

# The Forty-Eighth Anniversary of the T.S.<sup>1</sup>

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## THE PRESIDENTIAL ADDRESS

BRETHREN :

Once again I have the happiness of welcoming you to this Sacred City of Kāshi, the Heart of India, this time for our Forty-eighth Anniversary. "Let us," in words well known to some here, "remember the men of old and the fathers who begat us," our true Fathers, with whom, ere They stood at Their tremendous height, a great band of us have come down through the ages; two of these glorious Servants of Humanity, of the Elder Brothers, are the Manu and the Bodhisattva of the Sixth Root Race, the Hidden Founders of its embryo, the Theosophical Society.

They it was who sent two of Their disciples, Henry S. Olcott, the organiser, H. P. Blavatsky, the Revealer, one to create the vessel, the other to pour into it the Ancient Wisdom, that it might allay the spiritual thirst of the modern Nations, a thirst for Wisdom but given only knowledge, its veil. Let us then also pay our tribute of loving gratitude to these two, the messengers of the Great White Lodge, who brought to the darkened world the White Light of Religion, of which it is the Guardian, shedding it on each Race and sub-race in turn, embodied in each coloured ray which is a special religion, to be ultimately re-united into the White Radiance whence each is drawn. Religions are the rainbow arch above The Throne, whereon sitteth in turn each Teacher of the World, revealed as each Jagat Guru, each Bodhisattva, in the sublime Race of the Tathāgatas.

<sup>1</sup> Held at Benares, December, 1923.

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

The Society is a little nucleus of Brotherhood in the midst of the population of our globe, and, being a tiny fragment in that population, it cannot escape sharing in the storms which sweep over the earth's surface. These are but the breaking waves which result from storms far out at sea, results, not causes. If the Society were composed only of those who live Brotherhood instead of including also those who merely profess it, then it would not be shaken by the storms around it, but would return calm for disturbance, serenity for turmoil, and thus help the world back to peace. But as it is still in the stage of experiment and many are called, but only a few are chosen for the beginnings of the preparatory sixth sub-race, while others will be born into later generations thereof, those who are only lip-brothers and not life-brothers are shaken out in the storms, comparatively brief though intensive, and thus the former depart, taking an outer garb for real brotherhood, their period of probation as possible candidates for early rebirth into the sixth sub-race being ended by their failure to pass the test-examination. You may notice, if you care to study the psychology of lip and life-brothers, that Brotherhood has been the test in each of our little storms. Having declared that we recognised the *fact* of Universal Brotherhood, and having become incorporated under that condition into the nucleus, and having thus surrendered any right to assert the "heresy of separateness," we cannot claim that anyone shall be expelled from the nucleus for wrong conduct; for the worst sinner is as much a younger brother to be helped, as the saint to whom we look as an elder brother to help us.

Universal Brotherhood is a fact, and it includes in its extent all the kingdoms of Nature, because one Life is in all, in the mineral as in the Deva. We cannot exclude anyone from it, even if we wished to do

so; the most repulsive remains a brother, and shares with us in the one Life. Now, the T.S. is a nucleus of Brotherhood, that is, it consists of those who *recognise* the fact of Brotherhood, and by that recognition become active agents and channels of that Life, through whom pours its force, if they do not obstruct its flow. In proportion as we practise Brotherhood, we remove the obstacles which obstruct its passage, and that is far more important than any improvements in our knowledge. The ill-treatment of a brother being a practical denial of Brotherhood, blocks the passage of the Life. In letter xxx of *Letters from the Masters of the Wisdom*, the Master K.H. points out the harm done by a member, who held "a most friendly correspondence with one who was publicly and widely known as the greatest enemy of the Founders, their traducer and slanderer, and the open opponent of the Society". He had suggested to Mr. Hume through H.P.B., that this gentleman might resign, "since he entertained such a miserable opinion of the Founders," and remarked that he had "done more to injure the Society and the cause than all the papers" which assailed it. He speaks of him as "a reviler of innocent persons," including H.P.B. The Theosophical Society is recognised, as are other nuclei, by the Great Brotherhood, and it is used by Them to spread the recognition of the fact. The T.S. is also regarded by the Elder Brotherhood as a nursery-garden for the tender shoots of Brotherhood, which are sprouting up in the outer world, and therefore this recognition of Brotherhood is the only condition of admission to its ranks, and the breaking of that law of Brotherhood and the causing of dissensions which injure the Society are regarded as rendering the greatest disservice to the cause. It was probably because the Masters took so grave a view of disunion within the Society, that denunciation of a fellow-member was regarded by H.P.B. as an action which should entail expulsion from the nucleus; that action implied the negation of the principle embodied in the nucleus, the principle which was its very life. I should myself be inclined to add "persistent denunciation, with a view to bring about the expulsion from the Society of the offender, or supposed offender, with the result of causing continued dissension within the Society". Such conduct is obviously inconsistent with the very existence of the Society as a nucleus of Universal Brotherhood. Any form of evil conduct may be denounced; anything which tends to disorganise Society, as does all evil conduct to a greater or less degree, may be attacked and

condemned. But the life-brother cannot hold up a brother to public scorn, condemnation and hatred, still less may he try to drive him out of a Society which claims to be, and exists as, a nucleus of Universal Brotherhood. Attacks on individuals create ever-spreading dissensions, and even were the person attacked as wicked as his accusers deem him to be, he could not do the Society so much harm by his bad conduct as the accusers do to it by crippling its power for good, and setting brother against brother. Let us purify the Society—and its wrong-doers—by the purity of our own lives rather than by circulating attacks on those accused of evil-doing, even if the attacks are not the work of the malicious, repeated by the thoughtless.

