

THE VAHAN

Official Organ of the Theosophical Society in England and Wales



BLIND SOUL! ARM THYSELF WITH THE TORCH OF THE MYSTERIES, AND IN THE NIGHT OF EARTH SHALT THOU UNCOVER THY LUMINOUS DOUBLE, THY CELESTIAL SOUL. FOLLOW THIS DIVINE GUIDE AND LET HIM BE THY GENIUS, FOR HE HOLDS THE KEY OF THY LIVES, BOTH PAST AND TO COME.

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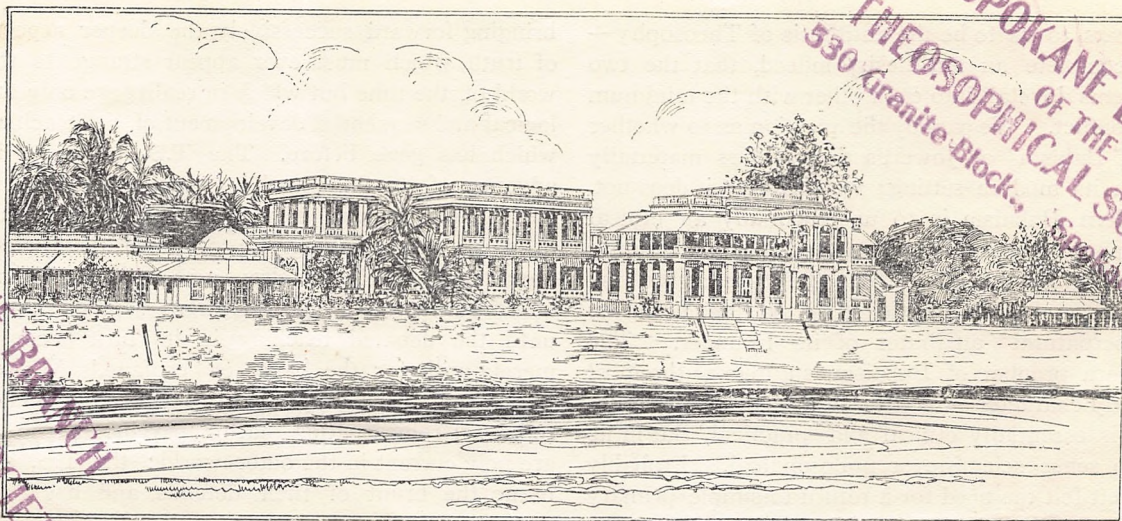
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THE VAHAN

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From the Editor

We learn, as THE VAHAN goes to press, that there is a prospect of the main legal proceedings in which Mrs. Besant is engaged **The President's coming into court at an early date, Arrival** so that the President hopes to leave for England within a few weeks of the time which she had formerly planned. It was her original intention to leave India towards the end of February, and come to England after devoting some time to work in Hungary and Italy. The large Queen's Hall is engaged for Sunday, 27th April and the subsequent five Sundays, excluding Whit Sunday. We had feared that her visit would have to be cancelled altogether, and are consequently grateful for this gleam of bright sunshine.

We would remind our readers that the seven-

teenth of this month is an anniversary of double interest in the T.S. On this day, **17th February** six years ago, Henry Steele Olcott left the body in which he had devoted so many years of service as President-Founder of the T.S.

On the same day, sixty-six years ago, Mr. Leadbeater was born. Happily he is still amongst us—and a welcome contributor to this number of THE VAHAN—employing his splendid faculties in the service of the Society for which he has done so much.

One of the interesting events of last month was the visit of Abdul Baha to Oxford, where he addressed a meeting at Manchester College, the Unitarian training centre. **Thoughts by the Way** The Rev. Dr. Estlin Carpenter, the Principal (who recently lectured at the Oxford T.S. Lodge) presided, and in the course of his observations made one statement which specially engages our attention. He said that the celebrated Dr. Jowett had at one time taken great interest in the teachings of the Bab, and had thought that this religion was destined to become the greatest religious movement since the birth of Christ.

Now Bahaim, as a method of expressing truth,

appears to us to be the antithesis of Theosophy—so complete an antithesis, indeed, that the two systems dovetail into each other with the minimum of conflict. We pass by the question as to whether the 'Babism' of Jowett's time differs materially from its modern setting; we presume it does not. Modern Bahaism is to us essentially an ethical religion, comparable to that form of Christianity deriving its incentive from the Sermon on the Mount and laying little stress on the divine or 'supernatural' attributes of its Founder. The modern prophet of Bahaism is a man of the most saintly character—the ideal of a bhakti; his teaching is essentially ethical and 'practical,' but in no deep sense scientific or philosophical. Probably Jowett felt the need for a return to simple primary ethics; probably also the Master of Balliol spoke before Darwin's *Origin of Species* had so revolutionised the whole trend of western thought, and coloured everything with the doctrine of evolution. The pioneers of popular science—Huxley, Clifford, Tyndall, etc.—'democratised' knowledge and inculcated the scientific method of thought; and we know that as a result of their labours a great gulf was fixed between science and the religion of the day; but, as it was the dharma of these pioneers to permeate the thought of the age with the leaven of science, so it was the dharma of the Theosophical Society, founded sixteen years after Darwin had proclaimed his epoch-making discovery, to bring about a synthesis of science and universal religion. The work accomplished to-day by Sir Oliver Lodge and his *confrères* may reasonably be considered the outcome of that spiritual impulse from the White Lodge of which the T.S. is the most important—because the most self-conscious—expression.

But what is the bearing of this on Jowett and Bahaism? Merely to suggest the leading question: Does the civilised world of to-day stand most in need of an ethical religion like Bahaism or an ethico-scientific religion like Theosophy? On the one side we see Bahaists numbering already over a million, on the other Theosophists amounting to a few thousands. If we are to reckon merely by numbers Bahaism has the field. We incline to think, on the other hand, that had the T.S. confined itself solely to the propaganda of reincarnation and karma, its own numerical following might have been similarly great.

But, in our belief, the mission of the T.S. is of a different kind. It is to be a nucleus in all that the word connotes. We may hazard the speculation that the T.S. will never be a very large body in our time; for, if it is true to its original Inspirers, probably to it will be committed the task of

bringing forward successively the deeper aspects of truth, which must ever appear strange to the world of the time but which in reality are only the logical and sequential development of the teaching which has gone before. The T.S. is always in advance of its time, and as soon as its current ideas begin to gain in popular favour the cycle changes; new teaching is proclaimed, the Society courts unpopularity and drops a percentage of members from its ranks, and so forges steadily ahead until the debated teaching in its turn becomes merely milk for the babes or 'profane.' We see this taking place at present. The brotherhood of religions, reincarnation, karma, psychic teachings, are now current in the outer world: the T.S. has borne the brunt of their defence and has 'democratised' them. It may still proclaim their truth and handle them as part of its more respectable stock-in-trade; but the fight centres round other aspects of teaching.

We return to the original point. The great need of the modern western world has been, in our opinion, a *scientific* religion, and largely under the inspiration of modern Theosophy, working in the thought-world as well as 'down here,' it is fast getting it.

A certain magazine, some of whose contents far from appeals to us, uses a motto which does appeal to us strongly, and which we may paraphrase as follows: "The Aim of Religion, to be achieved through the Method of Science." That is to us the ideal dharma of the present for the West: it is essentially the path of the man who treads the Jnana Marga, specialised under the ray of the Third Logos; the way of scientific or ceremonial occultism. It begins with the understanding of the microcosm and the macrocosm; of the constitution of man and the forces and influences playing through him, of the constitution of the universe and the forces and influences at work in that, and of the relation between these two through the law of correspondences. Step by step the path of the Ascent is grasped by the mind, and traversed with the guide of sound theory, until finally the summit of the Mountain of Glory is attained.

Thus was the way planned out for the western temperament in this cycle of the world's progress by the august Founder of the Brethren of the Rosy Cross.

The *Pall Mall Gazette* of 24th January had an interesting column on the music of Alexander Scriabine. The first performance in England of his "Prometheus—a Poem of Fire" is to be given at the Queen's Hall on the 1st February.

Theosophical
Music

Its complexity is said to be extraordinary. Sir Henry Wood has stated that he has never seen so difficult a pianoforte arrangement for any work, and it is believed that it would be practically impossible even for the most gifted musical critic fully to absorb it at one performance. Hence the suggestion is put forward that the work, which occupies about twenty-two minutes in performance, should be played twice during the afternoon.

Scriabine is accredited with "very individual and peculiar views of the use and meaning of his art." His harmony and orchestration are "daring, unconventional and personal." He is then stated to be a Theosophist, and he regards the Prometheus myth as relating to "one of the Sons of the Flame—the sages of remote antiquity who first awoke in mankind the conscious creative spark." It deals with "the awakening of human consciousness; with the immediate divergence of the creative impulse into two conflicting elements, the psychic and the physical, and with the final merging of the soul in the Divine flame from which it originally proceeded."

In the printed score of the symphony there is an additional line of notation, giving instructions for the simultaneous use of coloured lights. This, of course, will be dispensed with at the Queen's Hall performance.

With the same breath in which we bid farewell to the ashes of the *Lotus Journal* we greet with hearty welcome the newly-arisen Phoenix, yclept *The Young Citizen* —radiant in plumage of a golden hue with an apt symbolic cover design.

The *Lotus Journal* began its existence as a type-written magazine issued for children under the inspiration of Mr. Leadbeater, at the time when he took personal charge of the Lotus movement in London; it was issued as a printed magazine in March, 1903, and has since then ministered to the needs of our younger would-be Theosophists under the fostering and able care of Mr. and Mrs. Herbert Whyte. It has published many of Mrs. Besant's lectures, otherwise inaccessible; and on all counts may well take credit for a very useful career lived under difficult and trying conditions. Its last appearance was a handsome double Christmas number, maintaining well the best traditions of the magazine.

Having made sure of immediate reincarnation, the *Lotus Journal* has now voluntarily committed suicide. The act was prompted by the birth of a new educational activity, inspired by Alcyone's *Education as Service*, for which our President

(who verily seems a human embodiment of perpetual motion) planned an organ, to be called *The Young Citizen*. With this the *Lotus Journal*, finding itself so truly in affinity, has eagerly amalgamated, and its editors will conduct the children's department.

The new magazine has made its first bow before the public with the January number. There are many illustrations, interesting articles by such prominent exponents of this movement as Mrs. Besant, Mr. Arundale, etc., and we are promised contributions by Mr. Leadbeater, Mr. Jinarajadasa and Alcyone. Mr. Ernest Wood begins a series of articles on memory-training, and having ourselves been numbered amongst his pupils in this respect, we can strongly urge their careful perusal on others.

If the magazine continues at this level of excellence, a good future is assured for it. The subscription is 2s. 6d. per annum, dating from January (single copies 4d.), and it may be ordered through the Theosophical Publishing Society. As is apt to be the case with our President's excursions in the land of youth, *The Young Citizen* will appeal not only to youthful aspirants for citizenship, but to their grandparents, parents and maiden aunts—to say nothing of bachelor editors!—and all who have the welfare of the State at heart.

Our good wishes must be extended to yet another new magazine, which is called *The Dayspring* and is the organ in this country of the Order of the Star in the East, edited by the National Representative, Lady Emily Lutyens. Its purpose is to chronicle the activities of the Order and serve as a link between the members, and it will also provide interesting reading matter in the shape of articles on subjects within the sphere of O.S.E. work.

The Dayspring has made a good beginning. The Editor's utter sincerity of purpose and her great power of instilling the feeling of responsibility reflect themselves in its pages—and that means much. An additionally good feature is the questions and answers column, and there are reports of the work in Scotland and Ireland. The magazine costs 4½d. post free, and should be ordered from the O.S.E., 19, Tavistock Square, London, W.C.

Our heartiest congratulations to that well-known Theosophist, Mr. Basil Hodgson-Smith, on having taken his B.A. from Worcester College, Oxford.

A recent Indian mail has brought a veritable

pleroma of good things in the way of new books.

There is first of all the long and eagerly anticipated *Man: Whence, How and Whither*, by Mrs. Besant and Mr. Leadbeater, 'gotten up' in a large and substantial volume at 12s.—a fascinating book in every way. Correspondingly small in size is a little gem by Mr. C. Jinarajadasa, called *In His Name*, dealing with the Masters. Mr. Leadbeater's two-volume work, *The Hidden Side of Things*, has also now appeared in English garb, and we are given a new little book by the President, *Man's Life in This and Other Worlds*, consisting of four public lectures recently given in Madras.

The Theosophical Publishing Society will probably have all these books on sale by March; there is inevitably some delay in shipping an edition from India after first meeting the demands of orders in advance.

The Adyar Convention, 1912

The Convention has been a glorious success in every way. Not only has it been a record in point of numbers, but far more than that it has been remarkable for the strong feeling of harmony and uplifting which everyone seems to have experienced. There has not been one discordant note, and at several of the meetings there has been a tremendous outpouring of force.

The principal feature was naturally the President's course of four lectures on the various aspects of Theosophy. She has never spoken more finely and she held her audience spell-bound evening after evening. These lectures were given under the banyan tree at Blavatsky Gardens, as our large hall was hopelessly inadequate for such multitudes.

The scene each evening was of the most striking description, and utterly unlike anything that we ever see in Western lands. The huge assembly, seated for the most part upon the ground, glittered with gorgeous colours. Above us stretched the green roof made by the great arched branches; in front of us, upon a platform five feet high, stood the loved figure of the world's greatest orator, "clothed with white samite, mystic, wonderful"; and over all flooded the crimson and gold of the almost level rays of the setting sun.

Half an hour later when night had fallen, electric lamps gleamed out among the branches and bathed the assembly in a clear white light which was scarcely less beautiful, though so different. You cannot imagine the brilliancy, the strangeness, the

glamour of it all, and yet running through it all like a golden thread, like the ripple of a lovely melody, was the wonderful sense of peace and harmony, of quiet joyousness and of brotherly love, which seemed a foretaste of a higher world. All through it was a cementing of old friendships, simultaneously with the formation of many new ones, a delightful experience never to be forgotten.

Besides the four lectures which constituted the usual series, the President delivered a fine though bellicose opening address, and, in closing one of the discussions, gave a capital definition of the policy of the Society. She also spoke most impressively at four E.S. meetings and at an enthusiastic gathering of the Order of the Star in the East.

The Convention sent a special message of affection and good wishes to Alcyone, whose name was received with tremendous and long-continued applause. We emerged from the Convention exhausted but profoundly grateful, feeling that a really good work had been done for a large number of our members.

C. W. LEADBEATER.

The T.S. Policy

[A very important meeting was held in connection with the recent Convention of the Theosophical Society at Adyar, to discuss the position of the T.S. with regard to the E.S., the Order of the Star in the East, and the Leagues of the T.S. Order of Service. The late General Secretary of the Indian Section, Babu Bhagavan Das, has recently in *Theosophy in India* been commenting adversely on the influence of the O.S.E. on the T.S. This meeting was specially designed, we believe, to give him the opportunity of stating his point of view; but in his absence other speakers discussed the question.

We reprint in THE VAHAN the President's reply in summing up the discussion, despite its great length. Many new developments have shown themselves of recent years in the Society; they are so important and have made such rapid and powerful headway that some Fellows feel uncomfortably 'at sea' in respect to them, and we believe that many will welcome the opportunity of reading the President's extremely weighty pronouncement on this important subject.

Our report is taken from *The Madras Times*.—ED.]

MRS. BESANT'S REPLY

I think you will agree with me that we have had a very interesting and I hope fruitful discussion. The first two speakers put what I might call—if I may be pardoned for saying so—the case against the line of work which I have followed. The remaining speakers have added one or two interesting points in the nature of questions rather than in the nature of opposition.

E.S. AND T.S.

