

The Fifty-eighth Annual Convention  
of the Theosophical Society

ADYAR, DECEMBER 24-28, 1933

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THE PRESIDENTIAL ADDRESS

BRETHREN,

Circumstances have placed me where, for a brief space, the duties of the office of President of the Theosophical Society have fallen upon me; and so it is my very great pleasure to welcome you to this Fifty-eighth Annual Convention of the Society. You may well imagine how difficult it will be for me to rise to the proper performance of these duties in the light of the magnificent record made by our great leader who has so recently vacated the office. But it is comforting to learn that no more is ever expected than one is able to give, and I shall surely try to give that as fully as may lie within my power.

I shall now ask you to repeat with me in your hearts, as you have often done before with our late President, our Convention Invocation:

“ 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  
Energize it by Their activity.”

We have to record the Society's great loss in the passing away during the year of two of our most important official workers—our faithful Treasurer, Mr. Albert Schwarz, and our revered President, Dr. Annie Besant. For twenty-five years, the one sat at his desk in

Headquarters and daily dealt with Headquarters accounts, with peons, gardeners and workers generally, always cheerful, always happy in the work taken up at his President's wish and carried on to her great satisfaction and abiding comfort. When funds were needed to make good a deficit, it was often his purse, when it was not the President's, that was opened to convert the figures appearing in red into figures in black. During his later years age crept upon him noticeably; and while away in his native land, endeavouring to recover from a particular ailment for which there had been an operation, he suddenly passed away in greatest peace. Continued peace be unto him whose life-work was well and faithfully done.

Our late President tarried with us long past her power to utilize her body save slightly for the work she so greatly loved, thus seeming loath to withdraw until the last drop of her wonderful cup of life had been drunk to the very dregs. And now that her great mission stands fulfilled in all its beauty and power, I, on my part, would venture to look for greater things happening in the world at large; for a world-force has been liberated for a wider freedom of action in a broader area where all great things have their beginnings, the true home of the noble leaders of men.

Honoured have we been that our beloved Society, though comparatively small in numbers yet strong in ideals, has had so great a leader during the past three decades or nearly so. True servant of the Masters of the Wisdom has she been, ready at any moment to give all and ask for naught, that Their Will might be done to bring succour to a race of beings long lost in the bogs of the world's darkest age. What now shall we do, what can we do, to justify that inspiring guidance vouchsafed unto us? That only the future can answer. But the General Secretary of Central South Africa gave a fine keynote when she said in her letter of good-will to this Convention: "I feel convinced that there will be a spirit of rededication at that (this) Convention; a determination to carry on in loyalty and confidence."

Yes; rededication, loyalty, confidence! Rededication to our world-saving work; loyalty to the Divine within ourselves and to the great Masters of the Wisdom who gave us this work to do; and unshaken confidence in the ultimate good of it all. Rededication, because, having outwardly lost our great leader, we must now work with more fire and determination than ever; loyalty to her memory, expressed in an eager pressing forward as she herself would do were she here with us as of old; and confidence in the foundations she laid down upon the eternal verities taught by our great Founders and the wise ones throughout the ages. What she possessed so splendidly, we must try now in some measure to build within ourselves; and so shall the work not languish, but be carried on until she shall rejoin her old-time army to fight again for the great cause.

Just the same, we cannot shut our eyes to the fact that there are many who now find themselves quite lost without her leadership.

She was the source of their inspiration, the power that made their work vital. And now that she has passed from their sight, they have lost interest, not knowing what to do. But I ask you, ought this to be so? Has her leadership meant so little to us in training and development that, when her back is turned, we can fold our hands helplessly like that? Is our work something that must be regimented? Over and over again our late President has told us that through our work we were in training to give the lead to those around us who did not possess our wonderful heritage of the Ancient Wisdom. Shall we not then seize the opportunity that confronts us and show the stuff of which we are made, by throwing ourselves more eagerly than ever into the work of acquainting the world with the truths of Theosophy? Never before have the orthodox barriers in the way of that work been so effectively thrown down as now; and if we miss this magnificent opportunity, it will be the worse for us and for the many who will lose by our failure. It would indeed be a poor tribute to her and her years of patient leadership if we did anything less than this in the emergency that now is before us.

What would she be doing if she were with us to-day and in the height of her power? No one has the least right to say. But I myself haven't the slightest doubt that she would be using her every talent to help to make secure and permanent the peace of the world which always seems more or less seriously endangered. In the post-bellum world-wide development of a powerful spirit of individualism and insulated nationalism, the separatist instinct, well known as the great heresy, is having its day, and unless it is checked it can but lead to a devastating catastrophe. For this evil instinct there is but one true remedy, and that is the widespread recognition of the spirit of universal unity, which is the cornerstone of the teaching of Theosophy. The world situation presents to us the opportunity of the ages to spread the truths of the basic unity of life; and wherever there exist potent conditions which deny those truths by dividing life up into countless inherently warring distinctions and sub-distinctions, there we may all find work to do in great abundance. Let us not grow faint-hearted like children but buckle on our armour and fight as she would fight were she here—fight for the truth that all life is one and nothing must be allowed to flourish that denies it. Be your own spiritual leaders in the great fight for humanity through Brotherhood.

I shall now call on the Recording Secretary and Treasurer to read their reports, and from these you will see that while the Society is organically in a good, stable condition financially, with a valuable, debt-free property of 262 acres of land at Headquarters, and capital investments that help to meet annual expenses, yet the Society does now and always will need your best business brains and your unselfish devotion to enable it to carry on and to make ends meet in annual expenses. When you hear the detailed reports read, there may appear features that are disappointing, such as the falling

off in membership and the consequent reduction in income; but I would caution you not to miss the cheering and hopeful features, such as increase in the number of visitors to libraries and lectures, younger people showing interest, exceptionally enthusiastic Conventions, etc.

On the whole, it would appear that those under-currents of interest and power, which have sustained the Society in very many trying circumstances in the past, have been strongly operative in the present time of change; and this, we believe, will carry us through to days of further progress and success; for that interest and power emanate from the Great White Brotherhood whose blessings ever lead Their servants forward to the highest and best for mankind.

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## RECORDING SECRETARY'S REPORT

*To the President, pro tem., Theosophical Society.*

In response to your wishes I hereby beg to submit my report, the first to be thus formally submitted by the Recording Secretary in the history of our Society. Mr. Ernest Wood who had been Recording Secretary for nearly five years resigned his office when he decided to accept nomination for the Presidentship of the Society, and I was appointed in his place on the 15th October, 1933.

During the year we have added one more National Society to our list; our Brethren in the Philippine Islands have banded themselves together and now form the 48th Section within the Theosophical Society. The number of charters to Lodges granted from the commencement of the Society to the end of 1932 was 2,843. In 1933, 17 new charters were issued, raising the total to 2,860. The statistics for the present year show that we have now 1,279 Lodges and 30,836 members on the rolls. Compared with last year, there is a net loss of 66 Lodges and 2,545 members.

I present you with a table showing the number of Lodges and Members in each Section of the Society at the present time.

## STATISTICS

1933

No.	National Societies	No. of Lodges	No. of Members			
			Admis- sions	Retire- ments	Net gain or loss	Present total
1	T.S. in U.S. of America ...	171	612	1,304	-692	4,544
2	" England ...	135	254	459	-205	3,653
3	" India ...	261	265	477	-212	4,078
4	" Australia ...	27	149	193	-44	1,433
5	" Sweden ...	35	—	—	—	639*
6	" New Zealand ...	19	59	52	+7	930
7	" Netherlands ...	45	131	264	-133	2,160
8	" France ...	75	177	305	-128	2,850
9	" Italy ...	19	18	74	-56	404
10	" Germany ...	40	—	—	—	500*
11	" Cuba ...	19	—	—	—	173*
12	" Hungary ...	13	10	45	-35	315
13	" Finland ...	18	—	315	-315	304
14	Russian T.S. outside Russia	11	6	12	-6	169
15	T.S. in Czechoslovakia ...	7	—	—	—	86*
16	" South Africa ...	10	—	—	—	209*
17	" Scotland ...	28	18	62	-44	488
18	" Switzerland ...	14	11	5	+6	220
19	" Belgium ...	12	35	35	—	378
20	" Netherlands-Indies ...	25	89	392	-303	1,443
21	" Burma ...	10	9	1	+8	280
22	" Austria ...	9	46	73	-27	467
23	" Norway ...	9	4	—	+4	196
25	" Denmark ...	12	22	30	-8	413
26	" Ireland ...	8	1	8	-7	89
27	" Mexico ...	16	28	23	+5	249
28	" Canada ...	16	48	73	-25	332
29	" Argentina ...	19	69	174	-105	310
30	" Chile ...	10	—	38	-38	109
31	" Brazil ...	17	—	—	—	335*
32	" Bulgaria ...	7	10	5	+5	120
33	" Iceland ...	6	64	28	+36	229
34	" Spain ...	23	80	80	—	439
35	" Portugal ...	7	21	16	+5	172
36	" Wales ...	19	29	26	+3	328
37	" Poland ...	9	8	39	-31	184
38	" Uruguay ...	5	14	32	-18	74
39	" Porto Rico ...	8	1	1	—	75
40	" Roumania ...	8	9	16	-7	171
41	" Jugoslavija ...	12	32	23	+9	199
42	" Ceylon ...	7	2	25	-23	102
43	" Greece ...	8	24	23	+1	118
44	" Central America ...	10	32	104	-72	109
45	" Central South Africa ...	8	4	—	+4	187
47	" Peru ...	7	—	—	—	87*
48	" Philippine Islands ...	7	—	—	—	112

\* Last year's figures.

Unsectionalized Lodges	No. of Lodges	No. of Members			
		Admissions	Retirements	Net gain or loss	Present total
Canadian Theosophical Federation ...	7	9	55	-46	131
Federation of the Lodges of the T.S. in Egypt ...	2	—	—	—	39*
Federation of the Lodges of the T.S. in Paraguay ...	1	—	61	-61	11
Barbados Lodge, T.S. ...	1	—	—	—	9*
Nairobi Lodge, T.S. ...	1	—	—	—	13*
Shanghai Lodge, T.S. ...	1	3	3	—	25
Hongkong Lodge, T.S. ...	1	—	—	—	22*
Singapore Lodge, T.S. ...	1	2	2	—	12
H.F.B. Lodge, T.S. ...	1	—	—	—	12*
Selangor Lodge, T.S. ...	1	5	4	+1	12
Miroku Lodge, T.S. ...	1	—	—	—	8
Fellows at large ...		2	—	+2	20
Grand Total ...	1,279	2,412	4,957	-2,545	30,836

As you will notice, the loss is fairly evenly distributed over all the large Sections, which clearly shows that the trouble—whatever it be—is universal, and not peculiar to one or other Section, or even Continent. I have analyzed the reasons given by the various General Secretaries in their last annual reports and I find that the following are the chief causes mentioned as militating against the growth of the different National Societies.

- 18 times ... Financial depression.
- 12 times ... Lack of local leadership; want of good lecturers; lack of helpers with free time; lack of organized propaganda campaigns.
- 6 times ... Influence of Mr. Krishnamurti.
- 4 times ... Political and social difficulties.
- 4 times ... Loss of interest.
- 3 times ... Antagonism on the part of the Roman Catholic Church.

\* Last year's figures.

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| 3 times | ... | Competition from spiritual movements with similar aims.  |
| Twice   | ... | Tardy development of up-to-date presentation of Theosophy suitable to the modern world and lack of practical application of Theosophy to world's affairs and conditions. |
| Once    | ... | Lack of balance between the teachings as in books on Theosophy and life.   |
| Once    | ... | Lack of inspiring organization scheme from Adyar Headquarters to stimulate members.  |
| Once    | ... | Withdrawal of intellectual members.  |
| Once    | ... | Senility.  |

As you can see, the principal reason given for our declining membership is the economic depression, and financial and political troubles. This is particularly the case on the Continent of Europe where there is at present more real want, and even suffering, than almost anywhere else in the world. As long as conditions remain as they are we cannot possibly expect our membership to go up; in fact it is greatly to the credit of the members of some of these countries that they manage to keep the Society going at all.

Some General Secretaries perceive various silver linings in the dark clouds of our economic and political sky and consider that the turning-point is in sight. Whether they are correct only the future will show, but in any case most General Secretaries are very optimistic regarding the future, and strongly determined to carry on the good work. Nearly all of them report splendid enthusiasm at their Conventions and some of them have worked out very interesting schemes for public propaganda during the coming period.

I am inclined to think that we sometimes attach rather too much importance to mere numbers. To illustrate my point I need only mention that a Theosophical Society consisting of just 50 such people as our late President would accomplish infinitely more work and influence the world to a far greater extent than 50,000 of us ordinary mortals. So numbers alone will never prove whether our Society is making progress or the reverse, even though, of course, from a financial point of view, a large membership is very desirable. I consider that it would be much more interesting to know what type of people we are getting as new members and also what type of people we are chiefly losing. One obviously cannot tabulate every member who joins, but broadly speaking it should be possible to state whether during a particular year we have been attracting chiefly people of an artistic, scientific or spiritual type, and whether the bulk of the members who have resigned or dropped out are chiefly of the emotional or intellectual temperament. Perhaps some of the General Secretaries will be so kind as to look into this suggestion and let us have some particulars next year.