I mentioned last year three streams of trouble, provoked by unbrotherly conduct. One against the Liberal Catholic Church; one against the administration of the T.S. in the United States of America; one in Australia against my revered brother, Bishop Leadbeater, and myself. The first was, in some ways, the most mischievous, as in the First Object of the Society the Brotherhood is declared to be "without distinction of . . . . creed". No member has any right to raise the question of the creed of any member, or members, as giving him or them any privilege within the Theosophical Society, or as imposing upon them any disability. That movement has died away, and the Liberal Catholic Church has an ever-increasing number of members among Christian Theosophists. The second has also died away, and the T.S. in the United States is in an exceptionally flourishing condition. The third—to which I referred at length last year—continued with increasing virulence, though remaining confined to 2 Lodges out of the 26, and a few hundreds out of the 2,300 members of Australia's last year's record. Even of these only a few members were active, the bulk being passive. The active ones, however kept up so violent an attack, forcing their views on the great and contented majority, that the Lodge, which had invited the T. S. Convention this year, cancelled their invitation, lest the insurgent handful should bring about again a disgraceful scene, such as they brought about in the previous year. At last the General Secretary, supported by his Executive, and later by the Council, cancelled his counter-signature on the Charter of the Sydney Lodge, and on the diplomas of twelve members—11 of the Sydney Lodge and 1 of the Hobart Lodge. He applied to me to cancel the Charter and Diplomas,

as, under Rule 36, all charters and all diplomas derive their authority from the President of the T.S. "acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority". Under Rule 37, all Lodges and National Societies make their own rules, which may not conflict with the Rules of the T.S., and these are valid unless confirmation be refused by the President—that is they are autonomous, if they keep within the General Constitution. By Rule 38, the General Secretary is the channel of official communication between the General Council and the National Society. The General Secretary gave as the reason for his request, that the Lodge and the members mentioned formed a constant focus of dissension in the Section. This was a matter of public notoriety. When I visited Australia in 1922, I met the Executive of the Sydney Lodge and entirely failed to persuade those concerned to desist from the troubles which only they had created, with the help of one member of the Hobart Lodge; I only succeeded in bringing myself in as an object of attack, and one of them declared in a letter published in an American paper that they would continue attacking me until I resigned the Presidency of the T.S.—to which I had been elected for the third term of seven years in 1921. I personally knew the trouble they made; I had read many issues of their paper, and the letters written or instigated by them in the Sydney Press. I had therefore first-hand knowledge, as well as voluminous written proofs that they did form a focus of disturbance in the Section—and I knew they did outside it—and that the General Secretary justifiably invoked a relief which only I could give. I waited awhile to see if any appeal was lodged with me against him; I received a letter enclosing a copy of one to the General Secretary, in which they demanded of him evidence in support of his assertion, saying that they were not a focus of disturbance—a declaration patently in disaccord with facts. No appeal was made to me. Holding as I do the view that, under the Constitution, a Section is autonomous, and can only be overridden by the President if it transgress the Constitution of the T.S., and knowing personally the harassment to which the Secretary had been subjected and the patience he had shown, I did as he requested. I do not think that a President should exercise the power of cancelling a charter or a diploma on his or her own initiative, and I have, in fact, refused thus to exercise it; I think that, unless grave reason is shown to the contrary, it should only be exercised

on the request of a General Secretary and his Executive and Council. The only case in which I have gone against a General Secretary, during the sixteen years of my Presidency, was that of Dr. Rudolf Steiner, Secretary of the T.S. in Germany, when complaints reached me from Germany that he would not admit members who did not accept his views on Theosophy, but followed those of H.P.B. as given in *The Secret Doctrine*. That was manifestly a wrong use of his power, since he had a perfect right to make a Theosophy of his own, or one following some of the lines of German mystical writings; but he had no right to exclude those who preferred to study the writings of the Founder of the modern Theosophical Society in 1875. I do not remember any other case of interference on my part with a General Secretary.

I printed a letter from Mr. Erik Cronvall, then Secretary of the T.S. in Sweden, in *The Theosophist* for September, 1923, and also sent it to every General Secretary. He wishes to have a re-declaration from the General Council on the liberty of thought of every member of the T.S. I see no objection to the passing of such a resolution, if it be thought necessary. It has been declared so often; I have myself insisted on it over and over again, *ad nauseam* I have sometimes thought; that I do not see any object in its being again repeated. But there is no valid reason against it, the members of the General Council at the Vienna Congress wished it, and at the General Council meeting yesterday, the view was accepted and will be carried out. The real remedy lies with the members themselves, if they allow themselves to be dominated by other people; they should try to develop independent thought, and a modicum of courage. At the same time, I would earnestly urge on all Theosophists, who are strong of mind and will, to avoid all appearance of pushing their views without regard to the opinions and feelings of their fellow-members, and never to arouse the idea that they are aiming at the domination of the thoughts of others.

Turning to the interesting events of the year, I note the remarkable tour made by our Vice-President, my Brother C. Jinarājadāsa, through Europe, in which he visited eighteen National Societies in Europe, lecturing for each. A chorus of gratitude comes from these countries, bearing witness to the uplift caused by the spirituality of his lectures and his talks with members, the strength which flowed from his wisdom and serenity, the comfort radiated from his calm assurance that none

could frustrate the delivery of the message which the Theosophical Society is charged to proclaim to the world. Verily his presence, wherever he went, was a benediction, and we may thank the Masters who have lent him to serve our beloved Society.

Another important tour in South America has been made by Mr. Ernest Wood, who has visited several of the Republics, carrying the message of Theosophy and finding wide acceptance. I have received a large number of newspapers from these, of which we know so little, but which will play so great a part in the far-off future, whereof the seed is being sown to-day.

The Brotherhood Campaign, carried on through October, November and December, has spread widely, as our reports show, a most beneficent influence, and has been warmly welcomed by large numbers of people outside our own ranks. Brotherhood is that which the World so sadly needs, that on which the coming civilisation, brought by the World-Teacher, will be founded, and which will renew the face of the Earth. It is fitting that the Theosophical Society should be the one to initiate such a campaign, and the glad response to it shows that the bitter need of the World has prepared the way for its effective realisation.

And then, as another sign of the readiness of the World, devastated by competition and its apotheosis in the Great War, to welcome the fundamental change of basis demanded by the new fraternal civilisation, we have the wonderful movement which has sprung up all the World over among the world's Youth. In every country it has appeared, with a remarkable spontaneity, assuming different forms according to the genius of the country. Here in India, Mr. Arundale has been its Apostle, with his keen sympathy for Youth, his ever-eager desire to help it. He has issued 5 informative pamphlets, the second edition of *The Brotherhood of Youth* giving the fullest outline I have seen. Youth Lodges of the Theosophical Society have quickly appeared in answer to the call, and I look to them as training-ground for Theosophical workers of the future as well as workers in the present. These are forming local Federations, which will unite in an All-India Federation, and will affiliate with the International League of Youth, as will probably other Associations in India, so that all classes and creeds may join together in one great body of Brothers, for the uplift of the World.