The first speaker objects to the union between the E.S. and the T.S. Now I would ask you to go back to the early days of the Society, and you will find that the Constitution was quite different from the Constitution of to-day. At that time the Society was made up of three sections—the third section, the general membership; the second section, the pupils of H.P.B. and the pupils of the Masters; the first section, the Masters themselves. That is our original Constitution.

BASIS OF THE SOCIETY

The Society was not ready for that as it grew in size, and the result was that the Masters withdrew, the first section was abolished, and the Society remained then only with ordinary membership and the group of pupils of H. P. Blavatsky, with one or two disciples of the Masters Themselves. Then after a time it was found the Society was not flourishing, as it was then severed from its real Founders. You must remember that H.P.B. was sent to found the Society by her Master, the Master Morya. The head of the outer Society was H. S. Olcott, another disciple of that same Master, and it was by the Masters, through these two disciples, that the Society came to birth. When, then, the Society, doubting the existence of the Masters, caused the destruction of the first section of the Society and the withdrawal of the Masters, then H. P. Blavatsky and H. S. Olcott endeavoured to remedy the mischief which had been done and to rescue the Society from perishing. In order to do that, in 1888, Colonel Olcott made the E.S. as a definite part of the Society, and H.P.B. as its Head, and published the statement that it was intended for the salvation of the Theosophical Society, and to carry out the purpose for which the Theosophical Society was originally made. So far, then, as that is concerned, clearly this E.S. conception is older than the more democratic arrangement that we now have; and if there is to be any separation, it is rather the outer membership that should leave the name to the inner, than that the inner should go away and leave the Society to the outer. But it was suggested by the second speaker, "Why should not Mrs. Besant resign in favour of Mr. Leadbeater?" Because Mrs. Besant was put at the head of the E.S. by H. P. B., its Founder under the Master, and by the Master Himself who is its Head; and while life remains to me, I will not resign that position, until He who gave it me bids me resign it, and then I will at once lay it down.

YOUR OPPORTUNITY

As regards the Theosophical Society, it has power in its own hands. I had been the head of the E.S. since 1897 up to 1907, when the Society elected me. If the Society objected, it was quite easy not to elect me. They might have refused to give me a second office that I was by no means desirous to possess. Next year again the choice will be placed in their hands and, if the Society agrees with Professor Narsimhalu, it has only to refuse to elect Mrs. Besant and she will cease to be the President of the Theosophical Society. You

have not then to be patient very long before you can get rid of the double headship if you please.

DEFENDING SUITS

Then we come to another point, and I suppose I must allude to this in passing—the question of my defending several suits. As a dry matter of fact, the Society has nothing to do with the suit which I am defending. It is not my fault that the Counsel of the Plaintiff declared that the tenets of the Theosophical Society—the Theosophical Society having *no* tenets—were a reason for removing the suit from Chingleput to the High Court of Madras. I can't help the Plaintiff's Counsel making that charge, and I was not in Court and could not prevent my own Counsel from accepting that as a reason for the change. The Society has absolutely nothing to do with that suit. I defend it and I ask for no help. The very suggestion that I would take the money of the Society to defend the suit was a suggestion that should never have been made.

THE HONOUR OF THE SOCIETY

Then we come to another question, which does concern the Society, in which I am the Plaintiff, which I have brought for the honour of the Society to defend its Headquarters. On that the General Council of the Society has approved of my action and unanimously endorsed what I have done.

THE SOCIETY AND ITS DOCTRINES

Then we come to the suggestion that all who believe certain doctrines should be dissociated from the T.S. How far is that to go? Is every Hindu to leave it, because he holds doctrines the Theosophical Society does not hold? Every Christian, every Mussalman, every Buddhist? Who is going to be left? There are only two bases on which such a Society can exist. One, of utter liberty of opinion—and that includes everybody. Or, on a dogmatic basis, to which only those will be admitted who hold those particular views. But you can't exclude E.S. members, nor can you exclude the members of the Order of the Star in the East. They have tried to exclude them in Germany by expelling them from the German Section; and the answer of our General Council to that outrageous proceeding is to request me to cancel the charter of the German Section on the ground that it is going against the Constitution of the Society. Then it is said we must not associate the Society with the E.S. or the O.S.E. Why not? Why not as much as you associate Hinduism or any other faith? There is no real association, but there is a common membership—a large common membership. But that exists with regard to every faith. Now the O.S.E. is not as yet a religion. Fifty or sixty years hence I think it might possibly grow into one, but that's only a guess of my own, and binds nobody else. Why then should we take any special action with regard to this single body, when every other religious body is welcomed within our ranks? The late (Indian-Ed.) General Secretary, who objected to anything being said in favour of the O.S.E. within the Society, has himself chartered a Lodge of the Arya

Samaj. Surely that ought to be treated the same way. If you may have Arya Samaj Lodges, why not Lodges of the O.S.E., although we have never asked that such a Lodge should be formed? But, following out the policy of Bhagavan Das, you are bound to give charters if any group of the O.S.E. should ask for them, for you have already given one to the Arya Samaj, which is most distinctly a sectarian body. The fact is, you cannot go against one opinion you dislike without forcing yourself into going against all opinions. It was said quite truly that animosities arise from differences. I grant it. But I thought the Theosophical Society had partly as its work to teach people to discuss differences of opinion without showing the animosities that arise in the outer world! It seemed to me that was its object; that as we saw the world torn by religious animosities, we came forward and said, "Belonging to many faiths, we join together to discuss our differences as brothers, instead of quarrelling over them as enemies." Are we to give up that noble work and bind ourselves down to a particular set of views? But then we are told "Oh, your O.S.E. is a personal cult." What if it is? As a matter of fact it is nothing of the kind. We have members in the order who worship Shri Krishna; we have others who worship Jesus; we have others who worship the Christ; we have others who simply think of a great teacher and do not give any special name to the teacher. The O.S.E. does not say a particular teacher is coming, but a teacher, the coming world teacher, and people name that according to their religious beliefs and according to their personal prepossessions. There is no personal cult within the O.S.E. But, if there were, it would be within its right, for other members have personal cults. Why I know quite well among you those who worship Vishnu, worship Shri Krishna, worship Mahadev, worship Lakshmi, worship Sarasvati. Are we to say that none who worship them are to belong to the Theosophical Society? Are we to say to the worshipper of Shri Krishna, "You shall not preach about the Divine Object in Whom you believe, and against you the platform of the Theosophical Society is to be closed"?

A PLEA FOR TOLERANCE

What kind of bigotry is this coming up in the thirty-sixth year of our life? We have been free until now, and some of us intend to remain free until the end. Tolerance does not mean tolerating the opinion you agree with; it means tolerating the opinions with which you disagree; and that is the point that one or two of our speakers seem entirely to forget. The brother who addressed us does not agree with certain views; but I don't want to compel him. I don't ask him to agree with me. I do not say he ought to go out of the Society because he holds those views, but he tells me that I ought. Why? Why should I leave the Society any more than he?

A WARNING

I can tell you as a dry matter of fact that if you thought of excluding from office all the members of the E.S. there would be little left of the Theosophical

Society after you did it. Such a proposition has been placed before the General Council, that no member of any such body should be allowed to take office in the Society, and that if any such member holds office, he should resign. The General Council has met that with a declaration that it would be an intolerable outrage upon individual liberty; that it would prevent the acceptance of office by any self-respecting man or woman. And certainly I believe that to be true. Professor Narsimhalu says it is a hardship to the members of the Society to have the E.S. in it. Why? You need not come into it. No one is ever invited to enter it. It is a pure act of individual choice and inclination, and what right have people outside to dictate what we should believe and what we should do in matters of the spiritual life? We do not want to dictate to any other what God he shall worship, what teacher he shall bow before, but we claim that in the inner sanctuary of our own experience we shall be allowed freedom without being insulted, as all others are allowed it within the limits of the Theosophical Society. But it is said we are students and not teachers. Then we ought not to issue any books; we ought not to give any lectures; we ought to do nothing but meet together to study, if this distinction is to be kept up. But where does the limit begin? May students become teachers who know very little, while those who know a great deal are forbidden to utter their teachings? That seems to be the only logical conclusion to which we can come, and you would have to draw your line very low, for a Master once said, "There is not one member of the Theosophical Society who cannot find someone more ignorant than himself from whom he is able to remove part of that ignorance." Does it mean then that the moment a speaker gets beyond our own individual knowledge, that moment he must not be allowed to teach or to lecture or to write a book? If so, our progress will not be very rapid in the days to come and we shall be tied down to what we already have.

THE LEAGUES' QUESTION

Then comes up the question of Leagues. I am responsible for those, and I will tell you why I founded them. I have heard a great deal said during the lifetime of Colonel Olcott about the Theosophical Society being a Buddhist organisation. He was himself a Buddhist, he had founded many Buddhist schools and done much noble work in the Buddhist community. So the people said, "The whole Society is Buddhist." As Miss Severs mentioned, a large number of people come into the Society wanting to do some useful work. I could not at first see how these people could be prevented from dragging the Society with them into their various ideas and views; and so I said, "Let those who agree, come together and work together on their special line, but without committing the Society and without committing a Lodge to any particular line of work." And that is what we have done. We had a league against vivisection. Mrs. Charles was very angry. "You are spoiling the neutrality of the Society," she wrote; "will you give me a league for vivisection?" The other was *anti*-vivisection. I wrote back: "Dear

Mrs. Charles, If you will send me an application saying that you regard vivisection as coming under the idea of Universal Brotherhood, I shall be very glad to authorise the formation of your league." But we never got any further. I never had the application, and I imagine it was only written in order that I might say "No," and then she might say I was against neutrality and favouring one view rather than another. As I said "Yes," nothing else happened. Now, for the greatest part, the leagues are composed of people who want to work. They used to come to us and say, "What shall I do?" Now when they come I say, "Go and work in one of the leagues; find one of them that you agree with and, if you can't find one, make a new one and then we will authorise it." So no one is refused a good line of work along which he wishes to go. It seems to me that is far the better plan. We are not committed to one of these leagues. But, on the other hand, those of you who agree, work together in them, and they very often draw non-Theosophists into their body and so gradually popularise Theosophy. Now, deep as is my own belief in the existence of Masters, and utterly sure as I am that if that belief passes away from the hearts of the majority this Society will perish, I am the first to defend the right of any member not to believe, as to defend the right of other members to believe.

WHAT I STAND FOR

But what I stand against, and what makes a few people very angry with me, is that I claim the same liberty for the believer as for the non-believer; that while I defend the right of the sceptic to proclaim his scepticism, I also defend the right of the believer in the great teachers to declare the fact of his belief. Is it not better so? If he is wrong, you will be able perhaps to convert him from his belief, while if he is right he may bring into your life a light that was never lighted in it before. I am in favour of free speech, free opinion, free thought. I believe it is the condition of all growth in truth. But I am against the limiting of people in order to suit a few people in the Society, who do not even agree among themselves as to how far the scepticism should go. Bhagavan Das desires the teaching of the impersonal; but the atheist would object even to that, and the atheist has as good a right in the Theosophical Society as I have. Where will you stop if you begin to lay down belief and non-belief as the condition of membership? Then it is suggested that it would be better, in order to avoid certain difficulties, that I should not sign as President. Well, I don't mind it. I can do a great deal without that name on the bottom of a letter. But the way it arose was that I offered, in order to keep the Society more in touch with the Headquarters, to write a quarterly letter. Well, then, that was labelled the "Presidential Letter," not by me, but by the General Secretaries who received it. Frankly, I did not think that people were so fault-finding. If the Society is to complain about my signing "Annie Besant, P.T.S.," I am as willing to drop the letters of the office, the moment I am not wanted in it. So for the future I will write the letter without putting my initials after it. What does it matter, dear

friends? You know I am the President. But I will tell you one thing that showed to me a great change in public opinion. In the West I hold a certain public position, and when I joined the Society they said the Society had made a great gain in converting Mrs. Annie Besant. When I was elected as President of the Theosophical Society, the London newspapers remarked that Mrs. Besant had been honoured by being made President of the Theosophical Society. That is to say, the position was reversed. Before, the Society gained by converting me; now to be made President of the Society is regarded as an honour to myself. And so I hold. But it shows me how much the Society has risen in public opinion; how it is now thought that it is an honour in the face of the world to be placed in the seat of the President.

THE POSITION STATED

And now there is one question I should like to consider—are all subsidiary activities to be rejected, as one speaker said? I feel rather responsible for them. The Colonel used to put all the things together in the Annual Report so that the Buddhist School and the Central Hindu College and a number of other things all came in as part of the report of the Society, and I said to him one day, "Colonel, wouldn't it be better to put those in as subsidiary activities, because some of our members do not agree with them?" He thought it over and adopted the idea, and under that name the whole of these movements now appear. I am not inclined, unless there is a strong expression of opinion, to cancel it. The Society has gained much credit from its Buddhist schools, from the Central Hindu College at Benares, from its Panchama schools and from many other of these activities. It gains from them, and unless I have a request from a majority of the Society, I shall keep those exactly as Colonel Olcott left them and as they are, adding under that neutral title everything that is not purely Theosophical, so that the Society may not be responsible for anything outside its own work.

THE NEXT PRESIDENTIAL ELECTION

There is another point that I think perhaps it might be well for you to consider, as the election of another President will soon be before you. The General Council next February twelve-month will have to nominate my successor. I go out in July. Make up your minds whether you want as President a non-entity, or a person of ability and weight in the world. There are plenty of non-entities among whom you can choose. The only difficulty will be that you want a two-thirds' vote of the Society in order to elect a President, and a non-entity in one country is not likely to be known over the other countries, so that there is a certain practical difficulty in the way of carrying out that plan. But still I think that is what a few of you want; you want a President who will do nothing and then he won't offend anybody. If you want a person who is known, who is of weight, who has formed opinions, then you mustn't try to gag that person's mouth and bind that person's limbs. No one more than myself has declared the absolute liberty of thought within the Society. I have been defending within the last year

or two the liberty of Dr. Steiner, the General Secretary of Germany, to the full statement of his own opinions, his right of publishing them, of declaring them, of sending about in other countries speakers who preach them. It is his right to do it. But I am against him when he tries to make his opinions binding upon every one who comes within the German Section of the Theosophical Society. That's where the difficulty arose. Freedom for each, compulsion for none—that's my platform, and so long as I am President for that I stand.

NO CRISIS IN THE SOCIETY

And I will ask you finally not to make a mistake. There is no crisis in the Theosophical Society at the present time. The Society is not in the very slightest danger. We have twenty-two Sections. Of those there is not a breath of trouble in twenty. The trouble here in India, in the twenty-first, is a very small one, made by two or three newspapers and by a number of people whom I could count on my two hands. The Society has more than 5,000 members in India. Less than a score of members cannot make a crisis in a great Society like ours. Why there is not even a crisis in the Indian Section, let alone a crisis in the Theosophical Society! Nothing of the sort is known. You can see it from the election of your General Council by the Indian Section; you can see it in the election of the new General Secretary, Pandit Iqbal Narain Gurtu; you can see it in this Convention. Why, the vast majority of members of this Convention are members of the Indian Section. A thousand Indians are here, and where is the crisis? I have given an opportunity that criticism might be directed against me. I have thrown open this Conference in order that everything that could be said should be said, and you who fill the hall have listened with perfect patience and courtesy to two members who have expressed their opinions! And less than that is the proportion of those who are discontented in the Indian Section.

MR. BHAGAVAN DAS

If you want to break the Society, follow the advice given you in this by Babu Bhagavan Das. For dear he is to me, although he loves me not, I honour him for his learning; I respect him for the purity of his life; I believe that in the whole of this his motive is pure and right and good, although I think that his eyes for the time are blinded and that he has distorted things by personal dislike, through which nothing can be clearly seen. And so I repeat to you what I said in closing your Sectional business yesterday. Let no angry word be spoken against him or against those who think with him. They are only a handful, friends, but that gives them a right to the fuller freedom of speech; it is not well that a vast majority should do anything to hinder the liberty of a small minority who take other views. If they write against me in the papers, let them write; if they ascribe to me bad motives, leave it to my life to answer them and not to the pens of my friends.

