in different towns will be willing to assist financially in the scheme that a Lodge Committee has ventured on this work.

All donations or other communications should be sent to Wm. Bell, or to Hilda Hodgson Smith, Hon. Secretary, Harrogate Lodge Propaganda Committee, at 12, East Parade, Harrogate.

H. H. S.

#### Northern Federation.

The fifty-sixth Conference of the Northern Federation was held in Sheffield on February 15th, and was presided over by Mr. Sinnett.

There was a good attendance of members, and the Conference was enthusiastic and harmonious. Mr. Sinnett lectured upon "My earliest touch with Theosophy," and delighted all with his vivid and dramatic account of Mme. Blavatsky as he knew her in India. There was also a discussion upon Occultism, to which he contributed much interesting information.

On Sunday afternoon Mr. Sinnett attended at the Lodge Room and answered questions for an hour, and on Sunday night gave a lecture upon "The Super-Physical Planes of Nature," when the Lodge Room was filled to its utmost capacity and everyone was interested and impressed. We all wished that Mr. Sinnett would come among us more often and give us the benefit of his personal influence, which we very highly appreciated. The next Conference will be held in Harrogate during May.

HODGSON SMITH.

10, East Parade, Harrogate.

#### Activities in Hammersmith.

Under the auspices of the Activities' Committee and with a view to forming a new Centre of Theosophical thought and work, a public lecture is being arranged in Hammersmith. Miss Edith Ward will be the speaker, and her subject will be "Thoughts are Things"; a very interesting series of lantern-slides will be shown. The lecture will be delivered on Tuesday evening, March 10th, at 8 p.m., in the L.C.C. School, close to Ravenscourt Park Station (S.W. and District Railway). Tickets, reserved 1s., and admission 6d., may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., from Mr. W. C. Worsdell, 27, Flanders Road, Chiswick, or at the door on the night of the lecture.

This public address will be followed by some lectures at a smaller room; members resident in Hammersmith or the neighbourhood are specially asked to help to make the enterprise a success; they should communicate with Mr. Worsdell. Donations towards the inevitable expenses attending the formation of a new centre, *viz.*, hire of room, printing and the provision of a small Lending Library, may be sent to the General Secretary.

#### Surbiton Lodge.

Under the auspices of the above Lodge a Lecture will be given by Miss Edith Ward, on Saturday, March 14th, on "Thought Forms," with lantern illustrations kindly supplied by Mr. W. J. Sidley, at the Surbiton Assembly Rooms, Surbiton. All members of the Society are cordially invited to attend.

T. DEXTER.

#### Lecture List.

*Secretaries of Lodges and Centres are desired 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.*

ANTWERP LODGE. Information from J. Claesens, 300, Rue Provence (sud).

BATH LODGE. 2, Argyle Street, on Mondays, at 8 p.m.: Mar. 2nd, Members' meeting; Mar. 9th, *Real Occult Training*, J. C. Chatterji; Mar. 16th, *A Modern Magician*, Miss E. Severs; Mar. 23rd, *The True Place of Woman in the World*, Miss Hayllar; Mar. 30th, *The Factors of Evolution*, W. C. Worsdell. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Room No. 4, Midland Institute, on Sundays, at 6.30 p.m. Information from Mr. A. P. Wilkins, 157, High Street, Harborne, Birmingham.

BIRMINGHAM, "ANNIE BESANT" LODGE. 17, Summer Row, on Sundays, at 6.30 p.m. Study class on Saturdays, at 7 p.m. On Sundays, Mar. 1st (in the Council Room of the Midland Institute), *Religious Ceremonies in the Light of Occultism*, J. I. Wedgwood; Mar. 8th (Council Room), *The Inner and the Outer Man*, E. Wood. Information from Mrs. Elsie Smith, The Cedars, Hall Green, Birmingham.

BOURNEMOUTH LODGE. Gestingthorpe, King's Park Road, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and third Sundays, at 3.30 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., at Bank Buildings, North Parade: March 4th, *The Evolution of the Soul*, Rev. J. Todd-Ferrier; March 11th, Study of *The Key to Theosophy*; March 18th, *The Value of Psychic Phenomena*, O. Firth; March 25th, *Problems of the Self*, W. H. Thomas. Ladies' "At Home" on Thursdays, at 3 p.m. Information from Miss Pattinson, 41, Woodview, Bradford.

BRIGHTON LODGE. The Arts Club, 19, West Street, on Sundays, at 3.30 p.m. Information from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Tuesdays, at 8.15 p.m., at 20, Meridian Place, Clifton: Mar. 17th, *The Mystic Aspect of Architecture*, F. Bligh Bond; Mar. 24th, *Babylonian and Egyptian Thought*, Prof. E. Sibree; Mar. 31st, *The Methods of Scientific Enquiry*, W. C. Worsdell. Information from Mr. Thomas Freeman, 30, Cromwell Road.

BRUSSELS, BRANCHE ANGLO-BELGE. Meetings on Fridays. Information from the Secretary, 19, Rue Forestière, Avenue Louise.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, BRANCHE CENTRALE BELGE. 58, Chaussée d'Ixelles. Study class, second, third and fourth Saturdays and second and fourth Tuesdays, at 8 p.m. Meetings on first Saturdays and first and third Tuesdays, at 8 p.m. Information from the Secretary, 21, Rue du Vallon.

BRUSSELS, BRANCHE DU LOTUS BLANC. Thursdays, at 4.30 p.m., at 58, Chaussée d'Ixelles, for young members and friends. Information from the Hon. Secretary, 199, Avenue Albert, Uccle.

DUBLIN LODGE. Thursdays, at 8.15 p.m., at 34, Wicklow St. Mondays at 4 p.m., Study group.

EASTBOURNE CENTRE. Meetings on Wednesdays, at 8 p.m., at 67, Royal Parade. Enquiries to Miss Rosemary Greene, 67, Royal Parade.

EDINBURGH LODGE. 130, George Street. On Sundays, at 3 p.m. Thursdays, at 8 p.m.: Mar.

12th, Conversational meeting; Mar. 19th, *Psychology of the Saints*, F. H. Allan. Lodge meetings: Mar. 5th, Psychic Group; Mar. 26th, . . . Mrs. Drummond. Library open Mondays and Fridays, 3.30 to 5.30 p.m. Enquiries to Mrs. Hay, 20, Northumberland Street.

EDINBURGH, SOUTH EDINBURGH CENTRE. 24, Newbattle Terrace, on second and fourth Wednesdays, at 8.15 p.m., from October to March, for study of *The Light of Asia* and *The Buddhist Catechism*. Information from Miss Pagan, 24, Newbattle Terrace.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

FOLKESTONE CENTRE. Fortnightly meetings at the house of Mr. J. Huxtable, 2, Brockman Road. Information from this address.

GLASGOW LODGE. Tuesdays, at 8 p.m., at the Religious Institution Rooms, 200, Buchanan Street. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

GLASGOW CENTRES. Information from: *North*, A. Wallace, 136, Balgrayhill, Springburn; *South*, Mrs. J. P. Allan, 1, Trefoil Gardens, Shawlands; *East*, R. J. Somerside, 118, Garthland Drive Dennistoun; *West*, Mrs. J. T. Ward, 88 Balshagray Avenue, Partick.

GREENOCK CENTRE. Enquiries to Mr. John Ross, 19, Nelson Street West.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 6.30 p.m.: Mar. 1st, "*Mrs. Be-done-by-as-you-did*," Mrs. Marsden; Mar. 8th, *Ancient Cyclopean Monuments and Buildings: Their Mystery and Marvel*, Percy Lund; Mar. 15th, *Brotherhood*, Mrs. Bell; Mar. 29th, *The Science of the Soul*, Hodgson Smith. Lodge meetings on Fridays, at 7.30 p.m., at 12, East Parade, for the study of Biology and the Elements of Theosophy.

HULL LODGE. Information from H. E. Nichol, Beech Croft, Newland Park, Hull.

LEEDS, LEEDS LODGE. Tuesdays, at 8 p.m., at the Leeds Arts Club Rooms: Mar. 3rd, *Heroes of the Grail Legend*, Rev. A. H. Lee; Mar. 10th, *Râja Yoga and Hatha Yoga*, E. Wood. At 7.30 p.m., at 25, Queen's Square, Mar. 17th, 24th and 31st, Lodge study.

LEEDS, LEEDS CENTRE. Information from Miss Kennedy, 38, Potternewton Lane, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquitt Street, at 7.45 p.m.: Mar. 4th, *Edward Carpenter's "Towards Democracy" and "The Old Wisdom"*, Mrs. Edwards; Mar. 18th, *Some Aspects of Astrology*, Mrs. B. Avery; Mar. 11th and 25th, Study of *The Evolution of Life and Form*. Study circle on Mondays, at 3 p.m. Information from the Secretary, 18, Colquitt Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Sundays, at 7 p.m., at the Central Public Library, Lavender Hill, S.W.: Mar. 1st, *The Bahai Movement in relation to Modern Thought*, Sydney Sprague; Mar. 8th, *The Brotherhood of Man in the Light of Reincarna-*

tion, L. S. Jast; Mar. 15th, *The Theosophical Outlook*, H. Twelvetrees; Mar. 22nd, *Holy Places, Holy People, Sacred Rites*, Miss F. M. M. Russell.

LONDON, BLAVATSKY LODGE. Thursdays, at 8.30 p.m., at 28, Albemarle Street, W.: Mar. 5th, *According to the Doctrines of the Great Vehicle of Enlightenment*, 2. *The Mystery of the Three Bodies*, G. R. S. Mead; Mar. 12, *From the Upanishads*, J. C. Chatterji; Mar. 19th, *Some Questions for Theosophists*: put by the Rev. Dr. Cobb; answered by G. R. S. Mead; Mar. 26th, *Purpose or Play?* A. R. Orage. Sundays at 7 p.m. (open to visitors): Mar. 1st, *Baalam the Seer*, Rev. Dr. Currie; Mar. 8th, *Esoteric Christianity*, Miss C. E. Woods; Mar. 15th, *The Life of Meditation—Aristotle's Ideal*, E. G. Kilroe; Mar. 22nd, *From the Gnosis of Marcus*, G. R. S. Mead; Mar. 29th, *Life after Death in Egypt*, Mrs. Betts.

LONDON, CROUCH END CENTRE. Sundays, at 6.30 p.m., at the Assembly Rooms, Middle Lane, Crouch End, N.: Mar. 1st, *Esperanto and the First Object of the Theosophical Society*, Albert Haddock; Mar. 8th, *What is the Soul?* A. R. Orage; Mar. 15th, *Orphic Mythology*, B. G. Theobald; Mar. 22nd, *Theosophy the Need of the Times*, W. H. Thomas; Mar. 29th, *Life after Death in Egypt*, Mrs. Betts. Information from Bertram G. Theobald, The Hawthorns, Hornsey Lane, N.

LONDON, CROYDON LODGE. Wednesdays, at 8 p.m., at 18A, Katharine Street, Croydon. Information from Fred Horne, 4, Kynaston Road, Thornton Heath.

LONDON, H.P.B. LODGE. Wednesdays, at 28, Albemarle Street, W., at 8 p.m.: Mar. 4th, *Systems of Healing*, Miss C. E. Woods; Mar. 11th, *A More Excellent Way*, Mrs. Hooper; Mar. 18th, . . . A. Hallam; Mar. 25th, *A Pilgrimage to Akha*, Sydney Sprague. Group meetings, at 6.30 p.m.: First Object, Mar. 4th and 25th; Second Object, Mar. 11th; Third Object, Mar. 18th. Second Object Group meeting at 8, Inverness Place, W., on Mar. 12th, at 6.45 p.m. Psychic Investigation Groups at 8, Inverness Place; Mondays, at 8 p.m., Mar. 9th, 16th and 30th; Wednesdays, at 3 p.m., Mar. 4th, 11th and 25th; admission only by arrangement with Mr. Wedgwood. Information from Sidney Ransom, 8, Inverness Place, Bayswater, W.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.

LONDON, HAMPSTEAD HEATH CENTRE. Tuesdays, at 8.15 p.m., at Stanfield House, Prince Arthur Road: Mar. 10th, *Education of the Child from the Standpoint of Spiritual Science*, Max Gysi; Mar. 17th, *What is Theosophy?* B. Theobald; Mar. 24th, *Holy Week*, Mrs. Hooper. Enquiries to Miss K. Shaw, Stanfield House, Hampstead, N.W.

LONDON, LEWISHAM CENTRE. Tuesdays, at 8 p.m., at 7, Avenue Road, Lewisham: Mar. 3rd, *Orphic Mythology*, B. G. Theobald; Mar. 9th (Monday) *A Theosophist's Confession of Faith*, F. Horne; Mar. 17th, *Holy Places, Holy People, Sacred Rites*, Miss F. M. M. Russell; Mar. 24th, *Some Mystics of the Middle Ages*, Sidney Ransom; Mar. 31st, *A Persian Mystic*, J. M. Watkins. Informa-

tion from Albert Haddock, 176, Fort Road, Bermondsey, S.E.

LONDON, LOTUS CIRCLE. Meetings for children on Sundays, at 3.15 p.m., at 8, Inverness Place, Queen's Road, W. Grown-up visitors may attend on the first Sunday of the month.

LONDON, NORTH LONDON LODGE. Wednesdays, at 8.30 p.m., at 25, Compton Road, Highbury, N.

LONDON, WEST LONDON LODGE. 8, Inverness Place, Queen's Road, W., on Fridays, at 8 p.m.: Mar. 6th, *Mysticism*, Miss Pope; Mar. 13th, *The Mystic Quest*, Miss Pope; Mar. 20th and 27th, Study of Christianity and Theosophy.

