

SIXTY-EIGHTH ANNUAL GENERAL REPORT OF THE THEOSOPHICAL SOCIETY



PUBLISHED BY THE RECORDING SECRETARY,
THE THEOSOPHICAL SOCIETY, ADYAR, MADRAS,
INDIA, DECEMBER 1944. PRICE, TWO RUPEES.

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THE PRESIDENTIAL ADDRESS, 1943

DELIVERED AT THE

68TH ANNUAL INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Adyar, 26th December 1943

DEAR FELLOW-MEMBERS in our great nucleus of Universal Brotherhood :

The night of a great darkness is passing and the dawning is at hand of a wondrous Light. Thanks be to the mighty Inner Government of the world which is giving us the Victory.

Now, therefore, is the time for Theosophists the world over to strive to their utmost to ensure that the Victory shall be a real and world-wide Victory, that everywhere tyranny shall cease to triumph over Right, injustice over Justice, slavery over Freedom, wealth over poverty.

There is no collective policy to be followed in the efforts we may thus make—our three Objects constitute the only collective policy to which each one of us has subscribed on joining The Society. Without individual freedom of the widest but of the most tolerant kind we can duly profit neither from our studies of Theosophy nor from our membership of The Theosophical Society.

But every Theosophist is called to be a vigilant guardian, in the place his Karma and the Will of his Elders have assigned to him, of all that Brotherhood means, including the Victory of Reverence over irreverence, of Compas-

sion over cruelty, of Goodwill over illwill, of Culture and Refinement over ignorance, of Beauty over ugliness and all other vulgarity, of the right of each to live to his or her fullest measure, both for self-growth and to the greater happiness of the community in which he lives and which he is in duty bound to serve.

Throughout these times of darkness our nucleus has never ceased to glow, even where, as in the Axis-poisoned countries, its outer forms may have been destroyed and its members forbidden to offer open sacrifice on the Altar of Brotherhood. In every land our stricken fellow-members have justified their consecration to the Power of Theosophy and of The Theosophical Society by a steadfast adherence to the spirit of both in the midst of the most testing adversity. Indeed are they adding strength upon strength both to themselves and to our imperishable Movement. More than many of us are they helping to win the war by their undaunted loyalty and heroism. They are indeed of the heart of the Masters' work in the outer world and we honour them.

Most of our Sections have been finely active during the last year, and I have

no hesitation in saying, from reports I regularly receive, that the world-wide war has everywhere had the effect of stimulating our members to increasingly joyous service in the Cause of Theosophy and The Theosophical Society, knowing full well that the Movement which embodies them both must reign undisputedly throughout the world ere war and cruelty and misery can become evils of the past, freeing all God's creatures-upon earth for Happiness and Peace.

I should like at this point to make the following personal statement regarding our Society and present world conditions :

The Theosophical Society has a two-fold duty in the present world conditions—first, to range itself on the side of the United Nations against those who would kill all movement towards Universal Brotherhood; second, to make as universal and as helpful to the world as possible that nucleus of Universal Brotherhood which it exists to establish, excluding none who, desiring membership, sincerely endorse its three Objects.

Ought The Society, as such, to have ranged itself officially on the side of the United Nations from the very beginning of the war? Had machinery been available to achieve such a purpose, I think it might have been set in motion, but no machinery was available, and there was no time to construct any, even had it been desirable to do so.

But unofficially the vast majority of members throughout the world have clearly shown what would have been the official attitude of The Society had it been possible to ascertain it.

In so grave an emergency ought I to have taken the risk of Presidentially seeking to commit The Society to the Allied Cause, trampling under foot all weight of the existing Constitution and Rules and Regulations? I think not. I think that no precedent for such a commitment should ever be established,

for it would be the thin end of a most dangerous wedge whereby The Society might at any time become torn into factions as the result of claims being made by more or less responsible groups of individuals, or by individuals themselves, that the First Object, or either of the other two, must needs imply this, that, or the other commitment of the whole Society to this, that, or the other prescription allegedly for the common good.

When we join The Society we must know that our membership involves, and can involve, no more than that to which we actually subscribe on joining—our acceptance of the three Objects.

And I continue to say this in the very midst of the terrible division of all the world into opposing camps of darkness and of Light when there can be no doubt whatever as to the camp to which The Society must naturally belong, even though, let it be noted, a Universal Brotherhood must include the darkness as well as the Light.

Neutrality, the President-Mother has said in connection with the first great war, is a crime. I am sure it is no less a crime in the second great war. But I have no hesitation in declaring that our Society is no more neutral in this war than it was in the last, even though officially committed in either war neither to one side nor to the other. Is not this spontaneous and overwhelming loyalty of our members to the cause of Light far more powerful and unmistakable than could ever be the most uncompromising official pronouncement?

I hold that essential to our universality is the rigid avoidance of commitment to aught save the three great Objects of The Society as they are today or as they shall be in the future, each member being left free to interpret these Objects as he may best understand his duty to himself and to others in the spirit of one who believes in Brotherhood and seeks to practise it.

But let us now look to see what we have to do, or rather what it seems to me we have to do, now and in the immediate future :

Of course, our general work must go on as usual. I am no believer in any ruthless abolition of our present machinery. Indeed, must we improve it, but the time has not come to scrap it.

We still need Sections, even though we may feel moved to constitute them otherwise than as they exist today. We need our Federations. We need our Lodges, though we may feel impelled to try to adapt them more closely to the needs of the coming times and to the fruits of our experience. Our research work must not only continue, it must be greatly intensified. Our studies must be pursued with more vigour than ever. We still need meetings and study-classes, though I have no doubt at all that both need considerable vivification and new alignment. We shall urgently need our Theosophy-inspired activities, at present in many countries grouped under the Theosophical Order of Service.

But my own contribution to the beginning of the new era on the threshold of which we surely are is especially to urge the selection and careful training of Bands of Workers dedicated to the presentation to the outer world, in terms of their essential Simplicities, of those Truths of the Science of Theosophy to which the general public—chastened by the world-wide war—is likely to be most receptive.

Theosophy must be presented simply, directly, forcibly, appropriately, so that the way may become more clear for finer, happier, more helpful living.

And I would say that the more we really know our Theosophy the more simply we shall be able to present it, and therefore the more convincingly. The less we know the more complicated is our understanding.

We must take our Theosophy in its simplest and most convincing terms to all and sundry, to each *where he is*, whatever be his outlook. We must take our Theosophy to him in garbs most likely to appeal to him, to meet his needs, and to give him comfort as he emerges from the terrible darkness of suffering which in the case of such vast numbers will leave them desolate and despairing.

We shall need groups of workers who will deeply understand this suffering and who will be equipped to offer Theosophy as a veritable healing balm and renewer of hope. Just as we need trained nurses to help to heal disease, so shall we more than ever need trained Theosophists to help to heal the wounds of suffering and despair.

It does not matter whether these workers are young or old, so long as they are young in heart, so long as they can give their Theosophy from the heart far more than from the head.

Do we not, even though unconsciously, pay homage to the heart rather than to the head? We speak of the heart of the work rather than of the head, we speak of the heart of a nation. We use the word "heartfelt" and not "headfelt." The mind is a usurper when he ought to be but a servant. The heart is the king of our being, except, perhaps, in so far as he abdicates to the will.

It is from the heart that must issue forth fresh streams of fructifying life to make the old world young and new and to establish a new Order of Living.

We must leave behind us all those streaks of ugliness which for so long have defiled our living and have infected us with the horrors of war. We must leave behind us all the vulgarities and crudenesses, all the hatreds and dissensions, all the cruelties and tyrannies, which have made the world so ugly and forbidding. The Hitler spirit must finally be dethroned and the Blavatsky-Besant spirit must be crowned in its stead.

Will the great Peace be the beginning of the achievement of all this? It is impossible to say, and there are many to doubt. But our Bands of Workers must make the beginning, whatever the Peace brings forth. They must be heralds of the New Age, leading the New World back to those age-old Simplicities whence mind-ridden the old world has strayed, but to which, heart-, mind-, and will-inspired the New World shall return.

So to achieve, these Bands of Workers must take strongly to heart Psalm 127 in *The Old Testament* :

Except the Lord build the house, they labour in vain that build it—except the Lord keep the city, the watchman waketh but in vain.

It is in the spirit of the Lord that the foundations of the New World must be laid, and I often pray that this Psalm may be remembered by those who will in due course be gathering round the Peace Conference Table upon the conclusion of the war. At least, we Theosophists must do our building in the Name of the Lord, howsoever we may regard Him; else will our labours indeed be in vain. That means the spirit of consecration and dedication and the most eager endeavour to discover God's Plan for His world.

It is truly said in *At the Feet of the Master* :

For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.

In any case there is no time to be lost for the achievement of a far closer contact between the outer world and Theosophy and The Theosophical Society even than that effected by the substantial results so

TRAINED WORKERS

far accomplished. The New World must have its foundation in those Simplicities of Theosophy which carry most immediate conviction. What then are the Simplicities which should be singled out and in every way popularized?

I am quite sure there can be no hard and fast statement regarding such Simplicities. There can be no Code of Simplicities, for different Simplicities will appeal to different localities and types of people, while every member will single out Simplicities according to his temperamental outlook upon Theosophy in the light of his mode of living in the outer world.

But I feel no less sure that each one of us must equip himself with Simplicities—some of which he will regard as fundamental in all circumstances and conditions while others will vary according to need.

I shall not be surprised if a whole range of specialized Theosophical literature gathers round these bands of workers who will be concentrating as an Advance Guard of Theosophy and The Theosophical Society to bring home to as many as possible our Science and its Channel.

Such literature will deal almost exclusively with the presentation of fundamental Simplicities in Theosophy as these should heartfully be placed before a New World emerging from the old. The complexities of Theosophy will be for those who have mastered accepted Simplicities and therefrom have perhaps evolved their own.

Let us graduate in the Simplicities and take the superstructure resting upon them as our post-graduate course in the Science of Life.

But it is a *sine qua non* that every member of such Bands of Workers shall not only be busy about discovering his own Simplicities for himself but shall strive to order his life in accordance with them, so that he tries to become a living example of the power of

THE SERVICE OF SIM- PLICITY

Simplicity to make life happy and purposeful. Such living need by no means involve any rigid asceticism or self-denial. It is not these with which we are concerned, but rather with simple purity and unselfishness of living in whatever ways it may be possible to cause these to become dominant factors in life.

We must not expect our Simplicities—Miracles though they may be—to effect miracles. We must not expect the Eternal Wisdom as expressed in the beautiful exhortations to right and brotherly living, set forth in the Holy Scriptures and elsewhere, to be accepted by the people as a whole in all parts of the world. They will remain almost as deaf to them in the New World as they have been deaf in the old world. But I feel we may expect every member of our Bands of Workers, as a Theosophist, both to accept them and to live them as faithfully as he can, for most Theosophists, I believe, strive to give heartfelt allegiance to Truth wheresoever they may find it.

And the time will some day come when Theosophists and their messengers will be heard for their unswerving practice and earnest preaching of those Simplicities of Truth, an increasingly active homage to which will some day hasten the world to its salvation.

In seeking my own Simplicities I distinguish three aspects of Theosophy—Theosophy interpreted in terms of the Will, Theosophy interpreted in terms of the Mind, Theosophy interpreted in terms of the Heart: the three being one, and in each the other two. But, as the world reincarnates, becomes new and young, I see that it needs for this youthful period the Theosophy of the Heart more than it needs for the moment the Theosophy of the Mind and of the Will.

Theosophy as the Science of the Heart, with its appropriate Simplicities,

is the Theosophy we must primarily give to the New Young World. In other words, Theosophy must be presented to the New Young World in terms of Love, for Love is the foundation of Life and a veritable Guardian Angel of Youth.

We must show the New World how Theosophy demonstrates the reality of Love, the nature of Love, the supremacy of Love as the guiding and dominating force in all living; and we must show that Life is, we exist, unfaltering growth is everywhere, because of Love.

And I should like parenthetically to insist that as the world moves onwards to its newness, so do all creatures move onwards to theirs. Unconsciously to ourselves even, we become new. The Miracle of Youth descends upon us as it descends upon the world, and to us all must come a New Theosophy, which is to say, the Eternal Theosophy interpreted in terms of a new Time.

Is there anyone in the world who dares to deny the universal need of Love, the more so as we all, and the world with us, are becoming baptized anew with that Spirit of Youth in which the noblest of all characteristics is Love? Is it necessary to define the word? Does it not mean for every one of us the great Deliverer from all loneliness and the mighty Bestower of all comfort and courage? Does not Love heal, understand? Is not Love wise? Does not Love unite in deepest comradeship, give relief and hope? Is not Love gloriously faithful to the end and beyond? Do not times come in the lives of all of us when Love matters most? Patriotism is not enough, as Nurse Cavell so truly said. But naught is enough save Love, for Love is the Supreme Refuge and it alone suffices. In *The New Testament* there is a sublime description of Love if in First Corinthians, Chapter 13, we substitute the word "Love" for "Charity," as is done in the Revised Version.

**FOUR GREAT
MIRACLES**

I myself would stress one fundamental and supreme Simplicity—the Simplicity of Love, in which I would include the Simplicity of Unity—what after all is the difference between the two? And I might even take Unity a step further and call it Identity. Attendant on the Simplicity I would designate three other Simplifications—Simplifications which are the Simplicity of Love at work. The first of these is the Simplicity of Growth, the second the Simplicity of Suffering, the third the Simplicity of Death: three in one, and all three one in the Simplicity of Love.

Each is a Miracle. Each performs miracles. And yet is each a Simplicity which we shall only discover to be such as we gaze upon it simply and clearly, emerging from the fog which so clouds our understanding and perception.

The Miracle of Love is the Life we see around us and of which we form part.

The Miracle of Growth is the eternal Youth towards which all Life is moving.

The Miracle of Suffering is Understanding.

The Miracle of Death is Rest and Change.

Theosophy reveals these four Simplifications from one point of view as Miracles, but, from another point of view, as everyday beneficent events occurring to each and all of us, as part and parcel of our being. But they are surely Miracles, because they are so wonderful and so marvellous, so true and so full of Blessing. And the greatest of them all is Love.

I am most eager that Theosophy shall be drawn very near to the hearts of all of us, as we become reborn into the New World, so as to reveal in the simplest and yet most exact terms what Love really is—not only Compassion and Tenderness, but no less Power and Wisdom; not only the Love of the

lover, but the Love of mother and father, husband and wife, teacher and friend, of all for each and of each for all.

Not only The Society but each one of us is a nucleus of the Universal Brotherhood. And is not this the same as saying a nucleus of the Universal Love?

The Mystery of Love has become degraded in these times, and is too often regarded as of no account, as mere spongy sentimentality, thus giving entry into our lives of all those forces which are Love's opposites.

Where Love is golden with purity, there is the Miracle of Sex with its Holy Mysteries duly revered and worshipped. But where there is only tinsel, no real Love, only its caricature, there is sordid selfishness and rapacious bestiality. In the world today the degradation of the creative spirit, especially in many western lands, poisons the whole atmosphere of living and utterly demoralizes the young womanhood which should be the hope of the world. Indeed has civilization fallen low, so that it hardly deserves the name at all, for what can its achievements be to offset defacement of one of God's most sacred Mysteries? No wonder war. No wonder cruelty. No wonder unimaginable atrocities. This is the Karma we must reap for our pollution of sex.

Theosophy, in crystal-clear directness must unveil Love in all its noble splendour (for the powers of Love are splendid indeed), in all its Law (for Law is the servant of Love), in all its Universality (for where Life is, and Life is everywhere, there is Love).

Indeed, what else is Theosophy in its ultimates and in their unfoldment but the Science of Love, or I might well say the Science of Beauty? What else than Love at work loving, the Flower of Beauty unfolding, are Reincarnation and Karma, the planes of consciousness, the conception of a

Spiritual Hierarchy, all the details of the evolutionary process, and all the rest of our Theosophy, however abstrusely set forth in our most classic literature?

In the case of every Miracle, we must present it, with whatever details may come within the term. "Simplicity," less in the first instance as a plausible theory appealing to the reason, more as Love at work. We have a very special opportunity to do this as we show that Love created the Evolutionary Process and sustains and fulfils it through all the seeming negations of Love by which the Highway of the evolutionary adventurer is bestrewn, at whatever stage of unfoldment he may be or on whatever branch of the Highway.

Let me repeat that the greatest of all the Miracles which I single out for presentation in their essential Simplifications is the Miracle of Love. All the others are the Miracle of Love at Work.

I have no space in this Address to set forth what I would regard as an adequate presentation of these mighty Miracles, but in each case I derive the presentation from the Treasure-House of Theosophy. I might indeed have said that the greatest Miracle of all is the Miracle of the Love of God, and I should have used the word "God," because it has for me a very beautiful meaning. It is the mnemonic for a Person as well as for a Universal Principle. It conveys to me the idea of the perfectly enfolding Love of One who is infinitely Great for innumerable ones who are infinitely small. For myself, I need Persons in my Pantheon even more than Principles. It has ever been so in this incarnation. But the word "God" is variously interpreted and I should not like anyone to deny this primary Simplicity just because of the inclusion of a word so much the subject of controversy but not so long ago hallowed in its use in *At the Feet*

of the Master by the Master K.H. Let there be obeisance to Love whencesoever the Love may be considered to be derived.

Still, I almost feel that in leaving out what I regard as a sublime word I am in danger of making Love seem cold. To my understanding, my idea of God gives to Love a most glowing warmth and a most personal and glorious relationship between God and man, and indeed between God and every single one of His creatures in every one of His kingdoms. So would I have said "the Miracle of the Love of God" were I not most anxious not to point to a particular interpretation of Love, but rather to make very clear that on whatever pathway a man approaches Love, Love greets him and blesses him.

In any case, Theosophy performs for us the tremendous service of showing us how to discover Love in all things. Love hides itself too often and we pass it by, saying that it is not there. Yet, be its mask ever so repellent, still beneath all masks is Love. Does not Shri Krishna, the Lord of Love, say: "I am the gambling of the cheat, and the splendour of splendid things I. . . An all-devouring Death am I, and the origin of all to come"?

A cold, bleak world: cold, bleak and fumbling as is completed the gigantic operation of war performed upon it during so long a period, with leaders uncertain of themselves and still more suspicious of those who are of their company in leading the peoples of the world. Such a world must needs seek the refuge of Love, not as a mere sentimental feeling or emotion but as a dynamic and warmth-giving power to lift all nations into a Brotherhood they have never known before. Where but in Theosophy, Science of the Universal Brotherhood, which includes all differences within an all-embracing Unity, shall such a Refuge, welcoming all, be found?

So the activities of these Bands of Workers are, in performing this great duty of confronting the world with the true Simplicities of happy and purposeful living, in part to array all Theosophists throughout the world against the terrible danger of revengeful hatred—the antithesis of Love—which may envelop those nations and peoples which have been suffering beyond all endurance mainly at the hands of Germany, and, in the case of China, of Japan.

In all matters they will be messengers and exponents of the straight Theosophy which is so simple, because it is so straight, or so straight, because it is so simple.

While the fever of war is upon us we must take care to remember that the fever of Peace may be no less terrible, for who is to condemn the urge of ravaged and desolated countries to exact a full measure of retribution for the horrors visited upon them? In the comparative safety so many of us have enjoyed throughout the long years of war, who are we to say that calm and cold justice is enough? Is it enough for those whose lives have been ruined for ever, for those whose loved ones have been torn away from them with gloating ferocity, for those who have lost all they cherished to make life worth living, for those who have no hope for the future, only misery and despair? It cannot be enough. And yet there can be no peace or happiness for the world, so long as the spirit of vengeance is allowed to pile its own dark horrors upon the horrors which have called it forth.

The world dare not allow the spirit of vengeance to hold sway anywhere, lest final war, plunging it into a millennium of darkness, tread close upon the heels of the two wars the world has already inflicted upon itself.

Our Bands of Workers, therefore, must be busy, especially in all afflicted

areas, encouraging those who have been suffering hell not, perhaps, to love their enemies, but nobly to honour themselves and their Motherlands by assenting to a cold and calm justice instead of quite naturally seeking to inflict upon their oppressors the measure of evil that has been inflicted upon them. The Axis powers must be judged and duly sentenced, but by a court of justice-tempered law, not by a court of mind-impregnated passion.

We must needs be fearful about the Peace as we have been fearful about the war, and I am sure that only the reign of the Simplicities of Living can give the kingdom of the world rest and hope. Only the balm of the compassionate heart can heal the wounds inflicted by the pride-ridden head. It is sometimes said that we must always be prepared for war and its dangers. No less must we be prepared for peace and its dangers. It is my fervent hope that these Bands of Workers may substantially help to win the real Peace without the triumph of which the lessons of war will again and again have to be taught and at last learned.

We may, perhaps, say in vain to the outer-world leaders: "Except ye be *converted* and become as little children ye shall in no wise make the old world new." Will they heed this Truth?

Not in vain, however, shall we say the same to the Bands of Workers which I hope will arise to bring the Simplicities of Theosophy to the New World.

They, I am sure, will heed, for they will all be Theosophists—seekers of that Truth which, as they find it, they will discover to be Love.

I cannot help wondering if these **OUR BANDS OF WORKERS** twentieth century Bands of Workers will be in spirit, and, who knows, perhaps as to some of their members, reincarnations of bands of workers which from time to time in the past have been special pioneers of great causes.

Akbar sent forth missionaries to promulgate *Din Ilahi*, the Divine Faith wherein he embodied all that he regarded as the best features of existing faiths, and he hoped through these missionaries to draw together the religions of his empire in mutual understanding and respect if not actually in common agreement.

Asoka sent out far and wide his own special bands of workers to promulgate the new spirit of which he was so splendid an embodiment—the spirit of Buddhism and its practical application in helping people to find and tread the Middle Path.

Paul was responsible for the spread of Christianity by similar bands of workers.

To each band of workers was entrusted the duty of giving to the people that spiritual and practical comfort which, for one reason or for another they had lost. It was often some terrible war that deadened the lives of the people and caused them to turn everywhere in vain for solace.

May it not be that again today into the midst of a comfortless world, groaning under the awful tragedy of the most terrible war the world has probably ever known, will go these healing Bands of Workers carrying the precious comfort of the Truths of Theosophy to a world in which religions have largely lost their hold upon the hearts of men?

I cannot help thinking that The Theosophical Society is consecrated and dedicated to play the part a great leader might have played, had he been available. Though unofficially, yet will The Theosophical Society usher in a new civilization of Brotherhood of which these Bands of Workers will be among the special prophets. They will accomplish that which was accomplished by those who have gone before them, and so will our Society not merely be a Society of people who accept its special Objects, but will be a great movement to draw

the peoples of the world nearer to the healing Truths of Life.

It is in this hope that I have ventured to suggest the idea of the formation of these Bands of Workers, of individuals, who as far as they can will dedicate their lives to the great work I have outlined above, as the missionaries of Akbar, Asoka, and Paul must surely have dedicated their own lives to the mighty opportunity which has come to all sincere followers of Truth throughout the ages, and now, it may be, comes to these Bands of Workers to the sending forth of which our Society may have been in part working through all its past years.

May I finally say that I regard these Bands of Workers as missionaries in the finest sense of the word, by no means going forth in a spirit of superiority to “convert the heathen,” but to offer their light in such service as may be acceptable. I think that in the remote future these Bands of Workers will be acclaimed for their bringing of light into a darkened world, and The Theosophical Society will be the more honoured in that its members formed such Bands and spread the message of simple and practical Truth far and wide. If we look down the pages of history we shall find that such and such a ruler, or such and such a great Teacher, sent out into the land emissaries of the Truth then needed to be preached. For this twentieth century members of our Society will be preaching in Bands of Workers the Truth now needed. So perhaps my suggestion has more value than might at first sight appear.

Such is the submission I would venture to make, out of the fullness of my heart, to my brethren in all parts of the world, each Section or group working out my theme, if it so chooses, along whatever lines seem most appropriate.

**SERVICE
THROUGH
SIMPLICITY**

That Theosophy shall be presented to the New World in such Simplicity as may best enter into the daily lives of all and add healing and purpose and joy to all living, and thus the spirit of real Brotherhood, is my eager intention; and I suggest to our General Secretary here in India that he may try to draw together a few keen workers, so that he and they may explore the nature of the appropriate Theosophical Simplicities for India and thus strive to give new vitality to this harassed land. An acid test as to the successful application of these Simplicities will be that where they are in the course of being realized there the spirit of Service becomes intensified. In many ways it is true, I think, that the motive-power of Service is Simplicity, for Simplicity of Living, of outlook upon life, so often draws us very near to our fellow-travellers in every kingdom of nature, both in close understanding and in eagerness to help them on their way.

I shall indeed be surprised if emphasis on Simplicity, both in ourselves and as a mode of presentation of Theosophy to those around us, does not stimulate within as well as outside our Movement an even more intense desire than there may be already to make practical Brotherhood an essential part of daily life.

Now why do I say to you all, my brethren, that we must resolve our Theosophical Truths into their relevant Simplicities, that we must go forth into the world to offer them as Theosophy's and The Society's most precious gifts to a new world entering upon a new life, and that the supreme Simplicity of all—Miracle of miracles is Love?

I say so because I sincerely believe that a Day of Judgment is no less upon all of us who are members of The Theosophical Society than a Day of Judgment is upon all nations and upon the world.

A DAY OF JUDGMENT

The Society will certainly not die even if most of us fail to pass the test successfully. But the failure of any of us will be a misfortune to The Society as it will be a disaster to those of us who are thus weighed in the balance and are found wanting.

I have sought to stress some of the Simplicities of Theosophy, and Love as the supreme Simplicity of all, because I believe that we can only hope to receive favourable judgment in so far as we cause both Simplicity and Love to be living powers in our lives, invoking both to aid us as we seek to save the world. For the world needs both of these more than it needs aught else.

The greatest of all dangers which beset Theosophists is the danger lest they hoard Theosophy for themselves and thus become selfish profiteers. The existence of inner organizations easily accessible to Theosophists where-through they may hope to make more rapid personal progress accentuates this danger in the case of some, for it is so easy to forget the fact that these Movements insist that whatever is gained must be shared, since thus alone can gain be real and true.

It is as dangerous as it is beneficial to be a member of an occult organization. The Esoteric School of Theosophy—the only occult organization which is an integral, though not an official, part of The Society—is not only the logical outcome of The Society's First Object, but has during its fifty-five years of existence brought great blessing alike to some of its members and to The Society.

But it is a razor-edge pathway of growth and must needs promote in the unready the desire to gain personal advantage rather than to give personal service.

The Day of Judgment challenges every single member as to his intentness upon helping all around him to

live more usefully to others and therefore more happily, to know more and therefore to serve with added power. It is exactly this service that the Masters and our leaders give to us. Do we or do we not pass it on?

How many members of our Society, and especially how many members of these inner organizations, occupy their lives, and particularly their Theosophical lives, in giving far more than in gaining? Those to whom gaining is of little moment compared with giving, who gain in order to give, will surely pass the Day of Judgment. But to the extent to which their membership of The Society, or of one or another of these occult organizations, is used to hoard knowledge rather than to distribute it in the relief of poverty, destitution, starvation, suffering, injustice, degradation, ignorance, in the relief of current miseries of all kinds, to that extent it would have been better to remain in the outer world and to travel in comparative safety its slow pathway rather than to run risks and not to seize the opportunities they afford. There is great risk in gaining where the opportunity of giving is not seized in abundant measure.

I have great fear for any of our members or Lodges or Sections, I have great fear for The Society, as any of us fail in these days of need to honour the Light we ourselves have received by refraining from bestowing its blessing upon those around us in the forms they need it most.

Simplicity must be the key-note of our work as Love must be its motive power. All of us are spiritual children, not spiritual adults, and there are very few of us who do not need our Theosophy in terms of words of a syllable or two, however much we may think we can understand it in its more advanced formulations. And the outer world undoubtedly needs Theosophy in its most direct, its most helpful, its most easily comprehensible, its simplest terms.

We must surely believe that the experiment of practical occultism with all its implications as embodied in the Esoteric School of Theosophy has had the hoped-for success.

No doubt it was started at the psychological moment, but has there been among some in any way accentuated the pursuit of personal advantage rather than a dedication to selfless service? I sometimes think that, perhaps, there has, as I also sometimes think that some of our Lodges tend to become enmeshed and even stifled in a routine of lectures and study-classes to the exclusion of that practical application of Theosophy and The Society's highest purposes which is the very Life of the Science and its Channel.

The Day of Judgment is an examination as to our power to make our Theosophy and our membership of The Society practical realities both in our own daily lives and, by way of service, in the daily lives of our fellows.

To satisfy the Examiners we must be girt about with the directness of Simplicity and the Miracle of Love must be at work in our hearts. To such end is this Address of mine—to help us all to pass the examination with honour.

Your International Headquarters has, like all the rest of The Society, been passing through difficult times.

Some of our workers have very properly offered themselves and have been accepted for war service. A portion of our Estate has been occupied by the military authorities on reasonable rent. We have naturally been faced by many war restrictions, but we have been glad to observe them. The General Council, as you are already aware, has sanctioned the loan to the War Funds of a substantial sum free of interest. But our most grave concern has been the plight of our village brethren in their thousands, stricken in misery as the result of the war. Destitute they

**LIFE AT
ADYAR**

always are more or less, though The Society does all it can to help through the Baby Welcome Clinic, largely maintained by our local District Board, with all its service to the little ones and to young mothers as well as to the mothers-to-be, and through various funds to help our poorer brethren in all their constant distress. We might, too, have been gravely concerned about the financial situation of Headquarters and of The Society generally but for the outstanding generosity of members of the American Theosophical Society who have made it possible for your Headquarters to carry on almost as usual. I have had annual occasion to refer to this, but the contribution to the Adyar Day Fund for 1943 actually surpassed all previous offerings and came to us when we were in somewhat urgent need. I repeat that the American Theosophical Society is thus the good Karma of the whole Society.

I do not need to dwell at length on the splendid service given by the Adyar Village and Animal Welfare Group in these critical times, for the December Watch-Tower of *The Theosophist*—really a part of this Address—has been dedicated to a full survey of the work of this remarkable Group, entirely composed as it is of residents of Adyar and teachers and students of the Besant Theosophical and Olcott Harijan Schools. It is not too much to say that this Group has saved our surrounding villages with their thousands of population at least from the worst pangs of misery. But the cases of utmost distress have been as many as they have been lacerating, and I only wish our members all over the world could go round with workers of the Group from hut to hut as they seek out and alleviate the prevailing wretchedness. In the December Watch-Tower I have given examples of the depths of despair into which these poor people have been plunged. Some of these

cases are almost incredible, but in all the despair there is a wonderful dignity which would hide it from the gaze of the outer world, and which would infinitely rather endure than beg.

Of such are hundreds of millions of the poor in India. They may not satisfy the standards of so-called "civilized" living. But they have their own culture which should command the utmost respect from us all, for it is that age-old culture which has made India truly self-governing throughout the centuries, even though she has been compelled to know how to suffer in Godly silence and to endure in inconceivable patience. In the West the people revolt under conditions such as prevail in India. But in India the people bear without complaint and silently the most grievous calamities. The forms of Self-Government she needs, but the spirit and practice of Self-Government has been hers from time immemorial—long before the rest of the world emerged from savagery.

War relief and distress have continued to be the subject of allotment by The Society. So far Rs. 33,009-11-2 (£2,427-4-3) have been distributed in Europe and in India. There is at present a balance only of Rs. 1,627-9-8 (£123-2-6). We shall need very considerably more before the end of the war.

