

The Forty-Seventh Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN :

Very joyfully and with a most thankful heart, uplifted to the Feet of Those we serve, do I welcome you to this Forty-seventh Anniversary, gathered in the World Headquarters of the Theosophical Society, the foundation of which was laid in 1875, in the City of New York, by H. P. Blavatsky and Henry Steele Olcott, under the inspiration, and by the command issued to H. P. B., the chosen Messenger of the White Lodge for the last quarter of the Nineteenth Century, by the two mighty Jivanmuktas, the Chohans who are the Manu and the Bodhisattva of the Sixth Root Race, the true Founders of the Theosophical Society, as its future embryo.

Again we repeat our yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality :

May Those who are the Embodiment of Love Immortal bless with Their protection the Society established to do Their will on earth ; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

THE GENERAL WORK OF THE SOCIETY

A considerable number of our National Societies have been making a very rigid review of their registers, and have remorselessly erased the name of every member who is not in good standing. I cannot, as President of the Society, blame this rigorous action, provided that those who are thus excluded from our ranks are not poor and unable to pay

their dues. In every National Society, the Secretaries of Lodges should be careful not to refuse any earnest man or woman by reason of poverty. But a man or woman, who can afford to pay the small sum asked for as annual subscription, and does not even so far lend support to the great Cause under the banner of which he or she enlisted, is not likely to be a useful member so far as other activities are concerned, and is rightly dropped from our Roll of Pioneers. This careful revision has slightly reduced our numbers; at first I had supposed that we had had an exceptional number of resignations. But in looking at the National Reports, I find that the abnormal loss in numbers is due to those who were dropped off the roll for non-payment of dues, for no Section shows a large resignation list; in America there were only 163 resignations as against 101 last year, and there were 1,186 new members, and 181 who applied for reinstatement; yet the total number of members dropped from 7,196 to 6,751, in spite of the addition of 1,367. But no less than 1,578 were removed from the roll. A similar drop is seen where resignations are very small. England had also given over to Wales 209 of her former members, but these stay on the register. India dropped 1,734, largely in consequence of the N. C. O. movement. Our total falls 702 below our total of last year, and it must be remembered that as 5,340 new members joined us, our "spring cleaning" must have cost us more than 5,000 members. Well, they were only dead weight, as they did not help either with work or money, and it is right that we should not be burdened by those who are clogs instead of wings. Every member now on our rolls is an active member, and that is a solid satisfaction. I confess I am surprised to find that so small a number of members have resigned, for with the waves of irritable feeling and of exaggerated National antipathies surging round the world in every department of human life, it would not have been surprising had a large number been shaken out of a Society like our own, which stands for Brotherhood without distinctions of race. I think I shall help the younger members most by placing consecutively the information necessary for understanding the troubles of the last few years, by showing separately the converging streams, which met in the attack on Bishop Leadbeater and myself in Sydney, in June last, during my short visit to Australia.

A Christian movement, taking its episcopal succession from the Old Catholic Church, was initiated in Europe, with the view of reviving the mystic side of the teaching of the primitive Church. Students know

that from the time that the Lord Christ left the haunts of men, His secret teachings to His Apostles were preserved, as S. Clement of Alexandria tells us, in the Mysteries of Jesus, which, like the Mysteries of Egypt and of Greece, taught the more advanced Christians the inner verities of their Faith. References are made to these secret teachings in the Gospels and Epistles of the New Testament, and the great Origen insisted on the value of the Gnosis, as essential to the stability of the Church. The inner explanations of the outer teachings—Esoteric Christianity, as I called some of them in a book written many years ago—were given by Theosophists who wished to share the Light they had gained with the Christians of the Western World, to build up a Church which should give the ANCIENT WISDOM in its Christian garb to Christian people. It gave these with the ceremonies which the Occultists of the Early Church had designed for the Christian Nations, thus clothing them in a stately and splendid ritual, which emphasises their mystic value, and teaching the people to believe in the "Hidden Life" behind the outer forms, that which is called in the West "the sacramental life". The revival of this side of Christianity had been carried on by the High Church, or Ritualists, in the Anglican Church, but being members of that Church they had necessarily retained the harsh features of mediæval Christianity, which had regarded the Supreme Sacrifice of the Christ, the manifestation of Divine Love, as the manifestation of "the wrath of God to man," as taught in S. Anselm's famous book with that title, *Cur Deus Homo*. In the Liberal Catholic Church—the title assumed by the new movement, that mediæval side disappeared, and joyful trust in Divine Love took the place of fear of Divine anger. Unfortunately the strong Protestant, or Puritan, feeling, which had bitterly opposed the Catholic revival in the Anglican Church, raised its head again against the Liberal Catholic Church in Scotland, England, the United States and Australia. Appeal was made to me to prevent its so-called "invasion of the Theosophical Society," as many Christian members of the Society gladly welcomed a Church in which Theosophy was freely preached, accompanied by the ritual which they loved, as it had come down through the centuries, was followed still in the great Greek and Roman Churches, and in England until the time of Elizabeth, who persecuted Roman Catholics for purely political reasons and for the attempts made on her life by members of the Jesuit Order. I answered the appeal made to me by asking the Theosophists

who were Liberal Catholics not to raise antagonism in the T.S. Lodges by forcing their views on members, and by reminding the Protestants that the T.S. welcomed members of all religions and sects, and could not attack any. This defence of the neutrality of the Society is one of the charges brought against me.

A second stream sprang up in the United States against the administration of the T.S. in America, from the effects of which I had expected a large number of resignations in that country, and some above the average in Australia, where desperate attempts were made by a very tiny party, inspired not from the campaign of the 1,400 against the T.S. administration, but from a very base source to which I will refer in a moment. Probably a large part of the 1,400 were well-meaning, earnest people, misled by carefully sown suggestions of unsatisfactory conduct of the Society's business. The attacks made on Mr. Warrington were both undeserved and cruel, for he has been the faithful servant of the T.S. in the United States, and has sacrificed for it all he possessed. As some persons had found their way into the E.S. who proved false to the conditions under which they had entered, and had no regard to the promises they had made, I suspended that body for a time, and invited Mr. Warrington and Miss Poutz—for "ingratitude is not one of our vices"—to take a much needed rest in Adyar. Mr. Rogers, a colleague of Mr. Warrington, the next in office, took his place, and, when the election came round, he was elected as General Secretary and as National President in the States. He moved the T.S. Headquarters to Chicago, one of the great central towns of America, and all the work of the Society seems to have prospered in his capable hands. A most harmonious Convention was held, Mr. Warrington and Miss Poutz accompanied me to Australia, and later went on from there to America with Messrs. J. Krishnamurti and Nityananda, and Mr. Warrington has been staying with them in the Californian mountains, where the younger brother is growing stronger, and is shaking off, I hope, the insidious disease which had attacked him.

A third stream, curiously laden with venom, came from a petty magazine in America, which had been singing for many years a Hymn of Hate against the two oldest pupils of H.P.B. best known in the outer world, the Rt. Rev. Bishop Leadbeater and myself. It has been posted gratuitously to people all over the world, and must have a big sum of money at its command. It appeals to the unfortunately

large class which reads with delight all kinds of unsavoury trials and unclean literature. It joyfully sprang at the opportunity offered by the attacks made on the Liberal Catholic Church and on the T.S. administration in America, and redoubled its efforts; it revived the seventeen-years-old stories against Mr. Leadbeater, attacked me for my wickedness in pretending not to believe in his crimes, and made us out to be such monsters of iniquity—iniquity purposeless and motiveless—that it is marvellous that those among whom we lead our daily lives do not arise and tear us in pieces; on the contrary it is just these who love and trust us most, while the great majority of those who most assail us live far away from us, and many have not even seen us.

This American magazine and its handful of supporters have linked themselves with the little Sydney band of assailants who also publish a magazine, and they sent each other for publication anything that either thought could be used against us, if twisted. This fourth stream was the fertiliser of the Australian plot, with a League of Loyalty as plough. At first the attack was on the E.S. and the Liberal Catholic Church, then it was concentrated by both on Mr. Leadbeater; then later it was shifted to me, we two being the heads of the two organisations in Australia.