Several General Secretaries who have reported considerable reductions in the membership have at the same time been most emphatic that more interest was shown by the public in our movement this year than during the previous one, and that lectures and libraries were better attended than before. The chief activity of the Theosophical Society has been to spread ideas of Brotherhood and, at least in the West, to bring before the public the ideas of Karma and Reincarnation, and so on, with the collecting of new members as only of secondary importance. Obviously, therefore, those Sections which have reached a bigger public this year than before have actually accomplished more work and shown more progress compared with the previous year, even though the membership roll is smaller now.

Some General Secretaries make rather pointed remarks regarding the average age of our members; one of them even goes so far as to talk of senility. I think this is sufficiently serious to be taken notice of. If we do not now get the same percentage of young people applying for membership in the Society as in former years, we certainly ought to try and find out the reason for it. It is difficult to find a reason in my office, but I notice on looking into old reports that we used to get regular annual reports from the Order of the Round Table and from the Order of the Golden Chain, but that both Orders stopped sending reports after 1928. Evidently these two movements are not very flourishing now, and as both of them used to act as stepping-stones to the Theosophical Society, one wonders whether this is the reason for the falling off of applications from young people. I would strongly recommend that the General Secretaries give this matter their immediate attention and take such steps as will ultimately lead again to a proper balance of young and old in the Theosophical Society.

The General Secretary for the United States of America has recently published some very interesting statistics showing an analysis of the loss of members. According to these figures, 33% of all new members who came into his Section during the last twenty years have dropped out again by the end of the second year, while at the end of the fourth year 51½% were lost. It appears that the loss by death, or resignation for some valid reason, is insignificant; by far the greater number just lose interest and become inactive. Now these figures are most startling even when making allowance for the American temperament. It certainly should be possible to hold within the Theosophical Society a larger percentage of those whom the national lecturers have been able to interest sufficiently to induce them to apply for membership. The General Secretary is inclined to blame the old members for this state of affairs, and he appeals to Lodges to make their meetings more interesting and more attractive.

This question of how to make Lodge meetings more interesting is a problem all over the world; various General Secretaries refer to this loss of interest of members; everywhere one hears complaints



of dull meetings. The senior Lodge in Denmark has to a certain extent solved this problem by finding out by vote what the members are really interested in and then arranging the programme accordingly. Some other Lodges might find it useful to adopt this plan. Perhaps, on the whole, it is always better to give the people what they want within reason instead of what somebody else thinks they ought to want.

We have recorded in our General Register, from the founding of the Society, 143,073 names, and the respective names have been alphabetically indexed. The process of recording and registering is always a bit slow and in arrears, as it takes considerable time to collect the applications from all parts of the world. I hope, therefore, that the General Secretaries will always be very prompt hereafter in despatching the original applications to this office.

There are two definite complaints in the General Secretaries' reports which might be brought to the future President's attention. One refers to the lack of inspiring organization schemes from Adyar. Members unquestionably look to Adyar for guidance, for a lead, and if something more could be done in future in this direction it would be of great help in the far off-countries. The other refers to the tardy development of up-to-date presentation of Theosophy suitable to the modern world.

As regards our own compound here at Adyar, it is a great pleasure to me to be able to report that during the year we have been able to acquire another Government road which leads into our grounds: this is the road leading from Elliot Beach Road to the Parsi Quarters. This road has now been acquired by purchase from the Government. No road now runs through the compound—the Elliott Beach Road excepted—to which the public has any rights.

Before closing I would like to mention that it is almost impossible to draw up an interesting report on the year's work throughout the world, because reports from the various National Societies generally only reach Adyar a few days before Convention; in fact the reports from eight Sections and one Federation of Lodges are even now still outstanding. Mere figures of membership can of course be compiled in a few days, but a proper analysis of the reports can only be done if one has ample time. It would be of great help to the Recording Secretary in office if the General Secretaries could see their way to despatch their reports at the end of October, so that they would reach here at the latest at the end of November, or early in December.

H. FREI,

*Recording Secretary.*

## NEWS OF THE NATIONAL SOCIETIES

*United States of America:* The General Secretary, Mr. Sidney Cook, reports that the economic depression which has resulted in very large unemployment in his country has naturally had its effect on the Society with the result that there has again been a drop in the membership this year, this time 692. Towards the end of the year he notices, however, steadily improving conditions of employment and business, and he expects that as the economic depression is slowly lifted our membership will rise again. All activities have been going on regularly; several national lecturers have been touring the country; various new books have been published by the Theosophical Press; the number of books sold during the year is mentioned as between 9,000 and 10,000. The Convention held this year is reported to have been the best for a number of years; in the General Secretary's words, "no more enthusiastic Convention has been held in the Section; no greater harmony has prevailed; none have been more constructive." They introduced a "Greater America Plan" with Dr. Piet Roest as Director of field activities, and it includes a programme of Section-wide development of a cultural nature, designed to stimulate Lodges and members into new activity in the fields of education, literature, beauty, citizenship, etc.

*England:* This Section shows a decrease in membership of 205, but the General Secretary reports a reviving and keen interest in Theosophy and speaks of good prospects for the future. Propaganda by lectures and distribution of books has been emphasized during the year. There has been a noticeable increase in the number of visitors to the Library from the general public. Among visitors to the Section Mr. L. W. Rogers is specially mentioned; he gave a series of six weekly lectures in various places, and as usual left large inquirers' groups behind him.

*India:* Though here also there is a decrease in membership of 212, the General Secretary reports that they have not only held their ground, but consolidated it during the year. The dormancy is not so widespread as it was in previous years and Lodge activities are fully maintained. It is particularly gratifying to hear that the Youth Federation has grown definitely stronger during the year. The Sectional magazine has regularly appeared, as also *The Young Theosophist* and many vernacular magazines.

*Australia:* Though there is a net loss of 44 members for the year, the General Secretary reports that the Section is in a sounder and more vigorous condition than at the time of his last report and the prospects for the future brighter than they have been for many years. Miss Clara Codd has carried through a very effective course of lectures in all the States, and the Broadcasting Station has continued its great work, as well as proving a financial success. The *Australian Theosophist* was, however, decreased in size and then stopped altogether.

*Sweden*: The General Secretary reports that conditions there are unchanged since the previous report. The summer school was attended by about 80 people.

*New Zealand*: The General Secretary writes that reports from the Lodges have been very cheering, full of interest and enthusiasm, and that co-operation between the young and the old is increasingly evident. They have inaugurated a "Tell New Zealand! Campaign" which took the shape of newspaper publicity, lectures and distribution of propaganda literature. The Sectional magazine, *Theosophy in New Zealand*, is now published six times a year instead of quarterly as before. There was a gain of 7 members during the year.

*Netherlands*: The membership has fallen by 133, but the General Secretary reports that there have been less trouble and difficulties among the members than last year. Besides the Annual Convention the Section held a special convention for the commemoration of Richard Wagner with musical lectures on "Rheingold" and "Parsifal," which created a great impression in musical and artistic circles. A certain amount of Theosophical propaganda has been done over the radio.

*France*: The French Section reports a loss of 128 members. Headquarters activities and public lectures have been kept up and the library has been well patronized by the general public. The Publishing Department has brought out various books during the year. The National Convention took place at Easter and was well attended. It is with great regret that we hear that the General Secretary's health is not very good; Mr. Charles Blech has been at the helm of the French Section for very many years and the Society owes him a great debt for the whole-hearted work he has put in during the last quarter of a century.

*Italy*: The General Secretary reports that 10 groups have been disbanded during the year, because they were not constituted in conformity with the new Italian Penal Code. The membership has dropped by 56. Besides the political difficulty, persistent economic depression is mentioned as the chief factor against progress just now. The two reviews, one in Florence and the other in Turin, have been coming out regularly. The Annual Congress took place in Turin and was a great success.

*Germany*: No report.

*Cuba*: No report.

*Hungary*: The General Secretary reports that conditions have not improved during the year, the membership is down by 35. The chief difficulty in this Section seems to be finance. It is gratifying to hear, on the other hand, that the average number of visitors at meetings and propaganda lectures was considerably larger than during the previous year, which augurs well for the future.

*Finland*: Our Finnish Brethren have gone through a very trying time this last year. The Society has gone through the Bankruptcy Court as they were unable to pay the interest on the mortgage on their Headquarters' building. The Section has now been reconstructed under a new name, but so far not all the old members have joined up, so that at the moment we have to register a loss of 315 members. It is expected that many more will rejoin in the new year.

*Russian T. S. outside Russia*: Dr. Kamensky is carrying on the work of her Section as vigorously as ever, in addition to other useful public activities. A Jubilee Convention was held in Paris, attended by members from 5 countries. There are 11 Lodges, 8 in Europe and 3 in China, and the members now number 169, of whom, however, only 89 are able to pay dues, thus showing a loss of 6 members. The General Secretary mentions an Order of Service of Russia, which, however, should not be associated with the Theosophical Society, as it has religious and political creeds—"I believe in God"; "I believe in Russia's Resurrection."

*Czechoslovakia*: No report.

*South Africa*: No report.

*Scotland*: The General Secretary sends news of steady work. The Convention under the presidency of Mrs. Ransom, the English General Secretary, was a very enthusiastic and happy affair. Public interest in the message of Theosophy has not declined.

*Switzerland*: The Swiss Section shows an increase from 214 to 220 members, which is a great improvement over the previous year when they had to report a loss of 32 members. Propaganda has been going on steadily, and the International Centre has also been helping the Section by lending lecturers.

*Belgium*: The General Secretary reports that the membership is unchanged. Weekly lectures were delivered to the public and were well attended. In spite of the economic depression they were able to pay off part of the debt weighing on their Headquarters' building.

*Netherlands East Indies*: This Section has gone through a very bad time. The decrease in the membership is 303, chiefly among the Europeans. The General Secretary ascribes the decrease in the last few years to the increasing impoverishment of the people, due to stagnation of the export trade and a vigorous system of retrenchment. The Secretary visited all the Lodges during the year, and lectured also for Art circles and University Extension societies. The several magazines of the Section are continuing their good work.

*Burma*: The General Secretary reports a year of great activity in many directions. The membership increased by 8. Regular public lectures were held, besides the usual study-classes. The Lodge reading-rooms attract many readers. Many members are actively

taking part in outside activities that stand for Brotherhood. The Sectional magazine which was discontinued for want of funds a year ago has been revived.

*Austria:* This Section is still suffering very badly from the economic crisis, only half the members being able to pay their dues. Public lectures are being held regularly, but the attendance is poor, people being more interested in politics just now. There was a loss of 27 members during the year.

*Norway:* This Section shows a small increase of 4 members. The work has been going on steadily; public lectures have been largely attended and the interest in Theosophy is increasing. As last year they have again had a very successful summer school.

*Denmark:* Although there is only a small reduction of 8 in the membership this year, the report of the General Secretary leaves one under the impression that there is not enough enthusiasm in this Section; e.g., their Annual Convention was attended by only 15 delegates out of a total membership of 413. The General Secretary complains that there is a lack of capable lecturers. The largest Lodge in this Section, the "Aarhus" Lodge, decided to find out what the members were really interested in. A vote taken established the fact that 53% of the members were primarily interested in the Masters, the Path and Ethics; 40% in Occult Research, Evolution, etc.; 11% in the teachings of Krishnaji, and none in Ceremonials. Mr. Bolt's work during four weeks in spring was much appreciated.

*Ireland:* Lectures and study-classes have been going on regularly. The chief hindrance to the work continues to be the antagonism of the Roman priests who forbid their peoples to attend lectures and classes in connection with Theosophy. The work has also suffered owing to political agitation and economic troubles, with a loss of 7 members.

*Mexico:* The General Secretary reports an improvement all round in what he calls field-work and a renewal of interest in some of the old members. Quite a number of public lectures were delivered in various places. A Brother from Venezuela travelled all over Mexico at his own expense, giving lectures everywhere. A monthly journal appeared regularly right through the year and was distributed free to all active members. The membership increased by 5 during the year.

*Canada:* The General Secretary reports a decline in membership of 25, which is chiefly due to the general depression. Canada organized an Inter-Theosophical Convention at Niagara Falls in June, at which members of the Point Loma Society and the United Lodge of Theosophists took part along with our own members. It is reported to have been a great success. Various books have been published during the year and the Sectional magazine has appeared regularly.

*Argentina*: The new General Secretary reports development of greater fraternity throughout the Section. All the Lodges are once more united in the Section with the exception of the Buenos Aires Lodge, which does not respond to the General Secretary's letters. The present membership is 305, as compared with 290 last year according to the computation of the General Secretary, although in our own General Report we put the number as 415, including the then dissenting Lodges. The loss of 105 members which we must show in our report this year is therefore somewhat fictitious, for the Section has really increased by 15 members.

