

ANNUAL
REPORT OF THE
THEOSOPHICAL SOCIETY

General Report of the
Theosophical Society for 1931

APPROVED BY THE RECORDING SECRETARY,
THEOSOPHICAL SOCIETY, ADYAR, MADRAS.
PRICE TWO RUPEES.

FIFTY-SIXTH ANNUAL GENERAL REPORT OF THE THEOSOPHICAL SOCIETY



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INDIA, MARCH 1932. PRICE TWO RUPEES.

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THE FIFTY-SIXTH ANNIVERSARY OF THE THEOLOGICAL SOCIETY

PRESIDENTIAL ADDRESS

THE VICE-PRESIDENTIAL ADDRESS

Our President, who has spent the morning with her
students for so many years of brilliant and illuminating

THE FIFTY-SIXTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY

ADYAR, 24-29 DECEMBER, 1931

THE Annual Convention of the Society was held at Adyar from December 24th to December 29th, 1931, and was attended by about 540 delegates. The Sections in India, Burma, Ceylon, America, England, Wales, Scotland, South Africa, Switzerland, Holland, Austria, Hungary and Czechoslovakia were represented by their nationals. At the opening of Convention it was not expected that Dr. Besant, the President, would be strong enough to be present, so the Vice-President, Mr. A. P. Warrington, had been requested to give the annual address to the Society. At the last moment, however, Dr. Besant determined to appear, so she descended in the lift, and sat in a chair, while Mr. Warrington gave the following Vice-Presidential Address. At its close, to the amazement and delight of all, Dr. Besant rose and addressed the gathering in a clear, powerful voice. The two addresses are printed below in the order in which they were given.

THE VICE-PRESIDENTIAL ADDRESS

BRETHREN :

Our President, who has graced these meetings with her presence for so many years of brilliant and illuminating

service, unfortunately is not physically able to be actively with us to-day. My regret for this is very deep, and I am sure yours is also. But can we not hope that her indisposition is only temporary; that it is caused by duties of a weightier nature in those realms where the larger part of her splendid nature functions, and that ere we meet here again she will be restored to health for further activity in this world, that is ill-prepared to spare one so superbly fitted to bring to it the enlightened services it so gravely needs? At all events I am sure this will be the prayer of those of us whose hearts are sincerely devoted to the welfare of humanity in general and of our Society in particular.

Under the Constitution of our Society the duties of the President, when he or she is absent, fall upon the Vice-President. And so it becomes my duty to open this Convention and to lay before you a statement of the activities of the Society during the year which has just closed.

But before submitting to you the details of the reports of the National Societies, which have been condensed and assembled for me by our very efficient and faithful Recording Secretary, and which I shall presently ask him to read to you, I should like to bring into my brief remarks the influence of the President, by drawing your attention to the inspiring ideals she expressed at the Convention of last year, for they are even more fitting to-day than they were when she uttered them.

It may be, there are a few who will remember what she said then, but I doubt that there are many; for memory in our crowded lives often proves to be but a poor servant, and fails us when we most need it. All the greater need therefore that we be reminded occasionally of the best our ideals require of us in the daily life—always lest we forget.

In her address she made clear the inalienable right that each has to embrace the opportunity we now have of bringing

the Elder Brothers into our daily lives. "Each can judge for himself," she said, "how far he cares to come nearer to Them, with all the implications that go with that approach; whether he is willing to accept those implications, to make the changes demanded by them, and thus to learn gradually how to co-operate with the Elder Brothers in our world." She adds: "There are few subjects more fascinating, more attractive; but it is also necessary that we should realize the truth of that which I just quoted from one of them—'You must come out of your world into ours.'"

Then she mentions the special relation that two of the Masters have with the Theosophical Society, the Society that was in reality founded by Them as a special instrument in the service of Humanity and has been under Their observation and influence substantially ever since. And what is the nature of the service which Beings so exalted expect of their servers in this Society? Their answer is quoted by the President with her own strong emphasis: "The so-called small services in daily life count as much with us as the so-called greater services"; and she reminds us of the wisdom of this attitude toward service, counselling that it is the little things of life that help us to form the *habit of service*, which could never come about if we waited for the larger opportunities which only come rarely.

The final remarks of the President had reference to what is, in the humble opinion of your present speaker, a fact of the most vital importance to the Society, namely, the fact that Adyar was the place "chosen by the Masters for the Centre, to which they sent her (H. P. B.) that she might live there for some time and create there an atmosphere which would make it easy for it to receive Their influence, or any spiritual influence that was sent." She declares that "there is a direct communication between Adyar and Shamballa" of the White Island of old, and that here it was intended that sojourners

might receive real help in the spiritual life. Then she declares that our duty to the Centre is unfortunately not being fulfilled, as has been hinted by none less than the two Masters most concerned. Therefore she, as President of our Society, most earnestly appealed to us for help with the Adyar Centre. Do read again her address and see how you can help to make Adyar the "Flaming Centre" of influence it is intended to be, not alone for the immediate neighbourhood, not even solely for India, but indeed for the whole world of Theosophy, and even beyond into all the functions of our modern civilization—a magnificent consummation which can be attained if we will, by right will and by right work.

After calling for the practice of more Brotherhood in our lives, even towards our younger brethren of the animal kingdom, our President closed her impressive address by reminding us of what many of us believe to be very true, that "the best preacher and the best machinery for spreading Theosophy is by leading the Theosophical Life."

These reminders, friends, were not given merely as ethical guidance for the individual but, coming to us, as they did, from the President at an annual meeting of the Society, they have all the force which usually pertains to an executive declaration of corporate policy.

Then, let us remember that the existence of the Perfected Men must ever be an inevitable fact of evolution; that it was at the instance of two of these that the Society was founded; that it is by Them that it has been nurtured and sustained from within, and that, if it shall ever reach its high goal in the future, it will be because it has been vivified and inspired by Them, far more than because it has been wisely and efficiently conducted by us down here. Says the President: "It is a personal matter for each to decide. But I would ask you to remember that on Their help and on Their

blessing, and on our working along lines They laid down, the life of our Society really depends."

This was the attitude held by H.P.B. and Colonel Olcott, and it has been that ever since of every vital and inspired worker in the Movement, whether leader or otherwise.

But let us not forget, in our intense realization of the importance of this viewpoint, that it is an attitude that has to come to one from within, and never can be imposed from without; for the doors of the Society stand wide open to receive those who, while believing in Brotherhood, nevertheless have no belief in Masters as facts as well as ideals. Even those who do so believe are left free in forming, each for himself, his own conceptions as to these great Beings, and what his personal relations to Them may be.

In looking over the reports of the various General Secretaries of the Society, it appears, as you will see, that there has been a substantial reduction in membership in practically every Section. For the most part the financial depression is given as the reason. But we have passed through financial depressions in different countries many times before without finding so great an effect even locally; and so, it is important for us to study more carefully than ever before the causes of our present conditions. In this, self-criticism cannot do us any harm, and we must see above all things that in the Society we have a ready willingness to meet the new thoughts of the world on their own ground, and to consider them in the light of what knowledge we may have and in a way that will not cause the world to mistake Theosophy for a creed, and the Theosophical Society for the organized exponent of a creed, but will help rather in the realization that we are a band of Servers searching for truth and more truth, and not a body bound by the limitations which a creed invariably entails. We are bound together by a common ideal, not by a common belief, save the single

belief in Brotherhood, and as such the Society should be known to the world.

THE PRESIDENTIAL ADDRESS

Friends, the point I want to impress upon all of you to-day is that only as you live Theosophy can you spread Theosophy. It is not our words, it is our life, that affects people. And I want each one of you and all whom you have influence with to remember that the man who lives a Theosophical life is the best propagandist of Theosophical ideas. It is not our words that influence people so much as our lives; our lives if they are unselfish, pure, loving and helpful are the best propaganda of Theosophical ideas; for it is no good to talk Theosophy unless we live what we talk.

Also, although physically I am very weak, still I am glad it is not quite true that I am absent. I am here. After all, you know, we have got several bodies; you know that as a theory, don't you? And some of you, I dare say, now and then have various lively dreams, and you can do what you like in your dreams more than down here on the physical plane. That is literally true. The more you can use the higher bodies, the more you can help the people among whom you live.

Now you can only use the higher bodies by living Theosophy, so that every one of you in proportion as you live the Theosophical life, becomes an active propagandist for Theosophical ideals. Do not imagine that because you are not learned, because you do not know many foreign languages, you cannot influence people all over the world. You can; because they see your life, and they translate that life into their own language. If you do a kind thing and people see you do it, you do not have to tell them it is a kind thing—they will see it is, and they will say to others: "Oh, so and so is a Theosophist, so we know he will be helpful." Never mind a man's

speech, it is his actions that matter. And if you can get that into your mind strongly, so that it influences you every day and all day long, you are not only helping those around you, you are teaching others how they can help by working on the higher planes of our being.

Most of you are afraid to trust yourselves; but that is a great mistake. The deeper you go into yourself, the more the real you can be trusted. The weakest among you physically may be very, very strong on the higher planes. Give everything you can, and there are plenty of Devas, as we call them, or fairies if you like that word better, who take up what you give. They understand it. They see us doing kind things all the time. They say: "Here are people who help others. We can help others by helping them"; and they pour out their life to you who are willing to give it away. It is not what you hold on to that is your real character; that is your life that spreads its example everywhere round, just as the rose sends out its fragrance much farther than it is able to spread the sight of its beauty.

Learn to trust the Divine in you. There lies your real strength. You are Divine. You don't want to look up to the skies to find the Divine; look into your own heart, and the Divine is alive in you. It is you who can send out, each of you round himself, the Life that comes from above. Do not be distrustful; that poisons your usefulness. Trust God in you more than you trust God up in the sky, or God down somewhere in the world you don't know where. Trust God in your own heart; and He is always with you, for your heart is always the Life in you, and that Life is Divine.

If only I could inspire you with what I know to be true—that the very best of us is when we pour out love to those around. You know the old story about one of the Apostles of the Christ who was very very old, older than I am now, over one hundred; and they used to carry him down every day to

the meeting, and he could not talk to them but could send out his love to them. And his love went into their hearts and spread in every direction, and his most useful days were the days when he did not talk, but lived the God within him. And so, I say that to you, I say it to myself; often I speak to myself and say: "Oh, you old woman, what is the good of you? what can you do for people?" Then I answer: "Because very deep within me I am God, then I can do all things because I am Divine." Believe that as the reality, do not think of it only as dreams.

I am seeing here * something I said to you here last year, that we are bound together by common ideals, and not by a common belief. It matters very little what you believe; it matters enormously what you are. What you are will improve what you say. There is no good talking unless you live better than you speak. Give the God in you a chance. Open yourself, and pour out to all around you. There must be somebody you can help—some child perhaps who is still perhaps not very strong on his feet. He tumbles down on the road. Do not say: "Somebody ought to pick up that child." Go and do it. Then somebody else will help another child, and presently everyone will be working away helping each other.

And so we shall learn how to love, which is the lesson we have to learn while we are here. It is just because the world is imperfect we can learn to help. We are not perfect creatures, but let us pour out love. Love is always good, even when sometimes its expression may be foolish. You see a baby tumble; as you run to help it never mind that your skirts may get muddied. Your skirts will wash; they will be cleaned; and when the angels look at them they will see them shining brightly because they are full of love.

Believe in the Self within you, the God within you, and then you will live the noblest life because it is a life of love.

* Referring to a printed copy of the address delivered by Mr. Warrington.

(The President sat down, but continued, though in a weaker voice)

I dare say I can come down a little every day, and if you love me a little I will get stronger. It is quite true what is said here,* that I am doing a great deal at present out of sight. This body cannot do it, but that leaves my other bodies free to do more. I have got a lot of other bodies, and they are working away ever so hard. Just now I do not want to do so much down here, so I can do more up there. I shall keep pouring down on you. You think that now it is raining hard. That rain will presently come up in nice little green plants. That is what I want you to help me in, to make the world beautiful for others. Never mind about yourself. If we do not take care of ourselves, then the higher powers will take care of us. If we think of ourselves, they look at us, and They say, "He is not of much use, let us find somebody who is giving himself fully."

The real reason why my brother Charles and myself get along pretty well is that we are always trying to help each other. I help him, and he says, "What a nice creature she is!" Then he helps me, and I say, "What a fine man he is!" The best of us is always the Divine part. We must believe in ourselves. We cannot believe in God if we cannot believe in man.

SUMMARY OF THE YEAR'S WORK

LODGES AND FELLOWS

The number of Charters granted from the commencement of the Society to the end of 1930 was 2,799. In 1931, 34 new Charters were granted, raising the number to 2,833. 2,119

* Referring to Mr. Warrington's address.

diplomas to new members were issued during the year. The statistics for the present year show that we now have 1,426 Lodges and 36,115 members. Comparing these figures with those of last year, which were 1,490 Lodges and 39,311 members, we find a net loss of 64 Lodges and 3,196 members. Once more, various reasons for the decline are put before us by the General Secretaries of the National Societies; among them financial depression is frequently mentioned.

The numbers of Lodges and members in the various Sections of the Society are as follows:

No.	National Societies	No. of Lodges	No. of Members	New Members added during the year	Remarks
1	T.S. in The United States ...	209	5,657	596	
2	" England ...	150	4,224	257	
3	" India ...	291	4,728	144	
4	" Australia ...	31	1,499	49	
5	" Sweden ...	35	728	33	
6	" New Zealand ...	19	971	37	
7	" Netherlands ...	50	2,422	102	
8	" France ...	79	3,175	218	
9	" Italy ...	31	501	28	
10	" Germany ...	32	444	—	
11	" Cuba ...	20	275	41	
12	" Hungary ...	16	399	33	
13	" Finland ...	23	648	17	
14	" Russian T. S. outside Russia ...	12	215	18	
15	" Czechoslovakia ...	7	86	—	
16	" South Africa ...	10	209	—	
17	" Scotland ...	29	558	15	
18	" Switzerland ...	13	260	12	
19	" Belgium ...	12	405	27	
20	" Netherlands-Indies ...	30	2,090	—	
21	" Burma ...	10	298	6	
22	" Austria ...	8	540	66	
23	" Norway ...	9	209	3	
24	" Egypt (See Federation, below) ...	—	—	—	
25	" Denmark ...	11	430	28	
26	" Ireland ...	8	128	9	
27	" Mexico ...	20	329	39	
28	" Canada ...	16	397	23	
29	" Argentina ...	21	343	15	
	Carried forward ...	1,202	32,168	1,816	

* No Report. Last year's figures are given in the columns.

No.	National Societies	No. of Lodges	No. of Members	New Members added during the year	Remarks
	Brought forward	1,202	32,168	1,816	
30	T.S. in Chile	14	181	—	
31	" Brazil	15	379	36	
32	" Bulgaria	8	111	3	
33	" Iceland	5	276	1	
34	" Spain	21	401	52	
35	" Portugal	10	177	42	
36	" Wales	20	333	14	
37	" Poland	10	232	9	
38	" Uruguay	7	92	27	
39	" Porto Rico	17	179	—	
40	" Rumania	10	199	—	
41	" Jugoslavia	12	183	23	
42	" Ceylon	8	121	19	
43	" Greece	9	140	23	
44	" Central America	14	189	37	
45	" Central South Africa	9	206	16	
46	" Paraguay (See Federation, below)	—	—	—	
47	" Peru	7	87	—	*
	Canadian Theosophical Federation	10	177	—	*
	Federation of the Lodges of the T.S. in Egypt	2	39	—	*
	Federation of the Lodges of the T.S. in Paraguay	6	72	—	*
	Others	10	173	1	
	Grand Total	1,426	36,115	2,119	

NEWS OF THE NATIONAL SOCIETIES

U. S. of America: The new General Secretary, Mr. Sidney Cook, who has taken the place so ably filled for many years by Mr. Rogers, who is now devoting himself to the lecture field, reports a year of great activity. In addition to many lectures given by Mr. Rogers, Miss Clara Codd, Mr. Geoffrey Hodson and others, propaganda activities are shown in the sale of 16,000 books and 12,000 pamphlets. The Convention and Summer School were once more a great success. A new system of classified memberships, equal in their privileges, but

* No Report. Last year's figures are given in the columns.

giving to wealthier members the opportunity of a membership classification which involves more liberal contribution, has been put into force, and has brought in additional funds. The General Secretary remarks that the reduction in membership appears to be now abating, there being a net loss of only 340 members. The number of Lodges remains as before at 209.

England: The report for England shows a reduction of 364 in membership, the total being now 4,224, and the number of Lodges is now 150—one more than the figure given to us last year. The General Secretary explains that the decline is due mainly to the financial crisis through which the whole world is passing, which deprives many people of the means, time and energy required for anything more than the daily needs of themselves and their families. There is, however, a steadying down throughout the Section. Members are “carry-ing on”, and seem to have decided that many problems can only be solved with the passing of time or the gaining of more knowledge and wisdom. The combining of the Annual Con-vention with the European Congress presided over by Bishop Arundale brought many brethren to England. Classes and special meetings are being held at Headquarters, and the Headquarters Library has a marked increase in the number of subscribers. “One Day Campaigns” were continued—in April with “Karma, Bondage or Freedom”, and in November with “The Evolution of Man”. Two thousand books prepared for the next campaign have already been sold. Study Weekends are also very popular and useful.

India: The General Secretary for India reports much more decision and steadiness than in the previous year, even when despairing factors have come in. The machinery of the constitution has worked without much creaking during the year. Bombay and its suburban Lodges were constituted into a new autonomous Federation. No Federation shows increase of membership, and the total membership has decreased from

5,518 to 4,728, the chief decline being in Lodge membership, the unattached membership having fallen only from 370 to 340. Much of the loss is attributed to preoccupation with political uncertainty and financial depression, and the fall in new admissions is similarly explained. The rules applying to lapse of membership have been strictly enforced. The number of active Lodges has declined from 324 to 291.

The General Secretary considers that the real test of the work of the Lodges is in their usefulness to their surroundings and the country, and by this test the core of the work is quite sound and bears promise of a new life. It continues to leaven the world's thought as it did before, and so really very much has been achieved during the year. Attempts are being made to reorganize the Youth Federation, though the General Secretary is not yet very hopeful about this branch of the work. Propaganda has been carried on vigorously in a field too great to permit of special mention, and a large number of magazines in different languages continue to spread the knowledge widely among the people. The Indian Bookshop, owned by the Section, notwithstanding financial depression, has done much better this year, and has shown a very fair profit.

The Society, remarks the General Secretary, is at the parting of the ways, but, he asks, need there be any agreement between the old and the new teachings? The new is making its way not only in the Society but also in the outside world, and yet there is room in the Section for all points of view, especially as it continues to affirm the attitude of Freedom in all matters and to inculcate self-reliance and sympathy. His plea is once more for welcoming into the Section the teaching that the leaders of the Society first called the world's attention to; if all teaching is welcome in the Society, then the Teacher must be made welcome too, and so there should be no loss of breadth. He concludes with the aspiration "May the day come soon

when our Society makes itself the willing channel of the new forces now being released in the world."

Australia: The General Secretary reports great economic difficulties, which have caused every Lodge to reduce its expenditure. The Broadcasting Station continues its good work, and is paying its way and showing a profit, some of which will go to the Section. The statistics show 1,499 members and 31 Lodges. The Convention was held in Melbourne, and what were called "Support Conventions" were held at the same time in other cities, for those who were not able to make the long journey to Melbourne. The Headquarters has been removed to The Manor, at Mosman. The "Advance Australia! News Service" continues, and is much appreciated by many editors, who are accepting at least 200 columns per month.

Sweden: The number of members in Sweden has decreased a little, but the General Secretary reports that the Section has gained in consolidation and inner strength. The membership is now 728. The Summer School held at Stockholm, which was directed by Mr. E. Bolt of Edinburgh, was attended by 100 members, of whom about 10 came from Norway.

New Zealand: The General Secretary reports with regret that the membership of the Section has now fallen below 1,000, the total being 971. The Sectional magazine continues to be sent free to all members in good standing. Pamphlets on *What is the Theosophical Society?*, *The Hidden Side of Lodge Meetings*, and *A Message from an Elder Brother* are sent free to all new members. The Vasanta Farm has now been purchased from the Section by Mr. Colin Macdonald, who has looked after it so well for over 19 years. The Vasanta Garden School continues its good work, and receives appreciative reports.

Holland: The report from Holland shows the admission of 102 new members, and the dropping of 322. It is remarked that although there is a fall in numbers there are signs of

renewed enthusiasm in the Section, the fall having been due largely to causes in the previous year and at the beginning of the current year. The Publishing House continues its activities and there is in preparation a very cheap edition of *The Secret Doctrine*, which is to be brought out with the help of a fund raised in memory of Mr. W. B. Fricke. The book will be sold for only 6 guilders. The two Magazines *De Theosofische Beweging* and *Theosophia* have now been combined into one.

France: The General Secretary reports that 5 new Lodges have been chartered and 5 have become dormant, which leaves the number at 79, as before. 218 new members have joined and 416 have dropped away, leaving a total of 3,175. The Headquarters has continued its lectures and other activities and there have also been visiting lecturers, including the General Secretary of the T.S. in Holland, Dr. J. J. van der Leeuw, the General Secretary of the T.S. in Germany, Dr. M. Verweyen, and Dr. G. S. Arundale.

Italy: The General Secretary reports that though it was impossible to have public lectures during this year, the Lodges have been meeting regularly. The magazines *Il Loto* and *Gnosis* have continued, and the Publishing House has reprinted *Light on the Path* and *The Perfume of Egypt*. The new Italian Penal Code was issued on July 1st, and therefore the Society has had to apply for permission from the Italian Government to go on with its work, and it is hoped that this will soon be obtained. The membership is now 501, as compared with 563 last year, and the number of Lodges has increased to 31.

Germany: The report from Germany shows that the General Secretary, Professor Verweyen, has been doing much to introduce Theosophy into educated circles, in which for the most part it has been much misunderstood. The membership is not great, being only 444, but the General Secretary thinks

that the tendency for members to resign on account of the teachings of Mr. Krishnamurti, and also the unfavourable circumstances of the present time, is now coming to an end. Efforts have been made to come into harmonious contact with other Theosophical Societies, with varying success.

Cuba: The T. S. in Cuba reports a year of great difficulty, due to moral depression and financial troubles, notwithstanding steady work in the Society. The number of members is slightly more than last year; the number of transfers, resignations and deaths of members totals 22, but 41 new members were admitted. Dr. Villaverde, the General Secretary, anticipates steady work in the future, as the members are devoted, and determined to stand fast to their post.

Hungary: The General Secretary for Hungary reports lack of interest and enthusiasm, and difficulties on account of the financial situation, but the membership shows a reduction of only 13 as compared with last year. Members' meetings and question and answer meetings continued regularly, and there are also propaganda meetings on Sundays. The "Pentecoste" Lodge has been very active in publishing, having printed no less than 14 books and pamphlets on its own printing machine, as well as the quarterly magazine.

Finland: Finland has kept up its usual activity. During this year of financial difficulty there have been well-attended fortnightly lectures at the Headquarters, and special lectures and entertainments on the memorial days of the Society and public holidays. There was a Summer School for one week, which was attended by 40 members, and the General Secretary has also visited many of the Lodges. The Magazine *Teosofi* continues, but the subscription has fallen from 1,100 to 800. A special feature of the year's work has been the coming into closer contact with other Theosophical Societies. The General Secretary mentions that although the Point Loma and the Rosicrucian Societies joined with us in the celebrations of the

Centenary of H.P.B., such emotional contacts do not indicate the establishment of permanent co-operation. The membership is now 648, which shows a reduction of 32, and the number of Lodges is 23, the same as last year.

Russian T. S. outside Russia: The General Secretary reports that there are now 215 members in good standing. 18 members were admitted, 10 resigned, 1 died and 106 lapsed. Of the members, 208 are within the 12 Lodges and 17 are non-attached. The Annual Convention was held in London; 5 delegates came from a distance. The chief items were a discussion of the vital problems of the present time and a public lecture in Russian by Dr. Kamensky. The monthly review *Vestnik* (Messenger) has appeared regularly, notwithstanding the financial difficulties, as also the typewritten bulletin. *Esoteric Christianity*, by Dr. Besant, has been published in Russian. Many of the Lodges are active in social work, and largely along artistic lines; thus, for example, the Lodge "Alkenost" in Paris, brings comfort to many suffering people in hospitals, by means of concerts, etc. Wherever possible, the members are trying to strengthen and inspire various centres of public work.

Czechoslovakia: The General Secretary reports that very little interest is taken in Theosophy in Czechoslovakia, because of the influence of Krishnaji's teaching, which has taken deep root. The Society is co-operating with the movement called "New People", who are "very near to Theosophy" and have a magazine with a circulation of 100,000 copies. The membership is now 86.

South Africa: The General Secretary in South Africa reports a reduction of members to 209, but remarks that these diminished numbers do not imply a reduction in enthusiasm. There is a tendency to "close up the ranks" and work harder than ever to carry the message of the Divine Wisdom to our fellow-men. The work in this Section is particularly difficult

on account of the great distances between the Lodges, but the magazine *Theosophy in South Africa* is a unifying instrument.

Scotland: Scotland has now 558 members, as compared with 612 in the previous year. There are 29 Lodges. The first part of the year was given to intensive study in the Lodges rather than to propaganda. Later, Mrs. Powell and Mr. Groves gave a series of lectures. The Section is now twenty-one years old. Although there is decrease in membership, the General Secretary reports very keen interest among the members, and also among the public who are attracted to the lectures.

Switzerland reports a very active year and an unusual atmosphere of brotherhood at the Annual Convention, at which nearly all the Lodges were represented. The General Secretary says that Geneva has been "ploughed with Theosophy", and she thinks that there are very many more Theosophists outside the Society than within it. 12 members have joined during the year, mostly in Lausanne, on account of Dr. de Henseler's weekly lectures there. 10 members resigned, 2 died, 100 became dormant; so there are now 260 members, of whom 170 have paid their dues. The number of Lodges is 13. Though small in number, the members are active in many ways, in different associations.

Belgium: Belgium shows 405 members this year, there being a net loss of 76. This loss was due chiefly to a crisis in one of the Lodges, from which the retiring President drew away a large number of members. The public lectures, some of them by distinguished non-Theosophists, have drawn very attentive audiences. Every lecture has a musical introduction which is much appreciated. *The Theosophical Bulletin* now appears every three months.

Dutch East Indies: (No report.)

Burma: The report from Burma speaks of very unsettled conditions in the country, due to rebellion, economic distress,

and political agitation. In consequence of this there were only six admissions during the year, and the present strength, including 111 honorary Bhikku members, is 298. The number of Lodges remains as before. Meetings, lectures and concerts have been held regularly. The B.E.T. Schools continue to do their good work, with about 500 pupils. The deficit in the Boys' High School is made up by public contributions and that of the Girls' School by the donations of a few of the Rangoon Theosophists.

Austria: The T.S. in Austria reports a good year's work. For eight months lectures were held every Monday and Tuesday in the Headquarters, and there were also week-end instruction classes. The Society of Friends lent their hall twice a month for public lectures. The Art Lodge specialized in the development of a choir of good voices. The Order of Service and the World University Association have been active. The year was marked by a number of distinguished visitors, especially by the public lecture of Mr. Krishnamurti, which drew many friends from the surrounding countries.

Norway: The report from Norway tells of improved conditions. We have passed, says the General Secretary, from the stage of study to the stage of life. A visit of Mr. Bolt from Edinburgh played a great part "in giving back to us our faith and hope for Theosophy in Norway." The number of members is now 209.

Denmark: Denmark reports the continuance of full and successful activities in the Lodges—well attended members, meetings, study groups and also public lectures. Mr. Bolt of Edinburgh gave about 20 lectures and conducted the Summer School. Many of the most ardent members are also members of the Liberal Catholic Church, and many are deeply interested in the work of Krishnaji, and there is brotherly co-operation and tolerant consideration among all. There has been a slight drop in membership, from 450 to 430.

Ireland: The General Secretary for Ireland reports that the number of members in good standing is now 128. No Lodges have been formed and none dissolved, and the Magazine *Theosophy in Ireland* continues to be published quarterly with Mr. T. Kennedy as editor.

Mexico: The General Secretary reports a membership of 329—a small increase, and also very much activity, apparently quite out of proportion to the number of members. There was no special series of public lectures this year, but the meetings on special days attracted large audiences. On these occasions Fraternity and Art were the most prominent features. Propaganda of the teachings of Krishnaji has been carried on every Sunday at Headquarters. Señora Consuelo R. de Aldag, a Mexican lady who is a lecturer of the United States Section, visited her own country for two months and did some very good work. The publication department showed considerable activity. The Sectional magazine of 40 pages appears every two months and is sent free to every member, to many foreign Spanish-speaking Lodges, to the 30 Governors of the interior and to the public Libraries. There is also a monthly paper containing lectures by Krishnaji and Dr. Besant, which is widely distributed.

Canada: The General Secretary for Canada expresses great satisfaction at the revival during the year of what he calls the Blavatsky tradition in the T. S. He gives his opinion that if Krishnaji had studied *The Secret Doctrine* as Madame Blavatsky proclaimed it, he would not have found the ideals she promulgated to be different in principle from his own. The Canadian Section has always been prominent in endeavours to bring about harmony among members of various Theosophical Societies, and notes with pleasure the fraternization meetings which have been held in many places in America and Europe, but expresses regret that in this movement some have not been content with co-operation but have tried to cause other

members and organizations to change their folds. He also comments with satisfaction on the issues of *The Theosophist* for August and September—the Blavatsky Centenary numbers.

Statistically, Canada shows a good year, with a decrease of only 16 members in these hard times. There are now 397 members in good standing on the rolls. Lack of funds has prevented any extensive propaganda work, but *The Canadian Theosophist* has continued to be the chief propaganda activity.

Argentina: The General Secretary reports that the state of his Section is satisfactory and allows for optimism for the future. There has been a disagreement with the General Council of the Section on the part of some of the Branches, which have applied for direct affiliation to the Headquarters at Adyar. This matter is still under consideration. The statistics of the Section show a membership of 343 in 21 Lodges.

Chile: Chile reports a year of exceptional difficulties, and a small drop in membership—to 181. The Sectional magazine has been amalgamated with *El Teosofo Sud-Americano*. The General Secretary reports a reduction in the activities of the Lodges, but says that they are determined firmly to maintain the organization of the Society, and to preserve for coming generations the treasure represented by the Ancient Wisdom.

Brazil: The number of members is 379, being 87 less than last year, and there are 15 Lodges. There has been revivification of some Lodges, and an increase of general interest in Theosophical teachings, and propaganda has been done with the help of the daily press and radio as well as by oral lectures and teachings. Six pamphlets have been issued for propaganda purposes. It is much to be regretted that the project for a headquarters building has to be postponed, partly because of the present financial crisis and partly because half of the fund for construction of headquarters has been lost on account of the insolvency of the establishment in which it

was deposited. The official magazine *O Teosophista* continues to be published regularly. The publicity section under the direction of Dr. Lourenço de Mattos Borges has three departments, dealing with pamphlets, press work and radio work respectively. Short articles are distributed weekly to all the newspapers of the various Brazilian States, and many talks have been broadcast through various radio stations in Rio de Janeiro.

In August a Blavatsky week was held in Rio de Janeiro, in which many orators and musicians took part. At the same time one of the biggest bookshops in the city lent their principal window for a display of Theosophical books and a large photograph of H. P. B. The General Secretary mentions that the members are studying with much attention the teachings of Mr. Krishnamurti, without seeing in them any incompatibility with Theosophical work.

Bulgaria: This year there has been considerable public activity of the T. S. in Bulgaria, notwithstanding the difficulties of the time. A long series of lectures was given by various members on a variety of Theosophical subjects, and the Lodge "Orpheus" has published in the Bulgarian language the first volume of *The Secret Doctrine*, and also *At the Feet of the Master*, though the magazine *Orpheus* is suspended for the present. The present membership is 111, 78 of these being in 8 Lodges and the remaining 33 unattached.

Iceland: In Iceland we have a large number of members for such a small place, namely 276, but they are now condensed in only 5 Lodges. Most of the Lodges have had regular fortnightly meetings, with lectures and discussions, many having been on the subject of Krishnaji's teachings, which are a source of wide inspiration. Two radio talks were given on karma. The Magazine *Gangleri*, of which two issues have come out during the year, has about a thousand subscribers. Mr. E. C. Bolt of Edinburgh gave a series of lectures. The Section

is co-operating with the Society known as the "Survival League", which is working to spread the knowledge of human survival after bodily death.

Spain: Notwithstanding great political disturbance in Spain, the year's work shows very good results, there being a net loss of only 2 members. The General Secretary is enthusiastic about the prospects of theosophical work under the new circumstances, and thinks that the theosophical philosophy may play an important part in the development of the Republic. In Madrid a new impulse has been set in motion with the formation of a "Theosophical Atheneum", which has attracted a number of members who are not Fellows of the Society. The Atheneum, the National Society and two Lodges have combined to rent fine premises, including a well decorated lecture hall, in the centre of the city, and there many lectures and concerts have been held with great success. Another interesting feature of the year's work is the formation of a Lodge in Palma, the capital of the beautiful island of Majorca.

Portugal: The General Secretary for Portugal speaks of a trying year, with internal dissensions, now happily nearly passed away, as well as external difficulties; but all the same the result of the year's work shows an increase of membership from 156 to 177. Some of the members who were making important gifts towards the rent of the headquarters are not able to continue this, so there are especial difficulties in that direction. A small fund has been formed to establish a co-operative society for printing a bulletin and other theosophical literature.

Wales: The report covers the period from July 1st, 1930 to June 30th, 1931, and therefore includes the 9th Annual Convention of the T. S. in Wales, which was presided over by Bishop Leadbeater, and was attended also by other distinguished visitors. The membership returns show a decline of 29, which is less than 10 per cent. Mrs. Margaret Evans has left

the Section £100, which is being used for propaganda work. As usual, the members in Wales are busy in a great number of social service movements.

Poland: The General Secretary writes that there is a large drop in membership this year, because it was decided to cross from the rolls a number of members who had taken no part in the Society for some time, paid no fees, and did not reply to any letters. At the same time, care was taken not to eliminate those whose lack of contact with the Society was likely to be only temporary or due to external circumstances. The membership is now 232, and the number of Lodges has fallen to 10. The Summer School was attended by 60 people, mostly non-members. The meditation and study classes were also well attended, again mostly by non-members. The Secretary remarks that she thinks the causes of weakening of interest in Theosophy are two—the conditions of economic, political and social life, and “our inability to present a broad and wise solution, based on the Ancient Wisdom, of many difficult questions of to-day in social and political life.”

Uruguay: The General Secretary for Uruguay reports that conditions in her country are very promising. Although some Lodges are becoming inactive and some members indifferent, still great renovation is going on. The 10 Lodges are described as 7 active, 2 inactive and 1 dormant. 3 Lodges have been organized. In addition to the ordinary lectures, radio talks were given on three occasions by the General Secretary. One of the most important events of the year was the Second International Congress of the South American Theosophical Federation. The first number of the *South American Theosophist*, which replaces several sectional magazines, was brought out at the time of the Blavatsky Centenary.

Porto Rico: The membership in Porto Rico is now 179, as compared with 210 last year, on account of various reasons. The General Secretary writes that the Section has gone through

a real "cyclone" and that in some of the Lodges only 4 or 5 members have paid their dues. 2 Lodges have ceased, and two more are on the point of disappearing. It was decided at the Annual Convention that if more than one member of a family belongs to the Society, they may pay at the rate of half the usual membership fee each. The Lodge at the capital of the Dominican Republic is reported to be full of life and enthusiasm, and doing good propaganda work in spite of the hard times.

Roumania: The work in Roumania is being carried on chiefly by the Lodges, acting independently of one another. There are eleven Lodges existing in eight different towns. The Vasanta Lodge in Chisinau, near the Russian boundary, is composed almost entirely of Russian members, and it is the most active Lodge. In the West there are two Lodges which have been the mainspring of the Anti-alcoholic Movement of their province, so that the International Order of Good Templars of that region has become the centre for the whole country. In the Capital, Bucharest, the activities are not so great, but regular lectures are now being given. The Sectional magazine is published monthly.

Jugoslaviya: The General Secretary reports that much enthusiasm and activity has been shown in the Section during the year. 23 new members were admitted, 6 resigned and 1 left, so there is a net increase of 16, and a total of 180. The number of Lodges has been increased by 2. The two long visits of Miss Jean Glen-Walker were much appreciated. The lecture series organized by Mrs. V. Mayerhoffer had 35 lectures by 11 speakers. In all there were 327 meetings, 82 public lectures and 159 members' meetings. The mention of Theosophy is becoming more common in the Press. A Theosophical Publishing Trust was formed on August 11th, after the H. P. B. Centenary celebrations.

Ceylon: The General Secretary mentions that, in spite of the depression, the year's activities have created a more

favourable attitude among the public and a more expanded conception of Theosophy. It is good to hear that the membership has been increasing. The year began with 106 and ended with 121, but it is mentioned that a large number of the members are in arrears with their dues, and that there are great financial difficulties in the Section. The most active Lodge is the Youth Lodge.

Greece: The report from Greece is not very encouraging this year. A new Lodge has been formed in Cyprus, and several other Lodges are quite active, but the membership has fallen to 140. The General Secretary explains this as due to two causes, namely, the economic conditions and the influence of Krishnaji's teachings. The publication of the quarterly magazine has been continued.

Central America: Central America reports serious difficulties on account of acute economic conditions. But there remain in all places nuclei of faithful and steady workers who "keep alight the fire of Theosophical idealism and constitute a well founded hope that when present handicaps disappear a bright development may take place." In the Republic of Colombia Theosophy is spreading very rapidly, and the General Secretary for Central America expects that an autonomous Section will be established there before long. There are now 14 Lodges in this Section, and 189 members.

Central South Africa: The General Secretary in Central South Africa reports a useful year and a present membership of 206, with 9 Lodges. He describes this year as "An H. P. B. Year." The Section has used H. P. B.'s works in study classes, arranged for a number of addresses on H. P. B.'s life, and obtained publicity about her in the press. The annual H. P. B. lecture at Convention was given by Mrs. Ransom, who has also done a great deal of work especially in the Rand section, and has written a book entitled *Madame Blavatsky as Occultist*. Miss Norah Bennett, from Australia, is also

helping in that Section. In Pretoria Miss Turner, the President, does much to bring the movement into touch with other social activities of many kinds. South Africa's biggest problem is the racial one, and the Section is therefore paying a good deal of attention to the development of justice and harmony in this respect.

Peru: (No report.)

UNSECTIONALIZED LODGES

China: We have no report from the Presidential Agent for China, as Mr. Manuk has been travelling abroad almost all this year. But the *Shanghai Lodge* Secretary reports that it has moved to better quarters during the year, and it did not suspend its activities during the months of July and August, as is usual. The Lodge has been considerably strengthened by a special propaganda effort made last February, so although 7 members resigned on account of leaving Shanghai there is a gain of one member. The Besant School for girls has done good work, with 500 students. The *Hong Kong Lodge* also reports removal to new premises. This Lodge has held 79 meetings, of which 26 were public lectures, and its proceedings are published in *The South China Morning Post* and *The Canton Gazette*.

Singapore: The Secretary reports that the usual activities have been carried on and the economic depression has not affected the members at all. Slow but steady is still the watchword of this Lodge.

Barbados: The Barbados Lodge has lost 7 members during the year, and so is now reduced to 9. Fortnightly study classes are being carried on regularly.

Japan: The *Miroku Lodge* reports that fortnightly meetings have been held regularly during the year for the study and discussion of Theosophical works. Though the membership is small, it is reported that the members are now mostly

Japanese and there is a sincere interest in the study of Theosophy. Difficulties of translation are still a handicap to a wider circulation of literature in Japan. Countess Ina Metaxa has returned to Greece, after presenting many books to the Lodge library.

Canada: *H. P. B. Lodge.* The Secretary reports a membership of 12, 2 members having become inactive during the year. The study of Krishnaji's writings having proved very interesting and helpful, the Lodge proposes to continue this during the coming winter.

No reports from Egypt, Canadian Federation, Paraguay and Kuala Lumpur.

HEADQUARTERS' EVENTS

The President, Dr. Besant, has spent the whole year at Headquarters, since returning from the Benares Convention, where she gave the Presidential Address and one lecture in December, 1930. Unfortunately, her health has been far from good, especially since she had a fall down some steps early in the year. Under the advice of her faithful physician, Dr. G. Srinivasamurti, she has for the most part kept to her rooms, but she has occasionally attended special meetings, such as those of the Adyar Day on February 17th, the White Lotus Day on May 8th, and the Blavatsky Centenary celebrations in August, and has also been present at a few garden parties under the big banyan tree in Blavatsky Gardens. Although very weak, she has not been suffering pain, and she has constantly been surrounded by loving friends. Throughout the year Mr. C. Jinarājadāsa has been her constant attendant and adviser, and Mr. N. Sri Ram has helped in the management of her financial affairs. Bishop Leadbeater has also been at hand, except when away from Adyar on lecturing tours. Latterly, the presence of Bishop and Mrs. Arundale has been a

source of special happiness to her, and she has also much appreciated the visit which is being paid by two of her very old co-workers and friends—Rai Bahadur G. N. Chakravarti and Mr. Bertram Keightley. At the moment of writing there is no visible prospect of any great improvement in the President's health, but if it were possible for loving personal care and the good thoughts of thousands of people all over the world to work wonders, we should soon have her moving again amongst us in something of her old strength.

Mr. Jinarājadāsa has resided constantly at Adyar, and given a very large part of his time and energy to the supervision of the management of the Adyar Estate, an arduous and complicated undertaking, as it involves half a dozen departments—the fruit and flower gardens, the engineering department, the building and construction department, the dairy and laundry, and the household departments—of an estate in which there are nearly two hundred residents and over one hundred and fifty employees. He has also supervised *The Theosophist* as acting Editor, ably assisted by Baroness J. van Isselmuden.

The great event of the year at Adyar was the H.P.B. Centenary celebration, which was held on August 11th and 12th. There was a gathering of about 200 members at Adyar. The programme was very varied, and included the reading of appreciations of Madame Blavatsky's work coming from all parts of the world; readings from her books; personal reminiscences by members who had known H.P.B., including the President, Bishop Leadbeater, Rao Sahibs G. Soobbiah Chetty and T. Hari Rao, and Messrs. B. Ranga Reddy, N. P. Subramania Iyer, and C. Jinarājadāsa; a paper written by Mr. Bertram Keightley, dealing with the writing of *The Secret Doctrine*, and the interesting events of H.P.B.'s life in those days; a lantern lecture by Mr. Jinarājadāsa on the life and work of H.P.B.; a lecture on *The Secret*

Doctrine by Mr. Ernest Wood ; the inauguration of the Blavatsky Museum, and the exhibition of mementos of H.P.B. and other articles of historical interest to Theosophists, in addition to social gatherings and entertainments. Dr. Besant, though far from well, was able to be present on two occasions, one being that on which the personal reminiscences were given, when she too spoke of her first meeting with Madame Blavatsky and so made the occasion complete. At the same time, or on other convenient dates, Sections and Lodges all over the world also celebrated this Centenary of Madame Blavatsky's birth, with great devotion and appreciation of her lion-hearted character and her great work for the benefit of the world. *The Theosophist* also celebrated the occasion by bringing out two splendid editions for August and September, which contain most valuable and original publications in reference to H.P.B. and the early days of the Society.

The year has been notable also for a considerable response to the suggestions sent out from Headquarters that overtures of friendliness be made to those who are working for Theosophy in other organizations than our own. Similar appeals were sent out by Dr. G. de Purucker, the new leader of the Point Loma organization, to which also the responses have been great. We have reports of fraternization of branches and members belonging to different organizations in various parts of the world, and also attempts to formulate a common ground on which all Theosophists could meet for the prosecution of their work and studies ; but as these things are only in their beginnings it is too soon to predict what the outcome may be, although one rejoices in observing what has been achieved so far.