It has not been possible to fix any date for the World Congress of The Society. A tentative arrangement had been made to hold it in South America in 1944, but I fear that the insuperable difficulties of travel make 1944 a very doubtful date for any international gathering. In any case, I feel that my first visit, when travel is at all possible, must be to Europe to concert with representatives of the European Sections ways and means of rehabilitating our work. I especially hope that we shall soon have a Russian Section inside, rather than outside,

Russia, for the more The Theosophical Society and a new Russia are drawn close together the more will each gather speed on its world-wide Mission. I eagerly hope also that we shall soon have a Chinese Theosophical Society. I can hardly think of any event more a matter for rejoicing than the establishment of a Chinese Section with all the intimate access it would have to a unique and marvellous civilization.

Of course, in due time, every land will have its Section of The Theosophical Society. We must hope for Germany's return to our ranks, and for Italy also to revive her Section. Each will most urgently need its Section of The Theosophical Society if it is to play its due part in its own life and in the life of the world. Japan must come within the fold of our Society, even if only for her own sake, and we may look forward to Turkey's enrolment in due time. The formation of an Egyptian Section would certainly be an event of great significance, and I hope that the efforts in this direction of my Presidential Agent, Monsieur Pérèz, will be crowned with success.

Every crucified Section in Europe must move onwards to a greatly-earned resurrection, and the resources of The Society must, I think, be strained to the utmost to help to effect this.

The Headquarters of The Society at Adyar must become thoroughly representative of its constituents, and we must plan for this in every Section. I still hope for an International, or World, University with headquarters at Adyar, and with affiliated institutions wherever possible. When such a University becomes able to stand on its own feet, financially and in all other ways, I should personally advocate its forming on official activity of The Society. I still hope, also, that in some way or other the conception of a World Religion, adumbrated, I think, in 1925, may yet have an honoured

place in our work. Surely the ideas of a Universal Brotherhood and of a Universal Faith are not so very far apart from one another.

I have already announced the closing of the Peace and Reconstruction Department which I had established some time previously. Overwhelmed with masses of leaflets, pamphlets, and other literature from most parts of the world, our workers soon began to feel that the primary work of Theosophists to spread Theosophy would give way to a most confused absorption in the jigsaw puzzle of sorting out and trying to value the plethora of panaceas emanating from countless men and women intent upon putting the world straight. I felt that to endeavour to conjure from all this mass of material a plan which might satisfy the standards and requirements of Theosophy would take us all down innumerable blind byways when our function is so obviously to tread the great Highway both of the study of Theosophy in order to give the utmost currency to its Truths and of making The Theosophical Society as strong a nucleus as possible of the Universal Brotherhood. I did not hesitate, therefore, to close this Department, each member being free, of course, to ally his Theosophy to reconstruction in whatever ways he may think best.

I take great happiness in mentioning here that Shrimati Rukmini has entrusted to the care of the Adyar Library the great collection of Tamil manuscripts gathered together and most valuably annotated by Mahamahopadhyaya Dr. Swaminatha Aiyar, presented to her by the family of this most learned gentleman, including his devoted son Pandit Kalyanasundaram Aiyar.

This collection is unique and will attract scholars from all parts of India not only to study the rare manuscripts themselves but also to become enlightened by the great collector's commentaries.

I am afraid my western brethren will be unable to appreciate the nature of the honour thus conferred upon our Library, but in India the presentation to Rukmini Devi and the housing of the collection in a special room in the Library are regarded as of great significance in the cultural field, especially—Southern India.

We have had a number of recent bereavements, the most outstanding of which was the passing of our very great Vice-President, Mr. Hirendranath Datta of Calcutta—a great writer and speaker, a most distinguished Sanskrit scholar, trusted colleague, of some of the most eminent men in Bengal, including Rabindranath Tagore of whose movement he was Vice-President, doyen of the legal profession in his Province, and a most learned student of Theosophy. His International Convention Lectures were among the finest ever delivered from the Adyar or Benares platforms, and as Honorary Legal Adviser to The Society he has been of inestimable service in making our difficult legal pathways straight. He was also a great supporter of Theosophical education and subscribed liberally to our educational funds.

His loss is without exaggeration irreparable. But I have been fortunate in persuading—the General Council endorsing my selection—Mr. N. Sri Ram Sastri to occupy the office at least until the war is over. Mr. Sri Ram has for many years been a very trusted helper of our President-Mother, and is himself learned in Theosophy. He has occupied a number of the higher offices in our Society, including those of Treasurer and Recording Secretary, and he has given me throughout my period of office as President the most ungrudging and valuable advice and help. Wherever he is known he is deeply respected, and I have received many congratulations on so happy a choice.

Other losses I have noted in Part 2 of this Address. But, of course, they are not really losses. They have but changed from the regiment of the Old Guard into the regiment of the Advance Guard, as I pray we may all most happily change when our Commander calls us.

I must, however, make special mention here of the heroic action of a Polish medical doctor, well-known and respected throughout his country not only for his Theosophical work, but also for educational broadcasts from Warsaw on child psychology and similar matters. For many years he was the head of an orphanage which was open to Jewish children, and when the Germans in their determination to exterminate the Jews of Warsaw raided the orphanage and took away his little people, he went with them to what must have been certain death, though not being a Jew he was free to stay behind. The Polish newspapers published in England have noted this act of heroism. Our Elders, of course, will have given it Their gracious Blessing.

And now I bow with reverent joy and gladness before the great Company of Just Men made Perfect, the

AT THEIR ORDERS

Rishis, the Saints, the Holy Ones, before our blessed Masters, and before those whom They have sent to bring the Light of Theosophy and the Brotherhood of The Theosophical Society to the outer world. I bow before the mighty Masters who took upon Themselves the responsibility for unveiling Theosophy and for sponsoring The Society. I bow before Those who have been helping Their great Brethren in this task of inconceivable magnitude.

I salute H. P. Blavatsky and H. S. Olcott—the first of the great messengers. I salute those who were their colleagues in the early days. I salute Annie Besant and C. W. Leadbeater—the second pair of great messengers—who succeeded H. P. B. and H. S. O.,

and I salute those stalwarts who were round about them during their tenure of office.

I salute the Old Guard which with such loyalty and devotion has kept the Flag of Theosophy and The Theosophical Society flying high alike in sunshine and in storm. I salute all Theosophists who, come what may, have never for an instant swerved in their allegiance to the illumination Theosophy has given to them or to their membership of our Brotherhood. I salute the survivors of the Old Guard who still are with us to give heart to those who today are of the Young Guard but who will be of the Old Guard in the fullness of time. I salute the Advance Guard which has already gone before so as to prepare in the outer world Theosophy's and The Society's further way.

Before all these messengers I bow in thankful affection as members of a Band of Servers which most faithfully has served for many centuries the Inner Government of the world.

I pray that my own thankfulness may take shape from their example, so that I may win permanent admission to their Company.

But perhaps my eyes gaze with deepest intensity down into the future in which I see the same Flag ever flying, but Theosophy as the accepted Light of the New World, and The Society as the honoured Movement which heralded the advent of a world-wide practical application of the Universal Brotherhood of Humanity.

I see that this will happen. But I see also that to the young Theosophists of today is given the glorious opportunity of being the bridge between the sunset of the Old World and the sunrise of the New. So do I look upon our young Theosophists everywhere—here at Adyar and everywhere else throughout the world—to see if in their eyes and on their

faces there glow the roseate hues of the shining dawn of a consciousness of their dedication. They are the Young Guard, blessed with the opportunity to carry on from us of the Old Guard. May they be worthy of the Masters' Blessing and may they, the younger generation of soldier-Theosophists, have the most loving co-operation from us of the older generation, comrades in the selfsame army.

Let me add that in these days of darkness it behoves us all to remember that no other testimony is needed as to the spiritual origin and deputation of our Society than the galaxy of greatness with which it has been endowed from the beginnings of its history. I most sincerely hope that every one of our members constantly broods upon the great significance of the inclusion in our ranks as our leaders of a number of men and women whose greatness, being largely the greatness of the future, receives, perhaps, little recognition on the part of those who are content to measure greatness by the standards which appeal to the outer world.

With its own special work to do, The Society has needed the greatness of the mountains rather than the greatness of the plains, and it has been vouchsafed Everestian greatness in no stinted measure.

The Society could not but make its mark and flourish with proved warriors such as H. P. Blavatsky, H. S. Olcott, Annie Besant, and C. W. Leadbeater to lead and inspire it on its way. Tumultuous was the beginning of The Society, and tumultuous has been its way ever since. It has, therefore, needed great riders of storms, and has it not had them!

At the outset The Society needed for its then Kurukshetra unconquerable charioteers. It had these in H. P. Blavatsky and H. S. Olcott. For the Kurukshetra which followed there were

**YOUNG THEO-
SOPHISTS,
ALERT!**

ready the needed charioteers in Annie Besant and C. W. Leadbeater.

What an apex these four of The Society's galaxy of greatness, so far as the outer world was concerned! But round these gathered others well entitled to inclusion in this galaxy.

But not only were there these tried warriors in the galaxy of greatness. Other great servants of the Masters were sent into The Society for the furtherance of its work. There come to my mind the names of four of these—C. Jinarajadasa, J. I. Wedgwood, J. Krishnamurti, and Rukmini.

I do not think it is possible to over-estimate the services **C. J.** Jinarajadasa has rendered to The Society and through The Society to the world. He is certainly unique in his own individual quality of greatness, to the beauty and culture of which there is universal testimony; while the depth of his lore, both in Theosophy and in the outer and inner history of The Theosophical Society, is equalled by none.

J. I. Wedgwood, though now spent in the Masters' service, **J. I. W.** is one of the most remarkable of all the warriors. A great occultist, he excels in the knowledge of ceremonial and its working, and has the great power of deeply attracting people by his unusual insight, interest, and warm understanding of their needs. His erudition marked him out to be the first Presiding Bishop of the Liberal Catholic Church—the nucleus for the revival of Christianity. With the potent aid of C. W. Leadbeater, he gave its forms and ceremonies both exquisite shape and outstanding fidelity to their inner purposes. He is deeply learned in Theosophy, a most faithful member of The Society, and a most beautiful friend. With Mevrouw Mary van Eeghen-Boissevain, he established the great Centre of St. Michael, Huizen, North Holland, and ruled over it with unique

power for some years. In his everyday life he is indeed a great Theosophist and a man who bears happily the most ungenerous misunderstanding as he treats with sincere humility the most ardent praise. He never thinks of himself.

J. Krishnamurti may no longer be a member of The Theosophical Society, but I call him a Theosophist. His own individual greatness is indeed unique and is such as The Society had not before known. While still a member he sought to cast down among our membership those images—mental, emotional, or otherwise—which he regarded as superstitious idols. He thus caused a shattering which did very much good to The Society in a variety of ways. Whether or not The Society has settled down after this shaking, I do not know. It may be that with his emergence from his present retirement Krishnamurti will become the cause of further unsettlement. If so, so much the better. If not, so much the better, too. Whether a member of The Society or not, he is ever a great and beneficent power in the Masters' work and in the great Theosophical Movement. Almost in a spirit of fierceness he hurls at us his truth—that there is no orthodox or exclusive highroad to the Goal of Life, as some of us may have thought our respective highroads to be. He insists that no road is a highroad which is not a road of perfect honesty, absence of delusion, and fearlessness. Never must we allow ourselves to become blinded by our conceits, nor on any account must we be afraid to incur the disapprobation of our fellows through daring to be our real, uncamouflaged selves.

In all I have said I do not take into consideration the statement that Krishnamurti is a vehicle of a Great Teacher. His inclusion in my galaxy of greatness is entirely independent of the truth or otherwise of the assertion.

When I first saw Krishnamurti and his wonderful brother Nityananda in 1910, I gave them both my reverence and my love. I still offer these, but perhaps in even more abundant measure.

The fourth on my list—Rukmini—is yet another great warrior-servant of the Masters who has already given priceless service to Theosophy and to The Society, both in her deeply original and uncompromising attitude towards life and in her truly wonderful work in the field of Art. She is bringing to our Society a renown it has never known before in this vital department of life, for she not only advocates great principles of Art but applies them in her dance recitals and in other ways to the wonder and admiration of consistently large and enthusiastic audiences. And she has the unique advantage of an intimate appreciation and understanding both of western and of eastern Art such as no other member of The Society could possibly enjoy. I do not think that as yet she is either understood or appreciated by many of her fellow-members. The public appreciates her more than do many Theosophists. But the time will come when the vast majority of our members will acclaim her as the greatest Theosophist-Artist The Society is likely to know for a very long time.

In her International Centre of the Arts, Kalakshetra, with its headquarters at Adyar, she has already established a very virile nucleus of Art activity of all kinds, and through her obvious devotion and genius she is gradually enlisting the eager co-operation of a number of India's most eminent artists. But, of course, it is, as pioneer work always is, very uphill. The disappointments and the upheavals are many, but Rukmini is indomitable, and she will triumph out of sheer will-power made irresistible by her unswerving devotion to our Masters and her complete dedication to Them of all that she is and does.

Her artistic influence upon Adyar, an influence very sorely needed, is already making itself felt, and a special Beauty Committee meets from time to time under her chairmanship to pass decisions upon plans and proposals. I am especially hoping that she may be able to rouse in all of us residents that musical appreciation at present so sorely lacking, and the absence of which compares somewhat unfavourably with the outer world's capacity to appreciate.

When the time comes for a world tour, I know full well she will electrify every audience no matter what part of the world, which comes to witness her Art. Art will then be begun to be realized as one of the greatest unifying forces in the world, for it will be perceived to be one whencesoever its source.

I pay very fervent and affectionate homage to these four great warriors, for they are among the greater pillars in the Temple of Theosophy and The Theosophical Society.

Under the inspiration of one or another of the personages who have been associated with our Society, many Movements and activities have emerged with their root-base in Theosophy, though having no connection whatever with The Theosophical Society save that they were started mainly through members or energized by them. Only the Esoteric School of Theosophy, founded by H. P. Blavatsky and at one time chartered by H. S. Olcott, is an integral part of The Society itself. The others, including Co-Freemasonry, the Order of the Star in the East, the Home Rule and National Educational Movements in India, the Theosophical Order of Service, the Liberal Catholic Church, the World University, the World Religion, are but expressions of the genius of these great people. The Society can never have any official or non-official connection with any movement or activity save as these may be chartered as an integral part of it. Nor would it

be right for anyone to assert that any particular movement or activity is *de facto*, however little *de jure*, an accepted interpretation of Theosophy or virtually an object of The Society.

A wave of a particular movement passing through The Society may lend colour to such an assertion. But that is all.

I do not think any Movement in the world has had showered upon it the rich measure of religion, philosophy, science, and now of the arts, of the four Yogas of Bhakti, Gnana, Raja, and Karma, as has been showered upon Theosophists, much of it little less than sensational in its nature, yet ringing with Truth.

Vistas have been opened which were thought to be forever closed or discoverable only by the very few.

Veils of ignorance have been lifted, and though most of us are still dwellers in the plains, a panorama of great distances and of hills and mighty mountains of Truth has become manifest even to our poor sight. The spirit of eager mountaineering and adventure blesses and dedicates us. We must travel down the distances. We must climb the hills. We must challenge the mountains. Some of us may say: "Yes, alone, or with just one or two." But Theosophy and The Society, and emphatically the inner organizations, say: "Not alone. Never alone. Ever leading others to travel down the distances, climb the hills and challenge the mountains. There must be none left longer than their Karma demands in darkness in the plains, for part of the glory of travelling and climbing is to witness this glory in the eyes of those who follow after us on the ineffable Way."

The splendour of evolution shines forth in the Brotherhood that ensouls it and in the leadership the older and more experienced travellers have the privilege to offer to those who do not yet know the Great Highway so well.

Naught can be achieved alone. Such is the Truth Theosophy and our Society proclaim to us.

I sum up all I have said in this

LOVE

Address in these beautiful verses on Love, in their great Christian setting, from Myers' *St. Paul*:

Surely one star above all souls shall brighten,

Leading forever where the Lord is laid;

One revelation thro' all years enlighten.

Steps of bewilderment and eyes afraid.

Us with no other gospel thou ensnarest,
Fiend from beneath or angel from above!

Knowing one thing the sacredest and fairest,—

Knowing there is not anything but Love.

Ay, and when Prophecy her tale hath finished,

Knowledge hath withered from the trembling tongue.

Love shall survive and Love be undiminished,

Love be imperishable, Love be young.

Love that bent low beneath his brother's burden,

How shall he soar and find all sorrows flown!

Love that ne'er asked for answer or for guerdon,

How shall he meet eyes sweeter than his own!

Love was believing,—and the best is truest;

Love would hope ever,—and the trust was gain;

Love that endured shall learn that thou renewest

Love, even thine, O Master! with thy pain.

Not in soft speech is told the earthly story,

Love of all Loves! that showed thee for an hour;

Shame was thy kingdom, and reproach thy glory,

Death thine eternity, the Cross thy power.

Presidential Address—Part II

Since my last report to the 1942 Convention at Benares many of our prominent workers have passed away, some of whom I will place on record for long and fruitful service. In some instances their deaths took place early in 1942, though they were not reported at Adyar, owing to interrupted mailings, until after October.

Ireland lost a faithful worker in the Rev. John Barron, for fifty years a Theosophist and one of the founders of the Irish Section; Scotland's great loss was Mr. Christopher Gale, for several years its General Secretary and a most versatile propagandist and teacher; England will find it difficult to replace Mr. Robert Spurrier, friend of many people and of all animals—he worked unceasingly for our younger brothers through the National Council for Animal Welfare, of which he was chairman, and for his human fellows through welfare homes at Reigate and Woking, and through the Economic Reform Club.

Our American Section records the passing of Dr. Milton Willis, a learned member of New York who devoted much time to writing Theosophical book, and of Miss Alice Rice, a generous philanthropist of Honolulu Lodge.

Mr. C. E. Gyde who passed away in England, was one time General Secretary of the South African Section and its first Treasurer.

In India we have witnessed the passing of Dr. Johan van Manen, a very erudite and valued member for over twenty years, and for some time Assistant Director of the Adyar Library—he added many rare manuscripts to the Library's Oriental collection and wrote scholarly and most readable articles and reviews for our Adyar journals.

Then we think of Rajadharma Prasaktha K. Shankaranarayana Rao, retired Chief Justice of Mysore and a tower of strength to the work at Bangalore, including the Mysore Scout

movement. Also of Mr. M. V. Venkateswaran, officer in charge of the League of Nations Secretariat, Indian branch, at Delhi, who made very many useful contacts for Theosophy as president of the Delhi Lodge; he was prominent in the Scout movement under Dr. Besant, organised a great Jamboree of 12,000 Scouts at Bombay in 1927, and in 1929 led the Indian contingent to the World Scout Jamboree at Birkenhead, England.

Other excellent Indian workers were Mr. F. J. Bilia, literally one of the architects of the fortunes of the Bombay Lodge as well as of its handsome property, and Mr. Bijay Bhasanta Bhattacharya, for 25 years a member and finally President of the Bengal Federation in succession to Mr. Hirendranath Datta, our venerable Vice-President. Both Mr. Bilia and Mr. Bhattacharya held important posts in civic life for many years, the former in the Architectural Department of the Bombay Municipality and the latter retiring as Deputy Postmaster-General of Bengal and Assam.

Our Bombay brethren have also lost a fine Oriental scholar and deep student of Theosophy and the occult sciences in the person of Mr. Justice Kharegat, who retired a generation ago as a judge of the Bombay High Court. For over fifty years he belonged to Blavatsky Lodge and he lived to be nearly 80.

Two other octogenarians have left us: Mr. Reginald McBean, old and stalwart friend of Dr. Besant and Bishop Leadbeater, in his 83rd year, and Mrs. Esther Windust, at the age of 80, a most competent worker who spent 50 years in the service of Theosophy pioneering especially in North Africa. Some of her recent writings will be published after the war, when also her splendid library will be donated to the Dutch Section.

Latest to pass over are three pioneers:

Don Tomas Povedano y Arcos, famous Spanish painter and sculptor of San

José, Costa Rica, and founder of the Theosophical Society in Central America. He combined with intense culture the intrepid spirit of the pioneer, and went on working to an extreme age, about 95 as far as we can discover. Theosophists are a long-lived race!

Señora Esther de Torra, better known as Miss Esther Nicolau, who during three years' most efficient service as its General Secretary pulled the Spanish Section together at a critical period, and for many years conducted the International Correspondence League from Barcelona.

Signor Egizio Veronesi, who passed on the 12th October at Cairo where he was born nearly 80 years ago. Over a period of 35 years of wise and devoted service to Theosophy he was the mainstay of our Egyptian Section while it flourished and of the Federation since the Section became dormant. He was ripe with the Ancient Wisdom and has left his library and manuscripts to the Cairo Lodge which he founded.

These are but some of our Advance Guard who have gone ahead of us. Many others have joined them, too many to speak of in detail, but nonetheless faithful to their trust as pioneers of the perpetual New order for which Theosophists are ever laying foundations.

Still with us, happily, are many of

the Old Guard, of whom I would name two who have reached the great age of 95 or over. These are Mr. Julian Sale, a successful businessman of Toronto, now resident in Altadena, California, and Mr. Herman Hellner, pioneer of Theosophical organization in Finland. I have recently had news of Mr. Sale, and have no reason to believe that Mr. Hellner is not still in the physical world.

Over 90 also we count Mr. F. W. Huffman of the New Zealand Section who is 93; Dewan Bahadur V. K. Ramanujachari, of Madras, translator of many Sanskrit classics into English, and Tamil, who a few days ago turned 92, and Pandit Devi Prasad of Etawah who is the same age. Mrs. Anna Hansen of Blavatsky Lodge, Sydney, has just turned 93.

In their 90th year are Miss Palmer, the American teacher who joined Colonel Olcott in Adyar over half a century ago, and is still living at Adyar; also Mme Zelma Blech, our dear friend in Paris, affectionately known as the Mother of the French Section.

Verging on 93 are too many to mention in my allotted space, but their names will be read to you by our Recording Secretary, and messages of remembrance will be sent reminding them of the honoured place they hold in our hearts and in our Universal Brotherhood.

Presidential Address—Part III

THE STORY OF ADYAR DURING 1943

This year, instead of just printing the Adyar Department Reports as they are, we have tried to weave them all into a human story of the way in which Adyar's "wheels go round."

We want all who are interested in Adyar to see Adyar at work in its various essential activities and then to feel that they have been on a personally

conducted tour from one activity to another.

Mr. J. L. Davidge has been the weaving master of this story as he is the weaving master, together with that other great weaving master, Mrs. Adeltha Peterson, who has been mainly responsible for our being able to publish the Besant Spirit Series of volumes, of

most of our literary and journalistic output. I think that each has a finger in every one of our literary and journalistic pies. Both are very definitely among the ranks of our indispensables, and we have a not inconsiderable number of those.

I have for many years enjoyed the affection of this splendid English-born Australian brother of ours, and my own affection for him and deep appreciation is no less strong than his for me.

He has been helped in the weaving by another indispensable, Mrs. Jane Clumeck, whose work in the Adyar Village and Animal Welfare Department and in generally smoothing the way for the due feeding of Adyar during these times of perplexing and often harassing restrictions and rules and regulations, has been literally priceless.

How fortunate is this President of yours to have such helpers, and many others. But if I were to mention them all, and the fine service of each, this Section of my Presidential Address would become a volume and no paper would be left for the other essential publications. But they know how I feel about them—just as I feel about the brothers I have had occasion to mention above.

Georges Brundage

Adyar

December, 1943.

ADYAR GARDENS

There is a legend in the President's room—hand-painted and hanging on the wall in a frame. It was put there by Dr. Besant and it reads: "Work for Adyar, the Masters' Home." Everyone at Adyar is working for Adyar in some way or other. What they have been doing in the last twelve months, beyond the customary amenities of living, would take a book to tell, but we will picture it briefly and, we hope, vividly.

Every one who enters Adyar is impressed by the spacious loveliness of the place, from the gate at the Elphinstone Bridge right through to the Beach. That was Colonel Olcott's impression when he and H.P.B. first set eyes on the property in 1882—he talks about its ancient mango and banyan trees and its large plantations of casuarinas. All these are still flourishing and many more, especially the groves of coconut palms which he himself planted 35 years ago. The grounds have since expanded from 27 acres to nearly 200, and have the appearance of a botanic park, with ornamental trees framing vistas of dwellings and office buildings. The producing trees bring in good revenue; the gardeners gather and sell the coconuts; mangoes, tamarinds, and cashew nuts are sold by contract. The casuarinas helped to tide Adyar and some of its neighbours over the recent fuel crisis. On an average, 4000 casuarinas are planted annually; today there are 58,000 on the Estate, which will turn in a good profit when full grown.

The "ground floor" of Adyar is more like a paddy field than ever before. The first patch we see runs east alongside the road past the T.P.H. The area cultivated through the Estate has this year jumped from six to 24 acres. The paddy is the healthiest imaginable, as Convention delegates discover when they feast on this home-grown product. The scene on moonlight nights when the long shadows of the trees are reflected in the water where the paddy grows is perfectly enchanting.

Does the garden pay? The income from production shows a good return, but this does not meet the expenses of the ornamental side—the deficit is about Rs. 7,000 yearly. This we pay for beauty! If the head gardener were to open a sales office for ornamental plants he might make even that side pay. The ornamental collection is representative as well as beautiful and

includes some very rare specimens, and the gardens attract many botanists and tree-lovers.

Tropical shrubs and trees, ornamental because of their flowers, predominate, creating a multi-coloured scene. Bordering some of the roads are avenues of the gorgeous Flame of the Forest which flares into bloom at the height of the summer. Then there is the Founders' Avenue of mahogany trees, representing all the countries in which Theosophy is at work. Other avenues of flowering trees are being planted, so that in ten years from now Adyar will show great masses of flowers against the deep green foliage of rain trees, mangoes and tufted palms waving against the sky. Most of the flowers are Indian, but we have seen magnificent hollyhocks eleven feet high edging the Headquarters lawn, and bougainvilleas in huge clusters of purple, pink, rust, mauve, red, and so on. Mr. Jinarajadasa is hoping to bring a white bougainvillea to Adyar; he had heard of it in Java and thought he was pursuing a myth until he actually saw the white one in a garden near Rio in Brazil. But how to get it to Adyar? What Adyar Gardens owe to Mr. Jinarajadasa we cannot compute, for he not only nurses them when he is "home" but for many years he has never gone overseas without bringing back choice specimens, customs and shipping regulations permitting.

Our great Banyan Tree has come into its own at last! What a personality! How it has vibrated to thrilling orations of Dr. Besant and great gatherings of Theosophists. At a tea party under this noble creature a few days ago we discovered that its Calcutta rival, said to be the oldest banyan in India, had submitted to a surgical operation which removed its decayed central trunk, so that though other fine banyans exist in India, the Adyar Tree now stands first for completeness. We are all very proud of its magni-

ficent proportions and fine state of preservation.

It is no sinecure to tend and cultivate 180 odd acres, grow flowers and fruits, vegetables and food-grains, improve the pasturage, manage 150 coolies with all their individual troubles, and build up the gardens to the ideal which the Superintendent, Mr. N. Yagneswara Sastri—a brother of Rukmini Devi, by the way—has envisioned. But he finds joy in his work, has what gardeners call the "green hand," and having turned from law to beautifying the landscape is planning years ahead so that Adyar's beauty will mellow with its deepening intellectual and spiritual life.

ON THE ROOF

In this picturesque setting the President and Rukmini Devi live and work—literally on the roof of the Theosophical world. And round them rotate the multifarious activities of Headquarters and from them radiate fiery lines of communication with General Secretaries, Presidential Agents, and reachable members the world over. Here "on the Roof"—this time the Headquarters Roof—begin the day's devotions, followed by conferences, private interviews, dictating of correspondence, writing of articles, and sometimes a T.S. Council meeting, or a Scout Conference with the Chief Commissioner for the Madras Presidency, an office which Dr. Arundale is proud to hold in the Hindustan Scout Association.

Adyar working hours are quite different from those in Madras and much more sensible. Here we work nominally from 9 to 12 and from 3 to 6, with a long interval during the midday heat. There is no limit of course to working hours save physical endurance.

Connected with the Roof is the Roof Talk every Friday evening, when the President from 6.45 to 7.30 discourses, seriously, lightheartedly, humorously, perhaps with an injection of aphorisms

for which he has developed a faculty lately. Much of these talks appears in print in Theosophical journals. For almost three months the Roof Talks were suspended because of the President's illness, and no one was happier than ourselves, the residents, when he resumed them, for they bring a renewal of precious ties and an invigorating baptism in the family spirit. The President had recovered sufficiently to be able to go into Madras to preside over a Theosophical meeting on the 16th November, to celebrate Dr. Besant's landing in India 50 years ago. It was his first engagement out of Adyar for at least four months.

The President's Office—in H.P.B.'s old room—is being directed by Miss Elithe Nisewanger, but most of the year Mrs. Peterson was at the desk, concerning herself with an audit of the President's personal accounts, with the happy result that an appeal which he made against assessment by the Taxation Department on his irregular income has been allowed by the Appeal Taxation Officer, the authorities being perfectly satisfied with his presentation of these accounts.

The President has written some nice things about the Press Department, which works in the Board Room, as he does about all his fellow-workers, but as we are writing about our own department we will leave his appreciative words to your imagination. What we can say with becoming modesty and truth is that we are forever writing, one sandwiching Village Welfare with editorial work on *Conscience*, and the other supplying articles to Adyar journals and Theosophical news to the principal newspapers in India, and hoping to complete a book dealing with "Leadership for Brotherhood in the New world" and publish it when financial and paper restrictions permit. The Press Department is keeping track also of the biographical side of The Society's membership and other detail in pre-

paration of a post-war International Theosophical Year Book. We have files innumerable from which we are able to extract material for the general work.

The steel cabinets housing the Archives are also standing in the Board Room, but they are mostly empty, the contents being still in a "safe deposit" where they were placed in April 1942 when invasion appeared imminent. A few additional contributions have been received.

KEEP ADYAR HEALTHY!

As we pass the Adyar Dispensary in the mornings a steady stream of villagers are going in and coming out, women with small babies over their shoulders and sometimes with the bandages of the previous day, and young children at their side; old men obviously ill; young people carrying bottles of medicine to some member of the family. This Dispensary has taken care of 12,000 cases in the year, one thousand more than last year. Now that the A.R.P. First Aid Post is also located at the Dispensary, the First Aiders are having fine practical experience working with Dr. Gopalan who is in charge, and who lives on the Estate ever at the call of his "clientele."

Alongside the Publicity Office (the old Dispensary) is the Baby Welcome which is daily filled with babies and mothers who receive warm attention to their needs of food, clothing, and medical aid. Daily 28 babies under one year are given milk, 30 children ragi congee and about 10 mothers congee (grain gruel) or special food. The heart and soul of this department is Mrs. S. Bhagirathi Sri Ram with her tireless helper, Nurse Lakshmi. Both are known and loved by the villagers, whose continuous struggle with life, especially in its maternity aspect, is greatly lessened by this material assistance given with loving care.

THE DAIRY HERD

Daily we see the animals of the Dairy which graze on the Adyar Estate nibbling the flowers and fruits of the gardens as they pass whenever they get the opportunity, and then dipping their noses among the red and white water lilies and lotuses to quench their thirst. They are picturesque animals, especially the buffaloes, with their huge horns sweeping back beyond their shoulders, which force them carefully to navigate the various gates through which they have to pass.

The Dairy was started by Dr. Besant to ensure a clean milk supply as the Estate was buying its milk from outside and not always impeccable sources. Today the herd consists of 19 cows, 13 buffaloes, and 47 calves, with 1 stud bull and 1 stud buffalo. The health of the herd, though not perfect owing to the temporary food shortage, compares very well with non-Adyarian animals. Our cows are fed sprouting gram, oil-cake and bran, the latter being most difficult to obtain because of the Government order prohibiting the polishing of rice.