PARTING WORDS

If the Society is attacked, defend it; if the Society is landred, speak up for it. The Society is our spiritual

Mother who has brought us into the world, into the spiritual life; so we must defend her and prevent insult to her, for the mother must not be insulted while the son has a tongue with which he can speak in her defence. But leave me to defend myself. I am strong enough to do it—so few the opponents, so many the speakers. Thousands in every land give me love and trust; shall I complain that only three or four look on me with dislike, with mistrust and apprehension! It is said that you only destroy an enemy when you win him to be a friend. Leave me to try to win the friendship of those few good and earnest men who only dislike me because they do not understand me; because, not knowing me really personally, they fancy that I have some terrible motives which I know not why they should ascribe to me. If you speak against them they will be driven further and further away. If you are unkind there is less chance of winning them, and I do not despair of seeing these good brothers of ours in a year or two among our most affectionate friends, and that is the object I place before myself as the result of our discussion on the policy of the President.

New Chemical Elements

On Friday evening, 17th January, Sir J. J. Thomson, the distinguished physicist, announced at the Royal Institution in London the discovery of a new element heavier than Hydrogen but lighter than Helium. He described in detail to the scientists and visitors present how this substance was first traced during experiments on the gases in air of the Krypton and Xenon type, and how later it was found to be imbedded in certain metals, Iron, Nickel and Lead; these metals set the new substance free when bombarded by kathode rays. Its atomic weight was 3 and Thomson provisionally called it X3.

The interest of this discovery to Theosophical students is in the probability that this is the element which was discovered in 1907 by clairvoyant investigation by Mrs. Besant and Mr. Leadbeater, and christened by them "Occultum." A diagram of it is given in *Occult Chemistry*, p. 21; it is shown as having fifty-four ultimate physical atoms, and since Hydrogen has eighteen ultimate physical atoms, the atomic weight of "Occultum" is 3, when Hydrogen is taken as the unit. The atomic weight of X3 was calculated by Sir J. J. Thomson to be three times that of Hydrogen.

Furthermore, this "Occultum" was found in 1907 to be utilised in the building up of Gold (p. 24); since *Occult Chemistry* was published, further investigations show it to be used in the building up of Gadolinium also.

Sir J. J. Thomson was unable to give more particulars of X3, as he had not obtained its spectrum, nor been able to isolate more than perhaps a cubic millimetre of it. From the work of our investigators, however, we can give the following facts, that it is a monovalent element belonging to the Chlorine and Bromine group, and that it is probably negative electrically and diamagnetic magnetically.

Thomson also announced the discovery of a gas belonging to the Argon group, that was not Neon, but was near to it in atomic weight; this new gas was unexpected, as there was no place for it in the Periodic Table.

Occult Chemistry shows that there is in reality a proper place for it in the Periodic Table, since the gases of the Argon group exist in pairs, the heavier of a pair having forty-two more ultimate physical atoms than its twin. As Neon has already been discovered by Ramsay and Travers, with atomic weight 20, Thomson's new gas is evidently what is called in *Occult Chemistry* Meta-Neon, with atomic weight 22.33 (p. 84).

C. JINARAJADASA.

Mr. Maskelyne's 'Exposure' of Theosophy

A sad but well-proved fact with which the student of history is familiar is that when anyone shows himself to be greater than his contemporaries in some direction there are never wanting those who hurl at him accusations of dishonesty and malpractice.

A striking example of such a case was the Co-Founder of the Theosophical Society, Helena Petrovna Blavatsky. Charge after charge has been brought against this woman and although the evidence has been repeatedly sifted and the charges shown to be utterly false the accusations crop up again from time to time, the latest indictment being a scurrilous booklet from the pen of Mr. J. N. Maskelyne, the well-known conjuror.

We do not propose here to answer *seriatim* the inaccuracies and mis-statements in this latest attack.

The charges against Madame Blavatsky are merely a re-hash of those made years ago, notably in Mr. A. Lillie's superficial work entitled *Modern Mystics and Modern Magic*. We may note, too, in passing, that although Mr. Maskelyne tries to make capital out of the weariness induced by his

attempt to read through Theosophical books, his exposition of Theosophy is suspiciously similar to Mr. Lillie's absurdities.

The story of our great Founder's life may be read in Mr. Sinnett's *Incidents in the Life of Madame Blavatsky*—a book based on evidence supplied by her relatives—or in shorter form in *H. P. Blavatsky: An Outline of her Life*, by Herbert Whyte. The charges brought against her in connection with the Coulomb affair and the Report of the Society for Psychical Research are dealt with in Mrs. Besant's *H.P.B. and the Masters of the Wisdom*, while her close companion and co-worker, Colonel Olcott, left us a portrait that we instinctively feel to be life-like in his *Old Diary Leaves*.

In addition to these two articles in *The Theosophical Review*, "Some Remarks on the Key to Theosophy" (Feb., 1905), and "Discipleship," by Mrs. Besant (July, 1906), together with a pamphlet by Mr. S. Studd of Melbourne, may profitably be studied. And finally, the *Reminiscences of H. P. Blavatsky and the "Secret Doctrine"* by Countess Wachtmeister and others, and '*H. P. B.*': *In Memory of Helena Petrovna Blavatsky* by some of her pupils, gives the first-hand evidence as to the life, character, and work of those who knew her intimately, and in some cases occupied the same house.

Anyone who familiarises himself with the first-hand evidence contained in these books, will realise that there is as great a difference between the true personality of H. P. Blavatsky and Mr. Maskelyne's attempted presentation of her, as there is between her face and the atrocious distortion of her portrait which he has seen fit to place at the beginning of his booklet. With such a deliberate distortion of the truth in the frontispiece, we are not surprised to find on page after page a corresponding distortion of the facts of her life, and of the work of her great successor, Mrs. Besant.

It is rather amusing to note in the press reviews of Mr. Maskelyne's book that the newspapers pay little attention to the 'exposure' of Theosophy but devote their chief attention to the 'exposure' of the celebrated, but rarely displayed, rope-trick of the Indian jugglers. Mr. Maskelyne pours scorn on Madame Blavatsky because she bears testimony to having seen the trick performed. His attempted explanation does not credit the public with much sense or power of observation, and it is significant to note in passing that the *Daily Mail* (7th January, 1913) in its comments points out that his explanation "will not appear conclusive to those who have seen the performance. The trick has been witnessed at

Khandalla—a hill station near Bombay—and again at Delhi, at midday without any awning being used and any effects but the rope.”

Another statement which almost takes the breath away of anyone who is at all familiar with Madame Blavatsky's monumental work, *The Secret Doctrine*—which consists of three large volumes numbering over 2,000 pages—is that the Stanzas on which this work is based, and which form 40 pages of the first volume, are “a page copied from the *Rig Veda*, with a little alteration in the text”! We should like to have the reference to that page!!

The *Stanzas of Dzyan* which Madame Blavatsky brought before the English-reading public are part of an archaic MS. which is no doubt the foundation also for much that is to be found in the *Rig Veda* and in other world scriptures. But to say that the *Stanzas of Dzyan* as given in the *Secret Doctrine* are a plagiarism from a page of the *Rig Veda* is either a wilful misrepresentation of facts, or a laughable ignorance of the book and the way in which it was written—which was (as Countess Wachtmeister, an eye-witness, herself tells us) at a very rapid rate and without reference to any books, Madame Blavatsky being at the time in Ostend without access to any library or books of reference. If Mr. Maskelyne had made any study of the *Stanzas* or had even read the Preface to the first volume he might have saved himself from the blunder into which he has here fallen.

Mr. Maskelyne informs us that Madame Blavatsky had three husbands and hints at less honourable connections. The facts in this relation are, as readers of her life will know, that H. P. Blavatsky twice passed through the ceremony of marriage, once in 1848 with General Blavatsky, a man very much older than herself, from whom she separated herself almost immediately; and once in America with an importunate suitor, Mr. B.—under circumstances which are fully explained by Col. Olcott, who was with her at the time. Although from the conventional standpoint both these marriages are open to criticism, the worst charge that can be brought against H. P. Blavatsky with regard to them is that in these cases, as always, she took her own line, completely indifferent to any evil interpretations that might be put upon her action. Never was there a less appropriate subject for the base insinuations made against her, for, as H. S. Olcott, when alluding to similar reports, has written in *Old Diary Leaves*: “no pure person could hold to such an opinion after passing any time in her company and seeing how

her every look, word and action proclaimed her sexlessness.”

Mr. Maskelyne informs us on Mr. Sinnett's authority that one of the duties given to Madame Blavatsky by her Spiritual Teachers was “to put down spiritualism.” Here we have another example of the mis-interpretation—to call it by no stronger name—of facts. Referring to the chapter in Mr. Sinnett's *Incidents in the Life of Madame Blavatsky*, entitled “From Apprenticeship to Duty,” we see what was really said, namely that H. P. B. recognised the task before her as that of “making the world acquainted with the idea that the latent potentialities in human nature, in connection with which psychic phenomena of various kinds were already attracting the attention of large classes in both hemispheres—were of a kind which properly directed would lead to the infinite spiritual exaltation of their possessors, while wrongly directed they were capable of leading downward towards disastrous results of almost commensurate extent.” This was the great mission entrusted to H. P. B., a mission whose magnitude, Mr. Sinnett tells us, she alone appreciated. How was she to carry out her task? As a disciple she had to find out for herself the way, and if anyone thinks that the way she chose was not the wisest, it might perhaps be well for him to suspend judgment upon her until he has been faced with a mission as difficult as was hers. H. P. B., as herself a magnificent natural medium, knew the reality behind the Spiritualist movement, but she could not fail also to recognise, as soon as she began to investigate it, that there was much fraud mixed up with it also. The way she chose was to throw herself, with her fine psychic powers, heart and soul into the Movement, thus becoming associated with a mixed lot of people, some of whom were no doubt genuine whilst others were later exposed as frauds, damaging thereby the Movement and all its prominent workers. On page 14 of *Old Diary Leaves* Col. Olcott quotes a letter of H. P. B.'s in which the motive behind her action is clearly seen, and his comments upon the incident point to the same conclusion as the one above-quoted from Mr. Sinnett's book.

Another point about which Mr. Maskelyne is greatly exercised is as to the truth of Madame Blavatsky's statement that she had been in Tibet. Mr. Sinnett describes how—somewhere about the year 1856—she made her way in a disguise provided by a Shaman or monk into that mysterious land, but on that occasion she found herself in difficulties from which she was rescued by a party of horsemen; Mr. Sinnett's comment upon

this attempt is that it "put an end *for the time* to Madame Blavatsky's wanderings in Tibet." It seems far more probable that the time of her actual residence in Tibet, when she came into personal contact with some of Those who live there but who do not show themselves except as They choose to do so, was between the years 1867 and 1870, which we are told would be found by far the most interesting part of her life "if their story could be told." These years at any rate were spent in the East and were years of great progress in the expansion of her occult knowledge. Students of occult or mystic science will feel no surprise at hearing that her descriptions of the Lamas and such parts of the country as she saw differ very considerably from those of a traveller who has pushed his way into that mysterious land.

It is not necessary here to enter into controversy over the Coulomb case, since full particulars as to the supposed forgery of the letters (which Madame Blavatsky, though accused of forging them, was never allowed to see) will be found in *Incidents* and its appendix, while Mrs. Besant's pamphlet on *H. P. B. and the Masters of the Wisdom* shows by the ample testimony of first-hand witnesses how impossible it is that there could have been any truth in the charges brought against her.

But a word must be said with regard to Mr. Maskelyne's remarks about the present President of the Theosophical Society. We pass over the impertinence contained in these remarks, which shows only the inability of the writer to estimate the character which he is criticising. It may be as well, however, to point out that there was never any contest between Mrs. Besant and Mr. Judge for the Presidency of the Theosophical Society (as stated on p. 72). Mr. Maskelyne really means the headship of the E.S.—but that is only in keeping with his other inexactitudes.

On the utterly unjustifiable insinuations as to the seditious character of the Society contained in the final paragraph of the book in question, we need hardly perhaps comment, for anyone who knows anything of the standing of the T.S. in India and of the policy of the President, knows that she has always shown in India a marked support of the authority of the British Government, and never hesitated to point out to English people the good qualities and the needs of the Indian people. She has steadily refused to allow the boys of the Central Hindu College to mix themselves up, whilst still at school or college, in political affairs. Indeed, the stand she took—on the ground that whilst at school boys have neither strength to spare for the excitement of politics nor maturity

of judgment, which alone can make them useful in such work—has laid her open to much vilification by some of the leaders of unrest in India, and not so very long ago she was burnt in effigy by some of these people!

On the other hand Mrs. Besant, as President of the Board of Trustees of the Central Hindu College, has always insisted that the ideal of the King-Emperor shall be brought prominently before the students, and has spared no effort to foster the spirit of loyalty and devotion to which young hearts, if rightly guided, are so ready to respond. In 1901 the present King and Queen (then Prince and Princess of Wales) visited the Central Hindu College, and through them the request was transmitted to King Edward that a portrait of himself might be sent to adorn the College—a request which was graciously complied with. Again in 1912 autograph portraits of their Majesties, the present King and Queen, were sent to the College. Further evidence may be adduced of the loyalty and friendliness which has ever been shown by the President of the T.S., during her residence in India, to the Crown and its representatives there, in the cordial relations existing between herself and the late Viceroy, Lord Minto, as well as the beloved former Governor of Madras, Sir Arthur Lawley.

But it is needless to accumulate evidence on this score, for anyone who is at all in touch with Indian affairs during recent years is aware that the work of the T.S. in India is recognised as contributing to the support of law and order and to the fostering of a sense of loyalty and devotion to the Crown.

As regards the work of the Theosophical Society, Mr. Maskelyne gives the answer to his own indictment when he naively confesses: "The most extraordinary thing about the Theosophical Society is that, in face of all the exposures, it has flourished" (p. 85).

In another place he states: "But the Society, in fact, has become very important during the past few years; it has many thousands of members, and hundreds of branches in different parts of the world" (p. 9).

"By their fruits ye shall know them" said a wise Teacher long ago, and the strongest argument of the truth of the teachings, and the honesty of the leaders of the Theosophical Society, is the fact that year by year through their influence hundreds of men and women are leading better lives, and are bringing consolation and hope to those that dwell in darkness and in the shadow of death.

Incidentally, Mr. Maskelyne somewhat effectually disposes of any title to be a reliable critic by proceeding to say that: "Gold has flowed into its

coffers to such an extent that the Executive has been able to erect new headquarters in London at a cost of £50,000. The Society has left even Christian Science far behind, so far as London is concerned" (p. 9). A penny omnibus ride or a telephone call might have evinced to him that the premises in Tavistock Square are not yet erected. The 'Executive' has nothing to do with them: and the last statement is unfortunately altogether hyperbolic!

And as regards our great Founder, Helena Petrovna Blavatsky, in the words of Mrs. Besant, her pupil:

"The large circulation of Madame Blavatsky's priceless works, the spread of the ideas which she spent her life in learning and teaching, the growth of the T.S. which she founded at the order of her Master, and with the aid of her colleague Col. Olcott, the ever increasing literature published by her pupils—all these form her substantial defence, the justification of her life's work" (*H. P. B. and the Masters of the Wisdom*).*

ETHEL M. WHYTE.

Reviews

SOME INDIAN CONCEPTIONS OF MUSIC

This lecture, delivered by Mrs. Maud Mann (Maud McCarthy) before the Musical Association, and privately printed in pamphlet form and later to appear in their *Proceedings*, gives in a concise manner some important results of this artist's studies in Indian music. The lecture should be in the hands of everyone who wishes to become familiar with the music of the East; for just as by a knowledge of the Eastern Wisdom, the deeper secrets of metaphysics or religion are laid bare, so, too, some of the hidden fundamentals of music may be gleaned from a study of that art according to the Indian traditions.