Apart from this, nothing especially eventful has occurred at Adyar during the year. Meetings have been conducted by Bishop Leadbeater, Bishop Arundale, Mr. Jinarājādāsa and Mr. Wood. The Theosophical Publishing House has issued several new

books, including the *Convention Lectures of 1930* in one volume and also two of the same lectures in the form of pamphlets; *The Masters*, by C. Jinarājadāsa; *The Science of Brotherhood*, by Ernest Wood; the Fourth Series of *Old Diary Leaves 1887-1892*, by Col. Olcott; *Reminiscences of H. P. B.*, by Bertram Keightley; *Messages from the Unseen*, by the Rt. Rev. C. W. Leadbeater; *Karma-less-ness*, by C. Jinarājadāsa; *In Memory of Col. H. S. Olcott*, compiled by H. N. Agarwala; *Two Stories*, by H. P. Blavatsky, etc.

There have also been a large number of reprints. Among these special mention should be made of Volume 3 of *Talks on the Path of Occultism*, by Dr. Besant and the Rt. Rev. C. W. Leadbeater; *The Beginnings of the Sixth Root Race* (extracted from *Man: Whence, How and Whither*), by the Rt. Rev. C. W. Leadbeater; *Esoteric Writings* and *The Philosophy of Bhagavad-Gita*, by T. Subba Rao; translations of Upanishads, by Dr. Roer, and two very old books of Dr. Besant's, dealing with *The French Revolution*, and with the relations between *England, India and Afghanistan*. The Adyar pamphlets have been continued, with the regular number of 12 published in the year. Mr. Ernest Wood has also two new books artistically published by Ganesh & Co., Madras, entitled *The Occult Training of the Hindus* and *The Song of Praise to the Dancing Shiva*.

As in former years, the thanks of the Society are due to the many earnest and capable workers who have looked after the various departments of the Headquarters' Estate. Mr. Schwarz returned in February and took up his old position in the Treasurer's office, much to the delight of everybody here, and the evidence of his work is once more to be seen in the Treasurer's Report. Mr. Zuurman has also returned, more recently, from his long vacation, and resumed his work in charge of the Electrical and Engineering departments. He has now just finished the arduous task of removing the first

trilithon from its old position near the entrance, to a more commanding situation closer to Headquarters. The task has been most exacting, as the carved pillars and the lintel or cross bar weigh many tons each. It was necessary to move the trilithon because, with the coming of modern traffic, the curves of the old entrance drive, which was spanned by the trilithon, could no longer be retained. Many thanks are due to Mr. B. Ranga Reddy, who in his absence looked after Mr. Zaurman's work, in addition to his own heavy duties of supervising construction and repairs on the Estate. Mr. K. R. Jussawalla, in the garden department, has shown us a good year, as usual, and Mr. C. V. Shah, acting under him, has kept the ornamental gardens in very nice condition. Dr. P. C. Patel has come to reside at Adyar and to give his services as doctor for the Estate, for the benefit and convenience of residents and workers alike, and every morning his clinic presents a busy scene. He has also undertaken the medical inspection of the children of the Olcott Free Schools. Miss Whittam, Madame D'Amato, Miss Ware and Mr. C. Subbaramayya have ably conducted the household and catering departments; Mrs. Wood has managed the Stores maintained by the President for the convenience principally of the employees, and Mr. Shah has seen to our needs in the matters of dairy and laundry.

The Adyar Library has been presided over by Mr. C. Jinarājadāsa, but the former Director, Dr. C. Kunhan Raja, has been our most valued adviser and organizer in all matters connected with the Library. Nothing has been done in the matter of the removal of the Library to the Blavatsky Gardens, to which Dr. Besant gave her assent last year, as it was felt by several of the Committee that at this period of world-wide financial depression the time is not quite appropriate for a special appeal for a large sum for the necessary new Adyar Library building; but to relieve the congestion of

books to some extent, the former Star building, which we purchased from the Rishi Valley Trust, has been put to the use of the Library, and has been well equipped with steel shelves for the purpose.

The Olcott Free Schools have also continued their splendid work. At this Convention, which celebrates the Centenary of Col. Olcott's birth, in anticipation of next August 2nd, we may perhaps remind all well-wishers of the poorest class of people in India that here lies an opportunity for real help which has scarcely its equal anywhere else. Let us hope that there will be many new donations for the schools that were started by Col. Olcott and which he cherished until his death. Other valuable activities for the help of the surrounding villagers have been carried on, including the Baby Welcome, conducted by Mrs. Bhagirathi Sri Ram, situated in our Estate, but with an opening on to an outside road, where an average of about 100 children every day receive cold or warm baths and often a little food and medical treatment, and where a nurse is kept to go about and assist in maternity cases in the surrounding villages. There is also a night school and a women's day school, carried on in the village from which most of the Estate employees come, and managed by Mrs. Hilda Wood. All these things are dependent upon donations.

This year has also seen the establishment of a Panchayat of the workers on our Estate. It was preceded by a Trade Union, established by Mrs. Hilda Wood with the temporary approval of the Executive Committee, who welcomed the idea subject to the final decision of Dr. Besant on her return from Europe towards the end of 1930. After her return, and consultation on the subject, she decided that it would be better to have a Panchayat instead ; so the Union was abolished, and the Panchayat consisting of about 15 elected members was established, and has been meeting occasionally since then.

The Olcott Schools, the Baby Welcome and the Night Schools are not official activities of the Society, but they are very welcome adjuncts to our work. There are also other activities, quite unofficial, but carried on by various groups of members in the Estate, which have been proceeding, some of them regularly and some with fluctuations. Among these may be mentioned the Hindu Puja, carried on by the Bhārata Samāj, in the Hindu temple, and the services of the Liberal Catholic Church, which also take place in their own church upon the Estate. The Bhārata Samāj conducted for some time a valuable little magazine *The Bharata Dharma*, but that has now been transferred to some other organization. The Star activities carried on by the Rishi Valley Trust are no longer with us, having been removed to Madanapalle, the birthplace of Krishnaji. Other non-official activities: In the Theosophical Publishing House Mr. M. Subramania Iyer continues as Manager and Baroness J. van Isselmuden as Assistant Editor of *The Theosophist*, and in the Vasanta Press we rejoice to have still with us one of the very oldest residents of Adyar, Mr. A. K. Sitarama Shastri, who had a severe illness during the year, but happily recovered, to the joy of all of us.

Of the Theosophical activities going on in the world not under the direction of any National Society special mention should be made of the magazine, *World Theosophy* edited and published by Mr. and Mrs. Henry Hotchener in Los Angeles, California. A cablegram states that during the past year over 2,700 copies each month were placed in the hands of members, non-members and public libraries all over the world, and that "it begins the new year enthusiastically consecrated to our cause." It would appear that the devotion and efficiency that is being put into this excellent magazine, intended largely for popular circulation, is meeting with gratifying success.

TREASURER'S REPORT

To the President, Theosophical Society,

At a time of unprecedented financial depression we may congratulate ourselves on being in a position to present a balance-sheet with the balance on the right side. The year ending on the 31st October, 1931, opened with a credit balance on our Income and Disbursement Account of Rs. 26,328-5-11 and again closes with a similar, even somewhat larger, credit balance of Rs. 27,249-0-8 (£1,944).

For this satisfactory result we are indebted to the contributions received from individual donors and from "Adyar Day" collections, also to an unexpected legacy of £1,600 bequeathed to our Society under the Will of the late Miss H. W. Rolfe of Harrogate, for all of which we express our hearty thanks.

INCOME

Examining the various items of Income we find that:

Rent and Interest Account with Rs. 25,755-15-6 (£1,921) falls short of the estimated budget amount by Rs. 4,535. Our revenue from rent for our buildings is the lowest on record for a number of years; about Rs. 5,000 less than in the preceding twelve months. The outlook for 1932 is fortunately more promising, a number of temporary and permanent residents having arrived this autumn. Our accommodation is again almost fully taxed and we may expect a better result in the coming year.

Garden Account: The income amounting to Rs. 17,143-11-6 (£1,305) has only once been surpassed, in the year 1928. It is highly satisfactory, but in order to avoid misunderstanding and

TREASURER'S REPORT

To the President, Theosophical Society.

At a time of unprecedented financial depression we may congratulate ourselves on being in a position to present a balance-sheet with the balance on the right side. The year ending on the 31st October, 1931, opened with a credit balance on our Income and Disbursement Account of Rs. 26,228-5-11 and again closes with a similar, even somewhat larger, credit balance of Rs. 27,249-0-8 (£2,044 at 1/6d.), carried forward to new account. For this satisfactory result we are indebted to generous gifts received from individual donors and from "Adyar Day" collections, also to an unexpected legacy of £1,000 bequeathed to our Society under the Will of the late Miss H. W. Rolffsen of Harrogate, for all of which we express our hearty thanks.

INCOME

Examining the various items of Income we find that: *Rent and Interest Account* with Rs. 25,755-13-6 (£1,931) falls short of the estimated budget amount by Rs. 4,225. Our revenue from rent for our buildings is the lowest on record for a number of years, about Rs. 5,000 less than in the preceding twelve months. The outlook for 1932 is fortunately more promising, a number of temporary and permanent residents having arrived this autumn. Our accommodation is again almost fully taxed and we may expect a better result in the coming year.

Garden Account: The income amounting to Rs. 17,143-11-6 (£1,286) has only once been surpassed, in the year 1928. It is highly satisfactory, but in order to avoid misunderstanding and

unduly favourable expectations for the future, we have to consider it under two aspects, *i.e.* :

Rs. 11,337-12-6 income from the sale of fruit,

„ 5,805-15-0 „ „ „ firewood (Casuarinas).

Fruit alone can be counted on as a regular source of income and it is necessary to point out that against the above proceeds there stands on the debit side of our Income and Disbursement Account an outlay for productive gardens of Rs. 10,354-5-5, the net proceeds therefore amounting to Rs. 983-7-1 only.

The following details may be of interest :

Cocoanuts	Rs. 3,470 0 9
Sapotas	4,880 5 3
Oranges	954 4 3
Mangoes	717 13 9
Pineapples	300 0 3
Lemons	108 15 9
Bananas and Papais	189 15 0
Plants	28 4 0
Sundries	688 11 6
Firewood	5,805 15 0
	<hr/>
	Rs. 17,143 11 6

The large income from the sale of firewood is, unfortunately, due to a cyclone which a year ago razed to the ground several thousands of our casuarina trees and thus caused a forced sale. We have deemed it advisable to transfer Rs. 5,000 of the proceeds to *Gardens Reserve Account* to meet the cost of replanting in the coming year.

Fees and Dues amounted to Rs. 14,987-14-2 (£1,124) as against our budget estimate of Rs. 14,000. The amount should be subdivided as follows :

Rs. 1,968-15-5 Dues received account 1929-30,
„ 13,018-14-9 „ „ „ 1930-31.

It is regrettable that only 26 Sections have sent their Dues up to the time of closing our accounts and writing this Report, those from 19 Sections being still outstanding. The amount of

Rs. 13,018-14-9 does not, therefore, represent the total of Fees and Dues payable for the year 1930-31, the unpaid Dues probably amounting to several thousand Rupees, which should benefit next year's account.

Donations and Legacies have been as follows :

Rs. 13,116 12 0 Legacy by Miss H. W. Rolffsen, Harrogate,

2,739 8 0 Mrs. Isabel Stead, for Blavatsky Gardens bungalow.

4,009 0 0 "Adyar Day" collections from U.S. America,

1,443 10 5 other Sections.

595 0 0 Donation for Adyar improvements from Netherlands-India Section.

302 7 8 Sundry Donations,

Rs. 22,206 6 1 (£1,665)

Thanks to these donations and legacies we have been able to create several Reserves and to carry forward a substantial credit balance to new account.

The *U. S. Adyar Committee* again heads the list of "Adyar Day" collections, with a total amount of Rs. 10,509 (£788) which, with the President's consent, we have distributed as follows :

Rs. 4,009-0-0 to Adyar Headquarters, as shown above,

4,000-0-0 ,, Adyar Library, as per Library Abstract,

2,500-0-0 , Olcott Panchama Free Schools,

Rs. 10,509-0-0

We need hardly assure our American friends that their unfailing help has again been a great benefit to the various Institutions, on whose behalf we record our grateful appreciation.

The income from our *Electrical and Engineering Department*, amounting to Rs. 2,219-5-8 (£166) is mostly derived from work done for our Adyar Headquarters and really goes to reduce

the expenditure for Construction and Repairs, Lighting and Watering.

DISBURSEMENTS

The total expenditure amounting to Rs. 68,533-0-2 (£5,140) is considerably below the budget estimate of Rs. 90,050 (£6,754). There has been a saving under various headings, chiefly under *Construction and Repairs*, with an expenditure of Rs. 17,500-5-10 (£1,312), as against Rs. 35,000 (£2,625) provided for in our budget. The difference however merely means deferred expenditure to be incurred during the coming year. Owing to the absence of Mr. Zuurman, Superintendent of our Engineering Department, and for other reasons, we had to postpone intended repairs to Lead-beater Chambers and various constructive work, which will now be taken in hand by him and will again come under the new budget.

We have completed several permanent improvements to our Adyar estate. The low-lying swampy piece of land near the entrance to our Headquarters, to which we referred in our last Report, has now been entirely filled and walled in at a cost of Rs. 7,308 (£548). About one acre of land has thereby been gained which, when laid out and planted with trees, will prove an ornamental entrance. In course of time it is proposed to divert the present Estate drive through this reclaimed plot of ground and it will then lead in an almost straight line from the public main road to our Headquarters building.

We have also built a revetment near the mouth of the Adyar River to prevent further encroachment and to reclaim a bit of land washed away last year by the river. The cost of Rs. 1,001-2-0 (£75) is money well spent. The embankment not only protects our property, but adds greatly to the beauty of that part of our estate.

The remaining expenditure under Construction and Repairs is chiefly for renovation and upkeep of our various buildings.

The other accounts figuring under *Disbursements* require no special mention, the expenditure being within usual limits.

RESERVES

During the year under review we instituted a *Gratuities Scheme*, which was found preferable to a *Pension Scheme*. It provides for a scale of gratuities payable to deserving employees of over five years service, who leave on account of old age or for some other reason which does not deprive them of a gratuity. As this will entail a recurring expenditure we have placed an amount of Rs. 5,000 (£375) on *Reserve* for this Fund from the legacy by the late Miss Rolffsen.

We have further placed on Reserve the following two amounts :

1. Rs. 2,739-8-0 (£205) bequeathed by the late Mrs. Isabel Stead for the upkeep of Blavatsky Gardens bungalow ;
2. Rs. 5,000 (£375) from the sale of firewood, for replanting Casuarina trees, as already mentioned.

After making all these provisions we are still in a position to carry Rs. 27,249-0-8 (£2,044) to the credit of new account. The whole of this amount is, however, absorbed by our new budget which shows that in addition to it we require about Rs. 7,450 (£559) from donations, to enable us to carry out the constructive work planned for 1932. This includes extensive and we hope final repairs to Leadbeater Chambers, re-metalling of roads, extension of our compound wall, additional sanitary installations, a new, wider entrance porch to Headquarters building, etc. We sincerely hope that "Adyar Day" will again come to our rescue.

In connection with our balance-sheet it is right to mention that we have reduced the valuation of Movable and Immovable Property and of our Electric Installation in order to show them in our accounts at what we consider a safe estimate. Our Capital Account has naturally been reduced to the same extent.

As regards our investments in Indian Government Paper and in Consols, which owing to the financial depression have depreciated in value, we have decided to carry them forward at last year's valuation, hoping that the present unsettled condition may be temporary and that our investments will recover their former value. If this should not be the case and if next year it is

found necessary to write off a sum for depreciation we shall do so to the debit of Capital Account. Our revenue from interest remains in any case undiminished and our Income and Disbursement Account is not directly affected by the depreciation.

ADYAR LIBRARY

Our Library Account closes with a surplus of income over expenditure as follows :

Income	...	Rs. 16,117	2	0	(£1,209)
Expenditure	...	„ 14,074	12	10	(£1,056)
					<hr/>
Surplus		Rs. 2,042	5	2	(£153)

Compared with the previous year the expenditure has increased by nearly Rs. 4,000. On the other hand the contribution from the T.S. has been raised from Rs. 2,500 to Rs. 5,000, the U. S. Adyar Day gift from Rs. 2,500 to Rs. 4,000, and in connection with the H. P. B. Centenary we have received a special donation of £100 (Rs. 1,347-5-10) for the Library from Mrs. V. Anderson, Copenhagen, the extra expenditure being thus more than balanced.

To provide much needed accommodation for the storage of books, as well as living quarters for the Librarian, we accepted the offer of the Rishi Valley Trust to sell us the former Star Headquarters situated in Blavatsky Gardens, which we purchased with a portion of the Library Building Fund.

The large central room on the ground floor has been equipped with steel racks for the storage of books and the top floor has been slightly altered to make it suitable for residential quarters. The total cost amounted to Rs. 17,595-9-0 (£1,320), debited to Library Building Fund, which is thereby reduced to Rs. 55,018-8-5 (£4,126).

OUTLOOK FOR 1931-32

Although the new year begins with a credit balance both for Headquarters and for the Library, we are unable to square the new

year's budget without again anticipating and asking for donations, as follows :

T.S. Headquarters	Rs. 7,451	(£559)
Adyar Library	„ 2,475	(£186)
Total Rs.	9,926	(£745)

As in the past we trust that in the future also our Adyar Headquarters will receive from the Society at large the support which they need in order to become an ever better equipped centre for our T. S. work.

ADYAR, MADRAS
31st October, 1931

A. SCHWARZ,
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	...	...	...	1,938	0	0
„ Pensions and Gratuities	...	...	...	2,424	4	0
„ Servants' Wages	...	...	...	5,617	6	6
„ Printing and Stationery	...	...	...	296	15	0
„ „ 1,600 Copies of Annual Report	...	...	...	2,075	6	0
„ Garden Expenses:						
Productive Gardens	...	Rs. 10,354	5 5			
Unproductive (Flower) Gardens	...	„ 6,973	5 4			
Roads, Fences, etc.	...	„ 1,016	4 9			
				18,343	15	6
„ Construction and Repairs	...	...	...	17,400	5	10
„ Telegrams and Postages	...	...	...	818	10	0
„ Lighting and Watering Expenses	...	...	...	6,081	9	0
„ Taxes	...	...	...	468	14	8
„ Furnishing	...	...	...	204	8	0
„ Establishment Charges	...	...	...	2,214	9	4
„ Publishing (Copies of <i>The Adyar Theosophist</i>)	...	...	...	239	1	0
„ Gulistan (Olcott Cottage), Ootacamund	...	...	...	512	0	7
„ Miscellaneous Expenses	...	...	...	4,104	11	10
„ Brahmavidyashrama	...	...	...	392	2	7
„ Golden Book of the T. S.	...	...	...	390	8	4
				68,553	0	2
„ Reserve for Gratuities and Pensions	...	...	...	5,100	0	0
„ „ „ Blavatsky Gardens Bungalow (Mrs. Stead's Legacy)	...	...	...	2,739	8	0
„ „ „ Gardens (replanting Casuarinas)	...	...	...	5,000	0	0
„ Balance to New Account:						
Surplus Carried forward to 1931-32	...	...	...	27,249	0	8
				1,08,541	8	10

ADYAR

31st October, 1931

A. SCHWARZ,

Hon. Treasurer, T.S.

FOR THE YEAR ENDING 31ST OCTOBER, 1931

INCOME				Rs.	A.	P.	Rs.	A.	P.
By Rent and Interest	...	...	...	...	...	...	25,755	13	6
„ Garden Produce : Fruit	...	...	...	11,337	12	6			
Firewood	...	...	...	5,805	15	0			
							17,143	11	6
„ Donations and Legacies	...	...	...	...	...	...	22,206	6	1
„ Electrical and Engineering Department	...	...	...	...	...	...	2,219	5	8
„ Fees and Dues :									
U. S. America	...	...	...	3,602	10	2			
Canada	...	...	...	392	3	1			
England	...	...	...	2,381	14	6			
Scotland	...	...	...	155	12	2			
Wales	...	...	...	173	14	3			
Ireland	...	...	...	43	0	9			
India	...	...	...	1,316	13	0			
Burma	...	...	...	30	0	0			
Ceylon (1930)	...	...	...	28	4	0			
New Zealand	...	...	...	451	0	0			
South Africa	...	...	...	105	10	0			
Central South Africa	...	...	...	101	4	0			
Netherlands-India (1930)	...	...	...	1,045	0	0			
„ „ (1931)	...	...	...	712	0	0			
The Netherlands	...	...	...	1,255	13	2			
France	...	...	...	706	3	6			
Italy	...	...	...	63	1	8			
Norway (1930)	...	...	...	46	14	0			
Denmark	...	...	...	166	6	3			
Iceland	...	...	...	163	12	2			
Austria	...	...	...	40	5	9			
Switzerland	...	...	...	62	13	2			
Yugoslavia (1930)	...	...	...	46	10	0			
„ (1931)	...	...	...	53	10	9			
Belgium	...	...	...	98	10	9			
Spain	...	...	...	138	9	6			
Portugal	...	...	...	54	15	0			
Russia (outside Russia)	...	...	...	26	13	1			
Bulgaria	...	...	...	23	9	3			
Poland (1930)	...	...	...	90	12	0			
Egypt	...	...	...	48	3	2			
Paraguay	...	...	...	67	4	0			
Brazil	...	...	...	185	2	3			
„ (1931)	...	...	...	90	12	7			
Central America (1930)	...	...	...	222	14	0			
Argentina	...	...	...	188	0	0			
Porto Rico	...	...	...	66	15	0			
Chile	...	...	...	131	2	6			
Unattached to National Societies	...	...	...	409	2	9			
							14,987	14	2
							82,313	2	11
„ Balance (Surplus) from 1929-30	...	...	...	...	...	...	26,228	5	11
							1,08,541	8	10

Audited and found correct.

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

Certified Auditor,

BALANCE-SHEET OF THE THEOSOPHICAL

CAPITAL AND LIABILITIES			Rs.	A.	P.	Rs.	A.	P.
To General Fund (Capital)						6,67,488	14	8
„ Adyar Library Fund :								
Value of Books and MSS.			75,000	0	0			
Endowment Fund			10,4,989	13	5	1,79,989	13	5
„ Adyar Library Building Fund :								
Balance on 1st November, 1930			70,184	1	5			
4 per cent Interest			2,430	0	0			
			72,614	1	5			
<i>Less :</i>								
Purchase of Star Headquarters for Adyar Library, including repairs and steel racks			17,595	9	0	55,018	8	5
„ Subba Row Medal Fund :								
Balance on 1st November, 1930			1,647	9	0			
4 per cent Interest			65	14	0	1,713	7	0
„ Theatre and Lecture Hall Fund :								
Balance on 1st November, 1930			12,011	0	0			
4 per cent Interest			480	7	0	12,491	7	0
„ World University Fund :								
Balance on 1st November, 1930			1,129	6	7			
4 per cent Interest per 1929 and 1930			100	0	0			
„ Electrical Department Reserve Account						1,229	6	7
„ Pensions and Gratuities Fund						7,000	0	0
„ Gardens Reserve Fund						5,102	8	0
„ Blavatsky Gardens Fund (Mrs. Stead's Legacy)						5,000	0	0
„ Sundry Creditors						2,739	8	0
„ Sundry Creditors						11,177	7	1
„ Income and Disbursement Account						27,249	0	8
						9,76,200	0	10

ADYAR

A. SCHWARZ,

31st October, 1931

Hon. Treasurer,

SOCIETY, ADYAR, PER 31ST OCTOBER, 1931

PROPERTY AND ASSETS				Rs.	A.	P.
By Adyar Library Books and MSS. ...				75,000	0	0
,, Government Pronotes :						
Rs. 45,000 6% Bonds 1932	@ 102½	...		46,125	0	0
,, 10,000 4% ,, 1934/37	@ 94	...		9,400	0	0
,, 45,200 5% ,, 1929/47	@ 95 and par	...		43,700	0	0
,, 20,000 6½% ,, 1935	@ 100	...		20,000	0	0
,, Consols :						
£ 17,758-19-2, various stock, valued	£ 15,000 @ 1/6 d.			2,00,000	0	0
,, Immovable Property ...				4,50,000	0	0
,, Movable Property ...				15,000	0	0
,, Electrical Installation ...				30,000	0	0
,, Electrical and Engineering Department, Stock Account				12,345	1	7
,, Shares in Triplicane Urban Co-operative Society ...				349	8	11
,, Midland Bank, London .. £ 159-17-7 @ 1/6 d.				2,131	11	6
,, Chartered Bank, Madras, Fixed Deposit ...				10,000	0	0
,, Imperial Bank of India, ,, ,, ...				15,000	0	0
,, ,, ,, ,, ,, Current Account ...				35,958	6	0
,, Cash in hand ...				2,523	4	11
,, Sundry Debtors ...				8,666	15	11
				9,76,200	0	10

Audited and found correct.

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

Certified Auditor.

ABSTRACT OF THE ADYAR LIBRARY ACCOUNT

	Rs.	A.	P.	Rs.	A.	P.
<i>To Expenditure in 1930-31 :</i>						
Salaries and Pensions				7,279	13	10
Purchase of Books and Manuscripts				3,423	9	3
Copying Charges				484	8	6
Fire Insurance				405	3	0
Bookbinding				449	8	0
Printing and Stationery				311	10	0
Postages				85	0	0
Furnishing				149	13	0
Miscellaneous Expenses				485	11	3
Advance for Printing Upanishads				1,000	0	0
				14,074	12	10
<i>„ Balance to New Account :</i>						
Value of Books and MSS.	75,000	0	0			
Endowment Fund	1,04,989	13	5	1,79,989	13	5
				1,94,064	10	3

ADYAR

A. SCHWARZ,

31st October, 1931

Hon. Treasurer.

FOR THE YEAR ENDING 31st OCTOBER, 1931

			Rs.	A.	P.	Rs.	A.	P.
<i>By Balance on 1st November, 1930 :</i>								
Value of Books and Manuscripts	...	...	75,000	0	0			
Endowment Fund	...	...	1,02,947	8	3	1,77,947	8	3
<i>„ Receipts in 1930-31 :</i>								
4 per cent Interest on Rs. 1,02,947	...	...	4,117	14	0			
Contribution by T.S.	...	...	5,000	0	0			
U.S. America " Adyar Day " gift	...	...	4,000	0	0			
Donation by Mrs. V. Anderson, Copenhagen	...	...	1,347	5	10			
Sundry Donations	...	...	298	4	2			
Rent for Library Assistants' Quarters	...	...	320	0	0			
„ „ Vani Vihar and Govinda Vilas	...	...	600	0	0			
Sale of Library Publications	...	...	336	11	0			
„ „ Stationery	...	...	27	8	0			
Copying Charges	...	...	69	7	0	16,117	2	0
						1,94,064	10	3

Audited and found correct.

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

Certified Auditor.

THE CONVENTION LECTURES, 1931

AS the Theosophical Publishing House has not undertaken to publish the Convention Lectures this year, the following summaries, revised by the respective lecturers, find their appearance in this General Report. The general title of the series was "Theosophy and the World's Present Needs", the lecturers and their topics having been as follows: (1) *The Economic Problem; the Intrinsic Value of Things Bought and Sold*, C. Jinanadass; (2) *The Shaping of Democracy*, the Rt. Rev. G. S. Arundale; (3) *Behind the Scenes of Unemployment*, the Rt. Rev. G. S. Arundale; (4) *The Interpretation of Good Life*, James N. P.

THE CONVENTION LECTURES

1931

As an additional lecture, not in the series, was given by Mr. A. P. Warrington, the Vice-President, I.S., on *The Future that lies Before Us*. A Lantern Lecture on *The Modern Art of Bengal*, by Mr. Deviprosad Roy Chowdhury, was read in his absence by Mr. C. Jinanadass, and in the Oloft Commemoration meeting, Mr. A. P. Warrington, Mr. Bertram Kitchin, the Rt. Rev. C. W. Leadbeater and Mr. A. Schwarz gave interesting reminiscences of Col. H. R. Olcott.

I

THE ECONOMIC PROBLEM: THE INTRINSIC VALUE OF THINGS BOUGHT AND SOLD

MR. C. JINANADASS

Mr. Jinanadass began by pointing out the unemployment of millions in two of the richest countries of the world,

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I

THE ECONOMIC PROBLEM: THE INTRINSIC VALUE OF THINGS BOUGHT AND SOLD

MR. C. JINARĀJADĀSA

Mr. Jinarājadasa began by pointing out the unemployment of millions in two of the richest countries of the world,

England and the United States. What was the reason for the economic crisis everywhere? He first analysed the changes brought about by the discovery of the New World, when European nations went out to gain gold and commodities from the East and the two Americas and Africa. The opening up of these continents to Europe drew much wealth to them, which began to be distributed not to all equally but to certain classes only in the community. These individuals, who received the advantage of science and inventions, and the consequent wealth produced from the markets of the world, created by their savings Capital. This Capital became invested to foster various undertakings, which in their turn produced more Capital. The organization of Share Companies and Stock Exchanges was inseparable from the modern system of economics.

The investment of Capital also brought in its train the division of labour, till to-day no piece of work is turned out by one workman in its entirety. He is only a highly specialized automaton making, for eight hours a day, one particular part of a bigger thing. The intensity of production necessitates the creation of needs by advertising.

In this economic process, so characteristic of the modern world, the individual recedes more and more into the background. We have to-day practically a slave class, which though it may receive high wages, yet, by the economic system, cannot break through into the higher ranks of life, except in the case of very rare individuals. A part of the modern process is also the making of Trusts, which are economical and make for greater output, but they also inevitably mean the sacrifice of the welfare of the community for that of a few individuals. Hence the modern movement for the Government control of Trusts, which is being attempted in some countries.

The modern economic system has created a very definite pressure of life on the worker. His needs have been multiplied, while the amount of money with which to satisfy

them has not kept pace with this enhanced sense for life. While wages proceed slowly upwards, the desire for spending proceeds more rapidly. It is this that has brought about a sense of revolution in every country where the present economic system exists.

One result also of this is that wealthy people think of their wealth in terms of goods. This is the present economic doctrine of what is value. But this completely covers up the waste in luxury created by rich people who pay enormous sums for comparatively trivial satisfactions. Since all countries are becoming involved in the same economic game, naturally tariff walls are being created by each against the other.

Another vicious element in the modern development is the creation of a special type of goods of third or fourth rate quality to satisfy the poor. The doctrine of "shoddy" is accepted by the controllers of industry. This creates in each country a class of people from whom, by their economic position, the possibility of finer taste is removed. Just as there is a depressed class in India, so in the West there is a "deprived" class which, because of that deprivation, gets habituated to "shoddy" and therefore to depraved tastes.

Mr. Jinarājadāsa held that the way out is to create a completely new conception of what *value* is. At present *value* is thought of in terms of a metal token, gold or silver, which represents so much goods, which are created by labour. But in this economic thinking there is complete oblivion of the man, the labourer. The individual is ignored, and the wealth of a community is considered in terms of gold. During the last few weeks the English pound note has lost one and a half dollars. But is England really a poorer country because her goods, when exported, fetch fewer dollars or francs? The vitality of England is not less. Her men and women are just as capable of high effort and sacrifice though the English token of *value* has depreciated.

It is only when we begin to think of goods *in terms of the individual*, and not in terms of the coin, that the reorganized economic system will begin. When to-day we see a heap of rice that costs one rupee, or find that a cooly's wage is half a rupee, we are all the time thinking of the goods made by the individual in terms of a token. Suppose in our thinking we were to reverse and say that a certain standard wage is of "one cooly", who to-day gets half a rupee; then the heap of rice that would have been quoted as of the value of one rupee would be quoted in the new scheme as of the value of "two coolies". This at once makes us realize that goods are not final wealth, but that the only source of wealth really is the individual.

It is by the recognition of man as the embodiment of life, and therefore as the producer of goods, that the real economic change has to begin. This necessitates that a commission of experts should exist to evaluate what are the needs of a man in food, clothing, housing, etc. This then should become the standard of value. This standard will never depreciate, because man's final needs are always the same. It is quite true that the money paid to him as wage may be less or more, as the case may be; but always that money will be paid not in terms of goods, but in terms of the amount of life in which he is to share.

Thus we begin to have the conception of an intrinsic value in buying and selling, for man as a soul is the creator of goods which we are buying or selling. This brings the problem of ethics immediately into the problem of business. Though at first such a correlation may make new problems for us, yet seeing that the old economic system has not given peace that is real prosperity, there must be a new system completely. But this new system cannot be brought about by legislation, but only by groups of individuals who take their stand upon "life" and not upon "wealth". This was the ancient ideal of the Brahmana in India and of the "superior man" in China. It

is to proclaim this ideal of a man, who has inner riches of his own far greater than can be provided by metal tokens, that the Theosophists are working.

It is in such a world-crisis as that of to-day that Theosophists, though few in number, can do much to set the right standard of what is true wealth. The only possibility of the regeneration of the world is when each country has a small band of Theosophists who are highly trained for service, and enter the world's work as statesmen, artists, administrators, directors of capital, etc., who want nothing for themselves, but work for a mere pittance. They can then show what is the true standard of life, which is, that man is the measure of the thing, and not the thing measure of the man. This is the *intrinsic value* which the world badly needs. The world can be regenerated only when in each country there is a small group, as are to-day the officers in an army, who are willing to sacrifice their lives in the leadership of their men. Such men can be produced as Theosophical ideals are understood, and therefore the growth of the Theosophical Society is inseparable from a real lasting economic regeneration of the world.

II

THE SHAPING OF DEMOCRACY

RT. REV. G. S. ARUNDALE

The lecturer affirmed that all is government, everything is governed; that government is the fabric of evolution. All government emanates from the Above-Within, and is typified by the Sun and the seed. Theosophy furnishes the key to government and discloses the plan, for it reveals facts of the real Divine government of the world. We play at government

down here, as children play in the schoolground—we fight, get hurt, make a noise, and are happy or sad ; but all this is within the knowledge of our Teachers, who control the play. And while we play, because we play, we grow, we learn ourselves, our place, our limitations, our freedom. So we have played among the shadows of the real with monarchy, theocracy, tyranny, aristocracy ; and to-day we are playing with democracy. What are the facts concerning our boasted Liberty, Equality, Fraternity ? The only true Liberty is righteousness ; the only true Equality lies in the Fatherhood of God and the Brotherhood of Man ; the only true Fraternity is comradeship.

Lincoln, said the speaker, described democracy as “Government of the people for the people by the people,” but there has never been government by the people. What really happens is government by an apparent majority at the behest of the few—that is our so-called democracy. Yet this democracy has as its substance the inherent kingship of the individual, the mystery fact that man is a law unto himself, that in the seed lies the potentiality of the perfect flower.

The lecturer claimed that the words A-sekha and An-archia were identical fundamentally, for the Asekha adept is beyond the need of law, being a law unto himself. The speaker had no quarrel with democracy, but with the bankruptcy of democracy to-day ; for it is bankrupt in two essentials, leadership and individuals who could stand on their own feet. What is the “lost word” of democracy ? That only the wise can rule. The truest democracy is the government of the people for the people by the Wise. Only thus can wise Liberty, wise Equality, wise Fraternity be attained. Bishop Arundale quoted Lecky as saying that “democracy is one of the least representative of governments”. “False democracy shouts every man down to the level of the average,” says N. M. Butler ; “but true democracy carries all men up to the heights of their fullest capacity for service and achievement.”

Ancient India had the truest democracy so far known in history. Every citizen voted where he could vote wisely, and did not vote where he must needs vote ignorantly. Yet his wise vote in the village guided the policy of the State. Dr. Annie Besant's Commonwealth of India Bill, if it had been supported, would have given the world the truest and noblest democracy. Now with ignorant voting, we inevitably have ignorant government; that is the state of our present democracy. And it has given us millions of unemployed. The workless citizen is not only unemployed, he is wrongly employed. He has unprofitable leisure, an unspiritual religion, and there is industrial confusion. We have an uncivic education; it does not produce the leaders that are so badly needed, nor give the individual strength to stand for his principles against the world.

What we need to-day is a recognition by democracy that while the people must be self-conscious, there can be no dynamic self-consciousness save with aristocracy and autocracy as ingredients of democracy. The one is still important. All religions were founded by one Founder; truth is revealed to individuals; growth is hastened by individuals, and civilization is raised by individuals. The individual must not be lost in the mass. Though the Theosophical Society was carried on under the form of a democracy, its Founders and real Leaders were the Masters of Wisdom. Theosophy as a polity would show the way of politics. The speaker quoted Sir John Marriott as saying:

A vision of the Eternal is essential to the well-being of the temporal state . . . The happiness and contentment of the mass of the citizens of a state will be in a large measure proportionate to the degree in which they are in communion with the Invisible.

India can never gain true freedom where hatred is employed. Freedom and hatred are incompatible. We must

be strong, unflinching, but so full of a noble purpose that there is no room for aught that is base. We are living in a great Age to-day, the greatest Age in all history, really.

III

BEHIND THE SCENES OF UNEMPLOYMENT

ERNEST WOOD

Professor Ernest Wood said that because Theosophists had studied man from every point of view—had considered the thoughts of the philosophers and the religious teachers, the mystics and the seers of all the world—they could be said to be specialists in the study of man. Others had studied Nature—in chemistry and other sciences, and had brought about the progress of the humanity in those fields to such an extent that in the modern world there is actual productivity equal to an average of thirty-five slaves for every person, looking at the matter from the standpoint of Roman times. The reason we do not all enjoy these benefits is that care has not been taken to apply the science of man to human relationships. Unemployment does not indicate anything wrong with outside Nature or the world, but something very wrong with man himself. Therefore it may be that Theosophists, who have specialised in the study of man, can put forward a few ideas which may help to clear the present situation.

He would mention first of all the statement of Dr. Besant that all men should seek the God within themselves—not up above, nor down below, but in themselves. It meant that they should seek the power required for improving their lives in themselves, not outside themselves. That view of the essential

divinity of every man was a Theosophical view. Secondly, they have to remember that the world exists for the education of each man—that all men are experimenting and making their own karma and learning their own lessons, and that therefore in all these matters when there is trouble no blame attaches to anybody at all. So in all efforts for reform there is no need for any ill will, but only the feeling of brotherhood.

Last winter, said the lecturer, in three Western countries alone there were ten million unemployed, and for some time they went on increasing at a million a month, although there were plenty of natural resources, and even immense stocks in hand of coal, wheat, oil and other things. In the newspapers he read that it was a “national disaster, filling the farmers with consternation,” when the wheat crop promised to be the biggest on record.

We ought to be able to set before ourselves a definite picture of what should be, and then work for that, remembering that human power is now immense. For example, a farm tractor replaces 340 men by 25, a steam digger replaces 400 men, and a modern cotton factory does the work of 10,000 handloom weavers. We ought to settle upon a standard of possessions and conveniences for the working people, including a nice little house, with a garden, books, musical instruments, and even a small car, and then set statisticians to work to see how many hours a day people ought to work to produce this standard. After this is done, when productivity increases we are to leave prices alone and wages alone, but reduce the working hours proportionately. It ought to be possible for people to work two hours a day, or better three months in a year, and have their leisure time for attending to their families and for cultural hobbies, travel and the enjoyment of social life. In this standard we could find the ideal of a man, not in any pictures of material riches or greatness.

Some people thought that the Theosophical doctrine of evolution of the soul through the plant, the animal, and man was pessimistic, since it spoke of such an enormous period of slow evolution and said that the animals and vegetables would in due course come rolling up, and perhaps in due course make the same turmoil that we are making to-day. That was a mistaken view, because they were in a position to show that the trouble is caused by a small proportion of humanity, whom the lecturer put at about five per cent., who had developed ambition for power and wealth and leadership which is not natural in the proper evolution of man. They were doing something out of the proper way of evolution, and quite unnecessary, like a juggler who balances three balls on his nose. These were the people who caused storms in the human atmosphere: in the old time by grasping kingly and priestly power, and now-a-days by *fighting one another* in the commercial world. They did represent a more highly evolved product than the other ninety-five per cent, but it was a dangerous product, and so the others are to remember their own divinity and not to be carried away by leaders who are ambitious people or careerists. Even when these people begin to be good they cannot let go their power, because they think more of the divinity in themselves, than of the divinity in other people. For example, we have at present in Britain a body of people who say "Boost British goods and do not buy foreign goods" when they are in England, but do not carry on the same "whirlwind campaign" against dumping into India—and all in perfect good faith.

Sometimes there is unkind allusion to the ninety-five per cent as mobs, but the lecturer pointed out that people are usually going quietly about their own lives and it is generally leaders who convert them into mobs and parties. They must get together in their own clubs, quietly decide how to use their votes and give a mandate accordingly. He hoped that in future evolutions the people could trust their own divinity so

as to study the problems for themselves and not be carried away by force as in the past or by persuasion as in the present, and thus we might for the future eliminate the ambitious class as an economic factor. He said there was no objection to some people making more money than others and becoming rich. We might have a very big wealthy class with only perhaps ten minutes extra work per day for all the rest of us, and that class would become expert in the art of spending and help to make higher standards of living for the future. They were, in a sense, a mannequin class.

Mr. Wood concluded his subject by explaining that the small number of really highly evolved people, who love their neighbours and want to devote their lives to them are on the whole very powerless. For example, at Adyar they would like to see a very much higher wage given to the working people—so that they might rise far above the standard commonly accepted in the south of India, where it is said that the average worker is not able to provide food for his family which is equal to that which is given in the jails. But there is lack of funds! For the same reason they had to stop treating and giving medicines to the surrounding villagers, much to their regret. It could not be said that the Theosophists expected that the Hierarchy of Adepts or perfected men of the past would settle this question of unemployment. It was for men to do that for themselves, because this is the world for their self-education through experience. Certainly the whole pressure of the glorious life of the Perfected Ones of the past was there to help all men who loved and tried to understand, and so the term “Guardian Wall” was very well applied to Them. Finally, the lecturer said, it is better that we should go to the people with suggestions and offers of service, rather than propose to be their leaders and ask them to be our followers.

IV

THE RECONSTRUCTION OF CIVIC LIFE

JAMSHED N. R. MEHTA¹

Mr. Jamshed suggested that the aim and the ideals of Theosophy and how to apply them in daily life were very well condensed in an invocation by Dr. Besant:

Oh, Hidden Life, vibrant in every atom ;
 Oh, Hidden Light, shining in every creature,
 Oh, Hidden Love, embracing all in oneness ;
 May each who feels himself as one with Thee,
 Know he is also one with every other.

The last two lines indicated the method of seeing the One Life of the Creator by seeing it in every other person. To practise it required an agency, and to each person it was open to select anyone, father, mother, friend, or a group, to apply these ideals in life. Mr. Mehta thought that a municipal organization was the best instrument to come into touch with human life and to see God's life in everyone. The municipality to him was an activity co-operative in principle like a joint stock company concern, and the dividend earned for each citizen, who was a partner in the concern, was increased help and comfort.

A municipality was divided chiefly into two parts, the Public as electors and the Councillors as elected directors. Over them was the constitution of the Central Government, and under them were the officers and the staff employed for the work. Dr. Besant had delivered some years ago a series of lectures on the Inner Government of the World and Their activities in the various departments of life. The lecturer thought that this Inner Government of the King, the

¹ Mr. J. N. R. Mehta, Mayor of Karachi, is now in his tenth year of service as Mayor, having previously been elected for three terms of three years each.

Masters and the protectors of mankind, was very well reflected in a municipal organization. There were seven departments of the Inner Government; Will, Wisdom, Devotion, Science, Beauty, Action and Ceremonies, and mighty Personages were at the head of these departments. Over all of them stood the One who is known as the King of the Hierarchy. In the municipal organization the act of the Constitution is granted by the Central Government in the name of the King. The department of administration in the Inner Government was headed by the Law-Giver, the Manu. In the municipal organization the President and the chief officer had to carry out similar duties of administering the Constitution. This department was the central department and the managing committee, and the President and the chief officer had to think constantly about the happiness and comfort of the people, making schemes for same, and maintaining those schemes.

