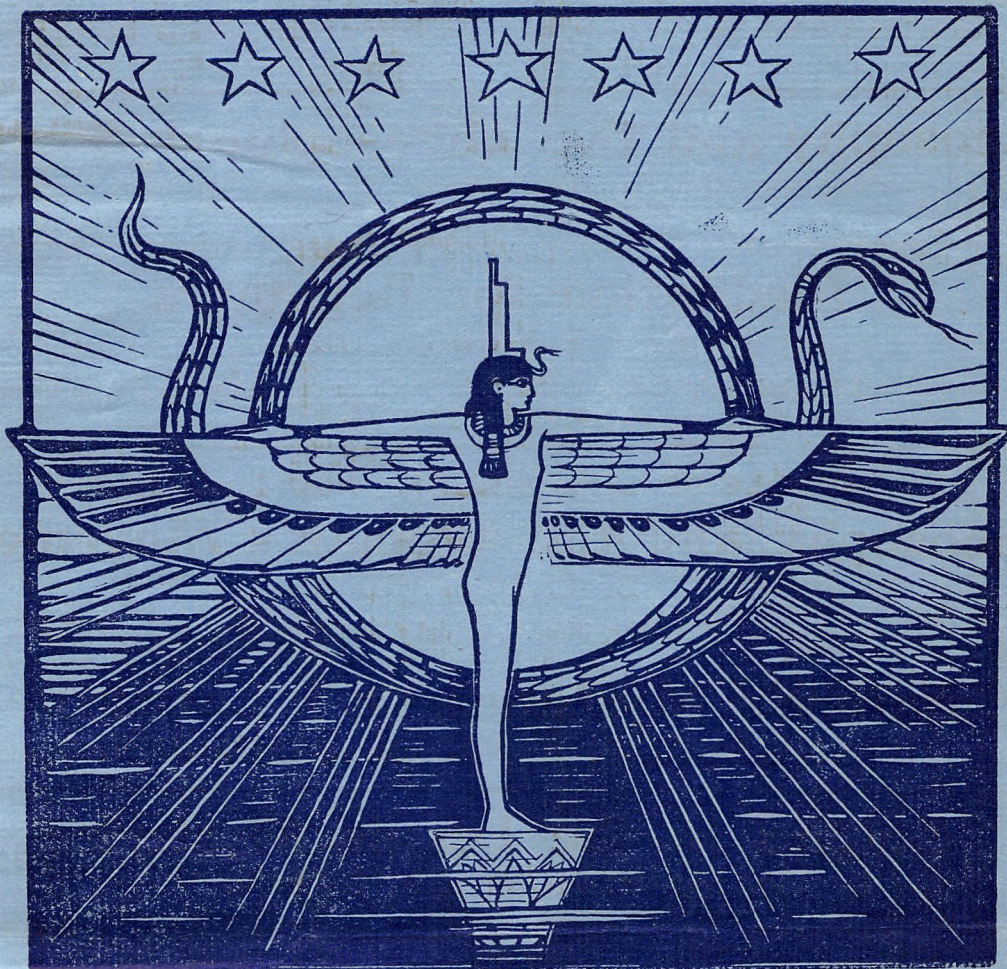


THE VAHAN

Official Organ of the Theosophical Society in England and Wales



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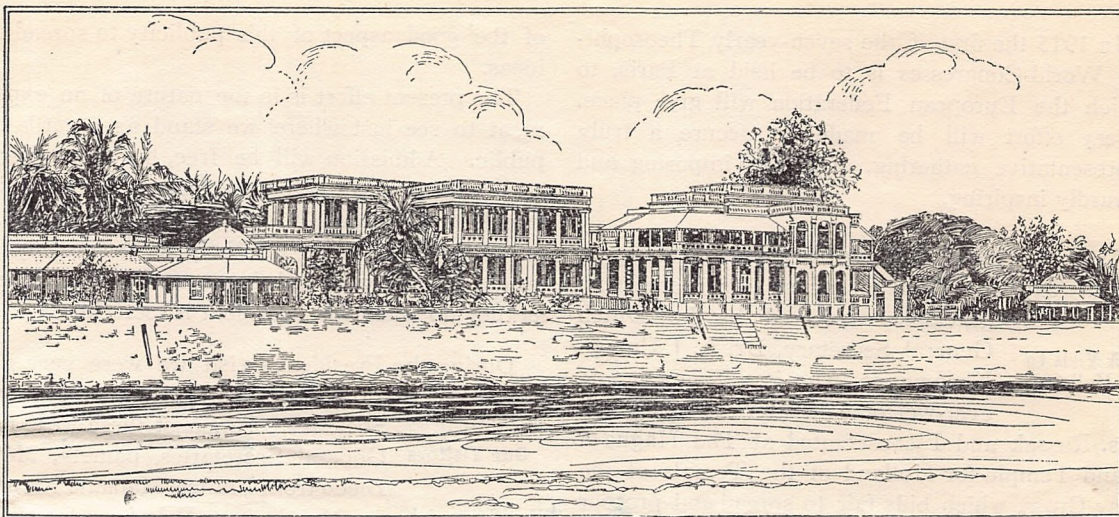
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THE VAHAN

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EDITED BY J. I. WEDGWOOD, *General Secretary*

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From the Editor

"A magnificent Congress": such was the unanimous verdict of all who attended it. A triumph of organisation, marvellous enthusiasm, harmony and friendliness which could not have been exceeded, these were some of the features which doubtless helped to make possible the tremendous out-pouring of force through the inspired personality of our President. We recall in our experience various occasions when she seemed to surpass even herself, but it was the continued maintenance of this superb level which at this Congress called forth our wonder and admiration.

The three lectures on "Saviours of the World," "The Christ in History," "The Christ in Man," brought much of the influence of the Master of Christendom, and displayed our President's sweetness of imagery coupled with the great sweep of

power which has been so apparent in recent years. "The Conditions of Intellectual and Spiritual Growth" was a finely reasoned discourse of great intellectual calibre; whilst in "The Restoration of the Mysteries," she appeared above all in the garb of the hierophant, the *pontifex*, as she unfolded that inner science of man's progress and instruction in language and cadence wonderfully rich and forceful, lifting us into the influence of that Great One in the West, in Whose hands the charge of the Mysteries rests.

Every National Society comprised within the European Federation was represented by its General Secretary—Miss Eva Blytt, of the new Norwegian section, making the fifteenth General Secretary. England contributed fourteen members to the Congress, the official delegates, additional to myself, being Mrs. Sharpe and Mr. Laycock.

A fuller report of the Congress appears elsewhere in THE VAHAN, which we must not anticipate. A final word of heartfelt appreciation must be given to the Scandinavian General Secretary, Mr. Arvid Knös, whose sympathetic personality did much to ensure the success of the Congress, and to all his helpers. At no Congress could arrangements have been more perfect, or the welcome more evident and sincere.

In 1915 the first of the seven-yearly Theosophical World-Congresses is to be held at Paris, to which the European Federation will give place. Every effort will be made to secure a truly representative gathering, outwardly imposing and inwardly inspiring.

After leaving Stockholm a party of us spent a few days in Holland, where we were most graciously received by the Dutch

**A Visit to
Holland**

General Secretary, Dr. A. J. Cnoop-Koopmanns, who is a frequent and ever-welcome visitor to England. Mrs. Russak and I consecrated at The Hague a Grand Temple for Holland of the Temple of the Rosy Cross, which bids fair to spread and prosper in that country. There was also an E.S. meeting, and finally a T.S. Lodge meeting at Amsterdam, at which Mrs. Russak spoke on "Theosophical Responsibilities" and I on "The Rationale of Ceremonial." Our entire party were welcomed very cordially indeed at both The Hague and Amsterdam, and it was very pleasant to feel acquaintanceship in many cases ripening into friendship.

The handsome and stately Peace Palace at The Hague, gift of Mr. Carnegie, is now practically completed. In the last VAHAN it was mentioned that our Dutch colleagues have planned a special series of meetings, September 13-15, at the time of the inauguration of the building, so that Theosophy may take its share in the thought activities of the occasion.

Fellows have already received the announcement of the meeting to be held at Queen's Hall in connection with Convention, on Sunday evening, July 6. Mrs. Despard,

**Lecture at
Queen's Hall**

Mrs. Russak, Dr. Haden Guest, are amongst the speakers, and Lady Emily Lutyens will be in the Chair.

For some time past the Christian Scientists have periodically taken the large Queen's Hall, advertised their meetings largely in Tubes and succeeded in getting good audiences.

It is peculiarly difficult to get meetings known in London, and probably posters in the Tubes are the best advertising medium. The thought of the outer world is more and more growing ready for Theosophical teachings, and there is no reason why we should be behindhand in appealing to the public on a large scale and in a dignified manner, when Christian Scientists and others can do so. There has been much undesirable publicity of late in the newspapers, but 'tis an ill wind that blows nobody good, and it is well that we take advantage

of the good aspect of this publicity to spread our ideas.

The present effort is in the nature of an experiment to see just where we stand as regards the public. Admission will be free, but a number of reserved seats will be obtainable, and we hope that members will do all in their power to support our experiment—in fact, will help as generously by speaking to friends and themselves buying tickets, as they do when the President is lecturing.

During the President's visit we were very glad to welcome various members from other National Societies. Amongst these were four

Our Visitors

General Secretaries, namely, Mons. Blech from France, Madame Kamen-sky from Russia, Mr. Graham Pole from Scotland, and Mr. Cordes from Austria; also Mrs. Cooper Oakley from Hungary and Dr. Hübbe Schleiden from Germany (past General Secretary).

We must add to the above, Mme. Ounkowsky from Russia, Mr. and Mrs. Marshall, and Mr. and Mrs. Walton from America, Mrs. Andrea and Mrs. Clement from Germany, Mme. Carrenza from Belgium, Mrs. Elder, Mrs. Burns, Mr. and Mrs. J. P. Allen, Mr. and Mrs. R. Christie, and Miss Armour from Scotland, Mr. R. Macbean, M.V.O., H.M. Consul for Palermo, Mr. Olivar from Barcelona, Mr. Wadie from Sydney, and Mr. Jackson from India.

The General Secretary and Social Committee held a reception on June 3 to meet the visitors from other National Societies, which gave a splendid opportunity for strengthening the bonds of good-fellowship between the English members and their brethren from over seas.

We are glad to announce that the London Lodge has decided to come into the organisation of the

T.S. in England and Wales. Up to

the present it has occupied a position

of independence, being attached directly to Adyar—an arrangement suggested by the President as a tribute to its historical position and invaluable work for the Society in the past. But complications in respect to purely external matters of organisation arose, to obviate which Mr. Sinnett now honours our National Society by permitting his Lodge to assume the place of seniority on its roll.

In a recent number of THE VAHAN, the word *skandha* was used. It connotes those tendencies or qualities of character carried over as the fruit of one incarnation to be the seed of another, and is also spec-

**A Theory of
Evil**

ially associated with certain metaphysical views of reincarnation espoused by southern Buddhists who do not believe in the continuous reincarnating ego. The word recalls a funny incident.

The present writer, soon after joining the Society, went in company with some others to visit a member of long standing, whose hobby lay largely in the direction of metaphysical speculation. He greeted us enthusiastically, saying he had lighted upon a deep theory regarding the origin of evil. He thought it was occasioned by "the *skandhas* of the Logos." We were students new to Theosophy, and we thought he was irreverently imputing "scandals" to the Logos.

The President's Visit

The President has come—and gone—leaving us almost breathless by the rapidity of her flight, but leaving us also, as she always does, twin gifts of Joy and Inspiration. Joy, that ours is the privilege of membership in this great Society over which she presides, and Inspiration to perform our appointed tasks better because of that privilege.

A large crowd greeted Mrs. Besant as she stepped on to the Charing Cross platform, on the afternoon of Friday, May 31; with her came many well-known and much-loved figures. First and foremost Alycone and his brother accompanied by Mr. Jinarajadasa and Mr. G. Arundale, late Principal of the Central Hindu College. Following them was Mrs. Sharpe, the General Secretary elect, whom we all rejoice to welcome back to her own place; for no country but England may claim her for long.

After a brief rest the President, with indefatigable energy paid a visit to Headquarters to inspect the building which is beginning to rise from the ground. With the eye of one *who knows* she was able to appreciate the great amount of work which is needed to found well so vast a structure, intended as the home of the Theosophical Society for hundreds of years to come.

On Sunday, June 1, the morning was devoted to a General E.S. Meeting and in the evening the President delivered the first of her lectures at the Queen's Hall. The vast audience rose to their feet as the white-robed figure stepped on to the platform. This mark of reverence is one of the significant "signs of the times" and shows the place which Mrs. Besant really holds in the hearts of the thinking public. Of the lecture who may speak! To praise is to patronise;

before true spiritual eloquence listeners should be dumb.

In spite of the many calls upon her, inevitable in so brief a stay, Mrs. Besant found time to deliver a lecture to F.T.S. only, on "The Present Position of the T.S." This took place at the Chelsea Town Hall, on Tuesday, June 3, and was largely attended in spite of the short notice. Mrs. Besant spoke in what we might characterise as her best fighting form, rousing the enthusiasm of her hearers and making them understand that no harm can come to the T.S. from outside, while its members remain true to its principles from within. And who amongst us would fail to remain steadfast under such leadership!

On Friday evening, the 6th, the Temple of the Rosy Cross held a meeting at Blomfield Road.

Sunday, June 8, saw a repetition of the programme of the previous week. In the morning a meeting of the Esoteric Section, in the evening the second and last lecture by the President in the Queen's Hall. We feel deep sympathy for the many who were unable to obtain admission to the hall, and we would offer a word of reminder for next year that tickets should be taken well in advance, for there is little hope in these days of finding empty seats at the last moment.

On Tuesday evening, June 10, a reception almost entirely for non-members of the T.S., was held at the Great Central Hotel by Viscountess Churchill and Lady Emily Lutyens, in honour of Mrs. Besant. In spite of the short notice and the fact that it was the busiest week of the London season, between four and five hundred people responded to the invitation and listened eagerly while Mrs. Besant spoke on "Theosophy in India," replying to the *Times* article of a few weeks back. Many distinguished people were present, among whom we may mention Sir John and Lady Hare, Lady Harcourt, Miss Lena Ashwell, Dr. Mansell Moulin, Sir Edward and Lady Busk, Mrs. W. K. Clifford, Mr. George Lansbury, Mrs. Bernard Shaw, Mrs. Philip Snowden, Dr. Louisa Garrett Anderson, among many others.

On Thursday morning, the 12th, a large number of members gathered at Charing Cross by 9 o'clock to bid farewell to the President, who returned to India *via* Stockholm, where she presided at the International Theosophical Congress.

Our love and loyalty go with her on her way, and may we learn from her great example the lesson of complete self-surrender to the service of humanity; so best shall we show our true love for our President.

EMILY LUTYENS.

The European Congress at Stockholm

Stockholm is the most beautiful city I have ever seen. The shores of its winding channels are lined with palaces, and the canals are spanned by many bridges. In the morning the air is full of the sparkle of sunlight and salt water, and the buildings and ships are gay with flags and streamers; at midnight the sky is violet, and the colours of sunset are still on the horizon. But fair as the city is, the vision that comes back to me at the sound of the name of Stockholm is of a large white chamber, sweet with the smell of pine and fir which wreathes its wooden pillars, and filled with many hundreds of listeners, all looking intently towards the raised platform at one end where, backed by a thicket of evergreen and neighboured by ranks of white lilies growing shoulder-high, stands the well-known, well-loved figure of our President. For though the memory of the loveliness of the city may fade a little as the years go by, nothing can ever dim the impression made of a great outpouring of spiritual life for the strengthening of needy hearts as day after day we gathered there to hear her speak.