Mr. Leadbeater was first attacked by a revival of the old slanders of 1905-6, at the outbreak of which he had resigned in a vain effort to save the Society from being made responsible for protecting boys from a form of evil terribly prevalent, as all teachers know, in our schools, to which his attention had been drawn in his experiences as a clergyman of the Church of England, by lads who had fallen by ignorance into evil ways and sought his aid in their efforts to escape from them. All parents, teachers, doctors and clergy know the terrible havoc wrought among the young by juvenile vice, fallen into ignorantly, and of late years the evil has been boldly faced and efforts made to check it, especially by doctors, the right people to deal with it, while the duty of parents and teachers to give to their young charges such elementary physiological knowledge as should be sufficient to safeguard them during the critical period of adolescence, is now definitely recognised. Information of natural facts, formerly kept from them, and learned by stealth from undesirable sources, is now given to them along simple scientific lines by responsible elders, and the recurring tragedy of young lives, ruined by ignorance, is being lessened. A cruel misunderstanding of Mr. Leadbeater's

attempts to save two or three lads from giving way ignorantly to evil habits, perverted the advice he gave into personal wrong-doing, and the advice he gave to rescue was represented as an encouragement to evil, and his frank admission of having given the advice was wickedly represented to me as his own confession of evil living. I was deceived, and rightly condemned what I was falsely told he had himself confessed. As soon as I learnt my error—from Colonel Olcott, who, having accepted Mr. Leadbeater's resignation, urged me to repair the wrong done, and cabled his apology to his old colleague—I openly admitted it, and did all I could to make amends. Mr. Leadbeater's friends in England took action and showed the unfairness with which he had been treated, and the members of the General Council of the T.S. examined the matter. I repeat here from my Presidential Address of 1908:

MR. C. W. LEADBEATER

Since February, 1906, there has been trouble in the Society, with regard to some advice given by this famous Theosophical writer and lecturer, to a very small number out of the many boys who have been closely under his influence. Mr. Leadbeater, following the precedent set by H.P.B., desired to resign at once in order to save the Society from a discussion that could only be mischievous, but meanwhile accusations against him had been sent to the President-Founder. The accusations were second-hand and the names of the accusers were concealed, so that no proper investigation could be made. But Mr. Leadbeater, while he repudiated many of the statements made, frankly admitted that he had given the advice in a few extreme cases, asserting that he had given it with good intent, but that as friends he respected regarded the advice as wrong, he would never give it again. His resignation was accepted. The late President-Founder left on record in his last Presidential Address that: "I firmly believe Mr. Leadbeater's motives are absolutely honest, and that these teachings are intended by him to aid instead of harm his pupils," and expressed the hope that he would see their unwisdom and not repeat them. Unfortunately the resignation did not stop the trouble, and both friends and foes continued to debate the matter, until the advice given—not teaching, but *advice*, given as a doctor might give a prescription containing strychnine, without expecting to be charged with giving teachings

on poisoning—became regular “teachings,” and assumed abnormal proportions. For more than two and a half years the dispute has been raging, becoming more and more excited and bitter, until the British Section appealed to the President and General Council to put an end to a state which was becoming a scandal. I have read the whole of the accusations, and have personally talked with the parents, in England and America, of most of the boys who had been, at one time or another, in Mr. Leadbeater’s care; I found them—leaving out the three who had accused him—enthusiastically grateful for the growth in character and purity shown by their sons under his influence, and it became abundantly evident that the advice had only been given in rare cases, not generally. Having acquainted myself with every available detail, I wrote the letter which you have all received, which contained an invitation to the Society to express its views. To this invitation I have received, so far, the following replies: the French Executive called a special Convention of Lodge delegates to vote whether Mr. Leadbeater should be invited to return; Ayes 32; Noes 4; Blanks 2. The Australian Council was unanimous but for one vote, in favour of invitation. Finland has voted by members, 287 for; against 1. The British Executive has voted by 9 to 4 in favour, and has resolved on a referendum vote, the most exact and impartial way of ascertaining opinion; meanwhile some voting has been going on, and 7 Lodges have voted for, 7 against and 1 for investigation: I have also had 81 individual votes for, and 2 against, and I received a telegram the day before yesterday from Messrs. Mead, Barrows, Kingsland and Miss Ward, saying there were 500 British Section votes against re-instatement, up to December 24th. Presumably this will all be done over again in the referendum. One hundred and eighteen Indian Lodges have voted so far, 108 for, 6 against, 3 for investigation, 1 that he should be left to apply. The American Section in Convention voted in favour, before my letter went out, by nearly 4 to 1.

The General Council has voted on the following series of resolutions submitted to it by myself. I drew them in this form for two reasons: first, that I cannot, as I stated last spring, take part in an invitation until February, 1910; secondly, that a clear declaration of principle, affirming Mr. Leadbeater’s right to return, if he wishes to do so, seems to me more likely to prevent the arising of a similar case in the future than special invitation to him as an individual.

Resolved : That this Council puts on record its full agreement with the action of Mr. C. W. Leadbeater in tendering, and of the President-Founder in accepting, his resignation, in the hope that the peace of the Society might thereby be preserved, and undesirable controversy avoided.

That this object having been entirely frustrated, and a controversy, ever increasing in bitterness, having arisen, destroying the unity of the Society in Great Britain and in the United States, and hampering the whole work of the Society in those countries, it has become necessary for this Council to intervene in the matter under dispute.

That it therefore re-affirms the inviolable liberty of thought of every member of the Theosophical Society in all matters philosophical, religious and ethical, and his right to follow his own conscience in all such matters, without thereby imperilling his status within the Society, or in any way implicating in his opinion any member of the Society who does not assert his agreement therewith.

That in pursuance of this affirmation of the individual liberty of each member and of his individual responsibility for his own opinions, it declares that there is no reason why Mr. C. W. Leadbeater should not return, if he wishes, to his place in the Society which he has, in the past, served so well.

Thirteen General Secretaries out of fourteen voted for ; the 14th abstained from voting only on the ground that as Mr. Leadbeater had resigned, he could be admitted again, without any voting, into any Section, and Germany would "never oppose the slightest resistance". The 4 official members voted unanimously for ; of the 7 additional members, 4 voted for ; 2 against ; 1 did not vote. Out of the 24 voting, 21 thus voted for ; 1 did not vote, as thinking it unnecessary, though agreeing ; 2 voted against.

Resolved : That this Council re-affirms the principle laid down by the Judicial Committee and the President-Founder, in the case of Mr. Judge, that no charge against a member, official or non-official, involving the existence or non-existence of Mahātmas, can be considered, and that the Society as a body remains neutral as to the authenticity or non-authenticity of any statements issued as from the Mahātmas. It further declares that every member is equally free to assert or to deny the authenticity of any such statement, and that no member can be bound to accept or to reject, on any authority outside himself, the genuineness of any such statement.

All the General Secretaries, the official members, and 5 out of the 7 additional, voted for ; 1 did not vote ; 1 voted against.

Resolved: That the two preceding resolutions be sent by the Recording Secretary to the General Secretary of the British Section, and to the American co-signatories, in answer to the appeals made by the British Section in Convention assembled and by the others.

Resolved: That this Council agrees with the action taken by the President in issuing *A Letter to the Members of the Theosophical Society*, and recommends that letter to the careful consideration of Members.

Thirteen General Secretaries in favour (2 asking that they might circulate or not, according to conditions of Section), 1 not voting ; 4 official members for ; additional, 4 for ; 1 against ; 2 not voting.

The highest authority in the T.S. has thus affirmed by an overwhelming majority the right of Mr. Leadbeater to return to the Society, if he wishes to do so, and the votes already given, inviting that return, show that he will be welcomed with gladness if he be willing to come amongst us once more—a signal that he may well wait for before entering. In all societies in which the majority rules, the minority yields when the final judgment by the constituted authority has been spoken ; and in this case the minority has had full speech, full discussion, and has failed to carry its case. It is bound now to let the mass of the Society, with all its responsible officers, go forward unimpeded, and to be content with the protest it has made. [End of quotation.]

That Report was made in 1908—fourteen years ago—and then passed unchallenged. Now, in 1922, I am attacked for not starting another investigation into these dead and gone accusations. I refused, and here, for the younger members, not for the assailants, I have reprinted the previous statement, as many have enquired as to what really happened, and the Report is now not readily available.