An outstanding event of the year was the Vienna Congress of the National Societies in Europe. The arrangements were most excellently made, and 30 countries responded to the call. The members had the happiness of meeting Bros. Jinarājadāsa, Krishnaji and Nityananda, as well as many who were only names before, and who became persons. Another great function was the Convention of the T.S. in the U.S.A., attended by 796 delegates at which a large collection was made to aid the Theosophical work in India, chiefly the educational. The amount already promised in cash, jewels and pledges was \$ 4,283.22 remitted, and there is more to come.

A matter arose in the U.S.A. in which a principle is involved of general importance to the T.S., and I think it is best for me to state how, when it was referred to me as arbitrator, I decided it.

The removal of the Headquarters of the T.S. in the United States from Krotana, California, in the extreme south-west to the central City of Chicago, gave rise to the question of its ownership. Technically, it was in the hands of a body of Trustees, acting under my control as the Outer Head of the E.S. The property had on it a heavy mortgage, and was far larger than was needed for an E.S. centre. The value of land had greatly increased, and in order to get rid of the annual interest, it was decided that a large part of the property should be sold and the mortgage paid off. This was done, and after providing for the repayment of sums claimed by the donors as not intended for purely E.S. purposes, a large sum remained. Who was to have the disposal of this, the T.S. or the E.S.? Technically, it belonged to the Board controlled by me; both bodies decided to leave it to my arbitration and to accept my decision. The full case for each was presented to me by the General Secretary for the T.S., by the Corresponding Secretary for the E. S. The following is the decision made by me.

THE THEOSOPHICAL SOCIETY,

*Adyar, Madras, S.,*

November 1, 1923.

DEAR CO-WORKERS,

I have read with great care both of the statements which have reached me, one from Mr. Rogers, General Secretary for the T.S. in U.S.A., and the other from Mr. Warrington, Corresponding Secretary for the E.S. Both write from a sense of duty, placing before me the



case of that part of the T.S. of which he is in especial charge, and both are equally convinced of the justice of the cause for which he pleads. They plead in the name of the offices they respectively hold, and have nothing personally to gain or to lose by my decision.

There is, I think, no doubt that "Krotona," when first thought of by Mr. Warrington as an ideal, before any land was bought, in 1906, was considered as an "Institute," and my letter of 1906 referred to that, as a Health Home and school, and a community, not specially as an E. S. centre. But this with the accompanying ideas were never materialised, except partly as to the student side in the Krotona Institute, and it was to this Mr. Knudsen originally intended his 9,000 dollars to go. The E. S. centre developed naturally on account of Mr. Warrington's headship of it, and my technical ownership of it, as the Head of a Board of Trustees, was entirely due to this, to preserve it for the Masters' work. When Mr. Warrington, later, was elected as General Secretary, the T. S. centre moved there, and from that time onwards the T. S. and E. S. centres were combined, the technical ownership remaining with me and the Board, and the Section paying rent. But after the arrival of the T.S., appeals were repeatedly made for help for "Krotona" to the Section generally, in which the E. S. members were a minority, and there would be no justification in appealing to them to enrich a private property belonging to a minority. As a matter of fact, I do not think that either the officials who made the appeal, or the members who responded to it, thought of Krotona as anything but a place of Theosophical work, never troubling themselves as to whom the estate technically or legally belonged. They gave to it because it was the centre of Theosophical work in the U.S.A., and no one then thought of legal differences. When the cruel attack was made on Mr. Warrington, and the most unjust accusations were made against him, I stood on the legal right, there being a danger that the Society might be rent in twain, and the property, if I had relinquished my position and called upon the Trustees to resign, might have passed under the control of those whose triumph would have destroyed the T.S. My technical ownership had been created to meet just such a danger.

Mr. Warrington's suggestion—that the original idea of a community, increased by making Krotona a centre for what Col. Olcott grouped as "subsidiary activities of the T.S.," with school and Health Home and other adjuncts, might be carried out if the funds obtained by the

sale of much of the property should be devoted to that end—is one that I cannot endorse. They were not appealed for nor given for any such purpose. The establishment of such a centre would be quite good, but it would have to gather its own funds. Nor could I agree that the E.S. should be mixed up with, or be responsible for, the conduct of such a plan. E.S. members can help in that or in any other good and useful project, but the body as a whole, and I myself as its Outer Head, could not be responsible for such an organisation.

The question of the Ternary is simple and clear. The property was bought by Mrs. Duff, and she lived there for a time with Mr. and Mrs. Hotchner. All three, when they severally left it, concurred in the idea, suggested to me by Mr. and Mrs. Hotchner, that it should be placed in my hands, preferably for the use of the E.S. I sought and obtained Mrs. Duff's approval, who said I could do what I liked with it, or sell it, but she would prefer its going to the E.S. That, then, I decide shall remain as a habitation for the E.S. as a home rent-free for E. S. workers, engaged in work of the E.S. under the control of the Corresponding Secretary.

The amount of money available from the sale of the property is variously stated. And now, my dear E. S. brethren, I speak to you specially. What is the E.S. and what its function? It is the Heart of the T.S. and it exists to serve it, and through it the world, by being a channel through which the Hierarchy pours Its blessing on the T.S. and through it on all religions and on the world at large. I am not claiming that it is the only channel—far from it. "The wind bloweth where it listeth." But I do claim that the T.S. was founded by Members of the Hierarchy, through Their Messenger, H.P.B. and her chosen colleague, Col. H. S. Olcott, and that it is therefore a channel for Their Power and Their Love. These, one in 1891 and the other in 1907, chose myself to carry on their twin functions in the E.S. and T.S. H.P.B. chose me to carry on the occult side of her work, and as she said to me in relation to the inner conduct of this: "What I do, the Master does." Col. Olcott told me when he selected me as his successor in the Presidency, that his Master appeared to him and bade him name me. Speaking as President, thrice elected by the T.S. and as the Outer Head of the E.S. in constant touch with the Inner Head, I declare that there shall be no contest in a question of money between the Body and the Heart. The E.S. needs

no money save enough to support the workers who are absolutely necessary for its organisation—when they cannot support themselves—and for the printing of its special literature. Large funds would be its ruin. We live from hand to mouth, and the richer members give donations for printing, postage, etc. The T.S. needs much money for propaganda, printing, the touring of lecturers, Lodge buildings, Headquarters, travelling, libraries, and all sorts of other things. I hope it will never be largely endowed, but will be able to have buildings everywhere as its own property.