Mrs. Besant left Charing Cross at 9 a.m. on Thursday, June 12, travelling with a party of fourteen, *via* Calais and Hamburg. At Jeumont a contingent from Paris joined the train; and at Hamburg we met with detachments from Germany, Holland and Italy, the party gathering volume as we approached the shores of the Baltic. The second day's journey was quaint and unusual. Three times the train was run aboard a great ferry-boat and carried over the reaches of the Baltic intervening between Denmark and her islands and Sweden, the carriages being clamped to the lower deck, while on the upper deck we enjoyed tea and breathed the pure air of the Baltic, and at the last crossing witnessed a wonderful northern sunset, the colours of which lingered in the sky till the next dawn.

Two hours after arrival in Stockholm, on Saturday morning, Mrs. Besant, was present at the annual Convention meeting of the T.S. in Scandinavia, at the house of the Swedish Medical Society, a pleasant old-fashioned place where many of the smaller meetings of the Congress were held; and where on Saturday afternoon an overflowing meeting of the Order of the Star in the East was held, addressed by the Protector of the Order and presided over by Mme. Kuylenstierna, the National Representative, who by her beautiful playing prepared the meeting to receive the inspiring

message of the Protector. In the evening a great gathering was held in the "Festival Rooms" of the Grand Hôtel, when the President received representatives of many different National Societies. After some fine music she spoke on "The Restoration of the Mysteries," covering much new ground while keeping as true to the centre of her subject as in the lecture of the same title delivered in London earlier in the week.

On the following day, Sunday, began the Congress proper in the fine Concert Hall of the Royal Academy of Music. The morning saw one of those feats of physical endurance by the President which strike an ordinary mortal as super-human. At nine o'clock she presided over a meeting of the Federation Committee, which was followed without interval by the singing of a Cantata, "Ad Mortis Gloriam," written by Pekka Ervast and composed by Oscar Mericanto, both of Finland. Very noble and full of restrained emotion was the music, worthy of the true poetry of the words; and the performance attained to a very high level of beauty, both in the solo and choral passages, as well as in the Recitation. Truly Finland may be proud of her sons and daughters of music, for to them has been given the gift of beautiful expression in great measure, and worthily are they using it for the helping of the world. After the music came the opening speech of the Congress by the President, breathing a fine spirit of fearlessness and devotion; and after a cordial address of welcome from Mr. Knös, General Secretary of the T.S. in Scandinavia, and greetings delivered in almost as many languages by the fifteen other General Secretaries present—one elect, of the newly formed National Society in Norway—a pleasing and very popular event was the reading by Mr. Wedgwood of a resolution of confidence in the President and gratitude to her for her splendid labours for the Society through the recent attacks made against it from different quarters. This was signed by all the General Secretaries in Europe, including the one elect of Norway.

All this time, from nine till half-past twelve, the President had had her attention on the stretch, when without any break she began her lecture on "The Conditions of Intellectual and of Spiritual Growth." Never has she spoken more cogently or reasonably or claimed with greater power that freedom which is the birthright of the spirit; and in a brilliant and memorable figure she likened religious dogmas and beliefs to milestones, which mark the point of evolution arrived at by the race, whose proper place is by the side of the road along which we are travelling, so that we may pass them

by as we go in search of further truth ; and which, when torn from their rightful place and laid across the road as barriers beyond which none may pass, must be shattered and removed.

At night came the first of three public lectures delivered by the President, entitled in their order, (1) "Saviours of the World or World-Teachers," (2) "The Christ in History" and (3) "The Christ in Man." It is impossible to overstate the impression that these lectures made on their hearers, but their deepening effect might be felt day after day in the changed relation of the listeners, in the growing feeling of confidence, almost of triumph, that spread amongst them, fusing hearts where even barriers of language existed and bringing a common light into the lives of all. The last lecture was given about an hour before the train left Stockholm on the homeward way, when the place was filled with the evening light. The two earlier addresses of the series had been given with extraordinary fervour and power, but at the last there was surely an influence different from all that had gone before. The solemn words flowed in a full, quiet tide during that gracious sunset hour, and there was an almost breathless suspense while the deepening story of the way of the cross was told, even to that obedience unto death, that crucifixion that every man must suffer before he may save the world.

It is difficult to write of the scene of parting that passed an hour later at the station, when hundreds surrounded the open platform at the end of the car where the President stood to give a last blessing to the waiting crowds. Only to one who by sacrifice has learned greatly to help the world, can such a tribute be paid ; and surely of all the upturned faces round there was not one that did not reflect the joy and peace which had been won for them by her suffering.

During the three and a half days of the President's visit, there were two E.S. meetings, as well as innumerable other lectures in various languages, among them two of much practical interest by Mrs. Russak, on "Astral Plane Work and its Rationale," and "Methods of Healing," both very much appreciated by the numerous listeners.

It is pleasant also to record that honour was done to the T.S. in England and Wales by the appointment of our excellent friend and General Secretary, Mr. Wedgwood, to the office of Secretary of the Federation of the National Theosophical Societies in Europe.

An interesting collection of paintings, pastels, jewellery and other craft-work, excellently arranged under the direction of Mr. Harold de Bildt, was

exhibited in the rooms of the Royal Academy of Music ; while an admirable collection of photographs of early and mediæval Christian art, arranged and catalogued by Dr. Raimond van Marle, was also shewn.

Among the pleasant things arranged by our kind and most hospitable Swedish hosts, was an evening visit to the wooded hill called Skansen which overlooks the city with its winding waterways. Here, in a long timbered hall, built in the ancient Scandinavian style, tea was served at long tables running length-wise down the room, crossed at one end by a board at which the President was given the place of honour. The room was lit, half by the candles in holders down the tables, and half by the sunset light from the horizon, still glowing towards eleven o'clock. It was a pleasant episode, and gave one some idea how a summer-banquet may have looked in a previous life.

Those who were present in Stockholm from such distant and different lands, will not easily forget the kindness of their brothers of Scandinavia, who gave them such a true and friendly welcome, and made such admirable arrangements for their comfort and entertainment. Great is the credit due to the organisers of the seventh Congress of the T.S., and we in England who are but just returned from Stockholm, are looking forward to receiving a visit at a date, not too far distant, from the Swedish friends who did so much to make the time pleasant to us, that we may renew the pleasant memory of these days.

And so another great missionary journey is over. For as the old world had its great apostle who travelled by land and sea to strengthen and confirm the faithful of his day, so has the new world its great apostle who is shaking many nations from their sleep and waking them to the glory of the time that lies before them. May she soon return to us with great honour ; and when it comes to be written may the story of our time not be dishonoured by any failure of ours to love and reverence her to whom so many of us owe all that is best and greatest in our lives.

EDGAR W. DAVIES.

Burmese Nature-Spirits

Although Burma is a Buddhist country, Nat or spirit worship, which is such an immanent factor in the religious life of the people, has nothing to do with Buddhism. It is denounced by the priests as being heretical and against the teachings of the Lord Buddha, and is consequently looked askance

at by the more intelligent. Yet, in spite of this, Nat-worship is there as a kind of undercurrent and is the predominating influence amongst many of the hill tribes and jungle people. It is interesting to note the preservation of this occult knowledge of intelligent nature forces in the childlike and fantastic superstitions of the ignorant. As Buddhism has not been able to stamp out this older religion, neither has Christianity; and I remember a missionary complaining of the foolishness of a girl who had been brought up as a Christian from early childhood and yet wept in sympathy with the Nat of the mango tree which was going to be cut down because it darkened the class rooms.

It is hardly correct to call it worship; propitiation would be better, for with the Burman the Nat is uncertain and erratic in his actions and therefore to be feared. There are two classes of Nats, one corresponding to the Hindu devas, and the other, quite distinct from these, is the spirits who are regarded as sort of guardian deities of particular localities, towns and families; also every tree, rock, pool, cloud and breath of air has its Nat or spirit, in fact their influence is everywhere. These correspond to the numerous grades of fairies of the western world and it is the propitiation of this latter class by quaint little offerings, which is the frequent occupation of the less educated Burman.

Near every village there is a shrine for the Nats of the neighbourhood: these vary much in size and character. Sometimes it is only a small bamboo erection with a little image inside and an earthen bowl to contain water, sometimes it assumes the size of a small temple and has a dais on which are seated gaudily-dressed Nats with spire-like head-dresses and massive swords. In these will be found offerings of rice, fruit and flowers, so that the Nat may be content to stay in his shrine and not come and molest the villagers, who only wish him to be grateful for the attentions paid to him and to leave his anxious worshippers alone. But Nats are everywhere and a Burman starting on a journey will tie a bunch of wild fig leaves to his bullock-cart or to the stern of his boat in order to conciliate any Nat whom he may happen to disturb on his way. The fisherman makes offerings before launching his boat, and the hunter will put a few grains of rice under any particularly large tree, so that the Nat thereof may feel kindly towards him and not drive him mad or cause him stomach-ache, which is a little way Nats have when they are displeased. There is a theory that people who meet a violent death become Nats and haunt the place where they died, and not so

very long ago people were buried alive at the four corners of a new town so that they might hover about the place and bring disaster on intruders and people with mal-intent. Every district possesses its spirit-woman, who dances at the Nat festivals and is believed to hold communications with these beings, and is consulted on every imaginable subject. Collected round the pagodas are many such magic workers who have deep knowledge on all these matters and will impart it and give advice for a very small fee.

Passages from the Scriptures, quoted with faith, will drive away these malign influences, and a monk is summoned to a deathbed more with the idea of his good influence keeping away evil spirits than for any spiritual consolation that he may be able to give.

However, Nats are not all malevolent. The chief of the good spirits is the guardian Nat of the Earth, ever on the alert to record and bear witness to the good deeds of devout worshippers; the latter, to attract his attention, invariably strike a bell before performing their acts of worship, for fear he should be pre-occupied, and not observe their meritorious deed. Taken collectively, Nats are looked upon as an inferior order of being, untrustworthy and who easily take offence, so when referring to any particular Nat, it is well to do so with respect, and the wise will call him "great Lord" or "Master" in case he should be listening!

THEODORA ST. JOHN.

The Yellow Jacket

DUKE OF YORK'S THEATRE: ST. MARTIN'S
LANE

This Play may well be described as the "Story of Man's Evolution," presented in the "Chinese Manner," to use the words on its title-page.

As a play it is a most charming, quaint art and altogether amusing presentment, full of fun and interest. To such as care to look more deeply into its unfolding it is also a treasure-trove of symbolism.

One would not wish to lay down dogmas for its interpretation, to each the message will come in his own tongue, but a few suggestions may serve to show how striking a presentation of the Wisdom teachings may be found in a modern play-house.

In a prologue spoken by a person described as the "Chorus," who ushers in each scene attended by the "Property" man with his gong—we are

told that the Play is presented by the "Brothers of the Pear Tree Garden." One soon feels justified in seeing relationship between these "Brothers" and the Initiates whom we are told are spoken of elsewhere as "Trees of the Lord," "Cedars of Lebanon," etc., the Tree being a world-wide symbol used to denote the life and thought of humanity, and gardens signifying schools of thought. "Chorus" also explains that the varying scenes take place on the same stage, to show the unity of the drama.

One cannot describe the scenes in detail, but one or two characters and incidents may be used to illustrate the extraordinary faithfulness with which the old records are followed. In all reviews of this piece no character has received more attention than the "Property Man," although he might be supposed to be holding a subordinate part. Dressed in black—to denote invisibility we are told—he speaks no word; nor does he join himself to any action of the play, throughout its appearance; but each scene is opened with his signal note: no smallest detail of setting or action comes about apart from his supervision, no article is used until he assigns its place and use.

What can this mysterious character portray other than karma—karma of the past; karma in action is also there in very striking garb, but the Property Man is karma as the present effect, working out the causes hidden in the darkness of the past. One feels his very feather dusting brush must stand for some mystic rod of power, whereby he magnetically links up the inanimate stage-properties with those who are to work out their destiny in using them. As he sits calm and unmoved reading a newspaper near the wings, while tragedy fills the centre of the stage: we know he is studying the Records of the Past, kept by the mysterious Lipika. More than all he emphasises the solemn immutable balanced working out of absolute Justice under the Great Law. In the Red-Spider we have karma-in-action, the same illustration as we may recall in the *Key to Theosophy*, spinning out of himself threads which shall be fetters to future action.

No incident is too trifling to share in the picturing of the inner story.

When, for instance, the banished mother is mourning over her tiny child, one wonders why the infant should be so crudely represented—a mere piece of wood, swathed in silk—but is not this akin to the old Greek method of connecting episodes sculptured on their wall-tablets, with the great Life flowing through the Race, by showing with each a branch, or broken trunk, of the Life Tree?

Again, when the Prince is in the earlier phases

of his great seeking, he is led and guided by an old man—the knowledge of the ages; but when they come to the mountains (the consciousness rising into intuition, which must be quickened in the disciple himself) then knowledge shrinks and stumbles, and has to be supported by intuition.

The final corroboration of these interpretations comes in the final scene when the Prince puts on the "yellow jacket" before ascending his father's throne. This jacket, with its embroideries of deep blue, must surely stand for the buddhic consciousness, the shining *Augoïdes*; the Robe of Glory, whatever name best to us expresses the linking up and absorption of the mental consciousness, with all its threads of earth experiences, to the shining buddhic Wisdom; these two united forming a veil, or robe for Atma. Then alone can man by covering all planes of consciousness truly come into his kingdom.

It would be interesting to know the true source of this play. Nothing is suggested as to its being the sole work of the supposed author; or merely adapted, or translated. It is certainly a notable performance from every point of view.

A. M. SMITH.

World Conferences

FOR PROMOTING CONCORD BETWEEN ALL
DIVISIONS OF MANKIND

The above is the title on a pamphlet sent to me as one of the delegates from the T.S. to the Races Congress held in London in 1911, which outlines the work that has been started as the outcome of that Congress, work which cannot but have a strong claim on the sympathies of fellows of a Society whose watchword is brotherhood.

It may therefore interest readers of THE VAHAN to know that a resolution passed at that Congress to urge on ministers of Education "the vital importance . . . of discountenancing race-prejudices" has been put into effect, and that sympathetic replies have been received from the Education Department of several countries and States.

The following are the *Suggestions* "designed to indicate in a general manner the nature of the teaching" which it is desired to introduce or emphasise in the schools of every country.

Suggestions

1. The School could encourage its pupils to be courteous and respectful towards the members and the customs of all races.

2. The School could point out that difference in civilisation does not, as is often supposed, necessarily connote either inferiority or superiority.

3. The School could point out the irreconcilability of the contention prevalent among the various peoples of the world that *their* customs, *their* civilisation, and *their* physique are superior to those of other peoples.

4. The School could point out that each people should study sympathetically the customs and civilisations of other peoples; that even the lowliest civilisations have much to teach; and that every civilisation should be revered as having deep historic roots.

5. The School could point out that the customs and ideals of members of other races are as dear to them as ours are to us, and that they deserve as much respect from us as we should like to claim for ours.

6. Finally, the School could emphasise the solidarity and inter-dependence of mankind, and the beauty and duty of a fraternal attitude towards all human beings.

Theosophists everywhere, and particularly those who are engaged in Education, will no doubt gladly coöperate as opportunity arises—with this vigorous attempt to spread the feelings of tolerance and brotherliness in the Schools of every country.