MANCHESTER, MANCHESTER CITY LODGE. 31, Lloyd Street, Manchester. Lodge meetings on Tuesdays, at 7.30 p.m. Sundays at 6.40 p.m.: Mar. 1st, *Have we lived before?* E. Wood; Mar. 8th, *Ancient Ideas of Death*, Mrs. E. Booth; Mar. 15th, *Who am I and who are you?* E. Wood; Mar. 22nd, *Concentration, Meditation, Contemplation*, Mrs. Bell; Mar. 29th, *Theosophy in Daily Life*, Miss L. M. Ker. Information from Miss Ker, Barone, Mellor, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Spath Lodge, Spath Road, Didsbury. Information from the Hon. Secretary, at the above address.

MANCHESTER, SOUTH MANCHESTER LODGE. Palmerston Hall, Palmerston Street, Moss Side. Information from the Hon. Secretary, 180, Clifton Street, Brooks's Bar, Manchester.

MANCHESTER, URMSTON CENTRE. Meetings at 11, Gloucester Rd., Urmston, on Sunday afternoons. Information from Mrs. Jones, at above address.

MARGATE CENTRE. Meetings on alternate Tuesdays. Information from Miss Florence Clough, 1, Alexander Road, Margate.

MERTHYR TYDVIL CENTRE. Meetings on Sundays, at 7.30 p.m., at Trevethick Hall.

MIDDLESBROUGH LODGE. Meetings fortnightly, at 46, Linthorpe Road, on Mondays, at 8 p.m.

NOTTINGHAM LODGE. Wednesdays, at 8 p.m., at 2, Wellington Circus, study of *The Bhagavad Gita*; Fridays, at 3.30 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study class.

OXFORD CENTRE. 12, Park Crescent, on Wednesdays, at 8.30 p.m.: Mar. 4th, *The Occult Value of Colour*, R. King; Mar. 11th, *Yoga Philosophy*, J. C. Chatterji; Mar. 18th and 25th, Study of *Substance of Faith*. Study of *The Ancient Wisdom* on Sundays, at 3 p.m., and ladies' reading group fortnightly. Information from Mrs. Anderson, Fairacres House, Oxford.

PLYMOUTH LODGE. Fridays, at 8.30 p.m., and Sundays, at 6.30 p.m., at 10, Pentillie Road, Mutley. Meetings on Sundays and the first Friday in the month are open to the public. Enquiries to R. J. Ellis, 53, Peverell Park Road.

PORTSMOUTH LODGE. Alternate Sundays, at 3 p.m., at Albert Hall, Southsea. Enquiries to Mrs. Jasen, 77, Cornwall Road, Fratton, Portsmouth.

RIPON CENTRE. 2, Ashville, on Fridays, at 8 p.m., for the study of *The Path of Discipleship*. Information from John Monger, at above address.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m., study of *A Study in Consciousness*. Lectures on Sundays,

at 6.30 p.m. Elementary class on Fridays, at 7 p.m.

SOUTHAMPTON LODGE. 58, London Road, Tuesdays, at 8.30 p.m., and Sundays, at 3.30 p.m. Enquiries to Mrs. Hollick, "Henley," Roberts Road, Hill.

SURBITON LODGE. Meetings on Sundays, at 7 p.m., at Felsted, Crane's Park, Surbiton: Mar. 1st, *Tristram and Isolde*, Carl Reinheimer; Mar. 8th, *Auras, Halos, and the Occult Significance of Colours*, J. I. Wedgwood; Mar. 15th, Annual Business meeting; Mar. 22nd, *How to be happy*, Mrs. Sharpe; Mar. 29th, *Planetary Influences*, A. H. Barley. Information from Mrs. Dexter, Holly House, Thames Street, Weybridge.

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

WAKEFIELD LODGE. Wenesdays, at 8 p.m., at 1, West Parade: Mar. 4th, *Thought Power*, C. A. Brotherton; Mar. 11th, *Sleep and Dreams*, E. Wood; Mar. 18th, *Occultism*, Hodgson Smith. Tuesdays, at 8 p.m., study of *In the Outer Court*. Information from C. A. Brotherton, Craven House, Belle Vue, Wakefield.

YORK LODGE. Thursdays, at 8 p.m., at the Theosophical Hall, High Ousegate: Mar. 5th, *Dreams and Dream Life*, Miss Hilda Smith; Mar. 12th, *The Light of Asia*, W. H. Sanderson; Mar. 19th, *The Religion of a Pantheist*, Rev. R. H. Greaves; Mar. 26th, *Studies in the "Bhagavad Gîtâ"*, W. H. Sanderson. Information from J. E. Reid, 49, Grosvenor Terrace, York.

## CORRESPONDENCE.

### MR. SINNETT AND THE VICE-PRESIDENCY.

As the statements to which Mr. Sinnett refers below are contained in the Annual Report of the Society, circulated in this Section, I have acceded to his request that his reply to the President shall appear in THE VĀHAN, the official organ of the Section, as the only means of reaching those who may have seen the report.

KATE SPINK.

To the Editor of *The Theosophist*.

I have only just obtained a copy of *The Theosophist* for January containing a report of your references to myself in the course of your Presidential address to the Convention at Benares. In this address you have (doubtless unintentionally) misrepresented my actions and opinions so strangely that I trust you will give this explanation a place in the pages of *The Theosophist*.

I did not, as acting President, "upset Colonel's arrangements" or take away authority from you. After Colonel Olcott's death an embarrassing state of things appeared to exist at Adyar, owing to a division of opinion among the officials there concerning the authenticity of the manifestations that took place about the time of Colonel Olcott's

death. You cabled to me on February 22nd last:—"Cable me the following. Act at Adyar my deputy till election. Besant." It seemed to me improper to comply with this request, as it would have been a departure from the impartial attitude I wished to maintain as between opposing views then represented on the Council. I was asked by one correspondent to appoint Mr. Keightley as my deputy. This also seemed to me an improper course, but as it was clearly desirable that someone on the spot should be invested with my temporary authority I cabled to the then Treasurer, Mr. Davidson, asking him to act for me. Mr. Davidson appeared to me the nearest approach to a neutral representative whom I could find.

You describe my article on "The Vicissitudes of Theosophy" as "an astonishing pronouncement," a change of view and so on, and contrive to twist some of its passages so as to give them a meaning they were not intended to bear. Of course the influence of the Masters has been the main spring of the mighty wave of regenerating thought to which I refer, but the external shaping of the Society was *not* dictated by them, and for its manifold blunderings they are not responsible.

It is a complete misapprehension of the whole movement to suppose that they "sent out" Madame Blavatsky to do that which has actually been done. Madame Blavatsky used positively to assure me that when she was in Tibet with the Masters, they gave her the choice whether she would stay on permanently in Tibet as an occult pupil or return to the world. Because of her affection for her relatives she chose to return. When much later she went to America, anyone who reads Colonel Olcott's *Diary Leaves* will see that the steps taken there to form a Society bore no promise of what ultimately came into existence. Nor even when she came to India and got into touch with myself, was the Society as started in Bombay a forecast of the riper movement that followed. That, as far as the western world was concerned, was built up entirely on the basis of teaching the Masters gave out through the books I was enabled to write. When the letters of instruction were in process of coming Madame Blavatsky studied them with as much interest as I did, and declared to me over and over again that their contents were as new to her as they were to me. When I left India in 1883 she told me she meant to remain for the rest of her life at Adyar, that she did not believe in the possibility of establishing Theosophy in the West. She only changed her mind and came to this country when the London Lodge was well established and a considerable number of people over here were showing serious interest in the new teaching.

The whole drift of your public utterances and writings about the beginnings of the movement are at variance with these facts, as also with the attitude of the Masters towards those of their followers who may work in the outer world in their service. In the same *Theosophist* that contains your address, you publish a letter to Mr. Leadbeater over the signature "K. H." I do not

believe in the verbal authenticity of that letter, but it conveys one idea which is quite in harmony with the principles of the Adept world and curiously so with the views I am now putting forward. The Master declines to give specific directions to his correspondent, because that would make him "responsible for every effect that might flow from the step and you would acquire but a secondary merit." That is the clue to the mystery by which so many people have been puzzled, as to why the Masters left Madame Blavatsky and Colonel Olcott to flounder along as they did in the beginning and make so many mistakes. Nothing I have said is at variance with the belief I fully entertain that when Madame Blavatsky returned to the world and was eager to do something, the Masters took advantage of that opportunity to test the readiness of the present generation for the reception of teaching concerning the Path and the principles of human evolution. Eventually the experiment proved successful. If it had failed no doubt the Masters would have started some wholly different scheme. Their purpose would ultimately have been fulfilled beyond question, but some other group of persons would then have been identified as having been "chosen" for the work.

You came into this movement many years after I had been concerned with its beginnings, and have built upon impressions gathered at a late stage of its progress a body of ideas which I have described as "mythological." Because I have objected to the twist you give to the facts you venture to speak of me as denying that "this great wave of spiritual life is the product of the Masters." That is a misapprehension of my views so gross as to be almost absurd in presence of my writings during the last five and twenty years. In asking me to resign the Vice-Presidency you cannot have been prompted by any doubt as to my loyalty to the Masters, because you have been too intimate with me to make such a mistake. It is not worth while for me now to attempt to analyse your motives, but to guard against further misconception let me repudiate the idea that in resisting your mythology I am hostile to the memory of Madame Blavatsky. It is a deplorable mistake to identify the great revelation of knowledge that has been poured into the world by the Masters through various channels during the last five and twenty years, with any of the visible personalities concerned. To regard Madame Blavatsky as their "chosen representative" is to combine several mistakes in one. All who work on this plane for the progress of human enlightenment are free agents in doing so, as the letter quoted above suggests. To suppose them mere wire-pulled agents, is to saddle the Masters with the discredit of all the mistakes they may make. Of course it would be silly in the last degree to suppose that great adepts and Chohans could be saddled, under any circumstances, with "kârmic" responsibility for such mistakes, but it is easy to mislead the conjectures of unthinking people in that direction. Finally the "chosen" theory misapprehends the nature of that steady pressure

assisting spiritual growth which the Masters bring to bear on human progress from higher planes—and partly manifest in their readiness to smile upon whatever honest efforts any of us may make on this plane, to co-operate in that great work. Meanwhile do not let us burden Theosophy with the shortcomings of any of the personalities conspicuous in the early records of the Theosophical Society.

In the last few words of the passage in your address relating to myself, you again give a little twist to the facts. The London Lodge only decided to remain in the Society "for the present," looking on at the activities of its new President, with some anxiety as to what it might be necessary to do at a later date.

A. P. SINNETT.

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MRS. BESANT AND AN INTERVIEW.

[The following letter reached me some time ago, but at the time I could find no trace of the report mentioned having reached this Section, and it seemed to me that no good purpose was to be served by drawing attention to the matter. Since then Dr. Van Hook has assured me that the report has reached England, and I, therefore, take the earliest opportunity of publishing his correction. But as I have myself no further information than is contained in his letter I must refer all enquiries to him.—KATE SPINK.]

During her recent visit to Chicago, Mrs. Besant did me the honour to stay at my home. I was present at the interviews she granted newspaper reporters, and am able to testify that nothing she said about Mr. John D. Rockefeller, in reply to a question, could, with any respect for the truth, be tortured into the statements attributed to her by a certain newspaper the following morning. The reporter who had been granted the interview afterwards expressed to me his regret that the untruthful statements had been introduced into his article by one of his superiors. Mrs. Besant telegraphed Mr. Rockefeller, disclaiming responsibility for the part of the interview in which his name occurred.

Mrs. Besant did not say she was the reincarnation of Madame Blavatsky. And in subsequent interviews she requested reporters to contradict the statement.

It is possible there may be people ignorant of theosophical philosophy who can accept as truthful such manifestly manufactured statements; but I have never met or heard of any American theosophist who suffered a moment's perturbation over their transparent and grotesque absurdity.

WELLER VAN HOOK.

103, State Street,  
Chicago, Ill., U.S.A.

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BUREAU OF THEOSOPHICAL ACTIVITIES.

To the Editor of THE VAHAN.

You were good enough to insert a short time ago a notice of the formation of the above-named

body at a meeting of workers specially convened for the purpose by Mrs. Besant. The Bureau (which is an unofficial and purely voluntary association of Theosophical workers under the control of a Committee of fifteen prominent members of the Society in England and Scotland) is now duly organised, and I am anxious to appeal for personal and financial assistance such as will enable us to perform really useful work. The work of the Bureau is classified under four distinct departments, each of which is administered by an Hon. Organising Secretary, and may be summarised as follows:

1. *Propaganda Department*.—Secretary: Miss Hope Rea, of Letchworth (late President of the City of Liverpool Lodge). This department, whilst willing to work in friendliest collaboration with any of the existing Propaganda Committees, will direct its efforts more particularly to those territorial areas not yet within the jurisdiction and sphere of operations of the Committees, such, for instance, as the Midlands and the district immediately north of London. Arrangements for assisting propaganda work in certain Midland towns and in the Garden City are in progress, and the Bureau has been instrumental in bringing forward a scheme for the formation of a propaganda Committee in connection with the S.W. Federation.

The names of any persons willing to assist in this work will be gladly received, such assistance taking the form of propaganda lecturing, collecting nuclei of interested persons in new districts, arranging for lectures in connection with clubs, debating societies, etc., etc.

2. *Press Department*.—Secretary: Miss Louise Appel, M.B., B.S., B.Sc. The work in this section will consist in generally looking after Theosophical interests in the press, by organising replies to newspaper correspondence and criticism, and by placing articles on Theosophy, wherever acceptable. A few thoroughly competent writers have offered their services, but the demand is likely always to be in excess of the supply. More names are needed.