This, then, is the principle on which I divide the money available, whatever the amount: 50,000 dollars to the E.S. as a fund to be invested at interest, that will give a small but sufficient income for the upkeep of the Ternary as a rent-free home, and the support of the necessary workers who cannot support themselves, and for working expenses. E. S. members will give additional help in the printing of literature, if and as needed. The rest of the money will be paid over to the American Section, the T.S. in America, to the officers entitled to receive it, to be used as directed by the governing body. Let every E. S. member keep in mind that the E. S. lives by the blessing of the Masters, and by giving themselves to Their work. We need no more than we can win by sacrifice. And so may the Masters bless us, Their humble and loving servants and enable us to be in very truth the Heart of Their Society, centre of Life and Light and Love. So shall we not be ashamed when we meet the coming Lord.

In Their work, dear Comrades,

Your faithful servant,

ANNIE BESANT

I can hardly hope that either side will be wholly satisfied with the decision, but I feel sure that no question of money, where the E.S. is concerned, can be permitted to cause trouble to the T.S., which it is bound to serve.

There are no particular troubles at present in the Society, the late storms having exhausted themselves. The great Hope of the Coming of the World's Helper grows brighter and brighter, and there are many signs in the inner world that it is somewhat nearer than we thought. Before the world at large the menacing troubles are serious, but they belong naturally to the end of the Age, and need not disturb the peace

of those whose eyes behold the Blazing Star that heralds His approach. It is true that there must be the tribulation, but through the growlings of its thunder we hear the silver voice of the Mighty One: "Be of good cheer; I have overcome the world." Where He is, *there* is victory, and no anxiety need trouble our hearts.

Before I pass to a review of the National Societies, let me thank most earnestly all the Lodges and individuals who have subscribed to the T.S. Public Purposes Fund. Eleven months of the year are over, and we have received Rs. 44,222-5-1. We have expended Rs. 29,000 with some outstanding accounts. Rs. 1,025 were ear-marked for Political work and this is the only money that I have assigned to politics. Almost all the rest has been spent on Education. A detailed and audited balance sheet will be issued. The help given has kept our Schools going, but I find that the School here is in debt, and that its teachers' subsistence salaries are in arrears. They have been sacrificing more than is their full share, and if we cannot meet the expenses without so heavy a burden being cast on the workers, the School must be closed. I hope the Public Purposes Fund will be continued, as I cannot bear the burden alone, having exhausted all my personal resources, and having mortgaged the only piece of property I possessed.

#### REVISED AND CORRECTED LIST OF CHARTERS ISSUED UP TO THE END OF 1923

1878	1	1894	386	1910	1,200
1879	2	1895	401	1911	1,282
1880	11	1896	425	1912	1,358
1881	19	1897	487	1913	1,441
1882	46	1898	526	1914	1,520
1883	89	1899	558	1915	1,554
1884	99	1900	595	1916	1,618
1885	118	1901	647	1917	1,674
1886	131	1902	704	1918	1,724
1887	156	1903	751	1919	1,822
1888	169	1904	800	1920	1,923
1889	199	1905	864	1921	2,033
1890	235	1906	913	1922	2,133
1891	271	1907	958	1923	2,221
1892	300	1908	1,041		
1893	344	1909	1,116		

We have one new National Society this year, heroic Poland. We have no reports as yet from New Zealand, Czecho-Slovakia, Norway, The Netherlands, Chile, Bulgaria and Portugal. They may come in time to be included in the Reports, though not in this review.

Our membership has risen to 40,996. Only the active membership is given.

### LODGES AND MEMBERS

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in America ...	234	7,018	1,453	
2	" England ...	147	4,654	401	
3	" India ...	435	5,833	477	
4	" Australia ...	26	1,823	158	
5	" Sweden ...	42	1,076	115	
6	" New Zealand ...	18	1,261	39	No report.
7	" The Netherlands ...	35	2,394	217	No report.
8	" France ...	66	2,693	323	
9	" Italy ...	27	554	123	
10	" Germany ...	29	683	262	
11	" Cuba ...	38	819	116	
12	" Hungary ...	9	405	40	
13	" Finland ...	18	562	78	
14	" Russia ...	12	392	...	
15	" Czecho-Slovakia ...	7	1,129	...	No report.
16	" South Africa ...	12	531	69	
17	" Scotland ...	28	865	121	
18	" Switzerland ...	13	230	23	
19	" Belgium ...	9	268	23	
20	" The Netherlands-Indies ...	26	1,608	155	
21	" Burma ...	10	187	2	
22	" Austria ...	13	728	152	
23	" Norway ...	14	359	...	No report.
24	" Egypt ...	8	85	17	
25	" Denmark ...	9	345	31	
26	" Ireland ...	7	129	10	
27	" Mexico ...	25	440	60	
28	" Canada ...	25	795	79	
29	" Argentina ...	15	484	70	
30	" Chile ...	11	224	...	No report.
31	" Brazil ...	19	393	...	
32	" Bulgaria ...	9	209	...	No report.
33	" Iceland ...	8	278	45	
34	" Spain ...	12	450	78	
35	" Portugal ...	11	153	...	No report.
36	" Wales ...	14	285	54	
37	" Poland ...	8	143	16	
	Non-Sectionalised Countries ...	20	511	61	
Grand Total ...		1,369	40,996	4,938	

Glancing over our National Societies, we see :

*United States.* "A winning year for Theosophy," reports the General Secretary. The book business has flourished amazingly, the

sales for the first six months of 1923 having doubled those of the same period in 1922. The Headquarters space has also been doubled. A Theosophical Correspondence School has been started, and in three months 200 students have been enrolled.

*England* regards the visit of the Vice-President as the outstanding event of the year, and records the "tremendous amount of work he has done". The inspiration which accompanied his presence was keenly felt. A British Isles Federation has been formed, and *Theosophy in England* is to become *Theosophy in the British Isles*. Some Lodges have adopted the plan of forming groups within themselves for special study or active work—a very good idea. In London there are seven groups studying *The Secret Doctrine*. I notice also the starting of Study Weeks.