*Chile*: There has been a further drop of 38 in the membership during the year, but the General Secretary remarks that there are signs of better prospects for next year. The meeting of the 3rd Congress of the South American Theosophical Federation took place in Santiago in April, members attending from Argentina, Uruguay, Peru, Brazil and Bolivia as well as Chile. The Congress resolved that it is not necessary to make any changes in the principles and Rules of the Theosophical Society as they consider that they are very serviceable in the present form.

*Brazil*: No report.

*Bulgaria*: Many public lectures on various subjects were delivered during the year which aroused great interest. Since the new year a small Theosophical magazine has come out. Membership has increased by 5 members.

*Iceland*: Mrs. Kristin Matthiasson, the General Secretary, has been away in India, England and Holland, most of the year, but the work was carried on by the Assistant General Secretary and others with satisfactory results. The public lectures were always well attended. A very successful summer school was conducted by Mr. Edwin Bolt in the country. There is a discrepancy in the membership; Iceland reports a loss of 25 members for the year while our books show a gain of 36, the difference is due to the fact that last year we struck off those members who were on the suspended list, while Iceland did not.

*Spain*: In spite of political upheavals and economic crisis the Spanish Section has succeeded in holding its own. A good deal of propaganda was done by means of leaflets and booklets. The General Secretary writes very enthusiastically about the work done by Miss Serge Brisly during her visit to Spain. The next Congress of the European Federation will be held in Barcelona and our friends will try to make it a great success.

*Portugal*: The Society in Portugal has now 7 Lodges working regularly. The financial situation is improved, though still strained, as many members can only pay half dues and others nothing at all. A little bulletin named *Osiris* has been published every three months. The membership stands at 172, as compared with 167 last year, a gain of 5.

*Wales:* This Section reports a satisfactory year. Membership has increased by 3; the financial position is well maintained and the mortgage on the Headquarters is being steadily paid off. There is a good circulation of library books.

*Poland:* The Lodges were active and a good deal of propaganda work was done through lectures. A summer school was held in the country which proved a great success. The General Secretary mentions the Roman Catholic influence as one of the chief factors against the growth of the Polish Section. The loss during the year was 31 members.

*Uruguay:* No report.

*Porto Rico:* The General Secretary reports increased interest in the Theosophical work by the members and he looks into the future with more confidence. The membership is unchanged.

*Roumania:* The General Secretary reports steady progress in all directions. The members in this Section seem to make it a point to utilize existing organizations outside the Theosophical Society, and in that way are able to do a great deal more real work than would otherwise be the case. The movement for the Protection of Young Women, the Society for the Protection of Animals and the Anti-alcoholic Movement are specially mentioned. The Theosophical magazine has increased its circulation. There was a reduction in members of 7.

*Jugoslavia:* The membership has gone up by 9. This Section held two summer schools, one for members and the other for the public interested in our Objects. Many lectures were given during the year. Three new Centres were formed.

*Ceylon:* The work here has been going on steadily; lectures and study-classes were regularly held; some members are doing very useful work in the outer world. There has been a larger number of visitors to the Library than the previous year. The Annual Convention was a happy mixture of work and play; lectures followed by sports and boating on the river. There is a reduction in the membership of 23.

*Greece:* This Section has been holding its own during the past year. Several public lectures were given and the Lodge meetings were regularly held. The quarterly magazine continues. The General Secretary reports an increase of one member.

*Central America:* No report.

*Central South Africa:* Here we note a small increase of 4 members. The Section is carrying on steadily, but the peculiar racial problems, as well as the low average standard of culture in the country, are a great handicap. Some members are prominent in social service groups outside the Society.

*Peru:* No report.

*Philippine Islands*: This is our youngest Section. Since the Charter was granted in August this year 21 new members have joined and the total membership now stands at 112. The General Secretary reports great enthusiasm among members since they have their own National Society. A further Lodge is in process of being formed.

#### NON-SECTIONALIZED LODGES

*Selangor Lodge, T.S.*: This Lodge has been keeping up its work of weekly study-classes and fortnightly lectures, both of which have had gratifying attendance. The Library is also well used by both members and visitors. The membership has now risen to 12.

*Shanghai Lodge, T.S.*: Meetings have been held regularly and were fairly well attended. Membership is unchanged. The Presidential Agent writes that the Lodges in the East would greatly appreciate it if lecturers passing through would try to stop over and give them some help.

*Singapore Lodge, T.S.*: The work has been carried on steadily with regular public lectures and members' meetings. The Secretary reports a greater response from the public, but the membership so far is unchanged, *viz.*, 12. Members of the Society passing through Singapore are invited to visit the Lodge; the Secretary writes that he will be happy to meet any Theosophists on board if they will inform him of the date beforehand.

*Miroku Lodge, T.S., Tokyo*: With the departure of Miss Casey to Australia this Lodge seems to have gone into Pralaya. There are now only 8 members on the rolls.

*Paraguay*: This former Section has now come down to one Lodge of 11 members. There is not much hope of conditions improving until the war with Bolivia is over.

#### HEADQUARTERS ACTIVITIES

*Theosophical Publishing House*: The Manager, Mr. M. Subramania Iyer, reports that the economic depression is responsible for a further decrease in the sale of books during the year. Old stocks have now been written down to a level which should be quite safe for the future. Six books have been reprinted during the year, some of which had been out of print for quite a time. Under the T. P. H. Oriental Series 6 very valuable books have been brought out. They have also published 8 booklets and 12 pamphlets.

THE THEOSOPHIST has been regularly published during the year. The number of subscribers has risen by 200 since the last report and now stands at 1,600. It is possible that after the new year, when the American publication, *World Theosophy*, ceases, we may get some



more subscribers, though as long as this financial crisis exists all over the world we cannot expect a great improvement. However, we really require 2,000 regular subscribers in order to come out all square financially.

*The Olcott Panchama Free Schools:* As foreshadowed in last year's report, we have this year been forced to hand over the H. P. B. Memorial School to the Labour Department of the Government, as the financial support which was received in the way of donations did not enable us to carry on any longer. Now that we have come down from the original 5 schools to one, the Olcott Free School, the Board desires to make it a complete Higher Elementary School. The 7th standard was opened during the year and the highest class, the 8th standard, will follow next year. There is at the moment a lack of accommodation and to relieve the congestion a branch section was opened at Damodarapuram. Handcraft is made compulsory for pupils of the higher classes. Provision has been made for children to have a bath on the premises and a daily lunch is provided for about 80 of the poorest pupils. This institution has also an efficient Scout Troop and 2 Cub Packs, about 70 in all. The Olcott School has been unfortunate this year in losing 3 great benefactors, Dr. Annie Besant, Mr. A. Schwarz and Miss C. Kofel. Miss Kofel was Superintendent of all the Panchama Schools for many years.

*The Adyar Library:* During the year the Library suffered a great loss in the passing away of Dr. Mark Collins who had been working here for two years. The Hon. Director reports that the financial position of the Library is far from satisfactory. The annual expenditure amounts to Rs. 12,000, but the regular income on which the Library can depend is the interest on the Endowment Fund, viz., about Rs. 4,000. The balance has to be made up from contributions from the Theosophical Society, a share in the Adyar Day Fund, which by the way has been showing signs of drying up lately, and general donations. Here is a chance for philanthropists.

The accommodation of books also is not very satisfactory. Books are now kept in three separate buildings which not only makes supervision more difficult, but also causes inconvenience in the matter of making use of the books. During the year a volume containing 71 Minor Upanishads was published. The Library has taken up the publication of the ten Major Upanishads and one volume will come out during the coming year. Nearly 1,000 books and 310 pamphlets were added to the Western Section and 70 books and 84 manuscripts in palm-leaf to the Eastern Section during the year. There were 1,262 visitors to the Library and 1,910 consultants in the Reading-room.

*The Dispensary:* The services of the Dispensary are chiefly utilized by the pupils of the Olcott School, the Child Welfare Centre and the neighbouring villages. The daily average of patients is 17.

Dr. P. C. Patel and Dr. Suryanarayana Row were in charge during the first part of the year, but since October 1st, Dr. T. P. Sundaram has very kindly taken over the work.

*Child Welfare Centre:* The popularity of this Centre has been steadily increasing since it was established in 1929. The Hon. Superintendent, Mrs. Bhagirathi Sri Ram, reports that there is a daily average attendance of 87 children. The expenses are Rs. 80 per month, towards which the Government gives Rs. 35; the balance has to be made good by donations. There is a trained nurse in attendance from 6 to 10.30 a.m., when children receive baths and treatment for various ailments.

*Village Work in Damodarapuram:* This has been going on with increased vigour under the able guidance of Mrs. Hilda Wood. A "Civic Square" has been completed, the young men of the village have erected a brick school building of 60ft. by 24ft., a well has been dug—the only one in the village—which provides water all the year round, and a small model temple has been put up which is dedicated to all good deities. A day school for small children has been opened with 40 on the rolls at present. A new road has been opened from the "Civic Square" to the main village road. The adult Night School continues with 48 men on its rolls. Quite a remarkable record of work for one year!

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## THE TREASURER'S REPORT

*To the President, pro tem., Theosophical Society.*

Before entering on my report proper, I have to record the great loss the Society has sustained in the passing away of its former Treasurer, Albert Schwarz, who has performed the duties of this office for over a quarter of a century. I am not adequate to sing his praise; besides, it has been done already by a better voice in a fitter place. Yet, personally I would fain pay him this tribute that, were it not for his exemplary organization of the whole financial machinery at Adyar, I his humble successor, who am not a financial expert, would not have been able to step into his shoes and carry on the work. To him then the praise if all went well with the Society's finances this year.

### GENERAL STATEMENT OF ACCOUNT

Our statement of accounts for the financial year ending 31st October, 1933, compares favourably with our budget, as shown by the following figures:

		<i>Budget</i>	<i>Actual Figures</i>
Surplus from 1931-32	...	Rs. 11,811	Rs. 11,811
Income	...	,, 63,589	,, 69,833
		<hr/>	<hr/>
Expenditure	...	Rs. 75,400	Rs. 81,644
	...	,, 75,400	,, 64,131
		<hr/>	<hr/>
		<i>Balance Nil</i>	<i>Surplus* Rs. 17,513</i>

While our Income has exceeded anticipations, our expenditure has been below budget provision, and we are thus in the fortunate position to open the new year's Income and Disbursement Account with a credit balance of Rs. 17,513-5-10 (£ 1,313).

#### INCOME

Looking over the various items of Income we find that *Rent and Interest Account* takes the foremost place with Rs. 27,850-11-11 (£2,089) which is Rs. 3,775-11-10 (£ 283) less than last year. This is due to there having been a smaller number of visitors at Headquarters than in the preceding year.

*Garden Account*: The income from Gardens this year amounts to Rs. 9,822-3-3 (£ 737) as against Rs. 9,280-5-3 (£ 696) of last year. The total outlay in the gardens was Rs. 16,155-11-9 (£ 1,212).

The following details of Income may be of interest :

Cocoanuts	...	...	Rs. 2,337 8 9
Bananas and Popayas	...	...	,, 258 13 9
Sapotas	...	...	,, 4,305 12 9
Pineapples	...	...	,, 149 13 9
Lemons	...	...	,, 77 0 9
Firewood	...	...	,, 957 15 0
Oranges	...	...	,, 398 13 9
Plants	...	...	,, 86 8 0
Mangoes	...	...	,, 473 8 0
Sundries	...	...	,, 776 4 9
			<hr/>
			Rs. 9,822 3 3

There is yet no material income from the ornamental gardens. The suggestions made by my predecessor, last year, in the Treasurer's Report regarding economy in this department, have been carried out to some extent. Further improvements in the management of this Department are also under consideration.

*Fees and Dues*: Under this heading we have received Rs. 12,309-8-8 (£ 923), that is Rs. 2,700 (£ 202) below the budget amount.

\* *Vide* page 592.

Of this amount Rs. 1,393-14-9 (£104) are on account of dues for 1931-32, and Rs. 10,915-9-11 (£819) are on account of dues for the current year.

There are still about 24 Sections whose dues for 1933, and of some of them even for 1932, have not yet arrived. They are: Scotland, Ceylon, Austria, Italy, Australia, Sweden, Norway, Finland, Czechoslovakia, Belgium, Hungary, Central South Africa, Greece, Germany, Switzerland, Roumania, Poland, Mexico, Paraguay, Cuba, Brazil, Central America, Peru and Chile. Five of these countries have written to us that their dues are being kept in reserve for us, because they are not allowed to send money out of their country at present. The rest have as yet not been heard of.

*Donations and Legacies* have been as follows:

Rs.	9,093	3	0	Part of Susan Daintry Legacy,
"	2,979	4	9	Half of Legacy by Mrs. M. E. Binns,
"	659	11	0	" Amy Louisa Hill,
"	1,286	6	0	" "Adyar Day" Collections, U.S. America,
"	1,127	8	1	" " " " " Other countries,
"	541	0	3	Sundry Donations.

Rs. 15,687 1 1

Once more the U.S. Adyar Day Committee heads the list of "Adyar Day" Collections with Rs. 3,086-6-0 (£231) which has been distributed as follows:

Rs.	1,286-6-0	to Adyar Headquarters, as shown above,
"	1,300-0-0	" Adyar Library as per Library Abstract,
"	500-0-0	" Olcott Panchama Free School.