Since that time, Mr. Leadbeater has never given the advice, though he has not changed his own opinion. This is proven, first, by the fact that a charge brought against him, in order to take my wards away from myself, was rejected in scathing terms against the bringer by the Bench of the High Court, Madras—though the Judge, having asked him if he still held the opinion of 1905-6 and being frankly answered in the affirmative though he had never given it since, as he stated on oath, gave it as his personal view that Mr. Leadbeater by holding such an opinion, was not a proper person to have boys in his

charge—a mere piece of the impertinence that some Judges show, when they disagree with a person's opinion, forgetting that they are on the Bench to administer the Law and not to air their special opinions or prejudices. Mr. Leadbeater's fitness for the charge of boys is shown by the trust of parents, and the splendid results of his influence on the character of his pupils. They are his witnesses.

The second proof of the purity of his teaching and influence is in the unanimous testimony lately given by the group of boys he had had in his charge in Australia, where a revival of the old slander was made by the tiny group of his enemies, by the aid of a powerful newspaper seeking sensationalism. They brought about a police enquiry, held privately, without notification to him or giving him the opportunity of any explanation, had he cared to make any, though I do not think he would have condescended to do so. All that malice could do was brought to bear on this; but his pupils themselves offered to give evidence, including Mr. Jinarajadasa and Mr. Kunz, who were in Sydney at the time. It dragged on for weeks, every possible accuser or enemy coming forward and doing their worst, and finally the Law Officers of the Government declared that there was not any evidence on which a criminal charge could be brought. It would be too much to expect that even this will silence the slanderers, but it may make respectable people realise the baselessness of their assertions. I add one more testimony from a very old pupil of his, G. S. Arundale, who wrote me on hearing of the vile attacks made in Sydney:

“I am sure you know how very sad I feel to read that once again my beloved and revered elder brother and teacher has to be a target for the malevolence of the ignorant. I do not know whether any of those of us who have had the priceless privilege of being his pupils are to have the good karma of bearing thankful testimony to all that he is, and to the beauty of all that he teaches. It is almost an impertinence to imagine that he stands in need of outer support, especially from the humbler among those who sat at his feet to learn. He has other support, which no violence or malignity can disturb; and he is calm and happy in the judgment of Those who really know. Yet I would fain not be denied the privilege and joy of bearing public witness to the fact, of which many years of experience bring to me ever-increasing certainty, that there is no teacher living in the outer world who renders greater service to his pupils as regards the building of character than

C. W. L. The extraordinary purity of his own life enables him to handle, as no other teacher, as no other individual, would dare to handle, problems of vital moment to the growing youth. He is attacked by those who know that such advice as he is able to give would, if given by ordinary people, be a source of danger to themselves—the givers—and therefore dangerous to those to whom they offer it. It is impossible for those who do not know, to conceive that there are people living in the world whose lives are absolutely pure, and who, through that very purity, are able to help as the rest of us would not, and should not, dare to help. They would have been saved much sad karma for themselves, had they but realised that exceptions are possible, and that to those exceptions, as to daring surgeons who venture upon operations which less skilled brethren could not undertake without grave risk to the patient, the power is entrusted of giving advice, and of guarding its recipients against all possible ensuing dangers, the efficacy of which depends upon the purity of the giver, but which may cure cases otherwise, perhaps, hopeless.

“I grant that the world is right in declaring that the rest of us shall not follow his example. But the world is wrong not to discriminate between those who are in the world and of it, and those who are in the world but who are not of it, who have finished with its grosser, as well as perhaps with its subtler, temptations, and who live but to help and guide. The discrimination may be difficult, yet all right-minded men and women have the duty of making it before they condemn, before they arrive at a conclusion utterly and irrevocably damning a fellow-human being in the eyes of the world as a whole. The facts, as the attacks have brought them to light, conclusively show that the sense of that impurity which we ordinary people still possess has been unequal to the task of conceiving its absence in another; and the terrible error has been made of conceiving that there is impurity where in fact there is purity. What a lesson in the truth of the advice: “Judge not, that ye be not judged,” for the condemnation of C. W. L. is but a visible proof of the unworthiness of his traducers. For C. W. L., the attitude in answer to it all has been set by Him who, when He was accused, answered not at all. But I have the right to utter my little word of love and gratitude, when some others are sounding the words of hate, and I hope good karma will bring my little word publicity.”

All who know what Bishop Leadbeater is, all who have benefited by his writings, pure and inspiring as they are, regard his very presence

as a benediction, and he is surrounded in Sydney by a close circle of intimate friends, a number of families living with him, and a colony of Theosophists slowly forming round the centre house in which he dwells.

That Colony will be, in the future, the Centre for the great Southern Pacific Continent, whence will radiate the forces shaping the future Race.

An attack of quite a different character has been carried on with the help of the American magazine and the Australian one. As all the efforts failed, their objects were dropped, and the assault was concentrated on myself. The managers of the Australian magazine, during the year, declared their intention of continuing their attacks until they had forced me to resign—a consummation not likely to be reached, especially so soon after my third election as President of the Theosophical Society. The favourite weapon is the procuring by illegitimate means of private letters, written to myself, and notes written for the E.S. and betrayed by some perjured member; these are used to spread the idea that I demand blind obedience in intellectual matters, the very opposite of the truth, as E.S. members know; but it is true that there are methods of meditation which are dangerous to health unless practised under strict rules—when they are perfectly safe—and as to which a learner has to be obedient until he has mastered them, just as a chemical student must obey his teacher in chemical experiments, unless he is to run the risk of an explosion. There are subtle forces in meditation, which cannot safely be touched by ignorance, and no Occultist will be wicked enough to teach their use to headstrong, ignorant persons, who do not know the laws of Nature working in subtle matter, and refuse strictly to obey their teacher, who knows them. As H.P.B. said: "The Path of Occultism is strewn with wrecks," and Occultists naturally decline to add to the number of these. Nor will the loyal Occultist permit his students to use the powers, which through him are coming into their hands, against the work of the Masters in whom they have professed belief, as a condition of receiving the teaching. My critics on this head forget that the relationship between teachers and students in Occultism is absolutely voluntary on both sides; the student chooses his teacher, and asks to be taught; the teacher considers the would-be pupil, and, if he thinks him promising, he accepts him on certain definite conditions; if, on further acquaintance, either is dissatisfied with the other, either can withdraw from the relationship, established originally at the request of the student. These

facts are well known in India, but in the West they are little recognised, and so it is easy for an unscrupulous person, who gets hold of half-truths from careless or deliberate promise-breakers, to make up a dangerous-looking bogey to frighten people with catch-phrases of "spiritual tyranny," "blind obedience," "priestcraft," and the rest. Then a number of good, well-meaning people take alarm, and, not in the least understanding the wire-pulling which is going on, they join in, on behalf of the supposedly menaced "freedom of thought," "freedom of conscience," and the like, and endeavour to "save the Society" from whoever, at the moment, happens to be regarded as a "leader". The older of us, who were with H.P.B., went through this kind of thing in our early days; she was attacked by the same kind of people, and with streams of horrible accusations; and the would-be saviours of those days wanted to save us, and implored, scolded, objurgated us, accused us of sheltering a charlatan and a trickster, of covering over her immorality, just as they accuse my revered Brother and myself. But we knew our H.P.B. and we stood by her through everything, and to-day she is being justified. The successors of the assailants use similar weapons against us, who were her pupils, and who lead the T.S. and the E.S.—both of which she created—to-day. She might well say to us, as the Christ said to His Apostles: "If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also."

Human nature remains much the same, and many of us are playing again our old parts, as Servers or Opponents.

There is, however, one peculiarity about the late troubles, and that is that the same few assailants have been working together in different countries and on converging lines. I happen to be at the head of several international organisations, and the attack has been made along each of these lines, and some of the same individuals have worked in each, co-operating with each other for their common end. This is the first time that there has been a definite conspiracy to deprive me of the power placed in my hands by the choice of each of these several bodies. It seems a big attack, and is in reality so small, a handful of the same people leading it in each. I have been asked to use the powers I hold under the rules of the associations to expel the assailants. I absolutely decline to do anything of the sort. I will never use powers vested in me under any Constitution, to expel those who attack myself, or my personal character. Moreover, I think that the words said to have

been spoken by the Christ, as to tares and wheat growing in a field, "Let both grow together till the harvest," indicate a very wise policy.