*India.* A great loss to our work marked the year; our respected and loved General Secretary, Purnendu Narayana Sinha left us for a rest in a more peaceful world. Otherwise the year has been a very good one, and the "Conventions, Federations and Conferences are extremely popular". The perfecting of the Federation idea, by the late General Secretary, has proved a great success. The National Lecturer, Sir Sadasivier, is an unwearying worker, using largely the vernacular and reaching thereby the hearts of the villagers. We need such a man in North India, to work on similar lines. The Joint General Secretary, who signs the report, has been suffering from cataract, but is recovering his sight.

*Australia.* The General Secretary reports that the "cycle of depression" is about, members believe, to yield to a "cycle of progress". The net loss through the persecution so bitterly carried on has been 507. An account is given of the circumstances which brought the trouble to a head, and ended in the cancelment of the Sydney Lodge Charter. Sydney will be the great centre of Theosophy in the Southern Hemisphere and a splendid future will be hers. We must all do what we can to help and strengthen her now in the trial she is passing through. The furious attempts made to shatter it are merely signs of its coming importance. I rejoice that England has lent her National Lecturer, and India Fritz Kunz, both of whom are invaluable, and should stay there for some time to come. Mr. and Mrs. St. John have settled there, and Mr. and Mrs. Ransom are going for a while. Dr. Van der Leeuw gives admirable educational work. Dr. Mary Rocke, working in the allied activity of the Order of the Star

in the East, is wonderful in her devotion, and there are also others of value, gathered round our greatest teacher, Bishop Leadbeater, especially the remarkable band of young men and young women, who shew the type of the sub-race now coming into the world. For the gathering of these was he sent thither, and nobly has he fulfilled his task. Nobly also will they justify him by their services to the Society in the near future. The T.S. in Australia, being now delivered from those who continually stirred up trouble, has entered on a new stage of life and activity. The Blavatsky Lodge, having collected a large sum in its Building Fund, has started its building operations by clearing the valuable site it had secured, and the raising of the building will then go forward. The property will be worth about £100,000.

*Sweden* reports "much hope and encouragement" from the visit of the Vice-President, whose fine lectures were much admired.

*France* reports an advance in Rumania, Greece and Luxembourg, placed in her charge until they can stand alone. The Agni Lodge of Nice made a very active hostile movement late in 1922; it was followed by two little Lodges, and the campaign carried away between 130 and 145 members who were not stable enough to stand the passing strain. Some very valuable lectures have been given, a course by M. Chevrier and one by Professor Becquerel on the "Progress of Modern Science". We read with great pleasure of the success of a League for Franco-Belgian-German Reconciliation, established at the Vienna Congress, and gathering members in France. "French Theosophists are aware of their duty, and endeavour to draw inspiration from their highest ideal to further this task of Peace and Love." May God bless them in this noble work. Two short visits from the Vice-President are recorded with gratitude.

*Italy* is showing greater activity than has been seen since her entry into the War. Her General Secretary ascribes this partly to the Facisti movement, causing a general liberation of progressive forces. He writes:

"Our National Congress, held this year in Florence, was attended by a very fine number of representatives and delegates from all parts of Italy. The meetings, remarkable for a delightful atmosphere of comradeship and fraternal feelings, were moreover gladdened by the noble presence of Mrs. Anna Kamensky, who on this occasion gave also a fine public lecture on the 'Mission of Theosophy and of the T.S.'. With the utmost satisfaction of all the attendants the closing meeting of the

Congress was held in the wonderful and suggestive ruins of the Roman theatre in Fiesole.

" . . : But for us the most important event of this year 1923 was the double visit of Mr. and Mrs. Jinarājadāsa. In May, coming from India, the Vice-President visited our Lodges in Sicily, in Rome and in Pisa, bringing to them the light and the warmth of his word ; in October he gave us a full fortnight, visiting successively the Lodges in Milan, Turin, Genoa, Florence, Bologna (whither came also several members from the Lodges of Forlì and Ostiglia), Venice and Trieste. In every one of these Centres he gathered around himself in special meetings the members, asking them about their work and their aspirations and liberally giving instructions and advice ; in Turin, Florence, Venice and Trieste he also lectured publicly on 'Theosophy and Science,' always before very crowded audiences intensely attentive to his simple but profound words, and moreover attracted by a feeling of grateful sympathy on hearing him speaking so fluently our own language. On November 2nd we escorted Mr. and Mrs. Jinarājadāsa on board the steamer *Helouan en route* for Egypt ; but this was not their last contact with Italy, for on the following day at the short stop of the steamer at Brindisi they were met by a good number of our brethren of Bari, who brought them the greetings and homage of the Iside and Osiride Lodges."

It is very delightful to hear again a confident note from Italy : it was hopeful last year and the hope has passed into realisation.

*Germany* sends very heartening news of the "increasing work and influence of the T.S. in Germany". The details given quite bear out this sentence. The Sectional Library has been extended, propaganda is being carried on vigorously, and Branches have been formed of the Fraternity of Education and of the League of Service. They are also taking part in the Brotherhood Campaign. The members were much inspired by the Vienna Congress and their own Convention of Weimar, with the gathering at the Vienna Congress of French, Belgian and German members to form the League just mentioned. I must quote what the General Secretary says of the visit of our Vice-President : "But the most beautiful thing the last year brought us was the visit of our Vice-President and Mrs. Jinarājadāsa to Germany. He presided over our Annual Convention at Weimar on August 18th and 19th, and gave there a public lecture in the same hall in which you lectured



eighteen years ago. Everybody who knows Mr. Jinarājadāsa will understand that no member present at Weimar will ever forget his wonderful words and the peaceful strength he gave to all of us. We felt once more the great privilege of belonging to the T.S. and at the same time the great responsibility to be its pioneers in Germany, to help her through our work and our example to find her way to the light of spirituality and universality, which had already been her own in the eighteenth century through giants like Herder, Lessing, Humboldt, Schiller and Goethe. We shall not go back to the civilisation of the past, but we shall add it to a new civilisation of spiritual greatness to play well our part in the great orchestra of humanity."

*Cuba* has had a peaceful year, and reports "a more intense influence of Theosophy".