E. M. WHYTE.

Reviews

GIORDANO BRUNO. THEOSOPHY'S APOSTLE IN THE SIXTEENTH CENTURY. *A Lecture delivered in the Sorbonne at Paris, on June 15, 1911; and THE STORY OF GIORDANO BRUNO.* By ANNIE BESANT. (*Theosophical Publishing Society, 161, New Bond Street, W. 1s., 1s. 2d. post free.*)

It is always a pleasure to read a lecture that has strongly stirred thoughts and emotion in the hearer when it was delivered, and to anyone who had the privilege of being present on the memorable occasion when Mrs. Annie Besant addressed, in French, the thousands in the great hall of the Sorbonne, this translation will evoke once more the strong feeling of enthusiasm for truth and grateful admiration for those who have laid down their lives in its defence. As the cultured French audience literally hung spell-bound, listening to the message from the past in their own native tongue, so may we, reading this little brochure, likewise listen with the

inner sense to the story from a bygone age and trace the influence of the life dedicated to truth in the past on the life dedicated to truth in the present.

The entrancing story of Giordano Bruno, which is included in the pamphlet, gives a graphic description of the times in which the great tragedy of his life was enacted, and is written with that beauty and power which distinguish so much Mrs. Besant's writing, and which serve to bring the echoes from the past as a living reality into the present. The history of the boy as he decides whether he shall become monk or warrior, his final decision, and all that it brought to him of mental trial and bodily agony, finally culminating in his martyrdom in the Campo dei Fiori, leaves the reader under the spell of the inspiration which proceeds from the compelling force of an heroic life spent in the service of truth.

The lecture itself deals with the philosophic aspect of the teachings of Giordano Bruno. His intuition of a Life Universal, of the Immanence of God, of a consciousness unlimited and in all existence, this was the basis of his message to the Church and the world, and Mrs. Besant, in her quotations from his principal writings, shows how fully he was in touch with the Great Wisdom of Initiation, the realisation of the unity of all life.

The application of this knowledge to morality and conduct, and his scheme of thought in relation to the evolution of man is clearly deduced from his great work *De gli Heroci Furori*, Mrs. Besant bringing out in her clear and incisive style the relation which Giordano Bruno claimed as existing between his philosophy and the expression of that philosophy in the daily life of man.

Among the many great services that Mrs. Besant has rendered to humanity, there is none greater than the bringing within our range of vision the lives of the great ones of the past. Insensibly to ourselves the God within claims kinship with the great and the true, and we feel that we also may strive towards a more heroic life. The reading of this lecture and the story of Giordano Bruno will surely prove an inspiration to many, an inspiration sorely needed in these days of materialism and lack of ideals.

FRANCESCA ARUNDALE.

TO THOSE WHO MOURN. By C. W. LEADBEATER. (*Theosophical Publishing House, Adyar, Madras, India, 1913. Price 1 anna, or 1d., or 2 cents.*)

Every page of this admirable little pamphlet is stamped by the writer's characteristic directness and simplicity.

Not a single page, moreover, but is distinguished by that depth of sympathy with suffering humanity which has endeared Mr. Leadbeater to so many, and which he has ever so unselfishly and bountifully extended to all who may have sought his counsel and assistance.

It would be difficult to imagine a more appropriate substitute for the ordinarily unhelpful, and almost stereotyped, letter of condolence which so many of us, I fear, are still wont to send to "those who mourn." It is not an easy task for the many to approach "the afflicted and grief-stricken," save with those conventional expressions of sympathy and sorrow approved of by time and custom. Yet as *practical* Theosophists, we must realise that our first duty both to the living and the so-called "dead," is to proclaim the truth as we know it; and—even in the first hours of poignant grief and anguish—infuse into our sympathy this great practical truth: *that we best show our love for the "dead" not by grief and shows of grief, but by unselfishly surrounding our "dead" with thoughts of cheer and strength and gladness.*

If we lack the heart or skill to proclaim this at that dark hour when the necessity of such a message is paramount, Mr. Leadbeater's eloquent pamphlet will convey it for us—not only logically, patiently, and convincingly, but with tenderest sympathy and compassion.

ARTHUR SCOTT CRAVEN.

MEDITATION FOR BEGINNERS. By J. I. WEDGWOOD. (*Theosophical Publishing Society, 161, New Bond Street, W. 6d. net.*)

It is a commonplace in the world of affairs to-day that it is always the busiest man who may be relied upon to do just one thing more! and this is certainly no less a matter of general experience in the Theosophical Society. Hence we find our General Secretary adding to the many lines of work accruing to his office, and to those other fields of activity in ritual and ceremonial for which the Society owes him so large a debt of gratitude, the still further labour of "writing a book"! Not a very ponderous tome, it is true, if judged by its outer appearance, but yet weighty as an epitome of solid experiment and experience collected throughout the ages.

The keynote of the book is to be found on page 4 in the following passage:

"Meditation consists in the endeavour to bring into the waking consciousness some realisation of the super-consciousness, to create by the power of aspiration a channel through which the influence of the Divine or spiritual principle—the real man—may irradiate the lower personality."

This note is struck recurrently throughout the little treatise, and the view-point of man as a super-consciousness, *using* and *limited* by his vehicles, is strongly emphasised. In this lies, we think, not only the charm of the book, but its value also. The various schools which in the present day exemplify the reaction from materialistic thought, all teach meditation and concentration in some form; but even those which avoid the extremes of *hatha-yoga* or physical experiment in producing psychic vibration, still fall into the mistake of "beginning from below." Their attitude may be described as a continual groping after the Divine Self "if haply they may find Him"! an attitude not differing so widely from the "miserable sinner" and "worm" position familiar to some of us in our childhood. It is this hill-top atmosphere, this instinctive identification of the separated self with its One Source, this unconscious "looking at things from the standpoint of the Logos" that should commend the little *Meditation for Beginners* to all who desire to bring to bear upon life and their own development the clear and steady light of the *Theo-Sophia*, and not merely the "glimmering ray" of some "new" or "higher" thought—true as far as it goes, but too often but the fitful flame of man's unrealised inherent divinity, springing into being as a protest against the materialism of his age and environment.

We do not attempt any categorical criticism of the short treatise; it is written with singular simplicity and lucidity, and needs no further emphasis of its points. Readers will do well to note the hints given as to such matters as posture, diet and the like. With regard to these the writer of this review would like to add a word as to *place*; it being undesirable for groups of beginners in meditation to select rooms used for entertainments at which wine and spirits are taken, for club dinners and so on, or in buildings where there are bars at which alcoholic liquors are sold. It must always be remembered that so-called beginners in one life may have been familiar with yoga practices both "black" and "white" in a past incarnation; and that in such cases the bodies will readily respond to the influences to which they are attuned. In conclusion we will only add that we feel confident that the little book will do the work its author desires, and prove of service to all (whether consciously or not aspirants for the treading of "The Path") who feel within themselves that "inexpressible longing of the inner man for the Infinite" of which our great Founder spoke.

E. M. G.

CHRISTIANITY AND THEOSOPHY. By SYNESIUS. (*H. J. Bewley, 17, George Lane, Folkestone. Price 1d.*)

This admirable pamphlet should prove most useful to F.T.S. who are also Christians, or who have to meet arguments brought by Christians against Theosophy. It deals with thirteen misconceptions of Theosophical teachings, and places side by side in parallel columns (a) "What Christianity teaches according to 'Sacerdos Indignus,'" the latter being an orthodox clergyman who has been attacking Theosophy in the Folkestone Press; (b) "What 'Sacerdos Indignus' supposes Theosophists to teach"; (c) "What many Christian Theosophists believe. [The Theosophical Society, as such, has no Dogma]." Under the third heading the writer, who signs himself "Synesius," sets forth very clearly, and in dignified language, the real teachings of Theosophy which have been either misunderstood or misrepresented by his opponent. The whole pamphlet is marked by restraint and an evident desire to state the facts, and the writer's honesty is clearly shown in the "Conclusion" with which he sums up the argument, in which occurs the following sentence: "We cannot know all and must, in our imperfect state, make many mistakes. But we have nothing to be afraid of if we seek honestly for Light."

ETHEL M. WHYTE.

LE CHANT DES VOYELLES COMME INVOCATION AUX DIEUX PLANETAIRES. By EDMOND BAILLY. (*Librairie de l'Art Independant, Paris, 2 frs.*)

This little book sets forth in a lucid and interesting manner a system of invoking the Planetary Spirits by the chanting of certain vowel-sounds. The writer bases his theories on the fact that each vowel-sound corresponds to a note, that note belonging to one of the seven planets. The symbolical arrangement of the planets varied with different schools. The particular arrangement chosen by the writer for practical application is that which accords with the gnostic tradition, which put Saturn (*si*)—symbolising spirit—first, and the Moon (*la*)—symbolising matter—last.

It is interesting to note among other things, that the writer claims for the human voice superiority over all instruments in ritual music. The musical illustration at the end of the book provides for harps, flutes and the human voice. It was performed at the Congress of European Sections of the T.S. held in Paris in 1906. It is also mentioned that perfumes formed part of ritual in the past; and we may hope with the restoration

of the Mysteries, these things will again be commonly understood.

This treatise is to be recommended to Theosophists interested in the occult study of music.

ISABEL R. CODD.

L'AUTRE MIRACLE, Roman. By AIMÉE BLECH. (*Perrin et Cie, Paris. 3fr. 50c.*)

This is a novel which would be useful to Theosophists to place in the hands of those who like light reading, for it would bring some of the teachings of Theosophy before them and might induce them to seek for deeper works on these subjects. The book is written on the old theme of a conventional marriage. Self-sacrifice on the part of a young girl who marries a rich surgeon to assist thereby her poor but well-born parents. Finally, owing to the teachings of a Theosophical friend the wife sees with admiration her husband sacrificing his life and nearly losing it in experimenting on his own body for the future benefit of mankind. But he recovers to find a new life lies before him of mutual affection and understanding.

Thus is "the other miracle" wrought by the teachings of the Theosophical friend. It is a charming story.

VERENA CHURCHILL.

ASTROLOGY. By SEPHARIAL. (*William Rider & Son, Ltd. 1s. net.*)

A revised and enlarged edition of Sepharial's handbook, which is intended for beginners in Astrology.

GEOMANCY. By FRANZ HARTMANN, M.D. (*William Rider & Son, Ltd. 3s. 6d. net.*)

The element of chance seems to play too large a part in Geomancy to recommend it to the attention of many, but students of past methods of divination will find in this book a clear exposition of its principles and practice.

KING SOLOMON. By MARY PRINCESS KARADJA. (*Kegan Paul, Trench, Trübner & Co., Ltd.*)

Around the story of King Solomon, the authoress has woven a mystic drama, and since the ideas expressed in it are necessarily abstruse, she has annotated it with commentaries, which as mystical interpretations of Old Testament symbolism are extraordinarily illuminating and helpful to the student, although one wishes they had been set down in a less dogmatic fashion.

Regarded as an introduction to the commentaries the play may serve a useful purpose, but speaking

from the dramatic or poetic point of view, it must be confessed that it is not exceedingly satisfactory, and that it halts heavily beneath the burden which the ardour of the writer has sought to impose upon it.

THE RETURN OF FRANK R. STOCKTON.
Written through MISS ETTA DE CAMP. (*William Rider & Son, Ltd.*)

The chief interest in this book lies in the fact that the stories contained in it were written automatically by the hand of Miss Etta de Camp, and purport to be the work of the late Frank R. Stockton, a well-known author. The case has been carefully investigated and verified by the American Society for Psychical Research, and seems well substantiated, although only clairvoyant investigation could definitely decide whether the communicating entity were Frank R. Stockton, or some other entity using his discarded astral shell.

MILLICENT WADHAM.

MAGAZINES

The Dayspring. (O.S.E., 19, Tavistock Square, W.C. Price 2d. or 2s. 6d. per annum, post free.)

The official organ of the Order of the Star in the East in this country is intended largely for the publication of reports and notices, but there are admirable features which combine to make its contents attractive and often instructive—articles which cluster around the ideals of the Order, answers to questions which are treated with incisiveness and evident scholarship. These points are well exemplified in the June number. One article well worth thinking over is written by Mrs. M. A. Kellner, and deals with various prejudices likely to stand in the way of acceptance of the Great Teacher. It is written temperately and with much insight.

J. I. W.

Question

Question CCCLV.—We are taught that in the astral world, owing to the volatile condition of the matter of the plane, what a person imagines is immediately pictured before him. If the disembodied dipsomaniac sees his drink in his imagination and thinks that he is taking it, why is it that we are told he suffers such agonies of unsatisfied desire?

As this is a question of considerable interest and is often asked, it was thought well to investigate

directly what really did happen. The subject is not a very savoury one, but in the endeavour to help others the student is quite prepared to undergo even disagreeable experiences.

A man, whom we shall call "A," while drunk died of heart failure: when he became conscious on the astral plane he was soon possessed of a desire for drink. In the physical body it had been his habit to go to the public house many times a day for spirits, and it was not long ere he found himself there after his death. He was able to see the astral counterparts of the glasses, the liquor, the bottles, etc. He seated himself at a table as usual, and, in his imagination, began drinking freely. After a time he was evidently consumed with a greater desire than ever, for he began to drink directly from the bottle. Gradually a look of vague wondering stole over his face as he realised that he was not getting any satisfaction from the drink and he could not understand why there was so little taste in it. In sheer disappointment he dashed the bottle to the floor and went to the liquor cellar behind the bar—his maddening desire for drink seeming to increase. He tried other bottles with the same result.

He then passed from table to table, looked at the other people present and finally came across an old sailor; the latter had been dead some time and was close in the aura of a woman who was still on the physical plane. She was sitting in a chair, quite drunk, leaning against the wall and a baby at her breast. The old sailor in characteristic language told A that it was useless for him to try to get any drink because he was dead; as for himself he said the only way he could get any satisfaction at all was to obsess the woman while she was drinking and that he then enjoyed it through her. A then endeavoured to force out the old sailor and to obsess the woman himself and a quarrel ensued. The agitation over her body awakened her and she left the place; the two disembodied men remained there in much misery—the sailor waiting for her to return, and A again trying to get satisfaction from imaginary drink.

As the investigator studied this case, the following facts were emphasised. While it is true that the astral body is pre-eminently the medium of desire, each of the bodies of the personality has desires peculiar to itself. The craving for food or drink is principally seated in the physical elemental and only related secondarily to the astral. The action of the alcohol on the particles of the physical body brings a certain physical satisfaction, in great measure due to the quickening of the circulation of the blood; the vibrations arising from

this penetrate through the physical-etheric to the astral and cause certain sensations in that body.

The disembodied dipsomaniac may imagine as much as he likes that he is taking drink, but we must remember that it is impossible for him to think out the details of the physical action of the drink, the satisfaction or the taste, all of which take place in the physical body before the astral phenomena dependent upon the physical action can ensue. A only partially remembered vague feelings of warmth, exhilaration, etc., but he had lost his physical body, *the seat of much of the satisfaction arising from the drink* and therefore he remained unsatisfied, experiencing desire only, which is always very much intensified on the astral plane.

The student of yoga who during his life-time understands and applies the laws of the three planes and their inter-play, knows well the correspondences and actions of the senses while he is functioning on any of them; the ordinary person has no knowledge of these things, or of the rationale of self-control.

This is but a very brief outline of a profound subject, but owing to lack of time and space further details cannot here be given.

MARIE RUSSAK.

Letter from the President

FRIENDS,—I have endeavoured to obtain justice for scandalous libels against the T.S. in a Madras Police Court. The Magistrate, Khan Bahadur Osman, has decided that the words complained of are not against the T.S. but only against Mr. Leadbeater. While unable to follow the Magistrate's mind, I may accept this as clearing the T.S.

The Magistrate then asserted, according to the telegram I have received, that I approve of the advice given by Mr. Leadbeater. This statement is against the whole of the documentary and oral evidence given at the trial, and is not supported by one solitary fact. I appeal, of course, against it.