In this pamphlet one may gather clear and valuable information about certain matters inseparable from Indian music. These are: Indian Modes; Raga and Tala; and microtones.

Regarding modes: we in the West have been content to work with two modes only, our major and minor scales, out of a larger number of possible modes. We have concentrated on the fullest possible treatment of these, through melodic, rhythmical and harmonic device. In the sixth sub-race, doubtless, we may apply our skill and science to many additional scales and modes, to the enrichment and variety of the musical art.

* This article will be reprinted in leaflet form, and copies procurable from Headquarters.—J. I. W.

We shall also add, one hopes, the employment of quarter-tones, or microtones, as Mrs. Mann felicitously calls them.

According to the principle of the Indian Raga, as herein explained, it is by no means customary to employ *all* the notes of the scale which is used, but only certain of the notes. And these Ragas, or groups of notes, taken from a particular scale, are so chosen because they evoke certain beings living in the subtler worlds. Here we begin to touch upon the occult side of music.

In Tala, we find the principle of rhythmical structure which underlies musical art. This has been worked out separately, with great elaboration in the East, and Western musicians have much to learn from it.

In the present era of change, all things are in the melting-pot, not excepting music. We know that in the future there is an inheritance of knowledge awaiting us, and we look forward wistfully to the day when They who administer Divine Knowledge for the world's blessing, will again reveal the secrets of the beauty of sound in their fulness for the further uplifting of a regenerated humanity. Meanwhile in such studies of Indian music as the one before us, there seems to be a clue to the hidden science of tone, which, if we follow, may lead us to some vast store of that knowledge of which we are in search.

FRANK J. MERRY.

SOME FORGOTTEN TRUTHS OF HINDUISM.
By J. SHRINIVASA RAO. (*Theosophical Publishing House, Adyar. Price 4d. net.*)

In this pamphlet many passages from sacred books, such as the *Bhagavad-Gita*, *Puranas*, or writings of Shri Shankaracharya and others, are quoted to prove that Theosophical teachings are not a novelty but completely in accordance with Hinduism. It is argued that Truth being eternal and existing through all ages in the mind of Brahma, no new dharma can be possible, and the doctrines taught under the auspices of the Theosophical Society must inevitably have been put forth before by the Rishis who understood such matters, and to Whom humanity is indebted for the scriptures left for its guidance. The T.S. is itself foreshadowed in the account of the preparations for the Krita Age, which would come in the far distant future, seeds for its people being selected out of the higher Egos at the close of the Kali Age by the agency of the Sapta Rishis, Who will be invisible to ordinary men. Thus are we taught in the *Matsya* and *Vāyu Puranas*, also that when this comes to pass, our humanity will be on the way towards that

universal peace and concord which is expressed to-day by the Theosophical ideal of Universal Brotherhood, the only object of the Society to which all members must agree. Other doctrines familiar to Theosophists, such as the existence of great Masters and Teachers, and the possibility of coming into contact with those exalted Beings and also developing occult and spiritual powers by those willing to pay the price may be discerned in these excerpts, which form an introduction to the ancient Hindu sacred books for the general reader. It is to be regretted that the complete translation of most of these passages is not given in this pamphlet, as they would have formed a valuable introduction to the ancient sacred Hindu books for the general reader. With the exception of the well-known *Gita*, many of these scriptures are most perplexing to the student, though as we know, they contain much that is of importance, buried in masses of obscure and archaic conceptions. The only book whose extracts are fully translated is the *Gita*, which is so remarkably in touch in modern thought besides possessing much charm of ideas and composition, but as it is already familiar to the English public, more translations from the less well-known books would have been acceptable.

C. CUST.

THE DIAMOND SUTRA (Chin-Kang-Ching) or Prajna-Paramita. Translated from the Chinese, with an Introduction and Notes, by WILLIAM GEMMELL. (*Kegan Paul, Trench, Trübner and Co., Ltd.* Price 2s. 6d. net.)

"In the words of the Lord Buddha: 'This Law is coherent and indivisible, it is neither "above" nor "below," therefore it is termed supreme spiritual wisdom.'

We cannot imagine a more profitable discipline for the seeker after forms and images of concrete truths, than the perusal of this valuable treatise.

A definition of *The Diamond Sutra* as "metaphysical agnosticism, based on spiritual affirmation" may appear paradoxical, but it will bear thinking over. Priceless treasure of wisdom, "the storied hive of a Great Teacher's Mind" is enshrined in this book, and grateful appreciation of all students of the Great Law is due to the translator and annotator thereof: the commentary portions are remarkably apt and helpful. Mr. Gemmell shows scholarship, breadth of mind, and literary perception, at once profound and pleasing. Particularly 'grateful' from a literary point of view is the parallel between Shelley's "Nothing in this world is single," and the Lord Buddha's discourse that

"Within the meaning and purport of the Law, there is no abstract individual existence."

The whole trend of *The Diamond Sutra* is in the direction of the demonstration of the No-thingness of the All-Yet that it is inherent in and beyond Everything. All things must contain, yet no-thing include that which can be neither defined enclosed, bounded nor even formulated. "Its truth is infinite; its worth incomparable; and its merit interminable."

The doctrines here enunciated were neither given to, nor intended for, the ignorant, not even for the neophyte, but "for those who are entered upon the path which leads to Nirvana, and for those who are attaining to the ultimate plane of Buddhist thought."

The disciple Subhuti's remark upon the adumbration of shadows of spiritual truth in the human reflection of the intuitive mind is of such profound and immediate significance in the light of present Theosophical problems, that we should like to see it printed in letters of gold: "What the Lord Buddha adumbrated in terms of the Law, is transcendent and inexpressible. Being a purely spiritual concept, it is neither consonant with Law, nor synonymous with anything apart from the Law. Thus is exemplified the manner by which wise disciples and holy Buddhas, regarding intuition as the law of their minds, severally attained to different planes of spiritual wisdom."

LILY NIGHTINGALE DUDDINGTON.

THE OPEN SECRET. By CHARLES J. WHITBY, M.D. (*William Rider.* Price 2s. 6d. net.)

This is a little volume of essays upon what the author, Dr. C. J. Whitby, appropriately styles "the things that matter," though, as he remarks, they "are commonly accounted of no importance whatever." "The Role of the Thinker" is a clear and concise account of the inter-relations of science and philosophy, and their respective functions. "The Unknowable" is a forcible criticism of Spencerian Agnosticism, in which the writer follows what Professor James called "the pragmatic method."

In "the Ethics of Theory" we have a strong and, in these days, most useful vindication of the importance of bold speculation as a fore-runner to ascertained fact, a principle which the writer himself carries out to good purpose in the latter half of the book. His views upon "the problem of Time" might almost be taken for a paraphrase of H. P. Blavatsky's commentary on *Sloka II* of the first *Stanza of Dzyan*, and towards the end of the book the influence of ideas for the revival of

which modern Theosophical writers have been primarily responsible, becomes more and more apparent. The necessity is even recognised for postulating the existence, in the most literal sense, of the subtler emotional and mental bodies. Dr. Whitby is, in fact, one of those invaluable thinkers from whom we, as Theosophists, have so much to learn, for they succeed in gaining a hearing for the ideas we wish to spread, among a public to whom avowedly Theosophical writers have either not attempted, or else have been unable, to appeal. Books like *The Open Secret* should afford most instructive reading for many who seek to widen the field of "propaganda" in the broadest sense of the term. The style is lucid and interesting, and the essays contain several eloquent, even poetical, passages which evidence sound and clear thinking combined with no inconsiderable amount of intuition; this is especially true of some of the later essays, which deal with the conception of a World-Soul.

F. S. SNELL.

In the review of Miss Charlotte Woods' *The Gospel of Rightness* which appeared in the last VAHAN, the book was stated to be published by Williams and Norgate. We are asked to say that it was conjointly published by the Theosophical Publishing Society, from whom copies may be obtained.

Questions

Question CCCLII.—A student once asked Mr. Leadbeater if a certain person were well and if she had been able to take a contemplated voyage. He stated that even if he knew, he would not be allowed to say. May we know why? Why are psychics not permitted generally to give out things that can be proved on the physical plane?

So far as the pupils of the Masters are concerned, it is simply a question of ordinary honour. If any teaching has been given to them by virtue of which they have been able to develop the higher faculties, it has been given under certain stringent conditions—with stipulations which a pupil would never for a moment think of violating. He does not even concern himself as to the reason of the imposition of these conditions; having given his promise he feels himself bound in honour to observe it. For a very able discussion on the general

subject, see Mr. A. P. Sinnett's *The Occult World*, pages 80 to 85 of the eighth edition.

C. W. LEADBEATER.

Question CCCLIII.—It is stated that it is dangerous to wake a person on the astral plane, who has not got his mind and desires tolerably under control. How does such a person get along after death? It may be answered that he is protected through the rearrangement of the astral body. Then is it wise for the ordinary Theosophist to prevent this rearrangement of the astral body after death?

It is quite true that it is unadvisable to wake a person on the astral plane if his desires are uncontrolled. The reason may easily be seen if we consider exactly what is meant by waking a person astrally. The average cultured man has his astral body fully developed and quite capable of any kind of activity; but he has not yet formed the habit of working in it, and consequently during sleep he usually drifts about in a half-asleep condition, ruminating over what he has already felt or experienced, rather than feeling or experiencing anything new. He is often temporarily aroused from this condition if he happens to come into contact with some feeling or emotion in others which excites a sympathetic vibration in him; and so he has occasional experiences of a violent emotion, which he probably remembers as vivid dreams. But after one of these his ordinary lassitude reasserts itself, and he sinks back into a comatose condition. To awaken a man on the astral plane is to shake him out of this condition and to insist upon his keeping awake and taking notice of the objects around him until he has overcome his previous state of unawareness, and has learnt to be alert and watchful. Before that, he has been little more than a statue in his astral life—a statue which only occasionally awakens for a short time and then becomes marble again; but after that process he becomes an active inhabitant of the astral plane during his hours of sleep. It is obvious that it would not be wise thus to play Pygmalion unless one were reasonably sure that Galatea when aroused would do on the whole more good than harm. A man whose desires and passions are uncontrolled finds much more to excite them in the astral life than he normally does in the physical world; consequently he does harm both to himself and to others by constant outbursts of violence. The object for which a man is awakened is that he may help others; but one who is in the condition we have described, is quite incapable of giving useful assistance, because he is himself an unstable and constantly fluctuating mass, instead of a firm

pillar to which those who are frightened or uncertain may cling. He would not only be useless to us—he would be a great additional responsibility; for we should be to some extent responsible for the evil which might be wrought by him.

After death such a man finds himself upon the astral plane, but he is not necessarily more awake there than he was during sleep; and furthermore, as the questioner suggests, the rearrangement of the astral matter by the desire elemental puts the heaviest and coarsest matter outside, so that the body is less easy to wield as an instrument even than it was during sleep. A certain proportion of such people do gradually arouse themselves; but it is also true that many drift unconsciously through all that lower part of the astral life. The wise Theosophist would no more awaken such people as these after their death than during their sleep—unless he had some personal tie with them which gave him a strong hold over them, so that he felt himself reasonably certain of being able to help them speedily to learn to control themselves.

The chief reason for desiring to prevent the rearrangement of the astral body of the dead man is that when it exists he can see only the most unpleasant side of everyone whom he meets. The astral world appears to him full of evil influences; all the friends whom he meets have woefully deteriorated, and he finds himself at his worst, constantly responding to the coarsest and least refined influences. This makes the astral life a veritable hell to him; and all because only the lowest part of his astral body is turned outwards, and so he can perceive only such things as are of a like nature. From all that discomfort he can be saved just by restoring his astral body to the condition in which it existed during his life and keeping its matter in circulation instead of allowing it to stagnate.

Sometimes by sudden death a good man is thrown unexpectedly into the astral life while there is still a good deal of that lower matter left in his vehicle; the rearrangement takes place as usual; but just because he is a good man, and has not allowed his lower passions to riot unchecked, he is not in the habit of using that lowest kind of astral matter or of receiving impressions through it. He cannot suddenly acquire this habit even if he wished to do so, and therefore he floats through the astral world unconscious of all the evil which otherwise would act upon him; and his consciousness reasserts itself only when the disintegration of his astral body has reached such a point as to uncover some of the finer matter through which he has been in the habit of working.

In this latter case it is quite arguable that it is better to leave the man within his shell; though even then, the rearrangement prolongs his astral life and therefore retards his arrival in the heaven-world. In addition to this, there is much good karma to be made by helping others on the astral plane, and the man who has to spend a certain amount of time there may well employ it in doing such good work; but naturally such action is possible to him only when the rearrangement has been cancelled and his normal activity restored.

C. W. LEADBEATER.

Letters to the Editor

THE SUIT AGAINST MRS. BESANT

SIR,—Mrs. Charles, of Windswept, Underhill, Reigate, is circulating a disgraceful article from a low-class paper on the suit against me, and in one letter, now in my hands, she asserts that the information therein is correct, and repeats a statement made by the father. The Judge in the High Court here, in some of the proceedings, has stated that I might well take action on the publication of the plaint containing the same statement here, and I am considering the suggestion. The father, in his amended plaint, has omitted this statement, and when the suit is over this matter will be dealt with. May I ask any of your readers who have received letters from Mrs. Charles of the above character, to forward them to my solicitor, F. E. J. Smith, Esq., Messrs. Lee & Pemberton, 44, Lincoln's Inn Fields, London, E.C. The letter and article should be forwarded in the envelope in which they are received.

Yours fraternally,

Dec., 19, 1912.

ANNIE BESANT.

THE DISSIPATION OF ENERGY

Sir,—I have not been surprised to notice the advent in THE VAHAN of a gentle protest against the multiplication of Leagues within the Theosophical Society, for a fever of restless activity seems to have become the recent tendency and I fear is leading Fellows off the main track.

The Theosophical Society as an organisation exists, I take it, as a means whereby those who identify themselves with Theosophy may by their Fellowship associate themselves with a Society standing for Theosophy itself, or if it is preferred, for the expression of the three objects of the T.S.

The cohesive force which binds Fellows is

Theosophy, and this should remain the paramount attraction—the one dominant note of the Society.

Is there not a danger that this will be obscured as the pressing demands by Leagues for support, appeals for interest and invitations for dissipating energy become more and more insistent? THE VAHAN gives its pages to reports and notices concerning these various Leagues and becomes less readable in consequence, because instead of Theosophy we have bewildering records of meetings, aims and intentions.

Because of the Leagues there is the risk of an astigmatism in respect of the integrating character of Theosophic Fellowship, for they tend to make *coteries*, to accentuate side-issues and to assume undue proportions in relation to the broad and defined aims of the Society. And I think I may add too, to the great ends of Theosophy itself, if these be to make Theosophists.

The Theosophist derives his fire, his impulse and his attitude from the central fount and the existing organisations outside the Theosophical Society with their specific aims should be the richer by the inclusion of his power in their activities. There are great bodies like the Moral Instruction League, the Anti-Vivisection Societies, the Esperanto Association, the Boy Scouts, etc., which exist for their specific purposes and are well based and organised. This indicates that there are vast cultivated fields ready for the varied activity tendencies of F.T.S.; and in making our own Leagues we lessen the possibility of leavening these outer organisations, while it is questionable whether our own Leagues affect the general outside streams of specific work and enquiry which is carried on by each Society.

The desire *to do*, characteristic of those on the Path of Action, is in no way assailed by these comments, the intent of which is to preserve the cohesiveness and single-pointedness of the T.S., and to suggest the effective play of the Theosophist in the work of the world. Yours, etc.

ALBERT HADDOCK.

[NOTE.—We are always grateful for suggestions of this sort for the welfare of the work. We have long felt that the *ensemble* of THE VAHAN has suffered from so many long notices of League activities, and that the urgency of their appeals and invitations was quite disproportionate to the place of altogether minor importance the Leagues occupy in relation to our Theosophic work as a whole. THE VAHAN was disposed to be indulgent in the matter of space, in order that they might have every opportunity for a good start; but it was decided a short time ago, with the full concurrence of Mrs. G. Herbert Whyte, the National Organising Secretary of the T.S. Order of

Service, that League Secretaries should be asked to curtail their announcements.—ED.]