Another difficulty is medical attention, but the President is hoping soon to build new accommodation and find a resident veterinary surgeon with a proper knowledge of animal medicine. The milk is good and the residents are supplied by milkmen who deliver it twice a day in picturesque brass containers. The price has risen in the past six months from As. 6 to As. 10 a measure.

Sometimes our animals are sold, but never the cows. If bulls or calves are sold the sale is made to agriculturists or T.S. employees after suitable inquiries, but not to butchers or salesmen. We are helping some of the poor villagers by keeping their dry cows until they milk again.

The animals' best friend on the Estate is undoubtedly Shrimati Rukmini Devi. She watches them all the

year round, and on her birthday gives a party to the Adyar herd and the cattle of the neighbouring villagers. On that day two hundred animals meet at the Bharat Samaj Temple and pay their respects to her and are well fed with hay and bananas. It is a wonderful sight, as she goes amongst them patting their faces and lavishing upon them her affection.

VILLAGE AND ANIMAL WELFARE

An organization whose activities seem to spring up in many places is the Adyar Village and Animal Welfare Group. Their successful agitation for rationing in the "belt area" surrounding the city has brought them in touch with the authorities in Madras and the surrounding district; their assistance to the villagers in food, clothes, rebuilding and repair of huts, medical attention, financial aid often for the education of children, has made them friends of the poor and needy who continually flock for aid with pitiful stories of distress; their work to alleviate animal suffering, and especially their fight against animal sacrifice in the temples has brought results which may hasten the total abolition of this horrible superstition. From the press reports of their work, a tremendous and unexpected response has come in financial aid not only from all over India but from other parts of the world. The Group hopes that its example will start other similar groups throughout India with the sole purpose of courageously helping the downtrodden whose misery is so greatly aggravated by the war situation and its inevitable concomitants, famine and disease.

SANITATION AND LAUNDRY

As you leave your residence to go to office in the cool of the morning, there are always workers who greet you with a "namaskaram," and among these are the small boys of the Sanitary Department who are busy with their brooms

sweeping the roads, two of them going along together and leaving a herring-bone pattern on the laterite. But the disposal of rubbish is carried on very efficiently, and one member in this important staff is a lovely light brown bull who is a familiar sight pulling a cart along the roads of Adyar most contentedly.

All the cleaning is arranged by the Superintendent of the Sanitary Department, whose immediate "buzzing" problem is the mosquito nuisance, aggravated by the phenomenal rains in October which over-flowed the Adyar River, devastated scores of villages and thousands of huts, and flooded parts of our Estate. Boys are sent out regularly to bottle samples of water which are duly examined for larvae.

If on a sunny day, we go over towards the School and take a short-cut through a certain path, we pass the Laundry with all the vari-coloured clothes hanging out to dry, blown about against a background of blue sky and green grass. Or maybe on a washing day we will hear the dhobies singing as they work at the washing bins—singing to keep time in their rhythmic up and down movements as they beat the heavier clothes into cleanliness. Madame Cazin, the efficient Superintendent, showed a true business instinct when she refused an offer of Rs. 150 for an old boiler and managed to sell it later for Rs. 1,000! With increased costs of materials and trained workers going to the military, the department also has its difficulties, but the residents are grateful for the fine work done in their Adyar Laundry.

THE INTERNATIONAL OFFICE

It sounds very dull to be a Recording Secretary, but actually there is a certain excitement in handling the affairs of an International Society as messages pour in by mail and cable—such as do not pass through the President's office. Mr. Rohit Mehta has had all the thrills

of the international business and all the preoccupations of administering the Adyar Estate and its departments, but just lately the President has been fortunate enough to induce Mr. A. Ranganatham to take over the Estate administration, so that Mr. Mehta can now expand his international relationships and have time also for urgently needed touring.

Mr. Ranganatham was a special colleague of Dr. Besant, has held office in the General Council, has been a Cabinet Minister in the Madras Government, and is well equipped for this new service to Adyar. He plunges right into Convention arrangements which are complicated by rationing and other restrictions. His desk is in the Recording Secretary's office.

From the Recording Secretary we gather that The Society's membership has increased in U.S.A., India, New Zealand, Canada, but has decreased only by 114 the world over, the total being now 28,062, of whom 10,205 are in enemy countries. Nevertheless 22 new Lodges have been chartered. Practically all the Sections have had to work against heavy odds because of the war. We must push the work, for the world's distress is everywhere turning more and more attention to Theosophy. Associated with the Recording Secretary are the Liaison Officers who represent the Sections and keep them in touch with Adyar in various ways. Some of these Liaison Officers are residents of Adyar who have no personal knowledge of the countries they represent, which is not at all satisfactory to the President, hence his hope that when the world situation and finances make it possible the Section authorities will appoint nominees as unofficial ambassadors to the President-in-Council who might very well help in the making of decisions without in any way interfering with the duties and privileges of the General Secretaries. These officers might live at Adyar for a year and gain

experience of great practical value to their Sections.

FINANCING THE WORK

Is there romance in figures? Surely there is in the financing of Headquarters activities. Thanks largely to donations from Adyar Day collections, to which our American brethren have contributed so munificently, the annual deficit has been partially covered and it has been possible to liquidate a portion of the accumulated deficits of previous years on the Adyar guest-houses—Leadbeater Chambers and the Bhojanasala.

Not only have grants been made to useful Headquarters activities but also "special contributions to relieve distress and suffering consequent on war, famine, floods and the like"—I am quoting from the Treasurer's report. Donations totalled Rs. 38,425 inclusive of their major portion of a sum of approximately Rs. 5,000 which the President relinquished from the President's Travelling Fund and of the Adyar Day collections from the U.S.A. amounting to Rs. 29,643.

Interesting items are these;

Allocations from donations to institutions: Village Welfare Fund Rs. 1,000, Adyar Library 2,000, Besant Theosophical School 3,000, Kalākshetra 3,000, Swaminatha Iyer Library 1,000, Olcott Memorial School 2,000, Baby Welcome 300, World Federation of Young Theosophists 250.

War Distress Relief Fund: Allocations to this fund this year amounted to Rs. 3,057 from donations and Rs. 2,500 from legacies, and the total allocations to date (the fund was started in 1940) Rs. 33,823. The amount spent on relief has been Rs. 29,595, leaving a balance of Rs. 4,228.

Faithful Service Fund: Dr. Arundale started this fund in 1939 to help workers who have given long service to The Society but who now are in retirement, not only at Adyar, but in the Sections

also. Allocations to the fund total Rs. 55,184 to date, including Rs. 2,500 during this year, and payments made so far total Rs. 13,994, leaving a balance of Rs. 41,190.

A profitable investment was a sum of Rs. 6,344 spent by the Garden Department on rice-growing as part of the "Grow More Food" campaign in the National Defence Scheme. Had it not been for this experiment Adyar workers in the recent food scarcity would probably have starved. Happily the experiment supplied the workers with paddy and showed a favourable balance of Rs. 688, which helped to reduce the deficit on the working of the non-productive side of the Gardens.

Money is being raised for rehabilitating the war-stricken Sections. A sum of Rs. 8,800 has been earmarked for this purpose. We note also that an appeal asking for £1,000 (approx. Rs. 13,000) is being made from the London Section Office to finance the forthcoming Congress of the European Federation of National Societies, and it goes without saying that larger sums will be needed for this constructive work.

The President thinks we shall have to collect a sum of not less than £10,000 or Rs. 1,30,000. He is making a world-wide appeal for this amount.

The Society's Treasurer, in recommending the strengthening of the Rehabilitation Fund and the War Distress Fund, notes the need for starting a Headquarters Fund, an endowment providing a constant source of income for the maintenance of Adyar so that donations, legacies, and other fluctuating items of income may be applied entirely to world-wide Theosophical work emanating from Adyar, such as books, magazines, lecturing tours, and so on. This need was indicated as far back as 1935 by Capt. Sellon. The problem then was to provide approximately Rs. 13,000 (£1,000) a year above the regular income from dues.

The estimate is greater today because of the decrease in Section dues, but even the pre-war estimate would require an endowment of Rs. 5,00,000, and of this approximately only Rs. 67,234 is at present in hand.

Dr. Srinivasa Murti, in making a special appeal for munificent contributions to these Funds: Headquarters Endowment, War Distress Relief, and Rehabilitation of Sections, observes: "One feels assured that offerings received into these Funds will be specially blessed and transmuted so as to be capable of rendering manifold good in ways reminiscent of the contributions received by the great Prince and Ruler of Ayodhya of whom it is written that this Prince of the Solar Dynasty received contributions from his people only to give back the same to them transmuted into thousand-fold good, just as our Lord the Sun receives the waters from the oceans only to give them back as fructifying rains of thousand-fold virtue."

BOOK BUSINESS

Step into the T.P.H. and you sense an air of efficiency and prosperity. Here is a fine display of Theosophical and occult literature. Books at Adyar are written, printed and published on the spot. Here they are being sold. In 1942-43 the sales turnover reached Rs. 55,000, or Rs. 13,000 more than the year before despite the loss of so many countries. The war has beyond all doubt stimulated interest in Theosophy, which augurs well for much larger foreign sales when rebuilding begins in the occupied countries. There were several best sellers. *The Secret Doctrine*, Adyar edition, sold 529 sets, or 222 more than the year before. We were certainly well advised to publish this edition, though it was a costly business at the time. *Talks on the Path of Occultism* increased by 130. *Light on the Path* leaped from 160 to 700. The new book, *Annie Besant*,

Builder of New India, sold 702 copies, which is in some ways a sign of increasing recognition of the President-Mother's unique services to India. *At the Feet of the Master* in all editions sold 4,170 copies, 200 more than the total for the two preceding years. The book was twice reprinted in editions of 3,000 each. Many other increases are noted, especially in books dealing with life after death. The war is waking people up. Considering the laborious process of export and losses in transit the year's work has been most successful and the financial position of the T.P.H. has been still further consolidated.

Adyarians are happy that Dr. Montessori is publishing some of her invaluable contributions to education under the auspices of the T.P.H. We are much honoured by this association with her.

READ OUR JOURNALS!

Subscriptions to *The Theosophist* have increased in 1943 by 70 copies. The largest increases were in U.S.A. and South Africa. The latter made a drive and doubled the subscriptions from 40 to 80. Other General Secretaries, please note!

Both *The Theosophist* and *The Theosophical Worker* have been reduced in size owing to severe paper shortage, but the reading value has been concentrated. The President's contributions are looming larger each issue, partly because he has had more time for brooding during his recent illness and partly because both journals are in a sense his personal organs and he has felt it necessary to be as communicative as he could to all his constituents. "I do not think I have ever worked harder than during the last two or three months to provide material for both journals, as their December issues, I think, show," he says in a note. When the paper shortage is past, the President is hoping to publish special issues again.

"I am hoping," he writes, "that when the war is over both journals will undergo a very radical change, so that they will become more fitted than they are to serve both members of The Society and the general public. There is very much to consider as regards this, and I shall be thinking over the question with, I hope, the kindly and constructive suggestions of all who are interested in *The Theosophist* and *The Theosophical Worker*."

With his usual touch of humour which is none the less true for being humorous, he says, Dr. Arundale offers his grateful thanks to Mrs. Dinshaw "who does all the work but gives me all the credit."

THE "FEEL" OF ADYAR

Everyone who reads Adyar books and journals feels their magnetism, some glowing with vibrations which the "outside" book does not carry! It has brought the feel of Adyar to all parts of the world. Naturally, Adyar is saturated with the most wonderful magnetism in the world, but a contributory factor in this friendly feeling of our literature is the family spirit of the workers at the Vasanta Press. From the Manager down to the messenger boy everyone is dedicated to the great work. Every day at noon the men have their puja (worship)—which they conduct themselves, a compositor or a machinist leading the music. On most days a Pandit talks to them of India's Heroes and Saints or recites from the Shastras. One such visitor addressed them in Sanskrit, Tamil and Telugu. We never hear of trouble at the Press. On great festival days—Dr. Besant's birthday or Dr. Arundale's birthday—the whole Staff come over to Headquarters to join in the celebrations and are afterwards entertained, on October 1st with food, on December 1st with presents of clothing. The Press delivered 31 publications during the year, apart from periodicals, in a steady flow

which was kept up in spite of paper shortage and exorbitant costs of materials. Mr. Subbarayudu has this year acquired an assistant superintendent and a machine supervisor, both experienced men, who are easing the strain of the war period and sharing his responsibility.

"SELLING" THEOSOPHY

It was a good move to transfer the Publicity Department to the old Dispensary building—there is more room and visitors spend more time inquiring about Theosophy and The Society's work. Masses of leaflets are sold or distributed free. The "Next Step" series is still a favourite because of its modern note. A new series is available during this Convention: "THEOSOPHY TELLS YOU WHY," the subjects following a plan suggested by the President to the Adyar Lodge: Death; suffering; war; injustice; race, nationality and religion; and so on. You may also obtain three further leaflets written by the President: *Theosophy Makes Great Leaders*, *The Work of The Theosophical Society*, *Man Is His Own Redeemer*. Please observe in the Publicity Office the wall friezes showing new posters worded by the President, for example: "Theosophy shows one how to live and how to die." They make fine publicity for the Lodges.

Then Mrs. Lavender, the able head of this department, has built a gatehouse just inside the main gate, which is advertising Theosophy to passers-by, and may be used by delegates and visitors as a reading-room and information bureau.

Post-war publicity projects are: (1) A radiation scheme for the Lodges for expansion of thinking on the Simplicities of Theosophy; (2) A renewal scheme to restore or rebuild shattered work in war-affected areas—either by the Sections or International Headquarters; (3) A second correspondence course dealing with Theosophy in practice. All good ideas, but bigger and

better ideas of course may come along and supersede them !

OUR WORLD FAMOUS LIBRARY

Dr. Srinivasa Murti will tell you that while both sections, Western and Oriental, are being built up, the Adyar Library continues to pour out Samskrit classics, and no less than seven complete volumes, including a descriptive catalogue of Samskrit MSS., were published during the year, in addition to serials in the quarterly journal. Prior to 1936 the publication department specialized in the Upanishads with the commentaries of the Advaita School of philosophy as propounded by Sri Sanakaracharya. Since 1937 rare works have been printed in all phases of Indian culture and philosophy, especially contributions of the Ramanuja and Madhavacharya Schools, treatises on music including the dance, on Buddhist philosophy, aesthetics, medicine, dharma-shastras, poetry, logic, drama, etc. These works have been highly commended by reviewers. A further expansion of this policy is in progress, and works on Prakrit literature, and Indian astrology, are in the press. That the Library is able to maintain this classic output monthly is a fine tribute to the scholarship of the Director, and his associates. Bhikku Arya Asanga and Dr. C. Kunhan Raja, and the librarian, Miss Watkin.

Some day, after the war, the Adyar Library will be housed in a new building on ground already allotted to it in the heart of the Compound and raised to designs already prepared. Colonel Olcott's dream of Adyar as the intellectual metropolis of the world, as Alexandria was to the ancients, is long in materializing. But give it time. "Wait twenty years and you will see what it will grow into," he said in 1885, a year before its formal opening. Wait another twenty and we shall see a new marvel. Maybe the library of a World University and other splendid institu-

tions. We must always keep in mind his impelling vision : "If we and our successors do their whole duty this can be made a second Alexandria, and on these lovely grounds a new Serapion may arise."

LODGE AND YOUTH ACTIVITIES

On Wednesday nights, we go to the meeting of the Adyar Lodge, which in October 1943 shed its old skin of lectures and study meetings and donned a new skin of activity characterized by fluidity of new ideas and experimentation. Five sub-committees were formed to carry on the actual work, and they in themselves are of the "new order," dealing respectively with Lodge Amenities, Ladies, Social Service (including the care of visitors and friendly visits to ill residents), Madras (which acts on the "going-out-to-others" principle), and the "Watch-Tower," which is endeavouring to keep an open eye to Theosophy as it is expressed in the world and to prepare the next step. A radical change is now being introduced for the Lodge to work as a family who meet and then decide what they wish to do ! Rules and regulations (which existed in superabundance) have been dropped overboard and this new experimentation in practical Brotherhood will take their place. Maybe this will be a new birth of the Adyar Lodge which must become an archetypal Lodge of the future, having as its location "The Masters' Home" !

The Vasanta Youth Lodge is full of young people who meet in the Young Theosophists' world headquarters to express their radical ideas and opinions without any hampering company of elders. They have been conducting speakers' classes and learning to present their fresh ideas with power. A debate with the Adyar Lodge quite recently proved the value of the training. Now the Youth Lodge with its President, Shrimati G. Leelavati, has also become activated with the new

spirit pervading Adyar and is going out to meet youth members in the City of Madras, drawing others into closer contact and comradeship.

In the same Youth Headquarters are held the meetings of the Vasanta Round Table, and every Sunday morning many white-garbed young people are seen walking in groups to become refreshed in the ceremonial work and inspired by knightly ideals. There is every promise of these young people becoming citizen knights in the world today honoured for the same qualities which distinguished the knights of King Arthur!

Just across the road the Adyar Recreation Club, under the leadership of Mrs. Gray, has done much to provide a pleasant place for play especially for the younger students of the Besant Theosophical School and a social place of meeting for the residents.

RELIGIOUS CEREMONIES

Adyar has a rich sacramental side to its religious life. Not only are there daily pujas and rituals, but services at the temples on festival occasions—the celebration of Hindu saints at the Bharat Samaj temple, of the Founder at the Buddhist temple on Wesak full moon day, at the Parsi temple on Zoroaster's day, at the Mosque on the Prophet's day, at the Christian Church on all major festivals and practically every Sunday, also regular meetings of Co-Masons, and sometimes the Mystic Star. Many of us attend the services of all the Faiths in the true spirit of Universal Brotherhood. Generous donors have made it possible for the Liberal Catholic Church to replenish its supply of sacred vessels and to plan the enclosure of the sanctuary against intruders. This much needed protection is shortly to be put in hand.

A little to the south-west of the Mosque the foundations of a Jewish Synagogue are visible and the Treasurer has a nest-egg of Rs. 2,000 or so. Some

day we shall have a Synagogue—and a Jain temple—and a Sikh temple.

THE COMMISSARIAT

There is not much to say about Lead-beater Chambers except that the house service has been temporarily dispensed with owing to the war, and residents cater for themselves. This makes it difficult for visitors unless they bring their own food and servants. But they can always take their meals, Indian style, at the Bhojanasala, which is as much a Social Centre as a guesthouse and store, and swarms with people during Convention or a Montessori camp. The management of the Bhojanasala has changed several times during the year. The actual condition now is that Mr. A Ranganatham, Administrator of the Estate, is temporary officer-in-charge with the valuable assistance of Mr. Subbaramayya, who was Superintendent some time ago, and his help is therefore all the more valuable.

WAYS AND WORKS

Down among the beautiful casuarina trees on the eastern part of the Estate is the Engineering Department whose necessary functions are the supply of electricity and water from the Madras mains, upkeep of the roads, and repair of the buildings under the competent management of the Superintendent, Mr. T. F. Lavender, and the Manager, Mr. M. D. Subramaniam. If a concrete road has to be built or an electric iron repaired, call the willing and cheerful heads and staff of this department who are always ready to serve with a smile. What would the Estate do without them!

A.R.P. DUTIES

With that fascinating young lady, the Siren, making herself heard in Madras the A.R.P. personnel, paid and volunteer, are on their toes. However, most of the work has lately been the very necessary taking of the census for

rice and kerosene and the distributing of the cards, as well as the continual instruction of the villagers in Air Raid Precautions. The Adyar A.R.P. Post is located at the Vasanta Press, with our own siren, operated by the paid personnel. A.R.P. is becoming known for helpfulness in many civil problems, and the work is excellent training for many future young citizens.

[Mrs. Clumeck has written a formal note on the A.R.P. without giving any indication as to the important part she plays in this army as Area Warden, so efficient indeed that she was able to relieve the President of this supererogatory duty. The bombing of Singapore gave her a large background of experience which has been invaluable to Adyar. Still in her thirties and the prime of life, she enjoys her quick cycle round of the A.R.P. posts, and talks of a ride in the moonlight as if she were going to a party, though she has actually been called out of bed by the Siren's wailing. Her husband is a flying officer in the R.A.F. somewhere in India, and has just been promoted.—J.L.D.]

GUARDING THE GATES

Watch and Ward men—12 of them—are distinctive for the rods they carry but have no occasion to use, one friendly watchman at each gate and others patrolling the grounds. The Superintendent amusingly reports: "Scarcity (of watchmen) did not increase crime and the Watch and Ward worked without incident"—probably because the villagers are now better looked after by the Village Welfare Group. May our watchmen continue to have no occasion to enforce law and order!

OTHER ACTIVITIES FOR BROTHERHOOD

KALAKSHETRA AND THE ARTS

Kalākshetra began a new seven-year cycle in 1943 and Rukmini Devi, the

Founder-President, has said: "It is almost as if I were beginning the work anew." The transition is to a different order of working that will in future years stand out as marking the emancipation of art and artists from professional monopolists. The change was stressed in the department of Bharata Natya in which Rukmini Devi has trained and presented to the public as accomplished dancers several young girl students of Kalākshetra and has herself conducted dance performances to the amazement of the traditional dance teachers who never believed it would be possible for any one to conduct recitals but members of their own vocation.

What the public of Madras owe to her was expressed at a meeting in February 1943 when a "Group of Friends"—distinguished citizens—assembled in the Ranade Hall, Mylapore, to felicitate her on her birthday and to "emphasize the urgent need for the Renaissance of Indian art in the building of New India," and encourage her in its pursuit. Special recitals have been given for the Hon. Lady Hope, wife of the Governor of Madras, the Turkish Press delegation, the Chinese Educational and Cultural Mission, besides a number of open-air recitals in the Adyar Theatre and other performances by artist-students under the auspices of Madras cultural associations.

In recent months Rukmini Devi has developed the Kathakali Dance, which is indigenous to the Malabar, and will appear in a Kathakali Dance-Drama during Convention, supported by two of the finest Kathakali actors in South India. Another most important acquisition is the deep interest taken in Rukmini Devi's work by Sangeetha Kalanidhi Tiger K. Varadachariar, famed throughout South India for his marvellous creative genius. He is indeed a remarkable personality. He was Rukmini Devi's first music teacher at Chidambaram and is now helping her

as Director of the Music and Dance Departments of Kalākshetra. Adyar truly is a home of genius.

An indication of public faith in Rukmini Devi's cultural movement was the presentation of a priceless collection of Tamil manuscripts which are housed in the Adyar Library and are being copied and edited by the Pandits for publication. One book is already in the press. The collection was made by Dr. Swaminatha Iyer, a great Tamil scholar, and presented by his distinguished son, Sri Kalyanasundaram Iyer, who is still actively associated with the Library. The inauguration of the Library took place in July.

Kalākshetra is helped financially by its productive departments, weaving and crafts. But it needs capital. The weaving department showed a turnover of Rs. 8,000—for saris and cloth to designs and colours chosen by Rukmini Devi—which is an increase of Rs. 3,000 over the previous year. Another twelve looms are being installed. The Crafts Department, which manufactures Montessori educational apparatus and artistic Indian furniture, also showed a handsome profit, but is handicapped for shortage of material due to the war. Yet the revenue of these departments (plus publications) is not sufficient to offset the deficit in tuition fees which is met by friendly donations. What Rukmini Devi needs is capital investment for the development of the productive departments and an endowment fund to meet current deficits—hence the “Besant Educational and Cultural Endowment Fund” which she has inaugurated. It is an anxious time for her, but she never loses heart and holds the faith that her vision of Kalākshetra as a great centre of India's culture and a nucleus of world culture will one day be realized.

Her latest project is to start a four-year course—the Sangeetha Siromani course—of diploma study in Carnatic

Music affiliated to the University of Madras, but to successfully continue this course the creation of a substantial endowment, of not less than two lakhs of rupees, will be necessary.

Kalākshetra needs two endowments—one to develop the production departments and the second to guarantee a University Siromani course in Carnatic Music, and the Founder-President urgently appeals for donations.

BESANT THEOSOPHICAL SCHOOL

Freedom, courage and friendliness are the notes which the Besant Theosophical School is striving to sound forth through all its students, and in the appreciative remarks of visitors—official and otherwise—the increasing power of these notes is always especially noted.

But far more than appreciation, the work of the students themselves, from youngest to oldest, is a proof of this growing power. One sees a wonderful creative spirit at work—in craft and wood-work, in drawing and painting, and in the school publication *Vasanta* which is full of original ideas and maintains a very high standard. And what of the delightful plays from the *Arabian Nights* which have been written, produced, staged and stage-managed entirely by the unaided work of the students! The plays were certainly an excellent demonstration of an independent virility of humour, of skill, of confidence and of rollicking joyous organization.

Collaboration with Kalākshetra—Rukmini Devi being the Director of both institutions—gives a fine cultural spirit throughout, as well as an impetus to education in the arts. A truly religious education is maintained throughout the day, from the early morning Assembly for prayers out of doors in the beautiful environment of Damodar Gardens—the girls with braided hair and a posy at the nape of the neck and colourful blouses and

flowing skirts—to the games in the evening, and in the Village Welfare work regularly and happily performed in practical simple brotherhood among the villagers themselves. Recognition of the great festivals of all religions, as well as stories of great achievements by the truly great in all walks of life—such stories often contributed by the students themselves—foster the spirit of reverence so natural to youth.

The usual—or perhaps unusual—classes are carried on, some in the school building, others in thatched cool cottages and many under the trees. The junior school is organized on Montessori lines, and this method is being extended to the middle school classes, thus linking the school together in an increased efficiency of work. Dr. Montessori herself, who with her son lived and worked here for three years, has been for some time living at Kodaikanal, where at present she is conducting an Advanced Training Course in her method, but the Director (Shrimati Rukmini Devi) and the Headmaster (Mr. Sankara Menon) are so imbued with her spirit and ideals that in her absence the work goes on uninterruptedly and efficiently. The Government Inspector admits that the younger students are doing in four or five years easily and normally what is done in ordinary schools in seven years. And to watch the children at work is to see the same bubbling enthusiasm and adventurous spirit as is apparent in the dramatic ventures. “I’ve done the square of the binomial; I want the cube!” is the eager cry of an 8-year-old, hopping excitedly on one leg; indeed the Montessori Method has made Mathematics the eighth wonder of the world, or perhaps the first Wonder of the Universe as it truly is!

But work of the kind that the twin-institutions, Kalākshetra-Besant School are doing, needs joyous and generous *support* from its wellwishers; they too

must join in the Great Quest. Rented buildings are a very expensive item, and the urgent need of the School is for a plot of ground and buildings of its own. Rukmini Devi’s great venture, the Besant Cultural and Educational Endowment Fund, is an effort to put both institutions on a sound financial footing. Long vistas of progress are opening up in this department of Adyar’s life and activity, for some day there must be a Besant Theosophical College, and further ahead the materialization of Dr. Besant’s long-cherished dream of a World University. The seeds are being sown now, here in Adyar as well as in other parts of the world.

OLCOTT FREE SCHOOL

The acute food shortage was immediately reflected in the condition and attendance of the 650 children attending the Olcott Free School—situated a stone’s throw from the Adyar compound—and its associated village schools. A free midday meal to all the children solved this difficulty, the Village Welfare Group making it possible by a monthly grant. The School Inspector reports that this School is “easily one of the best schools in the range” and showers the usual compliments on the management, noting specially the “spirit of brotherliness” between the teachers and the students.

It is amazing how the school carries on, for its expenses of maintenance total Rs. 13,000 annually, and Government grants-in-aid and interest on endowments total only Rs. 7,500, and “for the balance of Rs. 5,500 we depend entirely on the generous support of our friends.” Yet the money comes! And it comes year after year!

Colonel Olcott founded this School for the less cared-for children in 1894, so that in 1944 we shall expect to celebrate a Jubilee.

THE STAFF AT ADYAR

During 1943

President, Chief Executive Officer
and Keeper of the Archives, Dr. George
S. Arundale

Vice-President, Mr. N. Sri Ram
Treasurer, Dr. G. Srinivasa Murti
Recording Secretary, Mr. Rohit
Mehta.

EXECUTIVE COMMITTEE :

The President
The Vice-President
The Recording Secretary
The Treasurer
Shrimati Rukmini Devi
Mr. K. Sankara Menon
Mr. K. Srinivasa Iyengar
Rao Bahadur Mr. Narasimham
Pantulu

ADYAR ESTATE :

Administrator, Mr. A. Ranganatham

PRESIDENT'S STAFF :

Private Secretary, Miss E. Nise-
wanger
Mrs. A. Peterson
Mr. J. L. Davidge
Miss G. Leelavati
Miss A. Radha

ADYAR GARDENS :

Superintendent, Mr. N. Yagneswara
Sastri

ADYAR LIBRARY :

Director, Dr. G. Srinivasa Murti
Joint Directors, Bhikkhu Arya Asanga
Dr. C. Kunhan Raja
Librarian, Miss Gertrude Watkin

ARCHIVES :

Deputy Keeper, Mr. C. Jinarajadasa
(on leave)
Acting Deputy Keeper, Miss Irene
Prest

A. R. P. :

Area Warden and Rationing Officer,
Mrs. Jane Clumeck

BABY WELCOME :

Superintendent, Shrimati Bhagirathi
Sri Ram

BHOJANASALA :

Officers-in-charge :
Mr. A. Ranganatham
Mr. Subbaramayya

CLEANING DEPARTMENT :

Superintendent, Mr. Narainji Kevat

DAIRY :

Superintendent, Mr. N. Yagneswara
Sastri

DISPENSARY :

Resident Medical Officer, Dr. N. S. S.
Gopalan

ENGINEERING DEPARTMENT :

Consulting Engineer, Mr. K. Srinivasa
Iyengar
Superintendent, Mr. T. F. Lavender
Manager, Mr. M. D. Subramaniam

LAUNDRY :

Superintendent, Madame Cazin

LEADBEATER CHAMBERS :

Officer-in-charge, Mrs. Jane Clumeck

POST-OFFICE (Theosophical Society) :

Postmaster, Mr. K. Srinivasan

PRESS DEPARTMENT :

Manager, J. L. Davidge

PUBLICITY OFFICER :

Mrs. Marion Lavender

SANITARY DEPARTMENT :

Superintendent, Madame Cazin

THEOSOPHICAL PUBLISHING HOUSE:

Manager, Mr. K. S. Krishnamurti

THE THEOSOPHIST and THE THEO-
SOPHICAL WORKER :

Editor, Dr. George S. Arundale
Asst. Editor, Mrs. D. R. Dinshaw

VASANTA PRESS :

Superintendent, Mr. C. Subbarayudu

VILLAGE AND ANIMAL WELFARE GROUP, ADYAR :

President, Shrimati Rukmini Devi
 Secretary, Mrs. Jane Clumeck
 Village Officers,
 Shrimati Bhagirathi Sri Ram,
 Mr. P. S. Krishnaswami,
 School Advisor, Mr. K. Sankara Menon.

WATCH AND WARD :

Superintendent, Mr. N. Yagneswara Sastri

THE NEEDS OF ADYAR

1. An entirely new building for the Adyar Library, with reading-room, museum, archives, fitted in accordance with the most scientific library standards and providing adequate space for many students. Ground has been allotted near Blavatsky Gardens and designs approved for a new building to be undertaken after the war.

2. A Training Centre for Theosophical Workers.

3. A short-wave Theosophical Broadcasting station,

A donor of Rs. 5,000 towards a radio station has arranged that until it is practicable the interest shall be payable to the Besant Theosophical School.

4. Construction of the following shrines :

Jewish Synagogue,
 Sikh Temple to Guru Nanak,
 Jain Temple to Mahavira.

There exist already on the Adyar estate the following shrines : Hindu, Buddhist, and Zoroastrian Temples, a Mosque and a Christian church, also a Masonic Temple.