As the idea that I approve of the advice given is absolutely false, and may do incalculable harm, I here place again on record the fact that from the first moment I heard of it in February, 1906, I expressed my strong disapproval, and that because of this disapproval Mr. Leadbeater promised never to give it again. From this disapproval I have never deviated one hair's breadth, and I say again, that while I honour Mr. Leadbeater's noble

character and pure life, I regard the advice he gave in a few cases as most mischievous and dangerous. He brought the idea over with him from the celibate priesthood of the Anglican High Church and the Roman Catholics, as a device for saving men from prostitution, and it has nothing to do with Theosophy or the Theosophical Society, any more than with the Anglican or Roman Churches as such. The attempt to injure the T.S. by identifying it with this advice is shameful to all who descend to it, and, as the President of the T.S., I, once more, strongly repudiate it.

As regards the conduct of business in the division of the Madras Presidency Court before which I appeared, I shall—as soon as the appeal for revision is over—address a statement to the proper authorities.

Meanwhile, dear friends, have patience and endure.

Though the mills of God grind slowly
Yet they grind exceeding small.
Though He stands and waits with patience,
With exactness grinds He all.

To His justice and His mercy I leave my persecutors and myself, repeating the words said to have been spoken by the Christ: "Father, forgive them, for they know not what they do."

ANNIE BESANT, P.T.S.

May 10th, 1913.

[We also reprint below a letter by Mrs. Besant which appeared in *The Times*.—Ed.]

NARANIAH v. BESANT

To the Editor of "*The Times*"

SIR,—Returning to England, I read your summary of the above judgment. You will, I am sure, permit me to correct an error of fact. The Judge did not say that Mr. Leadbeater was an "immoral person"; that was the distorted version sent out by a hostile agency in Madras. The judgment as signed by the Judge states that Mr. Leadbeater holds opinions "which I need only describe as certainly immoral." The Judge rejected the accusations of the plaintiff as to immoral conduct, and stated that the plaintiff had "attempted to strengthen his case with lies," an opinion which your summary omits. Most men hold the immoral opinion that a man is not greatly to blame if he should yield to his "natural passions," and I have known doctors even advise this course where marriage is impossible. Governments provide facilities for celibate soldiers, and few care that thousands of women are thus ruined. Yet it would hardly be fair to characterise as "an immoral

at the Vegetarian Guest House, 16, Tavistock Square.

In the former case notice should be given on the previous day, and it would also be a convenience in the latter.

Afternoon, 3.15: At the Lecture Hall, 19, Tavistock Square, W.C. Round Table Conference ; Ceremony of admission, followed by an address on "The Object and Work of the Round Table." (Open to F.T.S.)

Afternoon, 4-5.30: At Headquarters, 19, Tavistock Square, W.C. Reception to F.T.S. Tea.

Evening, 7: At the Large Queen's Hall, Langham Place, W. Public meeting. Addresses on "Theosophy in Modern Life," by L. Haden Guest, Mrs. Russak, and Mrs. Despard.

MONDAY, JULY 7

Morning, 10.30: At 19A, Tavistock Square, W.C. Meeting of new Executive Committee.

Evening, 7: Masonic Meeting under the auspices of the united Lodges of the Or. of London of the Order of Universal Co-Freemasonry (Freemasons only).

AGENDA FOR BUSINESS MEETING

The Vice-President of the Theosophical Society takes the Chair. Election of Secretaries of the Convention. Roll Call of Lodge delegates. Minutes of last Convention. Letters and Telegrams of greeting. Reception of representatives of other National Societies. Annual Reports of General Secretary and Treasurer.

Report of Committee appointed by the Convention to draw up scheme for the incorporation of the Theosophical Society in England and Wales.

Report of Sub-Committee appointed by Executive Committee "to consider ways and means of co-ordinating the work and methods of the National Society."

Miss Hope Rea: To discuss the advisability of founding a Theosophical school for children, and preliminary steps.

Report of the Propaganda Conference.

Any other business.

OUTLINE AGENDA FOR PROPAGANDA CONFERENCE

- (1) Annual Report.
- (2) Reports from Federation and Group Secretaries.
- (3) Consideration of methods of propaganda for current year.
- (4) Definite recommendations for Convention.

A more detailed agenda will be circulated at the Conference if necessary.

General Secretary's Annual Report

In reviewing the National Society's work during the past year, it is pleasant to record a term of uninterrupted harmony and steady progress. By no means are our workers of one mind regarding beliefs or policies ; but the ideal of tolerance and mutual consideration is well realised amongst us, so that although there is little of uniformity in our work there is, none the less, much of the spirit of unity.

The President's visit was unexpectedly cut short through her being detained by legal proceedings in India. But during her stay of twelve days she brought an abundance of inspiration and power to our work. The Queen's Hall was entirely filled for her two public lectures, numbers of applicants having to be turned away from the doors ; and a largely attended meeting for F.T.S. was held at Chelsea Town Hall. We thank her for coming to us, and in expressing our loyalty to her as President and our good wishes for the difficult and trying work that is ahead of her, we realise that though India may be far distant from England we participate none the less in the good results of her labour.

The Vice-President, Mr. Sinnett, has given us the benefit of his counsel and experience by presiding at the meetings of the Executive Committee with sympathetic personal interest, and the London Lodge over which he presides has met regularly at Headquarters. It has now entered the National Society.

Mrs. Russak, Official International T.S. Lecturer, was with us part of the time last year, and although this year's visit is mainly concerned with activities subsidiary to the T.S., the London and Southern Federations have held extremely successful gatherings under her inspiring presidency.

Mr. Jinarajadasa, too, has held a few delightfully stimulating meetings, though his other duties have not permitted him to undertake more engagements. We hope that they may be the foretaste of more good things to come.

His Excellency Abdul Baha, the leader of the Bahaist movement, paid a short visit to England about Christmas. Owing to the holiday season it was not possible to arrange a meeting of Theosophists in his honour, but the Vice-President and General Secretary called upon him, and he addressed a New Year's greeting to Theosophists throughout the world through the medium of THE VAHAN.

At our last Convention, there were seven General Secretaries present, those of France,

Holland, Italy, Scotland, Belgium and Hungary, in addition to your English representative; and nearly one hundred visitors from other Sections—truly an illustrious gathering. The General Secretaries of France, Scotland and Holland have returned in the course of the year; we have been glad to welcome also the new Austrian General Secretary, Mr. John Cordes, as well as our old friend Mme. Kamensky, the Russian General Secretary; and we are glad again to see Mrs. Cooper-Oakley and Dr. Hübbe-Schleiden, two links with the days of H. P. B. Mrs. Shaw Duff and Mr. Henry Hotchner are welcome from America, as also Mr. and Miss Arundale and other friends from India. We specially value the visits of our fellow-workers from abroad, for they bring to us new inspiration and a fuller realisation of the fraternal ties in which we are united.

Dr. Rocke has returned from Adyar to take up active work in our midst, a pillar of strength; we are also expecting Miss Clara Codd and Mr. and Mrs. Ransom. Mr. Balfour-Clarke returned last year, carrying much of the Adyar atmosphere with him, and has won much appreciative regard and personal popularity as a lecturer.

During the past year Charters have been granted to twelve new Lodges at: Baildon, Bedford, Bristol, City of London, Eastbourne, Harlesden, Hull, Ilkley, Leicester, Luton, Watford and Wolverhampton.

Twenty-nine new Centres have been authorised at: Battersea, Blackheath, Bromley, Canterbury, Chester, Claygate, Colchester, Crouch End, Dartington, Falmouth, Finchley, Gloucester, Harrow (since dropped), Hastings, Hildenborough, Horley, Lincoln, Melksham, Northampton, Penarth, Reading, Rotherham, St. Saviour's (Jersey), Stroud, Sutton Coldfield, Sydenham, Wellington, Westcliff and Wolverhampton (now a Lodge).

The membership statistics are as follows: 420 new Fellows (as against 505 last year and 375 the year before), 29 transferred to other National Societies, 52 lapsed, 143 resigned, and 12 deceased, leaving a net gain of 184. Our increase would have been far greater had the President been able to stay for the time originally planned.

The secession of Dr. Steiner and his sympathisers left our National Society almost untouched: one Lodge—the Rosicrucian, formed expressly for the study of Dr. Steiner's teachings—and about thirty Fellows left the T.S. in order to join the Anthroposophical Society. Another Lodge, West Didsbury, has since returned its Charter, as the members amalgamated with the Manchester Lodge.

The total membership of the T.S. in England

and Wales is 2,110; of these 1,795 are Lodge members and 315 are unattached. There are 72 Lodges and 52 Centres.

The Hon. Treasurer's report shows a satisfactory state of the finances. Once during the year the financial position seemed a little difficult, largely due to fluctuation of the General and Preparation Funds; but an appeal met with very generous response, so that our work has in no way suffered. A Finance Sub-Committee of the Executive Committee has taken the administration of money into its keeping, a step which has proved of great assistance. In view of the rapid expansion of our work and the need for planning the equipment and upkeep of the future Headquarters, a Committee was formed "to consider ways and means of co-ordinating the work and methods of the National Society," and this Committee will report to Convention.

Another Committee, consisting of Mr. A. P. Sinnett (Chairman), Mr. W. H. Cozens-Hardy, K.C., Mr. H. Baillie-Weaver, LL.B., Mr. J. Bibby, and the Hon. Treasurer and the General Secretary (*ex-officio*), has been drafting a scheme for the legal incorporation of the T.S. in England and Wales, and will report to Convention.

The Librarian reports that during the year 350 books have been added to the Library, of which 310 were presented, among which was a complete set of the latest edition of the *Encyclopædia Britannica*. Last year only 98 were added. 1,333 books were taken out by Fellows during the past year. Classified, they are as follows:

Theosophy 572; Fiction 212; Religion 143; Mysticism 77; Astrology 70; Science 39; General Literature 31; Biography 30; Freemasonry 21; Mental Healing 21; Poetry 18; Magic 16; Archæology 15; Rosicrucianism 15; Books in Foreign Languages 9; Philosophy 9; Spiritualism 8; Magazines 5; Social and Political 4; Psychical Research 4; Psychism 3; Art 3; Travel 1.

THE VAHAN has continued in its enlarged size, and through the kindness of two donors who wish to remain anonymous, has been provided with a suitable cover.

Of the meetings at Headquarters no detailed mention need be made, as they have followed much along the lines of last year. There have been public lectures, Lodge lectures, Lodge study classes, classes for first and second year students respectively, two *Secret Doctrine* study groups, meetings for meditation and so forth. The Social Committee, under the presidency of Viscountess Churchill, has done useful work and assisted at Federation and other gatherings. A reception

was given to visiting members from other Sections during the President's visit.

The Art Circle, which has hitherto concerned itself chiefly with literature and painting, is now being re-constituted and enlarged, and will be known in future as "The Brotherhood of Arts." As such, it will embrace all branches of art, and already the following sections have been organised: music, drama, literature, painting and sculpture. We hope it will form a vital centre within the Society.

Turning to the country Lodges, two outstanding events deserve to be specially recorded; namely, the opening of the new Theosophical Hall at Harrogate and of the premises purchased by the Bath Lodge. Other Lodges, such as Folkestone, are planning to secure permanent premises, and where a Lodge is well-established in a town it must indeed be a matter of congratulation that the movement should in this way strengthen its hold in the land. There are reports from many Lodges testifying to good work and continued devotion. We are glad to note that Bristol Lodge has revived under promising conditions, with the strong support of the Bath Lodge.

Some very successful Federation meetings have been held. The Northern Federation has met twice at Harrogate; under the presidency of the President herself and the General Secretary, at Liverpool under Mr. Jinarajadasa, and at Bradford under Dr. Haden Guest.

The Southern Federation has met at Brighton under the presidency of the General Secretary, and at Bath under Mrs. Russak. The Midland Federation met twice at Derby under Mr. Hodgson Smith and Mr. A. P. Sinnett.

The London Federation has revived, and held two very well-attended Conferences, one of them with Mrs. Betts, its President, as guiding spirit, and the other under the presidency of Mrs. Russak. The work in London is hampered by the difficulty of getting members together and making them acquainted with one another. Numbers of Fellows are never seen except when Mrs. Besant is here, and it was hoped that the London Federation would give a little more incentive to larger gatherings and also link together the suburban and outlying Lodges with each other and with the Headquarters.

Several lecture tours have been arranged in different parts of the country, and our thanks are due to those who undertake this very difficult and trying work. The Rev. C. W. Scott Moncrieff has rendered great assistance, Lady Emily Lutyens and Dr. L. Haden Guest, Mr. and Mrs. G.

Herbert Whyte, Mr. William Bell, Mr. Theodore Bell, Mr. Bosman, Mr. Hodgson Smith, Madame Jean Delaire, Mr. Robert King, Mr. Balfour Clarke, Miss de Normann—to mention only a few—have been specially active in lecture work.

As regards our propaganda work, only a few general words, mainly of thanks, need be said here—for the more extended report appears below. Much new ground has been cultivated, new Lodges and Centres have been formed as a direct result of propaganda tours, and considerable attention has been given to the important question of literary propaganda. Dr. Haden Guest and his assistants deserve specially the gratitude of the National Society for the efficiency of their work, and the readiness and devotion with which its various demands are met. Mrs. Whyte has brought the Press work well to the front; it is noticeable, too, that Theosophy is figuring more and more in the newspapers, and there is abundant scope for popular Theosophical articles in journals; and Mrs. Whyte feels that before long our Press Department will need to be conducted on a much larger scale. Miss Butterson has done excellently with the book department; and a branch of the Theosophical Publishing House is to be opened in one of the houses adjoining Headquarters.

Of the various subsidiary activities I shall not speak here, as they will present separate reports. They give scope for different lines of work adapted to diverse temperaments and call forth an amount of enthusiastic service which must be most gratifying to all who have at heart the welfare of the movement in its widest aspects.

We have lost from the physical plane fewer workers than last year.

Mr. Banks, our Hon. Treasurer, is retiring from that office; the National Society owes him a very deep debt of gratitude for the able way in which he has handled its complicated finances. The labour involved in all this is far heavier than anyone not initiated into the office work and ledgers at Headquarters would dream of, and Mr. Banks has performed this at constant personal inconvenience and sacrifice. A former Treasurer of the section, Colonel Lauder, again assumes an office in which we all, I am sure, feel glad to see him.

Not long ago a F.T.S. trained in business life who came to help our work at Headquarters, told me he was utterly astonished at the mass of work, so immensely varied in scope, which fell on the shoulders of the Headquarters staff. If all F.T.S. knew the extent and scope of this, they would realise how grateful we should all feel to the Headquarters staff who look after this work so

excellently. I must say an additional word of personal thanks to all of them, for never could a General Secretary have been privileged to work with a more sympathetic and utterly willing body of assistants. And in addition to the regular staff there has been a miniature corps of voluntary workers, who have been ever ready to undertake one form or another of work. Amongst these special thanks must be given to Major Adam, Miss C. Anderson, Mrs. Bailey, Mrs. Besant Scott, Miss Blackmore, Mr. L. A. Bosman, Miss Burdett, Lady Churchill, Miss H. Clarke, Mr. R. Gauntlett, Mrs. Henry, Miss Kimbal, Miss Lowe, Lady Emily Lutyens, Miss McGrigor, Miss Manville, Mrs. Middleton, Mr. F. E. Pearce, Mr. P. Phillips, Miss Pye, Mr. G. Reilly, Miss Sawers, Miss I. Shaw, Mr. and Mrs. St. John, Miss M. Wadham, and Mrs. Whyte.

In again handing over the reins of office which I took from her into the strong and expert hands of Mrs. Sharpe, I am anxious during my term of office to say a word of personal thanks to the National Society at large for the constant support and co-operation so generously and freely given, as well as to the many personal friends who by their sympathetic interest have succeeded in making a very heavy burden equally a very joyous one.

