

The Fiftieth Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS¹

BRETHREN :

We met last year in Bombay, so as neither to meet in Adyar on two successive years, nor to hold our Jubilee Convention elsewhere ; at Bombay I said that we should meet here for our Jubilee Convention, because it was fitting that it should take place in the International Headquarters at Adyar, the Home in the physical world of our Founders, H. P. Blavatsky and H. S. Olcott, and the Centre of Action of our Founders in the higher world, receiving ever Their Benediction, since *there* is the centre of the Society which radiates over the world of men that spiritual influence which renews the life of our earth.

Let us, then, renew 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

This has gone on with much vigor and success, and some outstanding events, during the second half of the year, will make 1925 to be ever

¹ In consequence of the reading to the Annual Convention of the Message from an Elder Brother—immeasurably more important than the Presidential speech—the ordinary review of the year was not delivered at the time. I have now written it out, as usual, as otherwise there would be a gap in our records. Besides, it was desirable to report the events of the year, they being so unusual in character.

remembered as a red-letter year in the annals of the Society. The first note of the increased power sent into the world for its helping was struck at the Star Congress at Ommen, where, by the direct command of the Head of the Occult Hierarchy, I announced that the coming of the World-Teacher was rapidly approaching, and that already seven of His future apostles had been chosen. It was a somewhat hard task to deliver the message, but I should be an unworthy follower of my heroic predecessor, H. P. Blavatsky, if I had shrunk from delivering the message placed in my charge. At Ommen, to my surprise, there was naught but a solemnly joyous acceptance, but that was due to the tremendous force which held in a perfect stillness the atmosphere of that fortunate place. It was significant that a terrible cyclone, which swept across that part of Holland, leaving devastation behind it, divided into two branches ere it reached our camp, and while the villages on each side were destroyed, that which lay beyond us, in what had been the direct path of the cyclone, entirely escaped. We heard that the villagers ascribed their happy fortune to the obstacle offered by our camp, the protecting Devas forcing the cyclone to divide, so as to leave the camp untouched. Some centuries had passed, the newspapers said, since Holland had been visited by such a cyclone.

I have used the words "perfect stillness," for there was throughout the camp an atmosphere of compelling calm: it was due to the fact that a few of us were told to think constantly of the KING of the world, and a breath of His majestic serenity and power filled the whole camp. There was no excitement, no hurry, no sense of the marvellous. The "Peace of the Lord" brooded over all. There was one single case of a lady becoming hysterical among the many hundreds gathered there. Only when the report of the proceedings and the news of the speeches, containing also the announcement of the three World Movements which were to be started in connection with the Theosophical Society, appeared in the journals of the Star and the Society was any idea conveyed to the outer world that strange things had happened in that quiet wooded expanse of moor in Holland. The last lecture delivered there, however, was public, while all the previous ones were restricted to the members of the Order of the Star in the East. This lecture was just an ordinary one, delivered by myself, on "The Coming of the World-Teacher," such as I have been delivering for several years

past. It was broadcasted, and reached, I was told, some three million persons, but there was nothing novel in it. I suppose the time was ripe, and so its effect was different from all that had preceded it. Anyhow, when a lecture under the same title was announced for the Queen's Hall, London, the *Morning Post* and other journals—it being “the silly season,” when daily papers in the West try to make a boom, whether of the sea-serpent, or other exciting topic—sprang upon the title, and declared that I was going to “proclaim a new Messiah,” or some other foolish phrase. When I did not make the proclamation which they had announced for different successive dates, they said that I “had again put it off”. The American papers caught up the cry, and among them all they concocted the queerest, weirdest, stories about the Head of the Order of the Star, our Brother Krishnamurti. One, the *Daily Sketch*, I think, produced an account from “an Indian,” who had been with Mr. Krishnamurti, when he was at Balliol, Oxford, and this person gave a dramatic and vivid account of his experiences. The only flaw in the story was that Mr. Krishnamurti was never at Oxford, nor at any British University. Later, he was landed in the Sorbonne, Paris, where he did not show any special capacity; that, perhaps, was natural, as he was never a student there. I always supposed that legends started on some basis after a man's death. It is amusing and instructive to see them shoot up in a night, like Jack's beanstalk, or Jonah's gourd. Anything more unlike the real Krishnamurti than the wondrous patchwork figure produced by the imaginative “Indian”—who was with Krishnaji where Krishnaji was not—one can hardly conceive.

In that same August in Ommen, four of us were told that the first public manifestation of the World-Teacher, the Christ, would be at Adyar at the Christmas meeting, and so it was. On this we preserved absolute silence.

That event at Adyar took place on December 28, 1925, when Krishnaji was speaking, and the World-Teacher came, and spoke in the first person through his lips, when many saw the change in appearance, “saw the Christ through him” as one wrote me, lost sight of him and only saw the Christ, or saw but a radiant mist, and so on—that event marked the definite consecration of the chosen vehicle, the final acceptance of the body chosen long before. From that time we are learning lessons,

observing quietly and reverently the rapid changes taking place. And we see how the lives of others change who gather round him, and how the inspiration to service and the new energy endure when he has passed on. And how the children gather round him and love him! The Coming has begun, gentle and strong at once, nothing dramatic, nothing startling, but a penetrating influence, as pure and sweet as it is powerful. That there should be opposition is natural; did the Hebrews acknowledge Him, or the Romans welcome Him, when first He came in the body of a subject-race? History repeats itself before our eyes. There are to-day among us people like the re-incarnated Jews and Greeks, who in their pride repeat the old rejection, to whom the chosen body is "to the Jews a stumbling-block, and to the Greeks foolishness".