The next department was that of education of the world in the Great Hierarchy. The Bodhisattva was at its head. In the municipality one of the chief duties was to educate children. Just as each child in the Hierarchy was considered a child of God, so to a municipal organization each child ought to be a good citizen in the growing. Some municipalities even undertook the larger responsibilities of secondary education, college education and even education of profession and vocation. Another type of education would be for mothers, and he suggested pre-natal education for all women during such periods. The museums, libraries, and reading-rooms were also considered as types of educational institutions which municipal organizations could well establish. The municipality of the future would be responsible for the healthy birth of a child, its right education, and choice of profession or trade.

Passing onward to the department of devotion, the lecturer pointed out that all services rendering help

and loving protection such as dispensaries, maternity homes, relief work, gardens, recreation-grounds and anything giving happiness to the people, was a devotional service to the city. A municipality ought to be the chief source of removing all source of sorrow. In the department of science, the Inner Government of the world made it possible for many scientific investigations to be brought down into the physical world, and a progressive municipality ought to be in touch with all men of science and their scientific researches. Waterworks, drainage, the destruction of rubbish, lighting, transport, etc., were all dependent on science; medical researches for epidemics and chronic diseases, laboratories for examining food, etc., were all meant as scientific aids in civic reconstruction.

In the department of action, the lecturer suggested that an attitude of respect and gratitude ought to be created for the employees who worked in the municipal organization, such as sweepers, drainage men, road coolies, those who worked the hardest under all conditions. Their lives ought to be made as happy and as comfortable as possible. The services rendered by the fire-brigade, health-department, hygiene-department, etc., were also truly great. Further he also thought that the co-operative society movement ought to be greatly helped by municipal banking. Co-operative societies were the middle path between the two extremes of capital and labour, and the municipality could do much in helping small industries, and at least relieve their own staff from debts and moneylenders, the chief causes of the poverty of the country. The question of co-operative housing was also explained, and the slogan of each municipality ought to be "A house for every family." This was a practical and not an ideal dream, and in any social and civic reconstruction this ought to be made an important item, and they should ensure that no landlord could shift a tenant or increase the rent. The possession of a house by an

economical system of payments by instalments would create the basis of satisfaction and contentment, and economically the wages and rents would not rise under this system of co-operative housing.

In the department of beauty, the lecturer suggested that road-side plantations, gardens, flowerbeds, and a carefully considered system of town-planning, laying out villages and towns simply but beautifully, would be the main feature of the civic reorganization of the future. Art exhibitions, musical entertainments, dramas and recitals, could all be arranged by the municipality, and thus different arts and culture be encouraged.

The last department, that of ceremonies, according to the lecturer, was well reflected in the municipality. The formalities of a meeting, the etiquette due to the President, and by him to the members, the moving of resolutions, amendments, agenda, etc., were all part of the rhythmic ceremony, and in certain municipalities entrance was made in a ceremonial manner with robes and regalia of office.

In summing up, the lecturer said that by real service each one could make the municipal office a temple, and the municipal work a real worship. He looked forward to the day when in each city and village there would be a temple-service from which power and love and service would emanate for the happiness of the people; that each citizen would take part in this work and thus have the privilege of seeing the One Life in every man and the One Life in God. This was the main idea of real socialism, democracy and communism; that in the municipality all the amenities of life, including waterworks, drainage, roads, gardens, etc., were for all, and extending the same principle to lighting, transport, shops and houses, would also be carried out. Thus the municipality, with its organization, was really a strong foundation for the future of socialism. The lecturer thought that in civic reconstruction

the municipalities had a great future and looked forward to the day when the Great Brotherhood would be established in reality on earth. To bring it earlier depended upon the workers and the citizens of each city.

THE GROUNDWORK OF HUMAN RELATIONS

RT. REV. C. W. LEADBEATER

The speaker said that while Theosophy could not offer detailed solution to the great problems before the world, it could furnish guiding principles by which to approach them; and the greatest of these was the First Object of the Theosophical Society, the ideal of Universal Human Brotherhood. And since religion was one of the most fruitful causes of division among men, the study of religions was another Object of the Society, so that in knowing more of other world-faiths men might become more tolerant towards their brothers in those religions.

We all look forward to a future in which there shall exist ideal relations between men of all religions, nations, races. Many books have been written on the subject; the earliest which I remember in English is that by Bellamy, called *Looking Backward*. H. G. Wells adopted the expedient of making the earth collide with a comet, which generated a gas that made all men *reasonable*, and so established ideal conditions in the world. The speaker wished that gas were on tap now. He himself had contributed a glimpse into the future seven hundred years hence in the book *Man: Whence, How and Whither*.

One suggested solution of our troubles is the abolition of banks and money, but a return to barter as a means of

exchange offers too many practical difficulties to the world's trade. Some reformers think a change of government would set everything right; but a change of heart is what is needed, for it depends upon the good will and common sense of those who must carry out a plan, whether it will succeed or fail; and any form of government will work if all the people pull together to make it a success—witness the absolutely ideal Constitution of the United States, which yet often fails in application, and England's extraordinary patchwork Constitution, which nevertheless works fairly well because of the law-abiding nature and general good will of the majority of the people.

But before ideal governments and ideal relations between human beings, individually and in groups, can be established in the future, man's physical comforts and needs will have to be met, and this will accrue through the discovery of a new force, the force with which the American Keeley was experimenting about fifty years ago—a cosmic force released from the atom, which he called the dynaspheric force.

The world is not yet ready for it; had it been known during the recent Great War, both sides would have employed it, with the result that civilization would have been utterly wiped out. Nevertheless it will come to be known and used in the not far-distant future. Sir Oliver Lodge had estimated that the force confined in a single atom is sufficient, if released, to light the whole world for twenty million years! With this vast power at his command, man may well advance rapidly.

Shakespeare said, "It is a mad world, my masters," and Professor Richet has written a book on *Idiot Man*. He included himself in the category, for though he knew it was injurious to him, he persisted in smoking. So, theoretically we all admit that mankind ought to pull together for human upliftment, yet we quarrel over

boundaries and markets, and make war upon each other ruthlessly. Even in our educational institutions, we find the teachers and the taught inimical, or not understanding each other; and some years ago (if not now) the young people and the adults were set against each other in complete misunderstanding. Capital is against labour, the rich against the poor, and so it goes on. What is the remedy?

In the industrial field Henry Ford seems to have found a solution. He employs great numbers, and has established right relations with them; so too have Lever Brothers in England, and other firms here and there. The employed receive good wages, pleasant homes and gardens, means of enjoying their leisure with pleasure and profit, and they share the profits of the business and so have a personal interest in its success. What is the principle which lies beneath all this? It is brotherliness, a willingness to give and take, to yield something on each side. Nations also will come more and more to apply this principle, as did England and the United States in the case of the ship *Alabama* in the American Civil War. This ship was built in England and, eluding the coastguards, escaped to prey upon Northern shipping. When the war was over America claimed damages from England, and the claim was referred to an umpire, the Emperor of Brazil. He awarded reasonable damages, and England paid, though she grumbled a little.

The Theosophist's slogan is Brotherhood; Who is for Peace? He believes in the Fatherhood of God and the Brotherhood of Man as guiding principles in all matters of human relations; and it is only by the universal acceptance of those great truths that permanent peace and happiness can be attained.

But the Brotherhood must be *real*—not a mere philosophical doctrine, but a rule of life, to be applied not only here and there with people we happen to like, or with those who chance

to agree with us, but to *all*, even to those who misunderstand us and vilify us. If all men would but remember the cardinal fact that they are brothers—if they would trust one another, and approach the consideration of their differences in a reasonable, commonsense, unselfish spirit, the difficulties would disappear. Human intelligence is certainly sufficiently developed to deal with them, if men will only examine them with mutual good will and an earnest determination to settle them.

As I have said, Theosophy cannot offhand suggest a solution in every case; the knowledge and skill of an expert who is thoroughly acquainted with special details is needed for that; but it *can* definitely declare the attitude, and the *only* attitude, of mind that will make any kind of settlement possible at all; and I believe that to be the attitude which I have described above.

THE BLAVATSKY CENTENARY

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THE Blavatsky Centenary was held at Adyar on August 11th and 12th, 1931, there being about two hundred delegates present. The reports of the addresses and lectures given on that occasion have already appeared in *The Theosophist*. The following appreciations have been received from the General Secretaries of National Societies, in response to a letter sent to them by the President.

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Although the generation of those who knew her is rapidly passing, we of a later time may know and honor H. P. B. by her work, for we can see the influence of the Society created through her agency, in the development of the new thought in the world of science, religion and morals. Rigid materialism and blind orthodoxy are fast disappearing, and searching for deeper understanding has superseded them, because of her efforts and the spiritual impulse for which she was the channel. Those of her day had faith through contact with her. In the changed conditions of current intellectual outlook we have certain evidence of her greatness and her power.

But in still another way can we appreciate H. P. B., for although we have this knowledge of her greatness before us we know, too, of her humanity. So human was she that many failed to see her greatness. But greatness may exist apart from human perfection, and from H. P. B. her human frailties and her spiritual greatness, we may learn to seek the spirit in

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all, tolerant and forgiving of the failings where the spirit is pure and ideals show through, pointing upward.

And in the loyalty of Colonel Olcott to her in all the difficulties and through all the public failure to understand, we may learn to follow greatness and envision truth amid general doubt, undismayed by incidents that the world at large, and perhaps we too, as yet, fail to comprehend.

SIDNEY A. COOK,

General Secretary,

T. S. in U.S.A.

In honouring the memory of the great founder of our Society, Madame H. P. Blavatsky, we are really honouring ourselves.

H. P. B. has been called the sphinx of the 19th century. Her uncouth exterior—she once described herself as a “hippopotamus of a woman”—her utterly unconventional ways and manners in an age of conventionalities, her explosive outbursts of temper, the mysterious atmosphere in which she seemed to live and from which she seemed to derive her wonderful powers, her encyclopædic knowledge of the philosophic and religious lore of the world—all these combine to make her a profound enigma to the Western mode of thought.

Is it a wonder then, if she still continues to draw uncharitable criticism to her life and character? It will take a long, a very long, time indeed, before the world begins to see her in her true perspective.

But however varied and hostile may be the estimates of her work and character, no dispassionate student of her biography will deny that her devotion to her Master was something marvellous, and that she put every iota of her energy into the work which she believed she had been given

to do. Nor should we forget that only great people have any business with great defects, and that it was in spite of these that her Master had said that she was the best instrument they had found for their work during the preceding two hundred years.

We in the Theosophical Society in India have special reason to cherish H. P. B.'s memory, because she raised our country and our ancient philosophy in the estimation of the civilized world, and also because she created for us a platform which serves as a great rallying-point for the otherwise heterogeneous elements of our great continent.

H. C. KUMAR,

Joint-General Secretary,

T. S. in India.

HAROLD MORTON.

Nature has many strange devices. She hides her jewels in the dark depths of earth. Her purest lotus blossoms come up from muddy pools. Her love's attainment is through pain, and the triumph of good is implied even in failure and sin. We think these paradoxes strange? They are not as strange and amazing as the opposites combined in the personality of H. P. Blavatsky. She loved mankind, yet no scourging moralist ever thundered more terribly against man's follies than she. She loved her intimate colleagues, but how often were her affections disguised and delivered inside a weighty karmic blow. She knew the courtliness of the Master's world; yet she defied the important-seeming but empty conventions worshipped in this world. She was of their world, but she played the game in ours.

Helena Petrovna Blavatsky, most of your followers in this Section have never seen you in the flesh, though some remember your hero comrade Colonel Olcott. We have never

been privileged a close-up view of your life, (which doubtless would have troubled and perplexed us as the nearby gazer at an oil painting is confounded) but must look back through the mystic veil of past years. Is it any wonder that you are in danger of having cast at your feet the very thing you refused, the heart's idolatry of a human leader? To err is human, but since it is futile being a "miserable" sinner, we err with pleasure in thus offering a reverence but little less than our highest. Your place as an accelerator of progress is not recognized by the millions who are profiting by your sacrifice. We who know something of that life spent in the Master's name recognize your place as a builder of the new civilization and thus we acclaim you. We carry on what you so grandly started. All honour to you, great conqueror of illusions and master of sciences unknown; we are your men, serving under you to-day.

HAROLD MORTON,

General Secretary,

T. S. in Australia.

You have, revered President, honoured me by asking me to tell my opinion of H. P. B. and Colonel Olcott. I thank you very much for the opportunity you have given me to express my deep veneration for them both. H. P. B. was, according to my opinion, the greatest and most remarkable genius of the nineteenth century. She gave the wisdom of ancient times to the world and thus opened a new era for humanity. Her greatest work *The Secret Doctrine* has given us unmeasured treasures of knowledge and her admirable little book *The Voice of the Silence* has given consolation and firmness to grieved human souls. I have no words for my gratitude for the help she has given to me. Blessed be her memory!

Colonel Olcott I met once, in 1907, when he visited Sweden. I never saw a more venerable man. And he was also filled with benevolence and goodness. I still keep a little drawing by his own hand, which he gave me. He was not only a lovable, but also a very wise man, and his work *Old Diary Leaves* is perhaps one among the most interesting works from the earlier times of the Theosophical Society.

Both these names, H. P. B. and H. S. O., are stars which will shine through the ages.

G. HALFDAN LIANDER,

General Secretary,

T. S. in Sweden.

Since my first direct contact with Theosophy and the Theosophical Society over a quarter of a century ago, I have studied and read much, if not all of H. P. B.'s published writings, and I am thus able to affirm with full heart my grateful acknowledgment of all that she has done for me. To know Theosophy is to live for it, and to do so as perfectly as possible becomes in time the dominant ideal in one's life.

So, in this, the centenary year of her birth, most gladly do I, on behalf of the members of the New Zealand Section, unite with all other National Societies in paying grateful homage to the memory of Helena P. Blavatsky, the Messenger of the Great Lodge, who brought us the Light. And to you also, our dear President and H. P. B.'s successor, we send our truest love and loyalty.

W. CRAWFORD,

General Secretary,

T. S. in New Zealand.

There is not a dull page in *The Secret Doctrine*, a thing that can only be said of very few books! Her enemies might

revile H. P. B., critics disagree with the premises and doctrines of *The Secret Doctrine*, but in honesty every one of them would have to acknowledge the vital quality of the work and the creative genius of the author.

When I open *The Secret Doctrine* at random I feel as if contacting a living organism. This is no language of printed words alone such as most books are; the words here have become bearers of a life. Such is every work of art, thereby is true art immortal. The poem, the painting, the symphony have a life of their own of which the words, pigments or chords are but the vehicle; they are living organisms. This is the hallmark of creative genius, that whatever it creates is alive; such is the difference between "making" and "creating".

H. P. B. has been called inconsistent in her writings. But inconsistency is the sign of life. Form is consistent, the formal type of man will always run true to form, but life is creative and new at every instant, truly living man is a new creation every day. That is why genius will ever be the despair of petty minds. They want systems, not life; theories in which the events of life can be neatly pigeonholed. But life is greater than system; if we try to confine it to a system, it will break the limitation we lay upon it.

H. P. B. was not systematical, she was alive and therefore full of contradictions and inconsistencies. It is possible to contradict many a statement in *The Secret Doctrine* with another one from the same book, and yet the work is a living whole. As in a work of art we must try to contact the life of which the language is but the vehicle, the inconsistencies then become but points and counterpoints of one harmony, enriching it.

That Theosophists should always again turn to *The Secret Doctrine* is right as long as they look upon the work as a living organism, not as an orthodox system. The latter it

never can be ; the first gives the book an inspirational life and value.

We drag H. P. B. down to the level of a dogmatic teacher when we quote her scripture to refute heresies. She was herself the enemy of all dogmatism, we deny her never more terribly than when we make her that which she sought to conquer.

We should go to H. P. B. and to *The Secret Doctrine* as we go to a work of art, to contact creative life, to be inspired to independent, living thought. Thus alone do we become Theosophists ; when we gain that experience of reality, that realization of life, that is the essence of Theosophy. Approaching H. P. B. thus we recognize in her the creative genius she was.

J. J. VAN DER LEEUW,

General Secretary,

T. S. in the Netherlands.

I have been very pleased to hear that the centenary of H.P.B.'s birthday will be celebrated at the Headquarters of the T.S., which she established at Adyar with the help of our revered Masters.

I am happy to express in the name of the French Section our feelings of deep gratitude towards our dear H. P. B., messenger of the Great White Lodge. We owe her all that has transformed and uplifted our life.

We must associate with her memory that of her faithful co-worker and co-founder, H. S. Olcott, who stands out as a magnificent organizer and perfect international leader.

CHARLES BLECH,

General Secretary,

T. S. in France.

In these days, when the centenary of H. P. Blavatsky's birthday will be celebrated in our Adyar centre, I hope you will kindly allow us to express all the profound gratitude and admiration that we feel towards H.P.B. for the wondrous benefits she has bestowed on the world, in giving out anew the teaching known as Theosophy, at a time when real spiritual aid was most needed, when materialism was spreading rapidly among the peoples, and religions were neglected and even considered obsolete.

Still more do I feel it my duty personally to express my gratitude for what Theosophy has done for me, when after years of great suffering and difficulties, this glorious light dawned on my horizon, dispelling the darkness that enveloped my distressed soul, and reviving the courage and energy that I had all but lost.

The example of splendid courage given by H.P.B., her whole-souled devotion to the Masters, the spiritual theosophical teachings that she spread over the whole world, have given, not to myself alone, but I may confidently say to thousands of others all the world over, new courage, new strength, a new understanding, and with these real peace and happiness.

It would be ungrateful, however, not to mention her faithful and courageous companion Colonel Olcott, who by his strenuous efforts and valuable work made the founding of our Theosophical Society possible, guiding it through many a difficult passage in its stormy life, with unswerving loyalty to the great cause to which his life had been dedicated.

I think it would be an excellent way of celebrating H. P. B.'s centenary, and of paying homage to her memory, if we were to invite each National Section to make a translation, in the language of the country, of *The Secret Doctrine*. We fully appreciate the great difficulties of this work, but if it is undertaken in the true spirit of devotion to the cause of

Theosophy and the Masters, we feel confident that efficient volunteers will come forward, in the several countries, to accomplish this splendid work. In this way active theosophical propaganda would be set on foot, and the knowledge of that marvellous work would be brought within reach of a far greater number of people, thus helping the world to find the way to the Light, out of the darkness of this present time.

LUISA GAMBERINI CAVALLINI,

General Secretary,

T.S. in Italy.

In connection with the centennial anniversary of the birth of H. P. B., messenger of the White Lodge, I wish to express my feelings of gratitude to her, who made of her life a mission of love. With like feelings I think also of Colonel H. S. Olcott who, with H. P. Blavatsky, founded the Theosophical Society, which has been to me the embodiment of goodness and whose influence, to my knowledge, has made many brothers abandon the ways of evil and direct their course towards the lofty goal of purification. Long life to our Society and eternal glory to its immortal Founders ! And to you, worthy successor of Blavatsky, the Teacher, my gratitude also, with all love and respect.

JOSE R. VILLAVARDE,

General Secretary,

T.S. in Cuba.

According to your invitation I have the honour as General Secretary for Hungary to express my gratitude to

H. P. Blavatsky, the great messenger of the White Lodge and to Colonel Olcott as co-founder and organizer of the Theosophical Society. I admire H. P. Blavatsky and Colonel Olcott chiefly for their wonderful loyalty to the Great White Brotherhood and their dauntless courage in proclaiming the message entrusted to them, among the difficulties of the time, when they met with so much antagonism and ridicule.

To my mind, the most outstanding characteristics of the two great pioneers were: loyalty, courage, perseverance and selflessness. I feel that if we can develop even one of these characteristics as perfectly as they possessed all, then we shall have worthily expressed our gratitude to them and to the Theosophical Society they loved.

ELISABETH DE RATHONYI,

General Secretary,

T. S. in Hungary.

The immense scope of Theosophy and the enormous significance of the work of H. P. Blavatsky and her co-founder of the Theosophical Society, H. S. Olcott, is becoming the more manifest the farther we go in time. The unprecedented progress in human achievements during the last decade has more and more turned towards the establishment of the truths of Theosophy. The ever-growing sense for humanity renders it indispensable to accept union and co-operation, inspired by tolerance, as the only solution of the culture of the future. The Ancient Wisdom and the magnificent doctrine of the Unity of Life, the bases of all theosophical principles, which have been taught under the name of Theosophy, have completely changed my conception of Life.

My deep reverence and gratitude to the founders of the Theosophical Society and to the unshaken revealers and

champions of Divine Wisdom and Truth! Glory to the messengers of the White Lodge, H. P. Blavatsky and her unfailing fellow-worker, H. S. Olcott!

ARMAS RANKKA,

General Secretary,

T. S. in Finland.

It is very natural that in this year, which is a centenary jubilee, we should think in a very special way of the great pioneers of the Theosophical Society. Their work amidst so many dangers and difficulties was really marvellous. They were, indeed, knights of spirit and the Master's work was the one thing which did matter to them. There will pass many centuries perhaps before humanity will be able to understand what it owes to them.

Col. Olcott had the precious gifts of an organizer and propagandist. Madame H. P. Blavatsky was a true apostle of Theosophy. Her fearlessness was extraordinary, not only in face of misunderstanding and hostility, but also in face of mockery and calumny. On the altar of service she put all she had: her capacities, her strength, her powers, her genius. Not only did she always give a generous answer to all seekers of truth, but she was full of compassion and always ready to help those who were weak. In truth, she was a royal servant of all beings.

Her genius has stamped her work with the sign of immortality, for it is born of that intuition which builds a bridge across the abyss of darkness and ignorance to the radiant shore of the higher life. Her genius was able to open the eternal wells of divine wisdom and to quench the thirst of thousands of souls with the pure waters of *amrita*.

The universal scientific-religious synthesis which she succeeded in establishing was a mighty sword against the materialism of the epoch. And now, in our present time, so full of stress and strain, when we are facing such terrible world-problems, this very synthesis is leading us to the true road and is helping us to create a new and noble culture, based on brotherhood, love and beauty.

ANNA KAMENSKY,

General Secretary,

T. S. in Russia (outside Russia).

The year 1875 saw the laying of foundations on which rests the mighty theosophical movement whose imperishable merit it is that it destroyed the ramparts of materialism—so splendidly flourishing in the past century—and explained to humanity the sevenfold composition of man and the universe, and other postulates looming on the horizon of the human mind. If we turn our sight to the origin of this movement we come across the name of a wonderful woman of indomitable mind, who was endowed with enormous development, and succeeded in performing almost superhuman deeds. To fight the old ideas, to destroy them, and to show new ways for the future, was a great task, but she was able to carry it out.

To-day, 40 years after her departure, we are able to see the value of her task, to realize her life full of struggle and sorrow. Let us especially think of the attacks directed against her—we ask, in wonder, where did the moral strength of this woman come from, and also her courage and the immense knowledge which she bequeathed to the world? We often hear that H. P. B. was a messenger of the White Lodge—and

so says also her co-founder Colonel H. S. Olcott. We do not know. It is not possible, we regret, for our Section to confirm it, and we find no occasion to confirm this esoteric part of her being and her work. We want to believe that it is so. We take our hats off before the work of this great Slavonic woman on this occasion of her hundredth anniversary of birth, with thankfulness, and remember at the same time her co-operator Colonel H. S. Olcott. She departed, but her truths, which she gave to the world, remained, and will in their manifold and changeable forms constantly reappear and be a help and guide to the progress of searching humanity.

JOSEF SKUTA,

General Secretary,

T. S. in Czechoslovakia.

Nothing is more admirable than the great soul that sets out amid great difficulties to lead pioneers into a new country, there to fight difficulties in order to establish homes for themselves. Such a great soul was Helena Petrovna Blavatsky. She was chosen by the Great Ones to introduce to an indifferent or hostile world a new doctrine, in order that more peace, more understanding, more tolerance should be established among mankind. With what wonderful courage and determination she accomplished it! The handicap of a suffering body did not hinder her. Her indomitable spirit rose above all difficulties, and she gave to the world such wisdom as will only be fully appreciated in generations to come.

Her teaching has opened up a wider world to thousands of souls. It has made them understand the purpose of life and has given them the courage to work out their own salvation. May we, her followers, in some small measure follow in

the footsteps of our "elder brother", whose life was a perfect example of unselfish service for her fellow-men.

MARGARET L. MURCHIE,

General Secretary,

T. S. in South Africa.

I send herewith an expression of my deep appreciation and respect for Madame Blavatsky and Col. Olcott, who brought to the West a message from the East—the message of the spirit, and of the unity of the universe and of men through spirituality.

The high religious, philosophic, moral and social thought flowing from that message presents itself to humanity to-day, in order to awaken in each person, without falsity and without mere glitter, that deeper self which is being constantly born, and which shows action and the will to act, without rest.

LOUISA ROLLIER,

General Secretary,

T. S. in Switzerland.

I have not the privilege of having personally known H. P. B. I know her only through her biographies and her books, and also by her published correspondence with Mr. Sinnett and other friends.

But this indirect contact is quite sufficient to excite my admiration for this noble figure.

The Secret Doctrine is indeed full with precious teachings, and one is more than astonished to see how a woman,

unprovided with a strong scientific culture, asserted in her time facts and theories which the official science of nowadays begins gradually to confirm. *The Voice of the Silence*, also, has been indeed for most of the sincere Theosophists a precious source of inspiration and spiritual comfort.

But, for me, the greatest of her teachings has been given by her life itself, life devoted and given exclusively, absolutely, to the service of the Masters and of humanity. The one-pointedness of her purpose, her contempt for material advantages, her disdain for conventions and preconceived ideas, her beseeching us to look in ourselves for truth and spiritual guidance—all these aspects of her life have to be to us an example, an ideal and also a support, when we stagger on the steep and stern road of duty.

If we had not the privilege of knowing H. P. B. directly, we know her, however, through the channel and the filiation of her beloved and preferred disciple, the venerable President of the Theosophical Society of to-day. The beauty of our President's life, devoted to service, the depth and the clearness of the many books she has written for us—of all these riches she drew the first inspiration in H. P. B. It is, after all, thanks to this that Dr. Besant is so dear to our hearts, and this is a new reason for us to cherish the memory of H. P. B.

GASTON POLAK,

General Secretary,

T. S. in Belgium.

The teachings of Theosophy came to me about 25 years ago, when, as a student at one of the Dutch Universities, I was struggling with some fellow-students against the materialistic

conceptions of that time. Of course, as we were very eager for experiences, we fell in the grip of spiritism, table-turning, and so on. I had the happy luck that in those days one of my very best friends put into my hands the book of A. P. Sinnett, *The Occult World*, and in reading that book I felt immediately as if "at home" again. The personality of H. P. B. as a messenger of the Great White Brotherhood and as a herald of light and spirituality to the world, appealed extraordinary strongly to me.

I felt that she was, most obviously, a real light bearer, a real knight of truth, and I earnestly pledged myself to follow the path she indicated, the path of liberation through service and love. And in reading through all H. P. B.'s articles, books, biographies, literary works, and all that I could possibly obtain, the love and gratitude and reverence I felt for that great hero grew strongly and is still growing year by year.

I feel that in this period of great historical events great personalities, mighty and prominent characters have come to our planet and our struggling humanity, greater men and women perhaps than many ages before or many ages in the future will know. But I feel that the personality of H. P. B. still towers high above all these great people, and that we know only a very small part of her real greatness.

And not less reverence and gratitude go out to Colonel H. S. Olcott, our first President, whose power of organization made it possible, that our Theosophical Society has grown into a model of what a Society should be. I am quite sure, that as long as the Theosophical Society will keep to H. P. B.'s and H. S. O.'s teachings, it will be safe and sound and will be a stronghold for idealists and workers for humanity, for still many ages to come. For, though truth may be veiled for some time, it cannot be lost and will not remain hidden for any length of time. And in my opinion, H. P. B. and H. S. O. have brought us that

everlasting Truth, that will not die, but will live from eternity to eternity.

A. J. H. VAN LEEUWEN,

General Secretary,

T. S. in Netherlands East Indies.

If Theosophy has brought peace and joy to me, I owe it primarily, as all Theosophists, to the founders of the T.S., Madame Blavatsky and Col. Olcott. The message which H. P. B. has brought to the world is a message of peace and love to all humanity. She has shown us the way once again, and to me if there has been a glimpse of the goal, it is due to Theosophy and the message which she has brought to the world. That goal may be far off, or it may take me perhaps some time to reach it, but that glimpse is an inspiration and joy to me for all lives to come and helps me to live the life. It is this inspiration which binds me to Theosophy, to the Theosophical Society, to H. P. B., to Col. Olcott, to you, to the Masters, and to all, in some mysterious way.

If that has been the greatest privilege in this life of all lives, H. P. B. has also given us a responsibility, if we understand her, and that is to carry this message of hope and brotherhood to the whole world. Members of the Theosophical Society owe her this debt if we are really true to our heritage, and if we love the memory of our founders, *viz.*, to work on and on in spite of everything, until brotherhood is not only merely recognized, but is lived and established in the world. That is the work which H. P. B. has left to us as little messengers to carry on, and the T. S. of which she is the founder will live to see it established.

Let us, then, send our loving greetings to H. P. B., and to Col. Olcott, for all the help that they have given to the world, for have not they brought us and the world nearer to the Goal.

N. A. NAGANATHAN,

General Secretary,

T. S. in Burma.

May I on behalf of our Section express most heartfelt thankfulness to H. P. B., the messenger of the Great White Lodge, who was born a hundred years ago, for the light of Theosophy she brought to us, which has illumined our lives and made them really worth living? May I express at the same time the wish, that the Great Ones, whose representative she was, may send her soon again to us into the outer world, so that her instructions may give us new inspiration for still better understanding and therefore still better living. The work of her great co-worker and organizer, Colonel Olcott, will remain always closely connected with hers, and so I must think of his sacrificing services too, and also of yours, the great successor of both of them, in thankful remembrance.

FRITZ SCHLEIFER,

General Secretary,

T. S. in Austria.

As leader during many years of a Lodge, where the memory of H. P. B. has always been highly honoured, where her work, *The Secret Doctrine*, is regularly studied week after week, I feel very happy in having occasion to express the deep

gratitude I feel to her and her faithful co-worker, the Colonel. There are students here who, with tears in their eyes, call her "our old mother", and regard the study of her *Secret Doctrine* as one of the greatest experiences in their lives. May members of the Theosophical Society the world over, through the study of her foundation-laying work, gain that feeling of unity which is a condition of all *real* work for brotherhood.

CH. BONDE JENSEN,

Vice-General Secretary,

T. S. in Denmark.

I gladly fulfil the request expressed in your letter of February to write my personal testimony of love and gratitude to H. P. B. as messenger of the White Lodge, and also to Colonel Olcott as co-founder and organizer of the Theosophical Society. The effect of that illuminating message cannot well be defined or expressed in words of mine. I only know I am voicing the testimony of all Irish members of the Society when I say a new star arose in the firmament, heralding in the dawn of the new age of freedom and happiness to all who came into touch or contact with those teachings, and will continue to do so in countless ages yet to come. My own personal contribution to the thousands who will respond to this world wide call is, that on hearing my first theosophical lecture at the Queen's Hall, many years ago, given by yourself, my whole outlook on life was instantly changed, and I indeed and in truth stepped out of a cage of narrow dogmas and creeds into the sunlight and liberty of perfect happiness and freedom. What greater testimony can one give than that?

MARGARET E. ROBINSON,

General Secretary,

T. S. in Ireland.

Had H. P. B. and H. S. O. not founded the T. S., we should not have such a mighty instrument of fraternization to try to change the world ; we should not have such a splendid set of truths whose spreading helps to do it ; we should not have, perhaps, any reliable source of information about the existence of the Masters of Wisdom ; we should not find ourselves co-operating in the steady acceptance of Krishnaji by the world ; I should have, perhaps, no nobler goal in this life for my life ; no path to aspire to ; no higher inspiration for my thoughts ; no flame for my enthusiasm ; no spur to accelerate my speed ; no National Section of the Theosophical Society to which to dedicate mind and emotions, hands and heart, time and money ; in short, no happiness at all.

How, then, could I lose this opportunity to express as widely as I do, my deep gratitude and love, specially to H. P. B., at the centenary of her appearance on earth ?

ADOLFO DE LA PEÑA GIL,

General Secretary,

T. S. in Mexico.

It is with profound humility yet with the deepest gratitude that one thinks of Madame Blavatsky and her message to the nineteenth and twentieth centuries. Personally she rescued me from a bog of ecclesiasticism, a veritable Slough of Despond. As the Psalmist says, she "brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." What that means for a young man is Life and Light, and now in my seventieth year I can still testify "at eventide it shall be light." In my twenty-third year, after long study of history, poetry, general literature, science and the Scriptures, I set out to find Truth, and on

the steamer to New York met William Q. Judge on his way back from India. That formed a link which bound me now and forever to H. P. B. and her Masters. One scarcely dares to say how much one owes to her and to Them, for it recalls the feeble and inadequate return that has been made. "Other heights in other lives, God willing."

ALBERT E. S. SMYTHE,

General Secretary,

T. S. in Canada.

On the occasion of the hundredth birthday of H. P. Blavatsky, it is with a feeling of deep affection that I take the rare opportunity to express my deepest reverence to the Messenger of the White Lodge, to that virile character standing like a bright watchman on the horizon of the new time, like a morning star proclaiming the decline of the old and the rising of the new day of the world.

Honour to that ardent servant of the Teachers of Compassion ready to sacrifice all personal things to the benefit of the orphaned mankind, loved so much by her.

Deep honour also to the memory of the man who was her constant companion and firm hand—Colonel Olcott.

NIKOLAŤ TRIFONOV,

General Secretary,

T. S. in Bulgaria.

On the centenary of H. P. B. I desire to add a little flower to the garland of gratitude wherewith she and her faithful co-worker H. S. O. will now be crowned.

Those who have gone in the front and borne the heat and burden of the day, and have even taken upon themselves both

ridicule and contempt so that we, who come after, may have more light, are certainly worthy of our gratitude, and we give it out of a full heart, as a natural expression of our love of the light. Even though we know they do not desire it we cannot help giving it.

May the grand example of H. P. B. inspire us and kindle within us enthusiasm in our work of carrying the light of the Ancient Wisdom to a world in darkness. Her heroic pioneer work is still ahead of our times and will be a guide to the light for future generations.

KRISTIN MATTHIASSEN,

General Secretary,

T. S. in Iceland.

I should like to pay my humble tribute to H. P. B. on the occasion of the centenary of her birth, and yet I find no words in which to express my admiration, my love and gratitude. I wish I had the facility of expression of some of my Spanish brethren whom I hear with delight on White Lotus Day, year after year, tell in our beautiful language of the greatness of her being and of her life.

It seems to me that for us of a younger generation who have found Theosophy already spread abroad and the T. S. established in the world as an uplifting and purifying force, it is very difficult to imagine and appreciate in its fullness the magnitude of the effort put forward by H. P. B. in bringing through the glorious message of the Great White Lodge, with the support of Col. Olcott, her venerable co-worker.

Yet, in one sense we realize it all in the fullness of joy and power that Theosophy has brought into our lives and our gratitude will be shown better than in any words in the measure of our dedication to the work of spreading ever more

widely H. P. B.'s message, till it has reached every searching, suffering human being.

ESTHER NICOLAU,

General Secretary,

T. S. in Spain.

Owing to H. P. B.'s teachings my mind is changed and I perceive the vision of life through a new prism, which opens to me the way towards spiritual progress; and I speak thus not only for myself but for hundreds of Portuguese Theosophists, whom I represent, and who render yearly their homages to her in the day of White Lotus Feast. In the centenary birthday of the messenger of the White Lodge, I offer to her my whole personal gratitude and the most sincere expression of my feelings, and also to Colonel Olcott as co-founder and organizer of the Theosophical Society, whose memory I respect and venerate.

OSCAR GARÇÃO,

General Secretary,

T. S. in Portugal.

To many thousands of people, Theosophy has brought light and understanding. How many millions have thus indirectly benefited it is impossible to say. Few would deny that it has affected the civilization and the evolution of humanity as few other movements have done.

For myself, Theosophy is the mainstay of my life, the inspiration for my work and the light by which I seek my goal. Repeated experiences have tested and proved its value and its truth. Never can I fully express my gratitude for the peace, the understanding and the happiness it has been to me.

At least, I can only strive my best to enable others to take advantage of its teachings and enjoy its privileges.

Madame H. P. Blavatsky and Colonel H. S. Olcott, brought and spread the knowledge of Theosophy to the modern world. By the example of their lives as Theosophists, they are thus numbered amongst the great benefactors of humanity.

I humbly record my sincere appreciation and seek to follow in their steps.

PETER FREEMAN,

General Secretary,

T. S. in Wales.

In connection with the approaching centenary of the birth of Madame Blavatsky—I beg to express my deepest reverence and love to the great warrior of truth, Helena P. Blavatsky and to her companion in all difficulties, H. S. Olcott, who with their whole heart served the Masters of Wisdom, bringing the light of the Ancient Wisdom to the mankind.

W. WRZESNIEWSKA,

General Secretary,

T. S. in Poland.

Humanity, the Theosophical Society, and Theosophists particularly, have contracted a debt of gratitude, which is difficult to repay, towards the venerated founders of the Theosophical Society, H. P. Blavatsky and H. S. Olcott.

The work achieved by them, of bringing the light to the darkness of the West, was a gigantic task which exacted a steady determination and a spirit of sacrifice from those two souls who dedicated themselves to fulfil the will of Those who guide us in the midst of our darkness.

Our revered teacher was the messenger selected to carry the torch of truth to a world submerged in materialism, a world in which the divorce between science and religion had led on the one side to sectarianism and blind faith, and on the other to scepticism and perversity. It was necessary to present a new teaching to a generation of men and women whose minds were withered by prejudices and dogmas and by a gross materialism.

Our teacher had to give herself, in the fullest signification of the word giving, as an unconditional sacrifice. She had to give herself utterly, with no other weapons except an unshakable will, a fearlessness, and an impassioned desire to be useful to men whom she could lead to the truth which would give them consolation. And she gave herself utterly to the world in an act of mystical renunciation, in a manner that few understood and many scoffed at and reviled.

She made a bold front against the reaction which was represented by ignorance, fanaticism, stupidity and hypocrisy. She offered herself with a determination not to respond to her own sufferings, because she heard the throbs of the anguished heart of humanity, for whom she had a precious balsam in the form of divine teachings, and a message of light, of peace and of love, which were to transform the earth in a few years, as she said, into a paradise radiating joy, happiness and imperishable life.

Our profound veneration for H. P. B. is not the result of a blind idolatry, because we Theosophists do not raise altars, nor make idols even of those beings who like our teacher set on foot an organization even of the importance and greatness of the Theosophical Society. The spirit of freedom, characteristic of Theosophical teachings, is opposed absolutely to the creation of idols.

As Theosophy is not a religion there is no place in the Theosophical Society either for idols or for saints, however great may be the sanctity and wisdom of its greatest workers.

Madame Blavatsky, as also Col. Olcott, deserves therefore not a blind adoration but everlasting gratitude. It is their lives which we must all imitate if we desire to give to the world the message of Theosophy.

And if year after year we offer to the memory of their lives the chalice of our purest and loftiest thoughts, it is because year after year we are obtaining a greater understanding, and are therefore capable of appreciating better the transcendental labour achieved by them.

It is when we have followed with unflagging enthusiasm step by step and stage by stage the development of the wonderful work of H. P. B. manifested by her incessant activity, her illuminated understanding and her illimitable love, that we feel that in the depths of our heart a feeling arises which soars upwards and penetrates the subtle planes and becomes steadily greater, more harmonious and more profoundly felt.

When we study for long years some of the many teachings of H. P. B., particularly those which expound how we must live a nobler life, the demarcation between the mind and the intuition disappears. We feel then transported to an epoch where we are identified with her aspirations, struggles and sufferings, and we feel resounding deep in our breasts the echo of her acute sufferings. Then the realization to which I have already referred increases, and we follow it like the vision of a goal which reaches towards the infinite. Then that realization unites itself with all other feelings which we offer from our souls, to dedicate them to the service of the cause of our teacher, which in truth is the great cause of humanity.

JULIA ACEVEDO DE LA GAMMA,

General Secretary,

T. S. in Uruguay.

H. P. B., the heroic woman, so marvellously devoted to her Master, in spite of all she had to suffer How well I remember how I thrilled, when shortly after having joined the Society, in Washington, D. C., I would carry a copy of *Old Diary Leaves* to some quiet corner of a public park, and for hours and days thus I spent my vacations; I would live enthralled, before this incomparable model of strength and devotion. It fired me; it awoke something that had lain dormant; it made me realize a new world.

H. P. B. and H. S. O., the two pillars on which the T. S. has been built, the unlimited devotion and the practical man, how well selected by Those who know; I feel the Society safe, as long as we would remain true to the principles laid down.

From my identification with H. P. B. and H. S. O. through my reading of *Old Diary Leaves* and what I heard and have read since, I have felt, ever since, a deep debt of gratitude to H. P. B., the messenger of light, as it made it possible for Theosophy to reach me when I was in utter darkness, after years of blindly groping for something that I felt internally existed somewhere. Having drifted away from all religious beliefs, as they could not stand analysis, thus I finally beheld light, something that made the world, God, intelligible. I felt life worth living; it held an inspiration; it brought on a new aspect that thrilled me to help, or try to be of some use; to share what I had found and felt.

Words are useless, I feel that it will take lives of service to repay this boon of inner happiness and understanding that I owe to this messenger of the Great White Lodge.

A. J. PLARD,

General Secretary,

T. S. in Porto Rico.

As General Secretary of the Theosophical Society in Roumania, I want to express our deep gratitude to H. P. B., as messenger of the White Lodge, and also to Col. Olcott as co-founder and organizer of the Theosophical Society. I wish these lines to appear in the centenary birthday number of *The Theosophist* as a special message from Roumania.

HÉLÈNE ROMNICIANO,

General Secretary,

T. S. in Roumania.

It is a great honour to receive your friendly invitation to write a letter to you expressing our personal gratitude to H. P. B., as messenger of the White Lodge, and also to Col. Olcott as co-founder and organizer of the Theosophical Society. "The work to which she gave her life is now ours to carry on." (Annie Besant: *In memory of H. P. B., by some of her pupils.*) H. P. B. helped me to enlarge my conception of life and the world, and brought me to you, our beloved leader, who are leading us continually in realization of Brotherhood and kinship, and to live Theosophy.

H. P. B. and Col. Olcott, in founding the Theosophical Society, put life into the form of a nucleus of Universal Brotherhood, giving opportunity to every human being to become "a formative force which goes out into the world in order that all sharing in the One Life may recognize that bond of kinship." My personal gratitude for it is inexpressible. So, kindly allow me, beloved President, to express my gratitude to both founders of the Theosophical Society, especially with regard to the effects of their influence upon the territory of the Jugoslavija of to-day.

Decennia ago, H. P. B., as the tradition teaches, walked the earth on this spot of the globe called now Jugoslaviya. The seed of brotherly work she then sowed by her splendid music developed illuminatingly, and to-day there is the success of it even as the world counts it. Jugoslaviya thereafter is going through her trials very courageously and self-consciously, as though we had not failed, because we have every failure as an impetus to throw more strength into the next effort we are going to make, and finally to organize so that Theosophy becomes a living power in the life of this country. In consequence, there is no ideal which is impossible of attainment here.

"Lion-hearted H. P. B.", to whom we owe the knowledge of the ancient Wisdom, I adore your message in true reverence for the Divine Wisdom you have been offering to the world. May our truest homage to you enable us to grow into your greatness. Your centenary will be a new impetus to the work of the Yugoslav Theosophical Society, now entering its second seven years period. Blessed Messenger of the White Lodge, your great trust was laid upon the E. S. T. in order that it might be the nucleus for all time of the outer organization which is the Theosophical Society, and it will still remain its ever-beating heart, because you have left with us its head, our most revered President. Help us, O elder brother, to realize the true welfare of humanity according to the plan of the Masters, in having your successor, our beloved President, Dr. Annie Besant, the leading head of all Theosophical Societies.