On the general question of the Leagues, cf. the article in this issue on "The T.S. Policy."

JOINT LODGE MEETINGS

SIR,—The suggestion by the Hampstead Lodge in the last issue of THE VAHAN should commend itself, I think, to all Lodge Secretaries.

It seems to me an ideal method of bringing neighbouring Lodges into closer contact, of giving opportunities for the formation of new friendships and the cementing of old, also opportunities for Secretaries to compare notes; and where the intervening distance is small, it gives a splendid opportunity for combination of forces, for propaganda work midway.

I may mention that the Clapton Lodge is looking forward to spending a happy evening on the 23rd inst. with the North London Lodge as its guest. I am sure I echo the sentiments of many, in saying that friendships formed under these conditions, where the aims are identical, can only result in good for the Society, good for the individuals, and good for work.

Yours, etc.,

R. WITTEY.

[NOTE :—There is everything to be said in favour of the linking up of Lodges and Centres in this manner. But we hope no semi-official Sub-Federations, or other 'wheels within wheels' in the way of organisation, will be formed in our already over-organised T.S. Over-organised, that is to say, on paper, but very under-organised so far as the possibility of real personal touch with Fellows is concerned.—ED.]

THE T.S. CONSTITUTION

SIR,—I am still much concerned as to the safety of the Constitution of the T.S. It certainly looks to me that it is being gradually, but surely, coloured by the O.S.E., with all its ramifications; and has not this fear some justification and foundation when one sees the Official Organ of the T.S. devoting so much space to same, and so many Lodges and Centres working actually for it.

I perfectly understand the T.S. accepts all, but the safety valve against prophets, dogmas, and 'isms' getting control is its absolutely unsectarianism; and we must be particularly careful to guard it from any form of dogma or belief.

Undoubtedly all Theosophists believe in the future coming of Great Teachers, as in the past, but to definitely state a great soul is coming, how, and probably when, and to hint through whom He (?) may manifest is not a dogma the T.S. should father; and it is certainly not a study of comparative religion.

Yours, etc.,

ARTHUR S. WENT.

[NOTE:—The T.S. does not exist to proclaim such a common minimum of belief as is acceptable to all its Fellows, but affords free scope for the tolerant expression of all beliefs. Therefore every Lodge or Fellow is justified in expressing any belief connected with the near coming of the Bodhisattva—just as much as in propagating the doctrine of reincarnation (not accepted by some F.T.S.), which has widely been done in the past without any talk of the “safety of the Constitution of the T.S.” being imperilled.]

The first statement as to the approaching coming of the Christ was made *in the T.S.* before the O.S.E. came into existence; and in the minds of many it is just as much part of the content of “Theosophy” (for the spreading of which the T.S. exists) as reincarnation or teaching as to the existence of the Masters, of which indeed it is obviously a corollary. The last-named has never been a dogma of the T.S., yet the Masters have openly been spoken of ever since the foundation of the Society and even mentioned in official documents by those who originally framed the constitution of the T.S.

In every living society there must inevitably be majorities and minorities, and whilst the former will be wise to make the latter feel ‘at home’ in the society, they have a right to claim equal tolerance and freedom of speech for themselves.

We are not concerned with the editorial policy of *The Theosophist*, which is the “Official Organ of the T.S.,” but in so far as our correspondent may intend his criticisms for THE VAHAN, we may say that the latter has only endeavoured to pursue a liberal policy in regard to the announcements in its pages, gladly giving space to notices of subsidiary and kindred bodies in which the majority of active T.S. workers is interested. As the O.S.E. in this country has now launched an official organ of its own, THE VAHAN will in future devote less space thereto.—ED.]

KURUKSHETRA, 1913

DEAR MR. VAHAN,—At the beginning of the New Year, it is perhaps gratifying to observe that we are being “assailed by foes from without, and by schism from within,” for, as our teaching leads us to believe that Knowledge is ever opposed by Ignorance, that “no attribute exists without its opposite,” we should regard these difficulties as a good omen, as an indication that the new life, which has been flowing for the past few years, has created a vortex in the mental world, and not a mere surface ripple.

As individual Fellows, also, we should be glad of the opportunity afforded us of bearing with our leaders some little part of their burden, of sharing in the shower of contumely, so that we may test the faith that is in us, in a way we cannot do when the skies are fair. Whatever may be the dharma of our leaders in these matters, it would seem to be sufficient that we ordinary Fellows should endeavour collectively to shape the Theosophical “group-

soul” into a form which may be symbolised by a British square, and then we may stand firm

“while the troops of Midian
Prowl and prowl around.”

But we should remember that in this dream, in which we live, our own side always appears to us to be right, and our opponent’s wrong. To our opponent, however, it may seem that he is right, and that we are wrong. For instance, somebody has written a pamphlet to “expose” Theosophy, in the interests of those of his fellows who might otherwise be deluded—a very laudable action, perhaps, from his point of view. We think, probably, that he has succeeded only in exposing his own incapacity to recognise any motive other than a mercenary one, or in revealing his own blindness to nobility of character. If that be the case, let us regard him more in sorrow than in anger, and try to send him those thoughts in which, we imagine, he is lacking. (A mere Theosophical platitude, but one not always practised.)

But, Mr. Vahan, this dream of ours is sometimes a little hard to understand. We have all to try to be wise and good, but do not seem able to make a start unless other people are ignorant and naughty. We, the wise and good, of course, ought perhaps to think it rather kind of the others to help us by being naughty first, but then we know they don’t mean to, and so we get quite annoyed with them about it at times. Isn’t it all difficult?

You remember that when Alice climbed “Through the Looking Glass” she had a similar trouble about the Red King’s dream:

“Now, Kitty, let’s consider who it was that dreamed it all. . . . You see, Kitty, it must have been either me, or the Red King. He was part of my dream, of course, but then I was part of his dream too! Was it the Red King, Kitty? (But the kitten didn’t answer), which do *you* think it was?”

Yours, etc.,

H. TWELVETREES.

THE PRESIDENT AND F.T.S.

SIR,—The office of President of the Theosophical Society must necessarily always be an arduous one, and it seems as if our President is just now going through a specially strenuous time.

Some of us, when we think of all Mrs. Besant has done for us—of all she has brought into our lives—feel an almost overwhelming sense of gratitude towards her. Could we not utilise this force even more than we do? I would suggest that those of us who feel in this way should give a few minutes every day to deliberately thinking on these lines, thus directing to our President a stream

of gratitude, calm unswerving confidence and the love and reverence that the thought of her would always evoke. True, many of us are doing this already, but some others may not have thought of such deliberate and organised effort, and it seems fitting that we, in our little way, should do all we can to make the burden of this high office as light as it is in our power—and privilege—to make it.

Any time would do for this, but those wishing to use the same time as others might make it twelve noon.

Yours, etc.,

HELEN G. HORSFALL.

[NOTE.—Many F.T.S. started doing this during the troubled time of the Presidential Election in 1907, and it was then pointed out that if some fixed time, such as twelve o'clock, were adopted by F.T.S. all over the world, it would mean that a fairly constant stream of power would flow towards our President during the whole of the twenty-four hours, owing to the variation of time according to longitude.

We hope our many new Fellows will act on this suggestion. One point, however, should be borne in mind by old and new Fellows alike. A little preliminary tuning-up of the bodies by meditation should be done, in order to throw out undesirable thought-forms, depression, etc., from the aura; otherwise, there is a tendency for these to be carried along with the good thought-forms and 'dumped' on the object of thought. Nor should Fellows picture the President as overburdened with her work and care, for this is a sure way to add to it! Let them rather see her strong, radiant, joyous, serene, confident.

We beg indulgence for this sermonising, but, often, 'a little knowledge is a dangerous thing,' and in occult matters clear ideas are requisite.—ED.]

Shorter Reviews

QUATRIÈME DIMENSION. Par A. DE NOIRCARME. (*Editions Théosophiques, Paris. Prix 2 fr. 50.*)

This work is a valuable contribution to the existing literature upon the subject of the higher dimensions. M: de Noircarme, feeling that the veil of occultism and mystery in which the subject is so often enveloped is apt to alienate the scientific mind, has endeavoured rather to demonstrate the logical nature of the existence of these higher dimensions, than to pierce their secret.

The book is accompanied by numerous diagrams and should prove most valuable to students.

DHARMA. Roman par GASTON REVEL. (*Editions Théosophiques, Paris. Prix 3fr. 50.*)

To illustrate the meaning and working of dharma—that most untranslatable and profound of

words—is the object of this interesting novel. M: Gaston Revel is a prominent Fellow of the French Section of the T.S., and his work demonstrates once more what a splendid vehicle for conveying Theosophical teachings the novel provides.

PENSÉES PHILOSOPHIQUES DE M: CAMILLE BELIN. (*Imprimerie Co-operative.*)

This book consists of extracts from the notebooks of M: Camille Belin and records the evolution of a mind in search of truth. M: Belin was possessed of both leisure and means, and he sought through a life of travel and observation of the world of men to find the way to truth and to demonstrate to his own satisfaction the existence of God.

LES MYSTÈRES DE L'ÂME. Par A. CORNÉLIUS. (*Editions Théosophiques, Paris. Prix 3 francs.*)

This book gives in brief space an admirable survey first of the fields of Ancient, Modern and Hindu Philosophy, then of the nature of the One, the Supreme, as expressed in the various religions of the world. The final chapter is devoted to the "Envelopes of the Soul," and the whole provides an excellent bird's eye view of the vast subject, which should be most useful to students.

UNTIL HIS COMING AGAIN. By the REV. C. W. SCOTT MONCRIEFF, M.A. (*Order of the Star in the East, 19, Tavistock Square, W.C. Price 2d.*)

This very beautiful addition to the literature of the Order of the Star in the East is most welcome, since it presents in a singularly helpful and sweetly reasonable manner the Theosophical, as distinguished from the Orthodox, conception of the Second Coming of Christ.

THE ROAD TO FREEDOM. By FLOYD B. WILSON. (*Macoy Publishing & Masonic Supply Co. Price \$1.00.*)

This is yet another proclamation of the boundless power of Thought and call to man to rise up and possess the Divinity within himself. Theosophy is happily not confined to the Theosophical Society, and it is interesting and useful to read Theosophical conceptions couched in other language than ours, and expressed without the use of our technical phraseology.

ELEMENTARY LESSONS ON KARMA. By ANNIE BESANT. (*The Theosophical Publishing House, Adyar. Price not given.*)

This is No. 13 of the Adyar Pamphlets, and in

it Mrs. Besant once more, with all her wonted lucidity of thought and charm of expression, answers the questions which each beginner in Theosophy propounds in turn.

ANOTHER PLEA FOR THE UNKNOWN GOD.
By CHEMFEE. (*Queenhithe Printing and Publishing Co. Price not given.*)

The author of this pamphlet is presumably a Theosophist, since Theosophy is proclaimed in it to be the true wisdom, but as the main portion of the book is an attack—more vigorous than coherent—upon what the writer considers to be the anthropomorphic conception of Jesus as "God" prevailing in the Christian Religion, we fear her book will hardly serve to commend Theosophy to those who meet with it in her pages for the first time.

THE FOOD REFORMERS YEAR BOOK. Edited by HENRY B. AMOS. (*R. J. James, Health Publication Depot. Price 3d.*)

This useful hand-book contains full information with regard to the Food Reform, Vegetarian and Fruitarian Movements. There is much interesting matter in its pages, and a significant paragraph by Mrs. F. Swiney upon the necessity for pure physical bodies in view of the forthcoming higher psychic development of the race.

The London Lodge

The meetings of the London Lodge were resumed on the 28th January, and will be continued on Tuesdays, up to Easter. As before, afternoon meetings will be held for Lodge members only, and on alternate Tuesday evenings Mr. Sinnett will lecture, all F.T.S. being welcome on these occasions. The meeting of the 28th ult. was for members only. The remaining programme is as follows:

4th Feb. 8 p.m., *The Evolutionary Value of Knowledge and Goodness*. 11th Feb. 5 for 5.30, Lodge only. 18th Feb. 8 p.m., *The General Design of Evolution*. 25th Feb. 5 for 5.30, Lodge only. 4th Mar. 8 p.m., *The Planes of Nature*. 11th Mar. 5 for 5.30, Lodge only. 18th Mar. 8 p.m., *The Infinitude of Progress*.

The evening lectures, it will be seen, are intended to constitute a complete survey of Theosophical teaching as bearing on human development.

All the meetings will be held (and the lectures will be given) in the Lecture Hall at the T.S. Headquarters.

I. R.

Headquarters Time Table

FOR FEBRUARY

(*The more important announcements are printed in heavy type*)

SUNDAYS, 3.30: **Golden Chain Meeting (in Lecture Hall).** See notice on page 160.

Round Table and Golden Chain Circle (at 19A). 2nd, *The Bodies we wear: The Physical Body*, G. H. Whyte; 9th, *The Life of Lord Buddha*, Lady Emily Lutyens; 16th, "*At the Feet of the Master*," Dr. Armstrong Smith's class; 23rd, *The Bodies we wear: The Emotional Body*, Mrs. G. H. Whyte.

7: Public Lecture (in Lecture Hall). 2nd, *Mysticism in Modern Poetry*, Miss M. L. Lee; 9th, *A Talk on Indian Music* (with songs), Mrs. McCarthy Mann; 16th, *The Educative Value of Beauty*, Rev. C. W. Scott-Moncrieff; 23rd, *The Bible and Modern Discoveries*, Miss Bothwell Gosse.

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

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

TUESDAYS, 5: League for Promotion of Humane Methods of Research. Music, meditation and reading (at 19A).

5 for 5.30: London Lodge (in Lecture Hall). 11th, 25th, discussion.

8: London Lodge (in Lecture Hall). 4th, *The Evolutionary Value of Knowledge and Goodness*, A. P. Sinnett; 18th, *The General Design of Evolution*, A. P. Sinnett.

8: Central London Lodge (at 19A). Study, Unemployment (text-book, *The Unemployable and the Unemployed*, by Percy Alden and E. E. Hayward).

WEDNESDAYS, 4.30: Mr. Banks' study class (at 19A).

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

6.30: Meditation for Propaganda.

6.30: Miss Helena Clarke's group for beginners.

8: H.P.B. Lodge. 5th (at 19A), discussion, *The Inner Side of a Lodge Meeting*; 12th (in Lecture Hall), *The Fourth Creative Hierarchy*, E. L. Gardner; 19th (at 19A), devotional, led

by J. I. Wedgwood; 26th (in Lecture Hall), *The Hosts of the Angels*, A. S. Banks.

THURSDAY, 8: Blavatsky Lodge. (At 19A), 6th, 20th, study, *Four Great Religions*. (In Lecture Hall), 13th, *The Six Systems of Hindu Philosophy*, Mrs. Betts; 27th, *The Vedanta*, Col. Lauder.

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

7.30: League of Healers' group.

8: Light on the Path Lodge (at 19A).

7th, 21st, *The Nature of the Christ* (open meetings); 14th, 28th, *When the Sun moves Northward* (Lodge only).

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

Executive Committee

A meeting of the Executive Committee was held at 2.30 p.m. on 11th January, at Headquarters. Present: W. Bell, D. N. Dunlop, Miss K. Douglas Fox, Miss E. M. Green, L. Haden Guest, Fredk. F. Laycock, G. H. Whyte, Mrs. G. H. Whyte, the Hon. Treasurer and the General Secretary. Mr. Sinnett, Vice-President of the T.S., was present at the latter part of the meeting.

Mr. D. N. Dunlop was elected to the Chair.

Regrets for absence were notified by the General Secretary from Miss Bright and Lady Emily Lutyens.