I must not omit to place on record the wonderful help given by the Great Ones through the last half of this wonderful year. Communication between the worlds was very open, and many were the teachings taken down. One of these, addressed to the T.S. itself, was read in England, in France, in Italy, and finally in Adyar, and then published and produced everywhere a profound impression. And throughout the year very many of our members reached the preliminary steps, and some passed through the first Portal, and onwards. Thus has the Society been strengthened for the work before it, and centres have been formed from which daily go out into the world floods of power from the higher planes, encompassing our earth, vivifying and strengthening all that is good, and quickening the spiritual life.

Naturally there is some opposition and a few drop away. How should it be otherwise? The wonderful thing is that there are so few "offended".

The three World-Movements have been started, but will need a considerable time for growth, before they can have any widespread influence. As long ago as 1911, I lectured on "The Emergence of a World Religion". Mr Sinnett, in *The Occult World*, quoted a Master, speaking of the Theosophical Society as "the corner-stone of the religions of the future". That is now to be fulfilled. Only those blinded by prejudice can speak of it as identical with any one special Church, or religion. The study of Comparative Religion included in the (present) "second Object" of the Theosophical Society has made this emergence possible, for it inevitably leads to the

recognition of certain basic truths, common to all great religions, living and dead. No educated person, knowing something of the results of archaeological researches, can challenge this. It is a central fact stressed by H. P. Blavatsky, who said, in her *Secret Doctrine* that the Masters were preparing fuller proofs of this basic identity, and this statement has been and is being confirmed by new discoveries. That Theosophy, Divine Wisdom, is a formal separation of these essential truths from the many errors which have come to be mixed up with them in the efflux of time, has been stressed not only by H. P. Blavatsky and by H. S. Olcott, but by practically all instructed Theosophical writers. Since I joined the Theosophical Society in 1889, this unity of all great religions has been one of my constant themes, and the lecture on "The Emergence of a World Religion" in 1911, was only a resultant of my general teachings; how often have I given as the secondary meaning of Theosophy that it is the truths taught in all great religions, in all countries, and all ages. It is only lately that a Theosophical orthodoxy has grown up, limited to a few books, exclusive of all new ways of expressing old truths, and making of the Elder Brothers dim Christs in far-off heavens, out of reach and almost out of mind. The time has come for Theosophy to be recognised as the World Religion, not as destroying or supplanting the great religions, but as that which unites them all, the one trunk, as I have so often said, from which all the branches spring. By such recognition will be established the Fellowship of the World Religion, the coloured rays of all religions being seen as uniting in the White Light of common Truth. It was the recognition of the value of the re-statement of the old fact in a clear and definite form which led 38 of the 41 Sections of the Theosophical Society to re-affirm the well-known basic identity of religions, while only one rejected, and two did not reply. (I had said that three did not reply, but the approval of Costa Rico, which had been regarded as silent, has been received.)

To make it clear that the statement is not a creed which a member is expected to accept, the General Council endorsed the paragraph concluding the draft of the "Basic Truths of Religion"; it runs: "The Theosophical Society admits to its fellowship all who desire to enter it, whether or not they hold any of these basic truths, or belong

to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus."

While Theosophy is the World Religion, it must always be remembered that no one is excluded from the Theosophical Society because he has not accepted Theosophy. As H. P. Blavatsky said, not all members of the Society are Theosophists. A person can enter the Society who does not accept any of the great truths unveiled by our modern Isis; who does not believe in the existence of the Masters, to whom she bore such unceasing, unwavering, witness; who, as just said, rejects all or any of "the Basic Truths".

It is also well to remember that the ignorance of any person of any fact in Nature does not alter the fact. It is a fact that "the Elder Brothers" restored Theosophy to the world through Their Messengers, H. P. Blavatsky and H. S. Olcott. No one is obliged to believe this in order to come into Their Society, but it is Theirs none the less. No one need believe in Their existence, nor in any of the communications They have made. But the right to deny facts does not include the right to impose silence on those who affirm them. H. P. Blavatsky bade me affirm publicly my own knowledge of the Elder Brothers and my discipleship, and I shall continue to do so. It is rather curious that some who accept H. P. B. and admire the courage with which she asserted her knowledge, blame so bitterly any who follow her example. Those who were heretics in the view of the orthodox Christian world of the fourth quarter of the last century, have in some cases become the orthodox in the Theosophical Society and denounce as heretical any growth in knowledge, or any relations with the Elder Brothers. However, that does not much matter.

The Theosophical World University is slowly taking shape in the world of ideas, and is outlining its principles in the world of action.

The third Movement—in connection with which Co-Masonry was some years ago marked by the World-Teacher as part of the preparation for His Coming—the Revival of the Mysteries, is taking shape, but this is necessarily not a public one.

The last year has thus been marked by events which, later, will be recognised as epoch-making, and in relation to these, the Theosophical Society is again the standard-bearer. It has also for many years had its original three Sections—a real "Back to Blavatsky

Movement—of which she herself re-instated the Second Section in 1888 ; in fact, that had never ceased to exist, as it consisted mainly of her own pupils, but it was recognised as the Esoteric Section by Colonel Olcott in that year. The First Section re-constituted itself in 1907. But, with these two, as said by the Founders of the Society in this world, the general body of the members of the Society, constituting the Third Section, had nothing to do, unless they worked their way into the Second. These two do not affect the "democratic character" of the T.S. with its constitution, its regulations, its organisation as an incorporated Society, with its officers and its General Council ; they have no authority over the Society, though its true life flows down from the Elder Brothers, who are the unseen and unrecognised First Section, through the appointed channels.

Some day, perhaps, These will reveal Themselves more fully to the younger brothers, and the partial "Universal Brotherhood" now accepted will include the sub-human and the super-human kingdoms. Happy for all the three kingdoms will be the day when that Brotherhood will be acknowledged, and the whole creation, which groaneth and travaileth in pain together, shall enter into the glorious liberty of the Sons of God.