And, further, those who, of their own free will, have chosen to fight for unpopular Causes, because they believe that those Causes are the Ark over which shines the STAR, the Ark containing the great and sacred Truths, which shall be the glory of Humanity in the future, have surely no right to complain if blows fall upon them, because they carry that Ark upon their shoulders.

After all, what are these troubles, that seem to shake a few weak souls? Mere dust raised by the swift travelling forward of the Army of Pioneers, who follow the Ark and its bearers, the Pioneers who carry the flaming Torch of the Wisdom, the Pioneers over whom floats ever the banner of Universal Brotherhood. Surely we, who know something of the Truth, else should we not be members, can walk fearlessly and steadily on, knowing that the end is sure.

Ninety-six new Charters have been issued, bringing the number from the one of 1878 up to the 2,075 of 1922. This is merely interesting as a record of our past history, as there are only 1,360 living Charters in 1922.

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1922

1878	1	1893	344	1908	1,032
1879	2	1894	382	1909	1,125
1880	11	1895	401	1910	1,223
1881	19	1896	425	1911	1,329
1882	42	1897	487	1912	1,405
1883	88	1898	526	1913	1,483
1884	99	1899	558	1914	1,547
1885	117	1900	595	1915	1,578
1886	128	1901	647	1916	1,622
1887	156	1902	704	1917	1,677
1888	169	1903	750	1918	1,714
1889	199	1904	800	1919	1,784
1890	234	1905	860	1920	1,862
1891	271	1906	900	1921	1,958
1892	298	1907	958	1922	2,075

As the years close at different dates in the various National Societies, the records are not for the same 12 months, but each reports its progress in its own year. The United States, in spite of its erasures, keeps its place as the largest National Society in the world. India and England have again changed places, India having 5,016, while England has 4,685. India is still suffering from the Non-Co-operation movement; though it is now gradually subsiding, it has worked infinite harm, especially

among the young and the ignorant. We have no Reports from Czecho-Slovakia, Mexico and Chile. Australia shows 2,309 as against 2,168 last year, with 371 new members, proving how very few were concerned in the attacks mentioned.

LODGES AND MEMBERS

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in America ...	216	6,761	1,186	
2	" England ...	142	4,658	674	
3	" India ...	391	5,016	430	
4	" Australia ...	26	2,309	371	
5	" Sweden ...	39	1,092	123	
6	" New Zealand ...	18	1,299	66	
7	" The Netherlands ...	33	2,305	215	
8	" France ...	61	2,760	430	
9	" Italy ...	25	515	106	
10	" Germany ...	21	427	146	
11	" Cuba ...	33	813	182	
12	" Hungary ...	8	370	49	
13	" Finland ...	18	500	36	
14	" Russia ...	12	392	...	Last year's figure.
15	" Czecho-Slovakia ...	7	1,129	...	No report, last year's figures.
16	" South Africa ...	12	348	68	
17	" Scotland ...	25	839	141	
18	" Switzerland ...	13	225	14	
19	" Belgium ...	9	269	41	
20	" The Netherlands-Indies ...	24	1,688	178	
21	" Burma ...	10	186	8	
22	" Austria ...	13	578	154	
23	" Norway ...	14	359	21	
24	" Egypt ...	8	82	12	
25	" Denmark ...	9	368	55	
26	" Ireland ...	7	132	23	
27	" Mexico ...	22	380	...	No report, last year's figures.
28	" Canada ...	27	962	171	
29	" Argentine Republic ...	14	444	102	
30	" Chile ...	11	224	...	No report, last year's figures.
31	" Brazil ...	21	419	57	
32	" Bulgaria ...	9	209	267	
33	" Iceland ...	8	264	52	
34	" Spain ...	11	384	60	
35	" Portugal ...	11	153	57	
36	" Wales ...	14	202	...	
	Non-Sectionalised Countries ...	18	654	125	
	Grand Total ...	1,360	39,773	5,391	

Let us now look at the work of the National Societies, so that we may see how each is shaping.

UNITED STATES. "Steadily increasing tranquillity" is the General Secretary's statement. In 3 cases new Lodges, formed by members who felt that they could not longer remain in Lodges which they considered disloyal to the most distinguished leaders of the T.S., began with small memberships. One of them had but eight charter members. They have, however, grown amazingly. Each of them is now giving public lectures in popular hotel auditoriums, and is drawing much larger audiences than the old Lodges, from which they withdrew, have had for several years.

"Considerable progress has been made in the movement to build and own our lodge halls. The most ambitious among the plans is that of the New York Lodge in New York City, with a hall seating 600 people. "Since my last report, we have purchased a brick and stone residence building for our National Headquarters, at 826 Oakdale Avenue, Chicago. We have also purchased the book stock of the T.P.H. at Krotona, removed it to Chicago, and have installed a printing plant. This has made it necessary to almost double the size of our Headquarters building, and the work of construction has just been completed. Our official magazine and Theosophical books are now printed on our premises. The capital of \$25,000, necessary to enable the Section to own and operate the book publishing business, was loaned in small sums by our members." The Publicity Department is well organised and is doing fine work. Lotus Groups for children are being organised on a National scale.

ENGLAND AND WALES. "Steady progress has characterised the Theosophical movement in England and Wales," says Major Graham Pole. The most important event was the forming of the T.S. in Wales as a National Society, our 36th. The General Secretary of England presided over its First Convention, and gave it a good send-off. He presided also at the Scottish Convention, and attended the Conventions of Holland, France and Germany. Mrs. Duckworth attended the Convention in Egypt, and Lady Emily Lutyens and Mrs. Sharpe are reported as attending our Indian Convention last year. Visitors have been welcomed from America, Argentina, Australia, Canada, Denmark, Finland, France, Holland, India, Java, Malacca, New Zealand, Scotland, South Africa, Sweden and the U.S.A. "The

Thirty-second Annual Convention of the Theosophical Society in England and Wales was a great success, both from the point of view of the numbers who attended, and also of the high quality of the various papers which were read. The key-note of the Convention was one of enthusiasm and joy. We were very glad to welcome several visitors from other National Societies, including Ireland (which was represented by the General Secretary, Mr. W. R. Gray), France, Scotland, Argentina, India (represented by Mr. Ernest Wood), Burma, U.S.A., Russia, South Africa and Egypt (represented by Mrs. Duckworth). Whenever the note of International Brotherhood was sounded, a hearty response from the Convention was the result, and it is hoped that one of the tangible outcomes of the Convention will be a drawing closer together of the links that bind the many National Societies of which the Theosophical Society is composed, each contributing its own note to the Theosophical harmony." Lodges and Centres are reported as "working splendidly". An Indian Reception Committee has been formed, as many Indians visit Headquarters. Mr. Baillie-Weaver has represented the Society on the Committee of Religions and Ethics formed by the League of Nations Union. Four National Lecturers are working, and Miss Codd has been lent to Australia.

INDIA. The General Secretary reports: "The atmosphere of distrust and hatred upset the balance of the National mind, and made it easy for revolutionary and extreme ideas to find admission into it, even against the genius of the Nation as a whole. All sense of tolerance, respect and decorum seemed to vanish from the land for the time being. A touchy sentiment, intolerant of opposition and remonstrance, overtook our people, and not a few of the members of our Society fell a prey to the prevailing order of things. This has been going on for a little over three years. . . . Events that happened in Australia could not in a way disturb the Indian Section. Even the dramatic resignation of Mr. Wadia, which concerns us so nearly, did not raise any wave of unrest. From the correspondence received till now, it is only a matter of surprise, and as one member puts it: 'Our good Brother has caught the contagion from America.' The organisation of the North is now as complete as that of the South, and both the North and the South are now prepared to march forward hand in hand, sharing burdens at any cost and sacrifice, for the spiritual uplift of

humanity at large. . . . The Convention held at Benares was a great success, and brought the Indian members in touch with a number of valued and respected members from outside, and we were glad to welcome back in our midst our beloved Mr. Krishnamurti and his brother, and to hear from their lips, though their stay was much shorter than we expected. The passing away of Miss Barbara Villiers, a true friend of India, cast a shadow, and we fervently pray for her return to the place where she left her body, to take a much larger share in the work to which she dedicated herself."