3. *Hospitality Department*.—Secretary: Mrs. Faulding. This work will be of a two-fold nature. It happens occasionally that members from abroad come to London, knowing neither people nor city, and unfamiliar with the language. The Headquarters staff does what it can, in the absence of any organised provision for such cases. It would be an act of kindness if some London members would offer to assist such persons in finding suitable accommodation, or to devote an occasional half day to piloting a foreign or country member round the picture galleries, museums, etc.

It is also the case that of recent years no arrangements on any adequate scale have obtained, by which hospitality could be offered to country members visiting London. It is felt that the

hospitality which is so generously accorded by country members should be reciprocated, and that members attending Committee meetings or Conventions, or lecturing, should be entertained, so far as the difficult circumstances of London life will admit. The names, also, of volunteers for this work will be gratefully received, and when occasion arises the various applications will be suitably apportioned.

4. *Correspondence Department*.—Secretary: Mr. Arnold S. Banks. This Department will meet the needs of new members, unattached members and others desirous of corresponding on Theosophical subjects with another member. It will also be at the service of *bonâ-fide* enquirers contemplating entry into the Theosophical Society. It may be possible also to arrange for Eastern correspondents to deal with questions on oriental custom and philosophy. Members willing to undertake correspondence are asked to communicate with the Bureau, stating the subjects with which they are most intimate.

Workers will be very gladly enrolled in all the departments, and even those who do not feel themselves competent to undertake any propaganda work (which needs careful handling), may nevertheless render great assistance by attending such meetings and supporting the lecturers. A central fund has been opened, and members interested are invited to contribute towards the expenses and extension of the work of the Bureau, whether the donations be large or small. Remittances should be sent to the Treasurer, Mr. Arnold S. Banks. The Secretary attends at the offices by appointment. I should be grateful if you would be so kind as to give this appeal publicity in your columns.

JAMES I. WEDGWOOD,  
*Hon. Secretary (pro tem.).*

Offices of the Bureau:  
8, Inverness Place,  
Queen's Road, Bayswater, W.

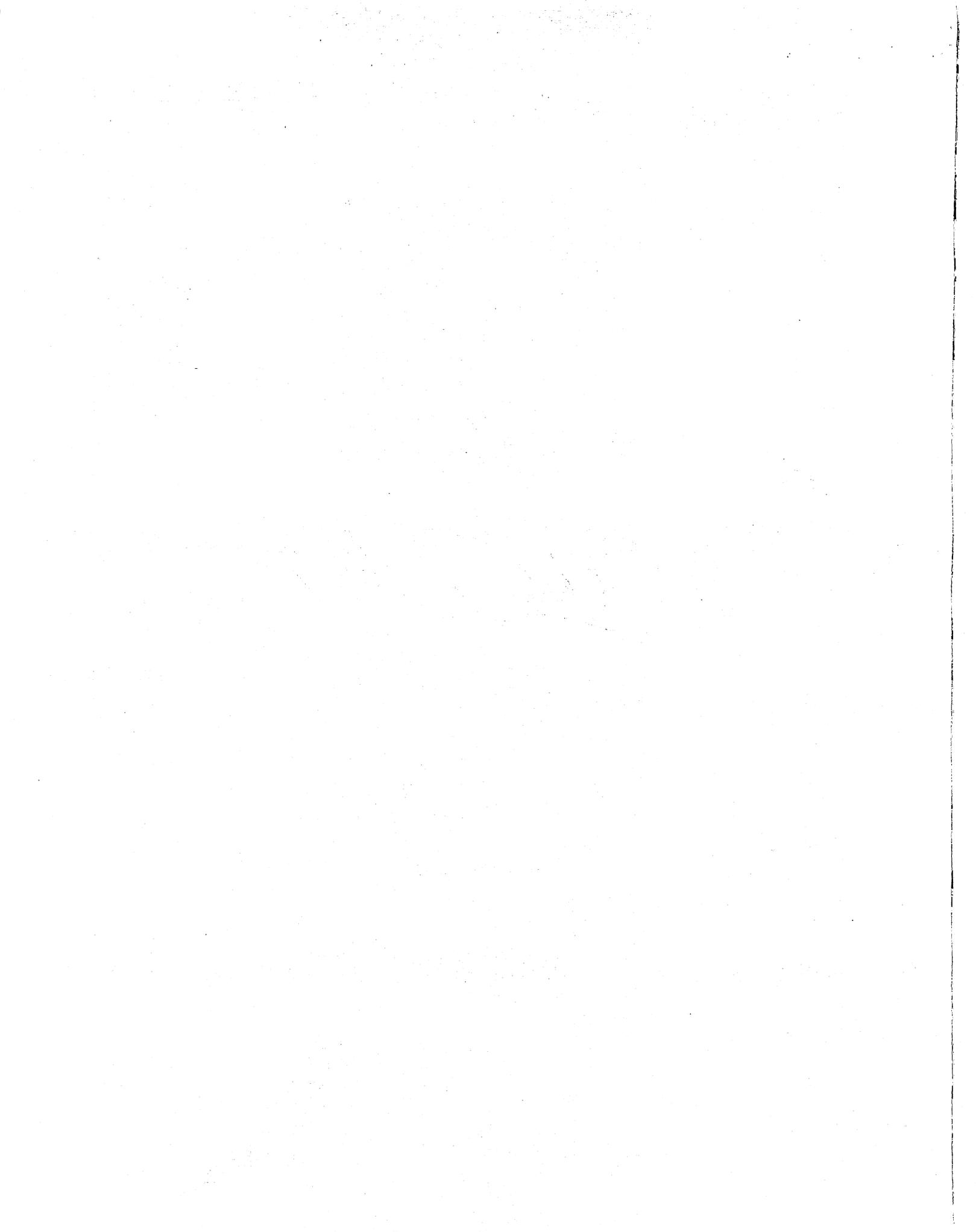
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The subscription to THE VĀHAN for those who are not members of the British Section of the Theosophical Society is 2s. 6d. per annum, post free. Single copies, 3d. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street,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

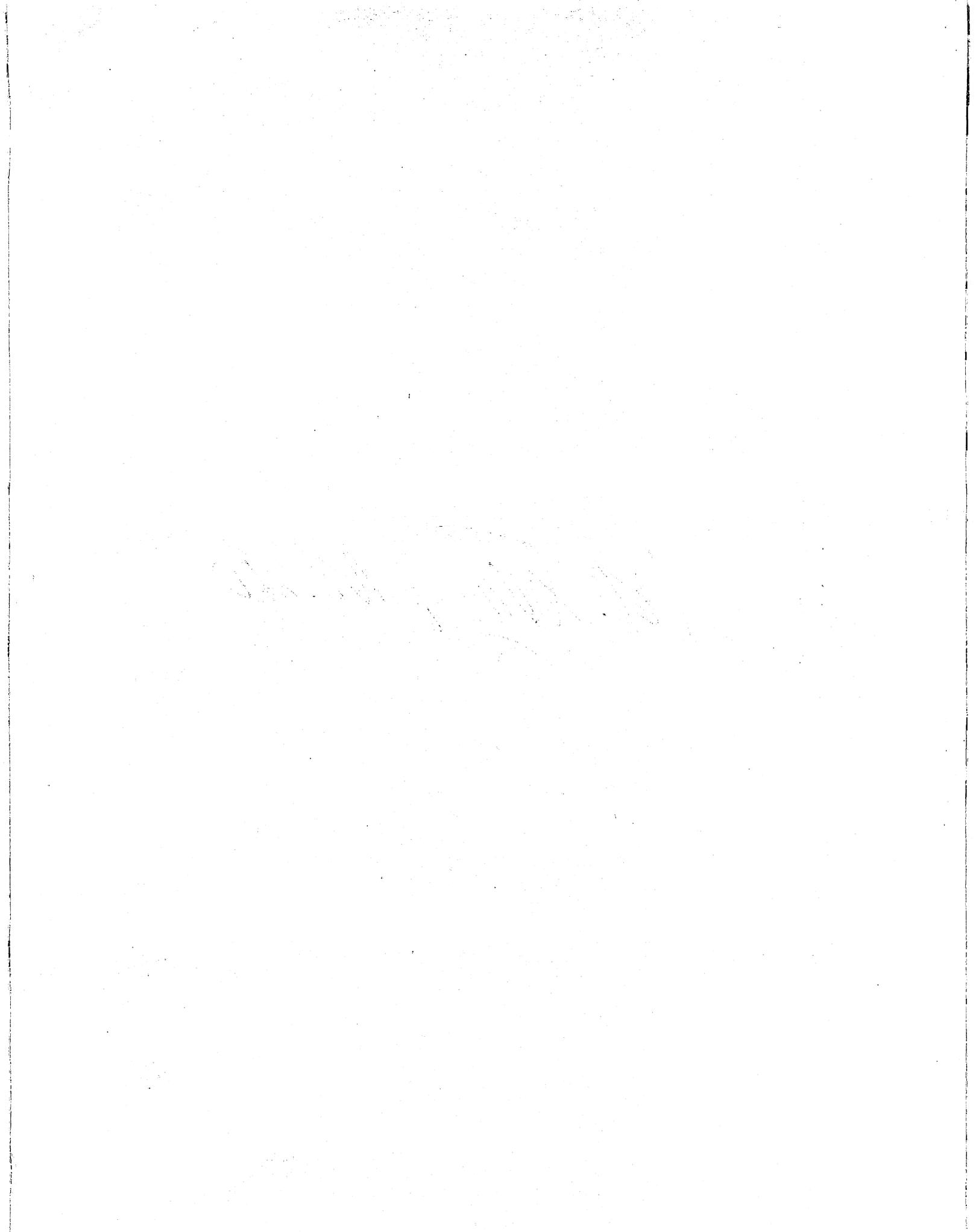
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*All communications for the following issue must be in the hands of the Editor by the 20th of the month at latest. Secretaries of Branches are particularly requested to note this.*

Pl. XV, No. 9



Vol. XVII, No. 10



# 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.—KATE SPINK *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. XVII.

LONDON, JUNE 1, 1908.

NO. 11.

Edited by KATE SPINK.

### GENERAL COUNCIL.

As the following resolutions were passed by the General Council meeting on December 26th, 1907, but are not yet embodied in the rules of the Society, I print for the information of members an extract from the minutes:—

“The President submitted to the Council for its decision the anomalous position of unattached members and Lodges affiliated to Adyar, but existing within the territory of a Section; with regard to members it was decided that they must belong to the Section in which they resided, though unattached to any Lodge in it; with regard to Lodges no new ones must be chartered within a Section except under the jurisdiction of that Section.

“Resolved: That Lodges and members in non-Sectionalised countries must be attached to Adyar, and not to Sections within the territorial limits of which they are not situated. This decision is, however, not to apply to Spain, Belgium and Russia, which were part of the European Section when it re-became the British Section.”

KATE SPINK,  
*General Secretary.*

### THE CONVENTION.

The business meeting of the Convention will be held in Essex Hall, Essex Street, Strand, W.C., on Saturday, July 4th, at 2.30 p.m. The agenda for this meeting is published below and not on the separate slip hitherto issued.

It is proposed, if the consent of the Convention be obtained, to reduce the customary heavy expenditure on Convention printing by utilising *THE VĀHAN* for the announcements and all the reports connected with the meeting. The issues for July, August and September can be employed for this purpose, and to give more space it will probably be necessary to curtail the Lecture List during those months and insert only those meetings which are actually being held during the summer, and for which notices are sent by the Secretaries in due time. As most of the Branches close for the summer a considerable amount of extra space will thus be available.

The report of the Convention meeting would naturally be limited to a general account of the business and discussion, and would not contain abstracts of the remarks of all the speakers.

The abstracts of reports from Branches would also be condensed as far as possible, and the Secretaries are requested to give the most essential information in as brief a form as they can. Activities of special interest should be notified in *THE VĀHAN* if possible at the time. The Executive Committee's Report would appear in the July *VĀHAN*, so that members would be able to read it before the Convention. The August *VĀHAN* would contain the report of the meetings, and the miscellaneous reports would be given in August and September according to the space available.

On Saturday evening, at 8, a reception of members will be held at 28, Albemarle Street, W.

On the Sunday afternoon, at 3.30, there will be a meeting of members and their friends at Essex Hall, and a lecture will be given by Mr. A. K. Coomaraswamy on “The Psychology of Indian Art.” Mr. Coomaraswamy is a very well known exponent of art, and it is hoped that members will attend and bring friends in sufficient number to show appreciation of the lecturer and his subject.

In the evening, at 7 p.m., the last meeting of the

Convention will be held in Essex Hall, and will be open to members and friends. The speakers will be Mrs. Sharpe, Miss Ward, Mr. Mead, and, it is hoped, Mr. Sinnett, and the subjects will be announced in the programme issued next month.

All delegates (except Presidents of Branches present in person) should bring or send 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. The President alone represents a Branch of fewer than twenty-five members, but by the new Rule 2 no Branch having fewer than seven members paying sectional dues through that Branch can be represented.

Branch Secretaries are again reminded that lists of their members should be sent in as soon as possible, and not later than fourteen days before the Convention. Addresses should also be given in all cases where there has been a change since the last list, but to save the heavy labour of unnecessary verification it is requested that addresses already given be omitted. The list should be given *alphabetically*, on foolscap paper, and on one side only. *Special note must be made in the Branch list of any members who pay their sectional dues through another Branch.*

KATE SPINK,  
General Secretary.