But that day can only come when the Theosophical Society desires it. The Elder Brothers force Themselves on none. But some of us there are who eagerly, joyously, welcome any sign of the opening door between the higher world and the lower : who accept with deepest gratitude any hint, any suggestion, coming from Them. We have found it to be true—as the Lord Muhammad said of God—that when we go an inch towards Them, They come a yard towards us ; when we walk towards Them, They run towards us. And They, *They* are grateful to whom our gratitude is due,

As though the Sun should thank us
For letting light come in.

Among those who thus welcome the true Founders of the Theosophical Society to Their own creation is numbered your President. If you disapprove her attitude, you have only two years to wait before you can choose another,

[I leave over to "Headquarters Activities" the remarkable fact of the establishment of Shrines, each on its own little plot of land, where is already performed the daily service of Hindus, Buddhists and Christians, while the other religions are building theirs.]

Our International Lecturers

These have done splendid work during the year. The Vice-President and his wife, after once more circling the globe, have been incessantly at work in India; to his wise directions and clear vision of necessary details was largely due the perfect organisation of our Jubilee Convention, which practically extended over two months: he shewed that proof of true leadership which is the ability to attract and inspire capable helpers in every department, and helping all to work together harmoniously. Mr. and Mrs. Ernest Wood, after incessant labour in foreign lands, settled down in Sydney, where Mr. Wood gave to Bishop Leadbeater the extraordinary capable help which made it possible for the Bishop's three last wonderful books to be published—and all readers must include thanks to him in their gratitude to the author. Dr. and Mrs. Arundale, after working in the various European countries, returned home to India, and have now gone to Australia to strengthen the important Sydney Centre. Mr. Knudsen has been invaluable in his work in Europe. Miss Codd, after serving in Australia and New Zealand, has returned to England, and taken up again her duties as National Lecturer. I have asked Mlle. Stephani, who has for many years worked as General Secretary in Switzerland, to take up the duties of an International Lecturer in the French-speaking countries; she is, I am told, a most capable and effective lecturer, very acceptable even to the critical audiences of Geneva; the French-speaking countries will, I am sure, be greatly benefited by her services, and they are in much need of help. Mr. Fritz Kunz, after most capable and useful work in building up the Society in Australia, has gone to California as representative of the Order of the Star in the East, and already his great executive ability has shown itself in the creation of a Headquarters for the Order, and in the organisation of Press work. He and his coadjutors have succeeded in changing the attitude of the Press with

regard to the Coming from wild sensationalism to sobriety of statement and much increased accuracy of facts.

Adyar Day

The preparation for this was wonderfully organised by Dr. Stone and his capable and enthusiastic helpers, so that a greater success than that of even last year is assumed. Adyar owes a very great debt of gratitude to the warm-hearted American Theosophists, who not only think of Adyar on February 17, but remember it all the year round, and send magazines, press cuttings, and journals to Headquarters in a steady stream. Nor must we forget to include in our gratitude Mme. de Manziarly, who suggested "Adyar Day".

Nityananda

I suppose it would seem to some to betoken a strange forgetfulness, if I did not chronicle the temporary absence from the physical plane of our much-loved Nitya. But, truly, we cannot think of it as a loss, but as a gain. For he suffered so much that his failing body fretted his eager intellect and spiritual energy, and he does far more for our common cause now than when he was physically here. He is his own vivid self again now that he is free.

Revised List of Charters issued up to the end of 1925

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	83	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	1924	2,331
1893	244	1909	1,116	1925	2,429

Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	268	7,333	1,716	
2	" England ...	152	4,938	673	
3	" India ...	334	4,980	388	
3a	" Federation of Young Theosophists ...	69	1,415	415	
4	" Australia ...	26	1,564	155	
5	" Sweden ...	43	1,073	70	
6	" New Zealand ...	18	953	98	
7	" Holland ...	40	2,673	243	
8	" France ...	72	2,923	409	
9	" Italy ...	34	623	103	
10	" Germany ...	31	650	102	
11	" Cuba ...	32	805	129	
12	" Hungary ...	10	398	38	
13	" Finland ...	22	626	48	
14	" Russia ...	9	175	157	
15	" Czecho-Slovakia ...	8	109	60	
16	" South Africa ...	12	452	70	
17	" Scotland ...	32	794	62	
18	" Switzerland ...	17	189	14	
19	" Belgium ...	12	358	68	
20	" Dutch East Indies ...	29	1,939	165	
21	" Burma ...	10	240	32	
22	" Austria ...	12	570	65	
23	" Norway ...	15	281	21	
24	" Egypt ...	8	91	16	
25	" Denmark ...	10	504	38	
26	" Ireland ...	7	116	17	
27	" Mexico ...	22	393	31	
28	" Canada ...	23	635	79	
29	" Argentina ...	17	470	130	
30	" Chile ...	14	231	78	
31	" Brazil ...	23	296	86	
32	" Bulgaria ...	12	150	57	
33	" Iceland ...	7	276	24	
34	" Spain ...	21	435	63	
35	" Portugal ...	14	290	72	
36	" Wales ...	15	310	17	
37	" Poland ...	7	219	60	
38	" Uruguay ...	9	149	85	
39	" Porto Rico ...	13	197	41	
40	" Roumania ...	7	150	50	
41	" Yugoslavia ...	7	122	83	
	Non-Sectionalised Countries ...	16	298	104	
	Swiss International Theosophical Federation ...	4	79	4	
	Canadian Theosophical Federation ...	8	173	35	
	Grand Total ...	1,571	41,645	6,471	

Our National Societies

If any one doubts the new energy sent into the Theosophical Society by the re-establishment of its First Section in 1907, let them notice the fact that at the passing over of Colonel Olcott it consisted of eleven Sections; eighteen years after, it consists of forty-one.