AUSTRALIA mentions the vote of confidence in Bishop Leadbeater and myself passed in its Convention by 86 votes to 15, 14 of which were from the Sydney Lodge—the little knot referred to previously. The troubles are recorded and the successes. Blavatsky Lodge has 370 members. I am credited with 34 addresses in 24 days in Sydney. The Vice-President toured Australia, and "in his unassuming yet strong leadership, in his kindly and gentle comradeship with all, in his Sydney addresses and on tour, he rendered this Section priceless service in its hour of crisis, for which it is deeply grateful. Miss Clara Codd is greatly appreciated and is said to radiate harmony."

SWEDEN progresses steadily, and has started Federation meetings for Lodges in certain areas, and these are much enjoyed.

NEW ZEALAND was not touched by the little Australian tempest, and sent signed testimonials to Bishop Leadbeater and myself to show that it remained loyal and true. The General Secretary is "glad to report that after many years of thought and unsuccessful efforts, we are at last to have a Headquarters Building at Auckland. The H.P.B. Lodge has accepted a tender for £10,000, and the building is expected to be completed in about six months. The plans have been prepared by one of our devoted members, Mr. H. F. Robinson, and they show a building worthy to be the home of the Theosophical Society in New Zealand. The building is now in course of erection in the main street of the city, centrally situated and abutting a public work; it comprises a Public Hall, Lodge Room, Secretarial Offices, Book Depot, Library, Shrine Room, Class Rooms and other conveniences." Well done, New Zealand.

THE NETHERLANDS remarks: "The several letters and pamphlets sent us from abroad have found but very slight echo amongst our members. We are rather inclined to say, when we are told that there are such

difficulties in the Society, and that so and so are leaving it, and so creating such a disturbance: 'There are no difficulties in the T.S. unless we make them, and when prominent and active members leave it, let us double our efforts and fill the gap.' We are concerned with Theosophy and not with personalities, and the more we are in earnest about the former, the less we shall have time to quarrel about or with the latter." Being "slow but sure," we are not easily shaken, and so we hope to keep our garment intact". Holland and Theosophy have celebrated their Silver Wedding; it was "a very joyous occasion, and the attendance of several General Secretaries from other Sections made it a beautiful meeting. We were so happy as to have Mr. Graham Pole from England, Monsieur Blech from France, Herr von Fielitz from Germany, Mr. Polak from Belgium, besides several other delegates, amongst whom was Mr. Knudsen. The German General Secretary met his colleagues from England, France and Belgium for the first time after the War, and a great wave of sympathy swept over the hall when he expressed his happiness that at last he had come into touch with other Sections, after the fearful difficulties and the exclusion during the War." They met again in Germany, and "felt we all, united there, that Theosophists all over the world are the nearest of kin and that differences of Nationality do not exist for them". Another feature was a "Summer School" in the Guest House of the Community "Eerde," which is established under the Trust, and "for the inside of a week we all lived the communal life, feeling the great strength and harmony that this gives to us. Much good work was also done for the Federation of the Theosophical Societies in Europe, which we hope will bear fruit in a stronger union and co-operation between them all."

FRANCE tells of a "pleasant atmosphere of comradeship and brotherly feeling at its Convention". The General Secretary undertook an extensive tour in North Africa, visiting the various Lodges of Tunisia and Algeria. He had the pleasure of witnessing a very marked progress and of being present at the establishment of two new Branches, in Constantine and in Oran. Mr. Wood gave two very good lectures in Paris. The Society is full of confidence in the future of the T.S., and has likewise the utmost faith in the Leaders who guide it.

ITALY speaks of "the unwavering and thoughtful devotion of all the Italian members" to the P.T.S., and says that "a new and strong life

has permeated the Lodges". "A great activity manifests itself in Turin, where the six Lodges, assembling in common premises, work in full and fraternal harmony, promoting also debating classes about modern social questions viewed in the Light of Theosophy. In Florence, where Professor Marcault is giving a strong impulse, lecturing publicly and in the Besant Lodge, the foundation of a Lodge of the English language is proposed for the benefit of the numerous foreign colony. Our National Congress, the first after the Great War, was held this year in Trieste; it was very well attended and there reigned great harmony and fraternity. We had the pleasure to greet among the members also Miss E. Pagan of the Scottish T.S., who brought us the cordial greetings of her countrymen; we expected also till the last moment the heroic General Secretary of the Russian T.S., Mrs. A. Kamensky, but unfortunately she was hindered and did not come." The Round Table has been established there. The International note is struck here also: "The value is not to be overestimated that so many European General Secretaries or their representatives were able to talk over mutual plans. The consultations, begun in Hamburg, were continued at Ommen in Holland, as the General Secretaries of Holland, England, Sweden, Austria and Germany, as also the representative of France, took part in the International Summer School which was held there. There is a possibility that in the future the European General Secretaries will meet regularly in consultation, and in this way the work of the European Sections enters on a new phase."

GERMANY is much comforted by the Brotherhood, material and physical, shown to her in her humiliated condition. The depreciation of the coinage makes it impossible for her to buy from outside lands, but books and magazines have been sent to her, and a library is being built up by fraternal hands. Mr. Knudsen helped during the last two years with lectures. All dues were remitted from Headquarters. The General Secretary writes: "The German General Secretary visited, as guest of the Dutch Section, their yearly General Meeting in Amsterdam, in the end of June. The affectionate welcome extended to him on all sides, as representative of Germany, will never be forgotten by him. It was not only to him, but through him to all German members, and he has tried to make them conscious of this. In Amsterdam he made the acquaintance of the General Secretaries of England, France and Belgium,

also of many members of other Sections. The result of this visit to Holland was an unexpectedly happy one; our invitation to be present at our General Meeting, to be held in Hamburg on September 3rd, was accepted by the General Secretaries of England, Scotland, Denmark, Sweden, Holland and Austria. Dr. Demarquette represented the French General Secretary who had been taken ill, and the Belgian General Secretary, being prevented by business, was represented by Senator Wittemans; Mrs. Graham Pole, Mrs. Musæus-Higgins, Mr. Knudsen of Krotona, Mr. Pru of Burma, and many members of the Dutch and Swedish Sections also were present. Mr. Sigfried Fjellander, a young Swede, travelled from Hamburg through the Rhein-District, giving lectures in many Lodges. Our General Meeting bore the stamp of Internationalism. All speakers emphasised the unity of the T.S. and the necessity to hold fast to this unity, so that we may be able to carry out all our tasks and overcome all difficulties. ... The Conference Hall was beautifully decorated with flowers presented by some Hamburg members. He who knows what difficulties many of us have to contend with in the fight for our daily bread, how many of us have to overwork and are underfed, he will know how to appreciate these proofs of the desire to help. Therefore a blessing rested on our General Meeting and we felt that (as Mr. Schwarz wrote from Adyar) the thoughts of Adyar were with us on that day. . . We know what is expected of us and will stand true at our post, full of the deepest gratitude to our beloved President, and to the other great leaders of the Theosophical Society."

CUBA never varies in work, love and loyalty. It is a centre whence radiate the organising forces of Brotherhood, and it has been the trunk from which have budded off National Societies in Central and South America. HUNGARY is steadily recovering, its membership is growing, and interest in Theosophical thought is spreading. Mrs. Beatrice Ensor paid a welcome visit during the year. The General Secretary writes: "The depression of our beloved country in the still unsettled state of affairs is deeply felt by us all, but our faith in the Great Ones, amongst Them our Hungarian Master, gives us courage to look into the future, trustful in the knowledge of that love that broods over us all." That faith will bear fruit.

FINLAND has carried on a vigorous propaganda, and was much helped by the visit of Mr. and Mrs. Ernest Wood, who visited nearly every

Lodge. It has started a Correspondence Bureau for unattached members—a very useful thing.