Rs. 3,086-6-0

The help of our American friends has again been of the greatest value, especially to the Adyar Library and the Olcott Panchama Free Schools. It is however regrettable that the donations for the Adyar Day have diminished considerably during the last few years. I would therefore specially appeal to our brethren all over the world to try to increase the amount again for the coming years. From the General Account we may see that they play an important part in covering the deficit of the Headquarters' budget.

#### DISBURSEMENTS

The expenditure this year has amounted to Rs. 64,131-3-4 (£4,515), which is well within the budget. This is due principally to the item of *Construction and Repairs* estimated at Rs. 22,000, consisting of ordinary repairs Rs. 9,000 and special repairs to Leadbeater Chambers

Rs. 13,000. This last item was begun this year but not quite completed, so that the full account of it amounting to Rs. 18,000 will appear in next year's report. This will make it clear at any rate that the Rs. 17,513 surplus is not really a surplus, but will be all taken up and has in fact been already exhausted by these very necessary repairs.

The ordinary repairs and improvements include the following principal items:

Rs. 1,138	Boundary wall,
„ 1,230	Late Bhujanga Rao's House,
„ 866	Records Office,
„ 400	Shanti Vilas.

*Lighting and Water:* Under this head the largest item is Street Lighting which is maintained on all the main roads of the estate up to 10. p.m. The cost for current and repairs was Rs. 1,011-1-0.

*Gulistan:* Our cottage at Ootacamund has this year again undergone all sorts of small repairs and improvements amounting to a total of Rs. 927-6-8.

#### RESERVES

Our investments in Indian Government Paper and in Consols were again carried forward at their former valuation, so that they stand in our books still a little below the market value. The 5% War Loan of 1929/47 amounting to Rs. 42,700 and Consols £2,443-8-0 were redeemed this year. On the other hand, we have added to these investments Rs. 83,400 of 4% India Bonds of 1960/70.

The addition to the Electric Department Reserve Account is due mainly to profit realized on the item Advance Account (repairs to Leadbeater Chambers). It does not mean that there is any real profit since there is of course a correspondingly larger expenditure under Construction and Repairs. The surplus is transferred to the Electric Department Reserve Account to cover possible losses in the same Department.

As regards the Pensions and Gratuities Fund we have been able to make an addition of Rs. 800, the total now being Rs. 6,915-7-0.

#### ADYAR LIBRARY

Our Library Account closes with a deficit of Rs. 613-9-11 as shown by the following:

Income	...	Rs.	11,480	0	0	(£ 861)
Expenditure	...	„	12,093	9	11	(£ 907)
<i>Deficit</i>	...	Rs.	613	9	11	(£ 46)

This reduces our Endowment Fund from Rs. 104,085-0-0 to Rs. 103,471-6-1 (£ 7,760). Needless to say that if we regularly draw on the Endowment Fund, our income will be reduced in future years and therefore it seems to me very necessary that efforts should be made to economize in this Department also.

#### OUTLOOK FOR 1933-34

As already explained before, the apparent credit balance in the Headquarters is in reality already exhausted by the repairs to Leadbeater Chambers. For the next year it is not possible to balance our budget, neither for the Headquarters nor for the Adyar Library, without again appealing for donations, as follows:

T. S. Headquarters	...	Rs. 19,787	(£ 1,484)
Adyar Library	...	„ 2,100	(£ 158)
		Rs. 21,887	(£ 1,642)

May we, therefore, again hope that in the coming year our friends and well-wishers in every part of the world will do their best to send us the necessary support to help to make our Headquarters a useful centre, worthy of the position of the Theosophical Society in the world?

ADYAR, MADRAS

31st October, 1933

A. J. HAMERSTER,

*Hon. Treasurer, T. S.*

## T. S. INCOME AND DISBURSEMENT ACCOUNT

DISBURSEMENTS				Rs.	A. P.
To Contribution to Adyar Library	...	...	...	5,000	0 0
„ Office Salaries	...	...	...	2,329	8 0
„ Pensions and Gratuities	...	...	...	3,113	4 0
„ „ Fund (Contribution)	...	...	...	800	0 0
„ Servants' Wages	...	...	...	4,802	6 6
„ Printing and Stationery	...	...	...	387	13 9
„ „ 1,250 Copies of the Annual Report	..	...	...	1,471	6 0
„ Garden Expenses :					
Productive Gardens	...	...	Rs. 8,350 0 9		
Unproductive (Flower) Gardens	...	...	„ 7,805 11 0		
				16,155	11 9
„ Construction and Repairs	...	...	...	8,677	9 8
„ Telegrams and Postages	...	...	...	1,381	11 9
„ Lighting and Watering Expenses	...	...	...	9,223	15 6
„ Taxes	...	...	...	463	11 10
„ Furniture Account	...	...	...	1,323	15 6
„ Establishment Charges	...	...	...	1,800	3 9
„ Publishing (Free Copies of <i>The Theosophist</i> )	...	...	...	1,513	10 6
„ Gulistan (Olcott Cottage), Ootacamund	...	...	...	927	6 8
„ Museum and Archives	...	...	...	241	3 0
„ Dispensary Account	...	...	...	332	12 6
„ Miscellaneous Account	...	...	...	3,929	13 1
„ Golden Book of the T. S. (Depreciation)	...	...	...	256	0 0
				64,131	3 4
„ Balance to New Account :					
Surplus * carried forward to 1933-34	...	...	...	17,513	5 10
				81,644	9 2

ADYAR  
31st October, 1933

A. J. HAMERSTER,  
Hon. Treasurer, T.S.

\* Vide page 592.

## FOR THE YEAR ENDING 31ST OCTOBER, 1933

INCOME				Rs.	A.	P.
By Rent and Interest ...	...	...	...	27,850	11	11
" Garden Produce ...	...	...	...	9,822	3	3
" Donations ...	...	...	...	2,954	14	4
" Legacies ...	...	...	...	12,732	2	9
" Bonus on Conversion of 5% War Bonds ...	...	...	...	4,163	14	2
,, Fees and Dues :				Rs.	A.	P.
U. S. America ...	...	...	...	2,599	14	7
Canada (1932)...	...	...	...	71	1	9
" (1933) ...	...	...	...	238	6	0
England ...	...	...	...	2,029	8	2
Scotland (1932) ...	...	...	...	154	4	1
Wales ...	...	...	...	166	1	6
Ireland ...	...	...	...	30	2	2
India ...	...	...	...	1,280	6	0
Burma ...	...	...	...	30	0	0
New Zealand (1932) ...	...	...	...	37	9	0
" (1933) ...	...	...	...	315	0	2
South Africa (1932) ...	...	...	...	79	8	0
" (1933) ...	...	...	...	65	9	0
Netherlands-Indies ...	...	...	...	703	2	9
The Netherlands ...	...	...	...	1,428	8	0
France ...	...	...	...	760	1	0
Germany (1932) ...	...	...	...	115	15	0
Italy (1932) ...	...	...	...	105	5	0
Sweden (1932) ...	...	...	...	346	7	5
Norway (1932) ..	...	...	...	26	6	7
Denmark ...	...	...	...	103	14	5
Iceland ...	...	...	...	105	11	0
Jugoslavija (1932) ...	...	...	...	55	0	5
" (1933) ...	...	...	...	80	0	0
Spain ...	...	...	...	162	12	0
Portugal ...	...	...	...	52	13	8
Russia (outside Russia) ...	...	...	...	38	11	3
Bulgaria (1932) ...	...	...	...	14	7	3
" (1933) ...	...	...	...	53	0	4
Greece (1932) ...	...	...	...	16	4	6
Egypt (1932) ...	...	...	...	37	7	6
" (1933) ...	...	...	...	33	3	10
Cuba (part of 1930 to 1933) ...	...	...	...	49	12	0
Brazil (1932) ...	...	...	...	158	7	9
Central America (1932) ...	...	...	...	73	7	8
Argentina ...	...	...	...	147	11	8
Porto Rico ...	...	...	...	42	9	0
Uruguay (1932) ...	...	...	...	52	6	10
" (1933) ...	...	...	...	52	4	0
Philippines (1933) ...	...	...	...	85	8	0
Unattached to National Societies ...	...	...	...	310	11	5
,, Balance (Surplus) from 1931-32 ...				12,309	8	8
				11,811	2	1
				81,644	9	2

Audited and found correct.

G. NARASIMHAM, F.R.S.A., F.A.A.,

Registered Accountant.



## BALANCE-SHEET OF THE THEOSOPHICAL

CAPITAL AND LIABILITIES		Rs.	A.	P.	Rs.	A.	P.
<b>To General Fund (Capital)</b>	...	...			6,67,988	14	8
<b>„ Adyar Library Fund :</b>							
Value of Books and MSS.	...	75,000	0	0			
Endowment Fund	...	1,08,471	6	1	1,78,471	6	1
<b>„ Adyar Library Building Fund :</b>							
Balance on 1st November, 1932	...	54,022	6	11			
4 per cent Interest	...	2,155	7	8			
		56,177	14	7			
<i>Less : Cost of Screen tattees and Sundry repairs to Vani Vihar</i>	...	135	3	6	56,042	11	1
<b>„ Subba Row Medal Fund :</b>							
Balance on 1st November, 1932	...	1,782	0	0			
4 per cent Interest	...	71	4	6	1,853	4	6
<b>„ Theatre and Lecture Hall Fund :</b>							
Balance on 1st November, 1932	...	12,991	1	0			
4 per cent Interest	...	519	10	3	13,510	11	3
<b>„ World University Fund :</b>							
Balance on 1st November, 1932	...	1,328	9	7			
4 per cent Interest	...	53	2	3	1,381	11	10
<b>„ Electrical Department Reserve Account :</b>							
Balance on 1st November, 1932	...	7,280	0	0			
4 per cent Interest	...	291	3	2			
Transfer from Electrical Dept. Acot.	...	2,928	12	10	10,500	0	0
<b>„ Pensions and Gratuities Fund</b>	...	...			6,915	7	0
<b>„ Gardens Reserve Fund :</b>							
Balance on 1st November, 1932	...	5,200	0	0			
4 per cent Interest	...	200	2	5			
		5,400	2	5			
<i>Less : Watering Casuarina plants in Olcott Gardens</i>	...	140	0	0	5,260	2	5
<b>„ Sundry Creditors</b>	...	...			14,072	0	9
<b>„ Income and Disbursement Account</b>	...	...			17,513	5	10
					9,73,509	11	5

ADYAR

A. J. HAMERSTER,

31st October, 1933

Hon. Treasurer

SOCIETY, ADYAR, PER 31ST OCTOBER, 1933

PROPERTY AND ASSETS				Rs.	A.	P.
By Adyar Library Books and MSS.	...	...	...	75,000	0	0
„ Government Pronotes :						
Rs. 45,900	5½%	Bonds 1938/40 @ par	...	45,900	0	0
„ 10,000	4%	„ 1934/37 @ 94	...	9,400	0	0
„ 83,400	4%	„ 1960/70	...	80,160	9	3
„ 20,000	6½%	„ 1935 @ par	...	20,000	0	0
„ 1,000	3½%	„ 1865 @ 51	...	510	0	0
„ Consols :						
£ 12,500, various stocks, valued ...		£ 15,315-13-2		1,67,868	15	1
„ 5 Ordinary Shares in Tata Iron & Steel Co., Ltd., @ 25	...	...	...	125	0	0
„ Immovable Property at Adyar	...	...	...	4,04,730	0	0
„ Ananda College, Colombo	...	...	...	34,000	0	0
„ "Gulistan" (Olcott Cottage), Ootacamund	...	...	...	15,000	0	0
„ Movable Property, Adyar	...	...	...	15,000	0	0
„ Electrical Installation, Adyar	...	...	...	30,000	0	0
„ Electrical and Engineering Department Account :						
Stock Account	...	...	Rs. 11,965-11-6			
Outstanding Bills	...	...	„ 2,649-0-0			
Advance Account	...	...	„ 18,810-0-0			
				33,424	11	6
„ Shares in Triplicane Urban Co-operative Society	...	...	...	432	15	11
„ Midland Bank, London	..	...	£ 362-19-7	4,935	12	1
„ Chartered Bank, Madras, Fixed Deposit	...	...	...	10,000	0	0
„ Imperial Bank of India, Madras, Current Account	...	...	...	12,669	7	2
„ Cash in hand	...	...	...	3,986	2	5
„ Sundry Debtors	...	...	...	10,366	2	0
				9,73,509	11	5

Audited and found correct.

G. NARASIMHAM, F.R.S.A., F.A.A.,

Registered Accountant.