United States. The membership statistics are good, shewing 1,716 new members during the year, and another 339 reinstated. But 1,511 have been placed on the inactive list. The total number of active members is 7,333. This keeps the States at the head of our list, India having 6,395, and England 4,938. The Theosophical Correspondence School, now in its third year, is doing admirable work. The Theosophical Press reports the issue of 56,380 books and pamphlets, and the number of books and pamphlets sold was 60,380. This means a great spread of Theosophical ideas. Mr. Rogers reports the most encouraging of all signs: "One of the most encouraging signs of the times is the increasing number of young people who are now entering the Society. In all parts of the nation this growing interest among the young is apparent and it would seem that regardless of age there is increasing susceptibility to the Theosophical teachings. This fact should give us new strength and courage and lead to the high resolve that we will be energetic and faithful to the uttermost of our strength and resources in the service of those great Supermen who guide and guard the supremely important work of the Theosophical Society." While that belief holds, all is very well.

England. The members who died, lapsed, were transferred to other National Societies and resigned, are all lumped together, and the total is less by 117 than the number of new admissions. We should like to know the number who resigned, since we have been informed by one of the sensational papers of the metropolis that the T.S. is split from top to bottom. A very good sign is the increased study noted in the report. A number of "Study Weeks have been held, and Lodges have had "Study Courses". Outside interest is shown by the increased number of non-F.T.S. subscribers to the Lending Library. The great efforts made to cause trouble have signally failed, and the report is very encouraging. The London Lodge, which came very late into the National Society has left it again. Since Mr. Sinnett passed away, it

had drifted far from its old moorings, and its withdrawal from the I.S. will, we hope, be beneficial to it, as well as to the Society.

India sends a very cheerful report: "The year under report has been one of intense activity. From province after province comes the news of greater effort to realise in practice the teachings of Theosophy and an ever increasing number of people are dedicating themselves to the Service of the Masters of the Wisdom." Happiness is expressed that the country has won the glory of providing to the Jagat Guru the vehicle through which the world will gain its salvation. A most interesting account is given of the way in which the work is crystallising round first-rate workers in a number of definite nuclei from which radiates the organising life. The General Secretary notes that "the religion of the Lord Buddha is being revived in India," and he also says: "It is but appropriate that a few words should be said particularly about Benares, the Heart of the Indian Section. The workers there have been evidently blessed by the continual downpour of a wonderful force which, I am assured, has been sensed by every resident in the Headquarters at Benares. Young and old have all felt the inspiration of a new life, which is manifesting itself in every direction. It seems to be once more taking its place as the channel through which India will receive her special blessing. The workers in Benares are evidently worthy of the great privilege which is theirs."

I may add that the residence of Krishnaji there for some little time has been the channel for the life outpoured.

Australia comes fourth on the list of National Societies, and tells of steady growth. It has been exceptionally fortunate in lecturers from outside—the Vice-President, Krishnaji (on one occasion), Professor Ernest Wood. Mr. Fritz Kunz, the Lady Emily Lutyens, have supplemented Dr. J. J. Van der Leeuw and Miss Neff, who definitely belong to the centre. Bishop Leadbeater is the presiding genius of the place, and the General Secretary writes: "No report of our Section would be complete without special mention of our loved and revered leader, Bishop Leadbeater. He is an inspiration throughout the Section, a true leader. In all our work his influence is felt, and to him we pay tribute for his great example, the beauty of his life and the flawless example of devotion with which he serves our beloved Cause. One of the outstanding accomplishments of the year has been the purchase of

'The Manor' to secure it as a Centre for the work of the Masters, which forms a spiritual Centre for the Great White Brotherhood, and where is in operation a very successful Theosophical community. It is also the home of Bishop Leadbeater, whose presence is a continuous blessing."

The Section has now its Headquarters in the fine Adyar House, where is also Adyar Hall, the prettiest Hall in Sydney.

Sweden tells of the result of Dr. Arundale's visit, when he lectured on Education, and says: "We have been very happy to receive a second visit in late November from Dr. and Mrs. Arundale. We can now see many evidences of the success of their visit in the Educational movement in Sweden. One example of this is the forming of a section for modern education within one of our biggest women's societies with branches all round the country. All our leading newspapers have discussed the necessity of reforming the educational system of Sweden and of having a more liberal spirit in the educational plans.

Sweden also writes of the work done by introducing Theosophical influence into useful Societies, such as the Good Templars, the League of Nations, Animal Welfare, Natural Healing, and others, and concludes: "The work of the Theosophical Society and of the Star has been carried on successfully and harmoniously. The impulse of new life and enthusiasm accompanying the advent of the World Teacher is felt in both the T.S. and Star work, and it seems that we are all on the verge of a new life and a great future."

New Zealand also says: "Quite a number of these movements are actively working in harmony with the Section, and in so doing, they prove of strength to it, for they give opportunities for much altruistic work. In this way they bring members into contact with many interested people who are not yet members of our Society, and are thus able to influence them favourably in the direction of our movement and its great ideals.

Now that the Society is so generally recognised as a centre of good work, it is very desirable that members should carry into all useful movements the Theosophical spirit. New Zealand has a Vasanta Farm and a Vasanta School, Mr. Colin Macdonald has the credit of having developed the farm into "a valuable property," while Miss Barroch, the head of the School, has an increasing number of pupils.

The Rt. Rev. J. R. Thomson has refused re-election ; I should feel very much more regret than I do, were it not that I believe that Mr. Crawford will walk in the steps of his admirable predecessor.