### Business Meeting, Saturday, July 4th.

#### AGENDA.

Election of Chairman. Election of Secretaries of Convention. Announcement of results of election of General Secretary and Executive Committee. Roll Call of Branch representatives. Minutes of last Annual Convention. Letters and telegrams of greeting. Reception of delegates from other Sections. Reports of Executive Committee and Treasurer. Election of Honorary Members of Executive Committee. Election of Auditor.

#### RESOLUTIONS.

The following will be proposed on behalf of the retiring Executive Committee:

"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 VĀHAN."

Miss Green will move and Miss E. M. Mallet second:

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

"(2) That Rule 2 of the Rules of the British Section shall read as follows: after the words, 'General Secretary,' 'All delegates, other than the Presidents of Branches, shall serve only at the General Convention; but the Presidents shall constitute a standing Council which shall meet half-yearly to receive reports of the work done by the Executive Committee, and to vote upon any matters referred to them by the latter body.'"

Proposed by Mr. Dunlop:

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

"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.

"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.

"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.

"(2) 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."

Proposed by Mr. Twelvetrees:

"That, owing to the urgent necessity of reducing the expenditure of the British Section, it is desirable that the Headquarters of the Section should be removed to less expensive premises."

Any other business. Chairman's concluding address.

### REPORT OF THE COMMITTEE ON RULES.

READ TO THE SPECIAL CONVENTION

APRIL 4TH, 1908.

This Committee was appointed by the Annual Convention of the British Section meeting in July, 1907, under the following resolution:

"That the Executive Committee, with power to add to their number for this purpose, be, and they are hereby, instructed to consider the existing rules of this Section and bring up a report on same with their recommendations to the Convention of 1908. Such report to be printed in THE VĀHAN for May, 1908."

The instructions of the Convention will not be literally carried out owing to the general desire, both within and outside the Committee, to bring any amendments thought desirable into effect as soon as possible; and in place of printing the report in THE VĀHAN for next May, and submitting it to the Annual Convention, the Committee have hastened their work so as to bring their proposals before this Special Convention. By this means it is hoped that the new Rules, if passed, will be rendered effective before the coming General Convention and relieve that of much of its official work.

The Executive Committee, in accordance with the instructions of the Convention, invited the following eight members to assist: Mr. Burrows, Mr. Dunlop, Mr. Faulding, Mr. Firth, Miss

Green, Dr. King, Mr. Sinnett and Mr. Hodgson Smith. The Rules Committee consisted therefore of eighteen members, including the ten members of the Executive Committee.

Branches and members were invited through THE VĀHAN to send in, for the consideration of the Committee, any suggestions as to amendment of the rules they thought desirable, and a large number of Branches and one or two private members responded to the invitation. All the proposals submitted were brought before the Committee in due course and received careful attention.

The Committee met on four occasions: January 25th, and February 8th, 15th, and 22nd. At the first meeting Mr. Sinnett was elected to act as Chairman of the Committee, and Mr. Glass as Hon. Secretary. This meeting was devoted to the discussion and settlement of the broad principles involved in the various proposals laid before the Committee, especially with regard to the election of the Executive Committee and officers. The second meeting dealt with practically all the suggested amendments in detail, and the third and fourth meetings settled the final form in which the recommendations should be laid before this Convention. These recommendations are embodied in the agenda printed and distributed with the March VĀHAN.

It may be noted, in conclusion, that on all main points settled the Committee were practically unanimous, and the recommendations as a whole are on the general lines proposed by most of the Branches whose views were submitted.

A. M. GLASS,  
*Hon. Secretary.*

### THE T.S. ORDER OF SERVICE.

An announcement of the formation of the above Order was made by the President in the official *Supplement to the Theosophist* of February last. The excessive pressure on the space of THE VĀHAN, and the fact that no notification has yet been sent to it for publication, has prevented earlier notice of the new organisation, and the first opportunity that space allowed has been taken.

Members may refer to the February *Theosophist* for details of the scheme so far as they have yet been published, and for further information must address the President of the Society. The purpose of the Order is to promote actively the First Object of the Society, and the constitution includes a central council at Adyar, national councils in any country taking up the movement, provincial councils where there are at least seven local councils, and local councils of at least seven persons. The local and provincial councils may have one-third of their membership outside the Society. A League consists of local councils, members and sympathisers, to which a provincial council shall be added in course of time. The first central council is appointed by the President of the Society.

So far as information is to hand at the moment of writing, the Order has made a promising begin-

ning in India by Leagues with the following objects: Social Brotherhood, National Education, Female Education, Promotion of Foreign Travel, Abolition of Child Parentage, and Study of Sanitary Laws. *The Supplement*, for March, April and May, contains the detailed objects of these Leagues, which no doubt will be followed by others in various countries having objects specially appropriate to their localities.

### LETTER FROM THE ITALIAN SECTION.

DEAR MISS SPINK,

Many thanks for your kind words and wishes sent to our Convention of April 17th. Your letter was read by the President of the Assembly (Decio Calvari); and we feel very much obliged indeed for your gentle thought.

We had a nice gathering, *all* the Branches being duly represented, and we hope to begin a year of good and profitable work. Two new Branches have recently been founded in Italy: the "H. P. Blavatsky" Branch, in Milan, and the "Venezia" Branch, in Venice. So you see our work is going on well.

With kindest regards to you and to all our good friends of the British Section,

I am, very faithfully yours,

PROF. O. PENZIG,  
*General Secretary, Italian Section.*

### SUBSCRIPTIONS TO THE BRITISH SECTION.

Members are reminded that the financial year of the Section ended on April 30th, and any who have not yet paid their subscription for the year now begun, 1908-9, are requested to forward it as early as possible.

KATE SPINK,  
*General Secretary.*

### Donations to the General Fund.

The following donations have been received to May 20th, in addition to those specially intended for the deficit and acknowledged under a separate heading: E. M., £1 2s.; E. A. B., £6; K. K., £1 1s.; M. A. B., £2 2s. 6d.; F. G., £10; C. B. I., £6 9s. Total, £26 14s. 6d.

### Whitsuntide Holidays.

The Sectional Rooms will be closed as usual for four days at Whitsuntide, from Friday evening, June 5th, to Wednesday morning, June 10th.

### The Executive Committee.

The Executive Committee met on April 4th, at 11.30 a.m. The members present were: Miss

Lloyd, Miss Ward, Mr. Marsden, Mr. Mead, Mr. Thomas, Mr. Glass, and the General Secretary.

The application for a new Branch at Barcelona (the "Arjuna") was duly passed and the Letchworth Centre added to the published list. A letter dealing with the affairs of the South Manchester Lodge was read and discussed, and as the resignations from the Lodge left its membership below seven it was decided to make further enquiries and bring the matter up at the next meeting. Some applications for reductions of subscription were considered.

The question of the possibility of having THE VĀHAN opened up to discussion of election subjects having been raised, the Committee thought it desirable to obtain an unofficial expression of opinion from the members present at the Special Convention, as to whether or not it was desired to open THE VĀHAN to correspondence on election matters.

A telegram of sympathy was sent to Mrs. Larmuth on her recent bereavement.

At the meeting on May 2nd, at 2.30 p.m., the following were present: Mrs. Betts, Miss Lloyd, Miss Ward, Mr. Cattnach, Mr. Glass, Dr. Nunn, Mr. Mead, Mr. Thomas, and the General Secretary.

The General Secretary reported on the results of the enquiry regarding the South Manchester Lodge, and the matter was left in abeyance pending further arrangements.

The general and financial reports were submitted. The membership returns for April were: New members, 23; resigned, 8; lapsed, 1; deceased, 4; transferred, 1; net gain, 9. The financial statement showed a large falling off of income from donations and a deficit at the bank on the ordinary account, allowing for the amounts due at the end of the financial year. The Treasurer, in view of this, was requested to prepare a letter to be sent to such members as she thought might be approached, explaining the financial position and inviting their assistance. The contribution to the European Federation was held over until a proper statement of its accounts should be submitted.

The form of voting paper for the coming election was considered, and Miss Ward was appointed returning officer for this year, provided that in the event of any other nomination for Treasurer being made another member, not a candidate, should act in her place.

The programme for the coming Convention was discussed and arranged in accordance with the notice under that heading, and it was decided to recommend a proposal to reduce printing expenditure in connection with the Annual Conventions.

The date of the next meeting is June 20th.

KATE SPINK,  
General Secretary.

## ACTIVITIES.

### Midland Propaganda.

The series of Lectures given in Derby, Burton, Loughborough and Leicester has been brought to

a satisfactory conclusion, and as the outcome of the interest aroused classes for the study of Theosophy have been started in each town. Travelling Library Boxes, the property of the Northern Federation, have been lent to each class for the use of the students, and a Secretary and Librarian appointed for each group. Full particulars of times and places of meetings are given below. Great interest and enthusiasm was manifested in the Theosophical teachings in many of the meetings; the audiences varied, averaging about forty, the largest attendance being at a lecture on "Telepathy and Clairvoyance," in Loughborough, when eighty were present. Thirty-six books were lent from the Travelling Library Box, which Mr. Hodgson Smith conveyed with him from place to place, and the total sale of theosophical literature was £6 6s. 6d.

HILDA HODGSON SMITH,  
Secretary of Harrogate Lodge Propaganda Committee.

*Burton-on-Trent.* Study of *Man and his Bodies*, on Thursdays, at 8 p.m., in the Town Hall Buildings. Information from W. Mansfield Bucke, 225, Hornington Road.

*Derby.* Study of *Reincarnation*, on Tuesdays, at 8 p.m., in a room over Smith's Restaurant, 33, Victoria Street. Information from James Cubett, 15, May Street.

*Huddersfield.* Study of Theosophy on Thursdays, at 8 p.m., in a room at the Temperance Hall. Information from Chas. W. Potts, 15, Bath Street.

*Leicester.* Study of Theosophy, weekly. Information from Mr. Priestly, 7, Evington Street.

*Loughborough.* Study of Theosophy, on Mondays, at 8 p.m., in the Upper Vestry of the Unitarian Church, Victoria Street. Information from Edw. Francis, 71, Toothill Road.

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### Lecture at Welwyn.

A first lecture on Theosophy, the subject being "Man Visible and Invisible," illustrated with coloured drawings, was given in St. Mary's Hall, Welwyn, March 28th, by Mr. Wedgwood, Mrs. Ames in the chair. It was attended by sixty people, and pamphlets were sold after the lecture.

A. C. A.

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### Letchworth Centre.

A lecture was given on April 11th, under the auspices of the recently formed Letchworth Centre, by Mr. Wedgwood, on "The Human Aureola or Halo." There was an attendance of forty-five, and the lecture was listened to with great interest. At the close Mr. Wedgwood replied to questions. On the following day the illustrative diagrams were again exhibited at a well attended studio gathering, and Mr. Wedgwood explained and answered numerous enquiries.

E. P. W.

## Lecture by Rev. R. J. Campbell.

The H. P. B. Lodge heartily invites all members to hear Mr. Campbell at the Essex Hall, on June 4th, at 8 p.m. No tickets are issued.

SIDNEY RANSOM.

## North London Lodge.

The Lodge has been compelled to vacate its quarters at 25, Compton Road, Highbury, and the series of public lectures is being continued on Wednesday evenings at 8.30 p.m., at 49, Loraine Road, Holloway Road, N. (close to Holloway stations, Piccadilly Tube and G.N.R.).

H. T.

## ELECTION OF OFFICERS AND EXECUTIVE COMMITTEE.

The following nominations have been made in accordance with the rules of the British Section as passed at the Convention on April 4th:

GENERAL SECRETARY: Mrs. Maud Sharpe, nominated by the following Lodges: A.B., Bath, Brg., Burn., H.P.B., Har., Hpd., Lee., Man., Port., Sth., Wake., York.

Miss Kate Spink, nominated by: Bsea., Blav., Did., Ex., Hull, Lon., Mid., Sheff.

Treasurer: Miss E. Ward.

As Miss Ward is the only candidate, and has been nominated by twenty-one Lodges, she is returned unopposed and the Executive Committee have therefore appointed her to be Returning Officer.

## Executive Committee:

Name	Nominated by†
Allen, J.	Bath, Brd., Burn., H.P.B. Har., Hpd., Man., Port., Sth., Sur., W.L., York.
Banks, A.	Bath, Hpd.
Barker, C. J.	Blav., Did., Hull, Lon., Mid., Sheff.
Bell, W.	Man., Nott.
*Betts, Mrs. (2)	Blav., Did., Ex., Hull, Lon., Mid., W.L.
Bright, Miss	A.B., Bath, Brd., Burn., H.P.B., Har., Hpd., Lee., Man., Port., Sth., Sur., York.
Burrows, H.	Blav., Did., Ex., Hull, Lon., Mid., Sheff.
*Cattanach, A. P. (5)	Bsea., Blav., Did., Ex., Hull, Lon., Mid., Sheff.
Firth, O.	Bsea., Hull, Lec., Sheff.
*Glass, A. M. (7)	Bsea., Blav., Did., Ex., Hull, Lon., Mid., Sheff., W.L.
Goode, C. N.	Brd., Did., Har., Lec., Mid., Sth.
Gosse, Miss B.	Ex.
Green, Miss E. M.	A.B., Bath, Brd., Burn., H.P.B., Har., Hpd., Man., Port., Sth., Sur., W.L., York.
Harrison, F. D.	Bath, Burn., H.P.B., Har., Hpd., Lec., Man., Sth., Sur., W.L., York.
King, Dr. A.	A.B., Bath, Brg., Burn., H.P.B., Hpd., Port., Sth., Sur., W.L., York.