The membership report showed, since the previous meeting: sixty-three new Fellows, five transferred to other National Societies, thirteen lapsed, twenty resigned and three deceased; making a net gain of twenty-five.

Two Charters were granted to form new Lodges at Ilkley and Wolverhampton.

Six Centres were authorised at: Blackheath, Harrow, Hastings, Horley, Jersey and Lincoln.

Arising out of the discussion of the legal proceedings in India and the cablegram sent by the German National Society to the President of the Theosophical Society, it was decided to send Mrs. Besant a letter assuring her of the entire trust and confidence of the Executive Committee of this National Society and their sympathy with the work which lay before her, and to send a copy of this letter to the General Secretary of the German National Society.

The report of the Finance Sub-Committee was read and discussed.

The report of the Propaganda Sub-Committee was read, showing that the falling off of donations had seriously crippled the possibility of suggested work.

It was decided to hold the next meeting at 2.30 on Saturday, 15th March, at Headquarters.

New Lodges and Centres

A Charter has been granted to the following Fellows to form the Ilkley Lodge of the Theosophical Society: Mrs. Copland, Miss M. Harrison, T. H. Lees, Mrs. T. H. Lees, Mrs. Moberly, Miss A. G. Pickersgill, Mrs. Rawlinson, and Mrs. Walker. The officers are: T. H. Lees, *President*; Miss M. Harrison, *Secretary*; Miss A. G. Pickersgill, *Treasurer*.

A Charter has been granted to the following Fellows to form the Wolverhampton Lodge of the Theosophical Society: G. S. Hodson, Mrs. G. S. Hodson, H. Hudson, I. G. Lees, Miss A. G. Nelson, B. Old, Miss E. F. Shaw, Miss E. O. Shaw, Mrs. Thomas and Miss M. Tomlinson. The officers are: Bernard Old, *President*; G. S. Hodson, *Secretary*; H. Hudson, *Treasurer*.

A Centre has been authorised at Blackheath, to be presided over by Mr. and Mrs. Padgham.

A Centre has been authorised at Harrow, to be presided over by Miss Kate Smith.

A Centre has been authorised at Hastings, to be presided over by Miss K. Shaw.

A Centre has been authorised at Horley, to be presided over by Mrs. Hallett.

A Centre has been authorised at St. Saviour's, Jersey, to be presided over by Mrs. Dawson.

A Centre has been authorised at Lincoln, the Secretary to be Mrs. Winter.

CHARTER RETURNED

The Charter of the Rosicrucian Lodge of the Theosophical Society has been returned and the members of the Lodge have resigned their Fellowship.

Affairs in Germany

The General Council, which is the supreme legislative body of the Theosophical Society, has by unanimous resolution requested the President to withdraw the Charter of the German Section (under Rule 36). We do not know if the President

has yet taken this step or is still holding back until the evidence is complete, but fancy the latter course has been taken.

This extreme measure, we can well understand, has only been taken under considerable pressure and in view of the gravity of the situation with regard to Germany. It is impossible to go into any detailed examination of the points at issue in THE VAHAN, for the documents are far too lengthy. Presumably a full statement will be printed in the General Report issued as soon after the Christmas Convention as possible: Fellows were notified in the November VAHAN that this should be ordered in advance through the Theosophical Publishing Society, and only our knowledge of Theosophists prevents us adding that doubtless all who take a real interest in the work of the Society at large will have done so! A copy of the Report is sent to every Lodge.

Dr. Steiner alleges continuous indifference on the part of the President to his communications, and attempts at spying on the internal activities of his Section from Adyar; and the German-Swiss Lodges complain of the manner in which the French-Swiss Lodges formed themselves into a Swiss Section (but now limited to French Switzerland) without consulting them.

My own feeling, after a close consideration of the correspondence, was that there was misunderstanding on both sides—fostered by the barrier of language; and, though I knew that the feeling in Germany (where the President is not known as she is here, and her books are little read) was bitter and intense, I felt that so delicate a matter could better be handled by a meeting of General Secretaries in Europe than from Adyar. I voted more or less in that sense; but appointed Mrs. Sharpe as my proxy on the Council, giving her full discretion to modify my voting and take further action in the face of fresh issues, having much confidence in her and recognising that unforeseen emergencies are always likely to arise.

Such fresh issues arose when in December the Executive Council of the German Section sent the following cable:

"To the Recording Secretary, Mr. J. R. ARIA, for the General Council of the Theosophical Society

"The Executive Council of the German Section T.S. assembled in extraordinary meeting in Berlin on December 8th, 1912, recognises in the proceedings of the P.T.S. a continual objective distortion and misrepresentation of facts contradicting the highest principle of the T.S., the demand of truthfulness.

"Basing upon the recognition that the President has continually and even systematically violated this highest principle of the T.S., 'No religion higher than

truth,' and has abused the presidential power in arbitrary way, thus hindering positive work, the Executive Council here assembled, after minutest examination of documents, can only see in the resignation of the President the possibility of further existence of the Society.

"The detailed documental proof will be sent shortly by the Executive Council of the German Section to the lodges.

"We beg to submit this telegram to the thirty-seventh Convention T.S.

"The Executive Council of the German Section here present, unanimously (here follows a list of names)."

The cable is signed by the chief German workers, excluding Dr. Steiner.

The President referred to this cable as meant to be insulting, and some General Secretaries, I believe, have cabled to Adyar expressing their indignation at its character.

It is further alleged that Dr. Steiner refused to charter a Lodge, application for which was made by seven of the oldest F.T.S. in Germany;* and it was stated that members of the Order of the Star in the East in Germany had been expelled from the German Section.

Anxious that English F.T.S. should have the facts, I cabled (reply paid) to Dr. Steiner:

"Have star members been expelled from German Section?"

and received the following reply:

"Steiner absent, information given in next *Mitteilungen*.—SCHOLL."

In the foregoing remarks I have striven to give an impersonal and impartial record; but I am bound here to say that I consider this reply extremely unsatisfactory: if the Berlin officials do not care to say yes or no in response to a request for a plain statement of fact, it would surely have been possible to communicate with Dr. Steiner. The cable is merely an evasion, and it is scarcely fitting that an official communication from the T.S. in England and Wales should be treated thus.

Since writing the above, through the courtesy of a brother General Secretary, I have been able to secure a copy of the document printed below. It will thus be seen that the Executive Council of the German Section have officially brought forward a resolution for the expulsion of O.S.E. members. Whether this is now effective or has to be endorsed by a German Convention I am unable to gather.

* NOTE.—In 1911 the English Executive Committee chartered without the slightest hesitation and with every demonstration of goodwill the London "Rosicrucian Lodge," formed expressly for the study of Dr. Steiner's teachings.—J. I. W.

*COPY OF THE ENCLOSURE WITH THE OFFICIAL
INVITATION TO THE GENERAL CONVENTION OF THE
GERMAN SECTION

To the honoured members of the German Section of the
T.S., who are members of the Order of the Star
in the East.

The undersigned are in duty bound to notify you hereby that the Executive Council assembled in extraordinary meeting on December 8th, 1912, has passed the following resolution. This resolution has not been passed on account of any existing differences of opinion or mutually conflicting standpoints, which, it goes without saying, can be represented in the Theosophical Society, but only on the ground that the attitude which the leaders of the Star in the East have taken up towards the German Section seems altogether irreconcilable with the First Object of the T.S. If therefore it be said that the German Section excludes certain views and standpoints, this must be characterised as incorrect.

The resolution above mentioned runs: The Executive Council of the German Section of the T.S. regards membership in the 'Star of the East' as irreconcilable with membership of the Theosophical Society, and requests members of the 'Star of the East' to leave the Theosophical Society.

The Executive Council of the German Section will consider itself compelled to exclude from the German Section members who do not fall in with this request.

Proposed by the Executive Council of the German Section.

THE GENERAL SECRETARY.

THE SECRETARY.

F.T.S. who wish to acquaint themselves more fully with the German point of view may obtain information about this—and the newly-formed Anthroposophical Society—from Mr. H. Collison, 27, Clareville Grove, Onslow Gardens, S.W., who is responsible for the English edition of the German Official Organ—the *Mitteilungen*.

I have received a long letter from Fraülein Mattilde Scholl, editor of the *Mitteilungen*, maintaining that the account of the Munich meetings given in the December *Theosophist* is incorrect and a breach of confidence. I declined to print the letter here on the grounds (i) that I should require it to be written in more tolerant and courteous language, and (ii) that the *Theosophist*, not THE VAHAN, published the report. THE VAHAN has already given publicity to Mr. Francke's statement as to the alleged inaccuracy of the report, and only reproduced four passages (bearing on English doings) which were endorsed by him as true statements of fact.

J. I. WEDGWOOD,

General Secretary.

* NOTE.—I must apologise for the roughness of the translation, which had to be done hurriedly by myself as THE VAHAN went to press.—J. I. W.

The Month's Propaganda

What should be the equipment of the Theosophist? If he is to lecture he must be able to speak well, clearly and fluently, using a carefully cultivated voice and method of expression. If the Theosophist is to write he must be able to select from his thoughts that which he wishes to put forward and put the thought in clear language.

But all do not speak or write, many help the cause of Theosophy in other ways which do not call for such immediate expression of Theosophical ideas, yet for all a certain equipment of Theosophical and of non-Theosophical knowledge is necessary. What is this equipment? Perhaps it is the non-Theosophical knowledge we need to especially consider. In the Theosophical knowledge we are not particularly behindhand, most members get a good grounding in Theosophical ideas and read the chief Theosophical books. But many members do not acquaint themselves sufficiently well with the non-Theosophical knowledge. Take the case of psychology. The Theosophical psychology is so wonderfully illuminating that the ordinary books on the subject are not very interesting. But nevertheless every Theosophist should at least know something of the work of "orthodox" psychology if only for the purpose of not appearing ignorant to scientific people and in order to be able to speak to such people of psychology in terms they are accustomed to use and according to ideas which are familiar to them. Now no one can become an expert in all branches. But everyone can know something of the great departments of the world's thought. And the question is: How much should we know? What books should we read? What is the minimum of orthodox psychology the F.T.S. should consider it his duty to acquire? There is, for instance, Prof. W. James' *Text Book of Psychology* and his *Some Varieties of Religious Experience*. Perhaps both are necessary.

The same questions may be asked about history, philosophy, the chief departments of the sciences (chemistry, physics, electricity, physiology), the sciences of social affairs (politics, sociology, economics), in fact about all the departments of knowledge.

We should remember that the Theosophist is in a position to take a survey of the world's knowledge, just precisely because he knows where he stands in the world's history and can get past and future into perspective. To the Theosophist's eye much of the apparent disorder and confusion of the present is resolved into order in the contemplation of a great sweep of time, a great chapter of the

unfolding of life. And, being able to see order in the world, he can see order in man's knowledge of the world and can grade the value of that knowledge for himself, according to its greater or less importance for the immediate steps in man's evolution now, and its dwindling or increasing importance in the future. Except from the Theosophical standpoint such an arrangement of knowledge is not possible. And being able to arrange we should make ourselves acquainted sufficiently with that which is important.

We realise, for instance, that in the present and immediate future great progress is being made in the bringing within the scope of everyday experience the vibrations of etheric and astral matter. Therefore we should be prepared to help the awakening of men's minds along these lines by knowing what there is to know, pointing in this direction from non-Theosophical as well as Theosophical sources. Again, the increasing part played in life by the intuition, which is to be more and more emphasised in the future, needs that we should be acquainted with the newest philosophy. Bergson should be at least as familiar to F.T.S. as to ordinary cultivated people outside.

What then is the minimum equipment of the Theosophist? What books are indispensable? What only desirable? Can we make up a list of 100 (or 200) necessary books for the F.T.S.? Probably there will be great difference of opinion, and it would certainly be useful to have some of these ventilated in a discussion.

The Month's Lectures. Brixton propaganda lectures will be held on Monday evenings at 8 p.m., at St. Matthew's Institute, Talma Road; the lectures at Bromley Town Hall continue; there are two lectures at Southend; three at Finchley, at Fernbank Hall, Gravel Hill, Hendon Lane, on Mondays, at 8 p.m. On the 4th and 18th, two drawing-room meetings are arranged for Purley, at 8 p.m.; this is an activity of the Croydon Lodge, and might well be imitated elsewhere. Gloucester is a place which needs help. Miss de Normann lectures on *Reincarnation* there on the 1st and Mr. Sutherland on Karma on the 15th. On the 11th the Rev. C. W. Scott-Moncrieff starts a tour at Northampton, finishing at Lincoln on the 21st. The full list is as follows: 11th, Northampton; 12th, Leicester; 13th, Loughborough; 14th, Kettering; 15th, Claygate (Surrey); 16th, Headquarters Sunday evening; 17th, afternoon private Church Society; 18th, Derby; 19th, Nottingham; 20th, Long Eaton; 21st, Lincoln. Suggestions are asked for with regard to all places mentioned.

The Rev. S. Claude Tickell, now in London, has recently joined the T.S., and as he is an experienced lecturer and willing to give his services to Theosophical Lodges, Secretaries would do well to bear him in mind. The titles of Mr. Tickell's lectures are original, one is "How to become a Genealogical Classifier of Human Knowledge."

Wanted, a Typewriter.—The Propaganda Office has for some time past had the use of a typewriter kindly loaned by Miss D. Codd. But now we have to get one of our own. Miss Smith has been using the Remington—knows the Remington. Will some friend present us with one of this make of machines, either new or second hand?

L. H. G.

Miscellaneous Notices

THE SOCIAL COMMITTEE

The usual meetings for enquirers and new Fellows will be held every Monday during February at 19A, Tavistock Square, W.C., at 3 p.m.

S. H. BURDETT,

Hon. Secretary.

CENTRAL LONDON LODGE

The proposed study, at the weekly meetings of this Lodge, of the question of "Unemployment" was announced in the January VAHAN, and members of the Lodge and, I hope, some others who are interested, now have the syllabus.

Why study unemployment? some may exclaim. If any are doubtful as to Theosophists devoting time to such physical plane questions at all, I would ask them to read Mrs. Besant's splendid Stratford lecture, entitled "Social Problems and How Theosophy Solves Them." Then I think they will realise something of the importance that the President of the Society attaches to that application of Theosophy, and agree as to the desirability of some Fellows of the Society trying to train themselves to think on such lines.

Obviously we cannot make a complete study of "Unemployment," but it is quite possible to get a general idea of its different sides, and of some of the proposed "Remedies." To do this we need a "Leader" with some special knowledge and experience, and we are so fortunate as to have found him in Mr. Alexander Farquharson, a member of the Lodge and of its Committee.

Our method of study suggested by Mr. Farquharson will be quite simple. Everyone taking part will need a copy of the text-book chosen—Alden & Hayward's little book *The Unemployable and the Unemployed*, price 1/-. (See syllabus, "Suggestions for Students." By an unfortunate oversight the name of the text-book was omitted from the first page.)

This will be studied in sections, one section dealing with one aspect of the problem, being taken at each meeting, and members being expected to read this beforehand.

Throughout our study we wish to keep in mind "the Theosophical point of view," and, as a statement of social ideals which seem to be more in accord with Theosophical principles than those underlying our present western civilisation, one or two members will study the book by Bhagavan Das mentioned in our syllabus, and from time to time give some of the results to the Lodge.

In order to make the full use of whatever results are contributed to our meetings, we need at least one good shorthand writer and typist.

As already stated these meetings are open to any F.T.S. or to friends outside the Society. Interest in the subject is the only qualification required.

JESSIE CLARKE,
Acting President.

GOLDEN CHAIN GATHERING

There will be a special meeting of the Golden Chain at the Lecture Hall, 19, Tavistock Square, on Sunday, 2nd February, at 3.30 p.m. Children of F.T.S. between the ages of 7 and 12 are cordially invited. Speakers: Mrs. G. H. Whyte, G.C. Representative for Great Britain; Mr. E. W. Davies; Miss Oppenheimer and Miss Pye, Leader of the Sunday G.C. class at Headquarters.