The Netherlands has many troubles in the way of financial narrowness and the "servant problem" which is so acute that Amsteldijk can no longer carry on its community life, and the workers only come thither for their work. Miss Dijkgraaf, the most capable of Secretaries has been ill and had to be away for treatment, but happily came back well and strong. The work goes well, and propaganda is active.

France has enjoyed the visits of several well-known Theosophical leaders, and its Convention was attended by Dr. Arundale and that earnest and brilliant Theosophist, Professor Marcault. The Headquarters lectures were largely attended. An interesting event occurred at Headquarters—the visit of a Tibetan Mission, headed by the Principal of the Gyantic Monastery, belonging to the Order of the Yellow Caps. The Principal permitted the full Buddhist ceremony to be performed, after ascertaining that only F.T.S. were present.

Italy reports that Theosophical ideals are spreading everywhere. A very welcome visit was that of Dr. and Mrs. Cousins to Florence, where they spoke on Indian Art and the Indian Woman's Problem.

Germany notes the growing interest taken in Theosophy and needs good lectures to meet the demand. The Theosophical Order of Service is doing very good work, and the Round Table is working. "Splendid are the possibilities lying before every one of us. Splendid is the way we may tread under your leadership. Germany, as far as the T.S. is concerned, is trusting your knowledge of the facts of the spiritual world, and is ready to follow you and Those you are serving, means to get more and more love, wisdom and freedom abundantly to be spread upon our fellow-men."

Cuba reports that it has organised another National Society and has transferred to it 12 of its Lodges. This Section has always been remarkable for this kind of work, literally feeding new Societies with its own life.

Hungary, amid all its troubles, has regularly held its weekly meetings, and the attendance has improved. *The Bhagavad-Gîtâ* has been translated and issued, and the translation of *The Secret Doctrine* goes on, and is issued in parts from time to time. The General

Secretary speaks warmly of the visit of Dr. and Mrs. Arundale, and of the sympathetic understanding of the former, raising warm enthusiasm. It is very pleasant to read: "We can report a decided increase of strength and vigour in Theosophical life here. Interest is growing everywhere outside the T.S., and there is more zeal amongst the members, which was greatly increased by the good tidings from the Ommen Congress, at which several of our members were privileged to be present, and they brought with them new force and new zeal."

Finland writes warmly of a visit from Bishop Mazel, described as very cheering, inspiring and delightful to all. The Sectional Magazine has 1,000 subscribers and the Book Shop has good sales.

Russia has taken a step forward and bravely organises itself as the "Russian Movement outside Russia". It has nine duly chartered Lodges, and during the year 175 members have been admitted. Its little magazine appears regularly. The brave Secretary, Anna Kamensky and Miss Helmboldt have lectured in many towns, and among the Russian refugees Theosophy is becoming well known.

Czechoslovakia experienced a heavy blow from the hands of its General Secretary, who carried with him 221 votes in favour of severing its connection with Adyar. 55 members remained loyal to the T.S. and the President of the Ostrava Lodge read a resolution from its 45 members that it saw no "reason to separate from the Mother Society"; 60 new members joined, in four Lodges, also 9 members in Prague, and 17 in another Lodge, 187 in all. They have taken over the Charter, and I send them a cordial wish that they may grow numerous. In any case we are better off this year than last, when my entry was: "There is no report from Czechoslovakia." This country, which was Bohemia, has not been closely united to us, and, when the more intense activity came, the element which was indifferent has become hostile and has gone out. Perhaps it will do better with a Theosophy of its own.

South Africa has to cultivate very hard ground, since the Brotherhood for which it stands is denied by the non-Theosophical Nation. The General Secretary, after describing the many difficulties of the South African problem, says that the Section has done good work during the year.

Scotland is, as ever, cheery, keen and energetic, and the General Secretary reports "a year of steady, useful work". She speaks with gratitude of the visit of Dr. and Mrs. Arundale.

Switzerland has suffered from internal divisions so that, some years ago, I authorised the formation of an International Federation. I see, however, with pleasure that there are signs of friendliness as some of its members lectured at the Convention of the Section. I much wish that Mlle. Stephani would place her great talents at the disposal of the neighbouring French-speaking countries as an International lecturer, and I have placed that office at her disposal, as I am told that the critical audiences of Geneva appreciate her lectures very highly.

Belgium grows slowly but steadily, the number of members growing larger each year.

Netherland Indies also grows steadily, and the members had a very enjoyable Convention, a large school being placed at their disposal, so that they could live as a large family, Javanese, European, and Chinese foregathered there. The Government helped them by carrying them at half fares to the Convention. The record of the educational activities of the members makes admirable reading. It is a testimony to their realisation of how to make Theosophy "practical".

Burma, to mark our Jubilee, gives a brief and useful account of Theosophical activities in that interesting land. The handful of Theosophists there has struggled valiantly, but the movement has been more foreign than Burmese. The Schools have been carried on with splendid generosity for 17 years by an Indian gentleman, Mr. B. Cowasjee, at a cost of not less than Rs. 1,000 a month, but he can no longer bear the burden. Our members are facing the problem, and I hope they will solve it successfully. A young Burman, Maung Maungji has taken up the work, several Burmans have entered the Committee, and better news may be expected.

Austria sends a very bright and breezy report, so joyous in spirit that it does one good to read it. The Children's Home there is doing good work. The Vienna Headquarters is spoken of by the Secretary, good John Cordes, as "an Oasis of Joy, and Service and Peace in a city of gloom, self absorption and flightiness". May the Light of Theosophy shine there ever more and more brightly.

Norway sends an interesting report of its difficulties and successes. It has had a good stimulus through lecturers from abroad, such as the Arundales, Bishop Mazel and that admirably untiring and persistent worker, Mr. Aug. F. Knudsen. I may say here that the work done in many European countries by Dr. Arundale and his wife has endeared them to a large circle of enthusiastic admirers, aroused and stimulated by them.