*Hungary* reports that the Hungarian Theosophical Society "has worked throughout the past year with untiring zeal and enthusiasm, and the Theosophical movement seems to be much stronger". The members who went to Vienna returned "full of enthusiasm and gratitude for all they had received there, and brought new zeal and life into our Society". Again gratitude is expressed for the Vice-President's visit, and for his founding a Lodge in Transylvania. An interesting sketch of the history of the Theosophical Society in Hungary is added.

*Finland* feels that its Section is entering on a new period, Theosophical lecturers used not to visit Finland, but in 1922 the Swedish National lecturer, and also Mr. and Mrs. Ernest Wood visited it. In 1923 the Swedish General Secretary stayed ten days in it and lectured in three towns. Then came the Vice-President, "we hardly dared to dream of such luck". "In one place we had an audience of 1,000, and all the halls were filled almost to the last place by a deeply interested, earnest public." Again I must quote: "Taking hold of this extremely interesting unique occasion our members all around the country in a number of 300 had arrived to Helsinki to see and hear our Vice-President. These seven days in his nearness became unforgotten hours, left imperishable memories in the participants for their whole life. A tie of deep friendship was knit between us, which we hope will last for ages. We departed from Mr. and Mrs. Jinarājadāsa with deep regret, but also with deep gratefulness. Mrs. Jinarājadāsa delivered also one public lecture in Helsinki, winning the very warm sympathy of the crowded eager audience."

*South Africa* is very patriotic, and I am glad to hear that the General Secretary, meeting our Vice-President in London, found him very strong on the anti-colour spirit. "It is not a pleasant feeling to realise that the country one loves most is the stumbling block to real world progress." May it soon change.

*Russia* has been pre-eminently the "martyr Nation," not willingly but helplessly, serving perhaps as a lesson to the world, that humanity is not yet fitted to follow, as Nations, the life of the Sannyāsi, and that the lofty teaching of the Lord Buddha as to perfect love, and of the Lord Christ for those who were strong enough to obey the command: "Be ye therefore perfect even as your Father in Heaven is perfect," needs to be checked by His other command in the same sermon: "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The efforts of Tolstoy to teach the one without the other, to address to men full of desires, full of greed and covetousness, the precept which only the Self-controlled, the desireless, could practise without encouraging violence and lawlessness, has borne bitter fruit in the Red Terror, where the violent rose into power and trampled under foot the gentle and the weak. God grant that similar unbalanced teaching here, based on the theories of Tolstoy, may not plunge India into similar horrors. The exquisite balance in Hinduism of duties according to faculties, the dharma of each individual and each caste—when caste was real and ere the confusion of castes set in—was the foundation on which was built the marvellous structure of Indian civilisation, stable throughout millennium after millennium. Until the Inner Ruler Immortal rules the lower manifestations of consciousness, and the whole nature is conformed to that of the God within, mankind needs the pressure of external law to check the violence of the lower nature, and as the peril of ruin does a State forget that "order is Heaven's first law". If Russia's agony teaches this lesson to the foolish, her suffering will not have been in vain.

*Scotland* has appointed a National Lecturer for the first time. A larger hall had to be taken for its Convention this year. "Mr. Jinārājādāsa's presence was an inspiration to us all, and we cannot be grateful enough for the current of joy and enthusiasm he sent pulsing through

us, and the wider vision he gave us of our work and how to bring our ideals down to earth. Everyone went home 'changed' and ready for fresh efforts.

"The same thing happened in a greater degree to those who attended the Vienna Congress. I think the increased interest of our members in the international side of our work is marked by the fact that whereas ten of our Scottish members attended the Paris Congress in 1921, twenty-five took the much longer and more trying journey to Vienna. I need not dilate on the experiences there—the fact that so many of our members shared the great outflow of life, and saw for themselves something of what real internationalism is, cannot but have its effect on Scotland." The League of Nations Union and the T.S. are drawing very closely together. A large public meeting is about to be held under the auspices of the two.

*Switzerland* reports a successful year.

*Belgium* has had a quiet year, and states that the course of lessons on Theosophy has never before been so well attended.

*Dutch East Indies.* Work goes on steadily in this earnest National Society. The only new features mentioned are the starting of a Branch of the Theosophical Order of Service, and the taking part by all Lodges in the Brotherhood Campaign.

*Burma* states that it has little to report, but the work is now being re-organised and the General Secretary hopes for improved results. The Brotherhood Campaign was warmly taken up in Rangoon. Good use is made of the Library.

*Austria.* Mr. Knudsen who has been working so devotedly in Central Europe for some years, has done much to increase the membership of the T.S. in Austria; it gained 152 new members and lost only two by resignation. We can see in the report the care, industry, and ceaseless pains consecrated to the success of the Congress, and we no longer wonder that it was so remarkable a triumph. "It was a great happiness for Mr. C. Jinārājādāsa to be in our midst who could thus give everyone present a vivid example of concentrated and ceaseless energy. It was his inspiring presence, in conjunction with that of Mr. J. Krishnamurti, which imbued the meetings with the rare atmosphere of true spirituality, showing forth in genuine good fellowship and gracious and beautiful converse. Members of all nationalities vied with each other to excel in service, the Dutch under their gifted Congress

Secretary, Mejev. Dijkstraaf, and the English, French, Swedish, and in fact some of all Nations present gave their best to be able to cope with the many duties imposed on them by Mr. Knudsen and other overburdened Congress officials."

*Egypt* is in a somewhat embryonic state from the Theosophical standpoint, but the report says that the spreading of Theosophical ideals is slowly going on. Mrs. Duckworth is rendering great help, and about 100 persons come weekly to her lectures, about half of whom are Egyptians. The year has seen the Headquarters removed to spacious rooms in Cairo.

*Ireland* is making some progress, and was helped by the Brotherhood Campaign and by the visits of Mr. Peter Freeman, Miss Browning and our Vice-President, whose lectures were much appreciated. His coming, says the report, "has in some strange way made it easier to do things, and also to get things done, and the strength and the sweetness that came with him still linger, permeating with fragrance the hearts of his listeners, an ever-growing source of helpfulness to the constructive workers, in a country where the currents of hate and love flow both wide and deep".

*Mexico* has added some new Lodges to her roll, four in 1922 and three in 1923. The report speaks of "the increasing enthusiasm for our ideals among the members"—a good sign for the future. One of the leading papers in Mexico City has offered its columns to the T.S.