Kingsland, W.	Bsea., Blav., Did., Ex., Hull, Lon., Mid., Sheff.
Larmuth, Mrs.	A.B., Bath, Brd., Burn., H.P.B., Har., Hpd., Man., Port., Sth., Sur., York.
Laycock, F. F.	H.P.B., Har., Hpd., Lee., Man., Port., Sth., Sur., Wake.
Leo, Alan	A.B., Bath, Brd., Burn., H.P.B., Hpd., Lee., Man., Port., Sth., Sur., W.L., York.
*Lloyd, Miss L. (7)	Bsea., Did., Ex., Hull, Lon., Mid., Sheff.
Mallet, Miss E. M.	A.B., Bath, Bsea., Brd., Burn., H.P.B., Har., Hpd., Lec., Man., Port., Sth., W.L., York.
*Marsden, E. E. (5)	Bsea., Blav., Did., Ex., Hull, Lec., Lon., Mid., Sheff., W.L.
*Mead, G. R. S. M. (7)	Bsea., Blav., Did., Ex., Hull, Lon., Mid., Sheff., W. L.
*Nunn, Dr. P. (6)	A.B., Ex., H.P.B., Hpd., Port., Sth., Sur.
Old, S. H.	A.B., Port., Sth.
Ransom, S.	A.B., Brd., Burn., H.P.B., Har., Port., Sth., York.
Rea, Miss H.	A. B., Liv., Port., Sth.
Severs, Miss E.	Bath, Lee.
Sinnett, A. P.	Bsea., Blav., Did., Ex., Hull, Lec., Lon., Mid., Sheff., W.L.
Sharpe, Mrs.	A.B., Brd., Burn., H.P.B., Hpd., Port., Sth., Sur., W.L., York.
Smith, Hodgson	A.B., Bath, Brd., Burn., H.P.B., Har., Hpd., Lee., Man., Nott., Port., Sth., Sur., W.L., York.
Theobald, B.	Bsea., Blav., Ex., Lon.
*Thomas, W. H. (6)	Bsea., Blav., Did., Ex., Hull, Lon., Mid., Sheff.
Watkins, J. M.	Bsea., Blav., Did., Hull, Mid.
Wedgwood, J. I.	A.B., Bath, Burn., H.P.B., Har., Lec., Man., Port., Sth., Sur., Wake.
Wheeler, C. B.	Lon.
Whyte, H.	A.B., Bath, Brd., Burn., H.P.B., Har., Hpd., Man., Port., Sth., Sur., York.
Wilkinson, A.	Bath, Nott.
Wood, E.	A.B., Har., Lec., Man., Wake.
Woods, Miss C. E.	Bsea.

\* Members of the present Executive; the figures show number of attendances out of a possible seven, with the exception of Mrs. Betts, who joined the Committee after the resignation of Mrs. Sharpe.

† The abbreviations used above indicate the following Lodges: A.B.—Annie Besant, Birmingham. Bsea.—Battersea. Blav.—Blavatsky. Brd.—Bradford. Brg.—Brighton. Burn.—Burnley. Did.—Didsbury. Ex.—Exeter. Har.—Harrogate. Hpd.—West Hampstead. Lee.—Leeds. Lon.—London. Man.—Manchester. Mid.—Middlesborough. Nott.—Nottingham. Port.—Portsmouth. Sheff.—Sheffield. Sth.—Southampton. Sur.—Surbiton. W.L.—West London. Wake.—Wakefield.

A voting paper will be sent to each member with this issue of the VĀHAN, together with an addressed envelope for return.

Members are requested to fill up the paper by making a ×, in the space provided, against the names of those candidates they desire to elect, and to sign their name and give the name of the lodge through which they pay their Section dues—or state unattached as the case may be. The voting paper must then be enclosed in envelope provided and returned so as to reach the Returning Officer not later than June 15th.

Only thirteen names are required for the Executive Committee. Members may vote for fewer, but papers containing *more* than the requisite number of votes will be destroyed. Only one vote may be given to any candidate.

EDITH WARD,  
Returning Officer.

### Lecture List.

*Secretaries of Lodges and Centres are desired 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.*

ANTWERP LODGE. Information from J. Claesens, 300, Rue Provence (sud).

BATH LODGE. 2, Argyle Street, on Mondays, at 8 p.m.: June 1st, . . . J. I. Wedgwood; June 8th, Informal meeting; June 15th, *A Western Magus*, Miss E. Severs; June 22nd, Open debate; June 29th, *The Other Side of Death*, Miss Codd. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Room No. 4, Midland Institute, on Sundays, at 6.30 p.m. Information from Mr. A. P. Wilkins, 157, High Street, Harborne, Birmingham.

BIRMINGHAM, "ANNIE BESANT" LODGE. County Chambers, Corporation Street, on Sundays, at 6.30 p.m. June 7th, *Heredity—Physical and Emotional*, B. Old; June 14th, *Heredity—Mental and Spiritual*, B. Old; June 21st, . . . Miss M. Smith; June 28th, *Hints on the Inner Life*, B. Old. Information from Mrs. Elsie Smith, The Cedars, Hall Green, Birmingham.

BOURNEMOUTH LODGE. Gestingthorpe, King's Park Road, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and third Sundays, at 3.30 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., at Bank Buildings, North Parade. Study of *The Key to Theosophy*. Ladies' "At Home" on Thursdays, at 3 p.m. Information from Miss Pattinson, 41, Woodview, Bradford.

BRIGHTON LODGE. The Arts Club, 19, West Street, on Sundays, at 3.30 p.m. Information from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Tuesdays, at 8.15 p.m., at 20, Meridian Place, Clifton. Information from Mr. Thomas Freeman, 30, Cromwell Road.

BRUSSELS, BRANCHE ANGLO-BELGE. Meetings on Fridays. Information from the Secretary, 19, Rue Forestière, Avenue Louise.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, BRANCHE CENTRALE BELGE. 58, Chaussée d'Ixelles. Study class, second, third and fourth Saturdays and second and fourth Tuesdays, at 8 p.m. Meetings on first Saturdays and first and third Tuesdays, at 8 p.m. Information from the Secretary, 21, Rue du Vallon.

BRUSSELS, BRANCHE DU LOTUS BLANC. Thursdays, at 4.30 p.m., at 58, Chaussée d'Ixelles, for young members and friends. Information from the Hon. Secretary, 199, Avenue Albert, Uccle.

DUBLIN LODGE. Informal meetings on Thursdays, at 8.15 p.m., at 34, Wicklow St., during summer. Monday study group discontinued.

EASTBOURNE CENTRE. Meetings on Wednesdays, at 8 p.m., at 67, Royal Parade. Enquiries to Miss Rosemary Greene, 67, Royal Parade.

EDINBURGH LODGE. 130, George Street. On Sundays, at 3 p.m. Thursday meetings suspended for the summer. Library open Mondays and Fridays, 3.30 to 5.30 p.m. Enquiries to the Secretary, 130, George Street.

EDINBURGH, SOUTH EDINBURGH CENTRE. Information from Miss Pagan, 24, Newbattle Terrace.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m., and on second and fourth Tuesdays, at 8 p.m.

FOLKESTONE CENTRE. Fortnightly meetings at the house of Mr. J. Huxtable, 2, Brockman Road. Information from this address.

GLASGOW LODGE. Tuesdays, at 8 p.m., at the Religious Institution Rooms, 200, Buchanan Street. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

GLASGOW CENTRES. Information from: *North*, A. Wallace, 136, Balgrayhill, Springburn; *South*, Mrs. J. P. Allan, 1, Trefoil Gardens, Shawlands; *East*, R. J. Somerside, 118, Garthland Drive, Dennistoun; *West*, Mrs. J. T. Ward, 88, Balshagray Avenue, Partick.

GREENOCK CENTRE. Enquiries to Mr. John Ross, 19, Nelson Street West.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 6.30 p.m.: June 7th, *The Larger Consciousness*, Hodgson Smith; June 14th, *The Main Points of Theosophic Teaching*, R. Coulthard; June 21st, *Teutonic Mythology*, H. A. Wilson; June 28th, *The Inward Light*, W. Bell. Fridays, at 7.30 p.m., at 12, East Parade, for the study of *Theosophy and the New Psychology*.

HULL LODGE. Information from H. E. Nichol, Beech Croft, Newland Park, Hull.

LEEDS, LEEDS LODGE. Wednesdays, at 7.45 p.m., at the Arts Club Rooms, Woodhouse Lane, Elementary Class. At 11, Queen Square, Advanced Class, on Mondays, at 7.45 p.m., and Third Object Group on alternate Saturdays. Information from the Secretary, 37, Wood Lane, Leeds.

LEEDS, LEEDS CENTRE. Information from Miss Kennedy, 38, Potternewton Lane, Leeds.

LETCHWORTH CENTRE. Information from Mrs. Waddington, Kelfield, Norton Way.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquitt Street, at 7.45 p.m.: Study of *The Evolution of Life and Form*. Study circle on Mondays, at 3 p.m. Information from the Secretary, 18, Colquitt Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Sundays, at 7 p.m., at the Central Public Library, Lavender Hill, S.W. Enquiries to A. P. Cattnach, 27, Dault Road, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Thursdays, at 8.30 p.m., at 28, Albemarle Street, W.: June 4th, *Magic in the Old Testament*, Miss C. Sturge; June

11th, *Christian Mysticism*, Rev. A. L. Lilley; June 18th, Instruction of Delegates; June 25th, *Atlantis*, W. Kingsland.

LONDON, CROUCH END CENTRE. Sundays, at 6.30 p.m., at the Assembly Rooms, Middle Lane, Crouch End, N. Information from Bertram G. Theobald, The Hawthorns, Hornsey Lane, N.

LONDON, CROYDON LODGE. Wednesdays, at 8 p.m., at 18A, Katharine Street, Croydon. Information from Fred Horne, 4, Kynaston Road, Thornton Heath.

LONDON, H.P.B. LODGE. Wednesdays, at 28, Albemarle Street, W., at 8 p.m.: June 4th (Essex Hall, Essex Street, Strand), *The Objective of the New Theology*, Rev. R. J. Campbell; June 10th, *Buddhism*, Bikkhu Ananda Metteyya; June 17th, *The Foundation and Work of the Theosophical Society*, Mrs. Sharpe; June 24th, *Evolutional Ethics*, Miss Lind-af-Hageby. Information from Sidney Ransom, 8, Inverness Place, Bayswater, W.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: June 1st, . . . K. Reinheimer; June 22nd, *Religious Ceremonies in the Light of Occultism*, J. I. Wedgwood; June 29th, *The Power of the Master*, A. J. Watkins.

LONDON, HAMPSTEAD HEATH CENTRE. Stanfield House, on Tuesdays, at 8.15 p.m.: June 2nd, *Yoga as Taught by Some Christian Saints*, E. M. Mallet. Enquiries to Miss K. Shaw, Stanfield House, Hampstead, N.W.

LONDON, LEWISHAM CENTRE. Tuesdays, at 8 p.m., at 7, Avenue Road, Lewisham. Information from Albert Haddock, 176, Fort Road, Bermondsey, S.E.

LONDON, LOTUS CIRCLE. Meetings for children on Sundays, at 3.15 p.m., at 8, Inverness Place, Queen's Road, W. Grown-up visitors may attend on the first Sunday of the month.

LONDON, NORTH LONDON LODGE. Wednesdays, at 8.30 p.m., at 49, Loraine Road, Holloway Road.

LONDON, WEST LONDON LODGE. Fridays, at 8 p.m., at 8, Inverness Place, Queen's Road, W.: June 5th, *Lord Bacon*, E. Udny; June 12th, Business meeting; June 19th, *Methods of Scientific Enquiry*, W. C. Worsdell; June 26th, *Matter and Energy*, Miss Gosse.

MANCHESTER, MANCHESTER CITY LODGE. 31, Lloyd Street, Manchester. Lodge meetings on Tuesdays, at 7.30 p.m. Sundays at 6.40 p.m.: June 14th, *Theosophical Christianity*, Miss L. M. Ker; June 21st, *The Invisible World about us*, E. Wood; June 28th, *The Sacrifice of the Saviour*, Mrs. Booth. Information from Miss Ker, Barone, Mellor, Marple Bridge.

MANCHESTER, DIDSBUY LODGE. Spath Lodge, Spath Road, Didsbury. Information from the Hon. Secretary, at the above address.

MANCHESTER, SOUTH MANCHESTER LODGE. Palmerston Hall, Palmerston Street, Moss Side. Information from the Hon. Secretary, 180, Clifton Street, Brooks's Bar, Manchester.

MANCHESTER, URMSTON CENTRE. Meetings at 11, Gloucester Rd., Urmston, on Sunday afternoons. Information from Mrs. Jones, at above address.

MARGATE CENTRE. Meetings on alternate

Tuesdays. Information from H. A. Vasse, 7, Connaught Road, Margate.

MERTHYR TYDVIL CENTRE. Information from E. M. Thomas, Gwaelodygarth Art Stores.

MIDDLESBROUGH LODGE. Meetings fortnightly, at 46, Linthorpe Road, on Mondays, at 8 p.m.

NOTTINGHAM LODGE. Wednesdays, at 8 p.m., at 2, Wellington Circus, study of *The Bhagavad Gita*; Fridays, at 3.30 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study class.

OXFORD CENTRE. Wednesdays, at 8.30 p.m., at 12, Park Crescent: June 2nd, *The New Thought*, Mr. Kennedy; June 9th, *Pragmatism*, Mrs. Warren; June 16th and 30th, Study of *The Substance of Faith*; June 23rd, *A Business Conscience*, Mr. Cutcliffe. Information from Mrs. Anderson, Fairacres House, Oxford.

PLYMOUTH LODGE. Fridays, at 8.30 p.m., and Sundays, at 6.30 p.m., at 10, Pentillie Road, Mutley. Meetings on Sundays and the first Friday in the month are open to the public. Enquiries to R. J. Ellis, 53, Peverell Park Road.