Egypt has evidently a Theosophical future. It is a cosmopolitan country, and Theosophy, at present, only reaches "the intellectual part of a population which, for the whole Nile Valley is not larger than that of a middle-sized city in Europe. Mr. Perez, the General Secretary writes :

"In spite of this condition of things and in spite of some disappointments, it is pleasant to be able to state that one has never before spoken so much of Theosophy here, nor has it been spoken of so much as has been the case during the past year. Our lectures are well attended, the newspapers report them regularly ; discussions arise ; some ridicule us, others blame us ; but they are all obliged to recognise that some sort of Theosophical mentality, an intangible something, is spreading and growing and that has to be taken note of. We do not think we are mistaken in surmising that in due time the seed will develop, and that our Section will see its field of activity expand considerably.

"Those who conceived the Suez Canal have thereby made of Egypt a cosmopolitan country extremely important from the material point of view, as a meeting place between East and West. This, added to the spiritual part which this country has always taken since remote antiquity as a mighty centre of Initiation in the past, makes it possible that Egypt may again become a beacon, bringing light to the world. And who shall say whether it will not be the country of the Sphinx which will help in giving to the world the key to the riddle of the meaning and the law of life ? It is not too much to say that in some future period, the Egyptian population, made up of different races and different religions, will find through co-operation and brotherhood of all its elements the solution of the political, financial and social problems which cause agitation here, as everywhere else. The substitution of the Theosophical ideal of co-operation for separatism

and antagonism will drive away the animosity and the misery which come from these, and will bring peace and prosperity to Egypt, a small cauldron of races and religions which can serve as a model to the larger cauldron of the world.

"One might consider certain recent events as a signal of this splendid future. Egypt once more a kingdom, after being a vassal state for twenty centuries; the discovery of the tomb of Tutankhamen, heard of in all parts of the world: the recent International Geographical Congress, bringing together the learned of many lands and races; and the coming pan-African Games. It is evident that this country is predestined through its position and its past to take a place of the first rank spiritually, even more than materially."

Denmark sends a very good report; it records a decided change of attitude towards Theosophy, "which everywhere is met with respect and good-will". Much broadcasting of lectures is done—a new method of Theosophical propaganda; every Sunday afternoon a lecture is broadcasted, and "this broadcasting has been met with great interest and sympathy by the Danish population and the local press". A Danish Theosophical High School has been established with a special curriculum and a Danish Headquarters is well on the way to realisation. A very useful and novel departure is "The T.S. Danish Service Organisation": the members pledge themselves to do a particular kind of work in the central office according to their knowledge and training, from typewriting to the cleaning of the Lodge and Lecture Hall," of course gratuitously.

Ireland sends only the statistics of the year.

Mexico looks hopefully to the future, the members "working in perfect harmony, try our best, before everything else, to live a brotherly life". The general Secretary mentions a unique experience: when the members were collecting funds to send some objects to the Blavatsky Museum, the Secretary for labour in the Mexican Cabinet gave a donation of \$ 500, and the Director of the Commercial Museum offered help in obtaining and sending suitable objects.

Canada. It is interesting to notice that the General Secretary regards the union of the Presbyterian, Methodist and Congregational Churches into the United Church of Canada, with strong approval. Difficulty is naturally experienced in the propaganda work of the Section by the immense and thinly populated spaces of the huge Dominion.

Argentina. The spread of the Society in South America is a marked incident in recent years. It is largely due to the excellent work done there by Mr. Ernest Wood, strongly helped by Mrs. Gowland, and by the band of Theosophists formed in that ancient land. South America has a great future in the far-off days when the Seventh Root-Race shall have its home on the great continent which is already beginning to be builded, and it will also share largely in the work of the Sixth Root Race. It is truly claimed by the General Secretary that the Argentine has been the mother of all the Sections of South America. Peru and Paraguay will soon have their own autonomous organisations. There is an idea ripening of the organisation of a South American Theosophical Federation, which should be as useful as the European Federation has proved to be.

Chile. This National Society has just completed its first seven years of Theosophical life. It has 231 members and 4 new Lodges were formed during the year.

Brazil is, Theosophically, five years old, and sends a long and interesting account of its work. The 1st of January, in Brazil, is "officially consecrated to Universal Brotherhood," a very attractive idea. Why should not every Nation have a similar festival? It is very good news that *The Secret Doctrine* is being translated into Portuguese.

Bulgaria. From South America we fly across to Europe, and alight on Bulgarian soil. A course of 85 lectures has been given in Sofia on The Synthetic Philosophy. The movement suffers from the want of literature, for the old books are going out of print, and the very low value of money prevents the printing of new ones. 57 new members were admitted during the year.

Iceland. This far-off Section has suffered a great loss during the year—the passing away of a very remarkable man who was an active worker in the Theosophical causes. Sig. Kristofer Petersson, as a boy of 14, became a leper, and two years later he was taken to a hospital, where he passed away at the age of 43. When he was admitted, he was acquainted only with reading and writing, but he became a fine scholar, and, meeting Theosophy, he embraced it eagerly and became a powerful worker for it. Thus was a life that might have been a tragedy turned to the noblest ends.

Spain sends a report which shows that "on the question of members and propaganda all is well with Spain". But there are internal troubles, as indeed was the case even during the lifetime of Señor Don José Xifré, arising largely from a conflict between Socialist and ordinary political and social views. All the Lodges have, however, worked well. The nominal cause of the trouble is as to the Rules, which were revised in 1924 and passed by the unanimous vote of the Convention. Some Lodges, not present at the Convention, objected to the Rules as revised and applied to Adyar to be attached to it directly. The question is not yet decided.