J. I. WEDGWOOD.

Propaganda Report

In looking back over the record of the past year a few special features stand out prominently. Our active lecturing and literature distributing have continued, our organisation has been drawn more closely together and is more united, and we foresee a definite expansion of the field of our future possibilities.

In the Northern Federation very valuable work has been done by Mr. Theodore Bell who has given numerous courses of lectures in addition to undertaking the duties of Secretary of the Northern Federation Propaganda Executive. And Mr. Hodgson Smith, Mr. Bosman, Mr. F. Dallaway, Miss Pattinson, Mrs. Herbert Whyte, Mr. Scott-Moncrieff and others have also contributed to that vigorous and active life which shewed itself so strongly in the Federation meetings of Liverpool, Harrogate and Bradford. In the Midland Federation there have been lecture tours by Mr. Hodgson Smith and Mr. Scott-Moncrieff, and a special activity in connection with Lincoln where a Centre is now entrenched. At Northampton the nucleus

of a strong organisation has been got together, Birmingham is shewing much vitality and has budded off the Wolverhampton Lodge, and the many lectures given and the satisfactory attendance at other Lodges and Centres is a good augury for the future. In the Eastern Counties we can at last report signs of growth in Norwich which has rented a room for the T.S., and in Colchester where well-attended Centre meetings have been held. The renewed activity is largely due to Mrs. Frend's help, and the same worker has also assisted in following up in the Midlands. The Southern Federation work has been helped by tours by Mme. Delaire, Miss Pagan, Mr. Bosman, Mr. Jayatilaka, Rev. Tyssul Davies, and others. In Canterbury a Centre has been established by the efforts of Miss Edwards and has a strong committee of influential people.

That part of the Southern Federation which takes Cardiff as its natural Centre, has been particularly alive. Professor Mackenzie, of the Cardiff University, has lectured to the Lodge in that city (the lecture is published in the May *Theosophist*), and propaganda courses have been given in neighbouring places. The birth of the Gloucester Centre is due to this activity, the whole of which owes so much to Miss de Normann.

An idea well worth imitation is the giving of a series of lectures on Psychical Research based on experiences collected by a Lodge member in the Cardiff district.

Certain parts of England and Wales are still very little touched, among them is North Wales, but we are hoping that the Centre at Chester will act for this region the rôle played for South Wales by Cardiff.

The Channel Islands have now a Centre at Jersey, which was much assisted by two lectures given by Mr. Godfrey Dyne, who also gave a course at Sydenham. Two other islands, the Isle of Wight and the Isle of Man have as yet, however no Theosophical nucleus. We have been thus expanding geographically, the number of Lodges and Centres in 1912 being 62 and 29, and in 1913 72 and 53 respectively. But we have also been expanding into various departments of national thought life. Our lecturers have been speaking to Adult Schools and to I.L.P. branches, and we may mention the work of Mr. F. E. Pearce and Mrs. Henry in this way; more interest is being taken in social questions, the representative meeting of different social workers held by the Central London Lodge, and the London Federation meeting—an acknowledged success—at which Mrs. Pember Reeves of the Italian Society spoke, may be cited as examples. The work of the Correspondence

Classes has increased under the care of Miss Cust and Mrs. Hallet, and 1,600 copies of question papers have been supplied to cope with anticipated work. My own lectures have included a course of three on education and Theosophy for teachers, and various lectures to socialist and ethical bodies outside the Theosophical Society. Literature and press propaganda are reported below, but I may mention that the *Theosophist* has been supplied to ninety-three Public Libraries for a year.

So much for past work. Future activity will proceed along the same lines but finding new fields for, and new methods of, expression. Lodge lectures, open to the public and specially arranged propaganda tours will continue. Probably the question of a national lecturer or lecturers will have to be faced. But we hope that the lecturing to outside bodies will be increased in amount. In this connection there is the probability of lectures being given to societies and organisations in touch with at least two of the provincial universities. In response to a recent circular on university work we have received a very encouraging response, both from members and from university professors. There is also a definite way into Theosophy opening up from psychology.

Another activity of the future will be that of the Publication Sub-Committee, which is undertaking the duty of considering the literary output of Theosophy and will make suggestions as to the writing and publishing of new books and pamphlets where there appear gaps in our armoury.

Apart from any special activities, much of our future success will lie in the greater or less degree of the effective decentralisation of the work. The more the Federation areas and the groups within them can be autonomous for propaganda work, the more energy will go into this work and the more effective the help which can be given from Headquarters. All the workers should keep in the closest possible touch with Headquarters so that we may (1) know accurately everything that is being done; (2) hand on useful experience wherever it may be needed; (3) fill in gaps where we see them; (4) invent new methods of work to meet new opportunities or special difficulties.

Lastly, we should more fully realise that we are an international body and, as such, deliberately ascertain and make use of the experience of other countries. America, India, France and other sections of the T.S. have much to teach us, and a free exchange of opinion and experience would be of great advantage.

L. HADEN GUEST,

Hon. Secretary, Propaganda Sub-Committee.

Literature Sales and Lending Libraries

Since September, 1912, there has continued a steady demand for books on "Sale or Return."

Thirty-five Lodges and Centres have had boxes or parcels. Fourteen have had them a second time and three a third.

The small Lending Libraries have been more in requisition than ever this year, only three have been returned and twenty new ones have been sent out, making a total of forty, of which two are in France.

The sale of books at Headquarters has been good.

The sales at Queen's Hall realised £50 during the two lectures by the President. The total taken for books during the last ten months has been over £220.

In September the book department will remove from its tiny attic at 19, Tavistock Square, to the ground floor of the opposite house and will be open daily from 2 to 7 for the sale of all Theosophical literature.

MARY BUTTERTON.

Report of Press Work, 1912-13*

The difficulty of getting Theosophical articles and letters accepted to any large extent by the press is greater than perhaps anyone realises unless he or she has made trial of it, and a full report of the work of this department during the past year would show a long list of 'failures,' that is of paragraphs, letters and articles that have been sent to newspapers and magazines of which either no notice has been taken, or the article in question has been returned with the customary editorial 'regrets.'

But the Theosophical worker knows that he has to fight the combined forces of *tamas* and *rajas* in his efforts to prove to the modern newspaper editor that he has a message of interest to the public; he is not discouraged therefore, and when after ninety-nine attempts have failed the hundredth meets with success he is able to rejoice—even though it be only a short paragraph on some

* This Report refers only to the work done from the Headquarters Office and to reports received there of work done in the Provinces by F.T.S. The Press Secretary is aware that important work has been done privately by certain members who have influence with the press, but as this did not come under her department she has not referred to it in the Report.

'topical' aspect of Theosophy that has been accepted.

Looking back over the results of the press work since last July, I think we may feel decidedly hopeful, for in more than one direction a distinct advance has been made upon past years. To speak first of the latest events, we rejoice to be able to say that at last, after years of fruitless effort, a certain degree of success has been achieved in one important direction, for the crowded public lectures of our President have received quite a fair amount of notice in the daily press. Such papers as *Daily News and Leader*, *Daily Chronicle*, *Leeds Mercury* and several other London and Provincial papers published all or part of the summary sent out after the lectures each Sunday night, whilst others have printed brief reports of their own. A distinctly friendly and respectful attitude was observable in the comments of leader writers and reporters.

Although the President this year refused the regular interviews, one or two papers managed to get a few words from her which they worked up into short articles, and Mrs. Besant's letter to the *Times* pointing out the incorrectness of certain statements was of course accepted and published. This letter together with a lengthy statement from Mr. Arundale, which had been sent round the press upon the President's arrival in England, has been reprinted by the press department and distributed to the Queen's Hall audience on June 8, and a copy has been sent to Lodge Secretaries and unattached Fellows in England.

When our President writes in her own name to the press it is of course fairly certain that her letter will be published, the achievement that our press department has yet to compass is to convince the average editor that apart from celebrities, interest in Theosophical topics is so widespread that he dare not refuse copy on those subjects!

During the past year the work attempted falls under seven headings, not mentioning the distinctively O.S.E. press work which is so ably handled by Lady Emily Lutyens, Mr. Scott-Moncrieff and their helpers.

- (1) Reports of Lodge lectures.
- (2) Advertisements and reports of Theosophical activities.
- (3) Book reviews.
- (4) Correspondence in the daily press.
- (5) Magazine articles (with illustrations).
- (6) Series of short newspaper articles on Theosophical topics.
- (7) Corrections of mis-statements.

As regards results—

No. 1—Is very satisfactory—though it may be almost indefinitely increased. The average monthly reports, of which cuttings are received at Headquarters, work out at over fifty a month during the Lecture Season. This work is of course done by members all over England, and is a more valuable method of propaganda than everyone perhaps realises.

No. 2—The principal activities noticed in the press during the past year were the Torquay Summer School; Federation Meetings in the Provinces; the last London Federation (notices of this being due to the energy of our American brother, Mr. Hotchner, who has made some valuable suggestions and helped on several occasions with the press work during his visit to London); Educational work in India; the Lawsuits; Social functions held at the Brighton, Bath, Folkestone and other Lodges.

Here again F.T.S. can usefully advertise the T.S. by sending to their local press reports of any special functions they may hold.

No. 3—Theosophical books and magazines have received notice, usually favourable, in the following amongst other papers: *Athenæum*, *Academy*, *Light*, *Graphic*, *Western Mail*, *Review of Reviews*, *Westminster Gazette*, *Christian Commonwealth*, *Globe*, *Leeds Mercury*, etc.

No. 4—A vigorous correspondence has been carried on in several papers, the most noteworthy engagement being the series of twelve or fourteen letters from F.T.S., which appeared in the *Globe* last September and October in connection with Mr. Maskelyne's remarks. Of the brochure subsequently issued by that gentleman it was not thought well to take any public notice, but a brief "reply" was put together giving some of the facts which had been distorted by Mr. Maskelyne and this was circulated amongst Fellows and sent to others who had written to the press on the subject.

Several of the Lodges, notably Bath, Brighton, Cardiff and Harrogate, have again rendered admirable service by maintaining a steady bombardment of their local press whenever opportunity offered, whilst a new competitor has entered the lists in the Folkestone Lodge, which has been taking vigorous part in an animated controversy started by local bigotry, and has reprinted the correspondence for distribution.

The *Barnet Press*, *Bromley Telegraph*, *Newcastle Chronicle*, *Hornsey* and other papers have also had correspondence about Theosophy in their columns.

I should like to gratefully acknowledge the assistance received in this department of the work

from Misses K. J. Wells, Rosson and Stephenson, and Messrs. Outhwaite, Turner, Cook, and King, who have always responded promptly to the calls for a "press letter by return"!

No. 5—Here we have the least encouraging report to give, for no success has attended our efforts made during the past year to get articles accepted by magazines. We do not, however, mean to desist from our efforts, for, as has often been pointed out, editors will not refuse a class of literature that is really wanted by the public, it therefore remains with us to put our matter in a sufficiently interesting way, and to keep offering it in different quarters until it is accepted. F.T.S. possessing literary ability and accustomed to write for publication, could help greatly in this matter by sending in to the Press Secretary short articles or stories (typed if possible). Illustrations can sometimes be provided. The help of F.T.S. possessing influence with magazine editors would also be valuable here.

No. 6—Much useful work has been done in this branch by sending a series of short articles on some Theosophical topic, such as reincarnation, to a provincial newspaper. Such a series has appeared in *The Jerseyman*, *Colne Times*, *Mansfield Observer*, etc.

More might be done in this direction if F.T.S. who are able to place a short series of 'letters,' but who for one reason or another are unable themselves to provide the 'copy,' would apply to the Press Secretary, who is in communication with Fellows willing and able to do this kind of work.

No. 7—One of the most useful branches of the press work, but one which possibly needs discrimination more than any other, is that of correcting some of the many false statements and misconceptions as to Theosophy and the leaders of our movement which find their way into the press. There are doubtless many occasions when silence is the wiser policy, yet there are surely many opportunities of setting right misconceptions, about our leaders or the teachings of Theosophy, which would be likely to mislead or prejudice persons who might otherwise be helped by our teachings. Our General Secretary has done the lion's share in answering some of the many inaccuracies which have been brought to our notice through press cuttings received at Headquarters. Doubtless many F.T.S. have done similar work in their local newspapers. The chief questions round which controversy has raged during the past year, and on which letters have been sent to numerous papers from the central press department, are the charges brought against Theosophy by the followers of Dr.

Horton and Rev. C. P. Cape; by Mr. Maskelyne and his supporters, and by the various newspaper comments on the President's Lawsuit, and the resignation of the staff of the Central Hindu College.

The Christian papers have kept up a steady attack throughout the year, and although many letters have been sent them in reply and editors have been written to and interviewed, the unfair policy adopted by them of refusing a hearing to their opponents has so far made it impossible to get the truth represented in the Christian press. A plan dealing with this difficulty is at present under consideration, and the help of F.T.S. who have influence with Christian papers would be very acceptable.

Strenuous efforts were made to correct the wrong impression created by the *Times* "leader" and by other newspapers who based their information on inaccurate reports of the judgment in the Lawsuit, efforts which resulted in the publication of one of several replies sent to the *Times*!

After the expenditure of a good deal of effort in this direction with very little visible result, it was felt that the best way to combat the false reports of the T.S. and its leaders which were being circulated, would be to show something on the positive side. In furtherance of this idea, and through the great generosity of a Fellow, a space was purchased in the *Times* and in others of the principal newspapers, in which the T.S. and the President's Queen's Hall lectures were advertised and a short statement of the Objects of the Society was printed.

This was undoubtedly one of the most effective ways of answering attacks upon our Society and of proclaiming its real purpose, and very hearty thanks are due to those who carried out this valuable piece of propaganda work. One result of their work was the rush for tickets for the higher priced seats at the Queen's Hall lectures, which was no doubt partly due to this advertisement.

It is impossible in a comparatively brief report to mention all the directions in which efforts have been made during the year to spread Theosophy through the press, or all the help that has been given by F.T.S., whether by watching papers, by writing, or by sending in cuttings. Although our press work may be considered as yet in its infancy, we may at least feel that this important branch of activities is not being entirely neglected, for the press is being carefully watched and constant efforts are being made to utilise the openings that occur. Much also has been done to increase the effectiveness of our work by co-operation between individual Fellows who interest

themselves in this matter and the Press department at Headquarters—a fact for which I feel particularly grateful to all who have helped to bring it about. Very much of course still remains to be done, and suggestions and help from Fellows will be welcomed.

I cannot conclude without recording my special thanks to Dr. Haden Guest, for his constant and valuable advice and assistance, as well as his very large share of the actual work, and to Miss Smith for her equally ready and constant help in typing and distributing copy. Only those who have themselves taken part in the press work done from Headquarters during the last year know of the untiring industry and zeal which, on several occasions, has alone made possible the distribution at very short notice, and sometimes late in the evening after a hard day's work, of copy which had to reach the editor's hands that night.

And that brings me to my last word of thanks, which is to those who have made this work effective by acting as postmen and delivering the letters at the various newspaper offices, for without their willing service all the rest of the labour would often have been in vain.

ETHEL M. WHYTE,
Press Secretary.

London Lodge

The lecture to be given to the London Lodge, on Tuesday evening, July 1, by Mr. Sinnett, the subject of which was not announced on the programme published last month, will be on "The Choice of Incarnations." The lecture will begin at 8 o'clock precisely, in the Lecture Hall, 19, Tavistock Square, and all members of the Theosophical Society, to whatever Lodges they may belong, will be welcome.

Miscellaneous Notices

MRS. BESANT'S LECTURES

Mrs. Besant's two lectures in Queen's Hall are being published *verbatim* in *The Christian Commonwealth*, the reports extending over six issues—June 4, 11, 18, 25, July 2, 9.