RUSSIA, in her awful tragedy, reports through her General Secretary, Mme. Kamensky, now working in Switzerland, that propaganda is carried on privately, public activity being impossible. They held a Convention, despite all difficulties, and the young people are beginning to rally round the movement, a very hopeful sign. They send passionate gratitude to the brethren abroad and to the leaders who “inspire us by the beauty of their lives and by their example to follow them *usque ad mortem et ultra* (to death and beyond), through life and death into eternity”. Mme. Kamensky writes: “These activities have, I think, a deep significance. Crucified Russia is guarding with holy care in the wildernesses the sources of her resurrection, and abroad, wherever Russia’s sons and daughters are gathered together, a little spiritual garden is tended by the exiles, wherein are nurtured, in the sunshine of Theosophy, the flowers of hope and aspiration. Who knows? In these gardens are perhaps being sown those seeds which shall become the flowers of Russia’s resurrection, and even perhaps of a redeemed humanity.” I have no fear for Russia. Out of her agony will come strength and purity, and her splendid future is secure.

CZECHO-SLOVAKIA has so far sent no Report, but we are more inclined to blame the post than the Brethren.

SOUTH AFRICA has little to say. Were Theosophy stronger there, the blot of her wicked treatment of Indians would be removed, and a danger to the Empire averted. Our members should strain every nerve to spread Theosophy, and thus protect the Commonwealth.

SCOTLAND is ever trusty, united and strong. They have visits from many lecturers. The lectures of Professor Marcault, of the Pisa University—he will be remembered in the World Congress—attracted much public interest. The General Secretary writes: “The past year has been one of distinct progress. Increased life and energy have been visible all over the country, and perhaps this is due to the wave of life which swept through the Paris Congress being transmitted to some slight extent to our Section, through those who had the wonderful experience of attending it.”

SWITZERLAND is still unsatisfactory, and does not settle into peace, in spite of efforts.

BELGIUM works steadily and is growing slowly.

THE DUTCH EAST INDIES is full, as ever, of energy and steady work, and is trying the experiment of different Lodges for different vernaculars, the number of which hamper the work.

BURMA is not very active, but a visit from Mr. and Mrs. Cousins, those untiring workers, aroused some public interest.

AUSTRIA sends a cheery Report, despite its terrible sufferings, which it bears with rare courage, and it is preparing for the European Federation meeting in Vienna next year.

NORWAY suffers much from the economic depression, but "the work grows and the movement expands," says the Secretary, in spite of all difficulties.

EGYPT is in a stationary condition, and reports absence of development, in consequence of the economic and political position of the country.

DENMARK has lost the services of its admirable General Secretary, through continued ill-health. It reports valuable lectures from Mr. Knudsen.

IRELAND holds on, despite "sniping in the streets, gun-men, raids, railway, postal and other strikes," and "with an orgy of destruction going on, the immediate future looks dark; but nevertheless in the deeper undercurrents of life and feeling, one intuitively knows that, despite all, the Section is growing more consolidated, and its members are learning more readily to respond to the beauty of the Divine Wisdom; and also that, deep down in the hearts of the people, and from the ancient centres, the love-light still brightly glows, and by its power the Nation is being guided slowly but surely, according to God's Plan, to complete her renaissance, and offer her contribution to the future world about to be born from the ruins of the old". Ireland lost her devoted General Secretary, who left office amid a chorus of thanks and eulogies for his devoted work.

MEXICO report has not reached us.

CANADA sends a report of much work done in the National Society, including the carrying on of Lotus Circles. It mentions a movement outside it for Church Unity, and urges Theosophists to look kindly on such efforts—as they certainly should. It concludes with the statement: "Our policy in Canada is based on the view that we have nothing to do with external quarrels; that we owe allegiance to no one but the President and Council at Adyar; and that we are not to be expected materially to further the interests of other organisations than our own."

We have realised the widest freedom under this policy—too wide, indeed, for some—and we can only join in the wish you expressed last year, that it would not be abused. Liberty is one of those things, like Justice and Love, which is taken away from those who do not have it in possession, and we desire to use it wisely. With our renewed good wishes for your well-being and prosperity, we follow the Ancient Way."

ARGENTINA reports great activity, and records 396 meetings at Headquarters only during the year.

CHILE report has not arrived.

BRAZIL does much by written propaganda, and also carries on lecturing work. The three National Societies in Argentina, Brazil and Chile are trying to bring about closer collaboration.

BULGARIA has received a gift of 15,000 square metres of land, for a Theosophical Home, from one of its members. It has to suspend publishing, because of the great fall in the value of its money, and all paper being imported. So it will do more lecturing.

ICELAND tells of much life, and had 250 meetings during the year. It has started a Branch of the Theosophical Fraternity in Education.

SPAIN speaks of the year as "a very busy one"; it publishes no less than five reviews, and mentions a novel called *The Astral Plane* by a non-Theosophical author. Theosophical ideas are spreading among well-known writers. The General Secretary concludes by saying: "All subsidiary activities progress along their own lines: Order of the Star in the East, Co-Masonry, Round Table, Golden Chain, Fraternity in Education, League of Good Will (*Ligue de Bonté*), International Correspondence League. Several members of the Alicante Lodge have joined the political movement known as the Human Rights League, which should be very useful in Spain."

PORTUGAL, so far, limits its work to Lisbon, where meetings are held every fortnight. It has eleven Lodges at work, and publishes a magazine. The Order of the Star has been founded there.

WALES is a very little area, and has this year made for itself a National Society, as mentioned under England. It carried on a Theosophical Week during the Eisteddfod, and hopes to do much in tracing out the ancient traditions of occult knowledge. It has been visited by no less than twenty Theosophical lecturers, which speaks much for its attractiveness.

That is our Thirty-sixth and latest National Society.

T.S. OUTPOSTS IN THE WILDERNESS in Nairobi, Barbadoes, and China go steadily on. There are now in Shanghai the original Saturn Lodge, and our first Chinese Lodge, which sent us a beautiful application for a Charter on gold leaf in exquisitely written Chinese characters. Its Hon. President, Dr. Wu Ting Fang, our Chinese Pillar, became during the year a "guest of Heaven," and his loss on earth is much felt. Doubtless he helps it thence. The Danske- Landsloge might well now become a part of the Danish National Society, as it remained unincorporated in it at the wish of its Founder, good Mr. Thaning, who has passed to the Peace. He clung to the isolated working to which he had always been accustomed, as the Danish Pioneer Lodge, and did not wish to change. Sokaren Lodge in Finland carries on its meetings twice a week, during nine months of the year.

SUBSIDIARY ACTIVITIES

THE ORDER OF THE STAR IN THE EAST.—*India*: The Head of the Order having come to India, he instituted a somewhat stricter regimen than had existed previously, in order to press forward the all-important work of preparation. Fourteen Divisional Secretaries were appointed, with Group Secretaries under them, each Secretary being at the head of a Group. All work under the superintendence of the Headquarters at Adyar, Messrs. N. S. Rama Rao and Yadunandan Prasad being the Joint Secretaries. The work is described as follows: Our work is divided into four great divisions: (1) Self-Preparation; (2) Meditation; (3) Propaganda; (4) Study and Action. The first and second are being laid stress on, and are of great use in the work in connection with the third and fourth. Propaganda is being carried on by travelling lecturers, meetings, leaflets and magazines. The Study and Action Group is very active, the nature of the work being in connection with Night Schools, Pañchama Schools, Jail Reform, Study Classes for Women, Hospital Visiting, Protection of Animals, Social Service of various kinds, etc.

Abroad: The Order is established in Great Britain, the Netherlands, Finland, Switzerland, Spain, Portugal.

THEOSOPHICAL EDUCATIONAL TRUST.—*India*: It is a little more prominent this year, because of the S.P.N.E., which it made possible by its unselfish co-operation, giving it the leading place, as many

non-Theosophists came forward to support the National Society, and it did not wish to dominate the latter. But most of those have remained indifferent, going after the Non-Co-operation movement, and leaving the Theosophists to carry on the S.P.N.E. and bear the burden both in men and money. The persecution which all who opposed that ill-starred movement in the heyday of its success had to face, made the work fall heavily on a few, and the S.P.N.E. has had to restrict its work because of lack of funds. The T.E.T. handed over some of its schools to local bodies, but Kumbhakonam Girls' School has come back to the care of the Theosophical Lodge of that town. Madanapalle has been kept just alive, and we have asked the Syndicate of the Madras University to affiliate the Second Grade College we hope to start there. Benares Boys' School will have to close, despite its admirable work, unless we can obtain money enough to keep it going; the Girls' School and College go on, and with Government help we hope they will be able to live.