PORTSMOUTH LODGE. Alternate Sundays, at 3 p.m., at Albert Hall, Southsea. Enquiries to Mrs. Lyons, "St. Catherine's," Grove Road South, Southsea.

RIPON CENTRE. 2, Ashville, on Fridays, at 8 p.m., for the study of *The Path of Discipleship*. Information from John Monger, at above address.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m., study of *A Study in Consciousness*. Lectures on Sundays, at 6.30 p.m.: June 7th, *Life—What it is and how to live it*, R. Pexton; June 14th, *The Problem of Sorrow*, E. E. Marsden; June 21st, . . . F. Dallaway; June 28th, *Mystic Pioneers in Modern Arts*, Mrs. Duncan. Class on Fridays, at 7 p.m.

SOUTHAMPTON LODGE. 58, London Road, Tuesdays, at 8.30 p.m., and Sundays, at 3.30 p.m. Enquiries to Mrs. Hollick, "Henley," Roberts Road, Hill.

SURBITON LODGE. Meetings on Sundays, at 7 p.m., at Felsted, Crane's Park, Surbiton: June 6th, *The Power of Will*, Miss Dexter; June 13th, Questions and Answers. Information from Mrs. Dexter, Adyar, 112, Castlenau, Barnes, S.W.

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

WAKEFIELD LODGE. Wednesdays, at 8 p.m., at 1, West Parade. Tuesdays, at 8 p.m., study of *In the Outer Court*. Information from C. A. Brotherton, Craven House, Belle Vue, Wakefield.

YORK LODGE. Thursdays, at 8 p.m., at the Theosophical Hall, High Ousegate: June 4th, *The Elder Brothers of Humanity*; June 11th, *The Place of Religion in Life*. Information from J. E. Reid, 49, Grosvenor Terrace, York.

#### CORRESPONDENCE.

THE REPRESENTATION OF THE BLAVATSKY  
LODGE.

DEAR MADAM,

You have already in a footnote drawn attention to one grave inaccuracy in the state-

ments made by Mr. Twelvetrees about the representation of the Blavatsky Lodge; may I be permitted to supply a few more facts for his information?

On May 1st, the beginning of the Lodge's new financial year, its membership numbered 416, of whom 105 only were country members—that is to say, almost exactly a fourth. The attendance at the business meetings is proportionately about the same as that of the majority of Lodges; and it should not be forgotten that the majority of our members join us for purposes other than that of attending business meetings, which are either dull or contentious; those of us who attend do so mainly from a severe sense of duty.

To the finances of the Section the Lodge contributes yearly £125 in rent and about £180 in dues; in addition it gives a donation of £50 as a Lodge, while most of the donations to the General Fund of the Section are from its members.

It should also not be forgotten that but for the past work of members of this Lodge there would have been not only no Section in this country but also no Sections on the Continent; finally it has yet to be shown that the Lodge has ever voted contrary to the best interests of the Section.

Yours very truly,

F. EARDLEY-WILMOT,  
*Hon. Secretary.*

#### THE BUREAU OF THEOSOPHICAL ACTIVITIES.

At a meeting of the Committee of the Bureau of Theosophical Activities held on April 5th, it was instructed to request the courtesy of space in THE VĀHAN in order to apply for donations towards a Travelling Lending Library we are forming. Contributions of books (whether new or used) on Theosophical or kindred subjects, of back numbers of magazines, or of money, will be gratefully received, and should be sent to me at 8, Inverness Place, Queen's Road, Bayswater, W. The Travelling Library, when formed, will first go to Letchworth (Garden City) and will be used in Centres where there are people interested in Theosophical ideas. Those who feel that in our literature is to be found our most fruitful and worthy means of propaganda are earnestly asked for their assistance in this work.

JAMES I. WEDGWOOD.

#### SECTIONAL FINANCE.

I should like to supplement my letter on Sectional Finance, which appears in the May VĀHAN, by calling the attention of members to the facts there stated as to the financial resources of the British Section, and especially to the very disastrous decrease in the amount of annual donations, upon which the Section depends to so large an extent.

The drop in the amount of promised donations, from over £600 to a trifle over £100 per annum,

is a very serious one, and cannot be met, on the basis of our present membership, by the increased subscription with which the Section taxed itself in 1903.

Undoubtedly the whole question will have to be effectively dealt with at the Convention in July, but meantime the Executive Committee finds itself faced with a serious deficiency of income for the year which closed on April 30th.

At the request of the Committee I have written to a number of members asking them to assist in removing this deficiency before July. In response I have received donations and promises as stated below, but it has been suggested to me that a more general appeal through the medium of THE VĀHAN would be desirable. I therefore take this opportunity of inviting any members who are willing and able to contribute even a small amount, to share in the task of making good the deficiency in income, which is shown in the past year's accounts.

The following amounts have been received already, and are hereby gratefully acknowledged:

£	s.	d.	£	s.	d.*
Mrs. T.	-	5	5	0	0
Anon.	-	5	0	0	0
Mr. and Mrs. H.	-	5	0	0	0
Mrs. C.	-	5	0	0	0
Mrs. R.	-	5	0	0	0
Mrs. and Miss B.	-	4	0	0	0
Mrs. M.	-	2	2	0	0
Mr. and Mrs. P.	-	2	2	0	0
Mr. T.	-	2	2	0	0
Miss C.	-	2	0	0	0
Mr. S. E.	-	2	0	0	0
Mrs. C.	-	2	0	0	0
Miss C.	-	2	0	0	0
Mrs. M.	-	2	0	0	0
Miss J.	-	1	10	0	0
Miss K.	-	1	1	0	0
Mr. B.	-	1	1	0	0
Mrs. M.	-	1	1	0	0
Mr. M.	-	1	1	0	0
Mrs. B.	-	1	0	0	0
Mrs. P.	-	1	0	0	0
Mrs. W.	-	1	0	0	0
Mrs. S.	-	1	0	0	0
Miss M.	-	1	0	0	0
Mrs. C.	-	1	0	0	0
Miss L.	-	1	0	0	0
L. Anglo-Belge	-	1	0	0	0
Mrs. A.	-		10	0	0
Mr. McC.	-		10	0	0
Mrs. L.	-		10	0	0
Mrs. H.	-		10	0	0
Miss A.	-		5	0	0
Total			£61	10	0

Promises of further sums, amounting to about £20, are also to hand.

The Balance Sheet and Income and Expenditure Account enclosed with this issue of THE VĀHAN show the actual financial status of the Section as at April 30th. It will be seen that the amount under the head of Donations includes the sum of £29 collected during last year's Convention as special donations to meet the then existing deficit. In spite of this inclusion the falling off in the total of donations is a very serious one, as may be seen by comparing last year's figures, which are printed in italics in the accounts.

EDITH WARD,  
*Hon. Treasurer.*

The subscription to THE VĀHAN 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.

# 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.—KATE SPINK, *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. XVII.

LONDON, JULY 1, 1908.

NO. 12.

Edited by KATE SPINK.

### THE CONVENTION.

As announced in the June VĀHAN, the business meeting on Saturday and the two meetings on Sunday, July 4th and 5th, will be held at Essex Hall, Essex Street, Strand, W.C., while the usual reception of members on Saturday evening will be held at 28, Albemarle Street. Special attention may be called to the new feature introduced this year, the Sunday afternoon lecture at Essex Hall. Dr. Coomaraswamy, who has been invited to lecture, is a well-known authority on the subject of Indian art, and it is hoped that members will bring friends who may be interested in the subject.

For the convenience of members a separate programme has been printed, and accompanies this VĀHAN. It contains the agenda for the business meeting as well as a general list of meetings.

The Report of the Executive Committee is printed in THE VĀHAN, and not as a separate slip as heretofore.

Any members who may be able to send flowers to decorate the rooms for the Saturday reception are invited to address them to the Secretary of the Social Committee, 28, Albemarle Street. They will be very gratefully received.

KATE SPINK,  
*General Secretary.*

### ELECTION OF GENERAL SECRETARY AND EXECUTIVE COMMITTEE.

The following are the results of the poll which closed on June 15th.

	Votes.
General Secretary: Mrs. Sharpe	433
Miss Spink	402
Majority for Mrs. Sharpe	31

#### Executive Committee.

	Votes.		Votes.
Mr. Mead	- 532	Mr. Leo	- 422
Miss Mallet	- 495	Mr. Whyte	- 405
Mr. Wedgwood	- 473	Miss Green	- 400
Mr. Sinnett	- 469	Mr. Glass	- 323
Mr. Smith	- 462	Mr. Kingsland	- 318
Miss Bright	- 437	Mrs. Larmuth	- 309
Mr. Burrows	- 436		

The above will form the Committee, together with the General Secretary and Treasurer.

The votes polled for the remaining candidates are as under:

	Votes.		Votes.
Mr. Watkins	- 307	Miss Severs	- 156
Mr. Marsden	- 299	Mr. Laycock	- 153
Mr. Harrison	- 290	Mr. Firth	- 122
Dr. King	- 289	Mr. Wood	- 107
Mrs. Betts	- 277	Miss Woods	- 105
Mr. Cattnach	- 267	Mr. Old	- 95
Mr. Allan	- 265	Mr. Goode	- 83
Mr. Thomas	- 247	Mr. Banks	- 79
Mr. Theobald	- 233	Miss Gosse	- 70
Mr. Ransom	- 209	Miss Rea	- 53
Mr. Barker	- 201	Mr. Wilkinson	- 40
Dr. Nunn	- 178	Mr. Wheeler	- 29
Mr. Bell	- 160		

Four hundred and fifty votes were polled for Mrs. Sharpe as a member of the Executive Committee.

The number of voting papers issued was about 1,600.

The total number of papers returned was 956. 102 papers were neutral with regard to the General Secretary.

Eighteen papers were unsigned and therefore

cancelled. Three papers were cancelled as regards the Executive Committee by reason of containing marks for more than thirteen names.

EDITH WARD,  
*Returning Officer.*

### REPORT OF THE EXECUTIVE COMMITTEE FOR THE YEAR 1907-8.

TO BE PRESENTED TO THE CONVENTION, JULY 4TH.

The number of new members entered during the past year has considerably exceeded that for the year 1906-7. From June 21st, 1907, to June 20th, 1908, 287 members joined, as against 220 for the previous year. For the same period the resignations have been 88, 72 have lapsed, 17 died, and 10 joined other Sections, making a total gain of 103 in place of a loss of 76 notified in the last report. The total membership of the Section is now about 1,910.

Four new Branches have been formed during the year—Broughton (Yorks.), Portsmouth, "Annie Besant" (Birmingham), and "Arjuna" (Barcelona). Of these the Broughton returned its Charter shortly after formation, and the Isis Branch of Brussels having also dissolved the net gain in Branches is two, making a total of forty-seven, of which thirty-eight are in the United Kingdom. Three Centres have been added—Urmston, Eastbourne and Letchworth; and one dropped. There are now twenty on the list.

The income of the Section from donations has seriously fallen off, as members may see on consulting the accounts sent with the June VĀHAN. The fall on this item has been from £353 to £281, and this follows a practically continuous drop from over £600 a few years ago. It is clear that unless there is some improvement in the voluntary contributions arrangements must in the future be made for a more limited sectional organisation in order to reduce the expenditure substantially. The letter of the Treasurer in the May VĀHAN gives a clear and valuable statement of the position, and the attention of all members is called to it. As regards subscriptions, this item shows an increase of about £25, due to the larger membership, somewhat offset by the remissions made in cases of poverty. On the expenditure side the increase in the size of THE VĀHAN on various occasions has made a substantial addition of £21 to its cost. Convention expenses remain at practically the same level notwithstanding the special Convention, as the last annual one was arranged as economically as possible. The Committee, however, have come to the conclusion that a large saving can be effected without any loss in efficiency, by dropping the expensive separate report and utilising THE VĀHAN for the publication of the various items hitherto published separately. This method, if adopted, will retain the permanent record of the work of the Section, but keep it within the limits of its monthly journal. The Treasurer will deal with the financial statement more in detail in her report, but it may be put on

record here that the deficit actually existing in the current account at the end of the financial year has been much more than met by the response to the special appeal of the Treasurer for donations to a deficit fund, so that the finances of the Section are actually on a better level than appears in the published accounts.

The chief feature of the year has been the redrafting of the Rules of the Section.

The Committee on Rules, appointed at the last Annual Convention, met four times in January and February of this year and dealt with the numerous suggestions sent in by a number of Branches and a few individual members. The Committee consisted of the ten members of the Executive Committee and eight additional members: Mr. Burrows, Mr. Dunlop, Mr. Faulding, Mr. Firth, Miss Green, Dr. King, Mr. Sinnett and Mr. Hodgson Smith. The Special Convention, which met on April 4th to settle the rules, consisted of sixty-two delegates, representing sixty-five votes, all of which belonged to British Branches; about 150 members attended the meeting. The recommendations of the Rules Committee were adopted in the main, the chief feature being the election of officers and Executive Committee by a ballot of all the British members of the Section.