Portugal is passing through a difficult time, in consequence of social and political unrest, making an atmosphere unfavourable to the growth of great intellectual and moral Ideas. A number of Centres have been established, which will, it is hoped, expand into Lodges. A new activity has been started in the form of a Scout Troop, the members of which receive a thoroughly Theosophical education, embracing the broad moral principles necessary for good citizenship. There has also been a great expansion of the National League for the Protection of Animals, a most necessary organisation in the southern countries of Europe. The circulation of Theosophical books is increasing—a hopeful sign.

Wales is a very small country and a very old one, and it has the sustained energy more characteristic of age than of youth. Members have been active in helping many organisations that work for Brotherhood, and very friendly feelings towards our Society have been thereby evolved. The T.S. in Wales has very sensibly incorporated itself under the name of The Welsh Theosophical Trust Ltd. The members of the National Council at the time form its Board of Directors.

Poland reports a year of full and very rich work with an increase of Brotherhood among the members. Here again we meet Dr. Arundale, with "his strong flaming enthusiasm and the broad social note of his lectures". "Workshops for young criminals" seem to me to be a very useful form of activity.

Uruguay sends in its first Report as a National Society of the T.S. and, as President, I offer it a hearty welcome. Last year it was born, and the Argentina Report mentioned it, saying that it was hoped that a Uruguayan Section would be formed in a short time. It has more than doubled its membership this year. A very fine

house in one of the principal streets has been secured, which has a good lecture hall, rooms for several Lodges, a Star Room and offices. The press is friendly, and a professor at the Monte Video University gave a series of lectures entitled: "Introduction to future lectures on Theosophy and similar thought."

Porto Rico. This Section is not quite a year old, and is a daughter of Cuba. It started with eleven Lodges, two delegates from each Lodge forming the founding Convention. It has already a Sectional magazine.

Rumania, mentioned in last year's Report, was faced, in forming its National Society, with the difficulty that the Theosophists forming its first Congress were of different nationalities and had been on opposing sides during the Great War. The infant Society invited Mr. John Cordes, the General Secretary of Austria, to preside over its constituent assembly, and all went harmoniously under his sympathetic guidance. At a meeting of the Hungarian members from Transylvania, they decided to work with the members of old Rumania—a triumph of the spirit of Theosophy over bitter memories. The report is signed by Miss Fanny Seculici, whose charming personality we welcomed at Adyar, but who passed away in Egypt on her journey home.

Yugoslavia also mentioned last year, began its existence as a definite Section after an inspiring visit from Dr. Arundale in June, 1925, founding itself on October 1st of that year, with seven Lodges. Mr. Knudsen has the pleasure of inaugurating the Section. It is a remarkable fact that Yugoslavia has linked herself by correspondence with all the countries in the world but three.

Unsectionalised

China. The work in China is steadily developing both in Shanghai, Hong Kong and Tientsin. Miss Dorothy Arnold is as active as ever in Shanghai Lodge, and apart from the Theosophical work done in Shanghai, her educational work for Chinese children will certainly make Theosophy understood, not as an abstract philosophy, but as practical brotherhood. The China Lodge of Shanghai with its study class in Chinese is also doing useful work. At Hong Kong, the visits of

Dr. Mary Rocke and Professor R. K. Kulkarni are recorded. The invaluable work of the President, Mr. Manuk, is seen from the statement that he "held also most of the study and meditation classes".¹ A new Lodge in China at Tientsin is recorded, whose members, though only fifteen, comprise ten nationalities.

T.S. Outposts in the Wilderness

Nairobi. Though two new members have joined, the number remains the same. The Lodge reports that they have "nothing encouraging to note down".

Barbados, which did not send any report last year, now reports for two years. Professor Ernest Wood and his wife visited the island in 1923. A study class has been begun again, with a new leader Mr. G. C. Williams. Barbados is a very lonely outpost, and it is rare that a Theosophical lecturer can visit the small Lodge which is trying to "keep alight the solitary lamp of Theosophy in the British West Indies".

Japan. The solitary outpost in Japan, the Mahayana Lodge, requests visiting Theosophists to inform the Secretary, so that the Lodge may have the benefit of whatever Theosophical news they bring. It has lost much in the departure of Mr. Van Hinloopen Labberton from Japan.

Canadian Federation. The Federation is steadily developing. It continues to be warmly sympathetic towards all activities fostered from the Centre at Adyar. It has a new Secretary in Professor W. E. Duckering.

The Adyar Library

The work of the Library records the completion of the printing of Shaiva and Shākta Upanishads. The Adyar Library edition of the 98 Upanishads (out of the 108) which are known as the Minor Upanishads, makes a splendid record of scholarly work. Mr. F. L. Woodward, who had greatly assisted in the Western Division of the Library, left for Tasmania, and his special scholarly attainments gave much to Adyar that will be greatly missed.

¹At the meeting of the General Council during the Jubilee Convention Mr. Manuk was appointed Presidential Agent for China.

Brahmavidya Ashrama

Dr. J. H. Cousins sends an encouraging report of the work of the Ashrama, which continues to attract students from many National Societies. It has published synopses of some of the lecture courses, and these very valuable summaries can be purchased by all. They will give admirable material for Theosophical students for further study and also for the preparation of lectures. During the first three years, the Ashrama lectures were held in the Western Library; but now the Ashrama possesses a thatched lecture hall between the lily tank and the river, giving almost ideal surroundings.

The Young Theosophists

No report has been sent of the World Federation; but the Indian Federation reports steady increase in membership. It reports that its work is being done by the young Theosophists themselves, without any interference from the elders.