*Canada* relates some dissension in the Society; but the majority of the members endorsed the policy of the Executive; the details can be read in the Report. The dissident members are becoming attached to Adyar. An interesting Art movement is mentioned, carried on by "the group of seven".

*Argentina* seems to be making quiet and steady progress under its devoted General Secretary, who has been touring among the Lodges.

*Brazil* is carrying on much propaganda work, and succeeds in gaining the admission into newspapers of Theosophical articles. This is an excellent method. The Brotherhood Campaign was enthusiastically welcomed. Mr. and Mrs. Ernest Wood visited Brazil twice during their Theosophical tour in South America and delivered many lectures.

*Iceland* had an active winter, no less than 70 lectures being delivered and 320 meetings of Lodges and Branches of different activities being held,

*Spain* is strongest in its literary productions, publishing important reviews as well as thousands of propagandist pamphlets. The General Secretary reports "strenuous work and already smiling hopes for the future".

*Wales.* This National Society, our youngest but one, has the distinction of not having lost a single member since it was founded, except five who have left Wales and have been transferred to other Sections. It is paying attention to the past of Wales from the standpoint of inner knowledge, and will add a new note to our World-wide chord. A very active part was taken in the Brotherhood Campaign.

*Poland.* Our latest born National Society—which has reached its organisation through much tribulation, and has persevered through obstacles with a courage worthy of its past—received its Charter at the Vienna Congress. Each Lodge takes up a special line of study or work. Two devote themselves to the study of social problems in the light of Theosophy; two are devoted to the work of self-preparation and are studying *In the Outer Court*; two cultivate beauty through harmonising the inner lives of its members by self-discipline, study and love; one studies Theosophical teachings as such, and one Christianity in the light of Theosophy. The first Convention was held "in a beautiful atmosphere of unity and brightness," and the General Secretary voices the gratitude of Poland for the help given by Mr. Knudsen, and says that "the help and inspiration given to us by Mme. Kamensky were really enormous".

*T. S. Outposts in the Wilderness.* The Sokaren Lodge (in Finland) maintains its ground, but is not able to secure a room as a regular meeting-place. During the year it has studied the Bible and books on Mysticism. The Danske Landsloge (Denmark) still maintains its isolation, and has not even sent a report this year. Barbadoes Lodge continues, despite many difficulties. Nairobi Lodge has suffered, owing to the growing antagonism between the Indian settlers of long standing and the later European settlers, who, by threats of violence, have succeeded in having all their own way. Despite antagonism, the Lodge keeps the flag of Brotherhood flying.

*China.* We have received no report from Shanghai of either the European or the Chinese Lodge, though, from a private letter, we learn that both are working well. Hongkong has now a Lodge, formed last March, and thanks to the help of two Indian friends, it has a room rent

free. It has a promising prospect. Hankow Lodge was inaugurated last July, being much helped by the Shanghai brethren. Here, also, the prospects are "exceedingly bright".

#### HEADQUARTERS

Adyar has grown much in well-directed activity and strenuous work, and may well feel proud of its increasing usefulness. The old workers remain ever faithful, and we have the constant unwavering help as Treasurer and Recording Secretary of Bro. A. Schwarz and Bro. J. R. Aria.

The Treasurer's report shows that the Gardens, under Mr. Jussawalla's careful and skilful management, have begun to show a profit. The Library shows a deficit and the support given to it is unsatisfactory, seeing not only its usefulness, but the credit it throws on the Society in the outer world. No less than 2,279 volumes have been lent for study outside the Library. Another volume of 14 of the Minor Upanishats has been published and a second is in the press; one, the sixth volume, completing these, is ready for the press. The Library has had many gifts of books, among which are notable a valuable gift from Mr. K. S. Venkataramani Aiyer of Triplicane, of palm-leaf MSS., comprising two Samskr̥t works and 98 Tamil on Medicine and other subjects; also sixty valuable volumes from Mr. Leonard Tristram, on Anthropology, Ethnology and Linguistics. Mr. Mosca presented some Italian works on Occultism, and Dr. Cousins fifty-five volumes specially for the Brahmayāshrama. One hundred and thirty-four Tamil volumes in an almira have been given by Shrimati Rajamanickka Ammal. Our Director is unwearied both in his own work and in superintendence, and Mr. F. L. Woodward is assisting him in the Pāli and Buddhist Department of the Library.

*The Brahmayāshrama* sends a modest report showing solid work, and it adds a most necessary element to the Headquarters. Much gratitude is due to Dr. James H. Cousins, and his enthusiasm and devotion inspire all the students.

*The T.P.H.*, under its Superintendent, Mr. S. Rajaram, is a hive of constant activity, and a band of admirable workers provide us with *The Theosophist*, *The Adyar Bulletin*, the Asian Library and many new books.

*The Vasanā Press*, guided as ever by its Founder, Mr. A. K. Sitarama Shastri, has reached a point of excellence which proves that a Theosophical business can be as clever with its physical fingers as with its brain and heart. It is worth a visit for its well arranged work-rooms, and the happy faces of the workers.

*The Brothers of Service* form a band of splendid workers, worthy of all honour for their devotion, self-sacrifice and specialised efficiency. Rooted in Theosophy, they go out into the world as Servers, a rare group of Karma-yōgis.

#### SUBSIDIARY ACTIVITIES

*The Order of the Star in the East.* The Indian Section sends in a report showing very good and solid work, both extensive and intensive. The Brazil Section is the only other which has sent in a report. It shows steady progress. I should be glad to receive more reports next year, as I know the widespread work it is doing and the energy of its members. I may mention the building of a huge and very beautiful amphitheatre at Mosman, Sydney, facing the Heads which are the gateway into the wonderful Sydney Harbour; it is built for the World-Teacher when He comes, and will be used for all useful and beautiful presentations of truth by music, drama, lectures, etc. It is due to the initiative and strength of will, dedicated to service, of Dr. Mary Rocke, and the foundation-stone was laid by the Rt. Rev. Bishop C. W. Leadbeater, on the full-moon of Ashada (July 28) last summer.