Lotus Songs. Tea will be provided afterwards.

Further particulars may be obtained from Mrs. G. H. Whyte.

G. H. W.

GUILD OF THE MYSTERIES OF GOD

A further meeting of the London Branch of the Guild was held at Headquarters on 11th January; the next meeting has been arranged for the 15th inst., at 3 p.m.

The object of this Guild is to draw together those interested in Christian mysticism, ceremonial and symbolism, with a view to providing, along these lines, a definite opportunity of helping to prepare for the Coming of the Lord.

Branches have now been established in Edinburgh and Paris.

Enquiries for further information from those resident in London and neighbourhood should be addressed to Mr. H. Twelvetrees, 89, Clapton Common, N., and from those resident elsewhere to the Rev. C. W. Scott-Moncrieff, Gatehouse of Fleet, Scotland, or to the Rev. F. W. Pigott, Hornsea, E. Yorks.

H. T.

THE "SECRET DOCTRINE" STUDY GROUP

Two series of meetings are held at 19A, Tavistock Square; one at 8 p.m. on Mondays, the other at 6 p.m. on Wednesdays. Enquiries to be made to L. A. Bosman, or to the Hon. Secretary, c/o T.S.

The Secretary wishes to take this opportunity of correcting and apologising for a mistake in the report of Mr. Tams' paper on *Space* inserted in the January VAHAN, which was, by an oversight, sent in for publication without revision by Mr. Tams. The sentence: "(Space) is essentially an *internal* intuition, *a priori* to all sensation, though externalised by the mind," should read: "It is an *external* intuition, and as such is beyond the comprehension of the intellect; our *conception* of space depends entirely upon phenomena, and what we do observe when we think we observe space, are phenomena: hence we *internalise* Space."

F. S. S.

T.S. ORDER OF SERVICE

Propaganda Meditation League.—The organisers of this League are very anxious to extend their list of members which at present is smaller than it should be. The work done in this group is not of a devotional character as technically understood.

The person who on coming in can give the best help is the one who wishes to train himself in clear strenuous thinking, and while practising this in the group he must also, at the same time, make the not easy effort of imagining himself in the locality where such thought forms are needed as will arouse the people of the neighbourhood to interest in a lecture on Theosophy to be given by one of our F.T.S., so that a large and sympathetic audience may be gathered to hear him. All this demands a certain amount of effort and sacrifice from those who undertake it. Would such as are willing to help please write to the Secretary notifying their desire to belong?

A. E. BURNSIDE,
Hon. Secretary.

The Humane Research League.—The meetings for meditation and reading will be held every Tuesday at Headquarters at 5 p.m.

The meetings on the second and fourth Tuesdays (11th and 25th February) will be conducted by Mr. H. Baillie-Weaver, Chairman of the League.

(Miss) E. SAWERS,
Hon. Secretary.

Poor Children's Clothing Guild.—Members and friends will be glad to know that the Christmas treat was a very great success. Our hundred and fifty-three little guests enjoyed themselves immensely and went away overflowing with love and joy for everyone and everything that night.

So once again we thank all our friends for their kind co-operation, especially Miss A. and Miss F. Watson, who did so much to make it the tremendous success it was.

MARY E. MCINTYRE,
Hon. Secretary.

THE PEOPLE'S FREE THEATRE

The fourth season of the People's Free Theatre offers to the public an acquaintance with the Old Dutch Morality Play, "Everyman."

Fixed dates are as follows:

| | | |
|----------|-------|---|
| February | 8th. | Passmore Edwards' Institute. |
| " | 10th. | St. Augustine's, Fulham. |
| " | 11th. | Ditto. |
| " | 15th. | William Morris Hall, Walthamstow. |
| " | 17th. | St. James' Hall, Canonbury. |
| " | 22nd. | Toynbee Hall, Whitechapel. |
| " | 27th. | Mansford Street Chapel Hall, Bethnal Green. |
| March | 1st. | Mansfield House Settlement, Canning Town. |
| " | 5th. | Hoxton Hall, Hoxton. |

Other performances are being arranged, the dates of which are not yet fixed.

The cast includes Mrs. Fisher White, Mrs. Eland, Miss Low, Mr. and Mrs. Emanuel, Mr. and Mrs. Cyril Kelsey, Miss Lyon, Mr. Waite, Miss Duddington, Mr. Varley, and Miss Gwendolen Bishop (Mrs. Gwendolen Bax).

The People's Free Theatre, it should be remembered, is an activity of the Theosophical Art Movement, whose organ, *Orpheus*, published quarterly at 1/-, is too little known among Fellows of the T.S. Both the People's Free Theatre and *Orpheus* receive substantial monetary support from the H.P.B. Lodge, and to them should be given the honour of encouraging artistic activities as a very vital element in the Theosophic life.

GWENDOLEN BAX.

"THE PATH" INSTITUTE

"The Path" Institute opened a spring term of lectures and classes at Oakley House, Bloomsbury Street, W.C., on Monday evening, 27th January, when Mr. D. N. Dunlop began his series on Christian Mystery Teachings. The Institute aims to promote systematic study of Comparative Religion, Philosophy, Science, and Art, and to assist in the application of the results of such study to life.

Miss Charlotte E. Woods, Mr. W. Wroblewski, Mr. Frank J. Merry, Mr. F. S. Snell, B.A., and others are conducting classes which are held afternoons and evenings. A syllabus may be obtained from the Hon. Secretary at Oakley House, Bloomsbury Street, W.C.

W. W. L.

T.S. EMBLEM

Fellows who desire to possess a T.S. emblem in silver, beautifully enamelled and of good appearance, will be glad to know that it can now be obtained for the moderate price of five shillings. Further, it will help the Building Fund if Fellows will purchase these, as all the profit will be handed over for that purpose.

The snake is enamelled in dark blue, the upper triangle being white and the lower red, whilst the sacred word appears above, the whole appearance being superior to the golden design already in use.

A Fellow applied during December for an emblem, but unfortunately her address has been mislaid. Will she therefore apply once more, sending the address?

L. A. BOSMAN.

BRIGHTON LODGE

A series of seven special lectures was given at the Brighton Lodge during the Christmas and New Year's vacation in connection with the reunion of members of the Summer Schools at Benares House, which adjoins the Lodge rooms.

Two lectures were given by prominent local Ministers, one on "The Origin of Life" and the other on "Socrates."

Two on "Buddhism" by a Buddhist from Ceylon. Two by a literary man, an orthodox Jew, on "The Talmud" and "The Rabbis"; and one by the Lecturer on Literature to the County Education Committee on "The Unfinish of the Universe."

These were followed by a feast and treat to about forty poor children given by the Knight and Companions of the Round Table and the Links of the Golden Chain of Love, which are classes for children held in the Lodge rooms.

H. S. M.

CHILDREN'S CHRISTMAS DINNER

On Friday, 27th December, two hundred and sixty ragged children were entertained at dinner at the Alexandra Trust, City Road, by Mr. Bosman and some other Theosophists. Mr. Bosman desires to thank not only those who kindly helped in the work of feeding so large a crowd, but also those who by their generous contributions made this possible. If they could have seen the happiness of those ragged scraps of humanity as they filed out with their arms full of toys, they would resolve next year to be present as well as to contribute.

M. B. S.

Donations

As a result of the special appeal included in the last VAHAN this month's list of donations shows a very welcome addition. £50, divided between the General and Preparation Funds, was given as the result of an appeal made by Lady Emily Lutyens, at an O.S.E. meeting. Another private appeal has eventuated in the collecting from various donors, who wish to remain anonymous, of £130 for the General Fund and £115 for the Preparation Fund.

GENERAL FUND.

The following donations have been received to 20th January:

K.E.W., £10; K.B., £10; J.M.H., 5s.; M.D. W., £4; O.C.G., 10s.; G.H., 10s.; C.M., £5; H.R., 16s.; I.M.M., 5s.; Anon., £155; E.B., £1. Total: £187 6s.

PREPARATION FUND

We gratefully acknowledge the way in which Fellows have responded, by means of the "promise slips" and by donations, to the appeal made for this fund in last month's VAHAN. The following amounts have been received: Northern Federation, £4 10s. 5d. Lodges: Bournemouth, 18s. 6d.; Blavatsky, £1 10s. 6d.; Clapton, 5s.; H.P.B., £2; West London, 10s.; Hampstead, 5s.; Oxford, £3 1s. 9d.; unattached F.T.S. and anonymous: £1 10s.; 14s. 6d.; 4s. 6d.; £5; £1 10s. 6d.; £1 1s.; 7s. 7d.; 10s.; 10s.; 5s.; 10s.; £5; £1 1s.; £5; £25; £115. Total: £176 5s. 3d.

Lecture List for February

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.

BATH.* 2, Argyle St. Sun., 6.30: talks on Theosophy. Mon. 8.15: 3rd, *What is Man?* W. Sutherland; 10th, *Health and Education*, P. Oyler; 17th, *The Inner Meaning of the Christian Creed*, Major Adam; 24th, *The Myth behind "King Lear"*, Miss I. Pagan. Wed. 8: study. Fri., 5.30: Order of the Star in the East. Sat. 1st, 4.30: social. Miss K. Douglas Fox, 3, Widcombe Terr.

BATTERSEA C.* 10A, Stafford Mansions, Albert Bridge Rd. Thurs., 8. Mrs. F. E. Smith.

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. Sun., 6.30: 2nd, *Theosophy and O.S.E. Work*, Miss F. Russell; 9th, *Archæology of the Secret Doctrine: Peru and Easter Island*, P. Lund; 16th, *Theosophy and Hindu Philosophy*, B. Old; 23rd, *Have we lived before?* Mrs. Thomas. Wed. 7: Order of the Star in the East. Fri. 7.30: study. Sat. 3 and 5.30: study. Miss K. E. G. Cardo, 507, Coventry Rd.

BLACKBURN. Bute Café. Sat., 7.30: lecture or discussion. Miss F. Bell, 21, Oozebooth Terr., Shear Brow.

BLACKPOOL. West St. Café. Fri., 8: 7th, *The Subconscious Self*, Rev. P. Burnett; 21st, *Prayer; an Enquiry*, Rev. J. Tickle. F. F. Laycock, 15, Victoria Terr., S. Promenade.

BOLTON C. Vegetarian Restaurant, Newport St. Alt. Wed., 7.30: study. Mrs. S. E. Ralphs, 218, Westthoughton, nr. Bolton.

BOURNEMOUTH* 95, Old Christchurch Rd. Wed., 7.30: study. Fri., 3.15: 7th, . . . Mrs. Hull; 14th, . . . Mrs. Lyon; 21st, *The Brotherhood of Religion*, W. Froud; 28th, *Hope*, Mrs. Lobley. G. Hering, Surrey Lodge, Parkstone.

BRADFORD.* 11, Belle Vue, Manningham Lane. Sun., 6.30: 2nd, *Whence Come Religions?* T. Bell; 9th, *The Sphinx, Ancient and Modern*, J. T. Holmes; 16th, *A Study in the "Gita"*, Miss Pattinson; 23rd, *Christ and the Christ Life*, Miss L. M. Smith. Miss Pattinson, as above.

BRIGHTON.* 19, Norfolk Terr. Sun., 3.30: 2nd, *The Kingdom of Heaven*, Mrs. B. Smith; 9th, *Some Reminiscences of W. T. Stead and Julia's Bureau*, Miss Harper; 16th, *Is a Synthesis of Religions Possible?* W. L. Hare; 23rd, *Psychic Powers and Spiritual Development*, Mrs. Windust. Sat. 15th, *Comparative Religious Art* (lantern), Miss I. Pagan. H. G. Massingham, as above.

BRISTOL.* 111A, Whiteladies Rd., Clifton. Tues., 8. Miss R. Sturge, 36, Henrietta St., Bath.

BROMLEY AND BECKENHAM C. 70, Ravensbourne Av., Shortlands. Mon., 8.15: (Bromley Public Library), 10th, *Theosophy and Christianity*, G. H. Whyte; 24th, *Theosophy and Life's Problems*, Mrs. Despard; 3rd and 17th, enquirers. 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.

CARDIFF.* Duke St. Chambers. Sun., 7: 2nd, *Occultism and the Spiritual Development of Man*, J. I. Wedgwood; 9th, O.S.E. lecture, Rev. M. Ballard-Phillips; 23rd, "Macbeth," Miss I. Pagan. Tues., 8: 18th, *Theosophy and Welsh Christianity*, Rev. H. James. Wed. 8: study. Thurs., 8: 13th, 27th, Order of the Star in the East. Fri., 7.15: study. Miss B. de Normann, 41, Stacey Rd.

CHELTEMHAM.* Snowdon, London Rd.

CLAYGATE C.* Penorchard, Albany Cres. Thurs. 3.30:

13th, Order of the Star in the East 27th (Springfield, Albany Cres.) enquiry and discussion. Fri., 8.15: 7th, 21st, 28th, study, *A Textbook of Theosophy*; Sat., 8: 15th, *The Christian Mysteries and the Path of Victory*, Rev. C. Scott-Moncrieff. A. P. Maddocks, as above.

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

(COVENTRY) OLCOTT. 42, Coundon Rd. Mon. 8: Lodge meeting. Thurs., 8: *The Ancient Wisdom*; 13th, . . . Miss Edwards. Sat.: 8th, . . . P. Lund. Miss E. E. Lane, Brighton Villa, Moor St., Earlsdon.

DARLINGTON C. 2, Polam Rd. Wed., 8: study, *The Key to Theosophy*. Miss H. Purcell, as above.

DERBY. Unity Hall. Tues., 8: 4th, *Michael and Satan*, A. Wilkinson; 11th, discussion, *Brotherhood*; 25th, *The Rosetta Stone and Egyptian Literature*, C. F. Underhill. J. W. C. Perkins, 34, Hollis St., Alvaston, Derby.

DONCASTER C. Indictment Room, Guild Hall. Wed., 8: study, *The Riddle of Life*. G. T. Pigott, Greetwell, Axholme Road.

(DOVER) LEO. Arthur Rooms. Sun., 8.15: 9th, *Sleep and Death*, Miss I. Pagan. W. Woodruff, 17, Maison Dieu Rd.

EASTBOURNE. 2a, Terminus Bldgs. Wed., 8: 18th, *Reincarnation*, H. Baillie-Weaver. Miss F. Taylor, Rest Harrow, East Dean Rd. or Lt.-Col. R. Nicholson, 28, Arlington Rd.

EXETER C. 11, Friars-Walk. Wed., 8. Miss Leech, as above.

FALMOUTH C. Miss S. E. Gay, Crill, nr. Falmouth.

FOLKESTONE.* Bouverie Chambers. Sun., 3: 23rd, *The Masters and the Way to Them*, H. Whyte. Fri., 8.30: 14th, *The Idea of the Soul*, Miss C. Woods. Sat., 3: 15th, *Theosophical Ideals*, Miss C. Woods; 8.30: 22nd, *Exertion or Destiny*, H. Whyte. 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: devotional; alt. Thurs., study, *The Ancient Wisdom*. T. Goodey, Fairstowe, Wordsworth Rd.

HARROGATE.* Theosophical Hall, Beulah St. Sun., 6.30. Fri., 8 (12, East Parade): Lodge study. Miss L. M. Smith, 10, East Parade.

HARROW C. 42, Vaughan Rd., Bessboro' Rd. Fri., 8: study, *Isis Unveiled*. Miss A. Congrave, as above.

HASTINGS AND ST. LEONARDS C. Miss K. Shaw, Silverhow, Westham, nr. Hastings.

HORLEY C. Mr. M. King, Thornborough, Horley.

HULL. 26, Charlotte St. Wed 8: study, *Esoteric Christianity*; 5th, *Appolonius of Tyana*, P. Pigott. Sat., 3.30: 1st, 15th, Lodge meeting; 5: Order of the Star in the East. Mrs. Wilson, 185, Marlborough Av.