The President during her visit to this country last year laboured with her customary energy and delivered a considerable number of private and public lectures. Three receptions were arranged by the Committee immediately after the last Convention, to enable members to meet personally their newly elected President, and the first one was largely attended by the country and foreign members who were in town for the Convention, London members forming the bulk of the visitors at the last two. Mrs. Besant marked her election to the Presidency by giving a free public lecture at the large Queen's Hall on July 10th, on "The Value of Theosophy in the Work of the World." The lecture was a great success and the hall was crowded with a most appreciative audience. Mrs. Besant's other lectures included a special course on Yoga at Albemarle Street, a series of four lectures to the Blavatsky Lodge at Essex Hall, a lecture at the Small Queen's Hall to the newly formed H.P.B. Lodge and public lectures at Holloway, Surbiton, Manchester, Liverpool, Nottingham, Birmingham, Bath, Exeter, Bournemouth, Southampton and Brighton, delivered before and after her visit to America. A gratifying testimony to the personal affection of the members for Mrs. Besant was given by the formation of a fund in honour of her sixtieth birthday, the fund receiving contributions from various parts of the world. Miss Ward was able to hand over to Mrs. Besant the sum of £1,128 18s. 9d., as the result of the contributions which came to her, independently of the separate gift raised in America. Mrs. Besant, in acknowledging and thanking the givers, published a list of funds in need of help to which she had already distributed a large part of the gift and expressed her intention to use the money for the furtherance of her work.

During the year the Library has had the substantial number of 106 books presented to it and 46 have been purchased. Ten have disappeared. The total number at the end of April was 3,574. The books borrowed fell somewhat below the total of last year, the library having been used for borrowing to the extent of 626 books. The classification of the books borrowed is as follows: Archæology, 32; Biography, 25; Fiction, 63; History, 10; Masoury, 16; Miscellaneous, 47; Mysticism, 59; Occult Arts, 49; Philosophy, 31; Poetry, 10; Psychological Research, 20; Religion, 123; Science, 28; Spiritualism, 11; Theosophy, 102. The thanks of the Committee, and of the Section generally, are due to the ladies who have so kindly assisted in the Library during the past year, and more especially to Miss Melvill, who has devoted a large portion of her time to the work. The Library has been rearranged under the direction of Miss Lloyd and it is hoped, now that the books are more readily available for readers, that greater use will be made of them for purposes of study.

The Social Committee has continued its useful work in an energetic manner during the past year. The Monday afternoon meetings have proved as successful as usual, twenty-seven lectures having been given from October, 1907, to June, 1908, by the following: Mr. Chatterji, Mr. Sinnett, Miss Ward, Mr. Mead, Miss C. E. Woods, Mrs. Hooper, Mrs. Betts, Mr. Wheeler, Mr. Wedgwood, Miss Mallet, Miss Sketchley, Rev. Dr. Cobb, Mr. Banks, Miss Lilian Lloyd and Mr. Jast.

Three "At Homes" have been given, to which many new members have been invited, and the Debating Society and groups for study have all been carried on regularly. The study groups have included a new feature—Egyptology—under the guidance of Mrs. Betts and Miss Gosse, while Mrs. Betts, Mrs. Currie and Miss Voisin have conducted three groups for the study of Theosophical teachings. The Committee has been presided over by Mrs. Hoffmeister during the past year, and has been of the greatest assistance in utilising the rooms at Headquarters for the benefit of the work of the Section.

The Correspondence Class under the guidance of Miss Lilian Lloyd has been engaged on Mrs. Besant's *Study in Consciousness* since 1906, and the monthly papers sent in have shown that there has been much careful consideration given to the work. The number of students has somewhat declined during the year, ten having left for various causes and four joined, making a total, in June, 1908, of sixteen.

The Activities Committee has suffered severely by the loss of its devoted Secretary, Mr. Tovey, who has been unable to continue his work for it, owing to lack of time. The only special activity that need be mentioned is the very successful lecture at Hammersmith in March, organised to start a centre of work in that neighbourhood. Miss Ward gave a lantern lecture on "Thoughts are Things" to an excellent audience.

A Bureau of Theosophical Activities was started

in July at a meeting presided over by Mrs. Besant, and Mr. Wedgwood has acted as its Secretary. The organisation is a voluntary and unofficial one, and includes propaganda, press, hospitality and correspondence departments under separate Secretaries. At the date of writing no complete report of the work done is available, but an outline of the scheme adopted appeared in the March VĀHAN.

Mr. Mead gave two afternoon courses of six Lectures each, at 28, Albemarle Street, in November and December, 1907, and March and April, 1908. The subjects were, in 1907, "Two Rituals from the Mysteries," and in 1908, "The Gnostic Crucifixion"; "The Mystery of the Cross," and four lectures on the Chaldæan Oracles. Both courses were followed with the greatest interest by those attending.

Mr. Kingsland, one of the oldest members of the Section and formerly more prominently before the notice of its members by writing and lecturing, has again come into more active work, and in April and May delivered a special course of five lectures at Headquarters on "Scientific Idealism." A very comprehensive and interesting syllabus was published and a good attendance was the gratifying result.

The various Federations continued their regular work and brought together many members from the Branches within their areas. The Northern Federation carried out its plan of changing the place of its quarterly meetings, assembling at Harrogate in August, under the Presidency of Miss Ward; at Manchester, in November, with Mr. Percy Lund presiding; at Sheffield, in February, when Mr. Sinnett took the chair; and at Harrogate in May, with Mr. Marsden in the chair. In each case the President for the occasion delivered both public lectures and addresses to members. The Annual Meeting of the South-Western Federation was held in February at Bath, when Miss Ward presided and lectured on "Some Tendencies of Modern Thought." Mr. Sidney Old retired from the Secretaryship of the Federation after a year of active work in that position and Miss Douglas Fox was elected in his place. The London Federation held three meetings during the year and obtained good attendances of members. In October Mrs. Despard addressed the meeting, and in February Mr. Mead, while in April, on the evening of the Special Convention, Father Hugh Benson was invited to speak on "Christian Mysticism," and gave a most interesting address to a crowded meeting, including a large number of country members.

Various new departures have been made in the work of a few of the Lodges and the old work has for the most part been continued without interruption. The very useful public meetings of the Blavatsky Lodge on Sunday evenings have proved the means of attracting many visitors from outside the Society, and large audiences have been the rule.

The West London Lodge has made a special feature of the study of Christian doctrine and has invited well-known members of different Christian communities to address it, with gratifying results.

The H.B.P. Lodge, formed shortly after the last Convention, has put forward a very extensive and varied programme, including three groups under the three Objects of the Society, an art group, and a physiology class. Meetings of the various groups have been regularly held, in addition to weekly public lectures, given in some instances by visitors of note outside the Society. Special mention may be made of the address in April by Dr. Baraduc on "Les forces fluidiques humaines et les troubles nerveux," with an exhibition of his famous photographs; and the lecture in Essex Hall on the New Theology by the Rev. R. J. Campbell.

The Harrogate Lodge started systematic propaganda in some Midland towns, which should, if continued, prove of great value. Under the chairmanship of Mr. Hodgson Smith public lectures were given at Derby, Burton, Loughborough and Leicester, by Miss Ward, Mr. Wedgwood and Mr. E. Wood, with most successful results. Five study groups were formed and it is hoped that they may serve as centres for further work.

Perhaps the most original undertaking of the year was due to the Edinburgh Lodge, which in February gave a public dramatic performance of Ibsen's *Peer Gynt*. *Peer Gynt* has never yet been put upon the professional stage in Britain and it is therefore especially gratifying to note that the ambitious effort met not only with artistic but also financial success and great public interest was aroused in Edinburgh. Miss Pagan's pamphlet, *Has "Peer Gynt" a Key?* proved of much value in presenting a Theosophical interpretation of the meaning of the play.

Mr. E. Wood of Manchester occupied three weeks in September in a constant round of lectures in the North of England, delivering three lectures each at Huddersfield, Sheffield, Barnsley, Leeds, York, Wakefield and Halifax, the course being greatly appreciated.

Mention must be made of the great loss sustained by two Lodges in the deaths of Mr. Larmuth, of Manchester, and Mr. Powis Hoult, of Dublin. Both members have been of the greatest service in their respective districts and were known over much wider areas, Mr. Larmuth for his many years' work in the North of England, and Mr. Hoult through his writings during the past few years.

The work in the foreign countries associated with this Section has been making good progress during the past year. Detailed reports are not yet to hand, but a fair number of new members have joined in Belgium and the meetings of the various Branches have been carried on regularly. The loss of the "Isis" Branch is not a loss of membership, the members having joined the other Branches in Brussels.

In Spain the activity has, as usual, been of a quiet and chiefly literary kind, a very large body of Theosophical literature now existing in Spanish, but the usual meetings have also been carried on. The new Branch in Barcelona, the "Arjuna," has been formed mainly by members formerly in the Barcelona Branch.

In Russia the movement has so far progressed that a definite organisation of the various groups is expected in the late summer or autumn, to be directly attached to Adyar. New Centres have been formed and a Russian periodical, *The Theosophical Messenger*, started. Several books have also been published and there is every prospect of a substantial increase in activity in the future, when the new organisation has had time to adapt itself to the conditions of work, which of course differ considerably from those in this country.

The literature published during the past year has included the *Transactions of the Third Annual Congress of the Federation of European Sections*, in which this Section can, of course, claim only a share. The volume has, however, been edited by one of its members and forms a most valuable addition to the permanent literature of the Society. Mrs. Besant's *London Lectures of 1907* include the nine lectures given at Queen's Hall and Essex Hall last summer and make a small but substantial volume, which has been greatly appreciated by its large circle of readers. She has also issued as a *Transaction* of the H.B.P. Lodge a pamphlet in defence of Mme. Blavatsky entitled *H. P. Blavatsky and the Masters of Wisdom*. Mr. Mead has added largely to his useful series of small volumes on Gnosticism under the general title *Echoes from the Gnosis*. The new volumes are: *The Hymn of Jesus*, *The Mysteries of Mithra*, *A Mithriac Ritual*, *A Gnostic Crucifixion* and *Chaldean Oracles* (2 vols.). The whole set will form a valuable popular introduction to Gnostic teachings. Mr. Orage is responsible for a small work of a psychological nature on *Consciousness: Animal, Human and Super-human* and other authors have contributed volumes on a great variety of subjects.

Signed on behalf of the Executive Committee,  
KATE SPINK,  
General Secretary.

The attendances of members of the Executive Committee at the eight meetings held since the last Convention are as follow: Mrs. Betts, 3; Mr. Cattanaach, 6; Mr. Glass, 8; Miss Lloyd, 8; Mr. Marsden, 6; Mr. Mead, 8; Dr. Nunn, 7; Miss Spink, 7; Mr. Thomas, 7; Miss Ward, 8.

#### THE INTERNATIONAL COMMITTEE FOR RESEARCH INTO MYSTIC TRADITION.

Nearly a year ago our President sketched the outline of a definite work to be undertaken with regard to researches in the history of Mystic Tradition, and also said it was proposed to issue *Quarterly Transactions*. Various enquiries as to the delay in publication have, naturally, reached us from members who do not know the difficulties entailed in preparing and organising such a scheme, and we think it better to give the reasons for the

delay up to the present, and for possible delay in the future.

The first retarding of the development of the scheme was owing to serious illness, which necessitated five months in a sanatorium, during the time of which I was not able to do any definite or continued work, except a small amount of correspondence; therefore the Programme for the work, and the organisation in general, was only finally drawn up in January, 1908, and the first scheme sent round to the International Committee for their suggestions and modifications, at that time.

In February and March I was ill with influenza, and my correspondence was stopped entirely, and only during the last month have I been able to begin to gather up the arrears; now I am very much better, and hope soon to have filled up what is lacking in this line of work.

The delay in the issue of the approved Programme, however, is owing to the inevitable conditions of international work; the long postal distances, sometimes loss of letters; some of the answers from the Committee did not reach our Hon. Secretary, M. Mallet, until the end of May.

The results had to be sent to me, and then, with any added matter, returned to him; all of which caused delay. Now the final Programme is in the hands of M. Mallet, and as soon as possible it will be printed and sent out to all the representatives of the International Committee.

To pass to the next point: the explanation of the delay in publishing the quarterly *Transactions* is very simple: we have not as yet had sufficient material sent to us to bring out more than one number! The material for the quarterly *Transactions* must be produced by the members, and if but little research work is done, then no continued publication is possible for the time.

In making this statement I am not suggesting any blame, or any criticism; research work is a special kind of work, and time cannot be counted; it takes much patience and cannot be hurried.

Our Hon. Secretary, M. Mallet, wrote to me with such rare appreciation of this kind of work that I take the liberty of quoting his words, which I most thoroughly endorse. I had written of the delay in the quarterly *Transactions*, and he answered as follows:

"I am sorry, but not at all surprised to hear that you only have up to the present moment six articles for the *Transactions*. Ordinary literature is one thing, and research work another! An active imagination and facile pen may produce any number of pages in a month; but writing an article after long, difficult, and often wearisome investigations in Libraries and Archives cannot be done at a moment's notice.

"Were all helpers 'old hands,' with drawers full of notes, the fruit of years of labour and study, we might see ahead. Unfortunately, we are most of us new to the work. Some are only just beginning to see their line. Others, after having offered, or accepted, do not give the feeblest sign of undertaking any special study. A few answer bluntly that their time is taken up by other things.

It is quite impossible, as you say, to 'bring out a Quarterly with such a staff.'

This is precisely the position, and most clearly put; and this being so, it is necessary now to make a change in the scheme as originally planned. This change, necessitated by the exigencies of the position, will, I hope, meet the case, and have the approval of subscribers, who will have quite as much, if not more, interesting information into researches in Traditions.

Having thus briefly outlined the reasons for the long delay, M. Mallet will add the new proposal, which will shortly be printed in the Programme now nearly ready for the International Committee.

ISABEL COOPER-OAKLEY.

Considering the slowness and the difficulties of our researches, inherent to their special nature, it is proposed to issue yearly or half-yearly one or two volumes, according to the material in hand; and to publish, in addition, a small quarterly or half-yearly *Bulletin* (similar to THE VAHAN). This would contain notes on the work done, suggestions for research, correspondence, and any items of interest too brief for the *Transactions*, but likely to be useful to members.