*The Order of the Brothers of Service*, just mentioned, has its report here, with its varied activities. I see they mention as their only "safe surplus fund to fall back upon in cases of emergency" their Brother Server. I fear that she is not particularly "safe," as for some years she has had an empty treasury, occasionally filled by gifts and by borrowing at interest, and lives from hand to mouth, fulfilling up to the description given of her and of herself by H.P.B., as "paupers with possibilities". The "possibilities" generally materialise in time to avoid disaster. To enter the Order education to the level of the graduate is required, with some special line of study or work, and a dedication to Service. They are, literally, a *corps d'élite*, ready to go anywhere and do anything that is needed by the great cause.

It will be seen from the report how varied are the activities, all Theosophical but not committing the Theosophical Society. A very useful activity within the Woman's Movement, through Mrs. Cousins—who is, by the way, the first Woman Hon. Magistrate in India—is the Welfare Centre, attended daily by about 100 small children who come for a good bath, and by many babies in arms, and girls learning lace work and rattan work, and many home industries, to improve narrow incomes.

*The Theosophical Educational Trust.* In this Great Britain and Ireland take the lead, thanks to the invaluable services of Mr. Baillie-Weaver, Mrs. Beatrice Ensor, and Dr. Armstrong Smith. The report is so terse and condensed that it cannot be summarised further, except as an Index; I can only note that at Letchworth the schools are doing well, and that three co-operative Guilds have been established; that there are fourteen Sections of the Theosophical Fraternity in Education; that the New Education Fraternity had a most successful Conference at Montreux; and that its organ, *The New Era*, is published in English, French and German.

In India, the Trust is resuming the administration of work at Madanapalle, which the Society for the Promotion of National Education was unable to carry on. A second grade College was re-established and recognised, and the District Board—which had set up a school there when the Government of Madras, under Lord Pentland, took away recognition from ours in consequence of my Home Rule work, which was justified by the recognition of Self-Government as the goal of British Government in India and by the passing of the Reform Act of 1919—has agreed to place its school elsewhere, so that we may again have one in connection with the College. The blessing of education carried on in an atmosphere of religion and of the brotherly relation between elders and youngers will thus be restored to Madanapalle, our Bro. Krishnaji's birthplace. The Guindy High School for Boarders, under the S.P.N.E., has been supported out of its own resources this year, and by grants from the T.S. Public Purposes Fund. It is an ideal school, and a delight to visit. The Theosophical Boys' School at Benares has gone on well, but the burden falls on too few shoulders, the P. P. Fund having contributed Rs. 500 per mensem only. This must be doubled. The Theosophical Girls' School and College, also at Benares, has been generously helped by Government, and its work is going on well.



*The Round Table.* The only report so far received is from Australia, where the work has gone on steadily and well, a very large amount of helpful assistance having been given to various movements for the benefit of children.

*Theosophical Order of Service.* A very long report of excellent work is sent by the energetic Secretary, Mr. Burgess, to whose work I drew special attention last year. Mr. Burgess toured in Austria, England and Wales, and the Order is at work in twenty-two additional European countries. Most useful meetings were held during the Vienna Congress. The amount of work done has been very great, and we cannot print the whole. The Annual Report of each country should give the details, or the Society's world-wide activities would form too big a volume.

There may be other activities to add, but they have not yet reached me.

#### CONCLUSION

Brethren, it is needless for me to say to you that the world to-day is in the midst of a crisis, a crisis which will either result in a period like that which followed the fall of the Roman Empire, and the subsequent slow climbing of the new sub-race towards civilisation, or—as we hope—in the avoidance of that catastrophe and the peaceful evolution of the new civilisation, based on the recognition of Brotherhood in every relation of life. You are, or ought to be, students of Theosophy, and most of you should have mastered sufficient of its teachings, as to be capable of applying them to the helping of the world. Of what use your knowledge, if you wrap it up in a napkin and leave it on a shelf? What are you doing, what is each of you doing, to bring what you know to the rebuilding of our shattered world? I am not asking you to commit the Society to any special religious, political, social or economic view. But I am asking you to apply the treasures of wisdom which you have acquired to the ransom of our world in the country to which you belong, by solving its problems by the Light of Theosophy. The Theosophical Society includes all parties, for each party holds but a partial view of truth; and it therefore preserves its neutrality, that all may enter within it and bring their fragment of truth to the helping of all. But Theosophy is not neutral, but all-pervading, all-enlightening, all-directing, for it is the Divine

Wisdom which sweetly and mightily ordereth all things. Nothing useful to humanity is alien to it; no science, no art, but is within its purview; every department of life is illumined by it, and only in its Light can we find the Truth of anything. Do you ask me how we, with our partial knowledge can venture to apply it to the healing of the world? My answer to you is that Theosophy is the Parāvidyā, the knowledge of Him by whom all things are known. You are Gods, but the God who is your Self is enveloped in the matter that blurs and blinds His outlooking. Seek for Him, find Him, set Him free, and you become Saviours of the world. Do you say that you are ignorant and helpless? Rise out of your illusion, and shine out as the Gods you are. O ye of little faith; wherefore do ye doubt? Believe what you profess; let the Light in you shine out upon the darkened world. You know at least, that ignorance, dirt of body, emotions and mind, poverty, dying of want and wealth, dying of satiety, cruelty of man to man, of man to animals, impurity, greed, hatred, separateness, are all crimes against Brotherhood. Use this knowledge: where you see ignorance, carry your knowledge; where you see dirt carry your purity of body, emotion and mind; where you see poverty and wealth confronting each other, seek the causes in the Light of Theosophy and apply the rose remedy of fraternal economics; where you see cruelty, interpose to stop it, not by hasty denunciation which increases anger, but by compassionate tenderness to the doer of it even more than to the victim. Let not a day pass that you do not give something of help to others, something of yourself; then as you rise and share what you have, you shall find your emptied hands filled to overflowing with more wealth to share, wealth of knowledge, wealth of insight, wealth of intuition, wealth of understanding, shall fill you with power, and the God within you shall call out the Gods around you in those who, as a Master said, turn their backs on the sun, and standing in their own shadow call it dark. Have confidence in your Self; have confidence in the Self in all you meet; realise that all selves are One Self. Go forth into the darkness and change it into Light. Make every department of life consciously Divine, as it is Divine in reality. From God come all Power, all Wisdom, all Love-in-Activity, and these three are the world's Redeemers. Then shall the desert through you blossom as a rose. That is your work. Go forth, and do it.

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