JELISAVA VAVRA,

General Secretary,

T. S. in Jugoslaviya.

There is no doubt that, during her life, very few of her contemporaries had the slightest notion that a genius of the

rarest was passing, with her, through this world. This is not astonishing at all, since, in our own days, so many years after her death, one can hardly say this superior woman has yet met with the measure of justice which she is entitled to. Still, how marvellous are the works she has left to us and how beautiful her life, with its hard struggles on behalf of the truth, and its stupendous heroism! Fortunately, we, Theosophists, are in a better position to take the measure of her genius and to appreciate the sterling qualities of her noble and loving heart.

Since her passing away others have been guiding us on the Path but, although we may divide our admiration as well as our gratitude between her and other great helpers of mankind, still our love is due to H. P. B., unbounded and unshared.

C. PRINARIS,

General Secretary,

T. S. in Greece.

As one thinks of the noble and most useful lives of the great Helena Petrovna Blavatsky and her loyal co-worker Col. Henry Steele Olcott, one cannot but admire their unfailing devotion to the idealistic work of the Masters and feel the inspiration that radiates from the example of their indomitable courage to face so many pains and travails in order to help mankind with the light of Theosophy. May our love and gratitude reach those valiant souls and may our own lives follow the luminous trail left by them, which leads to the perfect service of the world!

MARIANO L. CORONADO,

General Secretary,

T. S. in Central America.

Love is the Divine Law, and it was the great love that blazed forth in all her actions which first drew me to H. P. B. in this life. To her splendid conception of love I responded instantly, a love which dared to express itself in iconoclasm, in tearing down outworn traditions of comfort; in ridiculing, when that seemed to be the only way to urge humanity towards liberation. Hers was a strong love, able to disregard the passing sacrifice of being misunderstood, even by friends.

H. P. B.'s writings appealed to me as being something absolutely unique: every word was forceful, yet behind it was a gentleness, which I came afterwards to know was the gentleness of the Masters of understanding.

I cannot speak of her knowledge as students can, but I do know that again and again I have seen her "prophecies" (which I realize must have been direct knowledge) confirmed by the researches of science; and in the widening horizons which religion, philosophy and international politics so easily accept to-day, we see the expansion of the outlines she sketched so graphically in *The Secret Doctrine*. Above and beyond all this, my heart's gratitude goes out to my great elder brother and her noble colleague, Col. H. S. Olcott, in that, by their lives of love and sacrifice, they have made it possible for me to draw near to their Master.

SIDNEY RANSOM,

General Secretary,

T. S. in Central South Africa.

As the centenary of the birth of our very beloved H. P. B., the founder of the Theosophical Society, is approaching, may I be permitted, revered President, to express my gratitude to this noble messenger of the White Lodge whose life consecrated to self-sacrifice in the diffusion of the

Divine Wisdom has illuminated the darkness of my ignorance. She has showed me the light, towards which I am aspiring, with many struggles in order to realize it.

Equal is my recognition and gratitude towards Col. Olcott, co-founder and organizer of the Theosophical Society, who with the dedication of his life, has contributed to the founding of a Society like the Theosophical Society, which is to remain on earth as long as there are souls thirsty to drink the eternal waters of Divine Wisdom.

If my gratitude towards H. P. B. and H. S. O. is unending, similarly too, revered President, is my gratitude to you, for our Society remains firm in the midst of the tempests which assail it because of your life of effort and perseverance, of love and sacrifice.

ALEJANDRO BENAVENTE A.,

General Secretary,

T. S. in Peru.

In answer to your letter of February 1st, I wish to express my deep gratitude to H. P. B., as messenger of the White Lodge, and also to Colonel Olcott as co-founder and organizer of the Theosophical Society for the help they have given me in understanding the deeper aspects of life and of the world in which it manifests.

I have not had the privilege of knowing either H. P. B. or Col. Olcott, but what I have read of H. P. B.'s writings has been for me as a beam of light which, directed on any object or subject about which I sought information, illuminated it for my understanding.

At times H. P. B. has had on me a mighty influence by which she has awakened the sense of such vast possibilities that I realized that there is only eternity out of which they can be brought into being.

To sum up, I believe that my life has been entirely re-oriented from the time I came in contact with H. P. B.'s writings.

May her name be blessed !

J. H. PÉREZ,
Presidential Agent,
Egypt.

I should like you to publish in the centenary birthday number of *The Theosophist* my grateful appreciation of the work done by the two messengers of the White Lodge, H. P. B. and Col. Olcott, both in propounding the eternal truths and in establishing the Theosophical Society, which has done so much for helping humanity.

M. MANUK,
Presidential Agent,
China.

REPORTS OF THE GENERAL
SECRETARIES OF THE
NATIONAL SOCIETIES

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T. S. IN AMERICA

To the President, Theosophical Society.

Despite a year of operation amidst the difficulties of worldwide economic depression, the American Section has every reason to be optimistic in its survey of the future, for the Annual Convention was the occasion of a splendid display of membership, harmony and enthusiasm, and was followed by a Summer School at its Headquarters at Wheaton producing a record in attendance and outstanding in its inspiration.

The gradual reduction of membership that has been apparent for the past few years is evidently abating. 596 new members were welcomed to our ranks, 261 previously delinquent were reinstated, and 9 were transferred from other Sections. We lost 71 by death, 189 by resignation, 7 by transfer to other Sections, while 939 were transferred to the inactive list, the result being a reduction in membership from 5,997 to 5,657. The large transfer of members to the inactive classification is undoubtedly due mainly to the prevailing economic conditions, and the total number transferred would have been larger except for the fact that where there was specific knowledge that inactivity was due to distress or unemployment, the officers of the Section have exercised the privilege extended by our By-Laws to relieve such members by remission of dues. The number of new Lodges formed was 4, and 8 were dissolved, the total number being 209.

Our Press Department has carried on practically no activity in the publishing field, having produced only two works: *The Report of Summer School Proceedings* and a reprint of the pamphlet *To Those Who Mourn*. During the year, however, 16,000 books and over 12,000 pamphlets were placed in circulation.

The financial position of the Society is sound. Its outstanding building indebtedness was funded on a ten-year basis. In the

course of the year additional publicity funds were raised by the introduction of classified memberships, equal in their privileges, but giving to the more wealthy members the opportunity to contribute more liberally to propaganda funds.

During the year Mr. L. W. Rogers, for ten years the devoted General Secretary of the Section, resigned that office in order to devote his time entirely to the lecture field, a division of the work in which he had spent many successful years. Convention tendered to Mr. Rogers a resolution reciting his many achievements, and expressing its sincere gratitude for the intensive devotion with which he had given himself to the work, and their hope for his long continued activity among them in the field.

Miss Clara Codd and Mr. Geoffrey Hodson, both from England, lectured among our Lodges for the whole of the year, and are continuing with us during the coming year, together with Mrs. Josephine Ransom of England. In addition our own regular lecturers and field workers, reinforced by a number of volunteer field workers, will strengthen our contact and activity among our members and the public.

Our national library is being organized for definite usefulness for research and for lending purposes. In general, our activities in all departments of publicity are being strengthened and developed, and the Society is going forward with courage and assurance undeterred by the general industrial distress from which so many of the members are at present suffering. In fact it is our opinion that the sublime philosophy of the Ancient Wisdom is even more welcome to the disheartened and distressed than to those who live in the satisfaction of material welfare.

We were much helped and inspired by the presence of Dr. and Mrs. Arundale at Convention and Summer School. During their visit, a prolonged summer school that was being planned for intensive Theosophical study and practical training in Theosophical work next year, developed into what is now known as Wheaton Institute, for which we have the tentative assurance that Dr. and Mrs. Arundale will again be present. This Institute will be much more than a summer school, for its purpose is intensive study leading through self-development and self-surrender to the work toward

self-realization, and we are much encouraged by the advance registrations of devoted seekers of truth and future servers.

Most momentous of all announcements regarding the American Section was that given us by Dr. Arundale that Wheaton Headquarters, hitherto on probation, as it were, was now in the course of becoming an accepted occult centre, realizing the hopes of the devoted band of Wheaton servers. We, therefore, look forward to the future with assurance in our hearts, not only of increased physical activity and publicity for the Section, but for enhanced inspiration, blessing and power.

To you, our much beloved President, we tender a renewal of our support, our loyalty and our affection.

SIDNEY A. COOK,

General Secretary.

T.S. IN ENGLAND

To the President, Theosophical Society.

The continued financial stringency has added very considerably to our difficulties during the year, and has resulted in a further decrease in membership. This decrease, however, is smaller than might have been expected, taking into consideration the financial crisis through which the whole world is passing. The districts most affected are those in which the economic depression is most keenly felt. These difficulties, which so intimately affect the lives of members, deprive many of them of the time and energy needed to take a vital interest in any other problem than that of providing the daily needs of themselves and their families. The Theosophical Society is not alone in feeling the results of such a critical state of affairs, as many other organizations are similarly affected. On the other hand, however, there is a "steadying down" throughout the whole Section, and our own internal problems have receded to some extent into the background. Members are "carrying on" and seem to have decided that many of our most difficult problems can only be solved with the passing of time, or the gaining of more knowledge and wisdom.

The event of chief interest during the year was the combining of the European Congress with our own Annual Convention, which brought many brethren from other lands. We were fortunate in a visit from Dr. and Mrs. Arundale. The former presided over the European Congress and delivered our yearly H. P. B. lecture, inspiring those who attended with some of his own burning zeal for our cause.

Headquarters.—We are endeavouring to make greater use of our Headquarters by holding classes and special meetings there, and on the whole the result has been satisfactory; indeed in the case of a series of talks by Dr. Arundale we had to move to a larger hall after the first meeting, which was uncomfortably crowded.

Membership.—At 31st October, 1931, the total number of members was 4,224, of whom 692 were unattached. The number of Lodges is 150. The members admitted were 257, and those who lapsed, resigned, were transferred, and died number 621. Lodges formed were 5, and dissolved 4.

Library.—Our Headquarters Library continues to extend its scope, and there has been a marked increase in the number of subscribers, both among our members and the public. Nearly 400 volumes have been added during the year. The reading lists for the benefit of enquirers and new readers which were issued early in the year have been both useful and popular.

Publicity.—We have continued our series of "One Day Campaigns" with marked success. The last of the "Personality, Reincarnation and Karma" series was held in April, when a further propaganda book *Karma: Bondage or Freedom* was issued. In November we held the first of the new series on the "Evolution of Man" and there are two to follow during 1932, which complete the programme. In connection with this series two propaganda books will be published—the joint effort of Professor Marcault and Mr. Ivan Hawliczek. More than 2,000 of the first of these books, released by the Publishers a few weeks ago, have already been sold. Study week-ends continue to gain in popularity and usefulness, and have proved effective in drawing members closer together and inspiring them to more intensive study.

Part of the work of this year has also been the preparation of a new line of propaganda for 1932, which may be described as an effort to reach a wider and more cultured public, whilst at the same time concentrating more than heretofore on consolidating the interest aroused. We have been fortunate in securing the co-operation of Professor Marcault, who has unique qualifications for this type of work.

Although world conditions for the New Year seem to be so unfortunate, the T. S. in England has little to fear, for the growth of good-will and tolerance will help to solve whatever problems there are to face. Steadfastness, and a determination to stand together, however unsettled the conditions around us may be, will enable us to weather every storm and unite us with the sure strong bonds of mutual ideals and aspirations.

MARGARET JACKSON,

General Secretary.

T. S. IN INDIA

To the President, Theosophical Society.

I have pleasure in submitting the following report of the work of the Section during the year ending September 30th, 1931. Although my own feeling regarding the development of the Section during the year under report was that our members, beset by the prevailing world and other forces, were merely trying to hold their ground, a study of the various reports submitted counsels a more positive statement that the Section was adapting itself to the requirements of the times and its slow progress was satisfactory. These reports make it clear that we have not only held our ground but have also achieved decision and steadiness even when beset by disturbing factors. The foundations of our movement are all the stronger and firmer and more real, owing to the tests and tribulations through which the Section has been passing.

Constitution.—In a general way, the machinery of our Constitution has worked without much creaking throughout the

year. In September 30th, 1931, the Western Division was constituted. In the same month the Bombay and suburban Lodges were also formed into a new Federation, and later they were granted autonomy.

Membership.—No Federation in the year under report shows increase of membership, and the total membership declined from the last year's figure of 5,518 to 4,728, Lodge membership from 5,148 to 4,388 and unattached membership from 370 to 340. Last year the Section lost 58 by resignation, 54 by death and 621 through inactivity. This year's figures are 116, 56 and 768 respectively, totalling 940 against last year's 733. Only 144 new members were admitted during the year, against 194 of last year. It should be remembered that resignations have doubled themselves, and inactivity has increased by close upon 150. There is, therefore, no doubt that the preoccupation of our members, owing to political uncertainty and financial depression, explains to some extent the steep fall in our membership. The fall in new admissions may also be similarly explained, for it is my experience during the last year that enquiries have not been fewer than during the last two years. There certainly was increase in applications for the remission of dues and free membership, and obviously this was due to the deterioration of the financial status of people, for nearly all applications were endorsed by the Federation Secretaries or other competent responsible officers of the Section. The membership also appears to have suffered as the Rules regarding transfer of members to dormant list for non-payment of dues have been more strictly obeyed in the Federations than before.

Lodges and Centres.—The number of active Lodges has declined from 324 to 291. The number of new Lodges formed was 2—1 new and 1 revived—against 7 of the last year. 34 Lodges were dissolved, against 25 of the last year.

Federations.—Most of our Federations held their Annual Sessions and a large number of them were presided over by distinguished visitors from Adyar. The Secretaries report that their Sessions were both instructive and interesting, and were dominated by a friendly and brotherly atmosphere. The range of

our activities continues to be extensive, but what is more cheering is that during the last year more fresh lines of activity were opened than in the previous year. Although our membership has dwindled, and some of our Lodges have been dissolved, the real test is whether financial depression, political preoccupation or even indifference, has so stultified our normal activity that we have ceased to be as useful to our surroundings and country as before. I think the tale of our activity, its varied character, its increased scope, are enough evidence that, though to superficial observation the Section appears to be less active, its core is quite sound and bears promise of life. This is what matters—that our activity should continue to leaven the world's thought as before, and that it should take comfort where it is needed and undertake work as it is wanted. Judged by such standards, we ought to be happy at what we have achieved during the year under report.

Propaganda.—Our propaganda has been carried on vigorously by our Joint General Secretaries, Federation Secretaries and Lodge Organizers, through their lectures, writings and magazines, and by the Federations through their funds for publications. All the Federations in the South possess well conducted magazines. *Dharma Jyoti*, for the Tamil Federation, *Divyajnana Dipika*, for the Andhra Federation, *Divya Jyoti* for the Karnataka and *Sanatan Dharma*, for the Kerala Federation, maintained their old reputation as well-conducted journals. The Marathi Federation maintains its magazine, *Dharma Jagriti*, and continues to be a source of information and knowledge of matters Theosophical including Krishnaji's teaching. Another channel for the propagation of Theosophical knowledge is the publication of pamphlets and books, carried on by the Southern Federations, for which purpose they maintain special funds. The Andhra Federation has brought out two useful books, the Karnataka Federation two pamphlets, and the Kerala Federation two pamphlets too. The Marathi Federation Lodge Organizer occasionally publishes a magazine, *Atithi*, under the auspices of "The Activity Bureau".

Another source of our propaganda is the celebration of the birthday anniversaries and other days important for a Theosophical propagandist. Most Lodges celebrate the birthday anniversaries

of our revered President and Krishnaji. Last year both these functions were celebrated everywhere. In the year under review fell the H. P. B. Centenary, which was duly celebrated not only by the Section but also by its many Lodges. It is undeniable that this special channel is availed of not only to record our great gratitude and love for those whose birthday anniversaries are celebrated, but also to convey the blessing of their teaching, which is Theosophy, to others outside our present circle.

The Indian Book Shop.—The Book Shop has done much better this year, despite the general financial depression, than the last year, and the fears have not, happily, materialized. It shows a net profit of Rs. 1,310-4-0. Still, year after year, the sale of Theosophical books is diminishing.

Prospects.—The Society, we have for years been assured, is at the parting of the ways. But need the Society and particularly the Section, be at the parting of the ways? Need there be any agreement between the old and the new teaching? Need any reconciliation between them be attempted, however useful such an exercise be for intellectual satisfaction or for testing our knowledge and understanding? There is room in the Section for all points of view. The "old" teaching has long influenced our members, and the "new" teaching, it is undeniable, is making its way not only in the Section or the Society, but also in the outside world. Its being abreast of the foremost thought in the world to-day, its affirmation of the attitude of freedom in all matters, its inculcation of self-confidence, self-reliance, welcome to all, sympathy for all, particularly for the down-trodden, bespeak for it a world welcome. But this consummation is probably delayed by the stories of "disagreements" and "quarrels" which misguided enthusiasm and partisanship on one or the other side set up. My plea is once again for welcoming into the Section the Teaching to which the leaders of the Society first called the attention of the world, and specially of the Society. If all teaching is welcome in the Society, then the Teacher must be made welcome too. I, therefore, urge that the attitude of the Section be so moulded that no breath of hostility to the Teaching may go out. This is not saying that the Teaching ought to be accepted without reference to its appeal or the contrary.

This means that the distinction of the old and the new in the minds of members be hushed, and unbiassed and ready consideration be given to all that the old leaders of thought have made available to us and to the new light that Krishnaji, our young Teacher, is shedding on old, old matters. Such an attitude may smooth the path of many a member to a, may I say, fuller understanding, and incline the Teacher to give us in the Society a little more directly the grace of his Teaching. I shall repeat my last year's aspiration: May the day come soon when our Society makes itself the willing channel of the new forces now being released in the world!

D. K. TELANG,

General Secretary.

T. S. IN AUSTRALIA

To the President, Theosophical Society.

The Theosophical Society in Australia has a good year's work to its credit in spite of many hampering considerations, due in the main to the economic condition of the Commonwealth. Every Lodge has had to reduce expenditure in keeping with national economics, and though the widespread unemployment has prevented many members from paying subscriptions, it is remarkable what has been subscribed for Theosophical activity. Many members' dues have been remitted; yet the Section's financial position is most satisfactory, considering the times.

The membership is now 1,499, of whom 49 were newly admitted this year. 75 members resigned, 18 died, 20 were dropped from the rolls and 7 transferred. There are now 31 Lodges, 3 having been dissolved, and 1 formed.

Convention.—The Thirty-sixth Convention was held in Melbourne. Bishop Arundale delivered the Convention lecture to the public, speaking on "The New Democracy" in the Auditorium on Easter Day to well over a thousand people. In honour of the H.P.B. Centenary, a special symposium was held under the heading "Forward to H.P.B.", wherein representatives from the largest

Lodges spoke about the future of the Society. The routine business occupying the whole of the first day was of purely local interest, though the method of raising money for Section activities through the year was by means of the H.P.B. Memorial Fund, a reincarnation of the old Active Service Fund. While the Section's annual Convention was proceeding in Melbourne, the Lodges in other capitals were asked to band themselves together in their respective cities to hold Easter celebrations for the members who could not take the trip to Victoria. These Support Conventions were a decidedly good plan, for this year it was impossible for many people to travel long and expensive journeys.

Australian Headquarters.—As a result of a generous offer from The Manor Trust, the Section office moved to The Manor early in the year. This is immediately beneficial in that our hitherto large rental is reduced to a very nominal charge, and it is a definite linking of the Theosophical movement in Australia with The Manor. Thus the Esoteric School again proves itself in a practical way of service to the Theosophical Society.

H.P.B. Centenary.—Throughout the Section celebrations were held of the H.P.B. Centennial, and invitations were extended to members of all other Theosophical Societies to be present at our meetings. These invitations were accepted by some, and all who assembled made it an occasion for publicly recognizing the debt we owe to Madame Blavatsky. This step is particularly significant in Sydney, where nine years ago there was such a lamentable division in the ranks of Theosophists.

2GB.—The Theosophical Broadcasting Station has done excellent publicity work and it is recognized as the finest medium for propaganda used by the Section. Again it has paid a six per cent dividend to shareholders. In spite of the prevailing depression there is a surplus, and the Section is to have the advantage in publicity and profit.

Order of Service.—The most far-reaching activity of the Order of Service is the Advance Australia News Service. This sends its regular four page budget of paragraphs and articles to the country newspapers and is highly praised by many editors who receive it. In all the capital cities the Order is doing good work, though of

especial note is the Mutual Benefit Bureau organized in Perth for relieving unemployment distress. There is also a growing interest and activity in the Douglas Credit Reform by members of the Order.

On behalf of the Australian Section I offer to you and to your colleague Bishop Leadbeater the loving loyalty of members in this continent. Your guidance of this Society has given it a prominence and lustre that no other leader could have given it, and we speak in unison with many thousands of what your teachings have meant in expanding life to us.

HAROLD MORTON,

General Secretary.

T. S. IN SWEDEN

To the President, Theosophical Society.

The T. S. in Sweden is at present increasing after a long crisis. Its membership has fallen from 761 to 728, but it has gained in consolidation and inner strength. The number of Lodges has increased from 34 to 35. New members 33, retired 50, deceased 16. The Annual Convention, which was held in Stockholm at Whitsuntide, was of a special value, on account of the presence of Mr. E. Bolt, who gave some lectures, private as well as public.

In the Midsummer-week a very successful Summer School was led by Mr. Bolt at Viggbyholm, in the immediate vicinity of Stockholm. The School, which lasted for ten days, was attended by one hundred members, among whom were some ten from Oslo and Trondheim in Norway. It was jointly arranged by the Liberal Catholic Church and the Theosophical Society.

I cannot omit to mention that mutual advances have been made by the Point Loma Society and the T. S. in Sweden. In August, Dr. de Purucker visited Visingsö, where H.P.B.'s centenary was celebrated, on which occasion the T. S. in Sweden by invitation was represented by the General Secretary and some other members of our Society. Later on Dr. de Purucker arrived in Stockholm, when the two Societies exchanged cordial visits.

It is pleasant to say that the T. S. in Sweden works in a good harmony with the Liberal Catholic Church and other congenial organizations.

G. HALFDAN LIANDER,

General Secretary.

T. S. IN NEW ZEALAND

To the President, Theosophical Society.

I have pleasure in sending you herewith the Annual Report of the New Zealand Section for the year ending 30th September, 1931.

Membership. In reviewing the progress of the Section since its formation in 1896 with 112 members, we find that for every year during the first 26 years there was a steady increase in the membership, the highest number being reached in 1921, with 1,385 members. The position now seems to be reversed, and for the first time in 17 years we have less than 1,000 members on the roll. The figures for this year are as follows: new members 37, resigned 41, lapsed 42, died 8, leaving a total of 971, and showing a decrease of 54 for the year. There are 19 Lodges; none has been dissolved, and no new ones formed.

Annual Convention.—The 35th Annual Convention was held in Christchurch on the 29th December, 1930, and was attended by 25 delegates, and a considerable number of visitors. Mr. C. E. Yates, President of the local Lodge, was elected to the Chair, and Bishop Thomson gave the opening address.

Publications.—The Sectional Magazine, *Theosophy in New Zealand*, is sent free to all members in good standing, non-members paying an annual subscription of 3s. 6d. In addition to the magazine, the following pamphlets are sent free to every new member: *What is the Theosophical Society?*, *The Hidden Side of Lodge Meetings*, and *A Message from an Elder Brother*.

Library.—The Section Library contains 1,269 volumes, and is managed in conjunction with the Library of the H.P.B. Lodge. During the year there have been 52 subscribers, and it is hoped

that, later on, many of them will join the Society. Twenty-six new books were put into circulation, and bound volumes of *The Theosophist* were added to the reference library.

Vasanta Farm.—Mr. Colin Macdonald having expressed the desire to purchase the farm, payment was made in the form of two mortgages amounting to £ 1,200. It was decided that the interest on same, at 7%, should go to the benefit of the Vasanta Garden School and the General Secretary's Fund. Mr. Macdonald has managed the farm gratuitously for over nineteen years, and it is entirely owing to his devoted labours that the farm owes its evolution from barren land to beautiful green pastures.

Vasanta Garden School.—This school was first opened in February, 1919, twelve years ago, and since that time it has splendidly fulfilled the purpose for which it was established. At present there are 32 pupils on the roll, a slight decrease from last year. In his report, the Government Inspector stated that he found the school in an efficient state and working under methods which he would gladly see permeating the whole educational system in New Zealand. Miss Bertha Darroch and Miss Edna Worthington are keen enthusiasts in their work, and they have succeeded in making it one of the brightest and happiest schools in this Dominion.

In conclusion, I send you, on behalf of the members in New Zealand, most loyal and affectionate greetings.

W. CRAWFORD,

General Secretary.

T. S. IN THE NETHERLANDS

To the President, Theosophical Society.

As the General Secretary of this Section, Dr. J. J. van der Leeuw, for the time being, resides in America, it becomes my task as Assistant General Secretary to deliver this report of the activities of the Theosophical Society in the Netherlands.

To start with, the statistics of Lodges and membership show that the number of Lodges remains unchanged. As to membership:

102 new members were admitted during the year, while 322 left our ranks, *viz.*, 26 deceased, 24 transferred to other Sections, 35 dropped out and 237 resigned.

Although this still shows a falling back in numbers, the vitality of theosophical activity does not seem much lessened, and particularly recently there have been signs of renewed enthusiasm. The difficulties through which the Section passed, already mentioned in the last report, and which continued somewhat during this year, have certainly brought a reduction in numbers, but also seem to have given a somewhat clearer understanding, whilst the sounds of doubt and controversy have given way to a general tendency to earnest efforts to comprehend.

Conventions.—Besides the Annual Convention, held in Amsterdam, which was fairly well attended and proved a great success, there was a District-Convention in Breda, in the southern part of the Netherlands. Smaller local conventions took place in Eindhoven and Middelburg, and it is worth while to mention that both these towns are also to be found in the southern part of the country, where up till now theosophical activity has been somewhat difficult.

The Publishing House.—This enterprise has gone through considerable difficulties, chiefly owing to the fall in sales, caused by the difficulties already mentioned. The economic and financial depression which is now following on this first spiritual depression, makes a recovery rather difficult. However, the present management trusts to be able to "hold grimly on" till better times, which seem almost in sight.

We are planning a very cheap publication of H. P. Blavatsky's *The Secret Doctrine* (in Dutch *De Geheime Leer*). A special fund, called the "In memoriam W. B. Fricke Fund", for which special donations have been received and some more are expected, has been established for this purpose, and with its aid we hope to be able to reduce the price for this propaganda publication of H. P. B.'s standard work to the very low amount of six guilders only. This enterprise is meant as an H. P. B. jubilee publication. Subscription at this minimum price is now open; after its publication the price will amount to twelve guilders.

Magazines.—Hitherto we have published two periodicals, viz., the official bulletin, called *De Theosofische Beweging*, which was distributed to all members, and another magazine *Theosofia*, which was more intended to serve for study purposes. Owing to difficult financial circumstances, and also to other considerations, it was decided to join these two magazines together. Though some of us regret the necessary disappearance of *Theosofia*, which has served us so well during so many years and which leaves such dear memories in our hearts, the new venture seems to give general satisfaction.

Distinguished Visitors.—This report would not be complete without mentioning that we had the privilege of seeing in our midst Dr. G. S. Arundale and Mrs. Rukmini Arundale. Dr. Arundale gave us a most enthusiastic lecture on "H. P. B. as an Occultist" on the occasion of the Blavatsky Convention in Amsterdam. Happy indeed we have been to see them in our midst.

In concluding, I take this opportunity to convey to you—our dearly beloved President—the assurance of the regard and devotion of the members of this Section.

J. KRUISHEER,

Asst. General Secretary.

T. S. IN FRANCE
To the President, Theosophical Society.

I beg to submit the report of our activities during the twelve months ending 31st October, 1931.

During this period five new Lodges have been chartered and five have become dormant, which leaves the number of our active Lodges at 79, as last year.

The number of new members admitted has been 218, but during the same period 416 members have died, resigned, were dropped or transferred. This leaves the total of our active members at 3,175 to date.

Theosophical work has progressed satisfactorily at our Headquarters. The Sunday lectures have regularly attracted large and

interested audiences, and so have the theosophical courses given on Tuesday, Thursday and Saturday evenings.

We have had two lectures given by Dr. J. J. van der Leeuw, one for members only, the other for the public at large. Both met with much appreciation. Dr. Verweyen, the General Secretary of the German Section, and Dr. G. S. Arundale, gave lectures in the French language.

Strong support has been given to our Provincial Lodges by our Paris lecturers. Dr. Thorin lectured at Cherbourg and Bordeaux; Mr. Ludovic Réhault at Strasbourg; Mlle. Morel at Orléans; Prof. Henseler (of Lausanne) at Lyon; Dr. Nyssen at Dunkerque; Mr. Nissim Levy at Cannes, Monaco, Toulon, Marseille, Toulouse, Bordeaux; Mr. Laflèche at Royan. Special mention ought to be made of a lecture tour by Mlle. Serge Brisys, who visited the towns of Marseille, Tunis, Sousse, Algiers, Mostaganem, Oran, and aroused everywhere an intense interest. The tour culminated in a public lecture given at Paris on the 2nd May.

Our National Convention took place on the 11th and 12th April. The public lecture which is a regular feature of the programme was given by Mr. Monod Herzen on *Our Black Brethren*, and was illustrated with numerous slides from photos taken by the author during his journey in West Africa.

On White Lotus Day, on the 8th of May, we celebrated the Centenary of our great founder, H. P. Blavatsky. We had invited the members of other theosophical organizations, but had not the pleasure of their attendance.

On behalf of our National Society, I beg to send our brotherly greetings to you and to the members assembled at this great Centenary Convention.

CHARLES BLECH,

General Secretary.

T. S. IN ITALY

To the President, Theosophical Society.

I am sending you a short report of the work done in our Italian Section during this year.

The meetings of Lodges have been regular enough, and though it was impossible to have public lectures these meetings were all well attended also by non-members, especially in Florence, where, at the Cavallini Lodge there was every Saturday evening a lecture on spiritual Art, with music or lantern slides.

Our review *Il Loto* is increasingly appreciated and we have many scientists as collaborators. *Gnosi* also is continuing publication. The Publishing House *Prometeo* has reprinted this year *Light on the Path*, and published *The Perfume of Egypt* by C. W. Leadbeater.

The Italian Convention, held in Florence, had a very good attendance of members and we had very important discussions on the future of the Theosophical Society and its function in the world.

You can see, on reading *Il Loto*, all the activity displayed by our Vice-General Secretary, Mr. Roberto Hack, showing how modern psychological and scientific movements are coming ever more and more in harmony with the teachings of *The Secret Doctrine*; his articles have inspired other scientists to send us in other works, thus attracting their attention to the Theosophical teachings.

The following figures show numerically the position of our Section:

Membership on October 1st, 1930	...	535
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New members	...	28
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Total	...	563
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Number of members resigned 49, retired 1, died 10 and transferred 2.	Total	...	62
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Total membership on October 1st, 1931	...	501
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The total number of Lodges is now 31, two having been formed and one dissolved.

As in the new Italian Penal Code (July 1st), there are some rules on International Societies and their work, we have taken at once all the necessary steps to obtain permission from the Italian Government to go on with our work in Italy, and we have given, as required, the list of our Lodges and of all our members and the Rules of the Theosophical Society. We hope to be able to obtain this permission, in order to give to our work all our love and our energy.

All the members of the Italian Section, the Vice-General Secretary and myself beg you to accept the most affectionate and loyal greetings.

LUISA GAMBERINI CAVALLINI,

General Secretary.

T. S. IN GERMANY

To the President, Theosophical Society.

I am glad to report that the tendency of members within our Section to resign from the Theosophical Society on account of misunderstanding of the teachings of Mr. Krishnamurti and of the present unfavourable circumstances, seems to have come to an end. Our membership has sunk to 444, but several new Lodges have been formed within the last few weeks.

Our official organ *Die Theosophischen Studien* has about 150 subscribers who are not yet members of the Society, but may become so in time. Through this publication our Section contributes to the spreading and deepening of theosophical ideas. It is also placed in the reading rooms of the University of Bonn, which has over seven thousand students.

It is my special endeavour to introduce Theosophy into circles which hitherto have not heard of it, or which have received

incorrect accounts of it. Especially often I speak about it in the masculine Free Masonry, whose members as a rule have been unfavourably informed on the subject, and I also mention it in my lectures on Philosophy at the Bonn University.

Our endeavours to come into closer touch with other theosophical organizations have been continued, mostly with success. With Dr. Vollrath especially we have established a very harmonious co-operation. To a lesser degree we will come in touch with the members of the Point Loma Society and the Anthroposophical Society but we have not received any response from the I.T.V. of Leipzig.

With heartiest greetings to Dr. Besant and best wishes for her health.

JOHANNES M. VERWEYEN,

General Secretary.

T. S. IN CUBA

To the President, Theosophical Society.

With the expression of our reverent love, undying trust and deep loyalty, and after greeting those assembled at the Fifty-sixth Annual Convention with our heartiest good wishes, I have the pleasure of submitting to you the Annual Report of the T. S. in Cuba, for the year ending 30th September, 1931.

The T.S. in Cuba is actually passing through a crisis of moral depression and financial difficulties, due to the various effects left by our recent civil war, and other reasons that for five years have occasioned grief, troubles and misunderstandings. Therefore, in spite of the efforts of our most active and determined members, our affairs in general are somewhat depressed. However, this has not influenced in the least the harmony necessary for work, nor the confidence we all have in a future progress.

During the year the movement of members and Lodges have been as follows :

Active members, 30th September, 1930..... 256

New members during the year ... 41

Transferred, resigned or dead ... 297

Total Active Members on 30th September, 1931 22

Active Lodges, 30th September, 1930 ... 18

Dissolved during the year ... 17

New Lodges ... 1

Revived Lodges ... 2

Total Active Lodges on 30th September, 1931 20

Active members attached to Lodges ... 268

„ „ unattached ... 7

275

For the present our efforts cannot be extended into new schemes of action, but must rather continue with our propaganda, in an attempt to maintain our present position. I feel quite sure of the Society's progress in Cuba, in spite of the present hindrances, for we have devoted members who are determined to stand fast by their post.

JOSÉ R. VILLAYERDE,

General Secretary.

T. S. IN HUNGARY

To the President, Theosophical Society.

The past year has been a difficult one. The serious financial troubles in the country and the consequent unrest and depression are strongly felt in the Section. There is a lack of interest and enthusiasm. The resignations have not increased in number, but

we have only 33 new members, 19 less than in the previous year. 22 members dropped out, 2 died, so that we had a loss of 13 members as compared to the previous year.

Statistics.—We have 33 new members; 22 resigned, 22 dropped out, and 2 died. The total is now 399. One Lodge was formed and 3 were dissolved, so we have now 16 Lodges.

Meetings.—The first Convention at the new Headquarters: III. Berkenye u. 3, was held on May 28th. It was well attended. Meetings for members were held every Thursday from October 1st to May 21st. The first Thursday of every month was reserved for Social Meetings in order to further brotherly relations. We keep up the "Questions and Answers" meetings, which prove very satisfactory. At the opening on October 1st, we had a joint celebration of the birthdays of our beloved President and H. P. Blavatsky. On this occasion the Blavatsky Hymn was played by Mrs. Margaret Martinovich on the harmonium. The lectures were held by Mr. Zoltán Ráth and Mr. József László. Propaganda meetings were held at Headquarters every Sunday also during the summer months. We had to give up the plan of hiring a public hall, on account of lack of funds.

Publishing Activity.—The Pentecoste Lodge is providing all the printing and publishing for the Section on our own printing machine, and doing excellent work. 14 books and pamphlets were printed. Our Sectional Magazine, *Theosophical News and Notes*, also printed by the Pentecoste Press, and edited by Mr. Paul Fekete, is published quarterly and sent free to members in good standing.

Finances.—The financial position of the T.S. in Hungary is even worse than in the previous years. The upkeep of the headquarters building is only managed with great difficulty, taxes being very high and the financial condition of members very bad, owing to the increasing poverty of the whole nation.

I desire to record here our appreciation of the splendid work done by Mr. Alfred Reisch, our past Assistant General Secretary and lecturer, who has been transferred to the Foreign Office in Holland. He is a great loss to the Section, for he was a tireless worker and a splendid lecturer.

I would convey to you, our beloved President, the devotion and gratitude of the Hungarian Section.

ELISABETH DE RATHONYI,

General Secretary.

T. S. IN FINLAND

To the President, Theosophical Society.

It is for the first time that I have the pleasure to submit to you the Annual Report of the T. S. in Finland. Dr. Sonck having resigned the post of General Secretary after twelve years' faithful and self-sacrificing service, the Annual Convention elected the undersigned to serve at that post for the next three year period. We are grateful beyond words to Dr. Sonck for the great services he rendered to our Society and to the cause of Theosophy in Finland, and his absence will be felt long among the Finnish Theosophists. Dr. Sonck has removed to New York, where he continues his good work making Theosophy known among the Finnish people living there. During these last twelve years, Dr. Sonck has spared neither pains nor means, but concentrated all his efforts to acquaint the Finnish nation with the message of Theosophy. He has also facilitated the work of our Society by great donations, *e.g.*, his villas at Vammelsuu, where a summer home has been established for the Theosophists, and all of his personal estate.

Seventeen new members have joined the Society since the last Annual Report; 18 have died and 31 have been suspended for failing membership fees, the reduction being 32, and the membership total on October 31st being 648, among which there are 137 unattached members. The number of Lodges is 23, as in the previous year.

Work in the Lodges has been continued along the same lines as before. Attendance at Lodge meetings could be livelier, many members failing to come to them. It is not impossible that Mr. Krishnamurti's message has been a cause of confusion in the minds of members to a certain extent. There are, however, signs

of a reviving interest taken by the members in the study of problems of life in the light of Theosophy.

Lodges have striven to acquaint the public with Theosophy by arranging public discourses and theosophical entertainments. Entertainments have been arranged especially on the memorable days of the Society and on days like new year's eve and the White Lotus Day. Members have delivered speeches and discourses on these occasions, and art items have been included in the programmes. As General Secretary, the undersigned has visited many Lodges in Helsinki and other places.

The Annual Convention of the T.S. in Finland was held in March, 1931. 94 members were present. The Convention approved the new Rules of the Society which have been sent to you for your endorsement. The revision of the rules was necessitated mainly by the old ones rendering it difficult for the Government to deal with the real estate of our Society with necessary flexibility, causing, for instance, losses in settling mortgage loans.

At the Anniversary Celebration, 8-3-31, the Vice-General Secretary, Dr. Kerttula, delivered an interesting speech, and Mr. Yrjö Kallinen a discourse on the programme of the Society. There were also art items.

The number of subscribers of *Teosofi* has decreased by 300, it now having a circulation of 800. The contents of the paper have been changed and there are now more items of news and articles issued by the International Headquarters than before. The Managing Secretary is at present Dr. W. Angervo.

The present economical depression has had very unfortunate effects also on the finances of our Society as an owner of real estate. Economical troubles have always a paralyzing effect and prevent us from publishing any theosophical literature in Finnish. We have very few wealthy members, most being labourers.

During this autumn there have been delivered public discourses every fortnight in Helsinki. This kind of continuous propaganda is considered the best way to draw the attention of the public to the study of Theosophy. It has created growing interest among the public, and we have been compelled to provide a larger hall. These discourses have been mimeographed and sent from one Lodge

to another. The only foreign lecturer visiting us was Mr. Bolt, from Edinburgh, who during October, 1930, spoke three times in Helsinki and once in three other cities. In the home at Vammelsuu, a summer course lasting one week was arranged. About 40 members attended, from all parts of the country.

A special feature in our work during the last year has been closer contact with other theosophical societies, the members of them visiting the meetings of each other more and more frequently. Subjects like *The Objects of the T.S.* and *The Peace Movement* have been discussed on these occasions. In the Anniversary Celebration, the leaders and representatives of the Point Loma T.S. and those of Ruusu-Risti (Rose-Cross) Society were invited, and were present. Likewise, the representatives of our Society were present in the corresponding celebration of the Rose-Cross Society, in which a four act play, with H.P.B. as its theme, written by Pekka Ervast, was performed.

The H.P.B. Centenary Celebration was arranged in common in Helsinki, August 11th. On that highly successful occasion, speeches on H.P.B. were delivered by representatives of Point Loma, Rose-Cross and our own Society. Among the art items in the programme, the reciting of the Two Paths from *The Voice of the Silence*, accompanied by the first and third part of Cesar Franck's Sonata for violin and piano, was especially appreciated. Beyond these occasional contacts with the other Societies there are hardly any chances of establishing a permanent co-operation.

The members of the T.S. in Finland beg to convey hereby their veneration and devoted thoughts to our beloved President.

ARMAS RANKKA,

General Secretary.

T. S. IN RUSSIA (OUTSIDE RUSSIA)

To the President, Theosophical Society.

The "R.T.S. outside Russia" sends the expression of its love and its trust to our beloved President, who is a constant source of inspiration to us all.

Statistics.—We have on our list 15 Lodges: 11 in Europe, 3 in Asia, 1 in America. During the year 2 have been dissolved: the Riga Lodge (St. Graal), and the Russian Lodge in San Francisco. We have no report from Shanghai (U. P. B. Lodge). Thus we have now 12 Lodges.

During this year, 18 members have entered; 10 have resigned; 1 has passed away. As the last Convention decided to delete from the rolls members who for two years had not appeared, nor paid their dues, nor answered letters, we have now only 215 members in good standing.

Convention.—The Sixth Convention, which closed the 1929-30 season's activities, met in London. There were 5 delegates—2 from Geneva, 1 from Reval, 1 from Brussels and 1 from London. We had also as guest Mr. Smyslov, from Roumania. Thus we were 6; and at the general meeting 14 were present. The Convention discussed vital problems of the present time, and ended with a public lecture, given in Russian by Dr. A. Kamensky.

Propaganda.—In 1930-31, the General Secretary lectured in Geneva, Lausanne, Paris, Brussels and London. Mr. Smyslov gave a lecture in Prague. Mrs. Solovsky lectured in Yourieff.

Publishing.—Our little magazine, *Vestnik*, is appearing more or less regularly, in spite of financial difficulties. The summer number is devoted to H.P.B., and we are also issuing, as a booklet, the first part of *The Stanzas of Dzyan*. The Sectional *Bulletin*, typewritten, appears several times yearly. It gives all necessary information and encourages free discussion.

It was our dream to issue this year a book of H. P. B's writings, but our finances have not allowed it. While we dreamt, a publishing house in Berlin has published *The Evolution of Symbolism (Secret Doctrine, Vol. II)*, using our translation in our former magazine *Vestnik Theosofi (Messenger of Theosophy)*, published in Petrograd from 1908-1917.

Lodge Work.—During this year, the R. T. S. outside Russia has worked steadily, although there were some difficulties, some of our members having lost faith in every organization, and believing that no collective work was necessary,

Very active have been, as usual, the "Alkonost Lodge" (Paris), the "Fiery Bird" (Berlin), the "White Lotus" (Brussels), the "Russian Lodge" (Tientsin). Good and steady work has been done in London ("Union Lodge"), in Reval ("H. P. B. Lodge" and "Kitej Lodge"). Good reports came also from East Siberia, which is now China ("Harbine Russian Lodge").

The Lodge in Belgrade ("Yaroslav the Wise") is working more as a centre than a Lodge; there are no regular meetings, but from time to time members give public lectures and talks. The Lodge in Sofia has gone to sleep; and so has also, more or less, the "Vasant Lodge" in Prague.

There is no report from Shanghai. On the other side, there are new Russian centres in Poland, in Latvia and in France. The "Giordano Bruno Lodge", in Geneva, has organized meetings and talks for enquirers. Members in Geneva are very busy with administrative work, and with international work and correspondence, Geneva being the Headquarters of the R. T. S. outside Russia.