5. An Animal Welfare Centre and Animal Hospital.

6. A Colony for all employees and servants with small residential cottages to draw workers closer to Adyar.

The educational requirements in the direction of a Theosophical College and a World University within an ideal cultural-educational centre are adumbrated in the Besant Cultural and Educational Endowment Fund which Shrimati Rukmini Devi seeks to establish. (See Besant Theosophical School and Kalâkshetra).

THEOSOPHY THROUGHOUT THE WORLD

ARGENTINA

Señor Alfonso Tavera, head of the Spanish Department, Adyar, reports that the Silver Jubilee of the Argentina Section, likewise that of Chile and Brazil, will be celebrated at the 1944 Conventions—all three Sections were chartered in January 1920. The 24th Convention held in the city of Cordoba on 22 April 1943 was a great success : many outsiders came to hear the lectures ; a good propaganda programme was outlined for the year, including 10,000 pamphlets each of 60 pages reproducing interesting extracts from Dr. Besant and Bishop Leadbeater, also 10,000 pamphlets on "The Truth about man's Evolution."

Convention approved the impression of 1,000 gramophone records of the "Theosophical Hymn" for distribution in Latin American countries.

Argentina is the most prosperous Section in Latin America, according to Señor Tavera, has the largest active membership, 884 in 45 Lodges and 5 Centres, and most Theosophical publications. The average has for some years past been 15 per month, so that the Section should have 1,000 members, he figures, by the time of the Jubilee in 1944. Argentina is financially strong, and the Adyar dues are "in a bank waiting Government permission to be exported out of the country." Señor Tavera gives great praise to

Señor José M. Olivares, General Secretary: "He is a good worker and devotes all his time to Theosophical affairs."

BRAZIL

Señor de Souza, General Secretary for Brazil, a vast territory twice as big as India, is enthusiastic and full of optimism as to the future of Theosophy in his country which, as Mr. Jinarājādāsa has over and over again informed us, is constitutionally dedicated to Brotherhood. Señor de Souza writes that over 1,000 people attended the last Annual Convention in 1942, with representatives from remote parts of the country. He was greatly encouraged by the response of members during his recent tour of the Lodges. In 1932 Señor de Souza organized a society for the protection of animals, which has a home for dogs, cats, etc., and headquarters in Rio de Janeiro; the membership is now 900 and continually increasing, and Señor de Souza would like to correspond with similar societies in India. He has a post in the Government service, is a University graduate in engineering, and is a great asset to Theosophy, for which he works hard.

CANADA

Mr. Smythe reports a slight gain in membership for the year ended 30 June 1943: "The stagnant Lodges are Calgary, Hamilton, London, these having large fields to work in but failing to get results; a change of policy is required locally," he suggests, adding that "Toronto with half the membership of the National Society presents the results of persistent effort." The Section membership is 320.

THE CANADIAN FEDERATION

The Canadian Federation has had a successful year. The Secretary-Treasurer, Mr. J.T.S. Morris, had to give up his Theosophical duties at Vancouver owing to war service, but

before leaving he visited all the Lodges in the Federation and some of the Lodges in the Canadian Section, including Toronto. "Mr. Morris feels very strongly the desirability of building up and strengthening relations between the Section and the Federation, and his work in this connection has been most valuable to The Society," reported Marjorie H. Peebles, his successor, in August.

Let us add that in spite of all the difficulties contingent on the war, every effort should be made to bring the Section and the Federation together—it may be a means of breathing new life into the National Society.

CENTRAL AMERICA

This Section, embracing Costa Rica, Guatemala, Honduras, Salvador and Nicaragua, has re-elected Miss Lydia Fernandez Jimenez as General Secretary for another two years. There are 157 members in the Section distributed in 12 Lodges. Señor Tavera judges from the General Secretary's letter that the Section is going through a dull period. We must work for an awakening in these Central Republics.

COLOMBIA

There is much life in this young Section. Ten thousand pamphlets, *Theosophical Truths*, were printed for propaganda during the year. Señor Ramon Martinez, who became General Secretary in December 1942, travelled through the Section and founded five new Lodges. It was he who brought Theosophy to Colombia twenty years ago. He is very active, in spite of his 68 years, and has duties also in affiliated organizations. New members numbered 66.

CUBA

The number of Lodges and members has not increased during the year, though there was tremendous enthusiasm at the 39th Convention in the city

of Habana on the 17th January last, the most interesting event being a symposium. The Young Theosophists' Convention of the 29th August in the city of Bayamo was a very happy gathering, the artistic side of it being unprecedentedly fine. Their monthly journal *Juventud Teosofica*, now in its ninth year, is the best of its kind in Latin America.

EAST AFRICA

Krishna Lodge, Zanzibar, a very vital group of Indians, in addition to regular meetings, has held a Bhārata Samāj Puja every Sunday morning, special musical and social gatherings on the Vaisākh and Āsala festivals, and birthday celebrations for Lord Shri Krishna and other great teachers. A story class is held every Tuesday for 50 children who thus learn about the Great Ones. Mr. Dwarkadas Morarji, president of the Lodge, brought an inspiring message from the 1942 Benares Convention. "We have sent a good quantity of Theosophical literature to the new Lodges at Kisuma, Kampala and Jinja" writes the Secretary.

Congratulations to Krishna Lodge not only for their valiant service to Theosophy, but also for a generous contribution of Rs. 2,500 to flood and famine relief. We have allocated Rs. 1,000 to the Adyar Village and Welfare Group, which looks after about 6,000 to 10,000 people; Rs. 500 to the Mayor of Madras for city relief, and Rs. 1,000 to Bengal, Malabar and Rayalaseema. This fine gift redounds not only to the credit of Zanzibar Theosophists, but no less to the credit of The Society.

EGYPT

A brief note from the General Treasurer of the Federation of the Lodges in Egypt intimates that the position in that country is "peculiar and not very flourishing," but the officers are optimists and always hoping for a re-

awakening of the dormant Lodges. In the last war, 1914-18, there were enough Lodges to form an Egyptian Section, but in 1926 the Section shrunk to a Federation, though the light of the wisdom has been all the time kept burning by Signor Veronesi and his friends. Even though Signor Veronesi, the mainstay of The Society in Egypt for over 30 years, recently passed away, the Presidential Agent and others are tending the altars, and the day will come, as Dr. Besant foresaw, when age-old Egypt will stir in her slumbers, the light of her wisdom "shall leap again to enlighten the world, and the days of Egyptian greatness shall return."

ENGLAND

"The continual call-up of more and more people has depleted our ranks from the standpoint of Theosophical work," writes Mr. John Coats, General Secretary in London, "and made it difficult to renew the life of the Lodges against the very real odds which have afflicted so many of them." Being "shut up" in this Island for four years, splendid though they have been, has produced a certain fatalistic doggedness which, he says, tends to deaden enthusiasm, but in spite of difficulties there has been a substantial increase in membership and a large increase in all library activities. It may be "only after the war that we shall realize how much time and effort has been given by individuals up and down the country to keep the Theosophical flag flying."

Actually there has been a gain of 112 members, spread fairly evenly over the country. The number of subscribers to the Library has more than doubled, and a new scheme has been started of sending monthly parcels from Headquarters to Lodges as a temporary addition to their libraries.

The General Secretary sums up a paragraph on the help given by Mr. Jinarājādāsa thus: "His presence in

the Section is a source of continued strength to us all."

The European Section has taken a room at 50 Gloucester Place to centralize its work. Here Mr. van Dissel and his Committee are working for the rehabilitation of the European Sections after the war, and as "England will no doubt have a special part to play as a jumping-off ground for much of this work, we are gathering our resources to be as helpful as possible when the time arrives."

Among the Headquarters activities have been the noon meditation on weekdays, Sunday lectures for the public, Wednesday evening students' lectures, and various classes. Mr. Jinarājadāsa, Mrs. Gardner and other speakers have maintained a high level of lecturing. An advanced speakers' class has furnished several new speakers for Lodges in the London area. Lodges have now to rely more on their own members for lectures. Lecturers over the age limit for industrial conscription (65 for men and 60 for women) or those exempt from national service on other grounds have of course had to work harder.

A very comprehensive view of the Section's needs was obtained at a National Council meeting in January following a questionnaire to Lodges and Centres. Opinions varied, but there was complete unanimity as to the necessity of straining every nerve and using every opportunity to diffuse Theosophical ideas more widely than ever before. One interesting finding of the National Council was this, that many people join pseudo-occult movements which have similar ideals to our Second and Third Objects. "Probably," comments Mr. Coats, "it is the First Object—indeed the most important—which is the stumbling-block. We offer hard work after all, and not something for nothing." All the more reason therefore to "strain every nerve" to spread the knowledge of all three Objects, to meet all types of inquirers.

FINLAND

"Our Section is full of vitality," writes the General Secretary from Helsingfors. In spite of two wars, the work of the Finnish Section had gone on undisturbed and uninterrupted, up to the date of his report, 16 September 1942, and our Finnish brethren had acquired a new home, consisting of a hall to seat 100 people, a library, dining-room and kitchen, all sufficiently spacious for their needs. On 12 September 1942 there was a dedication festival, with music and an historical lecture by Mr. Kallinen. The Section magazine was appearing regularly, a few Lodges had been added, and members were helping with the reconstruction of the country.

NEW ZEALAND

There is a note of nation-building sounding through the report of Miss Hunt, General Secretary, on the work of the New Zealand Section. The theme of "New Zealand as the Birthplace of a Nation" was a recurring motif at the last Convention of Wellington. The Easter Conference dealt with "The Dedicated Life"—dedicated to the service of the country. The Theosophical Women's Association is endeavouring to give a spiritual direction to reconstruction. A New Zealand Vegetarian Society with 180 members, fostered by Theosophists but outside our Society, is intent on improving the national well-being. The Animal Welfare Group of the T. O. S. is stressing New Zealand's responsibility to the animal kingdom. Miss Hunt, in her lectures to the Lodges and outside bodies, has spoken on "The influence of Womanhood in Nation-Building," and in an experimental Cultural Community Centre under Government auspices she spoke on "New Zealand: Her Place in the Pacific Drama." Many societies, clubs and high schools have invited her to speak on

the Indian situation. The 47th Convention, to be held at Dunedin—where the Lodge celebrates its fifty-year jubilee—synchronizing with our Adyar Convention, has for its keynote “World Reconstruction—a spiritual undertaking.”

There is vision in all this and a fundamental application of Theosophy to the building of a nation worthy of the high splendours of the new race.

The Section Office has compiled a Service Roll of members in the Forces.

The Adyar Day donations amounted to £133-18-6. Mr. H. H. Banks is giving his whole time to touring the Lodges with successful results, and Mr. Geoffrey Hodson has spent most of the year in most effective work in Auckland, addressing the H. P. B. Lodge and outside societies, and broadcasting. The Vasanta Garden School has 77 pupils and is unable to accommodate more. Miss Hunt sends a very appreciative note on the work of Adyar which she knows from personal experience of a prolonged stay here.

PARAGUAY

There is very little activity in this Section, but we are hoping to see new life, especially since Señor Tavera is communicating some of our Adyar fire through his communications from our Spanish Department. Señor Paats reports that only one new member came in. Let us work for better results next year.

PUERTO RICO

Señor A. J. Plard writes that some of the Lodges have shown a renewed enthusiasm which is quite extraordinary considering the “lethal atmosphere so evident in the recent past in spiritual matters.” The gain in attendances at the Sunday meetings in San Juan has been due mostly to spiritualists coming in search of teachings which they need to complete their knowledge. The

weekly radio talk on the oldest station in Puerto Rico is reaching “quite a good audience”; ten talks dealt with post-war problems based on Dr. Bhagavan Das’s article in *The Theosophist*. The Convention at San Juan, which was cordial and enthusiastic, re-elected Señor Plard for another period of three years. The Section has reduced the mortgage on its headquarters building in San Juan by Rs. 42,000, leaving only Rs. 3,000 which will be paid during the current year.

RUSSIA

Let us hope that since the Soviets have recognized the Church, The Theosophical Society is nearing its rehabilitation within the Russian frontiers. Meantime Russian members are spread over the whole world. Dr. Kamensky, General Secretary of the Russian Theosophical Society outside Russia reports from Geneva: “We do not know the number of members yet living and active; many have disappeared owing to war conditions, evacuation or internment. The same must be said of the number of Lodges and Centres.” Members of families who cannot communicate with one another directly use the General Secretary as a link, so that her work in this department alone is heavy, and as no subscriptions are coming in the financial situation is “very difficult,” money being blocked in many countries. Dr. Kamensky has been unable to visit other countries, as heretofore, and has given all her help to the Swiss Lodges, lecturing in French and German. She still publishes the little magazine, *Vestnik*, and the *Bulletin* for members, type-written, and “in very small numbers.” In May she organized a Peace Week, preceding Goodwill Day (May 18); she has helped the Red Cross and War Refugees; has written articles for reviews; and with the help of the T.O.S. has issued her book *On Destiny*. Dr. Kamensky very much appreciated “a loving message

of sympathy and congratulation " from Adyar.

SCOTLAND

The Scottish band of workers have surmounted many difficulties in keeping the Section going. The best means of supplying the public with information has proved to be pamphlets and books. "Quite a lot has been done in this way," writes Mrs. Allan, "and many of our books have been included in parcels handed in for redistribution to the services." Mr. Gale's visit to Scottish Lodges in April is gratefully recognized, Mrs. Allan's letter being written evidently before he passed over in August.

SOUTH AFRICA

Miss Clara Codd reports that the year 1942-43 has shown the greatest increase of membership and enthusiasm since she became General Secretary: "We seem at this present moment to be making members almost every week." She records the visits of Mr. van Dissel and Mr. Kruisheer, voicing the Section's gratitude to them, also to Bishop John Cordes, a pioneer of the Section, and to Mr. A. Tranmer, once editor of the Section journal, who have been made life members. Two new Lodges have been formed, one at Buluwayo in Rhodesia, and Isis Lodge consisting mostly of meditation groups formed in different parts of the country by Bishop Cordes.

Miss Codd likens the South African Section to a miniature League of Nations, since people of all races have joined the Lodges, and she quotes the Prime Minister, Field-Marshal Smuts, as saying that "one good effect of the war is that Europeans and Coloureds have learned to work together and respect each other." Theosophy has nevertheless a tremendous work ahead before the various races will be reconciled—the "working together" has only just begun.

A striking year of work has been marked by originality and enterprise of the Lodges. Cape Town has acquired a beautiful room, with a view of Table Mountain, in the Groote Kerk Building in the main street. Durban is unique in having "more young people in its ranks than any other Lodge I know in the world," she says, "and they are all in office in the Lodge. Consequently the Lodge is humming with new ideas." Recently they took the Theatre Royal for a lecture by Mr. Kruisheer and 600 people assembled. Johannesburg and Pretoria Lodges are also full of life. Book sales have never been so high, the circulation of *The Link* (Section journal) has increased, and new subscribers have been enlisted for *The Theosophist*. Fine work is being done by the Theosophical Order of Service under Mr. Stakesby.

There is a strong movement to end the Federation system and to form a central Executive Council working under a simpler constitution. It really does seem a cumbersome arrangement to have three Federations with only six Lodges, and two Lodges are very small!

UNITED STATES OF AMERICA

Mr. Sindney Cook's anticipation a year previously that the war might cause extreme difficulties in carrying on The Society's work was happily not fulfilled, according to his report for the year ended 30 June 1943. Only a few Lodges have felt seriously the effect of blackouts and gas rationing, and in the main the work has gone on unchecked by war conditions. The Section membership increased by 112 to 3,281; and the new members have come in through the steady work of Lodges and field staff. Financially the Section faces a brighter future, having built up in the last five years substantial reserves and working balance, in addition to building and equipment. Five lecturers have been out in the field, Mr. James S. Perkins (Vice-President), Miss Etha

Snodgrass, Mr. Frederick Werth, Miss Jean Glen-Walker and Mr. A. F. Knudsen, besides many Federation speakers for local gatherings. The popular setting of Theosophy in the radio series, "Dear Mr. Cheer," has been used by 21 stations who have given \$4,000 worth of free time to those programmes, and the Public Relations Office of a large army post requested the series to be broadcast over a speaker system in each squadron area of the post. The Theosophical Press has distributed an increased number of books. Several new books are being prepared, also a graded Theosophical course for children and young people, and a student course based on Dr. Besant's *Study in Consciousness*, "a work of recognized value in psychology courses." Some readers have joined The Society after borrowing books from the National Library, which is widening its scope. New pamphlets are being written to tell the basic truths of Theosophy to the armed forces, and 20,000 copies of *To Those Who Mourn* have been circulated. Thousands of pamphlets have been distributed by the Department of Information. Young Theosophists numbering 44 have maintained contact with the armed forces through correspondence.

"During the year the Adyar Art Project has been brought almost to a close with the presentation of the bronze to Adyar and its gracious and enthusiastic acceptance by the President, Dr. George S. Arundale, for shipment after the War."

Mr. Cook commends a series of Successful Service Manuals prepared by Mr. E. Norman Pearson giving practical information for presidents and other Lodge officers, class leaders, etc.; also the work of the National Committee on Membership headed by Miss Poutz which works to promote friendship in the Lodges towards newcomers.

Specially there is much more detail in the National President's report all

indicating the healthy condition of the Section's work. He specially mentions the young workers who have joined the headquarters staff, Miss Joy Mills and Miss Bertha Williams, who have lectured in nearby Lodges and are training for work in the field.

URUGUAY

Señor Enrique Molina has resigned his post as General Secretary from June 21, and Señora De la Gamma has taken charge, perhaps until a new election.

AUSTRALIA

The Australian membership fluctuates around a thousand—last year it was 19 less and this year is 5 over—1,005 including 55 unattached members and with 17 Lodges. An All-Australian Convention was again dispensed with, owing to travelling difficulties, and six local Conventions were held in the State capitals last Easter, with "highly satisfactory" results. An important phase of the Sydney work is the broadcasting over 2GB of three sessions weekly for Straight Theosophy and one weekly session for altruistic movements. "There is unmistakable evidence," writes Mr. Litchfield, "that splendid work is being accomplished in bringing Theosophical teaching before the community." Sydney is indeed one of the best-Theosophized places in the world, largely because of the work of the Manor centre and the radio publicity since 1926 and live and constant propaganda prior to that.

BURMA

Mr. N. A. Naganathan, writing from a North Indian city, says there is "nothing to report" about the activities of his enemy-occupied country, Burma. The membership was 112 and must remain the same "until we get back to Burma and can revise it." There are 60 evacuees in India with whom the General Secretary keeps in touch, and

some are helping in Theosophical work, two in Bombay and three in Adyar. As to the Section's property in Burma, including the schools and buildings, he has made representations which have been duly registered. All our Burmese brethren are "anxious to get back to take a lead in the reconstruction of their country in the light of Theosophy."

ICELAND

Isolated Iceland has its difficulties, mostly financial, though many "excellent members" come forward to help the work, writes Mr. Greta Fells, our artist-friend in the Section office at Reykjavik. His report was dated October 24th, which, he writes, was a little late owing to the illness and death of his wife. The sympathy of all who read this record will go to Mr. Fells to sustain him in this difficult time. He is doing fine work and would gladly devote all his time to Theosophy, but, like all his fellow-members in Iceland, has to do his Theosophical work in his leisure time. Even so he made a tour to Akureyri, with the Section Treasurer, Mr. K. S. Kristjansson, and spent a week there lecturing. The Convention at Headquarters in September (26-27) was most successful. Mr. Fells is publishing a small booklet, the first of a new and experimental series entitled "Intellectual Viewpoints." That sounds well, and we hope for good results.

INDIA

The Indian Section's active membership is gaining steadily, according to Mr. Gokhale. Last year showed an increase from 4,916 to 5,104, Young Theosophists included. The Section has now 272 Lodges and 20 Centres. The membership has risen gradually from 4,530 eight years ago.

"Owing to the disturbed conditions little touring could be done," Mr. Gokhale reports. Lecturers have been sent out, however—Mr. N. Sri Ram, Mr. van de Poll, Professor D. D. Kanga, Dr.

Hafiz Syed, Rai Bahadur Panda Bajinath, Mr. Venishankar Bhatt, Mr. Radha Kant Saran, and "on the whole the record was not unsatisfactory considering the difficulties, although we know," the General Secretary rightly says, "that we urgently need much more waking up throughout the land." He acknowledges Mrs. Lavender's valuable contributions to *The Indian Theosophist*.

Mr. Gokhale makes it plain to the Indian members that if The Theosophical Society's Headquarters are in India and successive Presidents have spent much time in this land it is, as the President-Mother once explained, only because on the spiritual regeneration of this Motherland of the Aryan Race depends the salvation of the world. Indian members, he thinks, do not sufficiently realize that the President and Shrimati Rukmini Devi belong not to India alone but to the whole world.

Mr. Gokhale has some very fine paragraphs on the advantage which the Theosophist enjoys over even greater intellects outside The Society, from whom the public draw their leaders, inasmuch as the Theosophist knows God's Plan and accepts it "even at the risk of opposing public opinion." Mr. Gokhale finds that the healthy growth of The Society is hindered to a very great extent by members who while paying dues are unable to accept the Plan if it does not fit into their preconceived notions of men and things. "Such disgruntled members do no good to themselves or to The Society."

The General Secretary goes on to review the work at Benares, both the Headquarters and the School. The School had 133 boy and girl students at the end of October, only five being boarders. The School has been hard hit by the loss of Rs. 1,000 per annum which the late Mr. Hirendranath Datta used to contribute. The Endowment Fund of the School now stands at Rs. 5,600, whereas the University demands a minimum of Rs. 15,000 on this score.

In the financial department the actual income was Rs. 18,533, which came within Rs. 132 of the budget estimate, and a small credit balance remained on the year's working. A loan to the Bhārata Samāj Temple fund of Rs. 3,500 and a small expenditure on the Dhruva statue have been written off. The Indian Bookshop, with a turnover of Rs. 13,300, showed a loss of Rs. 799 on the year's working, which Mr. Gokhale considers "not bad for the times. The Bookshop is always an asset to The Society, and we must hope for better results as times improve."

The Rai Bahadur Panda Baijnath Endowment Fund stands at Rs. 23,634-5-9.

Mr. Gokhale urges Indian members to become Benares-conscious—"we should have a Benares Day, as we have the Adyar Day."

Order of the Round Table: Miss Tehmina Wadia, Chief Knight for India, reports that there are nineteen Tables in India and the work has progressed fairly well.

IRELAND

Mr. Thomas Kennedy at seventy years of age has asked the Executive Committee at 14 South Frederick Street, Dublin, to appoint a Deputy General Secretary who, he hopes, will succeed him in June next, the time of Convention having been changed from early February to the last week in June in order to facilitate the attendance of members. Mrs. A. H. Law has been appointed Deputy. Mr. Kennedy has held office as General Secretary from 1924 to 1931 and from 1937 until now—how well we remember his visit to Adyar for the International Convention of 1935 and his enthusiasm for social credit. He returns to the financial question in his report, commenting on the effect of the war in neutral Ireland. The membership in Ireland has slightly increased during the year and the Belfast Lodges have

enlarged their premises. Mr. Kennedy writes gratefully of the help given to him by Mr. P. Leslie Pielou in the clerical work of the Section office, by Mr. A. F. Holmes, Section Treasurer, and by Mrs. Hornidge, editor of the Section journal.

[I have, however, begged him if possible to reconsider his resignation, for he has rendered priceless service to Ireland, and is, I am sure, as capable as ever he has been of giving her most faithful loyalty.—G.S.A.]

MEXICO

Our friend Señor Adolfo de la Peña Gil, whom we remember from his stay at Adyar some years ago, sends a report of flourishing activity in Mexico, and steady growth throughout the Section. The only death reported is that of "a very popular lady, 83 years old, of Spanish origin," whose name unfortunately is not given. Theosophy was disseminated mainly by "new editions of exhausted ones" and translations of books by Dr. Besant, Mr. Gardner, Mr. Wood and others. A newly admitted member, Mr. Alejandro Steinberg, a Russian by birth and manager of a big printing concern in Mexico City, has done splendid service by printing the new editions so that they are sold at the old cheap rates.

Propaganda was very active, 5,000 copies of *To Those Who Mourn*, "edited by the Section," being sold at cost price to the public, and 5,000 leaflets on Karma, Reincarnation, etc., distributed free.

The General Secretary visited Orizaba in September and admitted new members, and Mr. Fernando Bengoechea delivered public lectures daily over a period at Monterrey.

The Section owns its own premises where some T.S. or Masonic activity goes on every day in the year. Besides some fine paintings of our great leaders by the late Daniel de Valle, a new large painting of the Wesak ceremony is now

hanging in the lecture room. The "Fraternidad Universal" Co-operative Society owns the property and has already paid off \$50,000 in yearly instalments, the balance of the liability being gradually reduced as the house pays for itself.

The Mystic Star Ritual and the Golden Chain are both working regularly and the Round Table has just been started (30 October 1943). The experiment was tried of fusing four City Lodges into a larger unity, but two have resumed their autonomy.

Señor Peña Gil writes of the proposed Continental Confederation: "At our last Annual Convention held at Orizaba, Ver. (Dec. 1942), preliminary steps were authorized towards the foundation of a Pan-American Federation of all the Theosophical Sections and Lodges in this continent. Our National Board invited all General Secretaries to consider several propositions which would make possible the summoning of periodical Continent Congresses; an efficient and co-ordinate propaganda; the issue of Theosophical reviews both in English and Spanish; the foundation of a Theosophical Pan-American Institute or University, etc. We suggested that Rio de Janeiro (Brazil) would be a suitable place for the first Continental Convention on the occasion of the coming International Congress of November 1944, a year when Canada, Mexico, Brazil, Chile and Argentina celebrate their 25th anniversary as National Sections of The Theosophical Society.

Several Sections have enthusiastically agreed to this initiative."

PORTUGAL

Our Lisbon brethren held a well attended Congress 11-14 June synchronizing with the Convention in London. Mr. Jinarājadāsa's "Seven Seas Charter" was discussed and 500 copies distributed by the General Secretary, an extension of the charter was read by Mr. Sanches Roque, a summary of the Charter was presented by Mr. Peyssonneau Nunes for the organization of a Health Week, and commentaries on the Charter were made by several eminent Lisbon Theosophists.

SWEDEN

A letter from the General Secretary at Stockholm, written in May 1943, reports the formation of a new Lodge, and that the membership of the Section has risen from 315 to 350. The programme at Stockholm during January-May 1943 was to invite representatives from different organizations and have discussions with them. At the Section Congress in 1942 the main discussion was about Lodge work and public lectures, after which three lecturers travelled at two-weeks' intervals to eight of the bigger towns, lecturing on Wednesdays, the Lodges using the intermediate Wednesdays for study courses. Written lectures from Stockholm were read at these meetings. The attendances were good, 100 in the larger towns, and a correspondence course aroused interest.

THE TREASURER'S REPORT

The Budget estimate of the Theosophical Society for 1942-'43 anticipated a deficit of Rs. 27,135 to be made good by Donations. Thanks largely to the donations from Adyar-Day Collections to which our American Brethren have continued to contribute munificently, we have been able not only to meet our Annual deficit but also to have a surplus which has been applied to write off a portion (amounting to Rs. 12,235) of the accumulated deficits of previous years

of the Leadbeater Chambers and Bhojanasala amounting in all to Rs. 24,840 (Leadbeater Chambers Rs. 15,568 and Bhojanasala Rs. 9,272). Furthermore, it is a matter for thankfulness that we have been able not only to continue our grants to the various useful activities in and around our Headquarters but also to make special contributions to relieve distress and suffering consequent on war, famine, floods and the like, as shown in the list given below :

Rs. A. P.

Total amount of Donations received during the year.
(Including Adyar Day Collections amounting to Rs. 29,642-13-0 and a sum of Rs. 4,111-6-10 which the President relinquished from the President's Travelling Fund)

38,425 6 5

Allocations :

			Rs.	A.	P.
War Distress Relief Fund	...	...	3,057	6	10
Faithful Service Fund	...	...	1,000	0	0
Welfare Fund	...	...	1,000	0	0
Baby Welcome	...	...	300	0	0
For Fodder expenses for dry Cattle in the Dairy	...	...	500	0	0
Village Welfare Fund	...	...	1,000	0	0
Adyar Library	...	...	2,000	0	0
Besant Theosophical School	...	...	3,000	0	0
Kalakshetra	...	...	3,000	0	0
Mahamahopadhyaya Sri U. V. Swaminatha Iyer's Library	...	...	1,000	0	0
Bengal Famine Relief Fund	...	...	1,500	0	0
Malabar Famine Relief Fund	...	...	500	0	0
Olcott Memorial School	...	...	2,000	0	0
World Federation of Young Theosophists	...	...	250	0	0
Miscellaneous allocations	...	...	1,814	4	1
Sum made available to meet T.S. deficit	...	...	15,325	15	8
Balance of Adyar Day Collections of the year left over for future allocations	...	...	1,177	11	10

38,425 6 5

Income and Expenditure Account.—The deficits in Bhojanasala and Lead-beater Chambers have already been noted above. The only other item which may require special comment is in regard to the Garden Department which shows an increase both in Income and Expenditure, consequent on the "Grow more food Campaign" for promoting National Defence, inaugurated during the year in response to the appeal made by our National War Front Organization. The increased expenditure on the scheme amounted to Rs. 6,344 while the increased income was Rs. 7,032 resulting in a favourable balance of Rs. 688, reducing to that extent the deficits on the working of the non-productive side of the Garden Department.

Investment.—A sum of Rs. 40,000 was invested in 3% Defence Loan during the year under Report.

War Distress Relief Fund.—This fund was constituted in 1940. The amount allocated to this Fund till now is Rs. 33,823-1-10 including an allocation of Rs. 2,500 made this year (from Howard Pullar Legacy); and the

amount spent on relief amounted to Rs. 29,595-8-2 leaving a balance of Rs. 4,227-9-8.

Rehabilitation Fund for War-stricken Sections.—This fund was constituted in 1941, with a sum of Rs. 8,800 specially ear-marked for rehabilitation of War-stricken sections.

Faithful Service Fund.—This was established in 1939. Allocations received till now to this Fund amount to Rs. 55,183-15-2 (including a sum of Rs. 2,500 allocated during the year from Howard Pullar Legacy). Payments made so far from this Fund amount to Rs. 13,992-9-6 leaving a balance of Rs. 41,190-0-8.

Headquarters Fund.—The need for starting such a Fund was explained by Capt. E. M. Sellon (our Treasurer from 1934-1936) in the following terms: "We must realize that the upkeep of the Adyar Estate will always be a fairly heavy item of expense which under present conditions cannot be met from the dues received from the Sections. In order to make this clear to our members I quote two figures extracted from our annual accounts for the past ten years.

Rs.

Cost of upkeep of the Adyar Estate <i>i.e.</i> , repairs and maintenance of buildings, roads and non-productive gardens for 10 years 1926 to 1935 inclusive ...	...	3,01,776
Dues received from Sections for the same period ...	...	1,63,012
Deficiency over ten years ...	...	1,38,764
Average deficiency per annum ...	...	13,876

"It would appear to be essential that this primary expenditure which is unavoidable in its nature should be taken care of by endowment or other constant source of income, so that donations, legacies and other fluctuating sources of income may be devoted entirely to world wide Theosophical work emanating from Adyar, such as books, magazines, lecturing tours, etc. Expenditure for this purpose is to a great extent capable of adjustment according to the means at disposal.

"This is the problem before us, the provision of an increase above our regular income from Dues of approximately £1,000 a year—not a large sum for a Society such as ours—to be applied specifically to the maintenance of Adyar."