ILKLEY. Lecture Hall, Rhyddings Rd. Sun., 4 (at Woodville). Thurs., 8. Miss M. Harrison, Woodville.

JERSEY C. Mrs. Dawson, 1, Clifford Place, Five Oaks, St. Saviours.

LEEDS. 14, Queen Sq. Sun., 7: elementary Theosophy. Mon., 8: Lodge meeting. Miss Fisher, Killingbeck Hospital.

LEICESTER. 64, Silver Arcade, Silver St. Mon., 8.15: study, *Esoteric Buddhism*, 12th (Cafe Vegetaria, Market Place), lecture, Rev. C. Scott-Moncrieff. W. Lewis, 100, Wood Hill.

(LEITCHWORTH) GARDEN CITY. Leys Av. Sun., 3: (Howard Hall), 2nd, *The Use and Value of Emotion*, Miss D. Codd; 9th, *The Inner Side of Astrology*, Major Adam; 16th, *Credo*, Rev. W. Peacey; 23rd, . . . Stanley Jast. Tues., 8: Order of the Star in the East. Wed., 5.30, study, *The Secret Doctrine*. Thurs., 8: open meeting. Mrs. André, Endon, Wilbury Rd.

LINCOLN C. Mrs. Winter, 102, High St.

LIVERPOOL.* 18, Colquitt St. Sun. 3: Round Table. 7: 2nd, *Fire—the Altar and the Hearth*, Miss Pattinson; 16th, *The Power and Use of Thought*, J. Hodgson; 16th, *The Astrology of the "Bhagavad Gita"*, W. F. Kirk; 23rd, *The Hope of Glory*, F. Raiton. Mon., 3: reading circle. Wed., 8: Lodge meeting; 19th, *Thoughts are Things*, Mrs. Whyte (illustrations). Fri., 8: healing group. C. S. Kinnish, 165, Oakfield Rd.

(LONDON). BLACKHEATH C. Miss A. Greenhough, 43, St. Mildred's Rd., Lee, S.E.

BLAVATSKY. 19, Tavistock Sq. Thurs., 8: 6th, 20th, study, *Four Great Religions*; 13th, *The Six Systems of Hindu Philosophy*, Mrs. Betts; 27th, *The Vedanta*, Col. Lauder. c/o T.S., as above.

CENTRAL LONDON. 19A, Tavistock Sq. Tues., 8: study, *The Unemployable and the Unemployed*, by P. Alden and E. E. Hayward. 57, Church Rd., Willesden, N.W.

CLAPTON.* 42, Avenue Rd. Thurs., 8.30. H. Roberts, as above.

CROYDON.* 32A, High St. Sun., 7: (Lecture Hall, Public Halls) *Theosophy and Man*, G. Dyne; 2nd, *Craniology*; 9th, *Sociology*; 16th, *The New Phrenology*; 23rd, *The Caste System of India*. 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.

HAMPSTEAD.* Sun., 7 (Stanfield House): 2nd, *The Coming Christ*, Lady Emily Lutyens; 9th, *Some Christian Symbols and their Meanings*, A. S. Banks; 16th . . .

23rd, *Theosophy in the Parables*, Miss C. Woods. (21B, The Parade, Golder's Green.) Mon., 5: healing group. Thurs., 7.30: devotional (members only); 8.15: 13th, *The Use and Value of Thought Power*, Miss A. Saw; 20th, *The Theosophist as Citizen*, H. Broadhurst; 27th, *The Theosophist as Church Member*, G. W. Elliott. Fri., 8: beginners. 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.

H.P.B. 19, Tavistock Sq. Wed., 8: 5th, discussion, *The Inner Side of a Lodge Meeting* (F.T.S. only); 12th, *The Fourth Creative Hierarchy*, E. L. Gardner; 19th, devotional, led by J. I. Wedgwood (F.T.S. only); 26th, *The Hosts of the Angels*, A. S. Banks. Miss S. Oppenheimer, c/o T.S., as above.

LEWISHAM C. 187, High St. Thurs., 8: 6th, *The Practical Value of Theosophy*, Mrs. E. K. Middleton; 20th, *The Ascent of Man*, E. Bertram; 13th, 27th, reading group. A. Haddock, 73, Drakefell Rd., New Cross, S.E.

LEYTONSTONE C.* 31, Colworth Rd. Sun., 3.30: Lotus group. Mon. and Thurs., 8: study. Alt. Sat. 7.30: 1st, 15th, healing group. A. P. Best, as above.

LIGHT ON THE PATH. 19A, Tavistock Sq. Fri. 8: 7th, 21st, *The Nature of the Christ* (open meetings); 14th, 28th, "When the Sun Moves Northward" (Lodge only). Mrs. K. Cook (Mabel Collins), c/o T.S., as above.

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: study, *The Ancient Wisdom*. Miss F. Smith, as above.

SYDENHAM C. 18, Ewelme Rd., Forest Hill. Wed., 8: 5th, 19th, study, *Outline of Theosophy*; 26th, O.S.E. enquirers. E. Bertram, as above.

WEST LONDON.* 80, Redcliffe Sq., S.W. Mon., 8: 13th, 27th, Dr. Steiner's lectures; 15th, study, *The Ancient Wisdom*. Miss Lane, 69, Gowan Av., Fulham.

WILLESDEN C. 10A, Langton Rd., Cricklewood. Tues., 8: study, *Theosophy*. Also 1, Craven Rd., Harlesden. Wed., 8: study, *A Text-book of Theosophy*. Miss E. Reeve, 28, St. Mary's Rd., Harlesden.

WIMBLEDON. The White Lodge, Sunnyside. Tues., 7.45: 4th, *The Coming Christ*, P. F. Phillips; 11th, *The Subconscious Mind*, R. King; 18th, *Occult Aspects of Pond Life* (lantern), E. L. Gardner; 25th, *Karma*, H. Baillie-Weaver. Sat., 8: study, *Isis Unveiled*. A. Turner, 6, Trewince Rd., Wimbledon.

LOUGHBOROUGH. Unitarian Chapel, Victoria St. Mon., 7.30: study; 8.30: 3rd, *Reincarnation as a Cosmic Fact*, A. Wilkinson; Wed. 13th, . . . Rev. C. Scott-Moncrieff. C. Wells, 145, Herrick Rd.

LUTON C. 50, Wellington St. Mon., 8.30: *The Secret Doctrine* class. Alt. Tues. T. A. Spencer, as above.

MAIDENHEAD.* 47, Queen St. Thurs., 8. Fri., 4.45: study. J. D. Carter, Aberfoyle, Slough.

MANCHESTER.* 31, Lloyd St., Deansgate. Sun., 7: 2nd, *The Building of Character*, F. Raiton; 9th, *The Value of Knowledge of Life after Death*, Mrs. E. H. Booth; 16th, . . . Mrs. H. Whyte; 23rd, *The Coming Christ*, G. Hodson. Tues., 8: Lodge. Weds., 7.45: elementary. Miss F. Hayes, 11, King's Av., Crumpsall.

MANSFIELD C. Y.M.C.A., Church Lane. Tues., 8: (at 39, Woodhouse Rd.) study. As above.

MELKSHAM C.* Ark Terr., Bath Rd. Sun., 3. Mon., 7.30: study. C. E. Whitfield, Forest Rd.

MERTHYR C. Bentley's Central Hotel. Sat. 8: *The Coming of the Great World Teacher*, Mrs. Stevenson Howell; 15th, *Karma*, W. Sutherland. Miss de Normann, 41, Stacey Road, Cardiff.

MIDDLESBROUGH.* 30, Borough Road, W. Thurs., 8. J. W. Morrish, West Garth, Roman Rd., Linthorpe.

NAILSWORTH C. O. Greig, Pensile House, Nailsworth.

NELSON. Co-operative Rooms, Leeds Rd. Sun. Alt. Tues., 7.45: Lodge meeting. Mrs. Foulds, Hill Cottage, Hill Lane, Briercliffe.

NEWPORT, MON. C. Unitarian Hall, Charles St. Mon., 8: study. Sat., 1st, *The Human Aura*, J. I. Wedgwood; 28th (No. 2, Committee Room, Town Hall), *Where Science and Religion Meet*, Mrs. Thomas. Miss Prestidge, 40, Bryngwyn Rd.

NORTHWOOD C.* The Foursome, Northwood. Tues. 8: study, *The Secret Doctrine*. As above.

NORWICH C. 35, Edinburgh Rd., Earlham Rd. Wed., 8. Mrs. Pearson, as above.

NOTTINGHAM. Corbyn Chambers, Market Pl. Sun., 6.45. Tues. and Fri., 3.30. Wed.: 5th, *The Creative Power of the Imagination*, Mrs. Booth; 12th, open meeting; 19th, 26th, study, *The Inner Life*. Miss de Hersaut, Langley House, Carisbrook Drive.

OLDHAM. W. Rose, 27, Green Lane, Hollins Green.

OXFORD. 49, Cornmarket St. Sun., 2.30: Round Table; 2nd, Humane Research League. Wed., 5.30: class, *Buddhism*; 12th, Order of the Star in the East. Thurs., 13th, 17th, class, *The Ancient Wisdom*. Fri., 8.15: 7th, *Mohamedan Mysticism*, Prof. Margoliouth; 14th, *The Inner Side of Jewish Ceremonial*, Miss S. Oppenheimer; 21st, *The Horoscope of Dante*, Miss I. Pagan; 28th, *Magic Squares*, F. Bligh Bond. Mrs. Anderson, 76, Woodstock Rd.

PAIGNTON C.* Châlet la Rosaire. Fri., 6. Mrs. Fauster, as above.

PETERSFIELD C.* Ennerdale, Bell Hill. Alt. Thurs., 7. Miss Spiegel, Heath Villa.

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., 3.15: 2nd, *Louis Pasteur*, Miss Wallis; 9th, *Personality and the Real Man*, Miss E. Maynard; 16th, *The Ideal State*, A. Lamsley; 23rd, *The Dual Genius of William Sharp*, Miss M. Manners; 7: 2nd, 16th, Order of the Star in the East. Wed., 6: astrology group; 7.30: devotional, F.T.S. only; 8: 12th, *Theosophy and the Talmud*, Rev. Dr. Abelson. J. A. E. Wren, 65, St. Andrew's Rd.

READING C. 13, Friar St. Wed., 19th, *The Myth behind "King Lear"*, Miss I. Pagan. Fri., 8.30: healing group. Sat., 8.15: 1st, *Buddhism*, D. B. Jayatilaka; 8th, 15th, 22nd, study. Miss Osmond, Walbury, Northcourt Av.

(REDHILL AND REIGATE) TWO PATHS.* 77, Station Rd. Tues., 18th, *Sleep and Death*, Miss I. Pagan. Fri., 6.30: 7th, Order of the Star in the East; 7.30: healing group; 8: study, *Man—Whence, How and Whither*. E. C. Gorringe, Oakleigh, Chart Lane, Reigate.

RICHMOND, Surrey.* Castle Assembly Rooms. Thurs., 7.45. D. T. King, Bonnie Brae, Richmond Hill.

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

SAFFRON WALDEN C. 68, High St. Mon. 8: alt. enquiries and study, *Esoteric Christianity and Death and After*. Mrs. Frend, as above.

SCARBOROUGH C. 27A, Aberdeen Walk. Thurs. 8: study, *The Ancient Wisdom*. Mrs. Hardgrave, as above.

SHEFFIELD.* Bainbridge Bldgs., New Surrey St. Sun., 6.30: 2nd, *The Message and Influences of the Stars*, H. Wych; 9th, *Personal Impressions of India*, Miss L. Smith; 16th, *The Coming Religion*, Rev. J. Todd Ferrier; 23rd, *The Future that awaits us*, Mrs. H. Whyte. Tues., 7.30: Lodge meeting. Wed., 7.30: elementary. Alt. Fri., 7.30: Order of the Star in the East. Mrs. Chappell, 64, Bromwich Rd., Norton, Sheffield.

SOUTHAMPTON.* Art Gallery, Above Bar St. 1st, 2nd, 3rd Sun., 3: (4, Millbrook Road) Round Table; 4th, (Carlton House) Order of the Star in the East. Tues., 8.30: 4th,

questions, discussions; 11th, *The Three Paths*, Miss E. M. Green; 18th, *Life: its What, Whence, Whither?* Miss Whittaker; 25th, . . . Dr. Stancomb. Thurs., 3: enquirers; 5.30: healing group. Mrs. Hollick, 41, Milbrook Rd. Southport. 10, Houghton St. Thurs., 8. Miss R. Jackson, 3, Sunnyside, Belgrave Rd., Birkdale.

(SOUTHWICK) HARMONY. Ivy Lodge, Southwick. Sun., 6.30: lectures, 2nd, H. Pullar; 9th, Miss Pullar; 16th, *Sleep and Death*, Miss I. Pagan; 23rd, Mrs. Pinder. H. Pullar, S. Michael's, Kingston Lane.

STOCKPORT. 5, Market Place. Sun., 6.45: 2nd, *Theosophy and the Poets*, Mrs. E. Smith; 9th, *Reincarnation in Judaism and the Old Testament*, M. D. Cohen; 16th, *The Hope of Glory*, F. Raiton; 23rd, *The Evidences for Man's Invisible Aura*, Mrs. Orchard. Tues., 7.30. H. Wych, 54, Lancashire Hill.

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

SUNDERLAND. 32, Blandford St. Mon., 8: study. F. Harvey, 16, Waterworks Rd.

SURBITON.* Fife Hall, Fife Rd., Kingston-on-Thames. Mon., 7.45: 3rd, *The Power of the Drama*, Mrs. Betts; 17th, *The Ladder of Lives*, G. H. Whyte; 10th, 24th, study, *The Riddle of Life*. W. A. Jones, 6, Thames St., Hampton.

SUTTON-COLDFIELD C. Blinkbonny, Tudor Hill.

SWANSEA C. Unitarian School Room. Mon., 8: 3rd, *The Human Aura*, J. I. Wedgwood; 17th, "The Pedigree of Man," W. C. James. Fri., 7: 7th, 21st, study. Miss B. de Normann, 41, Stacey Rd., Cardiff.

(TUNBRIDGE WELLS) ALCYONE.* 18, Crescent Rd. Thurs., 2.30: study, *At the Feet of the Master*. 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: 14th, *Heaven and Hell*, J. E. Reid; 28th, *Magic*, Mrs. Bell. H. M. Wilson, 28, Wood St.

WATFORD. 6, The Parade. Tues., 8: study. Wed., 8.15. Miss H. Horsfall, 70, Kingsfield Rd.

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

(WEST BROMWICH) SERVICE. Carnegie Library. Mon. 8: 3rd, *Does Theosophy help to settle Social Problems?* H. Brockhouse; 10th, *Mighty Ruins of Past Civilisations*, P. Lund; 24th, *Leonardo da Vinci*, A. J. Pearce. Thurs., 8: study, *The Ancient Wisdom*. Miss L. P. Peacock, Dixon House, Tipton.

WEST DIDSbury. 144, Wilmslow Rd., Withington. Weds., 8: Lodge meeting. Mrs. Orchard, 4, The Beeches.

WIGAN. 66, Market St. Sun., 3.30: Lodge meetings; 7: public lectures. W. Bladen, 9, Sheldermine St.

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

WIRRAL. 48A, Hamilton St. Fri., 3.30: study, 7th, 21st, members only; 14th, 28th, members and associates. Miss K. Baxter, 10, Thorburn Rd., New Ferry, Birkenhead.

WOLVERHAMPTON. Apsley House, Penn Fields. Sat., 7.30: study, *Man and His Bodies*; 7th, *The Mighty Works of the Prehistoric Colossal Builders* (illustrated). G. S. Hodson, as above.

WORTHING.* Music Studio, Liverpool Terr. Alt. Sun., 6.30. Miss Wheatland, Broadwater St.

YORK.* Theosophical Hall, High Ousegate. Thurs., 8. Mrs. Kempster, 197, Burton Lane.

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