Subsidiary Activities.—In several Russian Lodges, there are groups of the Order of Service. There are healing groups in Reval, Paris and London. All the Lodges are interested in Peace Work, but they generally work in collaboration with local National Societies. Russians are keen on Art also; they organize concerts, and lectures on art, whenever they can. The Lodge "Alkonost" (Paris) has been working for several years on this line, and has been able to bring joy and comfort to many suffering people, for instance, in hospitals and sanatoriums. It has also organized festivals for young people, and has succeeded in founding a new centre of work in Versailles, where there is a big colony of refugees. A Russian is at the head of the French Round Table.

International.—The General Secretary, and the Vice-President of the R. T. S. outside Russia, Miss C. Helmboldt, have attended the European Congress in Geneva and in London, and have organized lectures in various towns (Lausanne, Paris, Brussels, London). Dr. A. Kamensky has lectured several times for the Swiss, the French and the Belgian Sections. In 1930 she also organized in Geneva, after the T. S. Congress, a "Students'

Week", Dr. Cousins, Prof. Marcault and herself lecturing. The hall of the University was obtained and the Rector opened the proceedings.

She has a chair in the Geneva University and gives 3 courses: on comparative study of religions, on Vedism and the *Bhagavad Gita*, and on the philosophy of beauty. Dr. A. Kamensky is also the Organizing Secretary of the Theosophical International Centre in Geneva and tries to organize international work on a large scale; this Centre seems to be a great promise for the work, being in constant contact with leaders of the League of Nations.

Peace Work.—Dr. A. Kamensky is the representative of the World Peace Union and has yearly to organize the Peace Week, preparing for the "Great Silence" of 11th November.

Summing Up.—The R. T. S. outside Russia is trying to fulfil her duty as a National Section amidst refugees. Her members are also engaged in various international activities, the chief one being to help the local Sections. Wherever we can, we try to strengthen and to inspire new centres of work, such as the "Slavonic Cultural Brotherhood" or groups of the International Association for the Theosophical World University, and others.

We send our hearty greetings to all brethren assembled at the Annual Convention in India. Our love and our loving thoughts go often to India.

A. KAMENSKY,

General Secretary.

T. S. IN CZECHOSLOVAKIA

To the President, Theosophical Society.

I have the honor to submit another Annual Report of the Theosophical Society in Czechoslovakia, but regret I must report that there is little interest taken in Theosophy in this country, on account of the influence of Krishnaji's teaching, which has taken deep root.

Therefore we co-operate without organization, with the great movement, "Novy Lid" (New People), who are very near to Theosophy. Their magazine is published in 100,000 copies.

The total membership for the year under report is 86. New members 2; left 6. They are organized in 7 Lodges and 4 Centres.

Public lectures have been given in Moravská, Ostrava and Varnsdorf, besides regular lectures for members in all Lodges and in other places. Our Lodge in Varnsdorf has enjoyed a visit from two lecturers from abroad during the year: Mr. R. Syring, writer from Bad Liebenzell, and Professor J. M. Verweyen, General Secretary for Germany.

We have published 6 booklets by Krishnamurti. Mr. V. Cimr and his wife have continued the magazine *Espero-Teozofia*, in which they are supplying information about Theosophy to Esperantists of the world.

On behalf of the Section, I beg to send our most affectionate greetings,

JOSEF SKUTA,

General Secretary.

T. S. IN SOUTH AFRICA

To the President, Theosophical Society.

I have the honor to present the Annual Report of the Theosophical Society in South Africa for the year ending 1931.

This period has seen important changes in the personnel of the office-bearers, as for unavoidable reasons Mr. G. E. Mapstone of Pietermaritzburg, who was elected General Secretary, was compelled to relinquish office, to the regret of his many friends, who entertained high hopes of his term of office. Mundane affairs also deprived the Section of the services of a valued official, Mr. B. Seligmann, General Treasurer, who has been obliged to transfer his residence and business interests to Johannesburg, the sister Section, the Theosophical Society in Central South Africa, being the gainer.

A rigorous revision of membership rolls in this Section has caused a regrettable diminution in numbers, for we now carry but 209 members on our roll. Our losses include several transfers to the sister Section, besides lapses and departures overseas.

Our diminished numbers do not imply a reduction in enthusiasm, but rather the inclination to close up our ranks and to press ever onward in the endeavour to carry the message which the Divine Wisdom has for our fellow-men.

Our geographical conditions, implying great distances between centres, makes intercommunication other than by correspondence difficult and costly, but effort is being made through the medium of our publication, *Theosophy in South Africa*, to enter into closer relationships between Lodges, since the furtherance of the ideals of the Society can only be achieved in the unity which is strength.

On behalf of the Section it is my pleasant duty to convey to brother Theosophists the world over our hearty greetings and good wishes, and I take this opportunity of earnestly requesting all who intend visiting our continent to advise us of projected arrivals, in order that we may have the privilege of extending such hospitality as may lie in our power to all those who, having glimpsed "the light shining on the mountain top", are seeking to climb the steep precipitous path which leads to the temple of Divine Wisdom.

O. F. EVANS,

General Secretary.

T. S. IN SCOTLAND

To the President, Theosophical Society.

It is with very great pleasure that I present to you the following report of the Theosophical Society in Scotland for the year ending 30th April, 1931.

On April 30th, 1930, we had 612 active members on our roll. Between that date and 30th April, 1931, 15 new members have joined, 2 have been transferred to us from other Sections 6

members have died, 24 have resigned, 6 have been transferred to other Sections, and 35 have been placed on the suspended list, making a total of 558 active members at 30th April, 1931. The number of Lodges is now 29.

During last Autumn no lecturers from a distance visited Scotland, but there was an attempt made throughout the country to carry out some intensive study in the Lodges, with encouraging results. After the new year, Mrs. Powell and Mr. Groves visited Scotland and were much appreciated as lecturers.

The Eastern, Western, and Northern Districts report good work carried through in many of the Lodges during the year, some of the smallest and most isolated having a great deal to be proud of in the year's struggle against very heavy odds. They are proving what a very living thing Theosophy is, and have held study groups and aroused interest in the most unpromising surroundings. Many Lodges have a series of public lectures during the winter months, while others concentrate on study groups and discussions.

Our Twenty-first Annual Convention was held this year on 26th and 27th September at the Scottish Headquarters and in the Pillar Hall, George Street, Edinburgh. Mr. E. L. Gardner was in the chair, and received a hearty welcome from the members. This year the Scottish Section came of age, and we remembered that last year Dr. Besant had bidden us go forth in the promise of manhood. Miss Murchie, ex-General Secretary for the South African Section was with us and, while conveying greetings from her Section, gave a short and interesting account of the particular problems the Society has to solve in that country. After Convention, Mr. Gardner gave a most interesting public lecture on *Form Creation by Sound and Thought*.

In closing my report, I desire to say that notwithstanding the decrease in our membership roll—a decrease which in a world crisis is not confined to the T. S. alone—there is an ever-growing and, it may be, great determination on the part of our members to make an *individual* study of Theosophy and to share the fruits of their study with others. The public, too, show by their regular attendance and questions at our open meetings their keen interest

in the many aspects in which Theosophy is presented to them by our lecturers, drawn mainly now, I am glad to say, from our own ranks in Scotland. I would be failing in my duty were I not to thank all who have done their bit during a session in which we, as a Society, attained our majority—one of the most difficult in the life of the T. S. in Scotland.

On behalf of all our members, it is my privilege to convey to our beloved President our affectionate greetings and deep and lasting gratitude.

JOHN P. ALLAN,

General Secretary.

T. S. IN SWITZERLAND

To the President, Theosophical Society.

The number of members is 260, of whom 170 have now paid their dues. During the year 2 died, 10 resigned, 100 became dormant, and 12 entered.

The number of active Lodges is now 13, two having become dormant.

The work of the Swiss Section has been very active. Nearly all the Lodges were represented at the Annual Convention gathered in Lausanne, at which the brotherly atmosphere was a special feature. At Geneva, the Headquarters, we have had a very busy year: the Lodges worked regularly and the weekly public lectures have drawn a large number of sympathetical hearers. Geneva has been ploughed with Theosophy, the International Centre, as well as the Section, having held weekly lectures. Geneva is a place where every spiritual movement finds hearers; there are spiritual groups of every denomination; reincarnation and karma, occult and spiritual training are presented by many Societies, and I think that there is a much greater number of Theosophists out of the Theosophical Society than within our ranks. Books on occultism are read by every class of our population, and the facilities for acquiring knowledge of things spiritual

are enormous. I think this is the reason why our number of members does not increase.

Nearly all the new admissions were made in Lausanne, where Dr. de Henseler has a public lecture every week.

It is quite a feature in Switzerland that lectures on spiritual subjects always find interested hearers. Lecturers belonging to other theosophical organizations are very active in our country. We celebrated the Blavatsky Centenary on the 12th of August, in order to join in heart with the Adyar festival, and had the pleasure of greeting a member of the Hartman Society from Berlin, and Miss de Purucker, the sister of the Leader of the Point Loma Society.

The Theosophical Order of Service continues the good work of helping in many directions, under the enthusiastic impulse of Madame G. Kern.

Our members are active in many ways—the Theosophical World University, the Associations for the League of Nations, the protection of animals, the Peace Week, etc. They are always ready to co-operate with the world movements having the service of humanity for their objective, and, although we are small in number, I think that a greater realization of brotherhood has been achieved through our sincere and humble efforts.

LOUISE ROLLIER,

General Secretary.

T. S. IN BELGIUM

To the President, Theosophical Society.

The number of our members, up to June 1st, 1931, was 405. The number of members last year was 481, so we have a loss of 76 members. During the year 27 new diplomas have been granted. The loss of members is due in the first place to the crisis in one of our Branches, the "Blue Lotus" Branch. Its President, on leaving, drew away a large number of members he had brought. There were also a few other resignations. Again, in making up

our present lists we have strictly excluded the names of those who had not paid their subscriptions for two years, and who did not answer the individual call sent under sealed envelopes. This big loss is much to be regretted, but we are only suffering, a little late, the reaction which has affected all Sections of the Society, and we have every reason to hope that this loss is only temporary.

The Saturday lectures continue to attract numerous and attentive audiences of people, members of the Society or friends from outside. One Saturday, each month, has been put at the disposal of the Order of Service. The following are the names of non-Theosophical lecturers who have kindly spoken from our platform: M. V. Bohet, Prof., University of Liège (*Modern Unrest*); Mr. Lavachery, Professor, Institute for High Studies (*The Easter Island*); M. Wietrich, of the Metapsychical Institute of Paris (*Reincarnation*); Dr. Ley, Professor, University of Brussels, (*Education*); Mme. Kotchetkova (the same subject).

We have also received the visit of several Theosophical lecturers from other countries. We had the privilege of receiving in September, 1930, a visit of Bishop Leadbeater. He devoted two evenings to answering questions with the greatest kindness and thoroughness, in spite of the fact that his health left much to be desired.

The ceremony of White Lotus Day, with the musical assistance of M. Vanine and Mlle. Deseck, was held in an atmosphere of great unity. Mme. Polak reminded us of some incidents of the life of H. P. B. Readings of *The Bhagavad-Gita*, *The Voice of the Silence*, and *The Light of Asia* were given. The Christmas celebration was, as usual, a great success, thanks to the help of the great singer, Mme. Albert. On February 17th, with the help of "Branche Centrale", Adyar Day was celebrated. On March 28th, a great concert, a real artistic treat, was given in aid of the Library, with the help of M. Schell, tenor, Mlle. Smal, singer, and Mrs. Chapellier, pianist.

Every lecture has a musical introduction, which gives a good atmosphere. We take this opportunity of thanking Mme. Chapellier and Mlle. Deseck, who were responsible for them, Mlle. Deseck who continues to lead the choir, and also Mme. Harvant and

Mlle. Huybreghs, who have also given valuable artistic interludes.

The Theosophical Bulletin continues to appear every three months, notwithstanding the scarcity of its resources, and still serves as the channel for information and a binding link between members.

Mme. Hou continues to help in the Secretary's work, and thanks to Mme. Jacobs, work in the Library continues with regularity. Our selling department has helped the Society financially. M. Van der Hecht has given his English lessons every Tuesday, but we were unable to give the course of Theosophy this year.

GASTON POLAK,

General Secretary.

T. S. IN THE NETHERLANDS EAST INDIES

(Report not received)

T. S. IN BURMA

To the President, Theosophical Society.

I have great pleasure to place before you the report of the Theosophical Society in Burma, for the year ending 30th September, 1931, and to state that the Section has been continuing its efforts to spread the message of Theosophy in Burma, in spite of the unsettled condition in the country, due to rebellion, economic distress, trade depression, and political agitation.

Strength.—We had only 6 admissions during the year. The present net strength is made up of 176 active members, 111 honorary Bhikku members, and 11 members who are in the suspense list, in all 298 members. The Section lost during the year Mrs. K. K. Hamilton who passed away in May, 1931. She joined the T.S. in 1902, and was a valued and useful member.

Lodges.—No new Lodges were formed, and none closed. The only active Lodges were Rangoon, Mandalay, Maymyo and Pyinmana. The Library and Reading room at Rangoon were improved by the addition of more books and magazines, which attracted more readers. Sunday classes were regularly held, and had the usual attendance. Mr. D. A. Anklesaria and Mr. N. A. Naganathan continued their classes. Devotional concerts were held from time to time. Lectures at the Lodge on various subjects attracted large audiences.

Mandalay Lodge continued to do very useful work in the town. Its free reading room and library attracted a larger number of readers. Weekly meetings were held, and a few lectures were delivered. A special feature of this Lodge is their monthly dinner, which brings members and friends together. The T.S. owes a debt of gratitude to Mr. Dorabjee for the free use of his building, and also for his generous contribution towards library and reading room.

All the active Lodges celebrated the H. P. B. Centenary and the President's birthday. Rangoon Lodge had two days' celebration of the Centenary; the first day was devoted to a musical concert by Mr. Shantilal Mehta, who worked up the life of H. P. B. in a musical discourse; on the second day a number of members spoke on H. P. B. and her work, her message and her life. In addition there was music and a social. The President's birthday was celebrated duly with a special social arranged at the lakes.

Propaganda.—This was continued, but not much was done, owing to the prevalence of rebellion. The usual inspection from Headquarters was not possible owing to the unsettled condition in the districts. A number of Mandalay members came and stayed at Rangoon for some time, and also U Hia Maung from Pyinmana. This has resulted in a better understanding among the members. The Section was unable to do more propaganda, from lack of funds.

Sectional Magazine.—This could not be revived for want of funds. It is necessary to revive it, as this is the only regular means of keeping in touch with members outside.

B. E. T. Schools.—The public are now taking more interest in the running of the schools, which provide for about 500 pupils.

The deficit in the Boys' High School is met by public contributions, while that in the Girls' School is met by a few Rangoon T. S. members. The Director of Public Instruction, Mr. J. P. Bulkeley, M.A., I.E.S., who presided over the annual prize distribution, gave credit to the Theosophical Society for the unique character of the institutions, and for its broad humanitarian outlook and social service.

Annual Convention.—The 19th Annual Convention was held in Rangoon in December, 1930, presided over by Mr. D. A. Anklesaria.

Conclusion.—There is a general depression in the work of the Society here, as in other Sections, and we have once again to re-organize the T. S. and revive its activities to meet the present needs.

May the Peace and Blessings of the Great Teachers inspire us to spread the message for which the T. S. stands.

N. A. NAGANATHAN.

General Secretary.

T. S. IN AUSTRIA

To the President, Theosophical Society.

As the new General Secretary of the Austrian Section T. S. I have the honor to give the following report for the past year.

Statistics.—We have now 8 Lodges; and a new Centre has been founded by Dr. Lauppert, who is residing now in Judenburg. The Lodge Krishnamurti, which he formerly conducted in Graz, has been dissolved. During this year we have admitted 66 members to our Section; 6 members emigrated, 3 died, 27 resigned, and 18 dropped away, so that the remaining number amounts to 540 active members—a net increase of 12 members.

Activities.—The activities of this year were again manifold and interesting. From 1-10-1930 to 19-5-1931 we had lectures and meetings in our Headquarters every Monday and Tuesday, under the auspices of the Vienna Lodges "Alcyone" and "Gnosis". Every Friday our very efficient Librarian, Ing. Theodor Körner,

held an instruction course for people interested in Theosophy, which proved very useful, and brought new members to the Society.

Through the kindness of the Viennese branch of the Society of Friends we had their hall at our disposal for public lectures twice a month during the season. The life of our two Lodges in Graz received a fresh impulse through the very enthusiastic activities of their two loyal leaders Mrs. Hamik and Mr. Rooney, and last not least through the excellent helper Mrs. Hawlicek, who during her stay in Villach has delivered many public lectures on theosophical problems of life, with great success.

The Art Lodge has worked very well and enthusiastically during the last year. Her chief work was to collect and train good voices into a choir, and we have had the opportunity to hear very artistic and thoroughly prepared productions on various occasions. Under the very efficient leadership of Mrs. Grete Neufeld and Miss Elly Kastinger we are looking forward to even better results in the future.

One of the most impressive festivals of the year was H.P.B.'s Centenary on the 11th of August which we celebrated in our Headquarters. A short but attractively printed invitation brought us an unusually large number of members, who did her homage. On that evening every one present felt the great unity which theosophical brotherhood gives to those who realize it in their heart. The blessing of the Elder Brethren and their celebrated ambassador, to whom on this evening we devoted ourselves, was recognized by all.

Kindred movements.—Very fruitful were the activities of the Order of Service and the World University Association. The latter, under the leadership of Mrs. Selma Scheffranek, arranged for lectures in public and private circles, and the very capable help of Dr. Rudolph Biach was much appreciated; the Order of Service has done excellent work among young girls, under the motherly guidance of Mrs. Helene Schleifer, as also for Peace, through a meditation group.

Visits.—We have had many helpful visitors during the year. The great and successful public lecture of Mr. Krishnamurti drew

many friends from the neighbouring countries to Vienna. On that occasion the Jugoslavian members invited some of us to come and visit their Section. Miss Glen Walker came also, and worked especially for world peace and the reconciliation of nations. Twice this year we had the joy to have in our midst the General Secretary for Germany, Prof. Verweyen, whose relations with us are very cordial. Here in Vienna, though outside our movement, he delivered some impressive lectures in which theosophical thoughts and ideals were predominant.

On the other hand, some of us had the opportunity to visit other Sections to lecture there, and were present at theosophical gatherings in Berlin, Zagreb, Frankfurt, Huizen and at the Congress in London.

Though our country is in a very difficult situation at present, in social as well as in financial matters, we are eager to do our best in carrying on our work and spreading the theosophical light among our brethren here.

Receive, revered President, the loving greetings of the Austrian Section and myself.

FRITZ SCHLEIFER,

General Secretary.

T. S. IN NORWAY

To the President, Theosophical Society.

This year the conditions are clearer and the interest of the members is indeed stronger than last year. We have passed from the stage of study to the stage of life—that is, we wish first of all to *live* Theosophy, not merely to study Theosophy in our books, and this gives good promise for the future.

We have last year and this year been favoured with visits from Mr. Edwin C. Bolt from Edinburgh, and he has succeeded in calling forth a stronger life in several of our local Lodges. With his kind and inspiring humour, his enthusiasm and his lectures pouring out life and inspiration, he has given back to us our faith and hope for Theosophy in Norway, and we are now firmly

determined to do our utmost to bring further to the people of our country this most blessed of all gifts we ever received—Theosophy. Co-operation is established between the sectional council and the Oslo Lodge to arrange the best possible public lectures to be given every fortnight. We hope that in course of time the number of visitors will increase. We will also try to arrange a summer school to be held in July next year, with Mr. Edwin C. Bolt as leader.

In September I was re-elected as General-Secretary for the coming three years and will do my best for the cause. My business permits me at any time to make trips all over the country, and I will on these trips try to establish new study groups, which in time may form new Lodges.

Of course, we have felt the influence of the teachings of Krishnaji, but the existing members have, as far as I can understand, a stronger interest in Theosophy to-day than in the last few years. We have had much fewer resignations from the Society than I had expected, and some new members have joined; so, upon the whole, I may say that the present situation is satisfactory.

The Norwegian section sends its reverent and most heartfelt greetings to the dearly beloved President.

JULIUS MICHELSEN,
General Secretary.

T. S. IN EGYPT

(See under *Unsectionalized Activities*)

T. S. IN DENMARK

To the President, Theosophical Society.

Hereby I have the honour of submitting the Annual Report of the Danish National Society.

The number of Lodges is now 11 active and 4 dormant. Members lost by death, resignation and lapse of membership number 74, and there are 28 new members, so the total is now 430, in good standing.

No books or pamphlets were published—but our sectional magazine *Theosophia* has been run well with nine issues.

On August 11th, the greater part of the members in Copenhagen were gathered to commemorate the founder of our Society, H.P.B. Three of the elder members gave lectures regarding her life and work, her uniquely interesting personality and her never failing loyalty to her lofty ideals.

At our Annual Convention, held at Horsens, in Jutland, only about 15 delegates were present; but the closing meeting was attended by some fifty members.

Nearly all the Lodge Presidents had sent reports showing that the activities of the Lodges had been carried on successfully during the last year. Well attended members' meetings, study groups and a great many public meetings were reported. Most of the Presidents are full of hope as to the progress of the theosophical work in the future in this country.

Mr. Bolt, of Edinburgh, spent about one month in Denmark, giving some twenty lectures, and conducting a summer school in Copenhagen. His inspiring presence and work were very helpful to us, and the harmony and value of our National Convention were largely due to his presence and lectures.

Many of our most fervent members are members of the Liberal Catholic Church, or are deeply interested in the work of Mr. Krishnamurti; but this fact does not at all restrain their active interest in the T.S., and I am happy to be able to report a brotherly co-operation and a tolerant consideration amongst the members and the different Lodges.

Although I have reported no evident great progress of our theosophical work, it seems to me that we must be hopeful and thankful on account of the harmony, the tolerance and the never failing faith in the utility of theosophical endeavours, with which our theosophical workers undoubtedly are saturated.

On behalf of the members of the Danish National Society I send you, our revered President, our loyal, cordial greetings.

H. O. SVERRILD,

General Secretary.

T. S. IN IRELAND

To the President, Theosophical Society.

As requested in the letter of the Recording Secretary, dated 1st August, 1931, I send the following particulars :

Number of members in good standing, 128 ; new members, 9 ; attached to Lodges, 125 ; unattached, 3. During the year 2 members have died, 4 have resigned, and 2 have lapsed.

The number of Lodges is 8, no new Lodge having been formed, and no Lodge dissolved.

The magazine *Theosophy in Ireland* is still published quarterly.

MRS. E. ROBINSON,

General Secretary.

T. S. IN MEXICO

To the President, Theosophical Society.

This year has been marked by resistance and construction ; the testing "wave" seems to be far from us now, or rather we have strengthened ourselves to stand it undisturbed.

Statistics.—Members in good standing up to time of writing, 329 ; admitted during the year, 39 ; died, 2 ; transferred to other Sections, 2 ; unattached, 13 ; number of active Lodges, 20 ; dissolved, 1 ; dormant, 2.

Convention.—Our Twelfth Annual Convention was held on November 17th, 1930, at the City of Mexico. Sixteen Lodges were represented and a very harmonious spirit prevailed.

Propaganda.—No special series of public Lectures was developed during this year. However, our several commemorative reception-meetings at Headquarters, (Christmas ; Adyar-Day ;

Twenty-fifth Anniversary of *Aura* Lodge; White-Lotus Day; and H.P.B. Centennial) attracted big audiences. Art and Theosophy together, were served to our guests, Miss Anita Garza Galindo having delighted us all with her classic dances. All through the year a special propaganda public study of the teachings of Krishnaji was carried on every Sunday, at Headquarters, conducted by Mr. Manuel E. Velasco.

Señora Consuelo R. de Aldag returned home, after an absence of seven years, to spend only a couple of months in our midst. She is at present a field-worker lecturer in the United States of America, under the auspices of that Section. She had a very successful four-week tour covering the larger cities of the States of Veracruz, Tampico and Monterrey. At Veracruz, where some unrest existed as a consequence of the local Law restricting to one per each 100,000 inhabitants the number of priests of any religion, she was able to give advice to juvenile Liberal Leagues of both sexes regarding sedative methods to be followed. She also interviewed the Governor of the State, who agreed to the conclusion that Theosophy supplies the best inspiration and guide to solve individual, social and even political problems. Several times, theosophical short lectures were broadcasted from Tampico by members of "Hypatia" Lodge; their propaganda being acknowledged from far-off cities.

Publications.—*El Mexico Teosófico*, our 40 page bi-monthly Sectional Magazine, has regularly appeared. Free copies are mailed to every member in good standing, to many foreign Spanish-speaking Lodges; to the 30 Governors of the Interior and to the Public Libraries. Mr. Tomas Flores, Estacion Palo Verde, Gto. is still editing every month and widely distributing a paper *Acción Espiritual*, containing Krishnaji's and Dr. Besant's lectures. 11,000 various leaflets were printed during the year, some of them by the Editorial Department of our Co-operative Society, "Fraternidad Universal", and freely distributed as propaganda of Theosophical and Star topics, as well as "theological deductions". *Theosophy Explained*, the very useful book by Mr. Pavri, is being translated into Spanish, to be edited in two volumes.

Outer Activities of Lodges.—A meritorious work is being continued since June, 1930, by Mrs. Isabel Ivanoff, heading the Group of Service of Mercurio Lodge. Saturday after Saturday she brings to prisoners the gifts of Theosophy in short lectures; of Art through concert groups or individuals; of clothes, candies, etc. Owing to her initiative, an upright piano was presented to the establishment, whose Director warmly acknowledges Mrs. Ivanoff's altruism and perseverance. At the city of Veracruz a similar activity is carried on by members of the Apolonio de Tyana Lodge, a local noted orator having consented to co-operate. The Peace Movement, under the tireless care of Señor Agustin Ponte y Blanco, is efficiently agitated in this country, which was the first in the world to officially decree the Two-Minute Silence, Nov. 11th, in memory of the Armistice. At Villahermosa (Tabasco) Mr. Julio Camelo, of Luz De-Tabasco Lodge, is very active in this needful work.

H. P. B. Centennial.—As a result of Dr. Besant's special appeal, almost all the Mexican Lodges of the T. S. synchronously celebrated this festival and united on the mental plane in a two-minute concentration as our joint homage to H. P. B. At Headquarters, this was the occasion for the display of an admitted feature of our present theosophical mood: Art and Fraternization. The T. S. Home has been enriched with two art presents: a cement bust of H. P. B., somewhat larger than life size, adapted from the well known picture in which her face is resting upon her right hand; and a handsome oleo-portrait of her, measuring a square meter and drawn from that Canadian photo in which she is seated by the side of a large window, holding a book and her indispensable cigarette. The former was created and presented by Mr. Antonio Decanini to his Lodge "Dr. Gonzalitos", Monterrey, which handed it over to Headquarters at Mexico City. The latter was painted by Señor Daniel del Valle, President of "Sirio" Lodge, artist and teacher, who graciously made this present to our Section. The Centennial afforded also to us an interchange of good-will communications with the Point Loma Theosophical Society. We regard and applaud with sympathy Dr. de Purucker's invitation

towards unity of brotherly feelings in diversity of Theosophical administrative bodies.

Headquarters.—On account of the price to be paid for our T. S. home, we have disbursed 6000 dollars during the year, this showing also the soundness of the love our members nourish towards the Society, caring for its physical welfare.

All the Mexican members of the Theosophical Society send to Adyar and to our Leaders their mind in reverence, their heart in gratitude and affection.

ADOLFO DE LA PEÑA GIL,

General Secretary.

T. S. IN CANADA

To the President, Theosophical Society.

A hundred years of Madame Blavatsky have brought us to the beginning of another era, and it has been marked by the revival of the Blavatsky tradition in the T. S. The Blavatsky Century, for the last quarter of it in the T. S., had given more attention to the emendations of some members than to her own writings—emendations, like those of the Lord Chancellor in Gilbert and Sullivan's "Iolanthe", which entirely changed the nature of her teaching. This has been well marked by the literature produced in connection with the centenary celebration of her birth, and still more so by the renunciation by Mr. Krishnamurti of the pretensions made for him by those who proclaimed him as a World Teacher and incarnation of the Christ. From the first we have protested in Canada against these contradictions of *The Secret Doctrine*, though we have recognized the right of every student to believe anything he pleases. It has only been by the suppression of Madame Blavatsky's writings that doctrines so antagonistic to her views have gained currency.

Mr. Krishnamurti deserves the greatest credit for having had the courage to break away from the system to which he had been trained and to assert his own conclusions as the honest result of his own experience and thought. He has left the Theosophical

Society and all its associations, he says, but one feels that if he had ever studied *The Secret Doctrine* as Madame Blavatsky proclaimed it, he would find himself able to appreciate the ideals she promulgated as not differing in principle from his own, and altogether different from what he had been led to believe they were. And who can doubt that his natural appeal to men and women will be far more impressive than the artificial one he was constrained to make.

The Congress in Chicago in 1929 we felt to be a turning point in the history of the Movement, and so it has proved. It sounded a new note or revived an old one, in the broader recognition of other bodies, and since then, the Point Loma organization has urged the desirability of closer co-operation among the Theosophical Societies. The local Societies in various parts of the world and individual Theosophists responded heartily to the call, and fraternization meetings were held in many places in America and Europe, and if Dr. de Purucker had not been so anxious to have members and organizations merge with his own, but been content with co-operation, a great measure of unity might have been attained. In Canada we are still as willing as ever to sympathize and co-operate with all "persons and organizations in all Theosophical matters, except those of government and administration."

We have been much pleased with the manner in which Adyar signalized the centenary celebration, and the August issue of *The Theosophist*, upon which Mr. Jinarājadāsa has evidently bestowed much loving care, was a splendid tribute to the memory of our great Messenger. The September issue was almost as good, but in the October number we find occasion to protest against another attempt to foist upon the Society a successor to Mr. Krishnamurti, whose courage in repudiating the position thrust upon him should be a lesson to all who might be tempted to yield to such another temptation. When real Messengers come they do not need apologists nor bondsmen.

We regret that the widespread character of the depression that has befallen the economic world has affected the Theosophic world also and in Canada we have not escaped the effects. As the only test of membership is payment of annual dues, the failure to

do this lessens our membership below the actual number of our adherents. We must stand by the book record, however, and as last year we had to acknowledge a decrease of 17 members, this year we have a further loss of 16, leaving us 397 in good standing, standing on our rolls. The actual work and interest in our meetings, however, does not appear to have been diminished, and we trust as business conditions improve, and money ceases to be so much of a necessity, we shall benefit by a return of inactive members to good standing.

Lack of funds rendered it impossible to do any general missionary work, except in Toronto, where, in October, Mr. L. W. Rogers, former President of the American Theosophical Society, held crowded meetings for ten days. The Toronto T. S. has been giving dinners to unemployed women and girls during the difficult season. *The Canadian Theosophist* has been, as usual, our chief propaganda activity. The literature of occultism and mysticism, if not of Theosophy, has been greatly increased during the year by authors outside our ranks, and there is all the more need for our own writers to present the truths of *The Secret Doctrine* to the public.

Among the deaths of the year which have affected us in Canada there are two in especial which may be mentioned. The first was that of Mrs. L. Adams Beck, whose first book, *The Ninth Vibration*, was published while she resided in the Dominion. She continued to write in Victoria, B.C. and completed many of her books there before she left about five years ago for Japan. *The Way of Stars*, *The Garden of Vision*, and *The Story of Oriental Philosophy* may be recommended to those who are not acquainted with her work. The other loss, and a very serious one, was the death of Charles Johnston, on October 16 in New York. He had been associated in Dublin, Ireland, with George W. Russell, the poet, and others in establishing the first Lodge there, and became intimate with Madame Blavatsky, whose niece he married. As a Sanskrit scholar he was well known in America, and his translations of the Upanishads in *The Theosophical Quarterly* are masterpieces of interpretation. He also translated *The Bhagavad Gita*, *Patanjali's Yoga Aphorisms*, *The Crest Jewel of Wisdom*, *The*

Atma Bodha and *Tattva Bodha*, and other Scriptures of the East, besides his lesser books, *The Song of Life*, *The Memory of Past Births*, *Karma: Wisdom and Works*, and *The Parables of the Kingdom*. The Theosophical Movement is the poorer for his loss.

The Metonic Cycle has brought us round another year that we might well regard as a precursor of world events as important as those which followed 1912. Whether in the Theosophical Society or in the outer world we have good reason to contemplate approaching changes in which the unprepared may find it difficult to hold fast to the stanchions they may have hitherto relied upon. Those who have not gained mental and spiritual strength sufficient to enable them to move freely and make their own way amid whatever currents and credences they may encounter, are likely to be swept into some kamic maelstrom which may delay them for æons. Evidence of the upheaval is to be found in last year's Convention Lectures, republished by the Adyar press. These five lectures express various views of the situation. I have elsewhere dwelt upon the points raised by Mr. Ernest Wood. Mr. William Kingsland has prepared a Concordat which he has submitted to many students for their amendment or approval and it has reached a large number who agree with its definitions. The difficulty will be in future as in the past, to provide for loyalty to the spirit and intention of *The Secret Doctrine* without crystallizing its hypotheses into a creed or a set of dogmas. All we can be sure of is that suggestions and proposals diametrically opposed to the spirit and intention of *The Secret Doctrine* cannot be advocated and imposed upon the Theosophical Society without risking and even accomplishing its destruction. We should learn the lesson which Mr. Krishnamurti's experience has emphasized, and other intruding or excrescent sodalities would do well to seek an independent existence.

ALBERT E. S. SMYTHE,

General Secretary.

T. S. IN ARGENTINA

To the President, Theosophical Society.

The general state of our Section, as was shown during the last Annual Convention held in Buenos Aires last August, is satisfactory, and allows us to be optimistic for the future.

The disagreement of four of our Branches with the General Council, which gave rise to the secession requested from our General Council in Adyar, produced some uneasiness in the body of our Section, which ardently desired the solution of all the difficulties. At the last Convention, in which almost all the Branches were represented by actual members, all these difficulties were practically overcome. On the one hand, the meeting heard from two of the members of the Dharma Lodge (one of the dissenting Lodges), and from myself, the different aspects of the conflict; the result of which was to show the general support of the delegates to the General Council. On the other hand, on the motion of the Council itself, the Statutes were reformed so as to give ample guarantees to the dissenting Lodges for the election of new authorities in order that they may rejoin the Section in the most friendly manner.

I may add that a splendid spirit of union and harmony reigned at all the meetings. These took place in the Biblioteca Teosofica Argentina, which is at the same time the meeting place of the Dharma Lodge, the most important of those dissenting.

All the difficulties that have confronted us in these troublous times have been faced by the General Council with serenity and good will, for which they drew their inspiration from the prophetic words spoken by Mr. Krishnamurti at Adyar during the Jubilee Convention of 1925: "I come to reform and not to tear down; not to destroy, but to build."

In April last, during Holy Week, the second South American Theosophical Congress was held at Montevideo, attended by important numbers of delegates from Argentina, Chile and Uruguay. At this Congress it was resolved to unify the official organs from Argentina, Chile, Uruguay and Peru in one publication under the name of *El Teósofo Sud-Americano*. We propose also

to publish a Bulletin for the Section. No other official publication has appeared this year.

The Statistics of our Lodges and Members during the year 1930-1931 show the following results :

	1930		1931
Lodges	21	...	14
Members	343	...	217
New Members added during the year		...	15
New Lodges formed during the year		...	2
Members lost during the year		...	137
Lodges lost during the year		...	7

I may add that the decrease in numbers is due to the disagreement which has been settled as explained above.

On behalf of the members and General Council of the Argentine Section of the T.S. I send you the most loyal and loving greetings.

CARLOS A. STOPPEL,

General Secretary.

T. S. IN CHILE

To the President, Theosophical Society.

These presents convey the most cordial greetings of the members of the T. S. in Chile to our beloved President, Dr. Annie Besant, and the expression of all our best wishes and feelings of loyalty and gratitude.

During the year herein outlined, the activities have continued in a declining course, the chief causes being those mentioned in the previous report: the teachings of Mr. Krishnamurti; the loss of bearings of many; the economical upheaval, and a certain collective karma of which our entire Society, which must pass through a period of renovation, is the object. The membership is now 181, and the number of Lodges 14.

Revista Teosofica Chilena.—This magazine discontinued its activities and has amalgamated with *Teosofia en el Plata* in order

to form a South American Magazine of an international character, which is entitled *El Teósofo Sud-Americano*.

The Library has developed very little activity during the year, it being handicapped by the crisis through which we are going.

Internal Activities.—The number of public and private meetings held by the Lodges has decreased, but they are still regularly held in the principal cities. Our most prominent members convey their ideals to the different centres where duty calls them, thus carrying out individual activity deserving of commendation.

South American Theosophical Federation.—This work of an international character has merited, and continues meriting, all our interest. The Second Congress held in Montevideo during April last attained a very encouraging success. The presence of Chilean members contributed largely to this result. There reigned a profound spirit of brotherhood, and strong bonds of international friendship were established. The Theosophical Society in Chile will lend enthusiastic co-operation to the Third Congress, which will be held in Santiago, Chile.

In conclusion allow me to convey to our beloved President the assurance that we are shaken to the very foundation by the force of renovation, which puts all things to the proof; but that at the same time we believe that we have the happiness of seeing clearly in this situation; that the storm does not discourage us. We shall maintain firmly the organization of our Society, which is anxious to preserve for coming generations the treasure represented by the truths of the Ancient Wisdom, which give consolation, energy and ideals wherewith to face the great problem of life.

ARMANDO HAMEL,

General Secretary.

T. S. IN BRAZIL

To the President, Theosophical Society.

For the second time I have the honor of relating to you the events of importance in our Section, this time for our social year

1930-1931. Our work has been characterized by two aspects, directed to the necessities of the moment. For the members of the Society, our efforts have been directed towards enlightening them on the necessity of the continuation of our labours within the Society, and towards this end we had the efficient co-operation of various of our Brazilian brothers, and especially the very valuable assistance of the articles (translated and published by us) of our esteemed brothers Dr. Annie Besant, C. W. Leadbeater, C. Jinarajadasa, G. S. Arundale and others.

The Theosophical Society in Brazil now commences to reap the good result of these efforts, with the revivification of some Lodges which were in a state of lethargy, and a notable rebirth of enthusiasm in the ranks.

The other aspect of our work has consisted in the propaganda of theosophical teachings by means of oral lessons, a systematic collaboration in the daily press and lectures by radio. As a consequence many people in all parts of Brazil are interested in receiving more ample instructions, and we are complying with these requests with great pleasure.

Statistics.—One Lodge was founded and one revived, and one has not sent in its report.

The number of active Lodges is now 15. During the year we enlisted 36 new members. The effective number of members is 379, inclusive of 2 unattached members.

Almost all the Lodges of the Section sent their reports. The "Humanidade" Lodge of S. Carlos (State of Sao Paulo) has just inaugurated its own building, on the occasion of which it promoted a celebration which was much commented upon in the social set of S. Carlos. This Lodge, and the "Jesus de Nazareth" Lodge of Manaus (State of Amazonas) are the only two which possess, at the moment, their own Headquarters.

Headquarters.—The projected construction of our own headquarters is a matter of serious difficulty because of the financial crisis which is ruining the country, and also because of the loss which the Society suffered in its "Fund for Construction of Headquarters". The establishment in which the sums to the credit of this Fund were deposited some five years ago became insolvent,

and its liquidation will permit of the payment of only about one half of the sums deposited. The Library is at the disposition of the public, who may consult it daily.

Theosophical Publications.—The official organ of the T.S. in Brazil, *O Teosofista*, continues, and is in its twenty-first year of publication. There continues to be published in Manaos, monthly, the *O Servico*, of the Jesus de Nazareth Lodge.

In spite of financial difficulties, we succeeded in printing six pamphlets for propaganda purposes, viz.: *What Theosophy is*; *Karma*; *Reincarnation*; *Life after Death*; *The Invisible Bodies of Man*; *The Power and the Utilization of Thought*. In addition we printed two pamphlets of smaller size, entitled *Karma*, and *The Power of Thought*.

Publicity Section.—This, under the direction of Dr. Lourenço de Mattos Borges contains three departments: (1) Pamphlets; (2) Press; and (3) Radio. The first of these departments, under the direction of Da. Deolinda Fernandes, is responsible for the organization, printing, and distribution of pamphlets. The second and third departments, under the direction of Srta. Piper Menezes de Lacerda, and Da. Rachel Prado have spread the Theosophical teachings throughout the press of the whole country, and by the intermediary of the various Radio Societies which operate in the Federal Capital. This work of propaganda has been greatly assisted by our esteemed brothers Dr. Eugenio Nicoll, whose short articles are distributed weekly in all the newspapers of the various Brazilian States, and also by Da. Maria Appa dos Santos and Aleixo Alves de Souza who have contributed materially by means of propaganda through the Radio. Successful classes were given at Headquarters by our brothers Srta. Piper Menezes de Lacerda, Mrs. Nada Glover, Dr. Lourenço de Mattos Borges, Aleixo Alves de Souza and Caio Lustosa de Lemos.

We commenced, this year, the *Voyages of Instruction and Propaganda*. Mrs. Nada Glover visited the cities of Victoria (State of Espirito Santo), and Campos (State of Rio de Janeiro), with great success.

Blavatsky Centenary.—The Lodges in Brazil celebrated, with profound reverence, the Centenary of this unforgettable co-founder

of the Theosophical Society. In Rio de Janeiro a "Blavatsky Week" was held, with special sessions on the 11th and 12th August, which were presided over by myself, and were assisted by various orators and artists, with a numerous audience. The Theosophical Hymn, of which the Viscountess de Sande is the composer, was played by herself on the piano at the beginning and the end of each of the special sessions.

On the same evenings, our brothers Da. Rachel Prado and Aleixo Alves de Souza gave lectures through the two Radio Societies of Rio de Janeiro, about the life and the work of H.P.B. The "Blavatsky Week" was given considerable publicity in the daily press, articles about H.P.B., and Theosophical teachings being printed from the pens of our esteemed brothers Da. Rachel Prado, Dr. Eugenio Nicol and Aleixo Alves de Souza. During the same week, and also during the week following, one of the principal book shops of the city, the "Hivraria Francisco Alves", situated in the centre of the city, kindly lent us their principal window for an exposition of Theosophical works, and a large photograph of H.P.B., and also the collocation of posters calling attention to the centenary celebrations. Our *O Teosofista* also dedicated its August edition to the Centenary.

The South American Theosophical Federation.—There has been formed, with Headquarters in Montevideo (Republic of Uruguay), under the Presidency of our worthy colleague Da. Julia Acevedo de la Gamma, General Secretary of the T.S. in Uruguay, the South American Theosophical Federation, of which the T.S. in Brazil is a member. The Executive Council of this Federation is composed of Dr. Carlos A. Stoppel (General Secretary of the T.S. in Argentine), Caio Lustosa de Lemos (*idem* in Brazil), A. Benavente Alcazar (*idem* in Perú), Armando A. Hamel (*idem* in Chile) and José Marsal. It is one more instrument for the intensification of Theosophical movements, and for fraternal interchange of thoughts in South America, for which reason its inauguration was hailed with joy by all who work on behalf of fraternity. The Federation will edit the general organ of the South American National Sections in the Spanish language, and this will bear the name of *El Teosofo Sud-Americano*.

Conclusion.—Such is the situation of the T.S. in Brazil. There has been a notable decrease in the number of members, but the growing increase in the dissemination of Theosophical ideas is most remarkable, helped as it is by a brilliant selection of workers who raise our brightest expectations for the future. Happily, there came to an end, in a spontaneous manner, the unfortunate discussions about the “raison d'être” of the Theosophical Society, and our brothers are studying with much attention the teachings of Mr. Krishnamurti, without seeing in them any incompatibility with Theosophical work. All is going on in the most satisfactory manner possible.