After the outbreak of the war, our annual expenditure has naturally gone up while the income from permanent sources had gone down so that our annual deficits to be made good by donations have amounted to more than

the pre-war estimate of £1,000 ; but, even on this pre-war basis, the Endowment Fund required may be estimated at about Rs. 5,00,000. The sum which may now be considered to serve this purpose amounts to Rs. 67,234 only (including Susan Daintrey Legacy Rs. 36,000 and balance of Howard Pullar's Legacy Rs. 24,000). All these Funds need strengthening—specially the War Distress Relief Fund and the Fund for Rehabilitation of stricken Sections where the need is both urgent and vast. A special appeal is made for munificent contributions to these Funds. One feels assured that offerings received into these Funds will be so blessed and transmuted as to be capable of rendering manifold good in

ways reminiscent of the contributions made to the coffers of the great Prince and Ruler of Ayodhya of whom it is written that this Prince of the Solar Dynasty received contributions from his people only to give back the same to them transmuted into thousand-fold good, just as our Lord the Sun receives the waters from the Oceans only to give them back transmuted into fructifying rains of thousand-fold virtue.

प्रजानामेव भूयर्थं स ताम्यो बलिमग्रहीत् ।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः ॥

Raghuvamsa-Sarga I, verse 18

G. SRINIVASA MURTI,
Hon. Treasurer, The T.S.

THE T. S. INCOME AND EXPENDITURE ACCOUNT

Budget Allot- ment	EXPENDITURE									
					Rs.	A.	P.	Rs.	A.	P.
Rs.										
8,500	To Establishment	...	...	...				7,712	12	0
5,000	„ Repairs and Renewals	...	...	...				6,955	1	6
15,420	„ Garden Expenses	...	...	...				21,764	10	1
1,700	„ Lighting and Water	...	...	...				1,309	0	3
3,500	„ Miscellaneous	...	...	...				3,910	3	8
2,000	„ Watch and Ward	...	...	...				3,038	10	10
1,200	„ Postages, Telegrams and Telephone	...	...	...				988	10	5
2,500	„ Printing and Stationery	...	...	...				1,325	10	0
800	„ Publications to General Secretaries	...	...	...				753	12	0
1,500	„ Sanitation Expenses	...	...	...				1,715	2	8
1,500	„ Pensions	...	...	...				1,456	8	0
1,000	„ Welfare Grants	...	...	...				998	0	0
500	„ Taxes	...	...	...				481	2	6
10,500	„ Interest paid on Funds and Deposits	...	...	...				11,722	11	5
	„ Donations to various Funds and Accounts	...	...	...				21,921	10	11
500	„ A. R. P. Expenses	...	...	...				223	3	9
2,000	„ Press Department	...	...	...				1,553	14	6
	„ Forest Guard	...	...	...				201	6	0
	„ Contributions :									
5,000	Adyar Library	...	...	...	5,000	0	0			
1,950	Dispensary	...	...	...	1,950	0	0			
6,600	President's Fund	...	...	...	6,600	0	0			
50	Museum and Archives	...	...	...	12	0	0			
								13,562	0	0
	„ Depreciation :									
	On Buildings @ 1½%	...	...	...	5,874	7	5			
	„ Movable Property @ 7½%	...	...	...	1,619	1	8			
								7,493	9	1
12,000	„ Deficits written off :									
	Leadbeater Chambers									
	Till 30-9-1942	...	...	...	13,965	7	11			
	for the year ended 30-9-43	...	...	...	1,603	7	4			
								15,568	15	3
	Bhojanasala									
	Till 30-9-1942	...	...	...	5,128	1	10			
	for the year ended 30-9-43	...	...	...	4,144	4	10			
								9,272	6	8
								1,33,929	1	6

ADYAR

10th December 1943

G. SRINIVASA MURTI,

Hon. Treasurer, The T.S.

FOR THE YEAR ENDED 30-9-43

INCOME						Rs. A. P.		Budget Allot- ment Rs.
By Rent	...	...	...	...	...	12,903	8 7	21,000
„ „ from Departments	...	...	...	...	...	12,800	0 0	
„ Conservancy Charges	...	...	...	...	...	811	0 0	940
„ Fees and Dues *	...	...	...	...	...	13,155	1 6	9,000
„ Garden Income	...	...	...	...	...	16,872	10 11	9,840
„ Interest earned	...	...	...	...	...	19,792	14 5	19,500
„ Administration Charges from departments	...	...	...	...	...	7,740	0 0	6,420
„ Donations	...	...	...	...	...	37,247	10 7	
„ Excess of Expenditure over Income for the year	...	...	...	...	...	12,606	3 6	
						1,33,929	1 6	

* Schedule annexed with details.

Examined and found correct.
V. SOUNDARARAJAN, B.A., G.D.A., R.A.
Registered Accountant and Auditor.

BALANCE-SHEET OF THE THEOSOPHICAL

CAPITAL AND LIABILITIES				Rs.	A.	P.	Rs.	A.	P.
General Fund (Capital) :									
As per last Balance-sheet	...	...	...	5,70,255	13	1			
Less Excess of Expenditure over Income for the year	...	...	...	12,606	3	6	5,57,649	9	7
Special Funds :									
I									
Adyar Library Endowment Fund	...	...	...	98,565	3	10			
" " Building Fund	...	...	...	1,21,106	6	3			
" Night Schools Fund	...	...	...	2,485	12	9			
" Short-wave Broadcasting Fund	...	...	...	5,002	3	0			
Theatre and Lecture Hall Fund	...	...	...	14,950	1	10			
Theosophical World University Fund	...	...	...	1,825	11	8			
Rai Bahadur Panda Baijnath Propaganda Endowment Fund	...	...	...	23,634	5	9			
Sri Raja Ram Feeding Fund	...	...	...	1,000	0	0			
Dr. Besant's 99 years Fund	...	...	...	690	1	3			
Parsi Shrine Fund	...	...	...	354	14	0			
Sikh Temple Fund	...	...	...	154	5	7			
Synagogue Fund	...	...	...	2,170	13	3			
Sri Mudaliyandan Chetty Fund	...	...	...	11,330	0	0			
Buddhist Shrine Fund	...	...	...	247	15	0			
Faithful Service Fund	...	...	...	41,190	0	8			
Subba Rao Medal Fund	...	...	...	1,960	12	1			
Besant Educational and Cultural Fund	...	...	...	68,931	2	1	3,95,599	13	0
II									
Pensions and Gratuities Fund	...	...	...	9,011	6	6			
Investment Reserve Fund	...	...	...	11,991	10	10			
Safe Deposit of the T.P.H.	...	...	...	300	0	0			
Advance Rent Bills	...	...	...	687	5	9			
Headquarters Fund	...	...	...				21,990	7	1
War Distress Relief Fund	...	...	...				67,234	13	7
Fund for Rehabilitation of War Stricken Sections	...	...	...				4,227	9	8
Village and Animal Welfare Fund	...	...	...				8,800	0	0
Miscellaneous Funds	...	...	...				3,639	5	6
							21,603	9	1
Depreciation Fund :									
As per last Balance-sheet	...	...	...	47,879	9	7			
Depreciation on Buildings for the year	...	...	...	5,874	7	5			
" Movable Property	...	...	...	1,619	1	8	55,373	2	8
Sundry Personal Deposits	...	...	...				1,08,122	9	11
Sundry Creditors. (Re : House purchase Scheme)	...	...	...				1,350	0	0
Adyar Library : (Vide separate a/c)	...	...	...				86,054	15	1
Bhojanasala :									
Sundry Creditors	...	...	...				24	12	0
Carried over							13,31,670	11	2

SOCIETY, ADYAR, AS ON 30TH SEPTEMBER 1943

PROPERTY AND ASSETS				Rs.	A.	P.	Rs.	A.	P.
Lands and Buildings Account :									
As per last Balance-Sheet	...	...	...	4,73,090	3	8			
Less transfer to House Purchase Scheme Account	...	...	...	3,092	12	3	4,69,997	7	5
House Purchase Scheme Account :									
Amount spent till 30-9-'42	...	...	...	3,092	12	3			
" " 30-9-'43	...	...	...	14,136	15	5	17,229	11	8
Land in Sindh	...	...	...				10,000	0	0
Movable Properties Account :									
As per last Balance-sheet	...	...	...				21,599	1	8
Investments at Cost :									
Rs. 20,600/- 3% Govt. of Madras Loan 1952	...	...	...	20,453	12	5			
Rs. 1,000/- 3½% G. P. Notes 1865	...	...	...	510	0	0			
Rs. 5,000/- 3½% do. 1854-55	...	...	...	4,956	4	0			
Rs. 44,100/- 3½% do. 1947-50 bonds	...	...	...	44,639	2	0			
Rs. 1,13,400/- 4% (1960-70) bonds	...	...	...	1,12,116	5	3			
Rs. 1,000/- Madras Municipal Loan	...	...	...	1,056	9	0			
Rs. 70,000/- 3½% M.C.C.L.M. Bank Debentures	...	...	...	70,000	0	0			
Rs. 17,000/- (3% Rs. 10,000/- 3½% 7,000)	...	...	...	17,605	9	4			
Rs. 25,000/- Interest Free Defence Loan	...	...	...	25,000	0	0			
T.U.C.S. Ltd., Shares	...	...	...	67	14	4			
4% Funding Stock. 1960-90	...	...	...	1,77,046	4	1			
4½% India Stock. 1950-55	...	...	...	33,241	8	0			
Investments in U.S.A.	...	...	...	36,000	0	0			
3% Defence Loan F. V. 40,000/-	...	...	...	40,000	0	0			
Rs. 300/- 3½% G. P. Notes 1865 (T.P.H.)	...	...	...				5,82,693	4	5
Interest accrued on Investments	...	...	...				300	0	0
Fees and Dues outstanding	...	...	...				6,296	13	11
Sundry Debtors	...	...	...				7,243	3	0
	...	...	...				24,449	1	5
Adyar Library : (Vide separate Account)							86,773	4	3
Bhojanasala :									
Stock on hand	...	...	...	5,983	6	0			
Cash on hand	...	...	...	37	5	0			
Sundry Debtors	...	...	...	447	0	4			
Vessels and tools, less depreciation	...	...	...	1,288	0	0			
Advances	...	...	...	9	4	0			
							7,764	15	4
Carried over							12,34,346	15	1

SOCIETY, ADYAR, AS ON 30TH SEPTEMBER 1943 (continued)

PROPERTY AND ASSETS				Rs.	A.	P.	Rs.	A.	P.
Amount brought forward	...	...	...				12,34,346	15	1
Dairy :									
Live Stock	...	...	...	2,201	0	0			
Stock on hand	...	...	...	249	4	0			
Tools less Depreciation	...	...	...	77	5	2			
Advances	...	...	...	15	8	0			
Cash on hand	...	...	...	15	0	0			
							2,558	1	2
Engineering Department :									
Electrical Installation, less Depreciation	...	...	...	17,716	8	0			
Tools, less Depreciation	...	...	...	1,574	4	3			
Stock on hand	...	...	...	12,591	7	3			
Works in Progress	...	...	...	5,518	2	6			
Security Deposit with M.E.S.C., Ltd.	...	...	...	500	0	0			
Accrued Interest on the above Deposit	...	...	...	25	0	0			
Cash on hand	...	...	...	100	0	0			
							38,025	6	0
Garden Department :									
Stock on hand	...	...	...	2,605	10	6			
Standing Crops Account	...	...	...	971	0	9			
Advances	...	...	...	34	3	0			
Bullock Cart, less Depreciation	...	...	...	221	0	0			
Tools, less Depreciation	...	...	...	487	0	0			
Casurina Development Account	...	...	...	11,428	9	3			
Cash on hand	...	...	...	30	0	0			
							15,777	7	6
Laundry :									
Stock on hand	...	...	...	331	9	0			
Tools, less Depreciation	...	...	...	402	13	0			
Laundry equipment, less Depreciation	...	...	...	670	1	0			
Advances	...	...	...	8	0	0			
Cash on hand	...	...	...	50	0	0			
							1,462	7	0
Leadbeater Chambers :									
Kitchen Utensils	...	...	...	1,466	6	0			
Advances	...	...	...	22	8	0			
							1,488	14	0
Vasanta Press :									
Machinery and Plant, less Depreciation	...	...	...	12,775	8	0			
Types, less Depreciation	...	...	...	284	0	0			
Electric Plant, less Depreciation	...	...	...	216	0	0			
Stock on hand	...	...	...	13,876	4	0			
Cash on hand	...	...	...	100	0	0			
							27,251	12	0
Cash on hand	...	...	...	7,167	6	0			
„ with Imperial Bank of India, Mount Rd.	...	...	...	58,660	0	3			
„ „ Thos. Cook and Son (Bankers) Ltd.	...	...	...			
„ „ Madras	...	...	...	6,607	10	6			
„ „ Midland Bank, Ltd., London	...	...	...	12,450	3	1			
							84,885	3	10
							14,05,796	2	7

Examined and found correct,
V. SOUNDARARAJAN, B.A., G.D.A., R.A.,
Registered Accountant and Auditor.

THE T.S. HEADQUARTERS, ADYAR, BUDGET FOR 1943-44

EXPENDITURE	Budget for 1942-'43	Actuals for 1942-'43	Budget for 1943-'44	INCOME	Budget for 1942-'43	Actuals for 1942-'43	Budget for 1943-'44
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Establishment ...	8,500	7,712	9,300	Rent ...	21,000	25,703	21,000
Repairs and Renewals ...	5,000	6,939	5,000	Fees and Dues ...	9,000	13,155	10,000
Lighting and Water ...	1,700	1,309	1,500	Conservancy Charges (Sanitation) ...	940	811	850
Miscellaneous ...	3,500	3,910	4,000	Interest (Gross) ...	19,500	19,792	20,800
Watch and Ward ...	2,000	3,038	2,300	Administration Charges ...	6,420	7,740	7,500
Postages, Telegrams and Telephone (A) ...	1,200	988	2,000	Gardens ...	9,840	16,872	15,208
Printing and Stationery (B) ...	2,500	1,325	3,000	Special Departments.			
Publications to General Secretaries ...	800	754	800	Bhojanasala and Stores ...			70,500
Taxes ...	500	481	500	Dairy ...			9,540
Pensions ...	1,500	1,456	1,500	Engineering Department ...			30,450
Welfare Grants ...	1,000	998	1,000	Laundry ...			4,000
Interest payable on Funds ...	10,500	11,716	13,000	Vasanta Press ...			38,180
Press Department ...	2,000	1,553	1,500	Leadbeater Chambers ...			2,500
A. R. P. ...	500	223	150	Deficit to be made good by Donations:			
Sanitation Expenses ...	1,500	1,715	1,600	T.S. Deficit Rs. 15,587			
Garden Expenses ...	15,420	21,764	22,645	Departmental Deficit .. 10,392			25,979
Contributions :							
Adyar Library ...	5,000	5,000	5,000				
President's Travelling Fund ...	6,600	6,600	6,600				
Dispensary ...	1,950	1,950	2,000				
Museum and Archives ...	50	12	50				
Depreciation on Build- ing etc. (C) ...	12,000	7,493	7,500				
Forest Guard ...		201					
Special Departments :							
Bhojanasala and Stores ...			73,250				
Dairy ...			9,745				
Engineering Department ...			32,700				
Laundry ...			5,117				
Vasanta Press ...			44,250				
Leadbeater Chambers ...			500				
			<u>2,56,507</u>				<u>2,56,507</u>

- A. Provision for postages to be incurred on account of despatch of 2 General Reports.
- B. Provision for printing cost for 2 General Reports. (One for 1942 which is still in the Press and the other for the forthcoming Report for 1943.)
- C. Reduction of rate from $2\frac{1}{2}\%$ to $1\frac{1}{4}\%$.

FEES AND DUES RECEIVED DURING THE YEAR ENDED 30TH SEPTEMBER, 1943

				Rs.	A.	P.
The Theosophical Society in	U. S. A., 1942-43...	...		4,788	0	3
"	"	"	England, 1941-42 and 1942-43			
	£183-16-8	...		2,508	14	10
"	"	"	India :			
	1941-42	Rs. 46-7-2	} ...	1,663	11	9
	1942-43	" 1,607-4-7				
"	"	"	Egypt, 1941-42	£4-10-1	59	8 5
"	"	"	South Africa :			
	1941-42	Rs. 170-8-0	} ...	355	9	8
	1942-43	" 185-1-8				
"	"	"	Ireland, 1941-42	£2-3-0	28	6 7
"	"	"	Canada, 1941-42		222	1 0
"	"	"	Wales :			
	1941-42	£9-4-1	Rs. 121-10-6 } ...	234	0	1
	1942-43	£8-10-0				
"	"	"	Mexico, £24-14-0	} ...	477	8 2
			£6-9-3			
"	"	"	Cuba, £19-7-7	...	255	10 6
"	"	"	Portugal, £4-3-9	...	55	5 6
"	"	"	New Zealand :			
	1942-43	£34-15-4	...	457	9	10
"	"	"	Scotland :			
	1941-42	£11-4-4	} ...	356	5	10
	1942-43	£15-13-4				
"	"	"	Australia :			
	1942-43	£23-17-11	...	315	5	1
"	"	"	Iceland, £12-19-4	...	171	6 4
"	"	"	Burma, 1942-43	...	30	0 0
"	"	"	Columbia, \$25.00	...	77	8 0
Non Sectionalized Lodges	...	...	...	1,098	1	8
				<u>13,155</u>	<u>1</u>	<u>6</u>

CONTRIBUTIONS TO THE PRESIDENT'S TRAVELLING FUND

				Rs.	A.	P.
The Theosophical Society in England, £50	...	...		660	14	9
Contribution from Headquarters	...	...	...	6,600	0	0
				<u>7,260</u>	<u>14</u>	<u>9</u>

INCOME AND EXPENDITURE ACCOUNT OF

Budget
Allotment
Rs.

					Rs.	A.	P.
6,550	To Salaries and Pensions	...	...	...	6,858	6	4
1,000	„ Purchase of Books, Manuscripts and Journals	...	...	...	894	3	11
4,150	„ Publications*	...	...	...	7,068	7	0
1,400	„ Book Binding Charges	...	...	...	682	15	0
1,000	„ Furnishing and Repairs	...	...	...	597	9	3
350	„ Postages	...	...	...	270	4	3
500	„ Printing and Stationery	...	...	...	699	12	1
100	„ Contingent and Miscellaneous Charges	...	...	...	170	15	6
250	„ Fire and War Risk Insurance	...	...	...	274	3	6
275	„ Gratuity Reserve	...	...	...	203	15	6
	„ Establishment Charges and cost of publication of Catalogue for Manuscripts	...	...	...	2,568	4	0
					<hr/>		
					20,289	0	4
					<hr/>		

ADYAR LIBRARY

			Rs.	A.	P.		Rs.	A.	P.
Adyar Library Fund :									
As per last Balance-sheet	...	...	1,84,717	0	5				
Less Excess of Expenditure over Income for the year	...	...	1,247	12	7				
							1,83,469	3	10
Adyar Library Building Fund :									
As per last Balance-sheet	...	...	1,19,106	6	3				
Add donations received during the year	...	...	2,000	0	0				
							1,21,106	6	3
Adyar Library Gratuity Reserve	...	...				...	1,069	15	1
„ „ Book Deposit	...	...				...	80	0	0
„ „ Suspense Account (as per last Balance-sheet)	...	...				...	1	0	0
							<hr/>		
							3,05,726	9	2
							<hr/>		

* Some publications programmed for 1943-'45 were ready for the Press and completed in 1942-'43 itself.

G. SRINIVASA MURTI,
Hon. Treasurer, The T.S.

THE ADYAR LIBRARY FOR THE YEAR ENDED 30-9-43

				<i>Budget Allotment</i>		
				Rs.		
		Rs.	A.	P.		
By Contribution from the T.S.	...	5,000	0	0	5,000	
„ Adyar Day Allocation	...	2,000	0	0	1,000	
„ Miscellaneous Donations	...	169	2	4	100	
„ 3% Interest on Endowment	...	2,994	6	3	3,000	
„ „ „ Building Fund	...	3,590	11	0		
„ Sale of Adyar Library Publications including Brahma Vidya	...	2,179	14	0	1,200	
„ Rent	...	914	1	8	1,200	
„ Balance in the Adyar Library Cataloguing Account as per last Balance-sheet treated as donation	...	2,193	0	6		
„ Excess of Expenditure over Income *	...	1,247	12	7		
				20,289	0	4

BALANCE SHEET AS ON 30-9-'43

				Rs. A. P.		
				Rs.		
Adyar Library Books and Manuscripts	...	...	...	75,000	0	0
Adyar Library Furniture Account	...	...	...	10,847	14	0
Adyar Library Publication (Outstandings of sale)	...	...	...	766	10	0
Advances	...	...	...	40	10	3
Sundry Debtors	...	...	...	103	2	0
Imprest Cash	...	...	...	15	0	0
Balance with the T. S.	...	...	...	2,18,953	4	11
				3,05,726	9	2

* Against this a donation of Rs. 2,000 has been received to the Adyar Library Building Fund and added to the Endowment.

Note : There are four buildings, which have been built by and from the Adyar Library Building Funds, and therefore for the exclusive use of the Adyar Library, namely (1) the ground floor of the Eastern Wing of the Headquarters Building, (2) the Library Annexe, (3) the Library Quarters, and (4) Vanivihar. These buildings are used by the Library, either free of rent, or rented by it to other occupants, the rent coming to the benefit of the Adyar Library. So also the repairs for these buildings are borne by the Library. The ultimate ownership of the buildings, just as of all other buildings on the Estate, belongs, to the Theosophical Society. Their estimated value of Rs. 20,400 is therefore included in the first item of the Balance-sheet of the Society, Lands and Buildings, Rs. 4,69,997-7-5.

Examined and found correct,

V. SOUNDARARAJAN, B.A., G.D.A., R.A.,

Registered Accountant and Auditor.

THE ADYAR LIBRARY BUDGET FOR 1943-'44

EXPENDITURE	Budget for	Actuals for		Budget for	INCOME	Budget for	Actuals for		Budget for
	1942-'43	9 months		1943-'44		1942-'43	9 months		1943-'44
	Rs.	Rs.	A. P.	Rs.		Rs.	Rs.	A. P.	Rs.
Salaries and Pensions ...	6,550	5,881	11 10	7,815*	T.S. Contribution ...	5,000	3,750	0 0	5,000
Gratuity Reserve ...	275			245	Rent ...	1,200	782	1 8	1,250
Purchase of Books and MSS. ...	1,000	848	11 5	1,000	Sale of Publications ...	1,200	1,571	9 3§	2,000
Book Binding ...	1,400	454	1 0	1,000	Donations including Adyar Day contribution ...	1,100	2,132	0 10	2,000
Publications ...	4,150	6,995	10 0†	3,500	Interest ...	3,000	3,000	0 0	3,000
Fire Insurance ...	250	232	0 6	300	Deposit for loan of Books ...			20 0 0	
War Risk Insurance ...	100			140	Recovery ...			11 1 9	
Stationery ...	500	409	1 1	500	Advances recovered ...			204 11 3	
Postages ...	350	234	13 9	350	Deficit ...	4,175	3,633	11 10	2,300
Furnishing and Repairs...‡	1,000	315	7 9	600					
Contingencies ...	100	39	10 0	100					
Miscellaneous ...		114	5 0†						
Advances ...		279	12 3						
	15,675	15,105	4 7	15,550		15,675	15,105	4 7	15,550

* The expenditure on the Descriptive Catalogue met till last year from Special Funds has now to be met from the General funds.

† Some publications programmed for 1943 to 1945 were ready for the press and completed in 1942-43 itself. Hence the increase. Against this is corresponding decrease in the estimate for 1943-44.

‡ Unforeseen expenditure for T. A. and other expenses for shifting manuscripts and getting them back.

§ This includes the latest statement of the Theosophical Publishing House relating to the sale-account of the Library Publications ending with 30th June, 1943.

G. SRINIVASA MURTI,

Hony. Director

11-9-43

REPORTS OF THE GENERAL
SECRETARIES OF THE
NATIONAL SOCIETIES

UNITED STATES OF AMERICA

This is my second annual report within the period of America's active participation in the great war for human freedom. A year ago, as I then stated, we were arming to take our own place on the fighting fronts. We have since moved into position and have made ourselves effectively felt by the would-be destroyers of man's spiritual right to be free. The war outlook is more encouraging. The peace outlook I think is more encouraging too though many forces are designing again to retire America to a place of isolation and of selfishness, forces unable or unwilling to see all mankind as one brotherhood, and failing to recognize the eternal principle that the service of others is the only true service of the Self; that growth, progress and prosperity cannot be permanently achieved through looking to personal or national interests but only through a vision beyond to the fulfillment of a need greater than our own.

We anticipated a year ago that the war might create extreme difficulties in which to carry on the Society's work. Such has not proved to be the case. Only a few Lodges have felt seriously the effects of blackouts and gas rationing but, as with our brethren in England, they have adjusted themselves to new conditions and in the main the year's work has gone on unchecked by the inconveniences of war.

Membership.—It has been a year of increased membership, by 112 to 3,281, or about 4%. The number of new members, 303, is the largest in five years; reinstatements, 155, with one exception the largest in seven years;

resignations, 42, and transfers to inactivity, 257, are both the lowest in the whole history of the Society. The inactives were not only the lowest in number but by far the lowest proportionally to the membership. The new members who have joined us during the year, I believe, have come into the ranks of our brotherhood by the only sound method—not through campaigns or by pressure of any kind but through the steady work of lodges and field staff who have placed before them the appealing truths of Theosophy.

The small loss of members both from resignation and inactivity appear to symbolize the stability of our membership. Attractions of the pseudo-occult with their promises of personal power and progress do not affect them. They are the backbone of the Society who have carried it through discouraging years and will carry it into its brightening future.

Finance.—We have many reasons for referring to a brightening future. During the year we have paid \$7,700 off our outstanding bonds, leaving a balance of only \$12,000. We have increased our invested reserves by over \$3,000. We have added to our working capital \$7,260 so that besides our building and equipment we now have \$10,000 in addition to reserves as a working fund to carry on the Society's varied activities. Five years ago I had to report this working balance at zero and no reserves. And in that five years we have paid over \$25,000 off our bonds without any campaigning. It is true that we have benefited from donations and bequests

but I should point out that funds from these sources flow by reason of three causes: firstly, the Theosophical conviction and devotion of the donors; secondly, the demonstrated loyalty and administrative ability of management; and thirdly, a proven steadfastness and acceptance of responsibility on the part of the general membership. All three are essential.

As I have previously stated it, the law of karma brings benefits only to those who, by positive and creative action, call those benefits down upon themselves. It is my firm belief that the improvement in the Society's affairs derives karmically from the members' assumption of the responsibility of increased dues. That event set in motion those forces that have resulted in our benefit and, though we are grateful to donors for their contributions, the gratitude of the Elder Brethren in their greater wisdom surely flows to all the members of the Society for their recognition of their obligation for its safe keeping.

Field Work.—We have been represented in the field by five lecturers. Our National Vice-President, Mr. James S. Perkins, visited 49 Lodges, giving 97 public lectures and 39 member talks. Miss Etha Snodgrass, for the first time in the field as a public lecturer, and commencing in January, visited 33 lodges, giving 40 public lectures and 25 member talks. Mr. Frederick Werth who started in the field felt impelled early in the season to respond to the direct call of the war but has continued Theosophical work in Portland, Oregon, to the great advantage of that Lodge. Miss Jean Glen-Walker has spent the greater part of the year in the field; and Mr. A. F. Knudsen has visited a group of cities during the course of a two months' tour. The Federations have provided a number of speakers locally for Federation and Lodge and public meetings, and this whole department of field work has been well sup-

ported, as the results of the year clearly show. In most places our speakers have been well received, but it has been fully demonstrated that a great deal more could be accomplished through thorough advance preparation well sustained by the Lodges and their members. The speakers being the same, we have proven beyond a doubt that the best results are achieved where the members also have worked earnestly to produce them.

The Radio Series, "Dear Mr. Cheer," has been steadily offered to groups of stations throughout the year and this practice will continue in the future. Although this is Theosophy in very popular setting, it *is* Theosophy. The 21 stations that have used the series (10% of those approached) have given over \$4,000 worth of free time to these programmes. The Public Relations Office of one of our large army posts has requested the series to be broadcast over a speaker system in each squadron area of the Post.

Publication Work.—The Theosophical Press, through which our books are distributed, placed in the hands of readers a greatly increased number of books. A large proportion of the Press business is with non-members. There is in course of preparation by staff members a book to be published as a companion volume to C. W. Leadbeater's "A Textbook of Theosophy." Its purpose will be to place before the student chapter by chapter the significance and value of textbook Theosophy in its application to daily living. The outline of this work has already been completed and the book will be published in the coming season, to meet the demand of students who ask the question, "How can Theosophy be used?" Some of its ideas have already been proven in experimental class work.

We also plan to publish, if permission can be obtained, a new printing of William Kingsland's "Esoteric Basis of Christianity"—a volume that has

been out of print for a long period of years but the publication of which is in control of a literary trust in England with whom we are in communication.

Two other new works are planned, a graded Theosophical course for children and young people, and a student course based on Dr. Besant's "A Study in Consciousness," a work of recognized value in psychology courses. A new correspondence course in "Theosophy and Christianity" is being written for us.

The Proceedings of the Summer Sessions of last year were published within recent months under the title "The World as Idea, Emotion and Will." There has been wide approval that the very valuable material of last year's Summer Sessions has been thus preserved.

Our National Library.—The National Library is steadily increasing its list of active borrowers. Some have joined the Society through this activity. Two hundred new books were acquired. Every member of the Society has been advised of the Library service and has been invited to make use of it without charge. Reading courses on Theosophy have been prepared by the librarian. The library has been catalogued by subjects and by authors and the catalogue is now available, thus giving a more dignified standing to the library and making it possible to supply catalogues and make the library available to institutions of learning that may wish to draw upon it.

Publicity and Free Literature.—Twenty thousand pamphlets have been distributed by the "To-Those-Who-Mourn Club," working under the energetic leadership of Mr. Wilfred Sigeron, and there is in progress a pamphlet to meet the need of those who wish to participate in the distribution of the teachings of Theosophy to new parents in their rejoicing.

A series of pamphlets has been written for the purpose of telling the basic

truths of Theosophy to the men in the armed forces, in their camps and posts, on naval vessels, etc.

Theosophy has been presented to the public in various other ways. The Olcott Sunday Lecture has been regularly given here at Headquarters on the fourth Sunday of each month.

The Theosophical Book Association for the Blind has received financial support and encouragement and during the year has been incorporated. The Association has transcribed, bound and placed in circulation 25 additional volumes including four new Theosophical titles, and the replacement of three titles worn through usage. This Association distributes free to blind readers a magazine of Theosophy which includes excerpts from THE AMERICAN THEOSOPHIST, and material from the books of our various authors which would otherwise not be available to these handicapped brothers.

The Mothers' Advisory Group has continued the publication and distribution of its very excellent bulletin.

The Section Organ.—THE AMERICAN THEOSOPHIST has been further improved in format and content and regularly reaches all members and a number of non-members. An index for the last volume was published in December and one will henceforth be included at the end of each volume to make the magazine of value for reference purposes.

* * *

Other Activities.—Members in some cities have taken hold of a rental library project and our standard works are now available in local store rental libraries.

The Department of Information has placed 75 copies of "Theosophy Simplified," 459 "Olcott Manuals" and 321 copies of Mr. Frederick Werth's "America's Destiny"—a total of 855 pieces—in camps and forts of the army, 90 manuals in prisons, 6 "Textbook of Theosophy" in public libraries, and 25 of various titles with individuals unable

to purchase. It has distributed to inquirers about 13,000 pamphlets and has referred to Lodges the names of 150 inquirers.