## ABSTRACT OF THE ADYAR LIBRARY ACCOUNT

	Rs.	A.	P.	Rs.	A.	P.
<i>To Expenditure in 1932-33 :</i>						
Salaries and Pensions ... ..	5,940	13	5			
Purchase of Books and Manuscripts ... ..	2,662	14	3			
Copying Charges ... ..	349	5	0			
Fire Insurance ... ..	329	9	0			
Bookbinding ... ..	1,109	6	0			
Printing and Stationery ... ..	249	0	9			
Postage ... ..	62	13	0			
Contingencies ... ..	552	13	6			
Nellore Sanskrit School ... ..	240	0	0			
Printing Upanishads ... ..	596	15	0			
				12,093	9	11
<i>„ Balance to New Account :</i>						
Value of Books and MSS. ... ..	75,000	0	0			
Endowment Fund ... ..	1,03,471	6	1	1,78,471	6	1
				1,90,565	0	0

ADYAR

31st October, 1932

A. J. HAMERSTER,

Hon. Treasurer.

## FOR THE YEAR ENDING 31ST OCTOBER, 1933

	Rs.	A.	P.	Rs.	A.	P.
<i>By Balance on 1st November, 1932 :</i>						
Value of Books and MSS. ... ..	75,000	0	0			
Endowment Fund ... ..	1,04,085	0	0	1,79,085	0	0
<i>„ Receipts in 1932-33 :</i>						
4 per cent Interest on Rs. 1,04,085 ... ..	4,163	6	5			
Contribution by T.S. ... ..	5,000	0	0			
U.S. America "Adyar Day" Gift ... ..	1,300	0	0			
Sundry Donations ... ..	37	15	1			
Rent for Library Asst.'s Quarters ... ..	400	0	0			
Sale of Library Publications ... ..	258	13	0			
Copying Charges ... ..	106	9	0			
Miscellaneous ... ..	218	4	6	11,480	0	0
				1,90,565	0	0

Audited and found correct.

G. NARASIMHAM, F.R.S.A., F.A.A.,

*Registered Accountant.*

## T.S. HEADQUARTERS, ADYAR, BUDGET FOR 1934

INCOME		Rs.	EXPENDITURE		Rs.
Rent and Interest ...	...	27,000	Adyar Library Account ...	...	5,000
Fees and Dues ...	...	10,000	Office Salaries ...	...	4,500
Garden Produce ...	...	9,000	Servants' Wages ...	...	5,000
Surplus from 1933 ...	...	17,513	Gardens { Productive ...	...	8,500
Deficit to be made good by	...		{ Unproductive ...	...	7,500
donations ...	...	19,787	Printing and Stationery ...	...	2,000
			Telegrams and Postages ...	...	1,000
			Lighting and Water ...	...	9,000
			Taxes ...	...	500
			Construction and Repairs :		
			Ordinary ...	...	9,000
			Leadbeater Chambers ...	...	18,000
			Establishment ...	...	8,000
			Olcott Cottage (Ooty) ...	...	1,000
			Furniture ...	...	1,000
			Pensions and Gratuities ...	...	2,000
			Miscellaneous ...	...	4,000
			Publishing (Including Contribu-	...	1,500
			tion to T. P. H.) ...	...	300
			Museum and Archives ...	...	500
			Dispensary ...	...	
		83,300			83,300

## ADYAR LIBRARY BUDGET FOR 1934

INCOME		Rs.	EXPENDITURE		Rs.
T.S. Contribution ...	...	5,000	Salaries and Pensions ...	...	6,000
"Adyar Day" Contribution ...	...	600	Books and Journals ...	...	2,000
Interest ...	...	4,100	MSS. and Copying ...	...	500
Sales ...	...	250	Fire Insurance ...	...	380
Rent ...	...	400	Nellore Sanskrit School ...	...	240
Miscellaneous ...	...	200	Contingencies ...	...	500
Deficit to be made good by	...		Bookbinding and Stationery ...	...	980
donations ...	...	2,100	Publication ...	...	1,500
		12,650			12,650

## CLOSING OF THE CONVENTION

At the final session of the Convention, greetings from Sections were read and the following Resolutions were unanimously passed:

1. "This International Convention of the Theosophical Society, meeting under the shadow of the passing of Dr. Annie Besant, places on record its heartfelt gratitude to her for the priceless services she has rendered to the Society, both during the earlier

years of her ordinary membership and still more during her splendid Presidentship of twenty-six years. This Convention is assured that in thus recording its own gratitude it is no less echoing the deep sentiments of thousands of members throughout the world, who feel they owe their beloved President an imperishable debt for the light she shed upon the pathways of their lives.

"This Convention prays that the Society may, in the new dispensation now opening before it, remain true to the spirit of H. P. Blavatsky, H. S. Olcott and Annie Besant, and so continue to be worthy of the blessing and guidance of Those whose gift it is to the world of to-day."

2. "Convention sends loving thoughts and fraternal greeting"—to M. Charles Blech, the General Secretary of the French Section of many years' standing, who is now in failing health.

3. "Convention sends loving greetings"—to Mr. C. Jinarājādāsa who is now in England; and

4. "Annual Convention sends loving greetings to youngest Section"—to the new Philippine National Society.

A few members were asked to speak briefly on the needs of the Society which must be fulfilled in the near future, after which the President *pro tem* closed the Convention in an address the substance of which follows:

*Mr. Warrington:* In closing this Convention, I wish to send out my hearty salutations to all the members of our world-wide Society, whom I shall endeavour faithfully to serve as their Chief Executive during the remainder of my brief term. And to those great Masters of the Wisdom who have deigned to look upon this Society as an instrument for use in the outer world, I give my deepest homage and fealty. That the Society has, in an inner sense, been formed into three Sections, of which They constitute the First, with the E. S. as the Second, I have no doubt; and it is my ardent hope that we of the Theosophical Society may so effectively do Their work in the world as labourers in the Third Section, that conditions may become favourable in time for so great a consummation as that of Their visible physical presence among us, the better to speed on that work. But it lies with us, in the way we perform Their service, the thoroughness with which we live Brotherhood in daily life, and the keenness of our devotion to Truth, as to how soon this beautiful hope may be fulfilled.

This high hope is in reality no mere idle dream on my part, but a deep conviction growing out of a possibility foreshadowed by our late President herself. Such a possibility was, no doubt, the greatest of her reasons for longing to see Adyar become once again a real centre of flame and spiritual warmth. But such a lofty hope can never be realized until each individual here shall first be set aflame with fire from the spiritual world; comes out of this world into that,

in spirit, and renounces the combined dangers of the unbridled tongue and of that part of the mind which has ever been known as "the slayer of the real". To this must be added a joyous and eager struggle to do one's best to help salvage our floundering civilization from its present plight, by bringing ever to notice the deepest truths of the Ancient Wisdom, and especially that of the fundamental unity of all life and the evil man does by denying this unity in his separation of man from man and nation from nation by barriers that can never be other than artificial and therefore unreal.

When all the activities of our Society shall express an unbreakable friendliness, regardless of personal hurts caused by misunderstandings, differing opinions or false action, then may we truly hope to call our beloved order a Brotherhood in fact, as well as on paper; which "being done, let visions of the night or of the day come, as they will".

But have we not already a realized vision of the day, an earnest of that future hope, in the presence of Mr. Krishnamurti in the world to-day? Read what our late President has had to say month after month during the past few years in support of this, when she reminded us that there was already in our midst one whom she firmly believed to be a direct representative of the Great White Lodge, or the Teacher of whom she for years had ardently given annunciation. This Teacher, coming as he does as Mr. Krishnamurti, has been invited to speak at Adyar again, and will do so in the days following this Convention. Hence the reference to the words of our late leader lest they be overlooked and forgotten.

Last year when Krishnaji spoke at Adyar, I was conscious of listening to a teacher with a world-wide responsibility, not to any particular group, but to his entire world, trying to awaken all who should ever come to learn of his words to a proper sense of their great responsibility to the spirit of truth. Where else ought he to speak to his world so widely and effectively as at this International Centre?

And so I would fain hope that those who attend Krishnaji's talks here this year will bear in mind what our great President for very many years has said of his rare mission, and never forget the keen desire she had that Theosophists should always receive him in a truly Theosophical way; for he is our own true Brother in a very deep sense, and the honour of announcing him, and now of recognizing the true nature of his work, belongs nowhere else than to our great Society. Let us then never fail him as brothers, no matter how much we may fail to understand some of his remarks; and so shall we demonstrate our readiness and gladness to offer sympathetic and protective environment for those future Visitors from the Great White Lodge, who may elect to come into this unsympathetic world to work for its redemption, an honour worth working for at any cost of personal sacrifice.

# DIGEST OF THE CONVENTION LECTURES<sup>1</sup>

FIFTY-EIGHTH ANNUAL CONVENTION

## DR. GEORGE S. ARUNDALE'S OPENING ADDRESS

THE 58th Annual Convention of the Theosophical Society began this morning (Christmas Day, 1933) in the Headquarters Hall, Adyar, in the presence of a large gathering. After first wishing all present a very happy Christmas, the acting President, Mr. A. P. Warrington, referred to the series of lectures that had been arranged for this Convention, and contrasted this series with the one given last year. Last year the general topic dealt with had been "A World in Distress," and the chief remedies propounded on that occasion had been Brotherhood and the rulership of the wise. He mentioned the fact that a monograph of those lectures had been sent out to many of the world's best known leaders, including President Roosevelt, whose more recent example in leadership was now being watched by all the nations of the world.

The root remedy remained the same, namely, *real brotherhood* and wise rulership. But behind these were great occult forces which flowed through every available channel or group or movement, forces either for good or ill. The life of Dr. Annie Besant had been one of the world's greatest channels for the flow of those uplifting and ennobling forces, so much so that wherever her name was mentioned there was a glow of admiration and affection. It was, therefore, felt to be fitting and proper that the theme of lectures for this Convention should be the life and example of Dr. Annie Besant. He then introduced Dr. G. S. Arundale, who spoke on "Annie Besant: Warrior".

It was, said Dr. Arundale, with some diffidence that he ventured to stand on that platform to pay his "feeble and inadequate" tribute to so great a person. It was, of course, utterly impossible

<sup>1</sup>Our good friend, Mr. Ernest Kirk, Editor and Publisher of "Life" of Bangalore, kindly consented to make a brief report of each of the Convention Lectures for the press, and the reports which follow are, with slight emendations, just as he prepared them for the press.—ED.



for him to express what others felt about her, because, as a world-servant, she had been an infinite number of things to an infinite number of people, but he might perhaps be able to lay stress on a few of those characteristics which had pervaded all her actions, and made her all things to all men. He also wished to avoid anything controversial; he wished rather to call attention to her spirit and attitude, that which united and inspired.

Dr. Arundale then considered Annie Besant as a Warrior. *That* she had always been, right down to the ultimate weeks and months of that devastating impotence through which she had passed—a warrior to the last. What were the chief characteristics of her warriorhood? In the first place, she had fought with all her powers. Never did she hold anything back. But while she fought with all her powers, she never fought for power itself.

In the second place, she fought with all her genius. As all the world knew, she was many-sided; but in her service, in her struggles as a warrior, she never had any mental or emotional reservations. She gave the *whole* of her wonderful being to whatever she felt and knew was right, and never for fame.

And in fighting she used all her power and genius and fire, not for the forms of any particular activity or movement in itself, but for the truth which those activities and movements represented. In this way she had a genius for detecting truth. She was in fact a unique collector of truths. In her searchings for truth she found it everywhere, in all forms and in the various ceremonies and religions of the world, and wherever she found it she hailed it. She knew, too, that truth was all-pervading.

But while she identified herself with the truth as she saw it in all these various forms and groups and movements throughout the world, she remained perfectly free, thus retaining a marvellous catholicity and universality. In the garden of life she delighted in the innumerable flowers, loving and revering them all because she saw and knew the intrinsic value in all. She did this without becoming attached to any. For most people this was impossible. "Indeed, until we know what she knew," said the speaker, "we must inevitably remain lost in the mists of illusion, where it is so easy to mistake that which is false and fleeting for that which is true and abiding."

"Now how did she become and how *is* she the warrior?" queried Dr. Arundale, warming to his theme. "For, remember, she is more the warrior now than she ever was, freer, more a fighter than ever. First, I submit, it was her indomitable will. She never knew what defeat was." But this will, said the speaker, was always accompanied with infinite tenderness. This tenderness grew out of experience, out of loneliness, out of suffering.

Then she possessed illimitable understanding. "Who," said the speaker, "had more understanding than our President-Mother?"

Here Dr. Arundale drew a touching picture not only of Dr. Besant's marvellous gift of understanding, but of her equally marvellous ability to see the best in each and call it forth. In her presence fear and the feeling of an inferiority complex gave way to optimism and confidence. For the time being, you became transformed. Like Sri Krishna, she met all humanity and all circumstances with that understanding which always evoked the best in one.

In her youthful days her Bible had been Milton's *Paradise Lost*. That, in a way, was prophetic, for very early in life, in her quest for truth and happiness, she had lost the "paradise" of youth, of home and of many other things held dear. One of the hardest of her struggles in youth was to go against the tears and pleadings of her mother whom she dearly loved. It seemed almost a crime to her. Yet she clung to truth, and early came to understand that he who loves father or mother more than truth is not worthy of truth. In this way, as the speaker pointed out, Dr. Annie Besant made a succession of splendid surrenders, including the surrender of Secularism for Theosophy and, on the principle of "never I have reached," but always the goal ahead.