In closing this report, I reiterate, in the name of the T. S. in Brazil, my sincerest votes that Those who incarnate the Divine Love may shower their blessings upon you, and on your glorious work on behalf of evolution.

CAIO LUSTOSA LEMOS,

General Secretary.

T. S. IN BULGARIA

To the President, Theosophical Society.

I have the honor of presenting you the following report of the Bulgarian Section to the end of September, 1931.

Last year our Section could not send you its Annual Report. The reasons for this were certain difficulties, which prevented us from having exact information. This year, however, some of these difficulties have been overcome, so that our Society has shown an activity which we can consider satisfactory.

Formerly our Society had a larger membership, but upon a revision of the members only 111 of them responded, of whom 78 are in 8 Lodges, and 33 are unattached.

Though hindered by many difficulties, our Society has been able to come out with considerable public activity. Lectures have been given by different members on the following subjects: *The Secret of the Sphinx*, by Professor N. Raïnov; *Dangers in Our*

Spiritual Path of Life, by N. Trifonov; *The Reality of Our Spiritual Life*, by B. Mavrov; *Atlantis*, by Em. Geshev; *Music and Religion*, by L. Mavrova; *Fundamental Truths of Divine Wisdom*, by Vl. Rilsky; *Occultism in Bulgarian Folklore*, by S. Gechev; *Educational Process in the Light of Occultism*, by T. Tsolev; *To What is Contemporary Europe Coming?* by V. Neykov; *The Ideal Man and Occultism in Dostoevsky's Writings*, by I. Panchev.

The Lodge Orpheus translated into Bulgarian and published the first volume of *The Secret Doctrine*, by H. P. Blavatsky, edited by Professor N. Rainov. It also published *At the Feet of the Master*, by Krishnamurti. For the present our magazine *Orpheus* is not published.

Our Annual Congress took place on the 3rd and 4th of October. We are glad to state that the work of the Congress had a special internal value, which makes us hope that in the future the activity of the Theosophical Society in Bulgaria will be more fruitful.

On behalf of all members of the Bulgarian Section and my own behalf I beg you to accept the most affectionate and loyal greetings.

M. N. TRIFONOV,

General Secretary.

T. S. IN ICELAND

To the President, Theosophical Society.

I have the honor to submit to you the Report for the Icelandic Section of the T. S. from October, 1930 to October, 1931.

This year there have been only five active Lodges; one has become dormant and no new Lodges have been formed. The active members are now 276. Most of the Lodges have had meetings every fortnight, with lectures and sometimes discussions. Some members have been very active in lecturing. Many of the lectures and discussions have been on the subject of Krishnamurti, which is a source of inspiration to many. One study-group has been working, led by the never-tiring worker, Jón Árnason.

Our propaganda work has mostly consisted in public lectures, delivered in the Headquarters' Hall and other places by different

members. Two Radio talks on *Karma* were delivered by the General Secretary.

Our magazine, *Gangleri*, was taken over by the Section last New Year and has been issued twice during the year. It has about a thousand subscribers, and is a great factor in our propaganda work. As we had to start the magazine anew, we had to take a loan of some funds belonging to the Section, which we hope the magazine will be able to pay back soon.

We had a very welcome visit from Mr. Edwin Bolt, from Edinburgh, who gave a series of public lectures and talks in Lodges, besides talking to a few members some nights at the home of Konsul Kaaber, who generously opened his home, as so many times before.

This year Convention was held on the 4th, 5th and 7th of October. The first day we had business talked over, the next day there was a discussion on the future of our Society and the third day we celebrated the 100th Anniversary of H. P. B.

The most important decision taken at Convention was to enter the *Survival League*. It was done in order to be in co-operation with those who are working to spread the knowledge of demonstrability of survival after bodily death. There were some members who objected, holding that the Theosophical Society could not enter a League based on faith in survival. Others held, that if the T. S. could not work with others at spreading the knowledge of survival after death, it could not work either at spreading the idea of reincarnation, karma or other teachings, usually called theosophical.

As this report shows, we have been going through rather trying times. We have lost some members, others are uncertain. Yet another difficulty is that the General Secretary is not able to live near the Headquarters, where the main activities are going on but lives in another part of the country, about two days' journey away; and only visits Headquarters twice a year.

There is however a conviction in some of us that matters will settle down before very long and that the Icelandic Section will some day flourish and enjoy prosperity as before.

With affection and gratitude, dear President, to you from the Icelandic Section. May the Society enjoy the benefit of your presence for many years to come.

KRISTIN MATTHIASSEN,

General Secretary.

T. S. IN SPAIN

To the President, Theosophical Society.

On account of the inability of Miss Esther Nicolau to accept a re-election as General Secretary, due to her special personal circumstances, I have been elected to succeed her and I took up office on the 15th of August last, during Convention, which took place in the city of Málaga. I take this opportunity to put on record the gratitude of the National Society for the great services she has rendered to us during the two and a half years of her leadership.

Statistics.—The total number of active Lodges is now 21, as two Lodges were dissolved, one became dormant, and one was formed. 54 members dropped out during the year and 52 joined, so the number of members in good standing is now 401.

About 30 members attended our Convention and the principal matters discussed were the need for the Lodges to do work of public service, and for members to help with their activity and their attitude in the re-building of our nation, in order that the new building may be along liberal lines of peace and harmony.

The extraordinary political events which have taken place in Spain in the course of this year and which have brought us the Republic and a new freedom, have considerably affected the life of the National Society, on account of the inactivity of many Lodges, whose members were engaged in political work. The economic depression, which is a reflection of the world crisis, and the loss of interest in the Society on the part of some members, have also been causes of a general decrease in activity. In Madrid, however, a new impulse has been set in motion with the creation of a "Theosophical Atheneum". This Society, founded under the auspices of

Hesperia Lodge, has attracted a number of members who, although they were not members were fully in sympathy with Theosophical doctrines. Dr. Roso de Luna is the President of the Atheneum. By bringing together the economical strength of the Atheneum, the National Society, and Hesperia and Ananda Lodges, it became possible to rent good premises comprising a large, well decorated lecture hall, situated in a central part of the City, where the T.S. Headquarters and the "Ateneo Teosófico" are now installed. This new hall has been used throughout the past session for a large number of public lectures, readings, concerts, etc., with great success. The chief lecturers have been Dr. Roso de Luna, Major J. Garrido, Dr. Alfonso and Mr. Barroso.

The formation of a Lodge in the capital of the beautiful island of Majorca—the fair city of Palma—is worthy of notice, as all former attempts to introduce Theosophy there had failed. About twenty years ago a small group of students had been formed; but two of its members remain, and they have joined the new Lodge. This Lodge, Ramón Lull, is named after the Alchemist (Lully, in English) born in Majorca in the thirteenth century, and is housed in the "Ateneo de Palma", the chief centre of intellectual culture in the Island. Many members and lecturers from Barcelona have helped in preparing the way for this new outpost of Theosophy.

The various Lodges in the Catalonian district organize periodical gatherings of all their members in their respective localities. In Arjuna Lodge, Barcelona, public lectures are given every Sunday by Mrs. Alonso and Messrs. Maynadé, Climent and de Vía.

Montoliú Lodge, of Tarragona, has organized a small workshop where dresses and underclothing are made for distribution to poor children and occasionally for grown-ups as well. The Lodge members pay weekly visits to needy people, whom they try to help in their physical and spiritual needs.

Bilbao Lodge, and specially its member Mr. Millán, who is also President of the League for the Abolition of Capital Punishment, has carried on with success a great campaign against capital punishment. With the help of the propaganda department, a pamphlet has been printed and distributed to Members of Parliament and Members of the Advisory Commission, etc. It is likely

that this campaign has been a factor in the fact that the draft of the new Penal Code to be discussed by Parliament abolishes the death penalty.

Propaganda.—Besides the lectures already mentioned as given in the hall of the Headquarters and "Ateneo Teosófico" of Madrid, and Arjuna Lodge of Barcelona, Dr. Roso de Luna made a wide lecturing tour in Asturias and Santander, and Mr. Barroso lectured in Málaga and other cities. As to propaganda literature, about 4,000 leaflets and 6,000 pamphlets have been distributed by the various propaganda centres.

The year now before us offers great opportunities for work under the new régime of freedom and democracy that we now have in Spain. A new nation is being built from the very foundations, and it is to be hoped that the creative genius of Spain—free at last from the anachronistic and tremendous power of the Church of Rome—will rise again in all its might and once more set great examples to the world, the first of which has already been the admirable way of establishing the Republic. It seems as if we had come to the end of a painful karma that Spain had to suffer for centuries, and now, on becoming free from its weight, the nation recovers its full dominion, vigour and complete potentiality. I hope that the new conditions will awake a response in our members and Lodges, and that there will be a favourable reaction in our National Society, so that next year we may be able to report better results than this.

With loving greetings and best wishes for your complete recovery.

L. G. LORENZANA,

General Secretary.

T. S. IN PORTUGAL

To the President, Theosophical Society.

The report of the Portuguese Section of the T. S. during the last year, has shadows that our spirit of fairness cannot hide. Differences of opinions about the manner of carrying out the

work of our Section in this country, unluckily contrary to our ideals, established dissensions which now are happily nearly passed away. This is the inner phenomenon. The external one was the present serious economical crisis which prevails in the whole world. Some brothers who helped us with important gifts towards our rent were not able to continue.

We cannot deny that we are feeling discouraged at the prospect before us, but we believe that other Sections are also in the same condition. However, I am happy to tell you that some of our Theosophists have awakened from the lethargy into which they had sunk and are now vibrating with more enthusiasm.

Till the end of June, we had every Friday, in our premises, lectures and sessions of propaganda which had a good attendance. On May 8th. we celebrated the White Lotus Day by an artistic evening party with speeches, poetry, songs, etc. On August 11th and 12th, we had also in Lisbon a beautiful festival to celebrate the Centenary of H. P. B., our admirable founder. We collected on this occasion a little sum which was sent to London for the unfortunate nieces of Madame Blavatsky.

The idea of a co-operative Society for Theosophical printing was brought forward, and we have already a little cash fund which will allow us, I think, to print a small bulletin, which will establish a closer union and brotherhood between our members.

The membership for this year shows little increase. The number of members, which was 163 on September 30th, 1930, ran down in December 31st to 156, and increased to 177 in September 30th of the same year. But many of them, through unemployment, are paying reduced subscriptions, and some of them none at all. For this reason the situation is serious, because we have responsibilities for which our funds are diminishing every day.

The number of the Branches is ten, some of them having now resumed their work.

Our Vice-President, Mr. Martins de Almeida, gave a course of lessons in Esperanto, open to non-members, with very good results. The Order of Service continued to carry on its many activities and celebrated a good Peace Week in November, 1930, under the leadership of its devoted Chief Brother, Mrs. Lefèvre.

We trust that our Society will eventually overcome all its difficulties and will become even more beautiful and bright, with increased strength and expansion.

The members of the Directing Council of this Section send to the leaders of the World Theosophical movement their most fraternal greetings and best wishes to their President for the recovery of her health.

B. MARTINS D'ALMEIDA,

Acting General Secretary.

T. S. IN WALES

To the President, Theosophical Society.

I have the honor to present to you a few extracts from our Annual Report for 1930-31.

Convention.—Our Ninth Annual Convention was held at our Headquarters on July 25th and 26th, 1930. We were indeed fortunate to secure the Rt. Rev. C. W. Leadbeater to preside over our Annual Convention. It was his first visit to Wales, at any rate since his 47 years membership of the Society. Members flocked from all over the country to see and hear him, and our Headquarters were crowded out. Probably what surprised us most was his great agility (for 83 years!), surpassed only by his great geniality. We are most grateful for his splendid inspiration and enthusiastic encouragement in all our work. Many will be able to appreciate his books and writings far more as a result of this personal link.

Accompanying our great Leader was the Rt. Rev. J. I. Wedgwood, D.Sc., who also graciously stayed a day longer, so as to take part in the Open Forum on "The Future of the Theosophical Society". We were also very pleased to have with us Mrs. Margaret Jackson—always an embodiment of kindness and happiness.

<i>Membership.</i> —Membership, July 1st, 1930 ...	362
Members joined during the year...	14
Transferred from other National Societies ...	2
Total ...	378
Transferred to other National Societies ...	8
"Passed Over" ...	3
Suspended ...	17
Resigned ...	17
Membership, June 30th, 1931 ...	333
Nett loss for the year ...	29

Publicity.—A National Publicity Committee has been formed, with Mr. Herbert Ware, A.R.C.M., as Chairman, and Dr. James Stephenson as Secretary. The Committee will meet at Headquarters regularly to consider ways and means of bringing Theosophy to the notice of a larger public.

Finance.—The late Mrs. Margaret Evans, formerly of Cardiff, left £100 to the Theosophical Society in Wales. We are naturally very grateful for the gift, especially coming at the present time. It was decided by the National Council to allocate it for the use of Lodges for propaganda work throughout Wales, Cardiff being given a special grant from the fund.

At the last meeting of the National Council it was decided to take advantage of an offer of £50 a year provided a similar amount could be raised by Members in Wales to pay off the whole of the mortgage of £2,500 on the freehold property at our Headquarters over a period of 25 years. This will secure for all time an income of £200-£250 per annum to carry on the propaganda work of spreading Theosophy throughout Wales. It was decided to do this as a thank-offering to our great Founder, H. P. Blavatsky, the centenary of whose birth will be celebrated on August 11th, 1931.

Red Letter Days.—*Foundation Day, November 17th.*—At our annual celebration meeting at Headquarters we were especially pleased to welcome Dr. Kenneth Morris and a few other members of the Point Loma Society, who attended and took part in paying tribute to our joint founders.

Adyar Day was celebrated on February 17th at Headquarters, when the Rt. Rev. F. W. Pigott and the General Secretary spoke of their respective visits to Adyar. £2 10s. was sent from Wales to the Adyar Fund.

White Lotus Day, May 8th, was duly celebrated at Headquarters and in some of the Lodges. The celebration at Headquarters was a joint one of the Point Loma and Adyar Societies, members of each Society taking part in the addresses and readings. Truly a fraternal occasion in memory of our great founders and our brothers and sisters who have passed into the "Greater Light"! £2 12s. 6d. was collected on this day in Wales for the Olcott Panchama Schools.

Other Activities.—Members have worked along many lines of service during the year; we mention below a few of them:

Theosophical Order of Service, Theosophical World University Association, the Round Table, Animal Welfare, World Peace, International Correspondence, work for India and many unknown acts of Service—unpretentious, inconspicuous and unrecognized, but "Service in the little things of life counts as much with us as the so-called greater services".

Goodwill Day.—In addition to the usual wireless message from various countries, an innovation was included this year by inviting representative children to actually speak on the long distance telephone service at the House of Commons to children in every other country of the world. They conveyed in their own simple words the friendliness they felt for one another in whatever country they may have happened to be born.

Once again we record our sincere appreciation of our great President, whose life-work for humanity is slowly but surely being recognized. We send our loving greetings, that she may continue for many years to guide and enlighten those who "Seek the Light".

PETER FREEMAN,

General Secretary.

T. S. IN POLAND
To the President, Theosophical Society.

I have the honour to submit to you the Annual Report of the Polish Society. The number of members is now 232—admitted, 9; resigned, 16; dropped out, 57; suspended, 22; died, 2; transferred to English Section T.S., 1.

The total number of active Lodges is 10—dissolved, 4; dormant, 1; formed, 1.

During this year, as during the previous one, the membership of our National Society continued to decrease in number. We have continued to drop out inactive members, who for a long time took no part in the work, paid no fees, and gave no answer to many letters. We were careful not to drop out those members whose lack of contact with the life of the Society was only temporary, or due to external circumstances. The Lodges have also decreased in number, but this is a satisfactory fact, as it was only the result of a definite plan of reconstruction of the Society, discussed and accepted at our Annual Convention in 1930.

At this Convention we have decided to adopt a new method in our work, to put to a certain test the real vitality of many undertakings, and to help only those in which the form expresses truly the reality of its life. For instance, instead of sustaining by our help the half dying Lodges, we have not hesitated to propose their dissolution and the formation of new ones with fresh subjects and methods of study, chosen freely by a renewed group of members. The results of this reconstruction scheme were most satisfactory; the general level of our work—first in Warsaw, then in some of our five centres—was considerably lifted up, and soon a new life was felt. Some Lodges have changed the method of their study, adopting a collective method instead of lectures and study classes. So we can call this year of work a happy one.

Our Annual Convention was very harmonious and inspiring, although not very numerous. The Summer School, held in July and partly in August, gathered many members and far more non-members—about 60. The meditation, work and study classes were well attended, especially by non-members; the simplicity of

life, sincerity and friendliness of mutual relations helped them to understand and feel the real value of our theosophical work. The 11th August was dedicated to the celebration of the Centenary of our revered Founder H. P. B.; it was full of devotion and inspiration.

Meditation groups, the healing group and the group trying to help many social workers and organizations in Poland have worked harmoniously and effectively.

The financial difficulties were very hard.

The public lectures and study classes were the weakest part of our work. We have organized only two courses of lectures on theosophical and social subjects, and one public lecture outside Warsaw. We have met with much smaller interest than before the T.S. crisis. We see the causes of this not only in the general conditions of economic, political and social life, and some stronger opposition against Theosophy in Poland, but also in our own inability to present a broad and wise solution, based on Ancient Wisdom, of many difficult questions of to-day in social and political life.

Still, the whole plan of reorganizing the T.S. in Poland was undertaken with one goal—to bring the T.S. nearer to all vital problems of our times. Judging by the results of this first year of its practice, we can hope that the inner vitality of the T.S. will influence before long also its public broader work. I am sure the new life, which we see in our T.S. will be strengthened and deepened during the months to come and this year will find new expressions.

I send you, our most revered and beloved President, on behalf of all our members, the expression of our utter loyalty and devotion.

W. WRZESNIEWSKA,

General Secretary.

T. S. IN URUGUAY

To the President, Theosophical Society.

The general situation of the Theosophical Society in Uruguay is, notwithstanding great present difficulties, truly promising. The

loss of one of the Lodges, the inactivity of others and the indifference of some members are certainly to be lamented, but the formation of new nuclei and the incorporation of other members clearly demonstrate that "renovation" is the law in the Society, and that at the end of a period of balance and readjustment like the present, there will be found remaining in the Society those members who had the capacity to meet and overcome present conditions.

Lodges.—The Section maintains the prescribed number of active Lodges. One of the oldest and at one time most enthusiastic Lodges, the Besant Lodge, remains dormant. The Rajadharma and Bhaktimarga Lodges have suspended their meetings. Three Lodges have been organized. Hence the Lodges are: seven active, two inactive and one dormant. There is also in process of organization a Lodge, the organizers of which belong to the Theosophical Society in Germany, but who have settled in our country. There are also three groups. One designates itself "Renovación". In the interior of the country there is a group for the study of Theosophy and nature. Last year there was organized in Montevideo the "Círculo Juvenil de Idealistas Prácticos" in conjunction with the Society, although not officially affiliated with it. The Lodge called "Juventud" is constituted of members of the group above named. They carry on a praiseworthy cultural work, studying problems of interest to youth, and cultivating art.

Most of the active Lodges hold weekly meetings in the Society Halls, at the seat of the "Federación Teosófica Sudamericana". Two public cultural meetings were held in the course of the year. The Lodge "Realización" and the art group organized attractive meetings. At the meeting of November 17th there was distributed to the public an artistic pamphlet published by "Vidya" Lodge, entitled: *La Teosofía y la Sociedad Teosófica*. The pamphlet *Conduct and Experience*, by Krishnamurti, was also distributed, in Spanish. Regular monthly meetings were held in the months of May, June, July and August. At such meetings the programme consisted of local problems, and translations from *The Adyar Theosophist*. The days of the 11th and 12th of August were set apart to commemorate the Centenary of H. P. Blavatsky. At the first meeting, the personality of H.P.B. was eulogized.

At the second meeting the beautiful initiation ceremony was solemnized. Radio addresses were also given by the General Secretary on the Centenary Days, on White Lotus Day and also in June.

Congress of the "Federación Teosófica Sudamericana".—One of the most important events of the year, was the holding of the Second International Congress, the meetings of which were held on the 3rd, 4th and 5th of April, 1931.

Magazine "El Teósofo Sudamericano".—Uruguay being the seat of the "Federación Teosófica Sudamericana", the Congress decided that the official organ of the Federation be published at Montevideo. The appearance of the first number of the publication was appropriate to the solemnization of the Centenary of H.P. Blavatsky.

Conclusion.—In conclusion, the little Theosophical Society of Uruguay pledges itself resolutely and in all ways to discharge the enormous debt of gratitude contracted with the visible and invisible founders of the Society and with the present worthy President and her fellow-labourers, to whom I reiterate the pledge of my loyalty and the acknowledgment of my profound gratitude.

J. A. DE LA GAMMA,

General Secretary.

T. S. IN PORTO RICO

To the President, Theosophical Society.

Shortly after sending his Annual Report to Adyar last year, Mr. F. Vincenty, our General Secretary, resigned and our Executive Council appointed me to finish his term. The financial crisis in this island had not then reached its present stage, nor did we know that a number of members of our Section were to drop out of our ranks, or become mere spectators waiting to see what will happen to our Society.

In 1929-30 we had 210 members who paid their dues. In 1930-31 only 179 members kept up their active membership. Now at the beginning of the year 1931-32 a further drop in the number of our members—only 102 have paid their dues up to the present

—leads me to believe that we have reached the bottom of the curve. All those who were more or less uncertain; who had doubts about the propriety of continuing to belong to an organization; who were disillusioned at not having reached a high spiritual level, just because they had belonged for years to the T.S.; or who were in real financial hardship and through a false concept of honor dared not ask to be relieved of the payment of their annual dues as provided for in our Constitution—all these, I believe, have dropped out. The members left are, I should say, those that are sincerely interested in the movement, willing to work and use their own judgment as to what to believe and what to lay aside, at least for the present.

The Section has gone through a real cyclone. Some of our Lodges have been reduced to their minimum of strength, 4 or 5 members only have paid their dues and with 2 or 3 more persons attend regularly at the meetings. Two Lodges are non-existent, and two more are on the point of disappearing. I am trying to revive one of them and bring it again in condition to serve as a rallying point for our youths.

As the financial situation is more critical at present than it has been in the past, the Annual Convention amended our Constitution in its Art. 33 (b), adding:

“Should more than one member of a family be F.T.S., they may pay, if they so desire, instead of the annual due of \$2, an annual due of \$1 per member.”

I must mention with pleasure that the Lodge located at the capital of the Dominican Republic is full of life and enthusiasm, and is doing good propaganda work in spite of the hard times. They are preparing the organization of several more Lodges. May they serve as a nucleus for a future National Society.

Though a few are pessimistic as to the future, a fairly good number have faith that Those who founded and guided our Society during fifty years will continue to guide it, and if we do our best They will see to it that the seeds we sow will bear ample harvest in the future.

A. J. PLARD,
General Secretary.

T. S. IN ROUMANIA

To the President, Theosophical Society.

The activity of the Roumanian Section T. S. during the year 1930-31 has been characterized by an independent activity of each Lodge, showing their intrinsic value and capability of work. Throughout Roumania we have 8 Centres, in which 11 Lodges have been at work. Out of these, 4 Centres have been able to develop besides their regular Lodge work, also an activity for propaganda, whilst 3 others limited themselves to internal consolidation.

Foremost among the Lodges is placed, as heretofore, the "Vasanta" Lodge in Chisinau, a town near to the Russian boundary in the eastern part of Roumania, composed almost entirely of members of Russian nationality. Their work is very earnest and regular. Thanks to that, the T. S. is highly appreciated in the city, and the President of the Lodge, Mr. Smislov, is well known as a lecturer and is often invited to preside at various meetings of a humanitarian character. The members of the Lodge work in different kindred activities, such as the Round Table and the Order of Service, in which much merit is especially due to Miss Olga Belovodska.

In the western part of the country the Lodge "Staruinta" is working, while 50 miles from there in the town of Timisoara, there is the Lodge "Unirea". These two Lodges are co-operating in perfect harmony, and they have been the mainspring of the anti-alcoholic movement in that province, sustaining the International Order of Good Templars organization, both at the beginning thereof (in 1926) and later, so that today the I. O. G. T. of that region has become the centre for the whole country and is now a factor in the world I. O. G. T. movement.

The T. S. in Roumania has always considered the town of Bucuresti, the Capital, as the natural centre, though the Bucuresti Lodges have not attained the same level as those mentioned above. Nevertheless, thanks to the earnest devotion of the members, these Lodges in Bucuresti have achieved a distinct improvement. Lodge work has become more regular, more attractive, and valuable new members have joined. The improvement began with free lectures

on Theosophy delivered to about 50 people, out of which a small number joined later on as members. Our Headquarters have been moved into the principal street of the Capital. By the kindness of the members a piano and other pleasant and useful objects have been supplied.

It is specially worthy to notice that since the month of January, 1931, the organ of our Section *Buletin Teosofic* has been published monthly—at present with 150 extra copies.

The Lodges in other towns work also, studying and having regular meetings, and we hope that each in its turn will be able to take up external work.

The devotion of the members is sincere.

SILVIU RUSU,

for General Secretary.

T. S. IN JUGOSLAVIJA

To the President, Theosophical Society.

I am much honoured to submit to you, our beloved President, the Annual Report of the Yugoslav Theosophical Society. In spite of many unexpected events and great trials, the year has been one of enthusiastic activity, as in the previous year. Five of our members went to Vienna during the visit of Bishop and Mrs. Arundale, and brought back to us much happiness and enthusiasm. The special feature of the year was the visit of Miss J. Glen Walker, from England, who contributed much to our Annual Convention and the First Yugoslav T.S. Congress at Zagreb, and drew much sympathetic attention among the public and in the press. Our Section owes deep gratitude to this beloved guest who stayed twice in Zagreb. Unfortunately Krishnaji's proposed visit to Jugoslavija had to be postponed but four of our members went to welcome him in Vienna, and many people are reflecting the radiation of his influence.

The H. P. B. Centenary was celebrated on August 11th, when biographical sketches and personal impressions were given. On August 31st we celebrated the tenth anniversary of the beginning of

the work here by beloved Bishop John Cordes, and on October 1st we celebrated the birthday anniversary of our highly revered President.

Our Recording Secretary, Mrs. Valerija Mayerhoffer reports that 23 new members have been admitted, while 6 resigned and one left, so that the net gain is 16 and the total number of members is now 183, of whom half are women and half men, and of whom 77 are in good standing.

Two new Lodges were formed during the year, raising the number to 12. There are besides 5 Centres. Nearly all these have been able to carry on successful programmes of lectures and discussions, making a sympathetic contact with the public.

The Convention on December 7th was attended by 54 members coming from 22 different places. Of these, 19 were delegates representing 15 towns. Our special activity was to create an atmosphere for the success of Krishnaji's visit to Jugoslavia, and to relay the foundations of our National Society at the beginning of a new seven years' period.

Our activities have much increased on account of the untiring and devoted work of Mrs. Mayerhoffer and her co-workers. Lodge Istina (Truth) has been very active in a series of 35 lectures by 11 lecturers. In the Section we had 327 meetings (12 committee meetings, 9 social gatherings, 18 trips), 82 public lectures and 159 members meetings. The mention of Theosophy is becoming more common in the public and the press. The audiences have been very appreciative and enthusiastic, especially in the meetings of Miss Glen Walker. Her assistance also led to the formation of the Lodge "Christ". During her second visit she called some of our members to help in the realization of the great ideal "The Healing of Nations." It is a special purpose of our newly established Lodge Sava, named after the great National Reformer and illuminated Mystic of the 13th century, St. Sava.

We had also the very valuable visit from the new General Secretary for Austria, Mr. Fritz Schleifer and his wife, who worked with us for 9 days unceasingly. Mrs. Schleifer founded the *Maria* group on June 6th. We have also been brought into contact with the Society for the protection of the animals and the delegates of the Vigilance Club.

On account of economic difficulties we were able to issue our magazine *Teozofija* in only one double number, which we dedicated to our perpetual guardian, the lion-hearted H.P.B. We are also printing *Clairvoyance* by Bishop Leadbeater, and 3 lectures of Mrs. Mayerhoffer. A nucleus for a Theosophical Publishing Trust was formed on August 11th, and at that time we also moved to our new premises, which we hope will increase our publicity.

Most beloved President-Mother, on behalf of the Yugoslav Section I would convey to the whole International Council and to all the Brethren gathered around you the heart-felt greetings of our loving affinity.

JELISAVA VAVRA,

General Secretary.

T.S. IN CEYLON

To the President, Theosophical Society.

Though the general depression which has affected various activities of the Island has in no small amount affected even our Society, the whole year's activities have combined to create a slightly favourable atmosphere and to expand the public conception of Theosophy and its place in life.

I am sure you will hear with delight that the membership in the Society is ever-growing. We began the year with a membership of 106, of whom 3 resigned and one was transferred to the English Section; nineteen new members have joined, so our present strength is 121. It is, however, to be noted with regret and alarm that a large number of our members are in arrears, and that we are finding ourselves in great financial difficulties.

Of all the Lodges belonging to the Section, it may be noted with pleasure that the Youth Lodge is the most active. The excellent report sent by the Youth Lodge gives ample testimony to the creditable work of their Lodge.

Satisfactory progress has been made in all the activities of the Library. Many valuable books have been added and our thanks are due to those who helped us and made generous donations.

This year owing to lack of funds we have had to abandon one issue of our magazine. The expenses for the *Ceylon Theosophical News* have been met by voluntary donations during the past few years, and now the donations are not forthcoming.

We have had a large number of distinguished visitors from all over the world. Though small in numbers the T. S. in Ceylon may truly be said to form the nucleus of an international body of students and workers, held together by a body of teachings which appeal to both heart and brain and to all temperaments, giving to each something distinct and yet preserving the unity amid diversity.

S. A. WICKRAMASINGHE,

General Secretary.

T. S. IN GREECE

To the President, Theosophical Society.

For the first time since the formation of the Theosophical Society in Greece, the number of its members has been greatly diminished, during the past year. This fact is due partly to the precarious economic and financial conditions in our country and partly to the influence of Krishnamurti's teachings.

Out of the six Lodges in Athens, four have held regular meetings all through the year. A new Lodge has been formed at Limassol (Cyprus) under the name of "Hilarion" and has been active during the last summer months and continues its regular meetings. The two Lodges which were formed last year at Patras and Drama have not been able to work, so they must be considered as actually closed. Thus, we have now nine really active Lodges in Greece and Cyprus.

On the 1st October, 1930, we had 204 members. Admissions during the year were 27, while 6 resigned, 1 died and 80 dropped out, leaving a present total of 140.

No new book has been published during the past year, but we have continued the publication of our quarterly Magazine.

On behalf of all our members I convey to you our feelings of love and gratitude.

C. PRINARIS,
General Secretary.

T. S. IN CENTRAL AMERICA

To the President, Theosophical Society.

We continue to have serious difficulties for the development of our work in this Section, due especially to the most acute economical conditions prevailing in these countries, which makes difficult the payment of dues and also decreases the members' ability for the maintenance of Theosophic work and study. Nevertheless, in all places there is always a nucleus of faithful and steady workers who keep alight the fire of Theosophic idealism and constitute a well founded hope that when those handicaps disappear a bright development may take place.

During the yearly period just closed I have noticed a very great decrease of the restlessness that prevailed last year among our members on account of the interpretation of Krishnaji's teachings, and a firmer orientation is apparent everywhere. At the same time I feel sure that the winds of the New Era that are blowing over our dear T. S. have removed visibly a good deal of the scum of prejudice, dogmatism and stiffness that time and routine had accumulated over its pure waters. That can be seen from the mental attitude of members as well as from the change in the methods of work. In fact, a new Theosophic ideology seems to have been born in the ranks, although the number of members has gone down. That induces me to expect very confidently that, when the present reflection of the world crisis in the T. S. is over, and our members have better assimilated Krishnaji's wonderful message of freedom, our beloved T. S. will be much wiser, freer and stronger for the fulfilment of the great purpose that inspired the founders.

There is one country of our Section, namely the Republic of Colombia, where Theosophy is spreading very rapidly, several new

Lodges being in process of formation, and I cherish the hope that before long the Society will have in that country a very flourishing autonomous Section. The rapid development of Theosophy there is due to a very favorable political evolution that that country is undergoing now, which makes for a greater freedom of thought in its general atmosphere.

We held our First Sectional Convention in May last. Besides other special meetings (White Lotus Day and President's Birthday) almost all the Lodges in this Section had very fine and apposite gatherings for the celebration of the Centenary of H. P. B.'s birth. It has been a very refreshing sight for me in the darkness of this hour, to see our Branches making a magnificent effort to show the Theosophists' gratitude and love towards the great Light-Bringer, and their undying recognition of her heroic and generous work for the upliftment of the world.

Even in the midst of our financial difficulties we have continued to publish our official magazine *Virya*, for free distribution every two months.

The statement of Lodges and members at the close of our yearly period, September 30th, 1931, is as follows: Lodges 14; members 189; number of members admitted 37; lapsed, transferred or dead 96, net loss 59.

I wish to convey to you, our beloved President, the feelings of love and faithfulness from the Administrative Council and our Lodges, and our hearty wishes for the complete recovery of your health.

MARIANO L. CORONADO,

General Secretary.

T. S. IN CENTRAL SOUTH AFRICA

To the President, Theosophical Society.

We have now nine Lodges, and our total membership would appear to be 206. Since my last Report, 16 new members have joined, 3 have been transferred from other Sections, 1 has been reinstated, 3 have resigned and 2 have definitely lapsed.

Exact statistics are not easy to obtain, owing to uncertainty as to the continuing membership of a number of those whose names still figure on our rolls. Only after repeated futile enquiries does one finally remove their names and regard them as lapsed. We have endeavoured to make it clear that the ability to pay fees is not a *sine qua non* of membership; nevertheless, there are always some who lapse because they feel they cannot continue membership without paying them.

The resignations and lapses can be attributed to a variety of causes, common, no doubt, to all Sections, to detail which would serve little purpose. But, on the positive side, there is a growing conviction that what the world mostly needs is theosophically-minded men and women, that the solution of our difficulties lies not only in economics, in schemes of government, nor even in theosophical propaganda of the older kind, but in an essential change of heart in the individual.

This has been an H. P. B. year. We have taken her works in our study-classes, had a number of addresses on her life, obtained some publicity about her in the Press, and in other ways have endeavoured to emphasize the occasion of her centenary.

Our Easter Convention was held in Pretoria. The annual H. P. B. Lecture was given by Mrs. Ransom, this lecture providing the basis of her recently published book: *Madame Blavatsky as Occultist*.

Every three or four months we hold an inter-Lodge Conference; they may be described as Conventions without business. They have proved of much value.

Our work, geographically, is divided into two areas—Pretoria and the Rand. Of the 8 Rand Lodges, 6 combine in being responsible for a central room in Johannesburg. Here are held regular lectures, classes and socials. The room is open every day, with Miss Norah Bennett (late of Sydney), in charge. A weekly lunch has proved useful. The work on the Rand has been the special care of Mrs. Ransom, and under her care the work is now on a sound and progressive basis.

In Pretoria, the work continues on harmonious and useful lines. Miss Turner, the President, well-known in both musical

and Girl Guide circles, has worthily carried on the traditions of the Lodge.

The T. S. is represented on the Native Welfare Association, the S. P. C. A. and the League of Nations Union; some members serve on political Committees, others make Education their special interest, Socialism absorbs the energies of some, while others make Guiding and Wayfaring their specialty. We hold friendly relations with our Indian brothers, several frequently attending our lectures, and Mrs. Ransom has given an address in their own Pretoria Bioscope. That interesting and inspiring Bantu, Dr. F. H. Gow, has lectured three times for us, and his beautifully trained choir has sung "spirituals" on these occasions. A definite result of one of these meetings (in Pretoria) was that a special Government grant was made to his Institute for negroes. That justice is not done to the natives is the opinion not only of Theosophists, but of many others as well, including sympathetic officials who have to deal with native affairs; and one feels that an important function of our little band of members is to be a centre through which the spirit of brotherhood may be made manifest in this land of many racial problems. The solution of those problems constitutes South Africa's most absorbing task.

We send you, dear President, our love and gratitude, praying that with zeal and loyalty we may be privileged to co-operate with you in the great Plan.

SIDNEY RANSOM,

General Secretary.

T. S. IN PERU

(Report not received)

UNION PAID LODGES

To the President, Theophilus Smith

At the beginning of May, 1931, we were given notice by the
our Lodge Board, as the owners of the building required the
for their own use. After considerable search we located our present
Lodge Room, which is a great improvement upon our old
room in respect of both location and accommodation. In connection
with the usual duties of the Lodge, the following activities

UNSECTIONALISED

LODGES AND OTHER ACTIVITIES

After having had another session of the Lodge, on which
session Mr. D. M. Arnold addressed the meeting.

In February last a special effort was made to engage the
interest of persons who were not yet members of the Society. In
response to a public appeal, a keen group of students was put
together, and under the fitness leadership of Miss D. M. Arnold was
engaged to explore new fields of knowledge. These efforts were
highly successful, and the Lodge has been considerably strengthened
as a consequence. The library and book-keeping department
now was very busy, and the efforts of our librarian, Mr. J. F. Brown,
were the subject of the efforts of the work with great efficiency,
and she is devoting much of her time to the work.

During the year seven members have resigned and one
thoughtful and a few new members have joined the Lodge, and
regard the gain of one new member.

The Board of Education for Girls has done well, and the girls
and all students attend the school, and the school is a
the Principal, Miss L. M. Arnold and Miss L. M. Brown.

SHANGHAI LODGE

To the President, Theosophical Society.

At the beginning of May, 1931, we were given notice to vacate our Lodge Room, as the owners of the building required the room for their own use. After considerable search we secured our present Lodge Room, which is a great improvement upon our previous room in respect of both location and accommodation. In variance with the usual custom in Shanghai, the activities of the Lodge were not suspended during the months of July and August (1930) and the regular weekly meetings were held as usual. On White Lotus Day a special meeting was held in commemoration of our great leader and teacher, Madame H. P. Blavatsky, on which occasion Miss D. M. Arnold addressed the meeting.

In February last a special effort was made to engage the interest of persons who were not yet members of the Society. In response to a public appeal, a keen group of students was got together, and under the tireless leadership of Miss D. M. Arnold was engaged to explore new fields of knowledge. These activities were fruitful of results, and the Lodge has been considerably strengthened in consequence. The library and book-sales department have been very ably managed by our librarian, Mr. R. J. Eiswaldt, who has entered into the spirit of the work with great enthusiasm, and who is devoting much of his time to the work.

During the year seven members have resigned and left Shanghai, and eight new members have joined and affiliated, so we register the gain of one new member.

The Besant School for Girls has done well, and there were some 500 girl students attending the school during the summer term. The two Principals, Miss D. M. Arnold and Miss C. S. Kuai, assisted by

a willing and enthusiastic staff, have achieved a notable success in bringing the spirit of Theosophy to the youth of China, and so furthering the Master's work.

N. BUIJS,
Hon. Secretary.

SINGAPORE LODGE

To the President, Theosophical Society.

Nothing worth special notice has taken place in the Lodge since my report last year, except that two of our members left for England and a new member was admitted. But knowing that quality, not quantity, counts, the usual activities were carried on without break—meetings on Thursdays and Sundays, the Thursday meetings being open to the public and devoted to lectures and questions and answers alternately. The library still continues to do good work. The economic depression does not seem to have affected the enthusiasm of the members for Lodge work. The H. P. B. Centenary was duly celebrated, with an "At Home" to members and sympathizers on the 11th and special lectures on the 12th. "Slow but steady" is still our watchword in developing the work of the Lodge.

C. R. MENON,
Hon. Secretary.

BARBADOS LODGE

To the President, Theosophical Society.

The Annual General Meeting of this Lodge was held at the Lodge Rooms, Pinfold Street, Bridgetown, on the 10th September, 1931.

Seven members were lost during the year, thus reducing the membership to 9. This year the Lodge just paid its way. It will not be able to do this with only 9 members, but we expect to have some new members shortly. The study classes for the greater part of the year were held fortnightly instead of weekly, partly on account of the intense hot weather and partly because the

attendance had been very poor. It will be observed that among the members who have left the Lodge are the late President, Secretary and a Member of Committee. Mr. P. P. Spencer was elected President, and Dr. Charles Payne Secretary, for the coming year.

CHARLES PAYNE,

Hon. Secretary.

MIROKU LODGE, TOKYO, JAPAN

To the President, Theosophical Society.

Meetings have been held regularly, usually twice a month, throughout the year, and in the absence of speakers, the members have studied and discussed Theosophical works. The Pandit Mehta Jaimini, Indian scholar and patriot, during his visit to Tokyo, kindly gave a very interesting address to the members of the Lodge. It would be greatly appreciated if other Theosophists who purpose visiting Japan would kindly notify the Hon. President or Hon. Secretary in advance, so that the local members might have the pleasure of welcoming them.

Though the actual membership is small there is a sincere interest taken in the study of Theosophy and the majority of the members now are Japanese. The difficulties of translation are still a handicap to the wider circulation of T. S. literature among the Japanese, but it is hoped that some of the manuals and leaflets may be translated soon.

The Hon. Librarian reports that the Library has lately been increased owing to gifts of books from friends, notably Countess Ina Metaxa, on her return to Greece, and Miss L. McCarthy.

From January, 1932, the Secretaryship of the International Correspondence League for Japan will be taken over temporarily by Miss Casey, and those wishing to be put in touch with correspondents in Japan are asked to send their names and addresses to her at 211 Hommuracho, Azabu, Tokyo, Japan.

E. M. CASEY,

Hon. Secretary.

HONG KONG LODGE

To the President, Theosophical Society.

Since the last Annual Report two members have joined and one has passed away. Three members have lapsed for non-payment of dues. This leaves twenty-two paying members.

This year we have removed from No. 7, to No. 17, Queen's Road, C. The new room is a little improvement on the old one.

Since the last Annual Report was sent in we have held 79 meetings, 26 of them being public lectures, 3 committee, and the remainder members' meetings. The attendance is steady, though not large. The speakers were Brothers Russell, Wei Tat, Othen, MacLachlan, Felshow, May, and Mrs. Othen. The Library has been steadily used.

The proceedings of the Lodge are now being recorded in the *South China Morning Post* and the *Canton Gazette*, both these newspapers having asked us for copy, which we are very glad to supply.

Mr. Manuk is expected back in Hong Kong next month and everyone will welcome his return.

MRS. MABEL MAY,

Hon. Secretary.

 THE ADYAR LIBRARY

To the President, Theosophical Society.

The year under report has been one of important events to the Library. Dr. C. Kunhan Raja, who was the Director of the Library from 1926, had to be relieved of his responsibility owing to his new position in the University, and Mr. C. Jinarajadāsa was appointed, and he accepted the position as Honorary Director, in his stead, as was pointed out in the last report. The Library is now under the management of the Hon. Director, with a Committee to assist him. It may be pointed out in this connection that in the earlier days of the Library there was such a Committee functioning. Dr. C. Kunhan Raja continues to live within the

Estate of the Theosophical Society, and he works during his spare hours in the Library. He shows great interest in the affairs of the Library and advises the management on matters literary and academic.

When Pandit T. V. Venkatarama Sastri passed away, the Library appointed Pandit V. Narayanaswami Sastri as a member of the Library Staff temporarily for a period of one year, on a salary of Rs. 45 a month.

During the year the Library has entertained Prof. Mark Collins, Ph.D., for a period of one year to do research work in the Library and also to render some assistance to the Library. He was formerly on the staff of the Central Hindu College, Benares. Before he came to Adyar, he was in the Visvabhāratī University. He is a great scholar and he is now engaged in a special study of the Seals found in the Indus Valley. Besides prosecuting his own studies, he is checking the Manuscripts Catalogue of the Library.