The T.S. Muslim League

The report sent does not record any development of activity; but in India where fanaticism on both sides is apt to widen the division between the two communities, the Hindus and the Muslims, such a work as that of this Association is the only method of removing misconceptions, and of bringing the two communities together.

Headquarters Activities

Adyar will soon be unique in that it will have Shrines of all the great religions. During the last three years, the Bharata Samaja whose members are Hindu Theosophists has been at work erecting a small but fine Temple in granite on the T.S. Estate. The worship in the Temple was formally inaugurated by Krishnaji during Convention. A fact of unique significance is that, while the images of the ten Avatars and other typical images of Hinduism are found on the pillars and cornices of the Temple, within the Holy of Holies there is no image whatsoever, but only a light. Hindu sectarianism finds no place in this Temple, where exists the symbol of God accepted with equal reverence by all Hindus. At the dedication of the Temple, not only were all faiths represented, but also a member of the depressed classes

who are considered untouchable by caste Hindus. A representative of this community was present with others on the platform of the Temple taking part in the consecration.

A little before Convention, Mr. Jinarajadasa started the building of a Buddhist Shrine by the edge of the lotus tank which was much beloved of the Colonel. The design of this Temple is taken from Buddha Gaya and from Nepal. He has also been largely responsible for the idea of building a Muhammadan Mosque, and its foundations were laid with prayers by Muhammadans. The design of this little Mosque is taken from the famous Pearl Mosque at Delhi. The architectural plans for the Buddhist Shrine and for the Mosque were made by a Hindu engineer, Rao Sahib K. V. Kanakasabhai Pillai. Our Parsi brothers of Bombay have designed a Zoroastrian Temple, and Parsi architects have made all the necessary plans, and the foundation has been laid. A Hebrew Synagogue has also been planned and the foundation stone laid. The site for the Christian Church having been settled after careful consultation, the foundation stone was duly laid on January 11, 1926. Services are already being held, though in a temporary erection of bamboo till the time that the beautiful Church in contemplation will be begun. Two sites have been selected for the two other principal faiths, Jainism and Sikhism. Should later on Theosophists in China and Japan desire to erect Shrines, suitable sites will be provided for them in the Estate.

The work of Headquarters depends very largely on voluntary workers who help in the various departments. All the old faithful workers continue to render their valuable services. The Theosophical Publishing House is steadily gaining in efficiency. The unusually heavy demand on the Vasanta Press to turn out Bishop Leadbeater's work almost in record time specially deserves notice. Whatever extra work is demanded of the manager Mr. Sitarama Shastri and his staff is readily granted, and the organisation of the press is a great asset in the printing side of the work. The Brothers of Service continue to render their valuable services as usual. The Women's Indian Association is becoming greatly known throughout India, and especially in Madras, for its labours on behalf of women and children.

T.S. Order of Service

Under the guidance of Mr. Arthur Burgess, this Order has continued to be most effective in many activities. In country after

country, groups of Theosophists are banding themselves to theosophise various aspects of moral and social activities.

Very useful work is also being done by the International Fellowship of Arts and Crafts in bringing Theosophists of artistic tendencies together so as to give their special contribution to the Movement.

The Order of the Star in the East

The work of the Order is developing under the inspiration of its Head, Krishnaji. The events at Ommen at its Congress have naturally profoundly moved the members of the Order, and new energy is manifest in the activities of the Order in all countries. Mr. D. Rajagopalacharya is the new General Secretary.

Australia reports Star gardens in several centres. In India, new activities are planned to institute Sanghas or Missions, which will be centres of true civic and social activity inspired by the ideals of the Order.

The Round Table and the Golden Chain

No report comes from England; but a full report comes from the United States where, under the direction of its Chief Knight, Mrs. Vida Stone, the work is very rapidly developing.

In Australia the work is evidently marking time. No new Round Tables are recorded. Naturally the development of the Youth Movement absorbs some of the time and energy of the young people who are most active in the Round Table.

The Golden Chain in Spain year after year keeps up its enthusiasm under the guidance of Señorita C. Guyard.

The Theosophical Educational Trust

The work of the Trust is as effective as ever in India, while constantly handicapped for want of funds. The Madanapalle University scheme is slowly developing, and land on the site selected is being purchased. All the Schools and the Colleges under the Trust, especially at Guindy, Madanapalle and Benares, keep up their high standard of efficiency and are strong centres of the spirit of the Masters.

In England, changes are recorded in St. Christopher School, Letchworth. Mrs. B. Ensor and Miss I. King have left to start an independent school, and Mr. Lyn Harris has been promoted to be Principal. The school records the opening of its fine new theatre, though evidently on the financial side the undertaking does not seem to be without great difficulties.

An unusual amount of educational work is being done in Java, though not technically under the direction of the Trust, but of the T.S. Order of Service. Dutch Theosophists are always characterised by a combination of business ability and strong consecration to service, and the work in Java bears fine testimony to their success in making Theosophy practical.

Olcott Panchama Free Schools

A very interesting report of work done in these Schools is presented by the Superintendent. In addition to book learning, the lessons in hygiene with compulsory bathing, and versatility of character through development in scouting, are very greatly stressed in the Schools. All who visit the Schools note the unusual vitality of the children and the attention of the teachers to their charges. The Superintendent wishes to develop the Schools on the side of "technical education in teaching industries like mat-weaving, coir rope making, textile industry which involves very small capital," so as to make the children self-supporting after they leave School, with a small occupation. But the necessary development of the Panchama Schools depends wholly upon the donations sent to them from Theosophists.

Musaeus College

Year by year the College has grown in its effectiveness under the inspiring guidance of Mrs. Higgins, who celebrates her 35th year of activity for the College. The college compound is crowded with buildings, and Mrs. Higgins points out the great need for a large playground, though the land near by is hopelessly expensive for the present funds of the College.