Any subscribers not content with this unavoidable change in our programme can have their subscriptions returned. For the first year the subscription paid will entitle the subscriber to receive the book (or two books) issued and the quarterly or half-yearly *Bulletin*.

G. A. MALLET,  
Hon. Secretary.

## ACTIVITIES.

### The Executive Committee.

The Executive Committee met on Saturday, June 20th, at 2.30 p.m. All members were present with the exception of the General Secretary, who was absent through illness. Mrs. Betts was in the chair.

Miss Ward, as Returning Officer, announced the result of the election of the General Secretary and Executive Committee for the coming year, having pressed forward with the work of counting in order to let the result be known at the earliest opportunity.

A letter from the President of the South Manchester Lodge was read and it was decided that, under the circumstances, the return of the Charter should be asked for. The membership had fallen below the minimum of seven.

The Treasurer reported on the result of the appeal for donations to meet the deficit on last year's accounts.

The outstanding contribution of the Section to the European Federation was again considered, and as the accounts submitted did not give a clear view of the financial position it was decided that the new Treasurer of the Federation should be

asked for fuller information before the contribution be remitted to him.

The membership and financial reports were submitted and cheques passed for payment. The membership report showed that from May 1st to June 18th 64 members had joined, 16 resigned, 5 lapsed, 4 died, and 2 were transferred to other Sections, making a net gain of 37.

The Report of the Committee to the Convention and the programme of the Convention were read and passed, and the Social Committee was invited to undertake the arrangements for the Saturday evening reception.

#### Finance—Deficit Fund.

In addition to the sums acknowledged in the June VĀHAN, I have the pleasure to announce the receipt of the following amounts :

Miss B.	£	s.	d.	Miss M.	£	s.	d.		
Miss S.	-	5	0	0	Mrs. U.	-	1	0	0
Mr. Z.	-	3	3	0	Mr. C.	-	10	6	
Mrs. S.	-	2	2	0	Mr. R. L. C.	-	10	6	
Mr. B.	-	2	0	0	Mr. K.	-	10	0	
Miss H.	-	1	1	0	Miss L.	-	10	0	
Mrs. N.	-	1	1	0					
Miss B.	-	1	1	0					
Miss K.	-	1	0	0					
					Total	£25	9	0	

EDITH WARD,  
Hon. Treasurer.

#### Donations to the General Fund.

The following donations have been received to June 20th: E. M. H., £5; J. M., 6s.; E. F., £4; G. P. E., £5 5s. Total, £14 11s. Special donations for the deficit are acknowledged separately by the Treasurer.

#### Reference Library.

The following books have been presented to the Library, *Politics and History*, William Law Matheson, 1902; *The Bi-literal Cypher of Sir Francis Bacon*, Mrs. Elizabeth Gallup, 1901; *The XIth Dynasty Temple at Deir El-Bahari*, Part I., Edouard Naville, 1907; *Les Vibrations de la Vitalité Humaine*, Hippolyte Baraduc, 1904 (presented by the author); *The Works of Richard Rolle*, ed. by C. Horstman, 1895, 2 vols.; *Seen and Unseen*, E. Katherine Bates, 1908; *Mental Evolution in Man*, G. J. Romanes, 1888.

The following books have been purchased for the Library: *La Tradition Manuscrite de Sozomène* (Texte und Untersuchungen, No. XXXII., 2B), Joseph Bidez, 1908; *To Those Who Suffer*, Aimée Blech, trans. by F. Rothwell, 1908; *A Translation of Yoga-Vāsishṭa*, K. Narayanswami Aiyer, 1896; *Fragments of Thought and Life*, Mabel Collins, 1908; *The Chaldean Oracles*, G. R. S. Mead, 1908; *Parsifal*, Arnold Banks, 1908; *The King Predestinate*, Michael Wood, 1908; *A Child's Story of Atlantis*, William Kingsland, 1908.

LILIAN LLOYD,  
Librarian.

#### The Rev. R. J. Campbell's Lecture.

The Editor of *The Christian Commonwealth* wishes to announce that a verbatim report of the lecture given in Essex Hall on June 4th by Mr. Campbell will appear in that paper in two issues before the end of August. The exact dates of publication are not yet available.

#### H.P.B. Lodge.

##### THE THEOSOPHICAL ORDER OF SERVICE.

A meeting in connection with the above will be held in place of the regular H.P.B. Lodge meeting, at Headquarters, on Wednesday, July 8th, at 8 p.m., in the hope that as many friends from Provincial Lodges as possible will attend.

The following Leagues of Service are in process of formation, and these will be discussed at the meeting :

1. League for Social Brotherhood.
2. League for National Education.
3. League for the Abolition of Vivisection, Vaccination and Inoculation.
4. League for Sociology and the Social Problem.
5. League for Eastern and Occult Science.
6. League for the Child Problem.
7. League for Literary and Press work.

Further information may be obtained from

DR. LOUISE APPEL,  
28, Albemarle Street, W.

#### North London Lodge.

The course of Public Lectures (Wednesday evenings) terminated at the end of May, but meetings are being held at the new Lodge quarters, 13, Ingleby Road, Holloway Road, N., on Monday evenings, at 8 o'clock.

H. T.

#### Leeds Lodge.

At the annual meeting of the Leeds Lodge, held at the Arts Club Rooms, on May 5th, Mr. C. N. Goode resigned the presidency and Mr. Ernest Outhwaite, the last year's Vice-President, was elected President. Mr. F. F. Laycock was re-elected Hon. Secretary. Weekly classes for elementary and advanced study were arranged, and the Lodge also passed a resolution approving the formation of a group for carrying out the third object of the Society. Secretary, *pro tem.*, Mr. C. S. Best, 11, Queen's Square, Leeds, to whom enquiries should be made.

**Bureau of Theosophical Activities,  
Correspondence Department.**

New or isolated members who may wish advice or information on Theosophical subjects, or members 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, 8, Inverness Place, Queen's Road, Bayswater, W.

A. S. B.

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**Dr. Baraduc's Experiments.**

*[Left over from the May issue owing to lack of space.—ED.]*

The lecture-room at Headquarters was crowded to overflowing on the evening of April 8th, when Dr. Baraduc lectured to the H.P.B. Lodge, and presented to the audience, by means of lantern slides, the results of some of his experiments and observations in Psychiatry. By means of carefully sensitised plates he has found it possible to photograph the various emanations which come from people under strong emotional excitement; one photograph, for instance, was that of his little son mourning over a dead pheasant which his father had just killed, and around the boy the atmosphere was seen to be in waves of agitated vibrations. Another phenomenon of which the lecturer gave several examples was that of a band or streak of light which emanated from one person, and found its way to another of whom the first was intently or constantly thinking. Such "liens," or bonds, Dr. Baraduc assured us are extremely common, and though when sent with thoughts of good-will and benevolence they may be very acceptable, they are very often found to be a real chain or shackle binding one individual to another to their hurt. In such cases he has had to resort to physical means for breaking the chain, using either a small sharp instrument of steel or silver, or sometimes having recourse to fire to burn it away. The patient experiences a momentary physical pain, and then a feeling of intense relief as the alien influence is dissipated.

Some of the photographs which most deeply moved and interested the audience were those which the lecturer had obtained after the death of his beloved wife and little son. As Dr. Baraduc remarked, considerable fortitude was needed to prosecute his researches under these conditions, and one cannot but feel grateful to the husband and father who put aside for a moment in the interests of science his own personal feelings.

In one of the photographs, taken twenty-three hours after his son's death, in the room where the body rested, these vital ethers are seen circulating through the room, rising upwards, and finally taking shape in an outline head of a child gazing with fixed

attention on the picture of Christ crucified which is placed at the head of the coffin. At the same time a shaft of light descends directly upon the bier.

Three persons who were in the room at the time felt strong physical effects from the influences about.

Shortly afterwards the father, wishing to obtain a photograph of the place where his son was buried, exposed a plate in or near the churchyard, with the result that he got a photograph of the cathedral and principal buildings round it, and far up above, in the sky, a faint but clear outline of a child's face!

Twenty-five days after his son's death Dr. Baraduc sustained another blow in the loss of his wife. Before she died he urged her strongly to fix her mind on the thoughts of "Confidence," "Jesus Christ" and "Light," and after her death, for a period of one month, he felt her with him and appealing to him for help and counsel; until one day he suddenly realised that she had found force to pass on higher, and that he was left a widower indeed!

The photographs taken immediately after her death show three spheres or balls of light, side by side, resting on her body.

Space does not permit a description of the many pictures of interest shown by the lecturer, both at the informal meeting in the afternoon when he showed his photographs, and in the evening lecture; nor is it possible adequately to describe these pictures in words; but the point on which Dr. Baraduc laid stress was that here are records, obtained by ordinary photographic methods, of some of the workings of the human mind and feelings, as well of non-physical entities. One very interesting photograph represented a large number of spheres of light of all sizes; and this the lecturer told us was the result of a plate exposed during pilgrimage time at Lourdes, when thousands of people were uniting in prayer and supplication.

At the end of the meeting, after a very hearty vote of thanks had been offered to the lecturer by the President of the Lodge, and most warmly responded to by those present, Dr. Baraduc assured his listeners that he would be very glad of their co-operation in the researches he is carrying on, and begged anyone who made any observations of interest along these lines to communicate with him at 191, Rue St. Honoré, Paris.

E. M. M.

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**Lecture List.**

*For the current issue, in order to make room for the Executive Committee's 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 desired 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.*

BATH LODGE. 2, Argyle Street, on Mondays, at 8 p.m.: July 6th, Informal meeting; July 13th

and 27th, Lectures; July 20th, Debate. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM, "ANNIE BESANT" LODGE. County Chambers, Corporation Street, on Sundays, at 6.30 p.m.: July 12th, *Toleration*, C. E. Smith; July 19th, *The Physical Body*, H. A. Onions; July 26th, *Avatâras*, Mrs. Thomas. Study Classes on Thursdays and Saturdays, at 7 p.m. Information from Mrs. Elsie Smith, The Cedars, Hall Green, Birmingham.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., at Bank Buildings, North Parade. Study of *The Key to Theosophy*. Information from Miss Pattinson, 41, Woodview, Bradford.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 6.30 p.m.: July 5th, *The Sixth Race and the Sixth Sense*, Miss Hilda Smith; July 12th, *The Masters*, Miss Mary Shaw; July 19th, *Have we ever Lived Before?* Hodgson Smith; July 26th, *Spiritualism and Spirituality*, Mrs. Bell. Fridays, at 7.30 p.m., at 12, East Parade, for the study of *Theosophy and the New Psychology*.

LONDON, BLAVATSKY LODGE. Thursdays, at 8.30 p.m., at 28, Albemarle Street, W.: July 2nd, *Atman*, G. R. S. Mead; July 9th, *Lyric Poetry*, Miss Lilian Lloyd.

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

LONDON, H.P.B. LODGE. Wednesdays, at 28, Albemarle Street, W., at 8 p.m.: July 1st, *Karma*; July 8th, *Symbolism*, Miss H. Clarke; July 15th, Social Evening. Information from A. S. Banks, 8, Inverness Place, Bayswater, W.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: July 6th, *A Modern Magician*, Miss E. Severs; July 13th, *The Inner and the Outer Life*, Miss M. R. Higgs; July 20th, *Thomas Traherne*, Miss Lilian Lloyd.

LONDON, NORTH LONDON LODGE. Mondays, at 8 p.m., at 13, Ingleby Road, Holloway Road.

MANCHESTER, MANCHESTER CITY LODGE. 31, Lloyd Street, Manchester. Lodge meetings on Tuesdays, at 7.30 p.m. Sundays at 6.40 p.m.: July 5th, *Mediunship*, Mrs. E. Booth; July 12th, *Have we Lived Before?* E. Wood; July 19th, *Antiquity of Man*, J. Chappell; July 26th, *Death and the Life Beyond*, E. Wood. Information from Miss Ker, Barone, Mellor, Marple Bridge.

PORTSMOUTH LODGE. Alternate Sundays, at 3 p.m., at Albert Hall, Southsea. Enquiries to Mrs. Lyons, "St. Catherine's," Grove Road South, Southsea.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m., study of *A Study in Consciousness*. Elementary Class on Fridays, at 7 p.m.

WAKEFIELD LODGE. Tuesdays, at 8 p.m., at 1, West Parade, study of *In the Outer Court*. Information from C. A. Brotherton, Craven House, Belle Vue, Wakefield.

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## CORRESPONDENCE.

### PRIZE ESSAY.

May I call the attention of your readers to the fact that the University of Leyden, Holland, has published a prize subject, which is of great interest for Theosophists, and I hope that some of your readers may go in for the competition.

The notification is as follows:

"The extensive material brought to light by ethnological and religio-historical research, and the publication of magical texts, have started the possibility of building the mutual relation of religion and magic on a sounder foundation. With a view to this the Council of the 'Stolpian Legacy' wish to publish the following prize subject: 'What is the mutual relation between magic and religion?'

"Answers to this question are to be received before the 31st of December, 1909, by the President of the Curatorium, Prof. Dr. P. D. Chantepie de la Saussaye, Leyden. The answers must be written in Dutch or Latin, marked with a proverb and accompanied by a sealed letter, on the outside of which is the same proverb and inside which the name and address of the writer are to be given.

"The prize for an approved answer is a gold medal, of an intrinsic value of £20, and £8 in cash, or if preferred, the whole in cash."

If any of our members feels himself able to answer this question but cannot write the answer in Dutch or Latin he should write it in English and have it translated for him.

H. F. VAN GINKEL.

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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.

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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.*