In the great services which Dr. Besant has rendered to India and to the world, Dr. Arundale, who spoke for nearly an hour, and with great restraint and earnestness, so that one felt he lived every word he said, mention was made of the Home Rule for India Movement, inaugurated by her in 1914; the Scout Movement; the Jubilee of the Theosophical Society; and also of the splendid fight she made for Mr. J. Krishnamurti, so that he might be freed and better equipped for the great work which she was convinced he had to do in the world. No greater tribute, the speaker affirmed, could be paid her than that. She had helped to make straight the path for the feet of Krishnamurti.

In conclusion, Dr. Arundale said that while Annie Besant had vitalized innumerable movements, there were three special legacies of great importance which she had left the world. These were, (1) the legacy of India, (2) the legacy of the Theosophical Society, (3) the legacy of Youth. If, said he, she could speak now she would say: "Will you not love India as I have loved her? Will you not serve her as I served her? Will you not lead her to her rightful place as I strove to do?" She looked to Britain to fulfil her Imperial responsibilities as he, the speaker, believed Britain would do, provided only the people of Great Britain understood things as they truly were.

As regards Youth, Dr. Arundale said that Annie Besant herself "was splendidly young, young in fire, young in outlook, young in confidence and hope—young in all these, and wondrously old in wisdom and understanding. Thus, old as she was, she had the enthusiastic friendship of the young; and now she bids us help the youth of to-day to enter into their great heritage of the world of to-morrow. Let us all be proud to be Friends of Youth, happily ready when the time comes to welcome them to the places we at present occupy."

Referring to the legacy of the Theosophical Society Dr. Arundale stressed the meaning of *tolerance* in respect of Brotherhood and the various activities. In the Theosophical Society there must be no orthodoxies. Instead there must be freedom of thought, mutual respect and mutual understanding, however divergent the view held by each individual. They were to seek "the divinely elusive real". "That which you find, share, proclaim at all costs. Fear not. Goodwill to all." "That," he concluded, "was, and is, Annie Besant."

## DR. BESANT AND THE THEOSOPHICAL MOVEMENT

By ERNEST WOOD

Professor Wood began his lecture by saying that in India it was usual to preface all sacred subjects with an auspicious verse or *mangalam*, and as Dr. Besant was more to him than all the Devas he would begin with two verses from Indian poets:

Honour to her who laboured day by day  
For the world's weal, forgetful of her own,  
Like some tall tree that with its stately head  
Endures the solar beams, while underneath  
It yields refreshing shelter to the weary.

In good fortune not elated, in ill-fortune not dismayed,  
Ever eloquent in council, never in the fight affrayed,  
Proudly emulous of honour, steadfastly on wisdom set;  
These six virtues in the nature of her noble soul are met.

The lecturer said that although no human being could be perfect, just as it is said that the finest of rare and exquisite pottery must have a crack somewhere, still such a man as Dr. Frank Crane could write of Dr. Besant that he wished she could be preserved for all time, like a beautiful cathedral. He himself would not attempt to act as critic or judge between those who held different views, but would simply take up the position of one who had loved and admired Dr. Besant from his fifteenth year to his fiftieth.

There were three ways, he said, in which Dr. Besant had been related to the Theosophical Movement—by her character, by her ability, and by her contribution of literature to the structure of the movement. The outstanding features of her character were a completeness or balance of intelligence, affection and activity, and a will with which she would take up a burden and carry it through all difficulties. Her completeness of character met its satisfaction in *The Secret Doctrine*, because of its wide sympathy, and in the width and power of its author, to whom she came with great joy and surrender. To this rarely balanced character Dr. Besant added great ability and great personal charm, and an affection among friends that knew no limit. This affection was not absent from the platform also; to see her standing before a

huge audience, with the gentle manner and expression of one who could enter into their feelings, to hear the deep earnestness of the tones of her voice, and the purity and the singleness of her emotional responses ringing through the heroic passages of her appeals for brotherliness and understanding and individual endeavour, and to feel that coupled with this earnestness was a mind capable of the most searching logic and the coolest judgment, was to be conscious of an attraction which no mere appeals to reason or emotion separately could ever make. Some had thought that Dr. Besant was fond of battle, but Professor Wood thought that really she had no liking for the terrific struggles in the outer world in which from time to time she had played such splendid parts. What drew her into these was her great sympathy for suffering, in connection with which every shred of her own happiness and comfort would instantly be thrown to the winds.

Great was her devotion to the Master as Perfect Man, and great her sense of that inward unity in which Master and disciple are one, as was shown in her short speech in the Convention of 1931 when, with her failing strength gathered up, she flung out once again the heroic message that each should seek the Divine in himself alone, and again in her birthday message of the same year: "I will try patiently to tune my daily life into fuller harmony with that of the Divine Master who lives within my heart." With all these splendid qualities, still, went on Professor Wood, Dr. Besant was very modest and free from pride, and unlike many other great people, she was always willing to admit an error. He had one letter in which she had written, with reference to a small business error: "Sorry to be such a donkey." But there were times when any statement of error or regret would have affected the reputation of others, and in such cases she allowed herself to be misunderstood, which was heroic.

Turning to Dr. Besant's actual influence on the movement, Professor Wood said it could be divided into three phases or periods. The first of these was that in which she came to India and established close contact with a group of learned Theosophists in Benares. With characteristic sympathy and energy she penetrated beneath the surface of ordinary Indian life, saw the beauty and spirituality of its simplicities, and very soon was the centre for a revival in India of the Theosophy of the Upanishads and the *Gita* as applied to modern life. As she toured the country preaching this revival in a voice which rang with vision as well as sincerity, she left in tens of thousands of minds and hearts some permanent purity and loyalty to truth which had not been theirs before. Colonel Olcott was overwhelmed with admiration for the splendour of Annie Besant as a spiritual teacher. Year after year he invited her to give the Convention Lectures, and all the Theosophic world looked forward eagerly for the annual volume. She also delivered many famous lectures all over the world. Professor Wood laid great stress upon the value of her lecture, "Spiritual Life for the Man in the World," as striking a new and powerful note, and upon *Esoteric*

*Christianity* as giving many Christians a head-hold on their religion where before they had had only a foothold, and in *In the Outer Court* he saw what might well remain for centuries a spiritual classic for the Western world. He said that this was the period of Dr. Besant's greatest literary work, and it had possibilities of longest life.

When Dr. Besant became President she found less time for preparing her courses of lectures on Theosophy; more and more time was given to affairs of administration, and even in her lecture work, such as the courses in the Queen's Hall in London, her mind became more turned to administration in the outer world, to the application of Theosophy to matters social, educational and political. She turned the Convention Lectures over to other speakers, and in the movement in general preaching began more and more to take the place which information had occupied before, so that in our Theosophical ship the motto of the enthusiast: "Row, boys, row," began to replace the motto of the thinker: "Let us put up a sail." During this period, said Professor Wood, he had himself served closely under Dr. Besant in administrative work, and he could testify to the greatness of her qualities in that capacity also. Her loyalty to the Society and its rules and non-credal constitution was very perfect. In a speech in Benares she had said that though she recognized her power as head of the E. S., she would never allow it to operate in the affairs of the Society. At the beginning of this second period Dr. Besant established a student centre at Adyar not with a definite curriculum, but with evening meetings in which a general colour was given to the studies. For this work Bishop Leadbeater was appointed chief teacher in her absence. He did a vast amount of work, of which Professor Wood had written twenty years ago in an article entitled "Ten Thousand Hours with Mr. Leadbeater". Bishop Leadbeater's talks were turned into books and into articles for *THE THEOSOPHIST* which sent its circulation up very rapidly. This literature then began to have a huge sale, while the Convention Lectures naturally declined. It was somewhat different from the earlier literature, being predominantly scientific in tone, with a strong ethical content and free from philosophy and psychology. After some time the earlier form of studies declined considerably, because many began to feel that thought and study were too speculative, when the important things were facts and these were to be obtained through the development of psychic faculties. When Bishop Leadbeater went to Australia and took up Co-Masonry and the Liberal Catholic Church, practical activity and administration of these things became a prominent part of his programme of work, and he declared the Path of Discipleship to be much easier to tread with the aid of these, which Professor Wood called "organized access" to the Masters' power and blessing. However, in Professor Wood's opinion, this incursion of the teaching department into administrative activity in connection with attainments which had all along formed a prime object of the Theosophical movement led to cross-currents and ultimately produced some difficulties for the President of which she had spoken to him and others. She wanted to encourage everybody in their laudable

undertakings, but to prevent any bias from appearing in the Society. Some people had accused Dr. Besant of credulity but that was because they did not understand her. She never credited herself with being able to do everything at once, and she was always ready to co-operate with others, accepting their contribution of talent and adding it to her own. Her belief in the necessity for co-operation in practical life was very strong. She was not of the nature of which dictators are made, for she had no mere human pride, though much dignity, and she had the intelligence and love which made unity easy and inaction impossible for her.

The third phase of Dr. Besant's influence came, said Professor Wood, when Dr. Besant announced that the World-Teacher had arrived. In the summer of 1925 the rumble of the approaching chariot-wheels of the great Teacher was heard by a small group in Holland, and Dr. Besant then made announcements of great import. At the end of the same year, at Adyar, Mr. Krishnamurti spoke some words which seemed to be from the Teacher Himself, and later Dr. Besant announced that the Teacher had indeed come, in the form of a constant mingling of consciousness. To this belief she adhered to the end and made it the topic of her greatest enthusiasm. Her announcement of the advent coincided with a rapid change in Mr. Krishnamurti, but he did not accept the disciples and the modes of organized access which had been prepared, but took up the position that in order to have spirituality one must lean upon no thing or person outside oneself. In 1929 he closed the Order of the Star and he left the Theosophical Society because he found its activities in practice to be indistinguishable from systems and methods which he declared to be hindrances to that change of the face of the world and to that awareness which had become the object of his life's activity. This had its repercussion on the Society, and since 1928, 28,000 members have left, though new members have come in, bringing the total down from 45,000 to 31,000. Professor Wood maintained that the loss of members was not due to economic depression; the biggest yearly portion of it had taken place in the year of the boom.

In 1930 Dr. Besant came back from Europe much broken in health. Gradually she weakened. Her decline was without pain, which was eloquent testimony to the goodness of her previous lives.

## DR. BESANT AND INDIA'S RELIGIOUS REVIVAL

By BABU HIRENDRANATH DATTA

The third public lecture of the Theosophical Convention series was given in the Hall of the Headquarters of the Society, Adyar, at 8 a.m. on Tuesday, December 26th, in the hearing of a large audience. In introducing the lecturer, Mr. Warrington said that in looking round for the most suitable man to deliver this particular lecture,

they had been extremely fortunate in securing Babu Hirendranath Datta for the task, as he had been intimately associated with Dr. Besant in her activities in India, particularly in the religious field, for nearly forty years.

Babu Hirendranath Datta, who is well known in India as a successful Calcutta solicitor as well as an educationist and public worker, spoke in a very quiet, almost conversational tone, but with a very effective manner. He began by paying his "loving and humble homage to my spiritual mother," as one of the thousands of people in India who "love and bless her for leading them to the light". In this connection he paid a tribute to Dr. Besant's stupendous power for strenuous, sustained and intensive work, and quoted Bernard Shaw, who once referring to this aspect of her character said: "Any attempt on the part of a mere man to keep pace with her generally wrecks the man." Once when travelling with Pandit Malaviya, the latter, complaining of her break-neck speed, said that he and other Congress leaders often felt as though a bullock-cart was harnessed to a motor-car of tremendous speed and power. It was this prodigious Karma-Shakti directed into her multitudinous activities, and particularly into the effort to awaken India religiously, to which he specially called their attention.

In this connection there were several outstanding facts which had to be considered. There was first of all the momentous decision of the Founders of the Theosophical Society to transplant the tender shoot from New York where it had begun to Indian soil. For one thing, that shoot did not flourish in the West—the soil there being uncongenial. In the second place, it was in the fitness of things, for it was necessary that the hoary wisdom of the East should become available for the healing of the nations. "Was not that," asked the speaker, "the inner purpose of the Theosophical Society, to enable the white races to drink from the fountain of Aryan Prajna?"

He then described the landing of the Founders in India and the warm reception they received, together with the marvellous rapidity with which the Society grew here, 43 new Lodges being established in the years 1881 and 1882 in the principal centres of Hindustan. The great regard in which Colonel Olcott was held, more especially by the Hindus, was shown in the fact that on March 9, 1883, he was actually invested with the sacred Brahmanical thread by Pandit Taranath Tarka Vachaspati, at that time the most learned Brahmin pandit in Bengal.

Mr. Datta then drew a picture of Hindu India as it existed religiously at that time. It bore, he said, a striking resemblance to the pagan world on the eve of the advent of Christianity. Empty ceremonials were in the hands of a hide-bound priesthood, stifling the life of true religion. While paying lip-homage to the Vedas, the nation was actually living on "the unhealthy pabulum of the Tantras, the Upapurans and the compilations of the commentators, neglecting the ambrosia of the Upanishads and the authentic Puranas, and there

were none to unravel the mysticism of the former or explain the symbolism of the latter". The result was that educated Hindu India revolted against religion. The need was great. Here the speaker quoted the memorable words of one of the great Adepts: "Oh, for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him."