During the year the Adyar Art Project has been brought almost to a close with the presentation of the bronze to Adyar and its gracious and enthusiastic acceptance by the President, Dr. George S. Arundale, for shipment after the war.

The Olcott Foundation has continued to function through appointment of the annual committee and contributions were received in a number of departments. The various committees of judges, while commending the contributors for their efforts, have made an award only in the department of poetry. That honor goes to Mr. Fred W. Renz of Indianapolis. In a number of instances the judges, who are usually chosen for their expert knowledge in the respective fields, have rendered personal valuable criticism to the writers as an encouragement to their continued effort.

An important activity of the past year has been the development, by Mr. E. Norman Pearson, of the Successful Service project. This was given impetus through a very enthusiastic gathering at Headquarters over the New Year Week-End, the proceedings of which were distributed in attractive format to all who attended, and made available to all members. This work has progressed and month by month has been kept before the members through the magazine. It will shortly result, as was intended, in the publication of a series of Successful Service Manuals, for the guidance of active participants in all phases of our work. In these will be found practical information for presidents, secretaries, programme committees, class leaders, etc., all from the experience and ideas gathered from members.

The School of Tomorrow, which was launched as an enterprise to be nurtured for a future we hope not too distant,

has been the subject of study by the project's National Committees. This activity has its own funds in the Society's care, and its work is sponsored by the Society.

The Theosophical Order of Service, with Miss Esther Renshaw as Chief Brother, has been substantially reorganized. The Board of Directors have under review a proposal for the closer coordination of the work of the Order with that of the Society.

We are again indebted to Mr. A. Theo. Bondy for a remarkably fine piece of work in the form of an illuminated and engrossed statement of the Objects of the Society, now hanging in the main entrance hall of Headquarters. This has given rise to the printing of the Objects in attractive lettering, to be distributed free for framing to Lodges that have permanent halls in which they may be hung. It is appropriate that every Lodge should display the Objects for which it works.

The Young Theosophists, who can meet but once each year at Convention time, have maintained contact with young members in the armed services, 44 members of the Young Theosophists participating in the correspondence. They have continued publication of their very much alive magazine.

The course "Theosophy at Work," sent regularly, in monthly instalments, to all new members, was taken up seriously by a number of them and 142 lessons were received, reviewed, and returned to students during the year. A complete set of new questions for this course was written and put into use. Some members completed a second year course. Nine Lodges adopted "The Art of Friendship" course for their Lodge study. The last half of this course was completed during this year and was sent to every Lodge. The course "Studies in the Secret Doctrine," available for Lodge or individual study, was furnished to 22 Lodges or members.

During the year the Lodge Handbook section on Youth Work was revised and sent to all Lodges and that on The Theosophical Order of Service is now in course of revision.

Headquarters staff members, Miss Joy Mills and Miss Bertha Williams, gave lectures in the course of the year in four nearby Lodges, and Miss Mills conducted a six weeks' public study class in Elementary Theosophy.

The National Committee on Membership deserves mention. This committee headed by Miss Marie Poutz works to promote friendship within Lodges and a friendly warmth in each toward newcomers. It regularly distributes a helpful bulletin, discussing questions to which members have sought answers. Sixty-eight Lodges are participating.

We have to bear in mind that any activity undertaken must be one of general helpfulness and subject to application and use by the Lodges and the members generally. The specialized interests of the few should be the work of those who seek such specialized study. To these it seems that the National Society should extend encouragement to pursue their special work. Any Lodge finding a particularly well-developed interest in any proportion of its membership could well establish a class to foster that interest—maintaining it, however, as a subsidiary activity of the Lodge whose main purpose must ever be, as is also that of the National Society, the promulgation of the basic principles of Theosophy, the knowledge of human solidarity through the sharing of the One life; for it is this message that the world awaits for the solution of its ills. The truth must first be made known and indeed we as Theosophists must know it better before it can be applied to the solution of

the so-called practical problems of the world.

Our National Headquarters continues to draw into the active service of the Society some of its younger members—members who have made sacrifices and will willingly continue to sacrifice that they may win their place as servants of the Great Work. Now serving as staff members at Headquarters, it is planned that as time goes on some will undertake field work. Miss Joy Mills has already done local work and has been offered as a lecturer to some Lodges for next year. Some others have undertaken local work. We may not judge what we should offer to the public by what we long-time members would like for ourselves. We can but give through new tongues and from new hearts the same truths that made so great an impression upon us in our early years and gave to us a philosophy by which we have since guided our own lives. We must assume, indeed we know, that that which caused spontaneous response in us and has kept us steadfast to the truth will be equally appealing to those who are today at the point at which we first discovered Theosophy. Indeed we serve them ill if we refuse to them that which to us was splendidly true, merely because for ourselves we now demand something more advanced, more practical, more scientific, or however we may define our present needs in comparison with the real needs of those to whom Theosophy is as yet unknown.

I send to you, Mr. President, and to your Co-workers at Adyar, the affection, loyalty and greetings of the members in America.

Respectfully submitted,

SIDNEY A. COOK,
General Secretary.

ENGLAND

The conditions under which we have been working this year have on the whole become more difficult. The continual call-up of more and more people has depleted our ranks from the point of view of Theosophical work, and although the victories of the past year have given everyone cause for rejoicing and real encouragement, those left to carry on have had in many cases more than their fair share of work judged by former standards. The general feeling is one of much greater certainty, although among Theosophists there has never been any doubt about the ultimate victory of Light over darkness, but somehow or other, being human, the facts of material victory do unquestionably cheer and stimulate us.

With the increasing air offensive against the Continent in general, and Germany in particular, retaliatory raids on this country have become correspondingly reduced in the last year, and it is only some of the coastal areas that have really suffered. At the same time, in many places it has been difficult, on account of the general strain which war has put upon the country to renew the life of the different Lodges against the very real odds which have afflicted so many of them. Probably it is difficult for many people throughout the world to understand exactly what it feels like to have been 'shut up' in this island, great and splendid as it may be, for four years, cut off completely from so many contacts—particularly private and individual ones. The general effect is one of a certain fatalistic doggedness which tends to deaden enthusiasm, although everyone is as ready as ever to give their full support and work to the achievement of victory. I think this general feeling has probably affected our Theosophical work just as it has affected everything else, for this is more or less inevitable. All the more honour

is therefore due to our members whose efforts in spite of these difficulties have resulted in a substantial increase in membership as shown in the Membership Report and their share in the interest evoked in the Library, which is borne out by the very large increase in all its activities.

Wherever possible work has gone on at Headquarters, in the Federations and in Lodges, and it is perhaps only after the war that we shall realise how much time and effort has been given in this difficult time by individuals up and down the country to keep the Theosophical flag flying.

Mr. C. Jinarajadasa.—The arrival of Mr. Jinarajadasa in England and the help that he has given the Section throughout the year have been of prime importance.

He has travelled very widely over parts of the Section, and everywhere his talks and lectures have given the greatest encouragement and stimulus to the Lodges, and everywhere has been expressed a very real appreciation of his inspiration. His presence in the Section is a source of continual strength to us all.

European Federation.—During the year, the Federation has remained in residence in London, and a room has been taken at 15 Gloucester Place to centralize the work. We are happy to maintain close contact with Mr. van Dissel, its General Secretary, who has spent this year, with other members of his committee, over the rehabilitation of the Federation's work after the war. England will no doubt have a special part to play as a jumping-off ground for much of this work and we are gathering our resources to be as helpful as possible when the time arrives.

Headquarters Activity.—Our noon meditation group on weekdays has continued throughout the year, made

up of members of the staff and any visiting members who wish to join in. Sunday lectures have been held for the public at 6 p.m. during the light evening at 3 p.m. when the blackout begins early. Some of them have drawn audiences of well over a hundred, in spite of the ever increasing difficulties of travel. In October, Mrs. Gardner gave a series of four lectures entitled 'A Philosophy for the New World,' and in March and April Mr. C. Jinarajadasa gave three lectures on 'The World as Idea, Emotion and Will' and one on 'Love and Death.' Other speakers also maintained the high level of lecturing to which we have become accustomed.

There have also been a series of Wednesday evening Students' Lectures during the summer and early autumn months. The usual Enquirers' Class and the 'Secret Doctrine' Class were continued during a large part of the year and a 'Bhagavad Gita' course was carried on for two sessions.

An Advanced Speakers' Class was held during the winter, as a result of which several new speakers are available to Lodges in the London area.

Lecture Tours.—We have been once again severely handicapped by the small number of lecturers available, which has meant that those who are over the age limit for industrial conscription (65 for men and 60 for women) or are exempt from national service on other grounds have had to work harder, and also that Lodges have had to rely more on their members for lectures.

Literature for the Forces.—Throughout the year parcels of booklets and periodicals have been sent to convoys and to isolated units of H. M. Forces.

Study Course.—"A Secret Doctrine" Correspondence Course was prepared for sending out at fortnightly intervals to those wishing to receive it, and another one is in course of preparation.

Membership.—This year we have to report a welcome increase in membership. The nett gain, after deducting the figures of resignations, deaths, etc., is 112, and it is spread out fairly evenly all over the country. This shows the general increase of interest in Theosophy everywhere and augurs well for the post-war period.

Library.—There has been a marked and very welcome increase in the number of outside Library subscribers, which is more than double that of the previous year. A new scheme was started by Headquarters whereby monthly parcels of books are sent regularly to Lodges desiring them, as a temporary addition to their libraries.

Members of other Sections.—In December the Executive Committee resolved to invite members of other Sections temporarily resident in England to become honorary members of the English Section through the International Centre and to accord them the free use of Headquarters Library. Many of these members have accepted the invitation and the life of the Section has been enriched thereby.

Founders' Day 1942.—This was celebrated throughout the Section—as are indeed all the other Theosophical festivals—as usual, and in London we were especially privileged to hear an address by Mr. Jinarajadasa. He spoke of the pioneering work begun by the Founders and carried on by The Society in opening up new territories of the mind. Besides those who join The Theosophical Society there are very many more who are attracted to one or other of the teachings, but who do not join The Society, as they do not grasp all the aspects of Theosophy. Whilst much had been done, there was yet much more to be done. One vitally important work was described by the Master K. H. in 1883, when He said: 'On the elevation of woman the world's redemption and salvation hinge', adding that the truths concerning the real

function of woman have 'to come to men through The Theosophical Society.' Lastly Mr. Jinarajadasa dealt with the fact that there are now fewer members than there were at one time, but to-day there are more 'live-hard' Theosophists than at any time in the past—a fact he had observed during his recent world-wide travels. The strength of The Society is shown by the fact that there are today hundreds who will sacrifice everything for the ideals of Theosophy.

Dr. Arundale's Birthday.—A number of members met at Headquarters on December 1st to celebrate this event. The General Secretary read a letter from Mr. Jinarajadasa telling of his long association with the President, giving some reminiscences of their boyhood, education and later work. The facsimile photograph of a letter to the President, when 5 or 6 years old, sent to him by H.P.B., was shown round. Mrs. Ransom gave a very interesting address on the President's work during the forty years she had known him. Some passages were read from "Mount Everest" and 'The Lotus Fire'.

Support Convention 1942.—This was held on December 26 and 27, and greetings were sent to it from the President and other Sections all over the world. It was devoted to a discussion on PREPARATION FOR POST-WAR ACTIVITY and was divided into three parts, ENGLAND, EUROPE and THE WORLD. Mr. Jinarajadasa, Mr. van Dissel and a number of other members took part in the discussions, in which many suggestions were made to put into practical effect the ideal of brotherhood which The Society is pledged to promote. The General Secretary presided.

Special National Council Meeting.—In January there was a special National Council meeting of more than usual interest, as it had been preceded by a questionnaire sent to all Lodges and Centres asking for their views on the general presentation of Theosophy, what

aspect of Theosophy should be specially stressed at the present time, what kind of lectures and lecturers met with the most favourable reception, and so on. Nearly all the Lodges answered these questions and the National Councillors summarized these admirably. A very comprehensive view of the Sections' needs was thus obtained. It was found that opinions and needs varied considerably, even to the point of direct contradiction in some cases, between one region and another. There was complete unanimity, however, on the necessity of straining every nerve and using every opportunity to diffuse Theosophical ideas more widely than ever before.

Adyar Day.—To celebrate this event Headquarters had the privilege of a lantern lecture by Mr. Jinarajadasa on 'The Handwriting of Six Adepts' which a large number of members attended. Very many facsimile reproductions of letters signed by these Adepts were shown and read. The first had been received by the aunt of H.P.B. in 1870 and the last by Dr. Besant in 1900.

European Congress.—The English Section was once again privileged—after an interval of three years—to act as host to another European Congress in London, this time under much happier circumstances, for in 1940 the Congress coincided with the invasion of the Netherlands, whilst in 1943 it was held a short time after the victory in Tunisia—an event called 'the end of the beginning' by Mr. Churchill. Within the framework of this Congress the English Section held its Annual Convention on one day only. Of this, the morning was devoted to a symposium called 'Headquarters Service to the Section' in which one worker from each department gave details of what was done to keep the Section working smoothly, to help Lodges and Centres when needed, to meet and satisfy enquirers of all types, to arrange for the meetings of the National Council and various committees, and to act as the chief

communication centre for the Section with other Sections and with Adyar.

In the afternoon there was a symposium by the presidents of the six Federations on "Essentials of Lodge Life", followed by the Blavatsky Lecture called 'Theosophy and the Changing Outlook in Science' by Dr. C. G. Trew which has since been published. The day was ended by an evening entertainment given by some of the younger members of the Section.

White Lotus Day 1943.—On the previous two occasions we had held this meeting in conjunction with other Theosophical movements, but this year we decided to hold a meeting for our members only. Mr. Jinarajadasa gave an address on 'The Occult Life of H.P.B.' in which he said that whilst most Theosophists remembered her by her writings, he preferred to do so by her character and the quality of her sacrifice for Theosophy and The Theosophical Society. What she wanted was that those who came into contact with her should go beyond her in search of the Masters and Truth. He instanced some of the great sacrifices she had made and said that H.P.B. was but one of the many examples that exist of the fact that the greater the progress made in occultism, the greater are the personal difficulties that arise.

Manchester City Lodge.—One of the highlights in the Section during the year was the celebration of the Golden Jubilee of this Lodge. The General Secretary attended and dedicated the new Lodge Rooms, and there were speeches by Mr. Pontefract, the oldest active member, Mr. J. K. Fletcher, a founding member and first president of the Lodge, and Mr. S. Ransom, also a past president of the Lodge. The Lodge has thus received a new impetus and is looking forward to the next 50 years in new surroundings with greater opportunities.

Northern Federation Jubilee.—This Federation was able to hold a splendid

celebration of its fiftieth anniversary in May when they met at Leeds. Mr. Jinarajadasa was the chief guest and speaker, and many Northern members attended. Mr. G. Groves has written a history of the Federation.

Theosophical Order of Service.—The text of the new constitution was circulated to Lodges, but there has been very much delay in the appointment of local Committees who are to send delegates to a National Committee. The latter has therefore not been formed yet. Owing to the death of Mr. Gale in August there has been a suspension of activities.

As some need was felt to obtain a knowledge of one of the Slavonic languages, a class in Russian was begun in the autumn, and is still running, led by a Russian member.

General Work.—During the year work continued as usual, which means that in many cases much more has had to be done by those that remain to carry on whilst other faithful workers are fully employed in one or other of the activities connected with this total war. For this reason it has not been possible to do many of the things we all would have liked to do. The number of lecturers able to tour the country is reduced to very few indeed, but the virile Lodges have taken this as an opportunity for standing on their own feet, and have discovered more local talent. Where there are unusual difficulties, or just apathy, there have been no activities. However, although we have been hampered by physical conditions, there has been a very noticeable increase of interest in Theosophy among the general public, with a correspondingly increased membership of our Lodge and Headquarters libraries, more enquirers, and as a result, more new members.

Conclusion.—We have had at the National Council and other official gatherings of The Society this year many very interesting discussions. The material

sent in by the Lodges on the subject of the presentation of Theosophy in the changing world has been extraordinarily varied and useful. Its application in many ways can hardly be put into effect until present conditions are over, but a store of useful suggestions is gradually being built up for use after the war. The making of plans and the studying of possibilities are occupying the minds of most of us at this time, with a view to a re-orientation of policy and the general conduct of The Society's affairs to meet and suit the rapidly changing conditions of the world around us. The search for truth is still general and hundreds have found their way not only into The Theosophical So-

ciety but into many other bodies of a similar, and, alas, in many cases pseudo-similar nature which have grown up particularly since the war—the result of a general demand—but it seems that The Society does not appeal to everyone. This is a problem for us to solve by broadening the scope of our contacts so as to attract the interest of many people who join movements whose ideas are represented by the Second and Third Objects of our Society. Probably it is the First Object—indeed the most important—which is for many the stumbling block. We offer hard work after all, and not something for nothing.

J. B. S. COATS,
General Secretary.

INDIA

Once again it is my privilege to place before you as your steward, the Annual Report of the Indian Section, for the financial year 1st October 1942 to 30th September 1943.

During Christmas of 1942, we had a glorious Convention at Benares which succeeded far beyond our expectations. In spite of the War, difficulty of travelling, and increased cost in every department of life, so many came to Benares at great personal inconvenience and sacrifice, and perhaps had their compensation in forgetting their troubles for a week at any rate. Although we missed this time the genial presence of our late beloved Vice-President, Bro. Hirendra Nath Datta, everybody felt his presence amongst us, when his canned voice reached us from the Puja Record. The enlarged Headquarters Hall, and the completed Bharat Samaj Temple seemed to alter the physical body of the Compound.

Owing to the War we had the good fortune to have both the President and Shrimati Rukmini Devi for the whole

year with us. I must repeat what I have pointed out before that we in India do not sufficiently realise that they belong to the whole world and not to India alone; and if the Headquarters of The Theosophical Society are in India and successive Presidents have spent more time in the Land, it is, as the President-Mother once explained, only because of the fact that on the spiritual regeneration of this Motherland of the Aryan Race depends the salvation of the world. To that end toils the President incessantly pointing out to us from Adyar our True Destiny; and so let us at least feel grateful to him for this and assure him, and his co-workers—Brother Jinarājadāsa, Shrimati Rukmini Devi and our Vice-President, Bro. N. Sri Ram—of our loyal and active support.

Owing to disturbed conditions very little touring could be done. Bro. N. Sri Ram visited Allahabad and he and Bro. Rohit Mehta visited a few places in the South. I visited Sind, Poona and Gwalior, but could do little else.

Bro. van de Poll carried out a very thorough tour in the Karnatic and Tamil Federations, and Bro. D. D. Kanga has been good enough to visit many Lodges in the Marathi Federation. Dr. Hafiz Syed visited Simla, Delhi, Agra and Lucknow and addressed meetings. Rai Bahadur Panda Baijnath carried out a strenuous tour in the U.P. in the beginning of the year, and Bros. Venishankar Bhatt and Radha Kant Saran and other good friends have toured in their respective areas. Although Mrs. Lavender did not do any physical touring, she continued her very valuable contributions to the *Indian Theosophist* month after month, and so perhaps she has done more to wake us up than any one else during the year. So, on the whole, our record is not unsatisfactory considering the difficulties; although we all know that we urgently need much more waking up throughout the land.

Lodges, Centres, and Membership.—During the year 11 new Lodges and 3 new Centres were started, and 10 Lodges and one Centre revived, while 16 Lodges and four Centres became dormant; and so the nett gain is five Lodges, the number of which now stands at 272, with 20 Centres.

So the Movement goes on. Andhra Circars maintains the lead with a membership of 540, and Gujerat and United Provinces and the Youths come next with a membership of over 500 each. I congratulate all the four Federations, which will now have the privilege of electing two members each to the Indian Section Council.

Far from being a dwindling concern, The Theosophical Society goes on, perhaps more silently, but steadily. Seldom does a day pass without bringing in an application or two, and batches of ten are not unknown. We had 700 new members during the year as against 400 or so for some years past, and we have an active membership of 5104

including youths as compared with 4530 eight years ago.

And so, it is not true to say, as some disgruntled critics—even within the Society—say that The Theosophical Society has ceased to attract men. I agree that those whose imagination has been fired by the slogan of a “four-annas-membership” have reasons to be dissatisfied with our progress in numbers; but personally, at any rate, I am unable to accept that method of “theosophising India by membering more men”. I feel sure that the so-called masses and ignorant village folk have real culture and understanding, and hence Theosophy, in a greater measure than many “Educated” men, who are neither Indian nor English. In as much as Theosophy puts Religious Truths in Scientific language, it is far more necessary for the anglicised leader in India, who can take to it only in that manner; and I cannot help feeling that our first duty is to these “Leaders.” Those, who have studied the human mind, tell us that there are perhaps five per cent good men in the world, and the really bad men are not more numerous. The remaining ninety per cent are neither good nor bad. They *just follow* in the wake of those who can rouse their emotions. As we put it in Theosophical “jargon”, the Astral Elemental of these ninety per cent seeks violent vibrations wherever it can get them, and will go to whosoever can give these. So our job is with the five per cent. That is at least how I look at it.

Now we know that The Theosophical Society is not an assemblage of the greatest intellects in the world, nor of Great Saints and Philanthropists, from which class of men the Public Leaders come. Many of these, at one time or another in their life, are drawn to The Theosophical Society, but very few of them stick to us, perhaps *because* of the great qualities of head and heart they possess. But as Bishop Leadbeater pointed out, we—at least such of those

who remain with us and try to understand what our Elders have told us, without being ashamed of being dubbed as "blind hero worshippers,"—have one advantage over them: we have a knowledge of God's Plan for Humanity, and so whatever little strength we have, we apply it in the right direction. To those who accept God's Plan, *the means are as important as the end*; and they cannot seek the gratification of the natural human impatience to attain that which is superficially and immediately desirable. If the aim is not purely personal, the intellect will see nothing wrong in this, and even the saint, out of sheer pity for a portion of humanity, may consent to piling up mountains of corpses to bring about the Freedom of one part at the expense of another. The Theosophist knows that such short cuts often create more problems than they are likely to solve. So he reserves every ounce of his strength to push the world's caravan only in the direction shown in the PLAN even at the risk of having to oppose public opinion.

Of course, we know that membership in The Theosophical Society and acceptance of the PLAN are two quite different things. Every one who pays his Annual Dues is a member and no one will or can interfere with him. But there are some members who, even after a careful consideration of all that has been placed before us by our Elders, are unable to see the almost compelling logic of the whole process of Evolution as Theosophy unfolds it, and are unable to accept the Plan, if it does not fit into their preconceived notions of men and things. Such members, I am afraid, derive very little benefit from The Society, and naturally leave our ranks. If they dropped out on that account, it would be perfectly right and honest, but so many of them do not. They insist on remaining within The Society and lose no opportunity of proclaiming to the world that The

Society is all going wrong, the whole thing is a tragedy of the greatest magnitude, and so on; and such disgruntled members do no good to themselves or to The Society. I have thought it my duty to mention this because I feel that that is the one consideration that hinders our healthy growth to a very great extent. Take it for what it is worth.

Benares Headquarters.—The gloom that hangs over the whole country, nay the world, naturally affects Benares; and like everyone else, we are also looking for some welcome change at the Section. But in the meanwhile, life at Benares goes on much in the same way. If the black-out is gone, we can not get bulbs at all; and what with excess of rain or shortage of sugar, there is enough to grumble about, just to make life less monotonous. And so we get on. Dr. R. V. Phansalkar looks after the Bharat Samaj, Masonic and other activities; and Babu Damodar Prasad minds Amma's garden, and is busy growing more food even in the Bay of Bengal and the Arabian Sea on the India Lawn. Since last January Bro. S. K. Kulkarni has taken charge of the office and our accounts, and one who sees him at work can never believe that he is over seventy. Bro. Baijnath Bhargava looks after the Section Library which grows apace, and Bro. Madho Prasad Nagar, who has so bravely borne the loss of his only son, helps him, as well as the *Dharma Sandesh*, our little Hindi journal, which is edited by Bros. Jagat Narayan and Ravi Sharan and has its home at Benares. Bro. Nalinaksha Banerjee lends a helping hand wherever required. Bro. Hazare takes care of Shantikunj, and young Gurudas Phansalkar continues his place amongst the workers at Benares. We had the misfortune of losing in Dr. K. R. Phansalkar one of our very promising workers, but his wife Dr. Sunanda Devi is trying to take his place. Bro. Ravi Sharan Verma has taken upon himself

the very arduous duties of making something of the Nafar Das Legacy, and I can truthfully say, that he has worked harder than any of us, in a department where I am blissfully ignorant. Bro. N. N. Kalavade looks after Amma's Kitchen, and the office staff and all the servants in the compound continue to carry out their duties, loyally and satisfactorily, inspite of all the privations they have to endure. I think we are all very lucky in having such a happy family; and my warmest thanks are due to them all.

Our little Besant Theosophical School, forming Chapter III of Dr. Besant's educational work at Benares, grows steadily, if slowly, under the fostering care of Bro. M. G. Kankar, who is our only link with the past in the School. Since last January we have been able to induce Bro. Jagat Narayan, B.Sc., of Patna away from Bihar and we are hoping that he will stay on with us. Bro. Bhadbhade attended the Montessori Course at Kodaikanal. Some teachers left the School and others had to be taken in their place and so, on the whole, we have a staff of 4 B.A., B.T.'s and 2 untrained graduates. We pay Bro. M. G. Kankar an honorarium of Rs. 75, and ask no questions as to how much and in what shape he returns some of it to the School. Mr. K. Gajanan, B.A., B.T., Mont. Dip. looks after the Shishu Vihar Section, the accounts of which are now kept separate, and we pay him Rs. 60. All the other graduates are paid Rs. 50 each, and all of them have been working contentedly without even demanding or getting any war allowance. We have one lady who is Montessori trained and we pay her Rs. 30, the Urdu teacher Rs. 25, and our teachers for music, manual training—paper-making, carpet-making, weaving, etc., from Rs. 10 to 25, and a war allowance to all up to Rs. 35 at a flat rate of Rs. 3/. We have in all ten classes from Montessori A to class

VIII with a total strength of 133 boys and girls at the end of October last, out of whom only five are boarders.

Between the Shishu Vihar Section and the B.T.S. proper, we closed our last year's accounts (30-6-43) with practically no deficit, inspite of the fact that we were hard hit by the passing on of our beloved late Vice-President who used to give us Rs. 1000 every year. The Indian Section paid a grant of Rs. 100 per month which it recovered by way of rent, and not a pie more of the Section funds has been spent on the School, during the last four years although the School has to borrow from the Section from time to time. We have been very lucky all along, but it is difficult to say how long our good luck will last. We must remember that, since August 1942, we are not what may exactly be described by the term "popular"; but we all feel that we are going strictly on the lines laid down for us by the President-Mother, and *are doing our best to prove worthy of her name*; and so we can honestly appeal to our numerous friends who have helped us generously in the past. All I wish to do here is that it should not be misunderstood that this Benares Child of Dr. Besant does not need money any more. The Endowment Fund of the School now stands at Rs. 5,600, and we must also remember that the University demands a minimum of Rs. 15,000 on this score.

Section Finance.—The actual income of the Indian Section was Rs. 18,533 as compared to the budgeted amount of Rs. 18,665 and the expenditure was Rs. 17,814 leaving a small balance of Rs. 819. These figures do not include the Convention account, which resulted in a nett loss of Rs. 92 which has been met from previous balances in the Convention account.

The Bharat Samaj Temple is now practically complete with the exception of the pavement in the Hall, which will have to be done after the war.

We have in all spent on it, since resumption of the work, about Rs. 14,500, out of which we were able to raise about Rs. 11,600, leaving a deficit of about Rs. 3,500 which we have borrowed from the Indian Section. Considering that the money spent on the Temple includes about Rs. 3,000 formerly spent in filling the tank and easily another Rs. 2,000 in filling the tank now and in the Auditorium and the Stage, which we use for our Conventions, I think it would be quite a reasonable charge on the Funds of the Indian Section. I am therefore proposing that the debt from the Temple be written off.

From Reports received I am able to say that the Bharat Samaj Pooja is performed daily at Adyar, Ankapalle, Benares and Gudivada, and weekly at Belgaum, Bangalore City, Calcutta—Bengal T.S., Chiknayakanhalli, Cocanada, Coimbatore, Ellore, Kallepalli, Madanapalli, Nagapur, Poona-Lodge, Triplicane, Tanjore, Vijayanagaram and Yellamanchili; fortnightly at Dadar—Ganesh Lodge; and monthly at Bombay—Blavatsky Lodge.

In addition to the money specially raised for the Marble Bust of Dr. Besant in the Section Hall, we have spent another Rs. 350 to complete the work, which includes the piece of Statuary DHRUVA, which adorns our Dhruva Lawn. In view of this fact, I am proposing that this little debt should also be written off.

The Indian Book Shop continues to be under the management of Mr. M. S. Venugopal Rao. The stock of books on hand was independently checked at the end of the year. The Book-Shop purchased books worth Rs. 10,500 and sold books worth Rs. 13,300. The year's working shows a loss of Rs. 799. Considering that the Shop has to pay a pension of Rs. 240 and a rent of Rs. 360 to the Section for the building it occupies, this is not bad for the times. The Book Shop is always an asset to

The Society and we must hope for better results as times improve.

As required by the Rules, I give below the accounts of the Rai Bahadur Panda Baijnath Endowment Fund :

	Rs.	A.	P.
1942 Oct. 1st. By Credit			
Balance :	22,835	2	3
Add Interest on the above :	799	3	6
	<hr/>		
Balance on 30th September 1943 :	23,634	5	9

Thus goes on your work in India. We are under no delusion as to how much more needs to be done to make Brotherhood of Humanity a Fact on the Earth, as it already is in Heaven; and our greatest need is more earnest workers, who are willing and able to fit into the PLAN. Our movement is like a Great Banyan Tree, which with its main trunk at Adyar has branches which spread all over the world. From these hang rootlets. Taking their sustenance in the beginning from the Trunk at Adyar, as they must, they soon anchor themselves in each country, and become not only self-supporting, but help the Trunk as well by giving it a broad foundation and even some sustenance. But only one Life flows through the whole tree. Although a shower of rain washes off the dust on the leaves and makes them look nice and clean, it is the roots of the tree that have to be watered for its true growth. That is why we have been asked by our successive Presidents to be Adyar-conscious, and that is also why, it is very necessary that in each country the rootlet—the Headquarters of each Section must be our first concern. Of course the Federations and then the Lodges must be attended to; but we must have a sense of proportion, which we are often apt to lose in this competition-ridden world. Let us not allow the fissiporous tendency, so evident in India in other walks of life, to

infect us. We must be Benares-conscious as well, and to help this, it has been suggested that we should have in India a Benares Day as we have the Adyar Day. I commend this to your consideration.

But if in future we are to do better than in the past, we must have the right attitude, without which all efforts are a waste of energy. The Vedantist says that the whole trouble with the world is *Ahankâr*—the separative tendency in men which has now increased a hundred-fold. But as others rightly remind us, this is a part of the Plan. We must be children before we can be men. The whole purpose of Evolution is the unfolding of this Individuality, and that can not be evil. But trouble begins when children refuse to believe that they are children, and think they are wise old men, only because they have gray hair, or have lost their teeth, or even have a beard here and there. They persuade themselves that they know

all, and that is why everybody tries to lead and complains that others do not follow him and chaos is the natural result. But there is no difficulty for those who realise that they are but children and that there are our Elders, not only willing, but yearning to help us, if only we little people would "deign" to accept Their guidance. Even when we see everything going wrong, let us not forget that They are with us. To Them not Brotherhood but the UNITY of Life is a Fact, and They are leading us all to that realisation, with pleasure if possible, with pain if necessary. Let us try to cultivate that attitude, and as Dr. Arundale put it recently,

LET US HAVE FAITH IN THE GOOD LAW.