The Library acquired the building near the Blavatsky Gardens Bungalow which was built by the Order of the Star and known as the "Star Headquarters," and is now called "Vāṇī Vihār". Necessary repairs were done, and Dr. C. Kunhan Raja is allowed to live in the first floor of the building. The ground floor is being used as an annex to the main Library. The building was bought out of the munificent gift of the late Alfred Ostermann of Alsace, who passed away in 1919. On the 8th of May this year, after the building was bought, a marble tablet was put upon the front wall of the building bearing the following inscription :

"This building, erected by the Order of the Star, was purchased for the Adyar Library from the munificent donation of Alfred Ostermann of Alsace, France, a member of the Theosophical Society, who passed away in 1919. The Society places this tablet on May 8, 1931, in grateful recognition of his gift to the Library."

The Hon. Director of the Library, Mr. C. Jinarājadasa, performed the ceremony of putting up this tablet. Steel shelves have been erected in the main hall of the building. The whole place now presents a very attractive appearance. The addition of this building to the Library gives a fairly satisfactory solution for the problem of accommodation in a growing Library.

The Library has now in the Press two works for publication. After completing the 98 Minor Upaniṣads with the commentary of Upaniṣadbrahmayogin, the Library has taken up the major Upaniṣads. The ten Upaniṣads with the commentary will be published in three volumes. The first volume is now in the press. The Library has in its collection a large number of Upaniṣads which have never been published till now. The Library is now for the first time publishing these Upaniṣads, numbering about 80.

During the year there have been considerable additions to the Library, both in manuscripts and in printed books. A large number of manuscripts on paper and also on palm leaf were bought. Some of them are very rare ones. Many transcripts were taken from originals deposited in other Libraries, when there were no copies here.

Mrs. Harper Moll has finished preparing the new list of exhibits in the Library, and has also arranged the show case very tastefully. Mr. W. Hanumanta Rao, who has been for a long time a resident in the Estate of the Society here, has volunteered his services to the Library, and he is helping the Library. Dr. P. C. Patel is also giving the Library his services during his spare time.

On a request being made by Mr. B. Ranga Reddy, the Library Committee recommended that a sum of Rs. 20 a month be given to the Nellore Pathasala, of which Mr. Ranga Reddy is one of the founders.

The Library Committee met 4 times during the year. All matters were placed before the Committee for consideration and decision.

The coming year will be the centenary of the birthday of Colonel Olcott, the President-Founder of the Society. The Library was his creation, and is one of his most cherished accomplishments. Something substantial must be done on the occasion to commemorate the great gift that the Colonel has given to the world in the form of this Library.

As in former years, many Governments, Institutions, Libraries and private individuals have presented the Library with books and

other publications, and the Library records its cordial thanks to all of them.

Details regarding the Library are given below.

C. JINARAJADĀSA,

Hon. Director.

REPORT OF THE LIBRARY ASSISTANT

Stock.—The stock of the Adyar Library consists of 17,584 palm leaf and paper MSS., 32,321 printed books and 6,263 pamphlets.

Cataloguing.—As usual the card-cataloguing of books acquired during the year 1931, under the heads of titles, authors and subjects has been brought up-to-date. Nearly three-fourths of the books in the Main Room have been altered to their new shelf-numbers in their respective general registers. Many of the title cards has also been given their new call-numbers. Brother W. Hanumanta Row has done the analytical cataloguing of the contents of the following bound volumes of journals: Volumes I to XI of the *Quarterly Journal of the Mythic Society*, and Volumes V, VI, VII and VIII of *The Quest*.

Some Changes.—The room that contained books in continental languages was converted into a study-room for Dr. Collins, after its contents were moved to Vāṇī-Vihār, which is the new building acquired for the extension of the Library. All the bound volumes of periodicals and magazines were also moved there from the Adyar Library Annex situated opposite to the Headquarters. Since Vāṇī-Vihār has been furnished with steel shelving, the surplus wooden shelves were found to be useful at the Library Annex nearer the Headquarters to accommodate a Lending Library of duplicate books, books on Indian vernaculars, and many old science-books weeded out from the Main Room, to be temporarily retained and rejected as need arises for more space. It is proposed as far as possible to limit the lending of books from the Reading Room and the Main Room, where it is intended to keep new and

up-to-date books for study and consultation. The question of space is thus solved for the time being. Dr. Patel is working at the proposed Lending Library scheme, which is now on trial. Many old science books were weeded out by him from the Main Room, and he is at present busy at the sorting out of loose magazines and journals to make up complete sets for binding, with the kind help of willing voluntary workers, amongst whom must be mentioned the names of Miss Maynard, Miss Glen Walker and Miss Prest.

Reading Room.—The Reading Room receives a presentation of his copy of the weekly edition of the London *Times* and *Literary Digest* from the Right Reverend Bishop C. W. Leadbeater, and of the issues of the *National Geographic Magazine* from the President besides *New India* and *The Theosophist* edited by herself. The daily *Hindu* is presented by Dr. C. Kunhan Raja. The courtesy of all the National Sections of the Theosophical Society in presenting a copy of their Sectional Organs to the Reading Room is much appreciated. The Reading Room alone contains about 4,000 picked books on a variety of subjects under the main headings of Theosophy, Mysticism, Religion, Philosophy, Literature, Biography, Travel, History, Arts and Sciences. Five volumes of the Encyclopædia of Social Sciences were added during this year to the Reference Section of this room. The Reading Room contains complete sets of the bound volumes of *The Theosophist*, *Lucifer*, *The Path*, *The Adyar Bulletin*, *World Theosophy*, *The Messenger* and *The Herald of the Star*, all these being very useful for ready reference by Theosophical students. The Art Section in the Reading Room is fairly representative of the cultural achievements of various nations of the world, both ancient and modern. The Reading Room is attractive partly on account of the kind donations by the Theosophical Publishing House of its exchange magazines, to be put on the table. The variety of topics of interest and value which they represent is very large.

Additions to the Library.—104 books were added to the Eastern Section, of which 53 were bought and 51 were presented. Seven volumes of "Abhidhāna Rājendra" or "Bṛhadvisvakosah" were bought at a cost of Rs. 225 and they form an encyclopædic

work of reference for Jainism in Ardha-māgadhi and Sanskrit language. The Library has been fortunate to get a presentation of a set of the new edition of "Tripiṭaka" in Siamese, and three volumes of "Visuddhi Māgga Tikā" in Siamese, from the Government of His Majesty the King of Siam. Another noteworthy presentation for the Library is from the Government of His Highness the Maharajah of Mysore, of a copy of "Oriental Music in European Notation" by Professor M. Chinnasvami Mudaliar. A complete classified list of the new transcripts and palm-leaf MSS. added during the years 1930 and 1931 is given at the end of the report.

In the Western Section the addition consists of 590 books and 322 pamphlets.

The names of donors of books to both sections are as follows: Mr. C. Jinarājādāsa, 199 books and 274 pamphlets; The Theosophical Publishing House, 74 books and 14 pamphlets; Dr. Annie Besant, 13 books and 9 pamphlets; Mr. Ernest Wood, 14 books; Mrs. Cousins, 11 books and two pamphlets; Mr. Cohen, 7 books; The Curator for the Department of Publication of Sanskrit and Malayalam MSS., Trivandram, 7 books; Illinois Agricultural Experiment Station, 5 books; Mr. W. Hanumanta Row, 5 books; Dr. C. Kunhan Raja, 4 books; The Princess of Wales Sarasvati Bhavana, 4 books; The Central Jaina Publishing House, 4 books; K. R. Cama Oriental Institute, 3 books; Tanjore Sarasvati Mahal, 3 books; Āgamānusandhana Samiti, 3 books; The Modern Book Mart, 2 books and one pamphlet; The Oriental Institute, Baroda, 3 books; the Government Oriental Institute Library, Mysore, 3 books; the Superintendent, Government Press, Madras, 2 books; Dr. James H. Cousins, 2 books and 2 pamphlets; Oberlin College, U.S.A., 2 pamphlets; Mr. Eunni Gopālācārya, 2 books; Mr. R. W. Deobhanker, 2 books and 8 pamphlets; The American Oriental Society, the Library of Congress (U.S.A.), the Asiatic Society of Bengal, the Nagpur University, the General Secretary of the Theosophical Society in Jugoslaviya, the Right Reverend Bishop Leadbeater, the Government of His Highness the Maharajah of Mysore, the Theosophical Society in Cuba, Mr. J. R. Villaverde, Les Edition Adyar of Paris, Svami Tulsi Ram, Baroness J. van Isselmuden, the Theosophical Society Summer School at Wheaton,

Prof. R. Otto, Mr. R. Natesan, Srimati Rukmini Devi, Simon Hewavitarne Bequest, Mr. K. R. Jussawalla, Mr. Gopaul Chetty, Mr. K. R. Ranganātha Sāstri, Mr. F. L. Woodward, the Star Office at Adyar, Mr. H. C. Kumar, Mr. C. F. Dickinson, the Secretary of Jain Granthamala, one book or pamphlet each.

Book-binding.—300 books were bound in legal buckram, most of them being the completed volumes of periodicals and magazines.

Use of the Library.—The number of consultants at the Reading Room was 738. Books lent for home-reading to the residents of Adyar were 1,334, all of which except a hundred outstanding ones have been returned. The outstanding ones are called for and are all returnable. As usual the Library was made good use of by scholars and institutions of repute.

Exchange: The last year's Annual Report of the Adyar Library was sent to such of the important libraries of the world as have exchange relationship with the Adyar Library.

CLASSIFIED LIST OF NEW TRANSCRIPTS AND PALM LEAF MSS., ADDED IN 1930 AND 1931

Advaitam: Advaitasiddhivyākhyā, Kaivalyadīpah with Commentary Tattvadīpanam Nyāyanīrṇayah, Brahmasūtrabhāṣyam of Sri Sankara, Madhva-matamardanam, Ratnatūlikā, Sivabhāvanāgranthah of Jñānaprakāśācārya.

Aparaprayogah: Antyeṣṭipaddhatih of Nārāyaṇa, Tarpaṇaprayogah and Srāddhaprayogah.

Alamkārah: Avalokanam (Daśarūpakavyākhyā), Udāharāṇacandrikā of Vaidyanātha, Kavikalpalatā of Devesvarah, Kāvyalankāravṛttih of Ācāryavāmanah, Daśarūpakāvalokanāṭikā of Bhaṭṭaṇṣimhah, Nanjarājayasobhaṣaṇam of Nṛsimhakavi, Rasamanjari and Bhaṇudattamiśra, Sṅgaratilakam (Kāvyalankāra of Rudraṭa) Sadalankāracandrikā (Kūvalayananda-vyākhyā of Vaidyanātha).

Asvasastram: Āsvasastram of Salihotra.

Itihāсах: Bharatagrānthādhyāyah.

Upaṇiṣat: Taittiriya and Rāmataṭapini.

Kāmasastram: Anangaranga of Kalyāṇamalla.

Kūvyam: Amarukasatakam with Śṅgāradīpikā, Kavirāk-
ṣasiyam Kādambari (gadyam) I part (incomplete), Gitagovindam
with the Commentary of Śrutiranjani of Lakṣmīdharasūri
Nalodayah with the Commentary of Kṛṣṇakavi, Nīlakanthāvijayah
by Nīlakantha (campu), Naiṣadham (savyākhyam) Puṣpabāṇa-
vilāsah (2 copies) one with Commentary and the other without
Commentary, Māghavyākhyā by Vallabha, Māghavyākhyā by
Mallinātha, Munisuvrata-kāvya of Arhat-dāsa, Mauktikamālā
(Rukmīṇīkalyāṇavyākhyā) Raghuvamsa vyākhyā of Śrīnātha,
Rāghavayādaviyam. Rāmānujacampu by Rāmānujācārya, Rāmā-
nujaprabandhah (campu) by Rāmānujadāsa, Śākuntalavyākhyā
(Kumaragīrīrājīyā), Śītāpariṇayavyākhyā, Subhāṣitam, Vajramaku-
ṭṭivilāsah of Alasingabhaṭṭa, Varavaramunivaibhavam, Vāsavadat-
tavyākhyā (gadyam) by Trivikrama, Vāsavadattā of Subandhu
(2 copies), Śṅgārārāsa-maṇḍanam, Hayavadanavijaya-campū of
Venkatarāghava.

Kṛṣṣaśāstram: Kṛṣṣisūktih.

Kosah: Abhidhānaratnamālā of Halāyudha. Amarapancikā,
Amaratikā, Amaratikā (Drāvidam), Amaravyākhyātikāsarvasvam
of Sarvananda, Keśavanighaṇṭu Gurubālabodhinī, Dvirūpakosaḥ,
Dhananjayanighaṇṭu, Nānārtharatnamālā, Nāmalingānusasana-
vivṛtiḥ, Nānārthasabdakosaḥ of Medinīkāra, Nānārthārnava of
Ajaya, Linganirṇayabhūṣaṇam of Rāmasūriḥ, Viśvaprakāśah.

Gajasastram: Gajasastram of Palakāpya.

Gr̥hyaprayogah: Gr̥hyaprayogah, Vāmanakārikā.

Gr̥hyasūtram: Āśvalāyanagr̥hyamantrabhāṣyam.

Caritām: Bhojacaritam.

Chandah: Śrutabodhah.

Jainam: Gadyacintāmaṇi, Gomāṭasārah, Padmanandīyam,
Mūlācārah, Vardhamānacaritam, Śrīpurāṇam, Satyandharipra-
bandhah.

Jyotiṣam: Jyotiṣaratnamālā of Śrīpati.

Dhanasastram: Āyādilakṣaṇam.

Dharmasastram: Aparasamskārah, Vāmanakārikā, Vāstu-
balihomah.

Nūtakam: Anargharāghavam of Murārikavi, Uttararāma-
caritam Saṭṭakam. Uttararāmacaritavyākhyā (Talasparśinī) of

Virarāghava, Janakipariṇayah of Rāmabhadra Dīkṣita (2 copies), Nāgānandah of Sri Harṣa (2 copies), Nāṭakābharaṇam (Prabodha-Candrodayavyākhyā) by Govindāmṛta Bhagavān Parvatipariṇayah of Bhaṭṭabāṇah Prabodhacandrodayah of Kṛṣṇamīśra, Prasannarāghavam of Jayadeva (2 copies), Mālavikāgnimitram (2 copies), Mālavikāgnimitra vyākhyā, Mudrārākṣasam of Viśakhadatta, Mudrārākṣasa vyākhyā of Dhunḍi, Yatirājavijayah, Ratnāvali of Sri Harṣa (2 copies), Vāsantatilākabhāṇah of Varadakavi, Vikramorvaśyam, Vṛṇisamhāram, of Bhaṭṭanārayaṇa (2 copies), Śakuntalam (2 copies), Śakuntala vyākhyā of Śyāma Pandita, Śakuntalavyākhyā of Srinivāsa. Sṛṅgāratarangiṇi.

Nāṭikā : Kamalinikalahamsam of Rājacūḍāmaṇi, Priyadarsikā.

Nibandhasmṛtiḥ : Aghavivecaṇam of Ramacandrādhvari, Anuṣṭhanapaddhatih of Nārayaṇa, Kṛtyaratnāvali Nirṇayasindhuh, Paramahansa-Sanyāśavidhi of Śankaracārya, Piṭṛmedhasūtra-Vivaraṇam, Bhagavanta Bhāskara (only Pratiṣṭhāmayūkhah) of Nilakanṭha. Śrāddhakāṇḍam of Vaidyanātha Dīkṣita Sankṣepadānacandrikā of Divākara, Smṛtyarthasārah.

Nyāyah : Karikāvali, Kṛṣṇabhāṭṭiyam, Tattvaprabodhinivyākhyā, Tarkaprakāśikā, Nyāyabodhini Nyāyakusumāñjali vyākhyā of Varadarāja.

Pāncarūtram : Padmasamhitā, Vāsiṣṭhasamhitā Vihagendrasamhitā and Sarvasamhitā.

Purāṇam : Bhāgavatodyotah, Śaḷagrāmalakṣaṇam, Adhyāyārthanukramaṇikā (Bhāgavata Dasamaskandha).

Prahasanam : Kuhanabhaikṣavam, Lambodaraprahasanam of Venkatesvarakavi.

Prekṣaṇakam : Unmattarāghavam.

Bhūyah : Anangasanjīvinibhāṇah, Mukundānandabhāṇah Sṛṅgārabhūṣanam of Venkatārya (3 copies), Rangarājabhāṇah of Rangāryakavi.

Mantrah : Siddharikoṣṭham.

Mūhātmyam : Srirangamāhātmyam.

Mīmāṃsā : Amṛtabinduh, Arthavāḍavicārah by Kṣīrasamudravāsin, Arpaṇamīmāṃsā, Karpūravarttikā of Rājacūḍāmaṇi, Naya-vivekah, Prabhāvali, Mīmāṃsānyāyakosaḥ, Śāstradīpikāvyākhyā.

Yogah : Gorakṣasatakam.

Viśiṣṭādvaitam : Adhikārasangrahaḥ, Adhikārasangrahaḥvyākhyā, Adhikārasangrahaḥgāthā (with Drāviḍavyākhyā) of Vedāntacārya, Adhikārasangrahaḥvyākhyā (Maṇipravālam) Adhikārasangrahaslokaḥvyākhyānam Aṣṭaslokiḥvyākhyānam Aṣṭottarasatanyāyalakṣyaślokaḥ, Ānandatāratamyakhaṇḍanam, Kūreśavijayah, Gadyatrayam, Candrikākhaṇḍanam Dramiḍavedaṭikā, Prapaṇnapārijātaḥ, Pramāṇasangrahaḥ Yatinīdramatadīpikā Rahasyatrayasāraḥvyākhyā, Vādikesaṛi, Vedāntakaustubhaḥ of Vedāntacārya, Sri-guṇaratnakosavyākhyā of Srinivāsadaśa, Śrī Bhāṣyādhikārasangrahaḥ, Śrutapraśāsikā of Sudarśanaśūri.

Vedaḥ : Āitareyaabrāhmaṇabhāṣyam of Bhaṭṭabhāskara, Kāthakam. Nītimanjarī (2 copies) Ṛgvedaḥ. Puruṣasūkta-Śrisūkta Bhūśūktam, Puruṣasūktavyākhyā Phulla Bhāṣyam Ṛgarthadīpikā of Vēṅkata-mādhava, Ṛgbhāṣyam of Skandaśvāmin.

Vedabhāṣyam : Niruktasangrahaḥ of Vararuci.

Vedalakṣaṇam : Yohiprāptiḥ, Yohilakṣaṇam Sarvānukramaṇī-vṛttiḥ of Raghunātha Rāma-bhaṭṭa, Svaramelanam, Svara-vivekaḥ Svarāśtakam.

Vedāṅgam : Chandovicitivṛttiḥ of Pettāśāstrin, Sarvānukramaṇīvyākhyā by Gaṇēśa, Sarvānukramaṇī Bhāṣyam of Uvaṭa.

Vedāntaḥ : Ābhogaṃ and Nyāyasiddhāntā-sārāvalī, Suddha-kṛṣṇagatidvayaṃ.

Vyākaraṇam : Aṣṭādhyāyī of Pāṇini, Ākhyātaviveka, Uṇādivṛtti of Durgasiṃha, Uṇādivṛtti of Śvetavanavāsin, Kāraḥsangrahaḥ, Kriyānighaṇṭu, Kriyāmālā, Daśapādī of Maṇikyadeva, Paribhāṣendusekharavivaraṇam, Paribhāṣendusekharavyākhyā Prakṛtamanjarī, Prakṛtavākaraṇavyākhyā, Bhāṣyapradīpa of Bhartṛhari Manoramā (2 copies), Vibhaktiyarthakārikā, Vaiyākaraṇabhāṣaṇasāraḥ of Kaundabhaṭṭa Śabdakaustubha of Bhaṭṭoji Śabdikacandrikā, Samāsa Kārikā, Samāśacakram, Sarasvatikanthābharaṇa and vṛtti of Bhojadanḍanātha, Sarvapratyayamālā of Śaṅkarāryaḥ (2 copies), Haimavyākaraṇam.

Vyāyogah : Dhananjaya-vijaya-vyāyogah.

Silpam : Prāsādalakṣaṇam of Vāsudeva, Mayavāstusāstram, Viśvakarmavāstusāstram.

Srautam : Āpastambasulba-bhāṣyam (2 copies) Āpastambasrauta-bhāṣyam of Kapardin, Kātyāyana-srauta-bhāṣyam (2 copies),

Baudhāyana Śrautabhāṣyam, Baudhāyanasrautavṛttih (Subodhini),
Vaikhānasasrautasūtram, Śulbasūtram.

Srautaprayogah : Āpastambasrautaprayogah of Tālavṛntanivā-
sin (2 copies), Āpastambasrautaprayogavṛttih Kātyāyanasrauta-
paddhatih, Devayājñikapaddhatih, Śrautaprayogah of Nṛsimha.

Sāmānyaprayogah : Kriyākairavacandrikā.

Sāmudrikam : Sāmudrikalakṣaṇam.

Stotram : Kṛṣṇakarmāṃṣṭavyākhyā Dayāsatakam of Vedanta-
desika, Pādukāsahasravyākhyā, Mukundaprasādah Lakṣmīsa-
asram of Vēṅkaṭādhvari, Lalitāsahasranāmavyākhyā Cidvilāsa-
h by Vimalānandanātha, Viṣṇuviharaṇam Vyomavyāpistavah,
Sudarsanasatakam and Vyākhyā by Kūreṣamuni Sudarsanasahasra-
nāmāvalih Stutimañjari by Srivatsāṅkamisra.

Smṛtaprayogah : Āsvalāyanarudra-paddhatih Prayogapā-
rijātaḥ, Prayogaratnam of Nṛsimha (2 copies), Lakṣahomapaddhatih.

B. S. RAMASUBBIER,

Library Assistant.

THE OLCOTT PANCHAMA FREE SCHOOLS

(FROM 16TH DECEMBER, 1930 TO 15TH DECEMBER, 1931)

To the Revered President and the Board of Managers.

I have the honour to submit the following brief report of the
Olcott Panchama Free Schools for the year ending 15th December,
1931.

The work during the period under review has gone on steadily,
as in former years. In spite of attempts to restrict admissions, the
strength in both of our schools has further increased, the total
numbering 555 pupils, as against 520 at the time of my last
report. Though it was the intention of the Board to convert the
Olcott Free School into an institution of complete Higher Element-
ary Grade, no new higher classes could be opened in 1931, owing to

financial stringent circumstances and also to lack of accommodation. The daily attendance of pupils in the H.P.B. Memorial Free School was satisfactory throughout the year, whereas in the Olcott Free School it suffered very much during the early quarter of 1931 on account of the cholera epidemic prevalent in the surrounding villages.

The health of the teachers during the past year was not quite satisfactory. All possible care was given towards the physical well being of both the teachers and the pupils. In the H.P.B.M. School, arrangements are made to provide a daily bath for the children in the school itself. But in the Olcott Free School, the same kind of arrangements could not be made, owing to water difficulty. The pupils who do not have their bath either in their houses or at the Adyar Baby Welcome are as far as possible compelled to bathe in the school. In this connection our thanks are due to the Adyar Baby Welcome which has always been of great help to us in our care of the physical well being of our children. This year the schools had the privilege of having the services of Dr. P. C. Patel, M.B.,B.S., of Bilimora, Surat, who very kindly undertook the medical inspection of our institutions honorarily. During September and October last, he conducted a very detailed examination of 498 pupils in both of our schools; the rest—the Kindergarten children of the H.P.B.M. School—being only cursorily gone through. It may be interesting to observe here that 44% of the children were found to be having dirty teeth or caries of the teeth, 26% suffered from skin diseases, 31 to 35% from ear troubles, 6 to 10% from eye diseases, 6 to 12% from tonsillitis or troubles in connection with naso-pharynx, 5.3 to 9.4% from very poor development of chest. "The weight was observed to be very poor in 3.6 to 13% of the pupils, the latter figure being for the H.P.B.M. School." "2.5% of the pupils were observed to be suffering from major troubles. These pupils should be recommended for medical treatment and asked to keep away from studies for some time till they get all right." Side by side with the inspection, attempts were made to follow up the work with cheap treatment. The skin and eye cases were attended to daily, and the teeth, ear and naso-pharynx diseases were treated once in a week, except in cases where more urgent

treatment was needed. On the whole, I have the great pleasure to inform you that the general physical condition of the children is very much better now as the result of the follow-up work. But the continuance of this work would mean, as per the calculation of the Doctor, an expenditure of Rs. 100 per annum for medicines, etc., for both the schools. This expenditure is well worth incurring, as it is bound to have a very good and wholesome effect on the general work of our institutions. I would like to offer here our grateful thanks to Dr. P. C. Patel for the valuable services which he is so kindly rendering to our schools.

Instruction in the three R's and other allied subjects has gone on steadily as before. The Manual section, spinning and weaving, cot tape weaving, mat weaving and leaf work classes are doing good work and our indefatigable worker, Sri Perammal, continues to guide this section with her wonted zeal. Handcraft is made compulsory for the pupils of the three higher classes. In this matter our thanks are due to our good friend Mr. C. N. Subramania Iyer, whose monetary aid very largely helps us to carry on these classes successfully. Daily distribution of midday food remains a necessity for many of our children, and so we continue to give it. On an average 100 children are daily fed in the H. P. M. F. School and 80 are given midday lunch in the Olcott School, and the cost comes to about Rs. 2 and Re. 1-4 per day for the respective schools.

The District Educational Officer, after one of his surprise visits, remarked that "the strength of the higher standards is very encouraging and is better than in most other schools . . . The general condition of the school continues to be very satisfactory . . . Medical Inspection has been introduced and pupils are given treatment in the school itself. This is a highly commendable feature." The Deputy Inspector has stated that the general condition of the Schools continue to be satisfactory and efficient. But the urgent problem before us is to provide the necessary accommodation for the present requirements of our two schools. In the Olcott Free School, the older buildings need immediate looking into, and the Kindergarten shed should be renewed. Putting up, if possible, of one

or two cadjan sheds in the H. P. B. M. School will very much relieve the congestion there.

Our children are trying to learn to be useful to others, to make them happy by their variety entertainments, *e.g.*, at the Saidapet Municipal Health and Baby Week celebrations, Ghandhiji's Birthday Week celebrations, Scout functions and entertainments. On the 9th of October, our Scouts and Cubs mustered at Adyar in their full strength to renew their Scout promise for the year and also to have a glimpse of our beloved President, whom most of them knew till then only by name. After the renewal of the Promise, they gave a very fine variety display in the presence of Lt.-Col. A. W. Hutton, M.C., the District Scout Commissioner, who remarked that it was one of the very best Scout entertainments he had so far seen anywhere. It was a great day for them, since our great Honorary Chief Scout Commissioner for India, Dr. Besant, graced the occasion with her presence throughout the programme, in spite of her very weak physical health.

On the 17th February, our Great Colonel's day, the children had special sports, which went off very well, except for a sad incident when one of our teachers broke her tibia and was perforce compelled to stay in the General Hospital at Madras for over three months. She is almost all right now. On the 1st October, our Amma's birthday, the children were busy with their joyous processions, Bhajanas and other activities. As usual, they were fed on that day by our generous friend Mr. C. N. Subramania Iyer. Our thanks are due to Sriman Nagaraja Rao, the famous flutist of South India, who, in the midst of his many engagements, found time to come to each of our schools and make the children happy with his delightful music.

In conclusion, I offer my grateful thanks to our "A Friend" but for whose ever generous and untiring help, the present state of efficiency and good condition of our schools would not have been possible. Further, on behalf of the children and teachers of our schools, as also of myself, I offer here our sincere and loving homage to our great President, the ever beloved Mother of us all.

NUMBER OF PUPILS ON ROLLS ON 1ST DECEMBER, 1931

CLASS	OLCOTT FREE SCHOOL		H. P. B. MEMORIAL FREE SCHOOL		TOTAL	
	Boys	Girls	Boys	Girls	Boys	Girls
Kindergarten	30	29	37	27	67	47
I Standard	40	25	29	12	69	37
II "	38	9	46	16	84	25
III "	51	11	25	3	76	14
IV "	35	12	22	1	57	13
V "	33	2	16	1	49	3
VI "	14	...	...	...	14	...
Total	241	79	175	60	416	139
Grand Total	320	235	555			

M. KRISHNAN,

Superintendent.

REPORT OF THE SECRETARY-TREASURER

To the President and the Board of Managers.

Our Income and Disbursement Account for the year ending 31st March, 1931, closes with a small deficit of Rs. 305-12-5 as follows:

Disbursements	...	...	Rs. 10,680 14 0
Income	...	...	.. 10,375 1 7
Deficit	...	...	Rs. 305 12 5

On the other hand our *Education Fund* has received a legacy of Rs. 10,430 under the Will of the late Mrs. Isabel Stead, who in her lifetime also has been a real friend and benefactress to our

schools. Our Education Fund is increased thereby from Rs. 25,715-11-4 to Rs. 36,145-11-4; the amount of the legacy has been invested in 5% Government Paper and the interest will help to meet the running expenses of our schools.

We also express our hearty thanks for the following donations, amounting to Rs. 3,509-13-11, received during the year :

Rs. 1,500	0	0	from the U.S. Adyar Committee,
„ 743	5	5	from various T.S. Lodges and members,
„ 1,266	8	6	Dividends on Shares bequeathed by the late Mrs. Stead,

And for Grants-in-Aid of Rs. 3,456-8-0 from the Education Department, and Rs. 2,140-0-0 from the Labour Commissioner. These recurring grants are evidence of the appreciation of our school work by the authorities and without them we could not carry on the schools for very long.

Our expenditure has been heavier than usual owing to an increase in the salaries of teachers and the cost of a new building and building repairs amounting to Rs. 719-4-6 at the H.P.B. Memorial School in Kodambakam, and Rs. 863-12-0 at the Olcott Free School, Adyar. Our buildings are now in good repair and present a very neat appearance.

The outlook for the year 1931-32 is so far satisfactory, chiefly owing to two donations of Rs. 2,500 received from the U. S. Adyar Committee and Rs. 306-12-7 from the T. S. in England. Further donations will, however, be required, and we would also draw attention to our separate *Food Fund* which stands very low and needs replenishing, the cost of a daily free meal to our children amounting to Rs. 700—Rs. 800 per annum.

Hoping that our appeal will meet with response we close this financial Report with our assurance that donations help to support a really useful and necessary educational work, which at the same time perpetuates the name of the late Col. Olcott, the founder of our schools.

ADYAR, MADRAS

31st October, 1931.

A. SCHWARZ,

Secretary-Treasurer, O.P.F.S.

INCOME AND DISBURSEMENT ACCOUNT FOR THE YEAR ENDING

DISBURSEMENTS		Rs.	A.	P.
To Teachers' Salaries	...	5,965	5	0
„ Superintendent's Salary	...	900	0	0
„ Servants' Wages	...	263	0	0
„ Books and Supplies	...	740	7	0
„ Rents and Taxes	...	50	9	8
„ Construction and Repairs	...	1,583	0	6
„ Motor Cycle	...	669	5	6
„ Discount, Collection and Exchange	...	70	3	4
„ Teachers' Provident Fund	...	99	12	0
„ Miscellaneous	...	386	5	0
„ Printing and Stationery	...	2	14	0
		10,680	14	0
„ Transfer to Panchama Education Fund	Rs.	A.	P.	
Mrs. Stead's Legacy	...	10,430	0	0
„ Balance (Surplus) to New Account	...	3,335	8	11
		13,765	8	11
		24,446	6	11

ADYAR

A. SCHWARZ,

31st March, 1931

Hon. Secretary-Treasurer.

BALANCE-SHEET OF THE OLCOTT PANCHAMA

CAPITAL AND LIABILITIES			Rs.	A.	P.
	Rs. A. P.				
To Panchama Education Fund	25,715 11 4				
Plus: Mrs. Isabel Stead's Legacy	10,430 0 0		36,145	11	4
„ Food Fund:					
Balance on 1st April, 1930	160 11 7				
Donations received in 1930-31	754 1 11				
	914 13 6				
Less: Food Expenses	823 4 0		91	9	6
„ Adoption Fund:					
Balance on 1st April, 1930	437 10 5				
Less: School and College Fees of Pupils	317 12 0		119	14	5
„ Income and Disbursement Account:					
Balance (Surplus) carried forward to credit of New Account			3,335	8	11
			39,692	12	2

ADYAR

31st March, 1931

A. SCHWARZ,

Hon. Secretary-Treasurer.

FREE SCHOOLS, ADYAR, PER 31ST MARCH, 1931

PROPERTY AND ASSETS					Rs.	A.	P.
By Immovable Property	...	...	...	...	1,200	0	0
„ Movable do.	...	...	...	...	500	0	0
„ 3½ % Govt. Pronotes Rs. 30,200 @ Rs. 60	...	...	...	...	18,120	0	0
„ 5 % Bombay Municipal Debentures	...	...	...	...	1,000	0	0
„ 6½ % do. Development Loan	...	...	...	...	2,500	0	0
„ 14½ Waparajah Tea Co., Shares of Rs. 20 each, valued @ Rs. 70	...	...	...	...	10,430	0	0
„ Imperial Bank of India, Madras	...	...	...	...	5,537	4	4
„ Cash in hand	...	...	...	...	205	7	10
„ Sundry Debtors and Creditors	...	...	...	...	200	0	0
					39,692	12	2

Audited and found correct.

(Sd.) G. NARASIMHAM, F.R.S.A., F.A.A.,

Associated Accountant (London),

Government Certified Auditor.

BOOKS PUBLISHED

(This record is very incomplete, as only a few National Societies have sent in lists.)

INDIA

Talks on the Path of Occultism, 2nd Edition. In three separate volumes. Volume, III—*Light on the Path and Karma*.

The Twelve Principal Upanishads, in Three Volumes. Text in Devanagari, with English translation and notes from the Commentaries of Sri Sankaracharya and the Gloss of Anandagiri, together with a Preface by Prof. M. N. Dvivedi.

Dr. E. Roer

Volume I. Contains the nine Upanishads, viz., Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitereya and Svetasvatara Upanishads.

Vol. II. *Brihadāranyakopanishad*—Text, Translation and notes, etc.

Dr. E. Roer

The Convention Lectures, 1930. The Future of the T.S.

Dr. Besant and others

The Masters

C. Jinarājadāsa

The Science of Brotherhood

Ernest Wood

Occult Training of the Hindus

" "

Song of Praise to the Dancing Shiva

" "

England, India and Afghanistan and the Story of Afghanistan.

First published in 1879. First Indian Edition.

Dr. A. Besant

The Philosophy of Bhagavad-Gita. Third Edition. T. Subba Row
Esoteric Writings. Second Edition—Revised and enlarged.

T. Subba Row

H. P. B. Centenary issue of "*The Theosophist*," August, 1931.

Ibn Al'Arabi

Moulvi S. A. Q. Husaini, M.A.

Old Diary Leaves. Fourth Series—1887-1892. Illustrated.

Col. H. S. Olcott

- History of the Great French Revolution.* From the standpoint of the people. (A course of 14 lectures delivered in London 1874-1875.) First Indian Edition, 1931 Dr. Annie Besant
- Reminiscences of H.P. Blavatsky.* Illustrated. Bertram Keightley
- Messages from the Unseen* Rt. Rev. C. W. Leadbeater
- Birthday Messages of Annie Besant,* P.T.S.
- Beginnings of the Sixth Root Race* Rt. Rev. C. W. Leadbeater
- Theosophy. A Manual* Dr. Annie Besant
- The Original Programme of the T.S. and the Esoteric Section of the T.S.* H. P. Blavatsky
- Two Stories, with an Introduction by* C. Jinarājadāsa (Sanjna) H. P. Blavatsky
- In Memory of Col. H. S. Olcott.* Compiled by H. N. Agarwala, M.A., LL.B.
- Karma-less-ness. Theosophical Essays on Art.* C. Jinarājadāsa

THE ADYAR PAMPHLETS:

- No. 145. *The Dawn of Another Renaissance* Shri Bhagavan Das
- „ 146. *Industry Under Socialism* Dr. Annie Besant
- „ 147. *The Ethico-Psychological Crux in Political Science* Shri Bhagavan Das
- „ 148. *Islam, a Study* Abdul Karim, B.A.
- „ 149. *The White Lodge and its Members* Dr. Annie Besant
- „ 150. *The Inaugural Address of the President-Founder of the T.S.* Col. H. S. Olcott
- „ 151. *The Future of the Theosophical Society* Annie Besant
- „ 152. *The Future of the Theosophical Society* C. Jinarājadāsa
- „ 153. *Karmic Vision* (Sanjna) H. P. Blavatsky
- „ 154. *The Will and the Plan in Science* V. Appa Row, M.A.
- „ 155. *The Work of the Theosophists* The Rt. Rev. C. W. Leadbeater
- „ 156. *Man's Life in the Astral World and After Death* Dr. Annie Besant

ITALY

- Light on the Path* Rt. Rev. C. W. Leadbeater
- The Perfume of Egypt* „ „

RUSSIA (OUTSIDE RUSSIA)

Book of Dzyan (Stanzas I-V) H. P. Blavatsky

MEXICO

Catecismo Teosófico. Edited by "Apolonio de Tyana" Lodge

Homenaje a H. P. B. do. "Luz de Tabasco" do.

Pláticas de Krishnamurti. do. do. do.

Mme. Helena Petrowna Blavatsky. Edited by "Zamná" do.

Accion Espiritual (Monthly). Edited by Mr. Tomás Flores, Palo Verde

La Realidad sin Senderos.

Deducciones Teológicas.

Fiat Lux.

} Edited by Co-operative "Fraternidad Universal"

Krishnamurti en Ommen 1931. Edited by Sociedad Mutualista de Estudiantes Libres, Veracruz.

BULGARIA

The Secret Doctrine (1st Volume) H. P. Blavatsky

At the Feet of the Master J. Krishnamurti.

SPAIN

BY "BIBLIOTECA ORIENTALISTA", owner Mr. Ramón Maynadé:

Buda Ed. Schuré

Zoroastro " "

Jesús y los Esenios " "

El milagro Helénico " "

Los sagrados misterios entre los Quichés y los Mayas desde hace 11,500 años A. Le Plongeon

El Templo de la Verdad Micha

BY THE NATIONAL SOCIETY AND BILBAO LODGE:

La pena de muerte ante el Senado de Nicaragua (Pamphlet)
Dr. Santiago Argüello

JUGOSLAVIJA

Clairvoyance

Rt. Rev. C. W. Leadbeater

THE THEOSOPHICAL SOCIETY

MEMORANDUM OF ASSOCIATION, ETC.

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MEMORANDUM

OF THE THEOSOPHICAL SOCIETY

AND OF THE ASSOCIATION OF THEOSOPHISTS

IN THE UNITED STATES OF AMERICA

AND IN THE DOMINION OF THE EAST INDIES

AND IN THE DOMINION OF THE WEST INDIES

AND IN THE DOMINION OF THE SOUTH AFRICAN REPUBLIC

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THE THEOSOPHICAL SOCIETY

FOUNDED NOVEMBER 17, 1875. INCORPORATED APRIL 3, 1905

*In the matter of Act XXI of 1860 of the Acts of the Viceroy
and Governor-General of India in Council, being
an Act for the Registration of Literary,
Scientific and Charitable Societies,*

and

IN THE MATTER OF THE THEOSOPHICAL SOCIETY

MEMORANDUM OF ASSOCIATION

1. The name of the Association is The Theosophical Society.
2. The objects for which the Society is established are :
 - (i) To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.
 - (ii) To encourage the study of Comparative Religion, Philosophy and Science.
 - (iii) To investigate unexplained laws of Nature and the powers latent in man.
 - (a) The holding and management of all funds raised for the above objects.
 - (b) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property, and any rights or privileges necessary or convenient for the purpose of the Society.

(c) The sale, improvement, management, and development of all or any part of the property of the Society.

(d) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them including the founding and maintenance of a library or libraries.

3. The names, addresses and occupations of the persons who are members of, and form the first General Council, which is the governing body of the Society, are as follow :

GENERAL COUNCIL

Ex Officio

<i>President-Founder</i>	...	H. S. Olcott, Adyar, Madras, Author.
<i>Vice-President</i>	...	A. P. Sinnett, London, England, Author.
<i>Recording Secretary</i>	...	Hon. Sir S. Subramania Iyer, Madras, Justice of the High Court.
<i>Treasurer</i>	...	W. A. English, M.D., Adyar, Madras, Retired Physician.

Alexander Fullerton, General Secretary, American Section, 7 West 8th Street, New York.	W. B. Fricke, General Secretary, Netherlands Section, 76 Ams-teldijk, Amsterdam.
Upendra Nath Basu, B.A., LL.B., General Secretary, Indian Section, Benares, U. P.	Th. Pascal, M.D., General Secretary, French Section, 59 Avenue de la Bourdonnais, Paris.
Bertram Keightley, M.A., General Secretary, British Section, 28 Albemarle Street, London, W.	Decio Calvari, General Secretary, Italian Section, 380 Corso Um-ber-to I., Rome.
W. G. John, General Secretary, Australasian Section, 42 Margaret Street, Sydney, N. S. W.	Dr. Rudolf Steiner, Gen. Sect., German Section, 95 Kaiser-al-lee, Friedenau, Berlin.
Arvid Knös, General Secretary, Scandinavian Section, Engel-brechtsgatan 7, Stockholm, Sweden.	José M. Massó, Acting General Secretary, Cuban Section, Ha-vana, Cuba.
C. W. Sanders, General Secretary, New Zealand Section, Queen Street, Auckland, N. Z.	

Additional

Annie Besant, Benares, Author [for 3 years].	Francesca E. Arundale, Benares, Author [for 2 years].
G. R. S. Mead, London, Author [for 3 years].	Tumacherla Ramachendra Row, Gooty, Retired Sub-Judge [for 1 year].
Khan Bahadur Naoroji Dorabji Khandalwala, Poona, Special Judge [for 3 years].	Charles Blech, Paris, France, Retired Manufacturer [for 1 year].
Dinshaw Jivaji Edal Behram, Surat, Physician [for 2 years].	

4. Henry Steel Olcott, who with the late Helena Petrovna Blavatsky and others founded the Theosophical Society at New York, United States of America, in the year 1875, shall hold, during his lifetime, the position of President, with the title of "President-Founder," and he shall have, alone, the authority and responsibility and shall exercise the functions provided in the Rules and Regulations for the Executive Committee, meetings of which he may call for consultation and advice as he may desire.

5. The income and property of the Society, whencesoever derived, shall be applied solely towards the promotion of the objects of the Society as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividends, bonus, or otherwise by way of profits to the persons who at any time are or have been members of the Society or to any of them or to any person claiming through any of them: Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Society or to any member thereof or other person in return for any services rendered to the Society.

6. No member or members of the General Council shall be answerable for any loss arising in the administration or application of the said trust funds or sums of money or for any damage to or deterioration in the said trust premises unless such loss, damage or deterioration shall happen by or through his or their wilful default or neglect.

7. If upon the dissolution of the Society there shall remain after the satisfaction of all its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the

members of the Society or any of them, but shall be given or transferred to some other Society or Association, Institution or Institutions, having objects similar to the objects of the Society, to be determined by the votes of not less than three-fifths of the members of the Society present personally or by proxy at a meeting called for the purpose, or in default thereof by such Judge or Court of Law as may have jurisdiction in the matter.

8. A copy of the Rules and Regulations of the said Theosophical Society is filed with this Memorandum of Association, and the undersigned being seven of the members of the Governing Body of the said Society do hereby certify that such copy of such Rules and Regulations of the said Theosophical Society is correct.

As witness our several and respective hands, this 3rd day of April, 1905.