It was at this particular hour of India's darkness and to meet this great need that Annie Besant arrived. For this work she was peculiarly fitted. For, as she said so recently, indicating her love and vision and fitness: "India, my India which I love so deeply . . . are not her people a chosen people? . . . Chosen to lead the world to spirituality, chosen to emphasize always the higher, the nobler, the less material aspect of life?"

The way in which Dr. Besant captured the imagination of the India of those days was illustrated by the speaker in the following personal reference: "I can well remember the occasion when I first set my eyes on Mrs. Besant. It was in the Calcutta Town Hall, in January, 1894, when she stood up to speak for the first time to a Bengali audience, her subject being 'Materialism Undermined by Science'. Like most Bengalis, I had an incurable partiality for oratory, and in common with other Bengali youths was simply enthralled. She seemed the living embodiment of all the brave and splendid women of old Greek and Norse and Gaelic legend, offering, as Sarojini Devi once said, 'proud and joyous homage to the eternal genius of India'."

He, with many others, was impressed by the way she furnished scientific corroborations of some of the apparently hopeless teachings of the Hindu books, such as the divisibility of the atom, the homogeneous basis and the five sub-states of matter, and so on. She also threw light on the Hindu sacraments, ceremonies and practices, the allegories and symbology contained in the Puranas, and the knotty and intricate problems of Hindu philosophy relating, for instance, to such questions as Monism versus Duality, the Absolute and Relative, etc. She also insisted on the fraternity of faiths and their identity in essentials. The result of her activities in this direction was that, instead of an Indian being ashamed of his religion, he became proud of it. She enabled the members of the various faiths to understand and appreciate their religion more intelligently. In this way she "rekindled India's faith in her own ideals and destiny".

This, the lecturer pointed out, was done deliberately as part of a plan, for she felt that the regeneration of India lay basically in a religious awakening. But she also realized quite early in her Indian career, that if the religious revival for which she was working was to bear lasting fruit, it must also be given concrete embodiment in educational institutions, which "would combine the ancient Ashrama



ideals of education with the best assimilable ideals of the West, in an atmosphere of light and love, and free from cant, cram and cramp". The lecturer then described Dr. Besant's effort in the educational field, the founding of the Central Hindu College at Benares and associated collegiate schools, the Sanatana Dharma series of textbooks, which made the imparting of religious instruction possible on non-sectarian lines, the handing over of the Central Hindu College to form a nucleus for the Hindu University at Benares, etc.

The lecturer then showed how, from the educational and religious fields, Dr. Besant next directed her attention to social and political fields, all in reality part of one whole. He called attention to the remarkable series of lectures, "Wake Up, India!", which had a wonderfully stirring effect. But always her activities, whether in the social or political field, had a very definite religious background. She not only insisted on the preservation of India's ancient tradition and culture, but also on India's rightful place in the British Commonwealth of Nations.

Concluding, the speaker said: "She found India not actually dead but dying and decadent; and if at the present day we meet with patent signs of abounding life pulsating through her veins, the credit is undoubtedly Dr. Besant's. Monuments in marble may be raised to her memory, but she will live for future generations not in monuments of stone but in the monumental progress she has helped to bring about in the achievement of human Brotherhood and of India's religious revival." The secret of her remarkable success, he claimed, was that she taught people to trust to the Divine in themselves. "You are divine," she would say, "you don't need to look up to the heavens to find the Divine; look into your own heart, and the Divine is alive in you." The speaker hoped that after the briefest rest Mrs. Besant would return to India in an Indian body, to again lead the nation forward to victory.

With a few appropriate words from the President *pro tem*, one of the most impressive and inspiring meetings of the Convention was concluded.

## DR. BESANT AND SOCIAL REFORM

By MANJERI RAMA IYER

The fourth of the series of Convention Lectures was delivered on December 26, 4.30 p.m., at Adyar, under the chairmanship of Dr. G. S. Arundale. There was a large gathering, the Headquarters Hall of the Theosophical Society being well filled. The subject of the lecture was "Dr. Besant and Social Reform in India". In introducing the lecturer, Dr. Arundale said there was no one more qualified to deal with the subject than Mr. Rama Iyer, who had for many years worthily blazed the trail both by precept and example.

Mr. Rama Iyer, who spoke in his characteristic and inimitable manner for one hour and twenty minutes, held, delighted and inspired his audience from start to finish, being repeatedly applauded. In common with the rest of the lecturers who had preceded him, he began by paying his tribute to Dr. Besant and in making it clear that social reform was only one of the many reforms undertaken by Dr. Besant in India. But it was, he admitted, one of the most complicated and difficult, if only because it dealt primarily with the *two* questions of food and marriage, and it was linked up with and interwoven in the caste system that had become an integral part of the religion of the Hindus. In this respect he confined his remarks largely to the Hindu community, though the underlying principles applied to all.

He then proceeded to describe the social condition of India when Dr. Besant landed in the country in 1893. While Western civilization was pouring in, the ancient Dharma and caste system based on real qualities and definite conditions were becoming more and more confused, and even regarded by some as superstitious.

The first task of Dr. Besant in relation to social reform in India, said the speaker, was, after she had won the confidence of the people, not to belittle or destroy the caste system, but to show the realities originally underlying the four great divisions of society and to try to make the contents of the four caste bottles fit the labels. She set up a splendid ideal in which the name and the Dharma harmonized, the ideal of the Manu of ancient India.

He represented the four great castes by the four fingers of the hand. The index finger represented the Brahmana, who pointed the way—not for money or position or fame, but out of love and in service to all. The next finger, bigger and stronger than all the rest, stood for the Kshatriya, the fighter and ruler, the guardian and protector. The third or ring finger was the Vaishya who gathered wealth and distributed it to the people; and the little finger represented the Shudra, the labourer. The thumb stood for those, the Yogis, who were beyond all caste and had relations with all. There was originally in reality no fifth or Panchama caste; that had sprung up artificially as a result of degeneracy.

Dr. Besant's first effort, therefore, in this direction was to rehabilitate the caste system on the lines of its ancient splendour and reality. Especially did she appeal to the Brahmana to lead the way. This she did gently, lovingly, always with a view to the regeneration of society and of India as a nation. But into these appeals she also flung all the force of her being. She strove passionately to serve the ancient ideals in modern life.

He quoted Dr. Besant in one of these appeals: "I make my appeal to you, because I love ancient India so well, because I still nurse within my heart the hope of India's resurrection. As she is lying to-day, she is prone on the ground, helpless, degraded, without power, with only the forms, the shells of the ancient, the mighty religion

that was once her glory; nothing scarcely of its power and little of its knowledge remain. Strangled in the fetters of customs . . . bound so that she can scarcely move hands or feet—is she to lie there till her swoon passes into death, so that the only light that India shall again give to the world shall be the light of her funeral pyre, the flames in which is perishing a dead civilization? Some say that is inevitable . . . I cannot believe it, I will not accept it . . . I believe that still the choice lies before her . . . one path leading upwards and the other downwards; one rising gradually up till she shall stand again on the pinnacle of the spiritual teacher of mankind, the other sinking slowly downward through the throes of dying agony to the place where she shall perish, and only her ashes shall remain . . . the choice is yours and not mine . . . For me, . . . I shall strive to help this land, the greatest of all lands in the past, the greatest of all lands in the future, if you will.”

A response was made to that appeal, and a small band of people resolved among other things not to allow the marriage of their daughters before the age of sixteen; to promote the maintenance of caste relations with those who travelled abroad; to promote intermarriage and interdining between the sub-divisions of the four castes; not to employ in any ceremony where choice was possible an illiterate or immoral Brahmana; and not to demand any money consideration for the marriage of their children.

The attempt, however, to revive the ancient ideals, said the speaker, was only partially successful; and later in the series of lectures, “Wake Up, India!” another note was sounded, a note rather of a new creation than one of revival of the ancient forms. This later appeal had been more successful; and though many of the old forms still persisted and probably will persist for many years to come, a new spirit, a new outlook, had arisen. The Sarda Act had been passed, foreign travel was no longer taboo, intermarriage and interdining were becoming more and more common, and men and women everywhere in India were less and less trammelled by the dead hand of the past, and more and more ready to adopt practices dictated by reason and love and common sense.

## DR. BESANT AND YOUTH

By MRS. RUKMINI ARUNDALE

“Dr. Besant and Youth” was the title of the sixth<sup>1</sup> of the series of Convention Lectures delivered on December 27, 4.30 p.m., to a crowded hall at the Headquarters of the Theosophical Society, Adyar. The lecturer was Mrs. Arundale, President of the Federation of Young Theosophists in India; Babu Hirendranath Datta of Calcutta presided.

<sup>1</sup> The fifth of the Convention Lectures was delivered by Mrs. Ransom as a substitute for one planned for the memorial series, but could not be given. It appears, in summary, at the conclusion of this series.—Ed.

Mrs. Arundale, who spoke throughout with remarkable restraint and simplicity, began by saying that, if she had chosen the subject, she would have worded it "Dr. Besant as Youth"; for next to her wonderful understanding, which was her most outstanding characteristic, was her eternal youthfulness. The older she grew, the younger she became.

In considering the ways in which Dr. Besant expressed this youthfulness, Mrs. Arundale said that, putting aside her body, which of course was subject to wear and tear of time, she was always radiant and full of life. There was always a wonderful responsiveness, which is so characteristic of youth. Coupled with this was a delightful simplicity. "She was," said Mrs. Arundale, "the simplest person I have ever come across." Though constantly engaged in a multiplicity of activities, that required skill and learning and that were often very complicated and difficult, she had about her that beautiful simplicity which made you feel at home and at once forget all shyness and fear. Though she was such a great person, you somehow never felt afraid of giving her your opinion. It came out, so to speak, unconsciously; and she always listened as if it was the most important thing in the world that you were telling her.

This was true also of children, of whom she was very fond, as she was too of animals. They always seemed to understand one another. Indeed it was, said the speaker, this wonderful power of understanding in her which drew the young people to her, and made them always feel at home and ready to express themselves as to one of their own youth. She did not care how strange, unorthodox, or even revolutionary were the points of view expressed. She was never shocked, because she always understood. She seemed rather to delight in the mental and emotional suppleness of youth, and always encouraged the fullest and freest expression of oneself.

Another symbol of youthfulness she displayed was her courage. She was as ready to stand by and champion an old thing as a new one, provided always it seemed to her to be the truth. Mrs. Arundale being herself a Hindu, born in the Hindu faith, the fact that Dr. Besant was a Hindu in everything except birth made a great appeal to her. In this respect Dr. Besant had been a real mother to her, enabling her to understand her own country, its past greatness and future possibilities, as she had never done before. Dr. Besant was always emphatic on the point of Indian youth being *Indian* and preserving the spirit of India at its best. But she always made you feel that it was not India *as such* that she wanted, but that which was and is intrinsically beautiful and true in India.

And of course, she was always open-minded and fearless of consequences. This sometimes gave you the impression of a most intriguing inconsistency, for in her frankness and love of truth she would at one time appear to be supporting orthodoxy and at another time heterodoxy. She never hesitated to give you her opinion when

you asked for it, but her answers were never such as to bind you. Always she gave you the greatest freedom to do only what you felt was right.

Then, too, combined with the spirit of the warrior, she had the gentleness of a wise and loving mother. But always, said the lecturer, she insisted on youth achieving real inner freedom and naturalness. The speaker concluded with an appeal to youth to achieve and preserve that freedom and naturalness, in art, in dress, in music, in dance and in life, that freedom of which Dr. Besant would ever remain such a great and inspiring example.

### DR. BESANT AS A COMRADE AND LEADER

By SIR C. P. RAMASWAMI AIYAR

The seventh lecture of the series was delivered in the morning of 28th December in the Headquarters Garden by Sir C. P. Ramaswami Aiyar, with Dr. Arundale in the chair.

The lecturer, who had chosen for his subject: "Dr. Besant as a Comrade and a Leader," began by saying that while it was his great privilege to work with Dr. Besant for many years in the various fields of public activity, particularly in politics, in matters of faith they always agreed to differ. But as a comrade and a leader she was unique. He had religiously made it a point to read her Autobiography every year for the last twenty-five years. It narrates the inspiring struggle of a great soul going from point to point and completing a tremendous work. She was one of those who strove to find the truth though her feet bled.

In reviewing the work Dr. Besant had done for India, the speaker said that when she first came to India politics was a gentleman's game. Resolutions were tabled and discussed and passed and duly reported in the press, and there for the most part the matter ended. Dr. Besant changed all that. She made politics a live and practical thing, as much discussed in the villages as in the drawing-rooms and cloistered places. Great men have since followed her and even greater appeals have been made to the masses, but the idea of transferring politics from the cloister and the study to the village and the masses was entirely Dr. Besant's.