LET US BE LOYAL TO THE GOOD LAW.

LET US SERVE THE GOOD LAW.

G. N. GOKHALE,

General Secretary.

AUSTRALIA

I have the honour to submit the following brief résumé of the activities of the Australian Section for the year ended 30-9-43.

Statistics.—The Section is composed of 17 Lodges, one of which—Mosman Lodge has been in recess for the past two years—and 55 unattached members. I am happy to report an increase in membership of 24 for the period under review. The register now stands at 1,005, as against 981 as at 30-9-42.

Incoming

By New admission	...	74
„ Re-admission	...	17
„ Transfers	...	3
	—	94

Outgoing

By Resignation	...	11
„ Death	...	18
„ Removal from Rolls	...	40
„ Transfers	...	1
	—	70

The war has, of course, created many difficulties, but the above figures reveal that the total membership has not been adversely affected. The death-roll includes two more young members who were killed in action, making a total of four young Theosophists to date who have made the supreme sacrifice.

Convention.—Owing to the impracticability of Inter-State delegates attending a Section Convention, the members of the Section Council, by 25 votes to 2,

again decided to postpone the annual gathering. Separated by physical distances, but united in purpose and devotion to the cause of humanity, representative gatherings were held in all States of the Commonwealth. The Chairman of the Section Council, the Rt. Rev. Lawrence W. Burt, prepared the opening address which was read to members assembled at six local Conventions, and all reports received were highly satisfactory.

Broadcasting continues to be a most important feature of the Section's work. As in previous years the policy of allocating three broadcast sessions each week to talks by members on "Straight Theosophy" and one weekly session to movements of an altruistic nature, was continued. The result of these broadcasts does not appear to reflect in increased membership, but there is unmistakable evidence that splendid work is being accomplished in bringing Theosophical teaching before the community.

"*Theosophy in Australia*" has been published at regular intervals and dis-

tributed free of charge to all Section members. By thoughtful articles expressing Theosophical views on various topics and problems, the Section journal enjoys a wide appeal both at home and abroad. Adyar and Section news with Lodge reports, provide a valuable periodic link between the members of this Section and the parent Society—the publication thus serving a valuable purpose. Once more we express our indebtedness to the Hon. Editor, Bishop L. W. Burt, for continuing this exacting task.

The work of the immediate future is not expected to be easy, nevertheless it will offer many opportunities for expansion and every reasonable effort will be made to maintain the power and growth of The Theosophical Society in Australia.

On behalf of all members of the Australian Section I send you and Shrimati Rukmini Devi loyal and affectionate greetings.

RAY G. LITCHFIELD,
General Secretary.

SWEDEN

Owing to practical difficulties we were not able to have our meeting at Whitsuntide this year—it would have been too late in the year and attendance endangered. However, I shall send a circular letter to all our Lodges and ask them to link up with the Congress in London. There will also be a meeting of Lodges in Western Sweden in Gothenburg at this time.

Work during 1942.—At our 1942 Congress the main discussion was about Lodge work and public lectures. We came to the conclusion that Lodge meetings for "members only" should be stressed. Meetings with meditation to begin with and then study and discussions. This vitalises the work. At home

meetings should also be arranged where personal contacts between members are accentuated. All this was practised with good results during the last season, especially in Stockholm. As an outcome of our discussion about public activities, lecture tours contacting the bigger lodges in Sweden were arranged. Three lecturers travelled at two weeks' intervals and lectured on the same day—say Wednesday—in respective towns. Eight towns were thus visited. The weeks between were utilised by the Lodges for study courses on the same "Wednesday." Written lectures sent from Stockholm were read at these meetings. Attendance at all these activities was good—about 100 people in the

biggest towns. A correspondence course also aroused interest.

Work in Stockholm, 1943.—At Stockholm representatives from different organizations were invited and we had discussions with them.

Annual Meeting, 1943.—A new Lodge has been formed lately and the mem-

bership of the Section is rising. We have now about 350 members—last year about 315—a gain of 35. Exact numbers will be available later, as we are preparing the reports for the annual meeting.

THEO. VON LILIENFELD,
General Secretary.

NEW ZEALAND

I have the honour to submit the following report of the activities of the New Zealand Section for the year ending 30th September 1943:

Membership.—There are fifteen Lodges in our Section with a total membership of 873. There has been an increase of ten members for this year.

The following analysis shows the position of the membership for the year:

Incoming: By new admission 48; re-admission 8; transfer from other Section 1.

Total number of incoming members 57.

Outgoing: By resignation 12; death 18; removal from roll 17.

Total number of outgoing members 47.

Increase for the year 10.

War Service.—The Section office during the year compiled and published a Service Roll of our members in the Forces. Three members have been killed, several wounded: eighteen were Overseas and twenty-five have been in Camp in New Zealand. These represent the Royal Air Force, Navy and Army. No member while on active service is struck off our membership roll, nor are dues asked for. All except Prisoners of War receive the Section magazine regularly.

Several of our members serving in the Middle East have interested themselves in the work of the Cairo Lodge. Mr. Tom Naylor, of the Wellington Lodge, with the assistance of a member of the South African Section, has

formed a Cairo Theosophical Research Group. Its existence was broadcast through the General Orders of the Middle East Forces, covering all units of men and women serving in the Military Forces.

In England, Mr. Edwin Dann, of our Christchurch Lodge, who serves in the Radio Detection Department of the Royal Air Force, has lectured in Bristol, Bath and other English Lodges, and has represented New Zealand at the English Conventions.

In New Zealand we have been pleased to receive visits from several members of the U.S.A. Section while they were stationed here.

Annual Convention.—The 46th Annual Convention was held in Wellington, the capital city. There were over 100 delegates present: in spite of travel difficulties as many as 60 attended from Lodges other than Wellington.

The Convention was an outstanding success. The theme of *New Zealand as the Birth-Place of a Nation* was a recurring motif throughout, and the rhythm of our New Zealand National Anthem, sung on many occasions, stirred all present to a sense of coming nationhood. With many there was a feeling of powerful consecration to the Will of the Manu, to serve His purposes in this special branch of the new Aryan sub-race arising in New Zealand.

Easter Conference.—The importance and usefulness of special gatherings during the war period inspired the Section

office to arrange for an Easter Conference. This took place in Auckland when The Theosophical Society and its kindred Movements combined to make an interesting programme. The keynote of the Conference was *The Dedicated Life*—a theme which ran through all meetings and found its expression as an ideal of dedication to the service of our young land, to her growth to nationhood, her post-war reconstruction. Members were present representing ten out of our fifteen Lodges.

Adyar Day.—At our Annual Convention special mention was made of the need of Adyar Headquarters to receive help during the difficulties of the period of war years. This became the subject of discussion at the Convention Table and a decision was made to make this year a special appeal.

The response was most gratifying: all active Lodges celebrated Adyar Day and the sum of £133-18-6, New Zealand currency, was donated. Perhaps more important than the money was the spirit of the giving and the consequent turning of members' thoughts to Adyar.

National Lecturer.—Mr. H. H. Banks, official National Lecturer for our Society in New Zealand, is now in a position to be quite free to give all his time to touring the Lodges. He has made an extended lecture tour in the North Island and met with considerable success.

An important feature of Mr. Banks' work is his contact with children. He gathers them round him wherever he goes and the membership of The Golden Chain has considerably increased in consequence. He is like a magnet to the very young.

Mr. Banks is a favourite among radio listeners who enjoy his not infrequent broadcasts.

Mr. Groffrey Hodson.—Mr. Hodson has this year spent most of his time lecturing in the H.P.B. Lodge, Auck-

land. He has given many addresses to outside societies and has broadcast on several occasions. Two brief lecture campaigns have been undertaken when, with a group of members, Mr. Hodson visited Rotorua and Tauranga—holiday resorts—and gave a series of three or four public lectures.

Mr. Hodson has worked out a very useful scheme for *Thought Projection* which is now in regular practice throughout the Section: groups have been formed in thirteen of our Lodges.

Section Journal.—Owing to war regulations requiring a 25 per cent reduction in the use of paper for all journals, our Section magazine, *Theosophy in New Zealand*, has this year been published quarterly instead of bi-monthly. We have encouraged more articles from our own members and have had a good response. The magazine is appreciated not only in our own Section but by members overseas, and not infrequently articles are reprinted in other Section journals. We regard our magazine as one of the most important part of our work. It is sent free to all members and serves the purpose of keeping our Section united.

Vasanta Garden School.—The Theosophical Educational Trust Board, which governs Vasanta Garden School on behalf of the Section is to be congratulated on its work. Founded in 1919, the school now has 24 years of activity to its credit and it has had a marked effect on the lives of many young people. There has been a steady increase of pupils in the last few years until we are now no longer able, under present conditions, to admit all who would like to be entered. We have at present 77 pupils on the roll, with five permanent teachers; several others come for special subjects. In her annual report, Miss Darroch, the Principal, writes: "Vasanta Garden School was founded by the New Zealand Theosophical Educational Trust Board to give expression to some of the ideals of the New

Education Fellowship. It is annually inspected and receives satisfactory recognition by the Board of Education. It provides a complete scheme of education through the various stages from Kindergarten to Form II (Standard 6). It is a co-educational school with girls and boys growing up in work and play with an absence of self-consciousness. Self-reliance and initiative are encouraged through the children conducting and arranging their own group-lessons and undertaking a large measure of their own organisation; a knowledge of the actual principles of democratic government is gained in this way, the school's court of justice, the election of officers, all being conducted by the children themselves."

The Theosophical Women's Association.—The Theosophical Women's Association has been formed for the purpose of endeavouring to find a spiritual direction in the time of coming reconstruction. Though a young movement, it has an important work in our Section. Out of some 500 women's movements in New Zealand, The Theosophical Women's Association alone endeavours to study the problems of our civilisation in the light of the fundamental truths of the Ancient Wisdom.

At the second Annual Conference of the Association there were 40 members present; these represented six branches. Among the more important of the remits brought forward were those dealing with the drawing up of a questionnaire on "Ideal Citizenship," the need to approach the Government on the subject of more suitable films for young children and a Conservatorium of the Arts. The National Council of Women, with which several of our branches are affiliated, has taken the two latter remits as subjects for consideration at their Annual Conference.

Vegetarian Society.—Several of our members in Auckland have this year launched a New Zealand Vegetarian Society which, though fostered by

members, is to be kept independent of The Theosophical Society. There are 180 members. The Society has been formed to help to bring about, through vegetarianism, an improvement in national well-being.

Other Section Activities.—The Order of the Round Table under its Senior Knight, Mr. H. H. Banks, has been active in its various branches throughout the year; some beautiful ceremonial meetings were held during the Conference at Easter and at the Annual Convention. In Auckland the young Theosophists of the Round Table published *The Torch* (bi-monthly) with great credit to themselves and interest to their readers. The Theosophical Order of Service, Animal Welfare Group, celebrated 4th October, World-Day for Animals, by holding a large public gathering; among other speakers was Mr. S. Oldfield, President of the Auckland Branch of the Society for Prevention of Cruelty to Animals and of the Anti-Vivisection Society: he spoke on New Zealand's Responsibility to the Animal Kingdom and drew attention to many cruelties inflicted in our country. The Ritual of the Mystic Star has been regularly performed in Auckland throughout the year: members in Wellington are preparing to start the Ritual in their Lodge. Arundale Youth Lecture entries were too few this year to warrant an award but Mr. Milton Thornton had the honour of having his entry printed in the July, 1943, issue of *The Theosophist*. The Vasanta Arts Group, which meets monthly at Vasanta, Auckland, has had some interesting addresses during the year.

As General Secretary I have visited most of the Lodges during the year. The subject of "The Influence of Womanhood in Nation Building" has been of especial interest and in one town where I was invited to speak on this subject to 300 girls of a large Intermediate School, I took as sub-headings

Nation-Building, Motherhood, Beauty and the Ideal. I feel the importance of this class of work with the young and hope for further opportunities.

In one of the towns I visited the Government is making an experiment in a Cultural Community Centre and I was invited to speak under its auspices. I chose as my subject "New Zealand: Her Nationhood and Place in the Pacific Drama."

Many societies and clubs have asked me to speak on "The Indian Situation," about which great interest is evident; in one of the large Agricultural High Schools the boys and girls were debating this subject and invited me to address them the following week.

Plans are at present being made for the forthcoming Annual Convention in December. It is to be held in Dunedin where the Lodge this year celebrates its fifty-year Jubilee. The keynote chosen for the Convention is World-Reconstruction: a Spiritual Undertaking, and a series of lectures is being arranged under this heading.

We appreciate more than we can say the valuable work done at our Adyar Headquarters and on behalf of our Section I send loving greetings to you as President and to Rukmini Devi.

E. HUNT,

General Secretary.

FINLAND

The prolongation of the war has caused our people all the more difficulties in obtaining the necessities of everyday life. Last winter was a little easier as regards victuals, but all other necessities have grown more scarce. The blackout regulations have also hampered the work at the Helsinki lodges and at some other places. Two or three lodges excepted, groups of faithful members have carried on the work, and in some lodges it has even grown more intense, while the number of members has increased. On the other hand this hard time of privations has only helped to bring the members closer together and to make them more attached to their lodges, the work at which has given new strength and courage. The lodge meetings have been refreshing oases, where we have been able to free ourselves from temporal troubles and fix our attention to the eternal, to turn our eyes towards the summits, which cannot be reached by the flames and disturbances of war.

Our connections with foreign countries have been severed except for some

greetings from Sweden, Denmark, Switzerland and Hungary. It seems as if our brethren in other countries may not know about our local circumstances, would not be aware that we have been allowed to work quite freely and undisturbed.

On the 1st of January 1942 we held an extraordinary annual meeting, which granted the board of directors the right to invest 120,000 marks of the funds of the Society (inheritance from Dr. Sonck and other donations) in obtaining our own home for the Society. At the same time a joint stock company was founded to get this locality, the joint capital being 200,000 marks which was later on raised to 300,000. The Society subscribed shares for the amount of 120,000 marks. Various members subscribed the rest as shares and loans. Thus the funds needed for the enterprise were raised with good collaboration and mutual trust. The premises suitable for the purpose was bought at No. 7, Vironkatu. The area is 160 square metres, and after alterations

and repairs we have got a cosy home for our activities. There is a spacious lodge hall, a roomy library, a dining room, a kitchen and a room for the caretaker, as well as a big entrance hall, with various closets. Thus we have again a roof over our heads, having been moving about for nine years since we lost our home in the bankruptcy. It will also be a permanent shelter for the headquarters and simultaneously the meeting-place of the Helsinki lodges. On the 1st of June we moved into our new home, but the whole summer was spent in further repairs and only in the autumn we were able to start our work in the new rooms. On the 12-13 of September we had a two-day festival to celebrate the moving-in, with the reception ceremony, three lectures, etc.

In spite of the war, various Theosophical festivals with lectures and music, etc., were celebrated in Helsinki during the year of activity now ended. Such festivals occurred at least once a month, the various lodges having taken care of the programme. Public lectures were arranged during the spring of 1943.

Our organ *Teosofi* has appeared eight times during the year. As owing to the war difficulties, we have received neither *The Theosophist* nor any other magazine in the English language, we have been compelled to be more self-supporting than before as regards the contents of our magazine. In addition to translations, there have been more original articles. We have continued to distribute together with the *Teosofi* two leaves of the Secret Doctrine in J. Snellman's translations, as a supplement to the magazine. The translation at the end of the year had reached the latter half of the fourth part. At the close of the year the number of subscribers amounted to 665.

"Study letters" have been prepared and forwarded to the lodges and indivi-

dual members once a month. These letters have proved a good link between the lodges and the members and have proved a valuable contribution to the study subjects of small lodges.

Among the other publications of our Society we may mention our new books. During the war, the Finnish translation of C. Jinarajadasa's book, *The First Principles of Theosophy* (5th English Edition 1941) has been published, and now this Easter we published a translation of Annie Besant's *In the Outer Court*. The members have helped to sell and propagate these and other Theosophical books, previously published, with great zeal. The Helsinki lodges have started a contest in selling Theosophical books, as all sorts of contributions and collections are the fashion of the day in Finland.

The Annual Convention of The Theosophical Society this year was a very successful gathering of brotherhood and goodwill. It was held at Easter in Helsinki. The number of participants in the official convention was about 150, but over 200 people took part in the festivals. On the 23rd the young Theosophists had a festival and on the 24th there was a day-gathering with lectures and discussions for propagating the Theosophical work. In the evening of the same day there was the official annual meeting, where the General Secretary spoke about the work of the International Society and the secretary of our own Society read the report of activity. The Board of Directors was re-elected as well as the General Secretary for another period of three years. On the 25th of April we had the annual matinée; the festival lecture was delivered by Mr. Yrjö Kallinen on the first phases of The Theosophical Society. In the evening of the same day the parting festival was held at which a talk was given by Mr. Atte Pohjanmaa. At all festivals we had other valuable items in the programme in addition to the lectures and talks.

The White Lotus Day was the last notable occasion of the spring, which ended the activity of the year. A talk was given about H.P.B., and extracts were read from *The Light of Asia* and *The Voice of the Silence*.

The membership of our Society was at the end of the year 520. 23 new members have joined, 27 have parted and 6 died, which gives a total of 10 less than last year. Of the members 463 belong to lodges and 57 are unattached members; there are 22 lodges and 2 reading circles. The oldest member of the Society, Herman Hellner, who had joined the Society in 1896, left this world at the age of 94. Another well-known Theosophical worker who has also left us was Onni Salovaara from Lahti.

As regards the work of the lodges it may be mentioned that they each follow their own line both as to the themes of study and the rest of the programme. It is a general feature to start every meeting with some meditation, which is followed by some freely chosen speech

or point of study from some book, leading then to discussion. All the seven Helsinki lodges are very different in character, each one representing its own method of work and thus collecting into its circle members of the same spirit. A brotherly and comradely spirit reigns in each lodge. The fact that the Helsinki lodges have got a new apartment has contributed to the revival of the work in these lodges.

Faithful to the great ideals of our Society we have tried to cherish and keep burning the fire that has been entrusted to us. Our Finnish (from Crotona Service) Society has taken as its motto "The Word of the Master": "Yes, this is the word of the Master, the paramount order is Love," which song has been composed for us by the Finnish composer L. Madetoja. With it we begin and end all our annual conventions. In the spirit of this song I send you the faithful greetings of our section.

ARMAS RANKKA,
General Secretary.

RUSSIAN THEOSOPHICAL SOCIETY (OUTSIDE RUSSIA)

In the name of all Russian Lodges, Centres and members spread over the whole world, I am sending to you, dear and revered President, the expression of our trust, our love and our loyalty.

Convention.—This year again, we had no Convention, members not being able to cross the frontier. Even correspondence is now often a problem. But a loving greeting has been sent to Mr. van Dissel and to the European Federation of the T.S. Mme. A. Koenig, President of our "Union Lodge," in London, has represented the General Secretary and given our greeting and a brief report.

Statistics.—At this moment, it is impossible to give any precise statistical

information; we do not know the number of members yet in life and active, many have disappeared owing to war-conditions, evacuation or internment.

Lodges and Centres.—The same must be said of Lodges and Centres. We have little information concerning them. Unofficial letters tell us that our members are faithful to our ideals, and are meeting, whenever they can, for study, meditation and discussion. Generally, such meetings are arranged in the form of tea parties. It seems that many enquirers are seeking the light of Theosophy. (Even in Geneva, our Headquarters, the work has been much hampered).

Geneva.—In Geneva, all the administrative and literary work is done.

In spite of all transmission and war difficulties, a big correspondence must be attended to, as people are asking important questions and advice as to study and practice. Also, often, as members of a family cannot correspond directly, they write to Geneva, and we have to be the link. The postage expenses are heavy, but the work must be done. It is the lot and privilege of the General Secretary to do this work, and she has no helper for the moment.

The Lodge "Giordano Bruno" and the branch "Vladimir-Radiant Sun" have met from time to time, but not regularly. There were many local difficulties (illness, bad roads, blackouts). Still we had several nice tea-parties, when we had some lectures, discussion and music. Also talks on Reconstruction.

Publishing.—Our little magazine *Vestnik* and our Bulletin for M.S.T. were typewritten and appeared regularly, but in limited quantity as it was impossible to send them far. Articles from THE THEOSOPHIST were translated and published and news of other Sections were given.

Finance.—No dues, gifts or subscriptions have been received. Our financial situation being very difficult we were unable to send our contribution to Adyar and to the Federation of the Theosophical Societies in Europe. We are very sorry.

Other Activities.—Our Russian Order of Service has worked in many countries, helping the Red Cross work. Some of our members have worked as nurses in hospitals and camps.

International Work.—Owing to war conditions, Dr. Anna Kamensky could not attend the European Congress. Nor could she give lectures in other countries, as she used to do every summer. She has given all her help to the Swiss Section. She visited all the Lodges and Centres, lecturing in French and in German. She was in Lausanne, Vevey, la Chaux-de-Fonds, Basel, Zurich,

Berne, Wintherthur. In Geneva, she gave several public lectures and some talks to the members. The Inter-confessional branch, of which she is President, met monthly, studying the problems of Reconstruction in the light of different religions. A public meeting, on the Fraternity of religions, was organized in May, priests and representatives of different religions giving short addresses, or reading a prayer of their faith on Peace. It ended with a silent meditation on Peace.

Peace Work.—Dr. A. Kamensky, being the secretary of the Peace Committee, which organises in Geneva yearly a Peace Week, in which 22 Associations participate, helped to organise in May, a Peace Week, preceding May 18, Good-Will Day. It was a great success this year, practically extending over the whole month. The last lecture, a talk by Prof. Privat on East and West, was crowded and gave a beautiful note of synthesis. On May 18, the excellent little magazine "Youth and World Peace" was distributed in all schools. It was printed and issued by the Women's World Peace Union. 22,000 copies were distributed.

As Professor of the University, Dr. A. Kamensky has given two courses of lectures: one on the Comparative Study of Religions, and the other on the Philosophy of the Beautiful.

As a member of the Rescue Committee, helping the Russian intellectual refugees in France, she gave her help to this group.

Red Cross.—Dr. Kamensky worked also with the Order of Service and for the Red Cross. The sale proceeds of her booklet on the Prayer of St. Fr. d'Assisi and commentaries, representing over 100 Frs., she donated to the victims of war, chiefly to children.

She wrote several articles for the Swiss Bulletin, and also for the review "The Religious World." Her book on Destiny was also published, with the help of the Service.

Russian work has been very much hampered, the correspondence becoming every day more difficult. Almost no information and no financial help were forthcoming, money being blocked in many lands. Yet, we know, in spite of all those circumstances and of terrible personal trials of members in the belligerent or occupied countries, that our members have remained faithful, and that whenever possible the work has been going on silently but steadily. Of course, there was no public work done except in Switzerland.

It was a great joy to receive recently from Adyar a loving message of sym-

pathy and congratulation, signed by Rohit Mehta on behalf of the President and the International Convention in Benares.

In the name of all Russian members, spread over the whole world, I send to our dear brethren, gathered at the Convention this year, our loving and very hearty greetings. May all be success and joy to you, may the Convention give a new and beautiful inspiration to beloved India and to the great work done in India for the benefit of the whole world! Svasti!

DR. ANNA KAMENSKY,

General Secretary.

SOUTH AFRICA

This year has shown the greatest increase and enthusiasm of any year since I have had the honour to be the General Secretary of this Section. We seem at this present moment to be making members almost every week.

Looking over the events of this past year certain happenings stand out in retrospect. First the Secretary of the European Federation, Mynheer van Dissel, paid us a flying visit, whilst his ship touched at Cape Town. He managed to meet some of the Cape Town members and also to attend a lecture by Mr. Harry Stainton. He remarked, I believe, that there seemed to be a high intellectual level in South African audiences.

All this year we have had our very good friend, the General Secretary of the Netherlands, Mynheer Jan Kruijsheer with us, and he has worked indefatigably lecturing in the different Lodges. He is now on a tour of the Cape Province trying to re-establish, or form, Lodges there. He presided at the Annual Convention last year and we hope he will be able to preside again this coming Easter at Johannesburg.

The *Annual Convention*, held this time at Cape Town, was remarkable for the number of delegates who managed, in spite of wartime restrictions, to be personally present, even from so far away as Rhodesia. The officers in charge, Miss Codd and Mr. Pizzighelli, were re-elected. The subjects for discussion at this Convention were quite original. Our very faithful and generous friend, Sir Robert Kotzé, led off with a paper on "Mere goodness is not enough," the title being a quotation from a letter from a Master of the Wisdom. He was followed by Mrs. Stakesby-Lewis. Both emphasised the need for capacity and initiative in our work. Two new Life-Members of the Section were created: Bishop John Cordes, who was a very early member of the S. African Section, and who is here again now, doing most valuable work amongst us and Mr. A. Tranmer, an old colleague, of Bishop Cordes, and once Editor of our national magazine.

Two *new Lodges* have been formed here this year. We now have a Lodge again in Rhodesia, at Bulawayo. This is the work of a very enthusiastic group

there, and the Lodge has the advantage of a schoolmaster of repute as President. Salisbury in Rhodesia has enough members for a Lodge, but thinks it wiser, in view of petrol restrictions, to wait until the close of the war. In Salisbury we have a number of Indian members, and it is quite possible that they may one day form an Indian Lodge of The Theosophical Society in Rhodesia. I would like here to record my deep sense of gratitude and friendship with our Indian members in this Section. Everywhere I found such welcome and such generosity from them. They did me the honour of inviting me to a Temple service, which is surely a very great compliment. I am now in touch with quite a number of Indian Lodges in different parts of Africa, and send them all the Indian journals I receive.

The other new Lodge is the "Isis" Lodge, mostly formed with the meditation groups which Bishop John Cordes has formed in different parts.

In The Theosophical Society we never forget our brotherhood with other races of men. At the great ports, like Cape Town and Durban, people of all races are continually passing through, and some have joined our Lodges. Thus we have German, Czech, Russian, Polish, French, Dutch, Italian, Yugoslav, Norwegian, Swedish, Danish and Finnish members in our ranks here. We are a League of Nations in miniature.

Recently, in Cape Town, our famous Prime Minister, General Smuts, made a very stirring speech to a meeting of the Cape coloureds. He said: "One good effect of the war is that Europeans and coloureds have learned to work together and to respect each other. . . The population of South Africa is not 2 millions, but 10 millions."

I think this very striking year of work has been chiefly marked by the originality and enterprise the Lodges

have shown. Cape Town has acquired a beautiful room, with a view of Table Mountain, in the Groote Kerk Building in the chief street of the town. Having followed the lead of the other Lodges in holding Sunday meetings, the results have amply justified the venture. Durban is unique in that it has more young people in its ranks than any other Lodge I know in the world, and they are all in office in the Lodge. Consequently the Lodge is humming with new ideas. One is to hold a lunch-hour meeting every week, at which a 15 minute talk on Theosophy is given, followed by a sandwich lunch. This is proving very popular indeed. As there is a complete blackout, Sunday meetings are now held in the afternoons, but this does not prevent good audiences attending. Recently they took the Theatre Royal for a lecture by Mr. Kruisheer, and 600 people assembled. Johannesburg and Durban have also printed some of Mr. Kruisheer's lectures in pamphlet form.

Johannesburg enlists almost a member a week, and Pretoria has also initiated new ventures, a very successful one being a party for children of all nations, where children, including little Bantus, played together and received presents equally. Pretoria also had a very remarkable meeting. They lent their beautiful little hall to the Moslem community to celebrate the birthday of their Prophet Mohammed. A packed audience attended including as many European friends as Moslems. Passages from the Koran were recited, there was music, and short speeches were given by the General Secretary and Mr. Kruisheer. But the chief event was an excellent speech by young Mr. Adam Osman, on the life and teachings of Mohammed. This eloquent talk was repeated by request in Johannesburg as well, and a study class in the teachings of Islam was started.

Book sales have never been so high as they are now in this Section. Book

stewards have made a special "drive" to increase the sale of "The Theosophist" and have succeeded in one or two Lodges in obtaining from 20 to 30 new subscribers. The same is also true of our literature which goes up in sales all the time, one or two bookshops now stocking our literature. The national magazine, *The Link*, is now becoming so popular that 100 extra copies have now to be printed of each issue.

Another striking event of this year was the Section's decision to organise and manage their own Order of Service. It was felt by all that those on the spot know best how to organise that work, and the results have been truly amazing. Under the enthusiastic and able leadership of Mr. Stakesby-Lewis, whom the Convention appointed as the national Leader of the Service Groups, as they are now called, the work has gone forward all over the country, and a great amount of helpful service rendered both to the Lodges and to the community. Work for the sick, for the soldiers, the refugees, for the poor, for the animals, child welfare and education, the cultivation of the Arts, and publicity work for the Lodges, have filled all available time. And one Service Group has initiated a "tithing" system, which provides ample funds to the Lodge for publicity work. Mrs. Margo, a Johannesburg member, also organised a wonderful concert in the Library Theatre there which brought the Service Group in a donation of £50.

During the year some old and valued members have passed over, among them Mr. Cyril Ernest Gyde, a very old and well-loved member of the Pretoria Lodge, who had spent his last years working for the English Section. Pre-

toria Lodge has a scheme on hand to establish a permanent memorial of him.

There is a strong movement to bring the Federation system here to an end, and to form a strong and active Executive Council meeting regularly, and viewing the work from all over the country. With only six Lodges, two of which are very small, three Federations seem an unnecessary duplication of officials, funds and correspondence, and a serious delay in quick decisions and the planning of what is really one work. It seems probable that a new and infinitely simpler Constitution will come into being this coming year. Mr. van Ginkel who has worked for 18 years in the Pretoria Lodge and for some years as the Transvaal Federation Secretary, has retired from business and is now domiciled at a farm near Rustenburg, where he is building up a beautiful holiday home. We owe him a great debt of gratitude for years of very faithful and energetic service.

One rather original form of publicity we tried for a month. A special advertisement was placed on the front page of a very popular and wellknown magazine in this country. The month's advertisement brought over 60 replies, and we are not putting it again as we now have to devise machinery and booklets to deal with the influx of enquiries.

I cannot close this rather lengthy report without voicing the gratitude of us all to Mr. Jan Kruisheer and to Bishop John Cordes for unfailing help and inspiration. Our Section has been singularly blessed these war years.

CLARA M. CODD,
General Secretary.

SCOTLAND

In reviewing the work of the past year, the fact which emerges is not any great progress, so far as one can see, but that a band of workers have by their steady and devoted efforts kept the work of The Society going under very difficult conditions, and that in no uncertain way. As the war conditions grow more exacting (and they do as time goes on) it devolves upon us to meet them in new ways, and surmount the difficulties, to the best of our skill and ability, and carry on. With these conditions in mind I ask for your consideration of the following report.

Membership.—On May 1st 1942 our membership stood at 379. During the year 12 new members have joined, 4 restored from the lapsed list, 3 transferred to us from England, making a total of 398. During the same period 6 have passed away, 2 have been transferred to England, 2 have lapsed, and 1 resigned, leaving a total on May 1st 1943 of 387, a net increase of 10, and while this is not much to boast about it is a move in the right direction.

Publicity.—Mrs. Gale paid us a visit in the spring of 1942, visiting all the districts in the Section, and some individual Lodges. This tour was very much appreciated and had a stimulating effect on our work everywhere.

Mr. Gale was with us for about 10 days in April of this year, and visited Aberdeen, Dundee, Edinburgh, Glasgow and Perth. We are always glad of those visits, and regret that war time travel and other difficulties have made it almost impossible to arrange lecture tours. I hope these conditions will soon pass and the pre-war interchange of visitors will again be resumed. Apart from the fact that a lecturer from another country or district brings added interest to our meetings, the coming together of members from other Sections is always helpful, I think, to both parties.