H.P.B. LODGE

A meeting for answering questions and for discussion arising out of the addresses on "Theosophy in Modern Life," to be given in the Queen's Hall, on Sunday, July 6, will be held in the Lecture Hall, at 19, Tavistock Square, on Wednesday,

July 9, at 8 p.m. The Chairman will be Mr. H. Whyte, and the Sunday evening speakers have promised to be present and reply to questioners.

All F.T.S. are specially requested to bring this to the notice of their friends who may be interested.

R. GAUNTLETT,
Hon. Secretary.

FOOD REFORM SUMMER SCHOOL AT BRIGHTON

A Summer School has been arranged at The Downs School, Preston Park, Brighton, from August 2 to September 15. The terms are moderate, from 21s. a week.

Lectures, musical and other entertainments will be given in the Lecture Hall. This hall will be reserved from 6 to 8.40 a.m. for meditation and prayer, and at 8.45 a service will be conducted by Mr. Macbeth Bain. As the School gave so much enjoyment and profit last year, it is hoped that those who took part, will make it known this year among their friends.

Communications to the Hon. Secretary, Mr. C. R. Brace, of Letchworth, or to Mr. and Mrs. Massingham, 17, Norfolk Terrace, Brighton.

The Hon. Secretary would be glad to hear from any lady F.T.S. who would like a free and pleasant holiday by acting in an honorary capacity as housekeeper or hostess or assistant for the whole or part of the run of the School from August 2—September 15. Some knowledge of vegetarian cooking and dietary would be an advantage.

H. G. M.

'The Northern Federation

The seventy-sixth Conference of the Northern Federation was held at Bradford on Saturday and Sunday, May 24 and 25. About sixty members attended and Dr. Guest presided over the Conference.

Owing to lack of space the detailed report is held over to allow of it being given in full in our next issue.

The Southern Federation and Dedication of the Bath Lodge

The twenty-first Conference was held at Bath, under glorious conditions, from May 23-25, coincident with the opening of the new Lodge, 10, Laura Place. Mrs. Russak presided over a large attendance from the southern Lodges and we also gladly welcomed our General Secretary, Lady

Emily Lutyens, Mr. Edgar Davies, from Headquarters, Mrs. Shaw Duff and Mr. Henry Hotchner, of New York. The three days were filled with the usual meetings, with the addition on this occasion of the dedication of the Lodge, beautifully performed by Mrs. Russak on the afternoon of Friday, May 23, and deeply impressive. The Bath Lodge takes this, its only opportunity, to thank its many friends for their cordial appreciation and support in its big venture; and especially it thanks the sister Lodges and Centres for their gift of the fine chairman's chair, a graceful and welcomed thought. The Conference opened with tea and inspection of the new headquarters, on Friday afternoon, followed by the dedication ceremony and a short address from Mr. Wedgwood, appreciative of the "physical home in the south-west district" and full of helpful suggestions for future work. In the evening Mr. Hotchner delivered a public address to a crowded room on "Life as seen by the Dead." A subject of fascinating interest always and treated by him with insight and sympathy. He defined brotherhood as the co-operation of those who were not only kind but *firm* for all that is good and makes for peace, and then proceeded to answer—in the terms of the Third Object—that sad riddle as to "why we are here, what we are to do, and whither we go."

On Saturday morning the Council Meeting was held. The Secretary's report shewed an increase of 4 Lodges, 8 Centres, and 133 F.T.S. The Southern Federation now comprises 17 Lodges, 18 Centres, 404 Fellows and 132 Associates. The work shews steady progress and, in most districts, great vitality. In the afternoon came the Federation Committee Meeting, chiefly devoted to propaganda plans, and at 4 p.m. a public Reception attended by many friends of the movement in Bath and neighbourhood. After tea and music Mrs. Russak gave a charming talk on "Theosophic Marconigrams" from all quarters of the globe. Concluding, she appealed to her hearers to bear in mind the responsibility which lay on them of standing firm and of retaining a calm understanding amid all outer tumults when periods of unrest came; and, above all, to emulate the example of their leader, "for then indeed they will not be false to their ideals or to hers." The evening was occupied by the Consecration of the Co-Masonic Temple, a fine ceremony, again most impressively performed by Mrs. Russak.

Sunday morning was marked by two inspiring services—the E.S., and a devotional meeting for non-E.S. members conducted by Mr. Wedgwood.

The afternoon was devoted to a picnic and other

social diversions. Two motor charabanc loads were taken a delightful trip to Bradford-on-Avon, where the remarkable Saxon church was duly admired, and on to ruined Farleigh Castle where tea was provided, returning to Bath soon after 6 p.m.

The last meeting came at 8 p.m., when Lady Emily Lutyens gave a memorable address on "The Way of the Cross" to a large audience (public). She traced the story of the cross under its three aspects—cosmic, religious and individual, and then dwelt with great clarity and beauty on the significance of the five initiations or stages of the Christ life. From this passing on to their practical outcome in the everyday world, she concluded with an impassioned appeal to prepare a way for the Great World Teacher who will surely come quickly, "because the world has need of Him, and He can teach us how it is possible for each and everyone of us to become channels so that we may pass on that life of God to others."

The next Conference of the Southern Federation will be held at Brighton during the week-end of October 10-12.

K. DOUGLAS FOX,

Hon. Secretary, S.F.

Midland Federation

The fourth Conference of the Midland Federation was held at Leicester, on Saturday and Sunday, May 31 and June 1, 1913. Mr. Sinnett, presiding, opened the Conference in the Memorial Hall by a few words of welcome and encouragement.

A discussion on Mysticism and Occultism—their respective values in Theosophical Thought, was opened by Mr. A. Wilkinson, who referred to mysticism as the metaphysics of the unseen, and occultism as the science of the same. Mysticism, he said, presents life as a great ideal—each fact in life being, as it were, "a speaking of God." Mysticism and occultism are separately of great value, but should be combined in the true student of Theosophy. Mr. Loftus Hare thought that mysticism referred rather to experiences than to conceptions, and in distinction to occultism, demands a high morality. The discussion was continued by Mr. Lowe, Mrs. Thomas and Mr. Wolstenholme. Mr. Sinnett summarised, and pointed out that the Occult Science of a century ago is now no longer 'occult,' by reason of the channels of knowledge opened out by the Masters through the T.S.

After tea, the annual Business Meeting was

held, and the Secretary's report showed good work done during the year, and a goodly increase in the Lodges and study circles.

At 7.30, Mr. Sinnett lectured on the subject of "The Planes of Nature," the personal experiences and research of the lecturer forming the basis of a most interesting and instructive address.

On Sunday morning, June 1, an E.S. meeting was held, and in the afternoon a meeting of the Order of the Star in the East.

At 6.30 p.m., Mr. Sinnett delivered a public lecture in the Memorial Hall on "The Scientific Aspect of Religion." Mr. Wolstenholme occupied the chair. Mr. Sinnett's remarks were listened to with intense interest by a most gratifying audience, many of whom were hearing the truths of Theosophy for the first time, to whom his personal investigations made a very strong appeal.

In the opinion of all present, the fourth Conference was a great success.

J. W. C. PERKINS,
Hon. Secretary, S.F.

Donations

GENERAL FUND.

The following donations have been received to June 20 and are gratefully acknowledged: B.B.L., 1s.; F. Z., £2; E. M., £1 1s.; Mrs. Besant, Proceeds of Chelsea Town Hall Lecture, £12 12s.; F. F., £10; A. O., £2 3s.; Anon., 2s. 6d.; D. H., £1 2s. Total, £29 1s. 6d.

PREPARATION FUND

We gratefully acknowledge the receipt of the following donations since the last issue of THE VAHAN. N. Federation, 7s. 6d.; Lodges and Centres: Blavatsky, 10s. 6d.; Croydon, 16s.; Luton, 5s.; Redhill, 16s. 6d.; Southampton, £2 12s.; Wakefield, 14s. 10d.; Unattached and Anonymous: 5s.; £1; £2 2s.; 6s. Total: £9 15s. 4d.

PHILIP F. PHILLIPS,
Hon. Secretary & Treasurer.

Lecture List for July

Secretaries of Lodges and Centres are desired to see that notices for this list are sent **regularly** to arrive by the 15th of the month if possible and **not later than the 20th**. The accuracy of the list is entirely dependent upon their information.

For the sake of brevity "Lodge" is understood unless "C" (for Centre) is given. "Information obtainable from the Secretary" is understood before the final address; the first address being that of the meeting. * means Lending Library.

Where only the name of the Lodge and the address are given, the notice has either been sent in late or not at all.

ABINGDON C.* Guildhall. Mon., 8. A. C. H. Parker, 9, Oxford Rd.

BAILDON. Blavatsky House, East Parade. Sun., 6.30: study, *Esoteric Christianity*. J. Midgley, as above.

BATH.* 10, Laura Pl. Sun., 6.30: talks on Theosophy. Mon., 8.15: 7th, social; 14th, *Religious Problems and Theosophic Solutions*, E. Palmer; 21st, members 28th, *The Teachings of Pythagoras*, Mrs. Tiddeman. Wed., 8.15: study. Fri., 5.30: Order of the Star in the East. Miss K. Douglas Fox, 3, Widcombe Terr.

BEDFORD. Mrs. de Jonge, 41, Goldington Av.

BIRMINGHAM.* Midland Inst. Sun., 6.30: study, *The Yoga of Action and Occultism*. Miss F. M. Smith, 355, Rotten Pk. Rd., Edgbaston.

(BIRMINGHAM) ANNIE BESANT. 180, Corporation St. Sun., 3.30: Lotus group; 6.30: 6th, *Beauty and Life*, Miss L. Peacock; 13th, *Education and the Superman*, H. Brockhurst; 20th, *The Value of Differences*, B. Old; 27th, *The Moon and Planets*, Mrs. Purdom. Wed., 6.30: healing meditation; 7: Order of the Star in the East. Sat., 3.30 and 7: open air class. Miss K. E. G. Cardo, 507, Coventry Rd.

BLACKBURN.* Bute Café. Tues., 7.30: alt. lecture and discussion. Miss F. Bell, 21, Oozebooth Terr., Shear Brow.

BLACKPOOL. West St. Café. Fri., 8. F. F. Laycock, 15, Victoria Terr., S. Promenade.

BOLTON C. Veg. Res., Newport St. Alt. Wed., 7.30: study. Mrs. S. E. Ralphs, 218, Manchester Rd., West-houghton, nr. Bolton.

BOURNEMOUTH.* 95, Old Christchurch Rd. Wed., 7.30: study. Fri., 3.15. Mrs. Nunn, Gestingthorpe, Hayes Av.

BRADFORD.* 11, Belle Vue, Manningham Lane. Sun., 6.30. Miss Pattinson, as above.

BRIGHTON.* 19, Norfolk Terr. Sun., 3.30: 6th, *Theosophy and Christianity*, Mme. Delaire; 13th, *Theosophy and its Evidences*, N. Lloyd; 20th, *The Etheric Body*, R. King; 27th, *Some Aspects of the Christ*, R. Farrer. H. G. Massingham, as above.

BRISTOL.* 99, Whiteladies Rd., Clifton. Tues., 8: 1st, *A Talk on Healing*, F. E. Pearce; 8th, *The Influence of Thought*, Miss Spencer; 15th, *Some Laws of the Higher Life*, Miss G. M. Curtis; 22nd, *The Teachings of Pythagoras*, Mrs. Tiddeman; 29th, members. Alt. Fri., 8: study. Miss R. Sturge, 10, Laura Pl., Bath.

BROMLEY AND BECKENHAM C. 70, Ravensbourne Av., Shortlands. Mon., 8.15. S. L. Young, as above.

BURNLEY.* Scar House, Church St. Sunday, 6.30: study, *The Seven Principles of Man*. J. Trantum, 5, Rectory Rd.

CAMBRIDGE. C. L. Edwards, Penwith, Hills Road.

CANTERBURY C.* Forester's Hall. Wed., 8: 16th, *The Astral Plane*, R. King. Mrs. Wachter, St. Dunstan's.

CARDIFF.* Duke St. Chambers. Fri., 7.15: meditation; 7.45: study; 8: 2nd, *The Order of the Star in the East*, F. E. Pearce. B. P. Howell, 41, Stacey Rd.

CHELTENHAM.* Snowdon, London Rd. Thurs., 7.45: study, *Man: Whence, How and Whither?* Miss E. Garnham, as above.

CHESTER C.* 13, Abbey Sq. Alt. Wed., 8: and Sat., 3: study, *Theosophy*. Mrs. Worthington, Aldford, Chester.

CLAYGATE C.* Penorchard, Albany Cres. Thurs., 3.30: 3rd, Order of the Star in the East. Fri., 8: 11th (Springfield), *Theosophy and the Child*, Miss H. Clarke; 18th, 25th, study, *Four Great Religions*. A. P. Maddocks, as above.

COLCHESTER C. 7, St. Botolph St. Mon., 8: study, *The Seven Principles of Man*; 14th, *Reincarnation*, A. Robst. G. Suter, 45, Constantine Rd.

COLNE C. 24, York St. Thurs., 7.30: study, *The Ancient Wisdom*. W. Shipley, as above.

(COVENTRY) OLCOTT. 42, Coundon Rd. Closed. C. W. Guest, as above.

DARLINGTON C. 2, Polam Rd. Tues., 8: study, *The Astral Plane*. Wed., 8: study, *The Pedigree of Man*. Miss H. Purcell, as above.

DERBY.* Unity Hall. Tues., 8: 1st, *Theosophical Cosmology in Ancient Literature*, A. Wilkinson; 8th, 22nd, study, *Theosophy*; 15th, *Ancient Egypt*, G. C. Underhill; 29th, *Natural Law in the Spiritual World*, Mrs. Simpson. Mrs. Heldreich Mickleover.

DONCASTER C. 16a, Baxter Gate. Wed., 8: study, *The Seven Principles of Man*. G. T. Pigott, Greetwell, Axholme Rd. (DOVER) LEO. Arthur Room. Sun., 8.15. W. Woodruff, 17, Maison Dieu Rd.

EASTBOURNE. 2a, Terminus Bldgs. Wed., 8. Miss F.