This was also true of journalism and of education. Before her advent to India education was controlled by foreign agencies. It might almost be said that the inculcation of the inferiority complex was part of the curricula. She insisted on education and educational institutions being managed and conducted by Indians for India. This was true of all the other activities into which she flung herself for the uplift of India. She was more Indian than any of us, and often expressed to the speaker her regret at

having to wear a white instead of a brown vesture. She strove and strove successfully to get Indians to think and feel and act as Indians and to be proud of the fact. He himself in his younger days wore European dress—a sort of inferiority complex dress. Dr. Besant hammered all that sort of thing out of India. In some quarters the idea has gone too far, so far indeed as to develop a hatred of everything foreign. But Dr. Besant never encouraged that, in fact always deprecated it.

Referring to the existing monuments of her great work in India, Sir Ramaswami called attention to Adyar, which she had helped to make what it was, to Benares and the magnificent educational work done there by her efforts; to the Y.M.I.A. in Madras, to *New India*, the Home Rule League, and so on. But the most enduring monument of all was the memory of Dr. Besant as she was, her loyalty to colleagues and subordinates, her tirelessness of mind and body and her absolute obliviousness to self.

He made the confession that it was through the Krishnamurti case in the High Court of Madras, which he conducted successfully against Dr. Besant, that he first came to know her for the great soul she was. "I thought," he said, "I had made a great hit, and collapsed Theosophy, but in reality she annexed me and made me a life-long comrade and co-worker." He was even urged on that occasion by many of his friends to go further and commit her for contempt of court, but though he was aware that on several occasions where the law was at fault, she deliberately committed contempt, he refused to do so. Hearing of his action in this matter, Dr. Besant called upon him and from that moment he became her admirer and supporter.

Her methods, he said, were often impetuous and tempestuous. It was a method which many of the old stalwarts rather disliked. They preferred to go more quietly and leisurely. But gradually she cajoled and persuaded them—Mr. Gokhale, Mrs. Naidu, Mr. Tilak and others. The last mentioned was rather worried about Dr. Besant but she finally won him over. She knew she could carry young India with her, but she wished to have the stalwarts also. Later, of course, when the Home Rule League was founded there was a great response all over the country and the older men had willy-nilly come in. But this unification was not accomplished without suffering and much opposition. Action was taken against *New India*, and the speaker had the privilege of defending her on several occasions.

Then came the internment of 1917. Using his inside knowledge here the speaker said that Dr. Besant worked for that internment, wrote for it, spoke for it. She was conscious of the disability of wearing a foreign body and of consequently running the risk of being regarded with suspicion by the Indians, even as being an agent of Imperialism and the British Government. So she courted internment. The result was all and more than she had hoped. The masses everywhere rose and greeted her as the true champion and natural leader

of new India. The result of this great awakening was the introduction of the Montagu Reforms. Here the speaker paid a tribute to Mr. Montagu who, he said, threw away his career for the sake of India. He loved India and was Eastern in soul. From that time Dr. Besant co-operated with the Government, and that too, despite the desertions from her camp of some who were diverted from their allegiance and activities by offers of office from the Government.

She had, said the speaker, a strong and intimate sense of comradeship and friendship, and in her life-long struggle in the cause of truth made links with many outstanding personalities like Roberts, Bradlaugh, Burrows, George Bernard Shaw, H. G. Wells, W. T. Stead, Hyndman, Sir Subramania Iyer, Tilak and many others. Always she spoke and struggled for unity and joint action. It was as if her appeal was ever to work together and enjoy together. The lecturer concluded his inspiring address with an appeal to all to emulate her splendid example in making India, her India, all she had hoped and dreamed and worked for.

## ANNIE BESANT AS AN OCCULTIST

By THE RT. REV. C. W. LEADBEATER

"Annie Besant as an Occultist" was the title of the last of the Convention Lectures delivered, and as the lecturer, Bishop Leadbeater, is regarded in the Theosophical Society as one of its investigators, the lecture was naturally extremely interesting to all present. More especially was this so in view of the fact that Annie Besant and C. W. Leadbeater had been close co-workers in the Society, and as Occultists too, during almost all the many years they were members of the Society.

Speaking from this vantage ground, Bishop Leadbeater had no hesitation in confidently asserting that Dr. Besant was the greatest living occultist in the busy world of men. He explained that Occultism simply meant the development of those powers in man which enabled him to see and contact higher planes and beings, to see and know things which were normally hidden from others. But these unknown factors, when discovered, often proved to be of enormous importance, and might therefore affect decisions and actions on the physical plane. The possession of psychic powers, however, he was careful to emphasize, did not necessarily mean that the possessor was a better person than others. It was only like having the mastery of an instrument.

Dr. Besant, he affirmed, was born with these faculties. They were there simply because she had worked along these lines in other

lives, so that as soon as she took up the study of it, she very quickly developed these faculties and was able to come into direct contact with those members of the Great Brotherhood in the Himalayas who were responsible for founding the Society. There she found her Master, and thenceforward her utter devotion to Him ran through her life like a golden thread on which were strung all her thoughts and acts. All pupils gradually become *partially* one with their Master; she became *wholly* one.

One result of her success was that for the first time the Society had someone in its midst who could not only say: "I have heard," or "I have read," but who could speak from first-hand knowledge and could present this knowledge in a form that could be fairly easily understood. Mr. A. P. Sinnett had already made some attempt to reduce the occult information that had been passed on to him from others into some sort of order, so that it might be presented to the West intelligently, but Dr. Besant was the first amongst us to systematize the knowledge attained by direct study and observation. As an illustration of this the lecturer referred to such of Mrs. Besant's early books as *The Seven Principles of Man, Karma, and Life after Death*, but particularly *The Ancient Wisdom*. Of over 300 books which Dr. Besant had written, Bishop Leadbeater was of the opinion that this was the greatest and most serviceable of all her contributions, more particularly as a presentation in a systematized form of occult knowledge. He would even venture to say it was the greatest single piece of work she had ever done for the world. Others tried their hand at this task, including himself with his *Outline of Theosophy*, but none came within measurable distance of hers for clear connected thought and poetic expression.

Incidentally the speaker mentioned the fact that one of the greatest requisites of the day was a book which would present the whole of this knowledge in a way which would be attractive and simple enough for children. Such a work was badly needed.

Bishop Leadbeater then described the differences in method between himself and Dr. Besant in dealing with occult matters. She would generalize from a higher plane on the principle of "as above so below," swooping down upon her conclusion with the swiftness and accuracy of an eagle, whereas he was always inclined to work step by step from below upwards. He illustrated this by referring to their joint efforts in the study of occult chemistry, giving several instances of arriving at precisely the same results by quite different methods. In this way they were also able to see whether their experiences agreed with the books. They did. In some ways Dr. Besant had an advantage over him in dealing with occult chemistry, for she had studied ordinary chemistry very deeply, and was well up in those things.

The speaker also made some interesting references to the book *The Devachanic Plane*, which was the result of their joint and yet independent occult researches while staying for five days at



Boxhill, England. Often, too, when they were thousands of miles apart, they would continue their occult investigations and check up and verify things separately, by correspondence. This was no easy matter, especially when it was remembered that on these higher planes on which they could function normally, there were literally thousands of different varieties of forms.

This great power of hers enabled her to keep in touch with Those who founded the Society, whose organization it is. She was the Society's best and greatest link with Them. Thus she was far-seeing, because she could observe results; she was wise with a higher wisdom. In this respect the Society was different from all other philanthropic organizations.

It might be asked why, if Dr. Besant possessed such wonderful occult powers, did she not use them for the detection of crime, for healing purposes and so on? He pointed out that in this respect she had to abide strictly by occult rules. Also that she was the soul of honour and never took advantage of her great powers, which had she cared to use them would have laid bare almost all secrets between man and man and nation and nation.

Concluding, the Bishop said she would always be to us a great and splendid heroine, the grandest occultist of our time, and the greatest servant of the Masters.

In his concluding remarks, Dr. Arundale as Chairman said that the greater the powers the greater the strain and the responsibility. It was better, he said, to use the powers you had than to seek to fly to others you had not. The quickest route, he suggested, was up the "Golden Stairs" of H. P. B. He reminded them also that all things come to those who wait, and work constructively, which meant among other things ridding themselves of the personality, taking themselves out of the picture, and above all they should make a generous, accurate and kindly use of the faculties they had, as outlined, for example, in *At the Feet of the Master*.

## FUTURE WORK OF THE THEOSOPHICAL SOCIETY

By MRS. JOSEPHINE RANSOM

(General Secretary of the Theosophical Society in England)

The fifth lecture of the Series was given in the morning of December 27 in the Headquarters Hall to a full house, with Dr. Arundale in the chair. In introducing the lecturer, Dr. Arundale humorously remarked that Mrs. Ransom was one of the great stalwarts of the Society who had created something of a reputation for collecting General Secretaryships. She had been General Secretary of the Society both in South Africa and in Australia, and was now General Secretary in England, and hinted that if they did not take

care she would next be the General Secretary of the Indian Section, for wherever she went she earned golden opinions.

Mrs. Ransom, who spoke from a few notes and with a clearness and grip and charm that were very impressive, began by disclaiming the rôle of a prophet, for, she said, prophecies rarely came true, or if they did they came true in a way that you never expected. She merely wished to give her own point of view, to ask a few questions and to make one or two suggestions. As a preliminary to dealing with the present and the future, she referred to two previous phases in the life of the Society, both of which prepared the way and led up to the third—the present and most vital phase. The first phase concerned the work of Madame Blavatsky in which she presented the general outlines and gave such a shock and such a challenge to materialism that even yet they are scarcely understood or forgiven by the West.

The second great phase may be said to have been entrusted to Dr. Annie Besant, who presented the truths and teachings given to the world by Madame Blavatsky in a more concrete and more understandable manner. In other words she sought to make a practical application of the truths contained in the mysteries. To a large extent those mysteries were no longer mysteries, the inner and more sacred things had been revealed and were now, so to speak, common knowledge.

In the speaker's view the job of the Theosophical Society was now not so much that of unveiling but to make the world fit for what was already known. It was up to the Society to create new ideals, new inspiration, so that the younger generation, which was keen and eager, might be able effectively to apply the truths already revealed to the changing needs of the day. At first when the great scroll was first unrolled by Madame Blavatsky, the West especially was startled, dismayed, antagonistic. That revelation, as contained for example in *The Secret Doctrine*, upset many cherished notions and beliefs and called forth a good deal of opposition, especially from certain sections of the Christian Church. The speaker illustrated this by referring to one well-known church dignitary who, when asked what he thought about the other and perhaps rival sects, replied that he did not fear any of the sects, but what he did fear were smaller groups like the Theosophical Society, because they knew too much.

Theosophy, she asserted, was the divine Ganges which flowing from the Himalayas was intended to irrigate and fructify all the fields of labour and service throughout the world. Those living waters, that Divine Wisdom, had now to be applied to a world which was changing with astonishing rapidity, especially in the West. In India, she thought the change was not yet so rapid. They were still arguing here about slogans and watch-words, like "Democracy," which in the West were being left behind.

How were they to make this application to a changed and quickly changing world? The answer was, first by the application of real brotherhood in their own hearts and lives, second in the Lodges, and third in the world around, the world of economics, of social reform, of politics, of education, and so on. In her opinion the West was growing a hunger for that which was real and true and spiritual. Among the youth there was a great release of what might be called spiritual energy. It might not be always labelled that, but fundamentally that was what it connoted and stood for. The people were tired of being handed a stone when they asked for bread. They wanted and meant to have that something which more correctly answers to the facts of life physically, emotionally, intellectually.

In this great demand and in the presence of this tremendous need, the lecturer then asked what India was doing to meet it. What was her contribution? What, for instance, was she offering by way of beauty in dress. She was afraid very little, for save for a few examples among the women the dress commonly worn, especially by the men, was not worthy of emulation from the standpoint of beauty.

What, too, was India offering to the world by way of customs? Many of the Western customs were badly in need of changing. Why should not India give a lead in something that was beautiful and useful and sensible? But in this respect she was afraid that India had also little to offer.

With regard to the social order there was also a great need. But on this point in India there was at present too much confusion and division. When, however, we came to the intellectual question there was something different. Here, India had a splendid contribution to make to the rest of the world in her priceless literature and philosophy. But it wanted offering in new forms and in such a way that it could be understood and applied to modern conditions. In this way the speaker referred to the books of Dr. Rabindranath Tagore which were making a powerful appeal to Western minds.

Mrs. Ransom also referred to the different systems of Yoga—Karma, the Mantra, the Jnana, the Bhakti and the Raja Yoga, which, as part of the ancient mysteries, were greatly needed and, where properly understood and applied, would prove invaluable in our changing world. This was perhaps India's greatest gift to the world. And never did the Western world need more some such antidote to the emotional and artistic expressions found in jazz music and quixotic paintings of the present day. It was the great privilege of the Theosophical Society to meet this demand, this new awakening. That, in her view, was the immediate work of the Society—the adaptation and application of those truths, which were no longer hidden, to the needs of the modern world.

Dr. Arundale concluded by appealing to India to lead the way.