England: The names of Mr. Baillie-Weaver and Mrs. Beatrice Ensor are the guarantee for the fine work done. The Trust is concentrating its work at Letchworth, and many Theosophists go thither, that their children may have the advantage of attending S. Christopher's School. A community is "thus growing up of itself," and seems likely to consolidate in a very natural and healthy way.

"The New Education Fellowship" is planning its Second International Conference on education at Territet, Geneva, from 2nd to 14th August, 1923, which promises to be as successful as its first, held last year in Calais. The circulation of the three editions of *The New Era*, in English, French and German, is steadily increasing. The magazine appears to be much appreciated among pioneer educationists. The educational work of the Society has attracted a small but devoted band of followers to whom the success of the movement is entirely due. It has been felt by all these workers that there is a great force moving in their midst to-day, and that their work is a direct preparation for the Coming of the World Teacher. They hope that the little Letchworth community will be a small demonstration of the New Age, and its ideals applied to life. It may be added that this sense of vitality and power in our Letchworth work is felt even by people who are not F.T.S. or particularly interested in educational ventures.

BUDDHIST SCHOOLS, Ceylon.—*The Musæus College and School for Buddhist Girls* keeps up its high record, and Mrs. Higgins has

returned from Europe, Sister Mary having carried on the work well during her absence. In the three examinations for Teachers, the Training College sent up 30, 21 and 14 candidates, and of these 27, 17, and 13 were successful—a fine result.

The Galle Buddhist T.S., as usual, managed *Mahinda College*, where Mr. Pearce is now Principal, and is making it a great success.

THE OLCOTT PAÑCHAMA SCHOOLS (Madras) are most fortunate in their Superintendent, Miss Orr, who devotes herself heart and soul to her work. The Inspector of Schools gives high praise to the work done, but here is the paragraph that pleases us most :

We are having less sickness than formerly, and this is probably due to the open air bath rooms which were built of coco-nut leaves by the Scouts, who are gradually learning the importance of cleanliness. It is delightful now to walk through the villages near the schools, and especially those nearest to Adyar, where one will find improved roads, clean wells, and very flourishing night schools. One enterprising troop built a Pandal for school purposes, which was opened recently by Dr. Annie Besant, the Honorary Scout Commissioner for India, which gracious act called forth a mighty response of love and gratitude from the villagers, who were overjoyed in having her, accompanied as she was by many Adyarrians, in their midst. The effect of such a visit cannot be overestimated, and I am sure it accounts for the useful work that is going on there every night, when over 100 children are being taught to read and write in their mother-tongue.

INDORE SCHOOLS.—Mr. G. S. Arundale is working as Education Member of His Highness' Government, and is remodelling the Education system there. I have lent him for two years (at the outside). Miss Arundale has taken charge of the Women Teachers' Training College for a year, to set it going on right lines.

THE ROUND TABLE is very active. New Tables have been started in four new countries: Scotland, South Africa, Finland and Brazil. Holland has 11 Tables; Spain is organising; Italy very active; Russia helps in its work; Switzerland works in groups for special objects; Vienna tries to help poor children, bringing them for a year to a Home, to be educated "in Happiness and Beauty"; New Zealand is mixed—some Tables working well, others "languishing"; Australia shows great activity in working to raise money for good objects, and in looking after poor children. There are also Round Tables in Spain.

THEOSOPHICAL ORDER OF SERVICE.—This Report is remarkable, both for its writer and for its contents. Mr. Arthur Burgess, the Secretary, took up the work of the League when it was somewhat lethargic and was small in extent. I would ask you to read his report, and, in reading it, to bear in mind that Arthur Burgess is a cripple, tied to his couch, in a state in which most people would think that, if they bore their heavy karma bravely and cheerfully, without repining and irritability, they were fully discharging their debt. But this man organises, stimulates, inspires, and produces work that would be creditable to two or three healthy men. He is a splendid example to all of us, a living proof of the triumph of the Spirit over the body. I can only give a list of the activities he superintends, the greater number being of his own originating: Accommodation Bureau, Catering Department, Information Bureau, Fellowship in Arts and Crafts, Research Committee, Russian Relief Department, Publicity Work, Speakers' Class, Publication Department, including the magazine, *Service*; Leagues: Anti-Vivisection, International Correspondence, Braille and Service of Blind, Healing, Mental Help, Thought Control, Clubs for various purposes. The Russian Relief Department deserves a special word. It was inaugurated in reply to letters from members of the T.S. in Russia, who wrote: "Feed us, or we die." A letter from the President of the T.S. in Russia to Mme. (Princess) Poushchine, a devoted worker before the Revolution, who is an impoverished exile, Secretary of the Fund raised, is pathetic in its gratitude:

"It will surely be a joy to the givers to know how wonderfully at the right moment has the help always been coming in every individual case.

"The President of one of our Lodges writes that she received the parcel on coming home from the hospital after typhus fever, unable to eat the usual coarse rye bread, and wondering how she would carry out the doctor's prescription for a convalescent régime. We know of other cases, when all the food resources in the house were exhausted, with nothing more to sell or exchange for bread, and an utter blank for the next day. And the next day came the parcel!

"Certainly many lives have been literally saved, thanks to the parcels; children's faces made rosy, mothers' heartaches stilled, and for every one of us it has meant sparing of energy for extra

and outer work, and possibility to devote more of our time to Theosophical work.

"But still more priceless than the physical help has been the spiritual gift of this tangible torch of brotherhood, this great wave of love, which has broken through all the barriers of physical isolation, bringing with it a vivid realisation of the larger life, of the deep bond of union in the service of the great Cause which makes us brothers."

The members of the League of Service work in other organisations as well as their own, and Mr. Burgess mentions the following: The Order of the Star in the East. The Liberal Catholic Church. Co-Masonry. The Theosophical Fraternity in Education. The Health Centre and the Health Society. The Healing Group. The Animals' Freedom League. Servers of the Blind League. Guild of the Citizens of To-morrow.

That is well. As useful Societies find that Theosophical Lodges are reservoirs of useful workers, they lose the prejudices that bar us out, and our good works are as effective propaganda as our lectures.

THE WOMEN'S INDIAN ASSOCIATION continues its excellent work: it has 50 Branches and 16 Centres, with 2,500 members. Its Report shows great activity in girls' Education and in working for the franchise. Some Branches have specialised on Home Industries, and an Exhibition at Adyar showed many beautiful articles. Three of its members are Municipal Councillors, three are members of District Education Councils, and one sits on a Taluq Board.

THE HEADQUARTERS

Much useful work has been done this year in our Adyar Library. "The volume of the Sāmānya Vedānta Upaniṣhaḍ, comprising twenty-four out of the 108 Upaniṣhaḍ, and dealing with pure Vedānta, was published in the early part of the year. The next succeeding volume will contain Vaishṇava Upaniṣhaḍ comprising fourteen out of the 108 Upaniṣhaḍ. These Upaniṣhaḍ relate to the cult of Viṣṇu in His various aspects, such as Nārāyaṇa, Vāsudeva, Kṛṣṇa, Gopāla, -Ḍaṭṭā-treya, Nṛṣimha, Rāma, Hayagriva, and Garuda. All these Upaniṣhaḍ will be accompanied by commentaries of Shri Upaniṣhaḍ-Brahmendṛa Yogin, who has written commentaries on all the one hundred and eight

Upaniṣhaḍs. The volume is in the press and will be published in the course of the next year.

"The next volume of Upaniṣhaḍs which is under preparation for publication will contain Shākṭa and Shaiva Upaniṣhaḍs with Shri Upaniṣhaḍ-Brahmendṛa's Commentaries. It will complete the series of the Minor Upaniṣhaḍs included in the scheme of Dr. Schrāder, my predecessor in office as Director of the Adyar Library, who brought out the first volume of the Minor Upaniṣhaḍs comprising the twenty treating of Samnyāsa. The press-copy of the Shākṭa and Shaiva Upaniṣhaḍs is now under preparation, and will be ready for printing by the time the volume of Vaishṇava Upaniṣhaḍs is printed."

Two thousand one hundred and eighteen persons have visited the Library this year, and 21 transcripts of MSS. have been supplied to scholars in Lahore, Calcutta and Poona.