- Taylor, Rest Harrow, East Dean Rd. or Lt.-Col. R. Nicholson, 28, Arlington Rd.
- EXETER C. 11, Friars' Walk. Fri., 8. Miss Leech, as above.
- FALMOUTH C. Miss S. E. Gay, Crill, nr. Falmouth.
- FOLKESTONE.* Bouverie Chambers. Fri., 8.30. Miss Edwards, Shelley Lodge, Radnor Pk.
- GLOUCESTER C. Sedbury, Central Rd.
- GOLBORNE C. Howarth's Café, High St. Alt. Sat., 8: study, *A Textbook of Theosophy*. J. Charteris, Harvey Lane.
- HALE.* St. Baldred's Hall. Mon., 8: study, *The Inner Life*. Mrs. Morgan, 21, Nursery Av.
- HARPENDEN. Penshurst, Harpenden. Thurs., 7.30: healing group; 8.15: alt. devotional, *In His Name*, and study, *The Ancient Wisdom and Man: Whence, How and Whither?* T. Goodey, Fairstowe, Wordsworth Rd.
- HARROGATE.* Theosophical Hall, East Parade. Sun., 6.30: 6th, *The Doctrine of the Heart*, Miss Frost; 13th, *The Mysteries*, T. Bell; 20th, *The Coming Christ*, G. Hodson; 27th, *Theosophy for the Individual Life*, Miss Pattinson. Mrs. Bell, 101, Franklin Rd.
- HASTINGS AND ST. LEONARDS C. Miss K. Shaw, Silverhow, Westham, nr. Hastings.
- HILDENBOROUGH C. A. Smith, Meadowbrook.
- HORLEY C. Adult School Room. Mon., 7.30: study, *The Christian Creed*. Miss M. King, Thornboro', Queen's Rd.
- HULL. 26, Charlotte St. Wed., 8: study, *The Astral Plane*. Fri., 8: 4th, 18th, Order of the Star in the East; 8.30: Lodge meeting. Mrs. Wilson, 185, Marlborough Av.
- ILKLEY.* 1, Wells Rd. Thurs., 8. Miss M. Harrison, Woodville.
- JERSEY C. The Retreat, Almorah, St. Helens. Sun., 3: 13th, 27th, reading. Tues., 8: 8th, general meeting. Mrs. Dawson, as above.
- LEEDS.* 14, Queen Sq. Mon., 7.30: study. Wed., 8 public lecture. Miss A. Owen, as above.
- LEICESTER. 64, Silver Arcade. Sun., 3.15: study, *The Ancient Wisdom*. Mon., 8.15: study, *Man: Whence, How and Whither?* W. Lewis, 265, Saffron Lane, Aylestone Pk.
- (LETCHWORTH) GARDEN CITY. Leys Av. Sun., 3: (Howard Hall), lectures; 6.30: (Lodge room) lectures. Tues., 8: Order of the Star in the East. Wed., 5.30: study, *The Secret Doctrine*. Thurs., 8: open meeting. Mrs. André, 134, Wilbury Rd.
- LINCOLN C. Oddfellows Hall. Fri., 8. Mrs. Winter, 102, High St.
- LIVERPOOL.* 18, Colquitt St. Wed., 8. W. Pedder, 6, Channell Rd.
- (LONDON). BATTERSEA C.* 10A, Stafford Mansions, Albert Bridge Rd. Thurs., 8. Mrs. F. E. Smith.
- BLACKHEATH C. The Tea Rooms, opp. station. Wed. Miss A. Greenhough, 43, St. Mildred's Rd., Lee, S.E.
- BLAVATSKY. 19, Tavistock Sq. Thurs., 8: 3rd, no meeting; 10th, *In the Twilight*, Mrs. Lauder and others. Miss H. Veale, c/o T.S., as above.
- CENTRAL LONDON. 19A, Tavistock Sq. Tues., 8: 1st, discussion. Miss M. E. Rodgers, 57, Church Rd., Willesden, N.W.
- CITY OF LONDON. Closed. H. Roberts, 42, Avenue Road, Clapton.
- CLAPTON.* 42, Avenue Rd. Thurs., 7.45: Order of the Star in the East; 8.30: study, *Man—Whence, How and Whither?* As above.
- CROUCH END C.* 56, Hornsey Rise, N. Closed. Library open. Miss McGrigor, as above.
- CROYDON.* 32A, High St. Closed. Miss C. Elson, 8, Oliver Av., S. Norwood.
- EALING C.* Study, *The Ancient Wisdom*. Enquiries by letter, Mrs. Welch, c/o T.S., 19, Tavistock Sq., W.C.
- FINCHLEY C. St. David's, Nether St., Church End. Fri., 8: study, *The Astral Plane*. Miss M. B. Jones, 5, Stanhope Av., Finchley Church End, N.
- H.P.B. 19, Tavistock Sq. Wed., 7.30: 2nd, social, to welcome Mrs. Sharpe; 8.30: business meeting (Lodge only); 8: 9th, questions; 16th, moonlight picnic. R. Gauntlett, c/o T.S., as above.
- HAMPSTEAD.* Stanfield House, Prince Arthur Rd., High St. Mon., 4: (13, Willifield Way), healing group. Thurs., 8.15. Miss M. B. Jones, 5, Stanhope Av., Finchley Church End, N.
- HAMPSTEAD HEATH C.* 22, Tanza Rd., Hampstead. Mon., 8: study. Mrs. St. John, as above.
- HARLESDEN.* 22, Craven Pk. Rd. Wed., 8. Miss G. McCleery, 12, Greenhill Rd.
- LEWISHAM C. 187, High St. Thurs., 8. A. Haddock, 73, Drakefell Rd., New Cross, S.E.
- LEYTONSTONE C.* 31, Colworth Rd. Sun., 3.30: Lotus group. Mon. and Thurs., 8: study; 14th, *Brain and Mind, Matter and Beyond Matter*, L. Haden Guest; 28th, *Man and the Higher Life*, H. Bryceson. F. O. Bailey, 29, Warwick Rd., Wanstead, N.E.
- LIGHT ON THE PATH. 19, Tavistock Sq. Fri., 8. Mrs. Cook (Mabel Collins), c/o T.S., as above.
- LONDON. 19, Tavistock Sq. (Lecture Hall.) Tues., 5: 8th, members; 8: 1st, . . . A. P. Sinnett. Mrs. Russell, 1, Colville Mansions, W.
- NORTH LONDON.* 15, Queen's Rd., Finsbury Pk. Fri., 8: study, *Theosophy*. A. G. Elphick, 23, Drylands Rd., Crouch End, N.
- STREATHAM C. 57, Downton Av., Streatham. Sat., 8: 12th, 26th, study, *A Textbook of Theosophy*. Miss F. Smith, as above.
- SYDENHAM C. School of Art, Venner Rd. Wed., 8.15. E. Bertram, 18, Ewelme Rd., Forest Hill.
- WEST LONDON.* 80, Redcliffe Sq., S.W. Mon., 8. Miss I. Shaw, 69, Gowan Av., Fulham.
- WIMBLEDON. The White Lodge, Sunnyside. Sat., 8: study, *Isis Unveiled*. As above.
- WOOLWICH.* Parochial Hall, Maxey Rd., Plumstead. Fri., 8: 4th, . . . Mrs. Padgham; 18th, questions on *The Ego*; 11th, 25th, study, *Esoteric Christianity*. E. W. Russell, 32, Owenite St., Abbey Wood, Kent.
- LOUGHBOROUGH.* Unitarian Chapel, Victoria St. Mon., 7.30: study, *A Study in Consciousness*; 8.30: study, *Esoteric Christianity*. G. H. Pidcock, 22, Wharnccliffe Rd.
- LUTON. 50, Wellington St. Mon., 8.30: study, *The Secret Doctrine*. T. A. Spencer, as above.
- MAIDENHEAD.* 47, Queen St., Thurs., 8: 3rd, *Pragmatism*, R. Farrer; 10th, . . . J. D. Carter, *Some Aspects of the Christ Life*; R. Farrer; 24th, *The Order of the Star in the East*, R. Farrer; 31st, . . . J. D. Carter. Fri., 4.45: Order of the Star in the East, members only; 8: 11th, 25th, *The Secret Doctrine* class, F. S. Snell. R. Farrer, Little Halt, Ray Mill Rd.
- MANCHESTER.* Century Bldgs., Deansgate. Sun., 7: 6th, *The Way, The Truth and the Life*, F. Railton; 13th, *What is a World-Teacher?* G. Hodson; 20th, *Religion—Past, Present and Future*, Mrs. E. Smith; 27th, *The Training of the Mind*, Mrs. Booth. Miss F. Hayes, 11, King's Av., Crumpsall.
- MANSFIELD C. Y.M.C.A., Church Lane. Tues., 8: (at 29, Stanley Rd.), study. W. Ward, as above.
- MELKSHAM C.* Ark Terr., Bath Rd. Sun., 8. Mon., 7.30: study. Alt. Fri., lecture. C. E. Whitfield, Forest Rd.
- MERTHYR C. 11, Union St. Closed. P. Freeman, 29, Hickman Rd., Penarth.
- MIDDLESBROUGH.* 30, Borough Rd., W. Thurs., 8. J. W. Morrish, West Garth, Roman Rd., Linthorpe.
- NAILSWORTH C. O. Greig, Pensile House, Nailsworth.
- NELSON. Co-operative Rooms, Leeds Rd. Alt. Sun., 3: Lodge meeting; 6: lectures. Alt. Mon., 7.45: open meeting. Alt. Tues., 7.45: Order of the Star in the East, members, Lodge meeting. Mrs. Foulds, Hill Cottage, Hill Lane, Briercliffe.
- NEWPORT (MON.) C.* Mon., 8. Miss Prestidge, 40, Bryngwyn Rd.
- NORTHAMPTON C.* Divan Café, The Drapery. Mon., 8. A. H. Shakeshaft, 86, Ashburnham Rd., Phippsville.
- NORWICH C.* 41, Exchange St. Fri., 8. Mrs. Pearson, as above.
- NOTTINGHAM. Corbyn Chambers, Market Pl. Sun., 6.45. Tues. and Fri., 3.30: ladies' class. Wed., 2nd, *Spiritual Life in the Natural World*, Mrs. Simpson; 9th, open meeting; 16th, 23rd, 30th, study. Miss de Hersant, Langley House, Carisbrooke Drive.
- OLDHAM. Café Monico, Union St. Fri., 7.30. Mrs. Cook, 6, Duke St., Shaw, Oldham.
- OXFORD. 49, Cornmarket St. Sun., 2.30: Round Table; 1st, Humane Research League. Alt. Mon., study, *Esoteric Christianity*. Alt. Wed., study, *Buddhism*, and *The Order of the Star in the East*. Thurs., 3: 17th, study, *The Ancient Wisdom*. Fri., 8.15: 4th, *Karmic Law*, Capt. Carey; 11th, social. Mrs. Anderson, 76, Woodstock Rd.

PAIGNTON C.* Châlet la Rosaire, Livermead. Fri., 8. Mrs. Fausten, as above.

PENARTH C. Public Library. Closed. P. Freeman, 29, Hickman Rd.

PETERSFIELD C.* Ennerdale, Bell Hill. Tues., 7. Mrs. Sherwen, as above.

PLYMOUTH. 4, Oakleigh Villas, Mannamead. Sun., 3: Round Table and Lotus Chain. Sun., 6.30. Miss Foster, 4, Thorn Pk. Ter., Mannamead.

PORTSMOUTH.* 31, Brougham Rd., Southsea. Sun., 7: Order of the Star in the East. J. A. E. Wren, 65, St. Andrew's Rd.

READING C.* 13, Friar St. Fri., 8.30: healing group. Sat., 8: alt. study, *The Science of Peace and The Pedigree of Man*. Miss Osmond, Walbury, Northcourt Av.

(REDHILL AND REIGATE) TWO PATHS.* 31, Grove Hill Rd., Redhill. Fri., 6.30: Order of the Star in the East; 7.30: healing group; 8: study, *Man: Whence, How and Whither?* Miss L. Williams, Morningside, Pilgrim's Way, Reigate.

RICHMOND (Surrey). Castle Assembly Rooms. Thurs., 8. G. Weller-Poley, 35, Ellerker Gdns.

ROTHERHAM C. O. Hobbs, 126, Doncaster Rd.

SAFFRON WALDEN C. 68, High St. Sun., 8: study, *Light on the Path and Letters That Have Helped Me*. Fri., 8: alt., study, *At the Feet of The Master and The Masters*. Mrs. Friend, as above.

SCARBOROUGH C. 27A, Aberdeen Walk. Alt. Wed., 3. Mrs. Hardgrave, as above.

SHEFFIELD.* Bainbridge Bldgs., New Surrey St. Sun., 6.30: 6th, *Sense Centres, or the Powers latent in Man*, Mrs. Cotterill; 13th, *The Pyramids of Egypt: their Occult Significance*, D. Holmes; 20th, *Peer Gynt*, Miss Pattinson; 27th, *The Power and Use of Thought*, G. Hodson. Tues., 7: Lodge meeting. Fri., 7.30: Order of the Star in the East. Mrs. Chappell, 64, Bromwich Rd., Norton, Sheffield.

SKIPTON C.* E. J. Dunn, West Bank Terrace.

SOUTHAMPTON.* Art Gallery, Above Bar St. Mrs. Hollick, 41, Millbrook Rd.

SOUTHPORT. 10, Hoghton St. Sun., 7: 6th, . . . W. F. Kirk; 13th, *Stages of Consciousness*, E. W. Pontefract; 20th, *The Cult of the Theosophist*, J. E. Reid; 27th, *Reincarnation*, J. H. Fletcher. Miss R. Jackson, 3, Sunnyside, Belgrave Rd., Birkdale.

(SOUTHWICK) HARMONY. S. Michael's, Kingston Lane. Sun., 6.30. H. Pullar, as above.

STOCKPORT. 5, Market Pl. Sun., 6.45. H. Wych, 54, Lancashire Hill.

STOKE-ON-TRENT C*. 9, Princes Rd., Hartshill. Sun., 11.30: study, *The Secret Doctrine*. Thurs. 8: study, *The Ancient Wisdom*. Miss Mackenzie, as above.

STROUD C. Health Food Stores, London Rd. Fri., 6.30: study. G. Jolly, Sheepscombe.

SUNDERLAND.* T.L.P. Club, Blandford St. Mon., 8: study, *Man: Whence, How and Whither?* F. Harvey, 16, Waterworks Rd.

SURBITON.* Fife Hall, Fife Rd., Kingston-on-Thames. Mon., 7.45. W. A. Jones, 6, Thames St., Hampton.

SUTTON-COLDFIELD C. Blinkbonny, Tudor Hill. Sat., 5.30: study, *The Ancient Wisdom*. Mrs. Purdom, as above.

SWANSEA C. 9, Sketty Rd. Closed. P. Freeman, 29, Hickman Rd., Penarth.

(TUNBRIDGE WELLS) ALCYONE.* 18, Crescent Rd. Fri., 3: (at Westwood) study, *The Path of Discipleship*. Col. G. H. Tillard, Westwood, Southborough.

TYNESIDE. J. Watson, 25, Ocean View, Whitley Bay.

WAKEFIELD.* Theosophical Hall, Barstow Sq. Tues., 7: elementary; 8: study, *The Path of Discipleship*. Alt. Thurs., 8. H. M. Wilson, 28, Wood St.

WATFORD. 6, The Parade. Sun., 11.30: Order of the Star in the East. Tues., 8: study. Wed., 8: elementary. Miss H. Horsfall, 70, Kingsfield Rd.

WELLINGTON C. Miss A. L. B. Hardcastle, Waterloo Hotel, Wellington.

(WEST BROMWICH) SERVICE. Carnegie Library. Thurs., 8: study, *The Ancient Wisdom*. Miss L. Peacock, Dixon House, Tipton.

WESTCLIFF C. 28, Ailsa Rd. Thurs., 2.30: study, *Eso-teric Christianity*. Mrs. Anderson, 95, York Rd., Southend.

WIGAN. 66, Market St. Sun., 3.30: Lodge meeting; 7: lecture. W. Bladen, 9, Shelmerdine St.

WIMBORNE C.* 17, High St. Fri., 8.15. W. E. Froud, as above.

WIRRAL.* 48A, Hamilton St. Fri., 3.30: 6th, members; 6.30: open, *Life after Death*; 3.30: 13th, 27th, members and associates; 7: 20th, members. Miss K. Baxter, 10, Thorburn Rd., New Ferry, Birkenhead.

WOLVERHAMPTON. G. S. Hodson, Apsley House, Penn Fields.

WORTHING.* The Willows, Upper High St. Sun., 6.30. Miss Wheatland, Broadwater St.

YORK.* Theosophical Hall, High Ousegate. Thurs., 8: 3rd, *Types and Temperaments*, Hodgson-Smith; 10th, *Rationale of Prayer and Meditation*, W. Bell; 17th, social; 24th, *Imagination, Visualisation, Creation*. J. E. Reid, Jesmond, Whitby Av.

NOTICES

Secretaries of Lodges and Centres are particularly requested to note the manner in which lectures and classes are announced in these columns.

The week days should be entered chronologically and the *time* of meeting given. All titles, names and addresses should be *clearly* written; and with names, initials should *always* be added.