Witnesses to the signatures :

	{	(Sd.) H. S. OLCOTT
(Sd.) W. M. GLENNY KEAGEY ...		„ W. A. ENGLISH
	{	„ S. SUBRAMANIAM
„ ARTHUR RICHARDSON ...		„ FRANCESCA E. ARUNDALE
	{	„ UPENDRANATH BASU
„ PYARE LAL		„ ANNIE BESANT
„ PEROZE P. MEHERJEE ...		„ N. D. KHANDALVALA

RULES AND REGULATIONS FOR THE MANAGEMENT OF THE ASSOCIATION NAMED "THE THEOSOPHICAL SOCIETY,"

ADYAR, MADRAS

1. The General Council, which shall be the Governing Body of the Theosophical Society, shall consist of its President, Vice-President, Treasurer, and Recording Secretary and the General Secretary of each of its component National Societies, *ex officio*, and of not less than five other members of the Society; and not less than seven members of the General Council shall be

resident in India, and of these seven there shall be not less than three who shall and three who shall not be natives of India or Ceylon. The Recording Secretary shall be the Secretary of the General Council.

2. The terms of those members of the General Council who hold office *ex officio* shall expire with the vacation of their qualifying office, while the other members shall be elected for a term of three years, by vote of the General Council at its Annual Meeting; the names of proposed members shall be sent to all members three months before the Annual Meeting. Members retiring shall be eligible for re-election.

3. It shall be competent for the General Council to remove any of its members, or any officer of the Society, by a three-fourths majority of its whole number of members, at a special meeting called for the purpose of which at least three months' notice shall have been given; the quorum consisting, however, of not less than five members.

4. The General Council shall ordinarily meet once a year, at the time of the Annual Meeting or Convention of the Society; but a special meeting may be called at any time by the President, and shall be called at any time by him, or if not by him, by the Recording Secretary, on the written requisition of not less than one-fourth of the total number of members; but of such special meetings not less than three months' notice shall be given, and the notice shall contain a statement of the special business to be laid before the meeting.

5. At all meetings of the General Council, members thereof may vote in person, or in writing, or by proxy.

6. The quorum of an ordinary as well as of a special meeting of the General Council shall be five members. If there be no quorum, the meeting may be adjourned *sine die*, or the Chairman of the meeting may adjourn it to another date, of which three months' further notice shall be given, when the business of the meeting shall be disposed of, irrespective of whether there is a quorum present or not.

7. The President, or in his absence the Vice-President, of the Society, shall preside at all meetings of the Society or of the

General Council, and shall have a casting vote in the case of an equal division of the members voting on any question before the meeting.

8. In the absence of the President and the Vice-President, the meeting shall elect a chairman from among the members present at the meeting, and he shall have a casting vote in the case of a tie.

9. The term of office of the President shall be seven years.

10. Nine months before the expiration of a President's term of office, or whenever the office becomes vacant, the Recording Secretary shall call for nominations for the office of President from the members of the General Council. Nominations of any member or members in good standing, who have consented to accept nomination for the office, may be sent in to the Recording Secretary, so as to reach him within three months of the date of the call for nominations. At the expiry of this period the Recording Secretary shall communicate the nominations to the General Secretaries, and to the Lodges and Fellows-at-Large attached to Headquarters. Each General Secretary shall take the votes of the individual members of his National Society who were on the rolls at the time of forwarding his last annual report to the President of the Society, and shall communicate the result to the Recording Secretary, who shall himself take the votes of the Lodges and Fellows-at-Large attached to Headquarters. At the expiry of six months from the issue of the nominations by the Recording Secretary, the votes shall be counted by him. The Executive Committee shall appoint two of its members as scrutineers. The candidate receiving the greatest number of votes shall be declared elected to the office of President.

11. The President shall nominate the Vice-President, subject to confirmation by the General Council, and his term of Office shall continue till a new Vice-President has been nominated and his election confirmed by the General Council.

12. The President shall appoint the Treasurer, the Recording Secretary and such subordinate officials as he may find necessary, which appointments shall take effect from their dates, and shall continue to be valid unless rejected by a majority vote of the whole

number of members of the Executive Committee, voting in person or by proxy, at its next succeeding meeting, the newly appointed Treasurer or Recording Secretary not being present, nor counting as a member of the Executive Committee for purposes of such vote.

13. The Treasurer, Recording Secretary and subordinate officials being assistants to the President in his capacity as executive officer of the General Council, the President shall have the authority to remove any appointee of his own to such offices.

14. The General Council shall at each Annual Meeting appoint an Executive Committee for the ensuing year, of whom at least two-thirds shall be members of the Council and it shall consist of seven members, all residents of India, including the President as *ex-officio* Chairman, the Vice-President when resident in Madras, the Treasurer, and the Recording Secretary as *ex-officio* Secretary of the Committee, and three of the members of such Committee shall and three shall not be natives of India or Ceylon.

15. The Executive Committee shall, as far as convenient, meet once in every three months for the audit of accounts and the despatch of any other business. A special meeting may be called by the Chairman whenever he thinks fit, and such meeting shall be called by him, or if not by him, by the Recording Secretary, when he is required to do so, by not less than three members of the Committee, who shall state to him in writing the business for which they wish the meeting to assemble.

16. At a meeting of the Executive Committee, three members shall constitute a quorum.

17. The Committee shall, in the absence of the Chairman or Vice-Chairman, elect a Chairman to preside over the meeting, and in case of equality of votes the Chairman for the time being shall have a casting vote.

18. The President shall be the custodian of all the archives and records of the Society, and shall be the Executive Officer and shall conduct and direct the business of the Society in compliance with its rules; he shall be empowered to make temporary appointments and to fill provisionally all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

19. All subscriptions, donations and other moneys payable to the Association shall be received by the President, or the Treasurer, or the Recording Secretary, the receipt of either of whom in writing shall be sufficient discharge for the same.

20. The securities and uninvested funds of the Society shall be deposited in the Imperial Bank of India, Madras, or such other Bank or Banks as the Executive Committee, T. S., shall select; and in countries outside of India, in such Banks as the President shall select. Cheques drawn against the funds shall be signed by the President or by the Treasurer of the Society.

21. The funds of the Society not required for current expenses may be invested by the President, with the advice and consent of the Executive Committee, in Government or other Public securities, or in the purchase of immovable property or First Mortgages on such property, and with like advice and consent he may sell, mortgage or otherwise transfer the same, provided, however, that nothing herein contained shall apply to the property at Adyar, Madras, known as the Headquarters of the Society.

22. Documents and conveyances, in respect of the transfer of property belonging to the Society, shall bear the signature of the President and of the Recording Secretary, and shall have affixed to them the Seal of the Society.

23. The Society may sue and be sued in the name of the President.

24. The Recording Secretary may, with the authority of the President, affix the Seal of the Society on all instruments requiring to be sealed, and all such instruments shall be signed by the President and by the Recording Secretary.

25. On the death or resignation of the President, the Recording Secretary shall at once make arrangements for the election of a new President, in accordance with Rule 10, and until such new President is elected the Vice-President shall perform the duties of President.

HEADQUARTERS

26. The Headquarters of the Society are established at Adyar, Madras, and are outside the jurisdiction of the Indian Section.

27. The President shall have full power and discretion to permit to any person the use of any portion of the Headquarters' premises for occupation and residence, on such terms as the President may lay down, or to refuse permission so to occupy or reside. Any person occupying or residing under the permission granted by the President shall, on a fortnight's notice given by or on behalf of the President, unconditionally quit the premises before the expiry of that period.

ORGANIZATION

28. Every person, regardless of sex, age, race, creed, caste or colour, shall be eligible for membership in the Society, but no person under the age of majority shall be admitted without the consent of parent or guardian. Every application for membership must be made on an authorized form and signed by the applicant.

29. Admission to membership may be obtained through the President of a Lodge, the General Secretary of a National Society, or through the Recording Secretary; and a Diploma of membership shall be issued to the Fellow, bearing the signature of the President, and countersigned by the General Secretary, where the applicant resides within the territory of a National Society, or countersigned by the Recording Secretary, if admission to membership has been obtained through the Recording Secretary.

30. Lodges and unattached Fellows residing within the territory of a National Society must belong to that National Society, unless coming under Rule 31.

31. When a Lodge or an individual Fellow in good standing is, for any serious and weighty reason, desirous of leaving the National Society to which it, or he, belongs, but is not desirous of leaving the Theosophical Society, such Lodge or individual Fellow may become directly attached to Headquarters, Adyar, severing all connection with the National Society. Such application must be made through the General Secretary of the National Society concerned. This shall equally apply in the case of the admission of any new member.

32. Lodges or Fellows-at-large, in countries where no National Society exists, must apply for their Charters or Diplomas directly to the Recording Secretary, and may not, without the sanction of the President, belong to National Societies within the territorial limits of which they are not situated or resident.

33. Any seven Fellows may apply to be chartered as a Lodge. In a country where no National Society exists the application must be forwarded to the President of the Society through the Recording Secretary.

34. The President shall have authority to grant or refuse applications for Charters, which, if issued, must bear his signature and that of the Recording Secretary, and the Seal of the Society, and be recorded at the Headquarters of the Society.

35. A National Society may be formed by the President, upon the application of seven or more chartered Lodges.

36. (a) All Charters of National Societies or Lodges and all Diplomas of membership derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority.

(b) Any National Society or any Lodge, whether belonging to a National Society or not, may by a two-thirds majority of the members constituting the same withdraw from the Theosophical Society.

37. Each Lodge and National Society shall have the power of making its own Rules, provided they do not conflict with the Rules of the Theosophical Society, and the rules shall become valid unless their confirmation be refused by the President.

38. Every National Society must appoint a General Secretary, who shall be the channel of official communication between the General Council and the National Society.

39. The General Secretary of each National Society shall forward to the President, annually, not later than the first day of November, a report of the year's work of his Society, and at any time furnish any further information the President or General Council may desire.

40. National Societies, hitherto known as Sections, which have been incorporated under the name of "The . . . Section of

the T. S.," before the year 1908, may retain that name in their respective countries, in order not to interfere with the incorporation already existing, but shall be included under the name of National Societies, for all purposes in these Rules and Regulations.

FINANCE

41. The fees payable to the General Treasury by Lodges not comprised within the limits of any National Society are as follows: For Charter, £1; for each Diploma of Membership, 5s.; for the Annual Subscription of each Fellow, 5s.; or equivalents.

42. Fellows-at-large not belonging to any Lodge shall pay the usual 5s. Entrance Fee, and an Annual Subscription of £1, to the General Treasury.

43. Each National Society shall pay into the General Treasury ten per cent of the total amount received from its own National dues, and shall remit the same to the Treasurer on or before the first day of October of the current year, and the official year of the Society shall close on 31st October.

44. In the event of the cancellation of any Charter under Rule 36a, or the dissolution or winding up of any National Society, or the withdrawal from the Theosophical Society of any National Society or any Lodge, where it shall have withdrawn from the Theosophical Society under Rule 36b, its constituent Charter granted by the President, shall, *ipso facto*, become forfeited or lapse and all property, real or personal, including Charters, Diplomas, Seal, Records and other papers, pertaining to the Society, belonging to or in the custody of such National Society or Lodge shall vest in the Society (except when the law of the country where the National Society or Lodge is situated prohibits such vesting, in which case the property shall vest as hereinafter provided) and shall be delivered up to the President or his nominee in its behalf; and such National Society or Lodge shall not be entitled to continue to use the Name, Motto, or Seal of the Society.

Provided, nevertheless, that the President shall have power to transfer or revive the Charter of the National Society or the Lodge,

as the case may be, whose Charter should have become so forfeited or lapsed, to such other Lodges not being less than seven in number as have not withdrawn, or to such other Fellows not being less than seven in number as have not withdrawn, respectively, or to such other nominee or nominees of his as in his judgment shall seem best for the interests of the Society.

In cases where the law of the country where the National Society or the Lodge, whose Charter has become forfeited or lapsed as aforesaid is situated, prohibits such vesting in the Society, in that case the property of the Lodge shall vest in its National Society and the property of the National Society shall vest in a local Trustee or Trustees to be appointed by the President.

To effect any transfer of property, which the Society may become entitled to under this Rule, it shall be lawful for the President to appoint an agent or nominee for the purpose of executing any necessary document or documents or for taking any steps necessary effectually to transfer the said property to the Society.

45. The financial accounts of the Society shall be audited annually by qualified Auditors who shall be appointed by the General Council at each Annual Meeting for the ensuing year.

MEETINGS

46. The Annual General Meeting or Convention of the Society shall be held in India in the month of December, at such place as shall be determined by the Executive Committee in the June of each year. Lodges desirous of inviting the Convention and able to make due arrangements for its accommodation, shall send the invitation in the March of the current year, with particulars of the arrangements they propose to make.

47. At least once in every seven years a World Congress of the Theosophical Society shall be held out of India, beginning with one in Europe at a place and date to be fixed by the General Council, but so as not to interfere with the Annual Convention in India.

48. The President shall have the power to convene special meetings of the Society at his discretion.

REVISION

49. The General Council, after at least three months' notice has been given to each member of said Council, may, by a three-fourths vote of their whole number, in person, in writing, or by proxy, make, alter or repeal the Rules and Regulations of the Society, in such manner as it may deem expedient.

GENERAL COUNCIL FOR 1932

Ex-Officio

President

ANNIE BESANT, D.L.

Vice-President

MR. A. P. WARRINGTON

Recording Secretary

MR. ERNEST WOOD

Treasurer

MR. A. SCHWARZ

General Secretaries

MR. SIDNEY A. COOK, T.S. in America ; Wheaton, Illinois, U.S.A.

MRS. M JACKSON, T.S. in England ; 45-46, Lancaster Gate,
London, W. 2.

MR. D. K. TELANG, T.S. in India ; Benares City, U.P.

REV. H. MORTON, T.S. in Australia ; Theosophical Society, The
Manor, Mosman, N.S.W.

- HERR G. HALFDAN LIANDER, T.S. in Sweden ; Ostermalmsgatan 12, (f. d. 75), Stockholm, Sweden.
- REV. WILLIAM CRAWFORD, T.S. in New Zealand ; 371 Queen Street, Auckland, New Zealand.
- HEER J. KRUISHEER, T.S. in the Netherlands ; 156 Tolstraat, Amsterdam, Holland.
- MONSIEUR CHARLES BLECH, T.S. in France ; 4 Square Rapp, Paris VII, France.
- DONNA LUISA GAMBERINI, T. S. in Italy ; 109 via Masaccio. Florence 22, Italy.
- HERR Dr. JOHANNES M. VERWEYEN, T.S. in Germany ; Behringstr. 2, Bonn., Germany.
- DR. J. R. VILLAVERDE, T.S. in Cuba ; Apartado 365, Havana, Cuba.
- MADAME E. DE RATHONYI, T. S. in Hungary ; VI. Delibab u. 20, Budapest I, Hungary.
- HERR A. RANKKA, T.S. in Finland, Kansakoulukatu 8, Helsinki, Finland.
- DR. ANNA KAMENSKY, Russian T. S. outside Russia ; 2 Rue Cherbuliez, Geneva, Switzerland.
- HERR JOSEF SKUTA, T. S. in Czechoslovakia ; Kuncicky 290, Mor. Ostrava, Czechoslovakia.
- MR. O. F. EVANS, T. S. in South Africa ; P.O. Box 163, Maritzburg, South Africa.
- MR. JOHN P. ALLAN, T. S. in Scotland ; 28 Great King Street, Edinburgh, Scotland.
- MADAME LOUISA ROLLIER, T.S. in Switzerland ; 15 Rue St. Jean, Geneva, Switzerland.
- MONSIEUR GASTON POLAK, T.S. in Belgium ; 51 Rue du Commerce, Brussels, Belgium.
- MYNHEER A. J. H. VAN LEEUWEN, T.S. in Netherlands East A.S. Indies ; Leadbeater Park No. 1, Oud-Merdika, Bandoeng, Java.
- MR. N. A. NAGANATHAN, T.S. in Burma ; 102, 49th Street, East Rangoon, Burma.
- HERR FRITZ SCHLEIFER, T.S. in Austria ; Theresianumgasse 12, Vienna IV, Austria.

- HERR JULIUS MICHELSEN, T.S. in Norway ; Bakkeget. 23II, inng.
Munkedamsven, Oslo, Norway.
- HERR H. O. SVERRILD, T.S. in Denmark ; Gl. Kongevej 103,
Copenhagen V, Denmark.
- MRS. E. ROBINSON, T.S. in Ireland ; 14 South Frederick Street,
Dublin, Ireland.
- SEÑOR ADOLFO DE LA PEÑA GIL, T.S. in Mexico ; 28A Calle
Iturbide, Mexico, D.F.
- MR. ALBERT E. S. SMYTHE, T.S. in Canada ; 33 Forest Avenue,
Hamilton, Ontario, Canada.
- DR. CARLOS A. STOPPEL, T.S. in Argentina ; Sarmiento 1232,
Mendoza, Argentina.
- SEÑOR ARMANDO HAMEL, T.S. in Chile ; Casilla 3603, Santiago,
Chile.
- DR. CAIO LUSTOSA LEMOS, T.S. in Brazil ; Rua 7 de Setembro 209,
Rio de Janeiro, Brazil.
- MONSIEUR M. NICOLA TRIFONOV, T.S. in Bulgaria ; 46 Rue Strandja,
Sofia, Bulgaria.
- FRU KRISTIN MATTHIASSEN, T. S. in Iceland ; Ingólfsstr. 22,
Reykjavík, Iceland.
- DON L. GARCIA LORENZANA, T. S. in Spain ; Factor 7, Madrid,
Spain.
- SEÑOR JOAO SALVADOR MARQUES DA SILVA, T. S. in Portugal ;
Rua Passos Manuel, No. 20, Lisbon, Portugal.
- MR. PETER FREEMAN, T. S. in Wales ; 3 Rectory Road, Penarth,
Wales.
- MADAME W. WRZESNIEWSKA, T.S. in Poland ; Krucza Ut. 23, m. 11,
Warsaw, Poland.
- SEÑORA JULIA ACEVEDO DE LA GAMMA, T.S. in Uruguay ; Casilla
Correo 595, Montevideo, Uruguay.
- SEÑOR A. J. PLARD, T.S. in Porto Rico ; Box 3, San Juan, Porto
Rico.
- MADAME HÉLÈNE ROMNICIANO, T.S. in Roumania ; Str: Mauriciu
Blank, 4 B. Bucharest I, Roumania.
- GOSPOJICA JELISAVA VAVRA, T. S. in Jugoslaviya ; Mesnicka
Ulica 7/III 1, Zagreb, Jugoslaviya.

- DR. S. A. WICKRAMASINGHE, T.S. in Ceylon ; "Srinivasa,"
Pamankada, Wellawatte, Colombo, Ceylon.
- MONSIEUR CIMON PRINARIS, T.S. in Greece ; Homer Street No. 20,
Athens, Greece.
- SEÑOR MARIANO L. CORONADO, T.S. in Central America ; Apartado
568, San José, Costa Rica, Central America.
- CAPTAIN SIDNEY RANSOM, T.S. in Central South Africa ; P. O. Box
47, Pretoria, South Africa.
- DR. ALEJANDRO BENAVENTE A., T.S. in Peru ; Apartado 386,
Arequipa, Peru.

Additional Members

- MR. C. JINARAJADASA, Theosophical Society, Adyar, Madras [1929
for 3 years].
- MR. HIRENDRA NATH DATTA, 139 Cornwallis Street, Calcutta
[1930 for 3 years].
- THE RT. REV. C. W. LEADBEATER, Theosophical Society, Adyar,
Madras [1930 for 3 years].
- MR. J. D. L. ARATHOON, c/o Bank of Indore Ltd., Indore [1930 for
3 years].
- KHAN BAHADUR N. D. KHANDALAVALA, Dubash House, Hughes
Road, Bombay [for 1932, 33 & 34].
- MR. D. K. TELANG, Theosophical Society, Benares City [for 1932,
33 & 34].
- THE RT. REV. G. S. ARUNDALE, Theosophical Society, Adyar,
Madras [for 1932, 33 & 34].
- MR. HUKUM CHAND KUMAR, Sevakunj, Rambaugh Road, Karachi
[for 1932, 33 & 34].

PRESIDENTIAL AGENTS

- China** : MR. M. MANUK, P. O. Box 632, Hongkong, China.
- Egypt** : MR. J. H. PEREZ, 20 Sharia Maghrabi (P.O. Box 240),
Cairo, Egypt.
- Paraguay** : SENOR WILLIAM PAATS, Casilla de Correo 693,
Asuncion, Paraguay.

HEADQUARTERS

Executive Committee: THE PRESIDENT, THE VICE-PRESIDENT, THE RECORDING SECRETARY, THE TREASURER, DR. G. SRINIVASAMURTI, MR. C. JINARAJADASA and MRS. BHAGIRATHI SRI RAM.

Building Superintendent: MR. B. RANGA REDDY.

Garden Superintendent: MR. K. R. JUSSAWALLA.

Electrical Department: MR. K. ZUURMAN.

Bhojanashala: MR. C. SUBBARAMAYYA.

Housekeeping: MISS J. WHITTAM, MADAME P. C. D'AMATO and MISS S. WARE.

Theosophical Publishing House: MR. M. SUBRAMANIA IYER.

Vasanta Press: MR. A. K. SITARAMA SHASTRI.

Adyar Library: MR. C. JINARAJADASA (*Hon. Director*).

CABLE ADDRESSES:

The President and Headquarters: "Olcott, Madras."

Gen. Sec., American Section: "Theosoph, Wheaton."

„ English Section: "Theosoph, London."

„ Indian Section: "Theosoph, Benares."

„ Australian Section: "Theosoph, Sydney."

„ Swedish Section: "Teosof, Stockholm."

„ New Zealand Section: "Theosophy, Auckland."

„ South African Section: "Theosophy, Maritzburg."

„ Scottish Section: "Theosoph, Edinburgh."

„ Chilean Section: "Theosophia, Santiago."

„ Welsh Section: "Cardiff 471."

„ Central American Section: "Teosofia, San Jose, Costa Rica."

MINUTES

Of a Meeting of the General Council, T.S., held in the Board Room, Headquarters, Adyar, on December 23rd, 1931, at 9 a.m.

PRESENT:

- | | | |
|------------------------------|-----|----------------------------------------------------------------------------------------------------------------------|
| Mr. A. P. Warrington | ... | Vice-President, T.S., in the Chair. |
| „ Ernest Wood | ... | Recording Secretary, T.S. |
| „ A. Schwarz | ... | Treasurer, T.S. |
| Mrs. M. Jackson | ... | General Secretary, T.S. in England. |
| Mr. D. K. Telang | ... | General Secretary, Indian Section, T.S., and Additional Member, General Council. |
| Madame E. de Rathonyi | ... | General Secretary, T.S. in Hungary. |
| Mr. N. A. Naganathan | ... | General Secretary, T.S. in Burma. |
| „ Peter Freeman | ... | General Secretary, T.S. in Wales. |
| Miss E. Kastinger | ... | Proxy for the General Secretary, T.S. in Austria. |
| Rt. Rev. G. S. Arundale | ... | Proxy for the General Secretaries of the T.S. in U.S. of America, Ireland, Bulgaria, Poland and Jugoslavia. |
| Mr. C. Jinarajadasa | ... | Additional Member, General Council, and Proxy for the General Secretaries of the T.S. in France, Scotland and Spain. |
| Rao Sahib G. Soobbiah Chetty | ... | Additional Member, General Council. |

Rt. Rev. C. W. Leadbeater ... *Additional Member, General Council.*

1. *Confirmation of Minutes.*—The Minutes of the Meetings of December 25th, 27th and 30th, 1930, having been previously circulated to the members of the General Council, were taken as read, adopted and signed.

2. *Propositions circulated August 1st, 1931.*—After some discussion the remaining votes were taken on the XIII Propositions, with the following result:

Proposition No.	I.	For, 44,	Against, 1
"	II.	" 44,	" 3
"	III.	" 44,	" 3
"	IV.	" 27,	" 18
"	V.	" 42,	" 4
"	VI.	" 45,	" 1
"	VII.	" 5,	" 40
"	VIII.	" 45,	" 0
"	IX.	" 18,	" 28
"	X.	" 23,	" 19
"	XI.	" 21,	" 25
"	XII.	" 27,	" 15
"	XIII.	" 23,	" 22

Propositions Nos. I, II, III, V, VI and VIII, having obtained the necessary majority were, therefore, declared passed, and the respective rules are accordingly changed as follows:

Rule No. 10 (Proposition I).—Nine months before the expiration of a President's term of office, or whenever the office becomes vacant, the Recording Secretary shall call for nominations for the office of President from the members of the General Council. Nominations of any member or members in good standing, who have consented to accept nomination for the office, may be sent in to the Recording Secretary, so as to reach him within three months of the date of the call for nominations. At the expiry of this period the Recording Secretary shall communicate the nominations to the General Secretaries, and to the Lodges and Fellows-at-Large attached to Headquarters. Each General Secretary shall take the votes of the individual members of his National Society who were on the rolls at the time of forwarding his last annual report to the President of the Society, and shall communicate the

result to the Recording Secretary, who shall himself take the votes of the Lodges and Fellows-at-Large attached to Headquarters. At the expiry of six months from the issue of the nominations by the Recording Secretary, the votes shall be counted by him. The Executive Committee shall appoint two of its members as scrutineers. The candidate receiving the greatest number of votes shall be declared elected to the office of President.

Rule No. 25 (Proposition II).—On the death or resignation of the President, the Recording Secretary shall at once make arrangements for the election of a new President, in accordance with Rule 10, and until such new President is elected the Vice-President shall perform the duties of President.

Rule No. 28 (Proposition III).—Every person, regardless of sex, age, race, creed, caste or colour, shall be eligible for membership in the Society, but no person under the age of majority shall be admitted without the consent of parent or guardian. Every application for membership must be made on an authorized form and signed by the applicant.

Rule No. 31 (Proposition V).—When a Lodge or an individual Fellow in good standing is, for any serious and weighty reason, desirous of leaving the National Society to which it, or he, belongs, but is not desirous of leaving the Theosophical Society, such Lodge or individual Fellow may become directly attached to Headquarters, Adyar, severing all connection with the National Society. Such application must be made through the General Secretary of the National Society concerned. This shall equally apply in the case of the admission of any new member.

Rule No. 33 (Proposition VI).—Any seven Fellows may apply to be chartered as a Lodge. In a country where no National Society exists the application must be forwarded to the President of the Society through the Recording Secretary.

Rule No. 44 (Proposition VIII).—In the event of the cancellation of any Charter under Rule 36a, or the dissolution or winding up of any National Society, or the withdrawal from the Theosophical Society of any National Society or any Lodge, where it shall have withdrawn from the Theosophical Society under Rule 36b, its constituent Charter granted by the President, shall,

ipso facto, become forfeited or lapse, and all property, real or personal, including Charters, Diplomas, Seal, Records and other papers, pertaining to the Society, belonging to or in the custody of such National Society or Lodge shall vest in the Society (except when the law of the country where the National Society or Lodge is situated prohibits such vesting, in which case the property shall vest as hereinafter provided) and shall be delivered up to the President or his nominee in its behalf; and such National Society or Lodge shall not be entitled to continue to use the Name, Motto, or Seal of the Society.

Provided, nevertheless, that the President shall have power to transfer or revive the Charter of the National Society or the Lodge, as the case may be, whose Charter should have become so forfeited or lapsed, to such other Lodges not being less than seven in number as have not withdrawn, or to such other Fellows not being less than seven in number as have not withdrawn, respectively, or to such other nominee or nominees of his as in his judgment shall seem best for the interests of the Society.

In cases where the law of the country where the National Society or the Lodge, whose Charter has become forfeited or lapsed as aforesaid is situated, prohibits such vesting in the Society, in that case the property of the Lodge shall vest in its National Society and the property of the National Society shall vest in a local Trustee or Trustees to be appointed by the President.

To effect any transfer of property, which the Society may become entitled to under this Rule, it shall be lawful for the President to appoint an agent or nominee for the purpose of executing any necessary document or documents or for taking any steps necessary effectually to transfer the said property to the Society.

3. *Treasurer's Report and Balance Sheet.*—The Treasurer's Report and Balance Sheet were passed.

4. *Interpretation of Rule 2.*—The members present unanimously supported the Chairman in the following interpretation of Rule 2.

"That Rule 2 be interpreted to mean that the election of Additional Members shall take place immediately after the

business relating to the past year has been disposed of and the outgoing members have retired, whereupon the newly elected members shall take their seats and the business for the new year shall proceed."

5. *Additional Members.*—Khan Bahadur N. D. Khandalavala and Mr. D. K. Telang were declared re-elected Additional Members of the General Council, T. S., for a further period of three years, the number of votes being 43 and 42 respectively.

Mr. Hukum Chand Kumar and the Rt. Rev. G. S. Arundale were elected as Additional Members of the General Council, T. S., for a period of three years, having received 42 and 41 votes respectively. There were no votes against.

At 10.45 a.m. the Meeting was adjourned to December 25th, 1931, at 1 p.m.

MINUTES

Of the Adjourned Meeting of the General Council, T. S., held in the Board Room, Headquarters, Adyar, on December 25th, 1931, at 1 p.m.

PRESENT :

Mr. A. P. Warrington	... Vice-President, T. S., in the Chair.
„ Ernest Wood	... Recording Secretary, T. S.
„ A. Schwarz	... Treasurer, T. S.
Mrs. M. Jackson	... General Secretary, T. S. in England.
Mr. D. K. Telang	... General Secretary, Indian Section, T. S. and Additional Member, General Council, T. S.
Madame E. de Rathonyi	... General Secretary, T. S. in Hungary.
Mr. N. A. Naganathan	... General Secretary, T. S. in Burma.
„ Peter Freeman	... General Secretary, T. S. in Wales.
Dr. S. A. Wickramasinghe	... General Secretary, T. S. in Ceylon.

- Rt. Rev. G. S. Arundale ... Additional Member, General Council, and Proxy for the General Secretaries of the T.S. in U.S. of America, Ireland, Bulgaria, Poland and Jugoslavia.
- Mr. C. Jinarajadasa ... Additional Member, General Council, and Proxy for the General Secretaries of the T. S. in France, Scotland and Spain.
- Rt. Rev. C. W. Leadbeater ... Additional Member, General Council.
- Mr. Hirendra Nath Datta ... Additional Member, General Council.

6. *Budgets for 1932.*—The T.S. Headquarters and Adyar Library Budgets for the year ending 31st October, 1932, which had been provisionally passed by the Executive Committee, T.S., were unanimously passed, after examination and discussion of various items.

T.S. HEADQUARTERS, ADYAR, BUDGET FOR 1932

INCOME	Rs.		A. P.	EXPENDITURE	Rs.		A. P.
Rent and Interest	26,000	0	0	Adyar Library Account	5,000	0	0
Fees and Dues	15,000	0	0	Office Salaries	2,200	0	0
Garden Produce	10,000	0	0	Servants' Wages	6,500	0	0
Surplus from 1931	27,249	0	0	Gardens	19,000	0	0
Deficit to be made good by donations	7,451	0	0	Printing and Stationery	4,000	0	0
				Telegrams and Postages	1,000	0	0
				Lighting and Water	6,000	0	0
				Taxes	500	0	0
				Construction and Repairs	30,000	0	0
				Establishment	2,500	0	0
				Olcott Cottage (Ooty)	3,000	0	0
				Furnishing	500	0	0
				Pensions and Gratuities	1,500	0	0
				Miscellaneous	4,000	0	0
	85,700	0	0		85,700	0	0

ADYAR LIBRARY BUDGET FOR 1932

INCOME		Rs.	A.	P.	EXPENDITURE		Rs.	A.	P.
T.S. Contribution	...	5,000	0	0	Salaries and Pensions	...	8,080	0	0
"Adyar Day" Contribution	...	2,500	0	0	Books and Journals	...	2,500	0	0
Interest	...	4,200	0	0	MSS., and Copying Charges.	...	1,750	0	0
Sales	...	300	0	0	Fire Insurance...	...	425	0	0
Rent	...	1,020	0	0	Bookbinding and Stationery	...	1,500	0	0
Miscellaneous	...	250	0	0	Publications	...	1,000	0	0
Deficit to be made good by donations	...	2,475	0	0	Contingencies	...	250	0	0
					Nellore Sanskrit School	...	240	0	0
		15,745	0	0			15,745	0	0

7. *Letter from Señor Salvador Sendra.*—After very careful and sympathetic discussion it was decided that the Secretary should write and inform Señor Salvador Sendra, in reply to various suggestions made by him, that there is little likelihood of the Members of the General Council supporting his idea of altering the name of the Society or abolishing the offices of President and General Secretaries, but suggesting that he might put his other recommendations in more definite form for future consideration of the Council.

8. *Geneva International Centre.*—After discussion, it was decided to suggest that this proposed Centre might establish itself as a Lodge of the Swiss Section under Rule 30, and afterwards transfer to Adyar under Rule 31.

9. *Mr. Kingsland's Circular.*—It was decided to refer Mr. Kingsland's circular touching upon a general concordant as to what Theosophy teaches to the next World Congress for discussion, and in the meantime to help in giving it a wide circulation.

At 2 p.m., the Meeting was adjourned to December 27th, 1931, at 1 p.m.

MINUTES

Of the Adjourned Meeting of the General Council, T.S., held in the Board Room, Headquarters, Adyar, on December 27th, 1931, at 1 p.m.

PRESENT:

Mr. A. P. Warrington	...	<i>Vice-President, T.S., in the Chair.</i>
„ Ernest Wood	...	<i>Recording Secretary, T.S.</i>
„ A. Schwarz	...	<i>Treasurer, T.S.</i>
Mrs. M. Jackson	...	<i>General Secretary, T.S. in England.</i>
Mr. D. K. Telang	...	<i>General Secretary, Indian Section, T.S., and Additional Member, General Council.</i>
Madame E. de Rathonyi	...	<i>General Secretary, T.S. in Hungary.</i>
Mr. N. A. Naganathan	...	<i>General Secretary, T.S. in Burma.</i>
„ Peter Freeman	...	<i>General Secretary, T.S. in Wales.</i>
Miss E. Kastinger	...	<i>Proxy for the General Secretary, T.S. in Austria.</i>
Rt. Rev. G. S. Arundale	...	<i>Additional Member, General Council, and Proxy for the General Secretaries of the T.S. in U. S. of America, Ireland, Bulgaria, Poland and Jugoslavia.</i>
Mr. C. Jinarajadasa	...	<i>Additional Member, General Council, and Proxy for the General Secretaries of the T.S. in France, Scotland and Spain.</i>
Rt. Rev. C. W. Leadbeater	...	<i>Additional Member, General Council.</i>
Mr. Hirendra Nath Datta	...	<i>Additional Member, General Council.</i>

10. *Overtures to other Theosophical Bodies.*—The Secretary laid on the table a large quantity of correspondence received in response to the letter sent out on May 21st, 1931, and explained that nearly all of it was of a fraternal nature, but most of the organizations did not see how it would be possible for representatives to come together, chiefly on account of expense. It was suggested by Mrs. Jackson that one day might be set apart at the next European Federation during which to discuss theosophical problems of common interest with representatives from various

organizations, who might be invited to attend, and this suggestion was approved.

At 2 p.m., the Meeting was adjourned to December 30th, 1931, at 9 a.m.

MINUTES

Of the Adjourned Meeting of the General Council, T.S., held in the Board Room, Headquarters, Adyar, on December 30th, 1931, at 9 a.m.

PRESENT:

Mr. C. Jinarajadasa	... Additional Member, General Council, and Proxy for the General Secretaries of the T.S. in France, Scotland and Spain, in the Chair.
„ Ernest Wood	... Recording Secretary, T.S.
„ A. Schwarz	... Treasurer, T.S.
Mrs. M. Jackson	... General Secretary, T.S. in England.
Mr. D. K. Telang	... General Secretary, Indian Section, T.S., and Additional Member, General Council.
Madame E. de Rathonyi	... General Secretary, T.S. in Hungary.
Mr. N. A. Naganathan	... General Secretary, T.S. in Burma.
„ Peter Freeman	... General Secretary, T.S. in Wales.
Miss E. Kastinger	... Proxy for the General Secretary, T.S. in Austria.
Rt. Rev. G. S. Arundale	... Additional Member, General Council, and Proxy for the General Secretaries of the T.S. in U.S. of America, Ireland, Bulgaria, Poland and Jugoslavia.
Rt. Rev. C. W. Leadbeater	... Additional Member, General Council.

Mr. Hirendra Nath Datta ... *Additional Member, General Council.*

In the absence of the President and the Vice-President, Mr. C. Jinarajadasa was elected to the chair.

11. *New Propositions.* It was resolved—That a committee consisting of the Recording Secretary, the Treasurer, Mr. Peter Freeman and Mr. Hirendra Nath Datta be appointed to put the propositions on rules into order, with instructions to submit their resolutions to the Adjourned Meeting of the General Council.

12. *Appointment of Executive Committee for 1932.* It was unanimously resolved—That the President, the Vice-President, the Recording Secretary, and the Treasurer, ex-officio, and Dr. G. Srinivasamurti, Mr. C. Jinarajadasa and Mrs. Bhagirathi Sri Ram be members of the Executive Committee for the year 1932.

13. *Appointment of Auditor.* It was unanimously resolved—That Mr. G. Narasimham, F.A.A., F.R.S.A., Certified Auditor, be re-appointed Auditor for the year 1932, at the usual remuneration.

14. *Nomination of Additional Members.*—It was proposed that Mr. C. Jinarajadasa, who retires next year by rotation but is eligible for re-election, be nominated as Additional Member of the General Council for another three years. It was also proposed that Mr. A. Rangaswami Aiyar be nominated as Additional Member of the General Council for a period of three years.

15. *Argentine Lodges.* It was resolved—That a committee consisting of Mr. C. Jinarajadasa, Mr. Ernest Wood, Mr. Peter Freeman and Mrs. Jackson be appointed to examine the documents relating to the application of certain Lodges in Argentina, and report to the Adjourned Meeting of the General Council.

At 11 a.m., the Meeting was adjourned to January 1st, 1932, at 9 a.m.

MINUTES

Of the Adjourned Meeting of the General Council, T.S., held in the Board Room, Headquarters, Adyar, on January 1st, 1932;

at 9 a.m.

PRESENT :

Mr. A. P. Warrington *Vice-President, T.S., in the Chair.*

„ Ernest Wood *Recording Secretary, T.S.*

„ A. Schwarz *Treasurer, T.S.*

Mrs. M. Jackson *General Secretary, T.S. in England.*

Mr. D. K. Telang *General Secretary, Indian Section
T.S., and Additional Member,
General Council.*

Madame E. de Rathonyi *General Secretary, T.S. in Hungary.*

Mr. Peter Freeman *General Secretary, T.S. in Wales.*

Miss E. Kastinger *Proxy for the General Secretary,
T.S. in Austria.*

Rt. Rev. G. S. Arundale *Additional Member, General Coun-
cil, and Proxy for the General
Secretaries of the T.S. in U.S.
of America, Ireland, Bulgaria,
Poland and Jugoslaviya.*

Mr. C. Jinarajadasa *Additional Member, General Coun-
cil, and Proxy for the General
Secretaries of the T.S. in France,
Scotland and Spain.*

Rt. Rev. C. W. Leadbeater *Additional Member, General Coun-
cil; and Proxy for the General
Secretary of the T.S. in Australia.*

Mr. Hirendra Nath Datta *Additional Member, General Coun-
cil.*

16. *Argentine Lodges.*—The Committee appointed presented their report, wherupon the following resolution was passed unanimously, and the Secretary was instructed to inform the parties concerned.

“It is the policy of the General Council not to allow the division of a National Society until every possible means of adjustment have been tried, and only in the last resort when such means have failed.

“A National Society is autonomous and has power for making all rules democratically, including such matters

as whether voting shall be by Lodges, or by some method of proportional representation, or by individual members; the Section, by voting, can also decide where shall be its Headquarters, whether for the year or a longer period.

"Although certain Lodges have applied for a transfer from the National Society of Argentina to Adyar Headquarters, they have not ceased to be integral parts of the National Society, and do not so cease to be until the Presidential decision has been given in respect of their application. As these Lodges have not ceased to be integral parts, and in view of the possibility that there may have been misunderstanding on this point, and in order to avoid further doubt on the matter, and also in order to bring about the resumption of amicable relations, the General Council advises that a special Convention be called to settle the matters in dispute.

"The General Council desires to state to all that differences of opinion are welcome in the Society, however divergent they may be, and that their expression in theosophical journals is always useful, provided the statements made conform to tolerance and courtesy."

17. *What is Theosophy?*—A letter was read from the General Secretary of the English Section on behalf of the European Federation, suggesting that the statement of what Theosophy is, which appears in the supplement to *The Theosophist*, should be re-considered, and that a new statement might be provided more suitable for the changing times. After some discussion a Committee consisting of Mr. Jinarajadasa (convener), Mrs. Jackson, Mr. Peter Freeman, Mr. Hirendra Nath Datta and Mr. D. K. Telang was appointed to study the matter and draw up suggestions to be referred to the European Federation for their further consideration,

At 10.45 a.m., the Meeting was adjourned to January 4th, 1932, at 9 a.m.

MINUTES

Of the Adjourned Meeting of the General Council, T.S., held in the Board Room, Headquarters, Adyar, on January 4th, 1932, at 9 a.m.

PRESENT :

Mr. A. P. Warrington	... Vice-President, T.S., in the Chair.
„ Ernest Wood	... Recording Secretary, T.S.
„ A. Schwarz	... Treasurer, T.S.
Mrs. M. Jackson	... General Secretary, T.S. in England.
Mr. D. K. Telang	... General Secretary, Indian Section, T. S. and Additional Member, General Council.
Madame E. de Rathonyi	... General Secretary, T.S. in Hun- gary.
Mr. Peter Freeman	... General Secretary, T.S. in Wales.
Miss E. Kastinger	... Proxy for the General Secretary, T.S. in Austria.
Rt. Rev. G. S. Arundale	... Additional Member, General Coun- cil, and Proxy for the General Secretaries of the T.S. in U.S. of America, Ireland, Bulgaria, Poland and Jugoslavia.
Mr. C. Jinarajadasa	... Additional Member, General Coun- cil and Proxy for the General Secretaries of the T.S. in France, Scotland and Spain.
Rt. Rev. C. W. Leadbeater	... Additional Member, General Coun- cil and Proxy for the General Secretary of the T.S. in Aus- tralia.

18. *New Propositions.*—The Committee appointed to arrange the Propositions on Rules submitted its report and there was an informal discussion of the new Propositions, so far received, for consideration by the General Council during 1932.

At 10.45 a.m., the Meeting was adjourned to January 8th, 1932, at 9 a.m.

MINUTES

Of the Adjourned Meeting of the General Council, T. S., held in the Board Room, Headquarters, Adyar, on January 8th, 1932, at 9 a.m.

PRESENT:

Mr. A. P. Warrington	... Vice-President, T.S., in the Chair,
„ Ernest Wood	... Recording Secretary, T.S.
„ A. Schwarz	... Treasurer, T.S.
Mrs. M. Jackson	... General Secretary, T. S. in England.
Mr. D. K. Telang	... General Secretary, Indian Section, T.S., and Additional Member, General Council.
Madame E. de Rathonyi	... General Secretary, T. S. in Hungary.
Mr. Peter Freeman	... General Secretary, T.S. in Wales.
Miss E. Kastinger	... Proxy for the General Secretary of the T.S. in Austria.
Rt. Rev. G. S. Arundale	... Additional Member, General Council, and Proxy for the General Secretaries of the T.S. in U.S. of America, Ireland, Bulgaria, Poland and Jugoslavia.
Mr. C. Jinarajadasa	... Additional Member, General Council, and Proxy for the General Secretaries of the T. S. in France, Scotland and Spain.

Rt. Rev. C. W. Leadbeater ... *Additional Member, General Council, and Proxy for the General Secretary, T.S. in Australia.*

19. *Reports of National Societies.*—At the suggestion of Mr. Jinarajadasa an informal discussion took place with regard to the formation of a summary of suggestions for work, derived from the Annual Reports of the General Secretaries of National Societies.

20. *Convention Proceedings.*—At the suggestion of Mr. Peter Freeman an informal discussion took place on the subject of methods of obtaining greater publicity for the proceedings of the Annual Convention.

The Meeting was closed at 10.45 a.m.

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