A new and very promising departure has been made in the BRAHMAVIDYĀSHRAMA, the remarkable success of which is due to Mr. and Mrs. Cousins, and several of the admirable Brothers of Service, Pandit Mahadeva Sastri, Mr. Woodward. Full details will be found in the Report. The enthusiasm and the delight in the work generated by it are remarkable, and its work is much prized by the students. Mr. Cousins, the Principal, has just refused an invitation to a Chinese University, a professorship of Rs. 1,200 a month, rather than leave it.

The T.P.H. is growing slowly. The health of Mr. Fritz Kunz having broken down, he has gone to his Homeland, travelling via Australia, so Mr. Rajarama has taken his place as Acting Manager, and is continuing the work of building up the business. Mr. W. D. S. Brown has been in India for an unbroken seven years of work, and goes to England for a very necessary change. Mr. Schwarz is back, looking very well and is as helpful as ever. All the workers mentioned last year are with us, except Miss Burdett, who again broke down after her return, and was obliged to go back to England. My great loss from her absence has been much repaired by Mrs. Cannan who, most kindly and efficiently, took up her work and is carrying it on. Dr. Banning is a polyglot, and Spanish, Italian, etc., go into her hands—a great relief. Mr. V. C. Patwardhan has taken up Mrs. Kerr's work on the *Bulletin*, as she was compelled to leave again in consequence of persistent ill-health. Mr. Donald Stewart looks after the business side of the Magazines. Mr. Brooks has joined, and with Dr. Banning,

sees to new books which are passing through the press. *New India* has made no changes in its staff, but I owe ever-increasing gratitude to Mr. D. K. Telang for his unwearying help. The Vice-President and his wife, after their long and most useful tour in Australia, are with us again, to our great joy. If I do not every year mention Rai Sahab Subbiah Chetty, Messrs. B. Ranga Reddy, A. K. Sitarama Sastri, J. R. Aria, and Miss Willson, it is because they remain always near me, unchangeable in their devotion and efficient in their work. Miss Whittam looks after Headquarters Building; Mrs. Stead, Blavatsky Gardens; Miss van Motman, Leadbeater Chambers; Mr. Jussawalla, the gardens. Miss Bell has been away in Australia. There is nothing I can say too strong for the BROTHERS OF SERVICE, whose whole lives are capable service and sacrifice, who keep alive our educational work, are always at hand when wanted, and have vanished before there is time for thanks. Without them, many of our Activities would stop. I am sure all their names must be written in the Golden Book.

A little Co-operative Credit Bank was opened at Adyar for the helping of the T.S. employees in November, 1921, the year to June, 1922 being only of nine months. The Registrar reports it as working well, and there are practically no arrears. When I say that a money-lender lent money to the employees at Rs. 6 *per mensem* for Rs. 100 loan, *i.e.*, 72 per cent, it will be admitted that it was badly needed.

The Treasurer's Report and Balance Sheet are, as always, thoroughly satisfactory. Our Chancellor of the Exchequer manages his Budget better than the National ones are doing just now.

Our Headquarters miss one long-familiar figure, that of B. P. Wadia. He has been drifting away from us for some years, with his own little group of intimates, who held themselves somewhat aloof from the rest of us. They have followed him into his self-chosen exile, and we can only wish that they may either find the knowledge they seek along a path which is not ours, or may discover that they have turned down a bye-way, and rejoin us at some later time. In either case our goodwill follows them.

CONCLUSION

Such, my Brethren, is a brief record of the work of a crowded year. Very hopeful is the note of Internationalism—the precursor of

the recognition of Universal Brotherhood. In Report after Report that joy-bringing note has been struck. How full of gladness is the Report from Germany, once more welcomed into the family of Nations; and how glad the other Nations were to gather at her Convention. Italy, Holland, England echo the note. The interchanged visits of General Secretaries, the suggested yearly meeting of those in Europe, the visiting Lecturers from different countries, the tendency to community life—all these whisper of the coming civilisation of the New Era.

Glancing over this world-wide field of work of the Theosophical Society, at the joyous confidence seen in our National Societies, at the energy, devotion and self-sacrifice displayed, we cannot but marvel that anyone who has had the good fortune to become a member should ever dream of leaving it, because some one attacks it, or some one deserts it, or some one misbehaves, or some one thinks awry. What have their follies, their sins, if you will their crimes, to do with the great Ideals of Theosophy, its profound teachings, its radiant hopes, its realised triumphs? Shall I shut my eyes because another has lost his sight? To have seen the Light and slide back into the darkness, to have watched the Sun rise and turn one's back upon it—such is truly human perversity *in excelsis*. Shall we not rather register our vow: Let who will desert the Theosophical Society, I will never desert nor betray it. It brought me the Light; it unveiled to me the reality of the worlds invisible; it turned death from an enemy into a friend; it led me to realise my own eternity; it has changed my whole attitude towards life, and has transfigured the world. Brethren, let us walk in the Light, as children of the Light, for the Ancient Wisdom guides us, and the foot-prints of our Teachers mark the Path we tread.

OUR GENERAL SECRETARIES

III. ENGLAND (*Concluded*)

OUR frontispiece to-day is the last, we hope, in which letter-press and pictures do not correspond. In our December issue we mentioned the Hon. Otway Cuffe and Dr. (Monsignor) Wells, saying that we had no photographs of them. The statement supplied our need, and brought us good likenesses of both, which we gladly add to our gallery.

Dr. L. Haden Guest, the third picture on this month's leaf, served as Secretary for but a single year, for the Great War claimed his invaluable help. It was first rendered in France, starting hospitals for the wounded in her sore need and unpreparedness, and then in other fields of surgical work, until the greater need of the children and of the defeated countries called him, and he travelled through them as a messenger from the "Save the Children Fund". His valuable book, *The Struggle for Power in Europe*, is a record of personal observations. We, who regard Theosophy as ready to grapple with every human need, as the Servant of Humanity, we are glad that this General Secretary of ours left peace for carrying help to those stricken in war, and we are proud of the noble work he did.

The next Secretary, G. S. Arundale, also put in only a year of work, 1915—1916, for India called him. As a boy, he was one of Mr. Leadbeater's pupils, going later to Cambridge where he took his B.A., and LL.B., and in due course the M.A. Degree. As a General Secretary he was immensely liked, and, as always, he was an inspiring and vivifying force, treating difficulties as unimportant, and unswerving in his devotion to Service. Nothing came amiss to him which was useful to the work, and the atmosphere he created was always bracing and stimulating. But India's need was greater, for his genius led him to education, most

of all needed in India's regeneration. (See January for picture.)

Then the Society was fortunate in winning the services of Mr. Baillie-Weaver, a London barrister, for a fruitful period of five years, from 1916—1921. He and his wife, his true helpmate, were well known for the unselfish and ungrudging labour which they put into humanitarian work in all directions. The Society spread and expanded during his Secretaryship to a remarkable degree, and through all the anxieties and strain of those sad years he was a tower of calm and peaceful strength. He encouraged with sympathy and work the splendid educational organisation to which Mrs. Beatrice Ensor brought so much knowledge and devotion to great ideals; the Order of Service, and its crippled Secretary, who has done such great work, were always near to his heart. He systematised the work at Headquarters, and carried out the incorporation of the T.S. in England and Wales, bringing his legal knowledge and disciplined industry to carry out its details. He was in office during the year preparatory to the World Congress, and at a crowded Convention of the T.S. in England and Wales, in the Congress year (1921), a valuable gift of books was presented to him by a grateful Society. (See January.)

Major David Graham Pole—who had been the General Secretary of the T.S. in Scotland from March, 1910, to June, 1920—for while he was going through the terrible Flanders campaign, leaving there his vigorous strength, his country would not elect any other in his place—was chosen to succeed Mr. Baillie-Weaver as General Secretary in 1921. He is much beloved and admired by his Section, which re-elected him last year, and his wide international sympathies make him a very valuable unifying power among the troubled Nationalities of Europe at the present time. He has visited India also, and has many warm Indian friends, for he knows no racial bias or racial prejudices. At the same time he values Nationality, and was active not only in obtaining National recognition for the T.S. in Scotland, but he was equally active in helping Wales to establish itself as an autonomous National Society. Long may he continue with us, to help us with his clear vision, steadfast loyalty and joyous outlook on life.