The subscription to THE VAHAN, for those who are not Fellows of the Theosophical Society in England and Wales, is 4s. per annum, post free, Single copies, 4d. each, post free 5d., 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 should be in the hands of the Editor by the 15th of the month. Secretaries of Lodges are particularly requested to note this.

person" every man who does not insist on absolute celibacy outside marriage. Personally, I hold that all advice save that of absolute celibacy outside marriage is immoral, but would not venture to brand as "immoral persons" all who hold a more lax view. Everyone who knows Mr. Leadbeater personally is aware that his conduct is impeccable, whatever his academical opinion may be, and that this opinion is based on the desire to shield women from ruin by a sin which destroys the woman for life while the man goes scot free.

Sincerely,
ANNIE BESANT.

82, Drayton Gardens, S.W.
May 31st, 1913.

Letters to the Editor

PUBLIC MEETINGS OF A LODGE

SIR,—It is absurd to lay down any hard and fast rules as to how propaganda meetings should be conducted. Some lecturers can give a good and inspiring address, but in answering questions only mystify the audience and nullify all they have given out in their paper; others, again, never rise to their subject till question time, and then, especially if the questioner is inclined to be hostile, rise up to a point of lucidity and conviction which was entirely absent from the discourse. Some are helped by music, others are hindered. Some lecturers like the chairman to make a long introduction, others feel insulted if he does anything more than introduce them in a few bald words, and if the chairman ventures to try and sum up the substance of the lecture and the discussion engendered by the questions the lecturer sometimes makes his irritation manifest; others again do not feel they have got up to inspiration point unless the chairman has made some approach at introducing the subject and they have a sensation that their endeavours have been wasted if many questions and a sympathetic summing up by the chairman are lacking. There are different kinds of lecturers, and chairmen and audiences, and all are wanted. Surely any difficulty can be overcome by chairman and lecturer arranging beforehand the lines upon which they mutually intend to carry on the meeting. It might be wise when syllabuses are drawn up that the committee that has this on hand should arrange at the time the lines on which each respective lecture should be conducted. Yours, etc.,

JAS. S. MCCONECHY.

LODGE LIBRARIES

SIR,—I quite agree with the Rev. S. C. Tickell that every Lodge ought to possess a lending library. May I point out that in the list appended to the VAHAN only seventy-one are Lodges, the remaining forty-eight being only Centres? Of the seventy-one Lodges, forty have libraries; the four Lodges meeting at Headquarters having the use of the best library of all. Of the Centres one third, roughly, have the asterisk which denotes a library.

May I also be permitted to say that, though a member has perfect right to his own opinions and to publish them in the public press if he so wishes, he has no right to date such a letter to the press from Headquarters? Doing so gives to his private opinion the weight of an official pronouncement, and is misleading to the public. Yours, etc.,

M. B. JONES.

"HOW TO SECURE A HUSBAND."

SIR,—The June copy of THE VAHAN has just been received and the last item in the editorial department read with a good deal of chagrin, for I happen to be the unfortunate Miss Julia K. Sommer who was dubbed by a reporter "lecturer in scientific Theosophy," and who was gratuitously and erroneously given the credit of giving out the teaching to which you, as a Theosophist, naturally took such exception. So did I when I saw the original article in a Chicago paper as a result of an interview which a reporter had with me two days' previous, during which I was asked to explain a little about the power of thought. I gave the pure teaching as far as I understood it and the reporter applied it as it was mentioned in the article. When she made the suggestion during the interview, I assured her that Theosophy did not countenance the use of such powers except for unselfish and spiritual purposes. But evidently she thought it would make a good hit as an article and it surely did, for it was copied widely over the country, to my very great annoyance.

I trust you will give some notice of this letter as prominent a place in THE VAHAN for July as you did the original comment: for I feel that, in justice to my friends and those who know me as a Theosophist, the mistaken impression should be rectified; also I think the good of the Cause requires it. I did not attempt to correct the error through our daily press as such attempts are seldom given serious attention by the editors. And furthermore, the reporter, I know, meant no harm, not realising the significance of my comment upon her suggestion,

and I feared I might harm her standing, in some way, at the press office. Yours, etc.,

JULIA K. SOMMER,
President of the Theos. Assn.

[NOTE.—We are sorry to have been the means of unintentionally giving further currency to a reporter's unpardonable distortions of our colleague's remarks and tender her our regrets. It may be added that on seeing the *Daily Express* paragraph, we went to some trouble to make enquiries as to her identity before writing the comment, but could gain no information.—ED.]

SIR,—Your comment on the advice quoted in the *Daily Express* on "How to secure a Husband" is interesting, because one sees in it a wider application than, perhaps, is intended. Is it then to be considered as "black magic" if one earnestly draws the good towards one? And is the wish to obtain the ideal husband other than good? Does not our orthodox Theosophic literature teach us to sharply formulate our ideals and to bend our wills to their attainment? Although I grant the paragraph quoted savours of "cheapness"—the halfpenny press is necessarily a caterer for those preferring a "chatty" expression—I maintain that the lady is advocating "scientific" methods taught in the T.S., and acknowledged to be powerful beyond its organisation. There is no suggestion in the quoted paragraph that any particular individual is to be preyed upon with the superwoman force of Shaw's Anne Whitefield, but there is a strong suggestion that a definite ideal be entertained. Unless one is a slave, adopting a criterion foisted on us by compulsion of a superior force, surely one's personal ideals are the keystone to character building, and to world service. Is it "black magic" to strengthen the best in one by desiring greatly, and can this best fail to react beyond our own immediate environment?

"Personal success" may have a very wide intention, for "to know scientifically the good is the ideal of felicity." Yours, etc.,

GWENDOLEN BAX.

[NOTE.—To us the gist of the matter lies in the distinction between drawing the good to oneself and drawing oneself towards the good. The one suggests a selfish implication, the other is the way of aspiration set forth in our literature. To give an illustration, an attempt in meditation to draw the power of the Master to oneself is not likely to be successful; only by lifting oneself up in devotion of mind and feeling to the Master is the thought likely to play at a sufficiently high level of the bodies to bring the consciousness into touch with that of the Master.—ED.]

ESPERANTO

SIR,—I have just had the good fortune to attend a congress of the British Esperantist Association which has been held this year at Eastbourne, and I felt strongly impressed by the evident strength of the Esperanto movement. This was emphasised by the fact that the delegates, numbering several hundred, were officially received by the Mayors of Lewes, Hastings and Eastbourne, and in the latter town every assistance was given by the Mayor and Town Council and the use of the Town Hall was granted to the delegates.

Some twenty-six years ago Dr. Zamenhof invented Esperanto as a second language for all nations, by which they might easily communicate with each other—a neutral language belonging to no nation, therefore acceptable to all without national prejudice. Its aim is to combine nations in commerce and international affairs, though each nation would of course use its own language for national affairs. Esperanto, it is believed, was destined to help mankind to the highest efforts of civilisation. In other words, the ideal of Esperantists is the attainment of Universal Brotherhood—and all that such a term connotes. Such an aim is a familiar one to Theosophists as being the First Object of the Theosophical Society.

It can be easily understood that a universal language would be of incalculable benefit to humanity: nations would learn to know and to appreciate each other far better, differences would be the more easily removed, misunderstandings be the less frequent, and, as a matter of course, friendship would gradually result.

Throughout the congress the friendly intercourse between members of different nationalities, the ease with which they were able to converse and the harmony and brotherly feeling which were manifested among Esperantists, were ample proof that Dr. Zamenhof's ideals were on a fair way towards realisation. To myself it recalled the conventions of the Theosophical Society at which I have been present and where the same harmony and feeling of brotherhood were shown.

One of the items of the congress was a lecture delivered by Mr. William Mann, F.T.S., on Esperanto and Theosophy, to a large audience of Esperantists. He spoke in Esperanto, and from the great interest with which his address was listened to, and the animated discussion which followed, it was evident that the ideas of Theosophy appealed to Esperantists. Mr. Mann showed that what Esperanto was to the languages of mankind Theosophy was to the religions of the world: as no Esperantist wished to suppress national languages,

similarly no Theosophist wished to do away with any particular religion. Their aim was merely to raise a common platform upon which members of any religion might combine for the purpose of social progress, as that social progress was now-a-days increasing not only morally and nationally but internationally. Theosophy could only be truly international when it used Esperanto.

Such efforts are being made at the present moment to spread Theosophical teachings, that it would appear advisable for all members of the Theosophical Society to take up the study of Esperanto. It would undoubtedly be a very powerful instrument for propaganda effort. (Esperanto journals are world-wide in their distribution.) With a knowledge of Esperanto, Theosophists would find themselves able to communicate with members of all nationalities, and as Esperantists and Theosophists have the one great ideal in common, that of Universal Brotherhood, it certainly seems as if every Theosophist should be an Esperantist and every Esperantist a Theosophist.

It is very significant that Abdul Baha when he was in England was so impressed by the importance of Esperanto as a medium of unification of religions that he has strongly urged all Bahais—to the approximate number of two millions—to learn Esperanto. He has taken back with him to Persia 200 pamphlets and books on Esperanto for distribution and has ordered an expert Persian teacher to come to England to learn Esperanto, in order to spread a knowledge of the language throughout Persia. Yours, etc.,

RALPH NICHOLSON.

[NOTE.—The Federation of European National Societies of the T.S. decided at Stockholm to admit Esperanto as one of the official languages of the Congresses.—Ed.]

The Order of the Star in the East

A meeting was held on Friday, June 13, in the Headquarters hall, when the Head of the Order presided, and Mr. G. S. Arundale gave an address.

Mr. Jinarajadasa and Mr. Nitayananda were also present, as well as the General Secretary of the Order, Mr. Wodehouse, lately returned from Benares. The little hall was very full with more than 300 members; but we were glad to admit all who came until the commencement of the meeting, when the outer doors were closed.

The Head opened the meeting with a short paper in which he drew attention to the fact that the Temple of the Rosy Cross, although an important movement and one probably destined to play a part in the religion of the future, is quite a distinct organisation and designed to attract only some temperaments.

Mr. Arundale spoke of the basic principles on which members of the Order have to work, and emphasised the importance of keeping to the one central fact that there is a Great Teacher coming into the world to give us a new impulse. Members should be on their guard against the introduction of dogmas, remembering that the Great Teacher will give a message to the world, not only for the present time but for thousands of years to come. Each one of us can learn to be a great messenger by being now a small messenger; and we must try on our humble level to be to others a faint reflection of what He will be.

It is not of the essence of our membership that we should try always to make people believe in the coming of the Teacher—our duty is helpfulness—practical helpfulness.

For the great recognition it is essential that we try to understand those whom we see to be greater than ourselves, since the greater the person, the more difficult the recognition.

The meeting, which lasted nearly an hour, was closed by the Head of the Order.

M. R.

Headquarters Time Table

FOR JULY

(The more important announcements are printed in heavy type)

SUNDAY, 3.30 : Round Table. Meetings suspended till September (except Convention).

MONDAYS, 3 : (19A) Informal meetings for enquirers and new Fellows.

8 : (19A) *The Secret Doctrine* study.

TUESDAYS, 5 : (19A) League for Promotion of Humane Methods of Research. No meetings till October.

5 : London Lodge (Lecture Hall).
8th, member's meeting.

8 : London Lodge (Lecture Hall).
1st, *The Choice of incarnations*,
A. P. Sinnett.

8 : Central London Lodge. (19A) 1st, discussion.

WEDNESDAYS, 4.30: (19A) Study class.

6: (19A) *The Secret Doctrine* study.

6.30: Meditation for Propaganda.

6.30: Beginners' study class.

8: H.P.B. Lodge. 2nd, social, to welcome Mrs. Sharpe (F.T.S. only), followed by business meeting (Lodge only); 9th, public question evening; 16th, moonlight picnic (Lodge only).

THURSDAYS, 8: Blavatsky Lodge. 3rd, no meeting; 10th, *In the Twilight*, Mrs. Lauder and others.

FRIDAYS, 6.45: Order of the Star in the East (19A).

7.30: League of Healers' group.

8: Light on the Path Lodge.

EVERY DAY, 6: Meditation (Saturday and Sunday excepted).

Election of the Executive Committee

As stated in the June VAHAN, the nominations for General Secretary and Honorary Treasurer were unopposed. Therefore Mrs. S. Maud Sharpe and Colonel Lauder will be General Secretary and Honorary Treasurer respectively.

VOTING ON EXECUTIVE COMMITTEE

| | | |
|---------------------------------|-----|-------|
| Total number of papers sent out | ... | 2,110 |
| " " " returned | ... | 860 |
| Invalid because unsigned, 12) | | |
| " " late 10) | ... | 26 |
| " " spoilt 4) | | |

The following is the result of the poll, which closed on June 16:

| | | |
|------------------------------|-----|-----|
| L. Haden Guest ... | ... | 765 |
| The Lady Emily Lutyens } ... | ... | 765 |
| Herbert Whyte ... | ... | 734 |
| Mrs. H. Whyte ... | ... | 674 |
| Joseph Bibby ... | ... | 658 |
| Arnold Banks ... | ... | 594 |
| Mrs. Despard ... | ... | 578 |
| Miss Bright ... | ... | 573 |
| D. N. Dunlop ... | ... | 563 |
| Mrs. Besant-Scott ... | ... | 544 |
| William Bell ... | ... | 509 |
| Mrs. Betts ... | ... | 465 |
| Miss E. M. Green ... | ... | 422 |
| Miss K. Douglas Fox ... | ... | 404 |
| Mrs. K. Cook ... | ... | 370 |
| F. E. Pearce ... | ... | 356 |
| F. F. Laycock ... | ... | 269 |
| Miss Bothwell Gosse ... | ... | 193 |
| Mme. Delaire ... | ... | 187 |
| Sydney Ransom ... | ... | 181 |
| M. St. John ... | ... | 168 |

* Since withdrawn.

Therefore the new Executive Committee will be: Mrs. Sharpe, General Secretary; Colonel Lauder, Honorary Treasurer; A. S. Banks, W. Bell, Mrs. Besant-Scott, Mrs. Betts, J. Bibby, Miss Bright, Mrs. Despard, D. N. Dunlop, Miss E. M. Green, L. H. Guest, Lady Emily Lutyens, G. H. Whyte and Mrs. G. H. Whyte.

EDGAR W. DAVIES,

Returning Officer.

Programme of the Twenty-third Annual Convention

THURSDAY, JULY 3

Evening, 7: Meeting of the Temple of the Rosy Cross (members of that body only).

FRIDAY, JULY 4

Evening, 6.45: At the Lecture Hall, 19, Tavistock Square, W.C. Meeting of the Order of the Star in the East, with address by A. E. Wodehouse (members of the Order only).

Tickets, 6d. each, may be obtained from the Organising Secretary, O.S.E., at 19, Tavistock Square. Tickets will be posted if stamped addressed envelope is enclosed.

SATURDAY, JULY 5

Morning, 10.30: At the Lecture Hall, 19, Tavistock Square, W.C. Propaganda Conference (F.T.S. only).

Noon: At 19A, Tavistock Square, W.C. Meeting of Executive Committee.

Afternoon, 2.30: At the Small Queen's Hall, Langham Place, W. Business meeting and Conference (F.T.S. only).

Evening, 7: At the Small Queen's Hall, Langham Place, W. Address by A. P. Sinnett, Vice-President of the T.S., and Conversazione.

SUNDAY, JULY 6

Morning, 10.30: At 19A, Tavistock Square, W.C. Devotional meeting for non-E.S. members. Presided over by Mrs. Betts.

11.45: At the Lecture Hall, 19, Tavistock Square, W.C. General meeting of E.S. (open to E.S. members only—i.e. Pledged Members, Hearers and Candidates).

Vegetarian lunch can be obtained at the Gwalia Hotel, Upper Woburn Place (2 minutes' from Headquarters), or

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