No new publicity has been undertaken during the period under review, the distribution of information regarding Theosophy and The Theosophical Society, by means of pamphlets, books etc. continues to be our best means at present of supplying the needs of the public. Quite a lot has been done in this way and many of our books have been included in parcels handed in for redistribution to the Services. The result of this work we cannot know, and need not worry about, if we do our bit, and results will follow in due course. This is a work we can all take part in and I would recommend it for your consideration and action.

Red Letter Days.—Adyar Day and Founders' Day were both kept at Headquarters, and White Lotus Day was celebrated throughout the Section with its usual simple and dignified remembrance of all our Leaders and workers who have passed on to other spheres of activity.

Meditation.—The General Secretary of England drew up a scheme by means of which T.S. members might make a very special effort to 'strengthen the outposts standing firm against encroaching dark clouds of one of the greatest attacks ever made upon civilization by the powers of darkness.'

Following the English lead regarding St. George as a focus for meditation, the Scottish Section has chosen St. Michael, whose power, love, and light stream forth from the Shrine, Edinburgh Castle; many members are devoting five minutes each day to concentrated thought upon this focal "Pillar of Light."

I am glad to say this scheme was very well taken up both in the East and West (Miss Harris drew up the scheme as applied to Scotland) and I trust that members are still giving their time to this piece of very necessary work.

Besant Memorial Library.—As on 31st December 1942 there were 6,480 volumes in the combined Libraries, and 1967 volumes were given out during the year. Besides the free volume allowed to all Scottish F.T.S. in good standing, 80 subscriptions were taken out.

Very sincere thanks are due to those who gave books, magazines, time, or money to the Library.

I think few of us realise the amount of time and work which is involved in carrying on the duties in connection with the Library and we are apt to accept as a matter of course the services of the Librarian and her band of helpers. We accord to them our grateful thanks.

Annual Convention.—Our 32nd Annual Convention was held in Glasgow on June 6-7th and was a very happy and successful gathering. The Convention President was Mr. J. B. S. Coats, the General Secretary of the English Section. It was his first visit to us, and I hope he may be with us again, his genial personality radiating that friendliness and happiness which characterised the whole Convention. Discussions were vital and alive. Attendance was good and representative and we all felt it had been good for us to be together, and share our ideas and experiences. Lodges and Districts alike share in the refreshment that Conventions can give to us.

English Convention.—I attended the English Convention as your representative last summer. It was a very strenuous time. Many and divergent were the views expressed on the topics under discussion, young and old alike having their say and not being afraid to air their views. I am sure it was both a happy and helpful time for members meeting together from many districts.

European Congress.—There was no Congress meeting held last year, but

Council and Executive meetings were held during the English Convention.

Support Convention.—Meetings were held both in the East and West to coincide with the Convention taking place at Benares.

I think this is a fair resume of the work of the year. We seem at present to be marking time, while looking ahead to the days when again we can be more active, at least on the physical plane. Nevertheless it is a time for great effort on the mental and spiritual planes, for unless we can have some vision of the future much time and effort will be lost. And now in closing I would like to express my thanks and appreciation to all helpers and workers all over the Section. Those in lonely and isolated places require and deserve our special thoughts and thanks. Theirs is a specially difficult work to carry on where few contacts can be made with those of like mind.

To all at Headquarters who keep the work going there, and on whose help I have to rely so much, to all members and workers everywhere, my sincere thanks and appreciation.

To all members of National Council who have supported me so loyally, and on whose help and co-operation I can always count I acknowledge my indebtedness and know that their help and support will be forthcoming for the work that lies ahead.

And now for this Convention, I am sure we will all do our best to make of it a time of spiritual renewal and refreshment, and under the care and guidance of our Convention President, Mr. C. Jinarajadasa, we can be assured of great help and blessing on our future work.

JEAN ALLAN,
General Secretary.

BURMA

On behalf of the members of The Theosophical Society in Burma, I send you our loving and loyal greetings for all your work for the cause of Theosophy and freedom for humanity, and our loving and affectionate greetings to Mr. C. Jinarajadasa and Shrimati Rukmini Devi for their untiring and noble services.

Section Work.—There is nothing to report about the activities of the Section as Burma is now enemy-occupied, but I hope our members who are still left there are carrying on the flag of Theosophy. Our membership must remain the same as last year, *viz.*, 112, until we revise the same after we get back to Burma. We have more than 60 evacuee members in India who are scattered throughout this country. I am in touch with many of our members, and I am glad to report that in spite of their difficult circumstances they are getting on well, and some of our prominent members are trying to give their contribution of Theosophy in places where they happen to be.

I have been able to visit some of the lodges in India and do some work,

particularly in Patna, Gwalior, Mysore and in Allahabad. I have reports from Brothers K. R. Chari and D. A. Anklesaria that they have been able to do some T.S. work in Bombay. Some of our members are working in Adyar, *viz.*, Mr. P. Venkataraman, Mr. R. A. Raman and Mr. S. T. Arasu.

Our Property in Burma.—I have made representation and claims regarding our T.S. land and buildings and other assets in Burma, including our interest in The Burma Educational Trust Schools and buildings. These have been duly registered.

I hope ere long we will get back to Burma, and some of us are already planning what we can do for Burma and for Theosophy in Burma and take a lead in the various educational, social and economic reconstruction of the country in the light of Theosophy.

May the Peace and Blessings of the Great Ones rest on our Society and its work.

N. A. NAGANATHAN,

15-12-1943

General Secretary.

IRELAND

During the past year, the effects of the World War have been increasingly brought home, even to neutral Ireland. With our money linked to sterling, Southern Ireland gets the worst of both worlds—belligerency and neutrality—since they do not share in war-time wages, nor in the subsidies to prices, with which the British Government seeks to counteract the worst effects of money inflation. Large numbers have crossed to Great Britain to find the employment they cannot get at home and the remittances they send back have raised the cost of living

considerably higher in Southern Ireland than in Great Britain and Northern Ireland.

The advent of Peace and the probable return of 150,000 workers from Great Britain promises to provide a social problem which will tax all the resources of the Eire Government.

The work of our lodges has proceeded steadily and the Belfast lodges have enlarged their premises, with a view to accommodating larger gatherings. Our total membership of 93 compares favourably with the total of 82 last year. We have been joined by 11 new

members, 1 member has re-joined, and 1 was transferred from the English Section, but 2 members died during the past year.

At our Annual Convention held in February, we had the benefit of having the General Secretary of The Theosophical Society in Europe, Mr. J. E. van Dissel, to preside, when he gave an inspiring address. He also visited some of our northern lodges and gave some helpful addresses for which we are grateful.

In order to facilitate our members in attending Conventions, we have decided to hold our Annual Conventions in the fourth week of June, instead of early in February.

As this change will postpone the annual election of officers until June 1944 and, as I do not intend to seek re-election as General Secretary, I have asked the Executive Committee to appoint a Deputy General Secretary now, who, I hope, will then be elected as my successor. In view of rapidly changing world conditions, I think it would be desirable that the new officer should be active before June 1944, and I am glad to report that the Executive Committee have appointed Mrs. A. H. Law as Deputy General Secretary.

In spite of difficulties, we continue to publish our magazine, *Theosophy in Ireland*, but the devoted editor, Mrs.

Hornidge, deserves more support from subscribers.

The Ritual of the Mystic Star continues to be worked regularly in Dublin and appeals to quite a number.

Attempts are being made to broaden the appeal of The Theosophical Order of Service but these have not yet shown results.

I wish, again, to record my indebtedness to my friend, Mr. P. Leslie Pielou, for his kind help in relieving me of a great deal of the clerical work attached to the office of General Secretary in Ireland.

We are particularly fortunate in having such an experienced and devoted National Treasurer as Mr. A. F. Holmes.

I wish to record my thanks to all my fellow members for giving me their confidence as General Secretary during so many years.

Elected first in 1924, I held this office for seven years but then insisted on a change being made. In 1937 I was again elected and have held this office ever since, though I am very conscious that recently I have not been able to be as effective as I should have wished. I shall now watch the work of our Section as a rank and file member but with all good wishes for the success of that work.

T. KENNEDY,
General Secretary.

MEXICO

From December 1942 to October 1943, our Section has had eleven months of slow, though steady growth.

Statistically, our membership shows an increase of 23 : thirty-one new members admitted, and fifteen old members readmitted, and one transferred from the Central American Section, accounted for an addition of 47 against 23 removals from our rolls and one dead. (This was a very popular lady, 83 years

old, of Spanish origin.) Our total number of active members is 293. A new Lodge was also formed, our list of active Lodges totalling 18, and five Centres, these being led by one or two active fellows of The Society.

Continental Confederation.—At our last Annual Convention held at Orizaba, (December 1942) preliminary steps were authorized to be taken towards the foundation of a Pan-American Federation of all

the Theosophical Sections and Lodges in this Continent. Our National Board invited all General Secretaries to consider several propositions which would make possible the summoning of periodical Continental Congresses; an efficient and coordinate propaganda; the issue of Theosophical reviews both in English and Spanish; the foundation of a Theosophical Pan-American Institute or University, etc. We suggested that Rio de Janeiro (Brazil) would be a suitable place for the first Continental Convention on the occasion of the coming International Congress of November 1944, a year when Canada, Mexico, Brazil, Chile and Argentina, celebrate their 25th anniversary as National Sections of The Theosophical Society. Several Sections have enthusiastically agreed to this initiative.

Publicity.—The diffusion of Theosophy was carried out in Mexico mainly by issuing new editions of books already sold out by translating and printing new books. The following appeared during the period under report:

La Contextura del Universo, by E. L. Gardner,

Luz en el Sendera, together with

Nuestro Glorioso Futuro, by Mabel Collins,

Concentración, Curso Práctico by Ernest Wood,

La Sabiduría Antigua, by Dr. Annie Besant,

Lecturas Populares de Teosofía, by Dr. Annie Besant,

Nociones de Teosofía, (3 topics) by Dr. Annie Besant,

Zanoni, by Bulwer Lytton,

Conócese a tí mismo, by J Malmsjö y Bringas,

Las cosas pequeñas y otros Poemas, by A. Becerra y C.

One of our newly admitted members, Mr. Alejandro Steinberg, Russian by birth and manager of a big printing concern in this city, is responsible for the starting of such editions, the books being sold at inexpensive rates.

Propaganda.—This was very active. 5000 pamphlets "To Those Who Mourn", by C. W. Leadbeater, edited by the Section, are being widely distributed at cost price among non-members. Also 5000 leaflets on Karma, Reincarnation, the T.S., etc., were printed for free distribution as propaganda.

The Section magazine, *Boletín de la Sociedad Teosófica*, has been published bi-monthly throughout the year, and although limited to twelve pages, it is much appreciated as a valuable link between Headquarters and individual members, as well as foreign F.T.S.

Two of our Northern Lodges, "La voz del Silencio" at Monterrey, and "Arjuna" at Chihuahua, were visited early in April 1943 by Mr. Fernando Bengoechea, who delivered daily inspiring public lectures, attracting excellent audiences. The General Secretary visited "Emancipación y Progreso" Lodge at Orizaba, when new members were admitted during September.

Headquarters.—Our Section owns its premises where local T.S. Lodge and Masonic or some activity or other is held on every day of the year, Sundays included. Besides some fine pictures of our great leaders by the late Daniel del Valle, a new large painting of the Wesak ceremony is to be seen in our lecture room. The Section's Executive Board meet twice every month.

The Ritual of the Mystic Star has been performed every last Sunday of the month. This performance, uninterrupted since Mr. C. Jinarajadasa visited us, (Oct. 1938), has been a never-failing source of joy and devotion to those who take part in it.

The Golden Chain, under the guidance of Mrs. Emilia Ayala de Ortiz and Miss Victoria E. Hernandez, meets every Saturday evening. The Round Table activities are just being started, while several social-artistic gatherings were regularly held by "AURA" Lodge

as a way of practising brotherly intercourse and the understanding of each other.

We tried without good result the fusion of four local Lodges into a bigger unit. Two of them soon resumed their autonomy and former names, as the Charters had not yet been returned.

"Fraternidad Universal", Co-operative Society: Under this legal name we own the Mexican home of the Theosophical Society. The yearly instalment on account of its value was duly settled. More than \$50,000,00 have already been paid up and the

balance is gradually and without strain being reduced, as the house is paying its way.

In closing this report, I have the pleasure to convey to you and to the Annual Convention at Adyar, most cordial good wishes from the Mexican Section of the T.S., where we feel that the work for Theosophy, in the name of the Masters, is our greatest ideal and inspiration. May we all be worthy to serve Them.

ADOLFO DE LA PEÑA GIL,

28 October 1943. *General Secretary.*

CANADA

Our membership has shown a very slight increase in each of the last three years, the present increase being about 4 per cent over last year, 320 against 307. The lapses through non-payment of dues were 25; deaths numbered five; 31 new members were received and 12 were reinstated. Our oldest member belongs to the Toronto Lodge, but is now living in California, Mr. Julian Sale, 96. Miss Caroline Burroughs of the Montreal Lodge is 90. Deaths of our members included Dr. H. N. Stokes at 84, who had been transferred from Washington to the Hamilton Lodge; Mrs. Bertha Hetu, 79; Herbert Tweedie, 86; Wallace Maclean 86; Arthur C. Fellows, Treasurer, Toronto Lodge for ten years past; Mrs. Janet Cornwell, 75; A. M. Stephen, a well-known poet and former member of Julian Lodge; Ivan Panin, New Testament scholar; Miss Norah Jackson, worker for India, former member of Toronto Lodge; Dr. Augusta Stowe Gullen, a charter member in 1891 of Toronto Lodge; leaving only Algernon Blackwood, the novelist, and the present General Secretary, surviving charter members.

Three subjects of more than passing interest have occupied much of our attention during the year. First in importance is the discovery in Somersetshire in England of the vast earth-inscribed Zodiac, ten miles in diameter, dated from 2776 B.C. by its astronomical indications. Scientific recognition has been given it by an article in the *Journal of the Royal Astronomical Society of Canada* for September. We intend to reprint this article to encourage the faint-hearted. The Zodiac, of course, upsets all the theologies and dogmas of the Churches new and old, and leaves the ceremonialists high and dry. Next in importance is the publication of "Solovyoffs' Fraud", Mrs. Beatrice Hastings' dissection of the book *A Modern Priestess of Isis*, translated by Mr. Leaf of the S.P.R. Mrs. Hastings' devastating criticism may not appeal to the Neo-Theosophists, but should assist the Society in general to recover its equilibrium. The third of these sensational subjects is Mr. Alfred Dodd's rearrangement of the Shakespeare Sonnets, with its remarkable psychological direction, perhaps more likely to discredit the performance than

to support it. However, the rearrangement does not depend on phenomenal incidents, but on the literary judgment of those who read the Sonnets in this new order.

Other books which have attracted attention during the year are the Introduction to Balzac's *Seraphita*, which we have reprinted from 1887. It is by one of the early Theosophists, George Frederic Parsons; Cyril Scott's *The Christian Paradox*; Joseph Hone's *Life of W. B. Yeats*; Bunyan's *The Holy War*, as anticipating the devilry of Prussian military and political methods in the War under Hitler; *The Litany of the Dawn of Fire*, by Dr. Ernest Fewster, one of our Canadian Theosophists; *The Pattern Life, a Study of Jesus*, by Dr. F. Homer Curtiss; *Peake and Lamas*, by Marco Pallis; *Secret Forces that Change the World*, by Frank Bowman; *Messages to Conventions and other writings* by the late G. de Purucker; *The Immortal Master* by Alfred Dodd; and the very excellent *Blavatsky Lecture* by Corona Trew, B.Sc., Ph.D., London, on Theosophy and the Changing Outlook in Science.

Our publications during the year have been our magazine, and two pamphlets, taken from its pages, "*My Redeemer Liveth*" by N. W. J. Haydon; and "*The Pearl of Great Price*," by Dr. W. E. Wilks.

Among visiting lecturers during the year we have had Dr. Alvin B. Kuhn, and Mr. Lesch from the United States. Mr. J. T. S. Morris, Secretary of the Canadian Federation, visited Eastern Canada and spoke in Montreal, Toronto and Hamilton. A distinguished visitor in Montreal was Lt. General Tokarzinski whose wife and daughter we had the opportunity to befriend as Polish refugees. Mrs. D. H. Thomas was especially kind to them.

On account of the War and in view of the ban put on convention travelling by both the United States and the Canadian Governments no fraternization Convention was held this year. The ordinary annual election held by our National Society was intermitted for similar reasons.

ALBERT E. S. SMYTHE,
General Secretary.

ICELAND

The work of The Theosophical Society in Iceland has proceeded much in the same way as usual. Of course the capital (Reykjavik) continues to be the main centre of Theosophical work in Iceland. There the principal workers live, but even there we have many difficulties, for example, financial. And as we all have to earn our living, all of us could work for Theosophy and The Theosophical Society only in our hours of leisure. These conditions prevail in other parts of the country also and there the greatest need is real leadership. But in spite of all these handicaps, we are going on with our work hoping for the best in the future. I am

happy to state that we have many excellent members who love the ideas and ideals of Theosophy and understand fully the difficulties that The Society has to tide over during these hard times, and they lend their helping hand in many ways.

Gangleri, the official magazine of The Society, has been issued twice as usual, and we are beginning to make an experiment with publication of small booklets. The first is a lecture given by myself on the great spiritual difficulties of our times. All the booklets are to bear the common name: "*Intellectual View-Points.*"

I conducted a study group last winter as usual. We studied some aspects of practical psychology (the Rays etc.).

Last autumn I made a tour in the capital of the north coast Akureyi, with one of our valuable members, our Treasurer, Mr. Kristjan Sigurdur Kristjansson. We spent a week there and lectured in the Lodge. I also gave a well-attended public lecture.

Last winter we had three "propaganda evenings," where some of our members gave short talks on Theosophical topics. This method has proved a success.

The Annual Convention was held at the Headquarters Hall on September 26 and 27. I had then the honour of being re-elected as General Secretary. On the evening of the 27th, I gave a public lecture on "The winds that blow from the East and the West."

From my point of view, it is not so much the letter as the spirit of Theosophy upon which we have to stress and that is the spirit of brotherhood and broad-mindedness. Only that spirit can save the world.

HERR GRETAR FELLIS,
24-10-1943 *General Secretary.*

PORTUGAL

We had a little Congress to synchronize with the English Convention. The Congress lasted four days, from the 11th to 14th of June, and our meetings had a good attendance.

The translation of Mrs. Gardner's work was read and discussed first. In the second place, the Seven Seas Charter, was greatly appreciated and much discussed.

Mr. J. J. Santos Amaral sent a proposal to the table, asking to have the Charter, printing at least 500 copies to be distributed among those who were interested in it. The General Secretary answered that it had been already done.

We read also a work of Mr. Sanches Roque which was an extension of the Seven Seas Charter.

In the third place, we presented a scheme for the organisation of a health week, by Mr. Peyssonneau Nunes.

At last we read a very important work, written by a lawyer who is not a Theosophist but an idealist and who gave his composition to be read at our

Congress after having seen the Seven Seas Charter.

As this work is very long and interesting (though it has not exactly the Theosophical spirit), I asked the British Embassy to be so kind as to send it to you by air.

We had to note the commentaries of Mr. Bermudes, Dr. Cesina Bermudes, Prof. J. J. Santos Amaral and Dr. Delio Nobre Santos, though, unluckily, the latter attended the Congress only the last day, for he had been out of Lisbon.

Mr. Bermudes was heroic. He did not miss once, though he had had a strong attack of influenza and the evenings were very cool and windy.

I wish that our good thoughts did help you in your work for the welfare of mankind and I hope the London Congress was quite successful and brilliant.

Heartiest greetings and kind regards to all our brethren and to you from our Section and from

JEANNE SYLVIE LEFÈVRE,
4-7-1943 *General Secretary.*

WALES

Statistics.—Since last year eight members have joined, three have been reinstated and two have been transferred from other National Societies. Two members have 'passed on,' two have resigned, one has been suspended, and three have been transferred, making 171 now on our records, as compared with 166 last year.

National Headquarters.—Meetings have been held as usual. Most of the public meetings have been held in the Besant Hall, though those arranged during the summer session, as well as members' meetings and study classes, have been held in the Library or Council Room. New Caretakers have been appointed (Mr. and Mrs. Bevan) and they are discharging their duties satisfactorily.

General Activities.—Many Lodges have had to continue the suspension of public activities, and enemy action has made work almost impossible in many places until normal conditions are restored. Regular members' meetings are, however, still continued in Cardiff, Colwyn Bay, Rhyl, Penarth and Wrexham, and individual members are active in other towns. Cardiff Lodge in particular has been able to hold public meetings every Sunday and study and meditation meetings during the week throughout the year.

National Library.—The number of books borrowed during the year was 494; 38 subscriptions have been paid, as compared with 22 last year, and greater interest has been shown. Every effort is being made to increase the usefulness of the Library, and members are invited to make more effective use of this service. The Library now contains about 2,500 books, and is kept up-to-date by regular purchases of new books.

Red Letter Days.—Adyar Day (February 17), St. David's Day (March 1), White Lotus Day (May 8), Dr. Besant's

Birthday (October 1) and Founders' Day (November 17) were duly celebrated by appropriate meetings at Headquarters and some of the Lodges.

The Society in Wales reached its 'coming-of-age' on June 28, having completed 21 years since its foundation in 1922. Our celebrations and festivities are, however, being held in check until the war is over.

Finance.—Although at the time of writing our accounts have not been completed, the financial position remains satisfactory. The amount received for National Dues was about the same as the previous year, and there has been a further increase from investments. Special donations to the Founders' Fund amount to approximately £55, this being largely due to a generous donation by one member to clear the deficit from the year 1941-42. Stringent economies have been effected in all directions, and no appeal was made for donations towards our expenses during the year. Although our total expenditure exceeded £1,000, less than £150 was provided by members' dues and donations. A further instalment has been paid towards the liquidation of the mortgage on Headquarters, and about half of this has now been cleared. The detailed accounts will be presented at our Annual Convention.

National Officers.—The present officers (Councillor R. G. Robinson as National Treasurer and Peter Freeman as General Secretary) were the only nominees for these two posts, and they have been duly elected again for the coming twelve months.

European Federation Congress, London, Whitsun.—Detailed reports have been given in *News and Notes* for July-August, and in the current issue of *Theosophy in Action*. Ten members from Wales were able to be present and to welcome Mr. Jinarajadasa, who

presided. The General Secretary spoke on 'The Section and the Nation,' and conveyed greetings to the Congress from Wales. Miss Mary Jones and the General Secretary represented the Society on the European Council.

The World Situation.—The World War is shaking humanity to its depths and forcing all to new conceptions of life. Though the lesson is hard and bitter, great reactions are bound to occur and fundamental changes in outlook and ideals will characterize the

new age. National and sectarian limitations are crumbling before our eyes, and practical steps are already being taken to secure a full and free life for every man, woman and child throughout the world. Social, economic and political measures are required to ensure this desirable result, and the Society, as ever, should be in the vanguard to help in securing the practical realization of the Brotherhood of Man.

PETER FREEMAN,
August 1943. *General Secretary.*

PUERTO RICO

The Lodges in this Section have carried on during the year in a fair way. Some have shown a renewed enthusiasm which is quite extraordinary if we take into consideration this lethal atmosphere so evident in the recent past about spiritual matters. People talk about the need of more religion in the post-war period, but there are no signs yet of a real reawakening in that direction.

Lodge meetings are held regularly and our Theosophical festivals have been duly celebrated. Attendance here has grown a little for our Sunday meetings and a number of spiritualists have attended regularly in search of teachings that they needed to complete their knowledge.

Regularly every week we have continued our fifteen minutes' radio talks on Theosophy, graciously permitted by the oldest station in Puerto Rico, and also the most listened to. I believe we are reaching quite a vast audience.

As to our future activities after the war, no special steps have been taken, in fact the matter has not been studied yet. We have given ample publicity to post-war problems, in fact ten radio talks were given about them based on Dr. Bhagavan Das's article published in *The Theosophist*. The political situation here is not yet completely clear, but members of our Lodges are taking prominent part and are helping with their wisdom.

A. J. PLARD,
General Secretary.

CENTRAL AMERICA

The conditions in this country are just the same as last year. The election of General Secretary took place in April and I was elected.

In this year we have lost by death eight very important members: In Honduras Dr. Venancio Moncada, a very devoted worker, who has helped Subirana Lodge in every way; in Nicaragua dona Lola de Paguagua, an-

other devoted member of the Krishna-murti Lodge of Leon; in Costa Rica we have lost three of the most important in different lines: Don Tomas Soley Guell, was a very valuable man in Finances, don Tomas Povedanoy de Arcos founder of the T.S. in Costa Rica passed away on 26th February 1943, and our poet Rogelio Sotela Bonilla, the author of the Theosophical Anthem, left us on 13th July.

We ourselves have lost 8 members by death, and 14 have been removed from the rolls, and 1 was transferred to the Mexican Section. As we have had 18 new admissions and 14 readmissions there is an increase of 9 members and that is quite satisfactory.

Of our 15 Lodges, three have no active members. I have asked two of them to return their Charters, one is now trying to pay the dues. There is another Lodge, Karma, in San Salvador, el Salvador, that has been for two years entirely inactive. Lately they have offered to restart working. But as a rule most of the Lodges have been more active this year. Dr. Francisco Miranda, President of Lodge Darlu in Nicaragua visited several cities giving Masonic and Theosophical lectures to a large public. He also has been working for the "Protection of Animals." Lodge Teotl in San Salvador has also held several lectures and discussions at which the public were very enthusiastic. Lodge "Gnosis" of Guatemala was visited by don Enrique Sellares and his wife dona Maria de Sellares, the Principal of the Normal School of Teachers "Espana" both members of the Teotl Lodge, lectured there several times. Also Dr. Maria de Diego Angiano, great Spanish educationist and writer, lectured there and was welcomed by the public.

The President of our Virya Lodge in Costa Rica has done splendid work, maintaining the interest of members and visitors all the year round, so that we have had an average of 17 persons for meeting, during a very bad winter with heavy rains. Her husband, Roberto Brenes Mesen, has continued working through the radio and the press in social, political and civic problems, but has collaborated very efficiently in the Lodge work, lecturing on several themes and answering questions.

Professor Jose B. Acuna came to visit us in his holidays and gave us some very valuable lectures. He is

working in the States where he is very often called to give lectures in different places not only on Theosophy but on psychology, and about the Central American Religion etc.

Esther de Mezerville, with some other members, has established the Order of Service on a small scale; sending books and reviews to the Leprosary, the Hospital, Sanatorium, Prisons, etc.

Several of our brothers have worked hard to prevent the passing of a law that was against freedom of religion and thought.

Shakti, the Young Theosophist Lodge, has increased the number of members by two. They regularly attend their meetings, and work very harmoniously. Some of them are Boy Scouts and work also in the Red Cross. When Mr. Wallace visited Costa Rica one of them proposed to give him a parchment in consultation with don Roberto Brenes Mesen about the details. Rafael Lucas Rodriguez, another member of the same Lodge, that paints very well, made a very nice work. It had a frame that has vertically the emblems of the dead religions and horizontally those of the living ones, and in the background there were interlaced wild roses and orchids, the first being the flowers of Iowa, the second of Costa Rica.

As all the members are students—some studying in the University and some in the night schools, they decided to suspend the meetings in October in order to prepare themselves better for their examinations and reopen after the holidays.

May the Great Ones bless the whole humanity through Adyar and The Theosophical Society and bring about wise Peace and complete World Harmony this year!

Please present our cordial salutations to the Headquarters and our special greetings to Rukmini Devi.

LYDIA FERNANDEZ JIMENEZ,
General Secretary.

PRESIDENTIAL AGENCIES AND NON-SECTIONALIZED LODGES

EGYPT

We return herewith duly filled in the statistical statements of the Federation of the Lodges in Egypt. Our Centre is now, as every year, in vacation for summer.

As explained in previous years, our position here is peculiar and things are not very flourishing, but we are hoping

for a revival of the dormant Lodges. Anyhow we do all that is possible remaining always optimists. Mr. J. H. Perez, the Presidential Agent, being now absent from Cairo, this letter is signed by the General Treasurer.

THEO. LEVI,
General Treasurer

KRISHNA LODGE, ZANZIBAR (B. E. A.)

Once again I have the pleasure of placing before you a brief report of the activities of Krishna Lodge T. S., Zanzibar, for the year ending 31st October 1943.

Membership.—We had 35 members on the roll when I sent you my last report. Since then three members have resigned and two are removed as they have gone to India. Three new members were admitted during the year. Thus today we have 33 active members on the roll.

Meetings.—During the whole year regular Lodge meetings were held on every Friday and Sunday evenings from 6.30 to 7.30 and special classes for ladies were held on every Saturday and Monday evenings from 5.15 to 6.15. Also Bharata Samaj Puja was performed in early morning on every Sunday. All the members and also other well-wishers attended the above meetings and theosophical teachings and principles were read and explained.

Activities.—Special meetings and other activities such as meditations, bhajanas, music and social gatherings were also arranged on several occasions such as Vaishak and Ashada festivals and on birthdays of Lord Krishna and other great personages.

A weekly programme of Vishva "Shanti Yagna" was arranged from 6th August to 13th August, 1943. And I have the pleasure to inform you that all these programmes were very successful.

As suggested by our leaders at the last Convention, we are trying to put some Theosophical principles before the children through interesting stories connected with the great. For this a story class is regularly held on Tuesday and nearly 50 children attend it.

Our President, Brother Dwarkadas Morarji, who had chance to attend the last Convention at Benares as a delegate of East African Lodges told us of the Convention activities and explained to us the Convention message.

We are also pleased to know from the Secretary of Nairobi Lodge that three new Lodges in East Africa at Kisumu, Kampala and Jinja were formed. We sent them a good quantity of T.S. literature with which to begin their study.

Our best wishes to all assembled in Convention and our sincere and heartfelt greetings to our President and Shrimati Rukmini Devi and to our Vice-President.

JAYANT D. SHAH,
Honorary Secretary.

CANADIAN FEDERATION

In spite of wartime conditions and all the difficulties contingent on such a period, it may be said that the Canadian Federation had a very successful year.

The Secretary-Treasurer, Mr. J.T.S. Morris, visited all the lodges of the Federation and gave public lectures which were well attended. While on this trip he was also invited to address meetings held by some of the lodges of the Canadian Section, notably at Toronto Lodge. Mr. Morris feels very strongly the desirability of building up and strengthening relations between the Section and the Federation and his work in this connection has been most valuable to the Society. The Federation feels the loss of Mr. Morris's services as Secretary-Treasurer keenly, but his participation in Active Army work and his removal from Vancouver have made it necessary for him to give up these duties.

Lodge Activities.—North Vancouver Lodge held public study classes alternating with a members' meeting on Tuesday evenings. This lodge is also actively interested in animal welfare. Krishna Lodge, Calgary, held weekly members' meetings and public meetings as well as a study class. Members here are interested in Liberal Catholic Church activities as well as animal welfare work. Moose Jaw Lodge, the youngest Federation lodge, held meetings for members and had a study class for interested inquirers. Wayfarer's Lodge, Winnipeg, held public meetings each week as well as a study class and regular members' meetings. Trinity Lodge, Calgary, held meetings regularly for members and inquirers and did some valuable work in aiding some members of the Armed Forces to

an understanding of the Ancient Wisdom. The group at Victoria became more active with the addition of two former Hermes Lodge members. We look forward to increasing interest and growing strength at this centre.

Hermes Lodge, Vancouver, carried on public lectures alternating with open discussion periods every week, as well as a public study class and members' meetings. The study topic at members meetings was based on the course originally prepared by the Theosophical Society in England entitled "The Laws of Manu and Their Application to Social and Political Problems Today." The principal books used in the preparation of this material were: Manu—A Study in Hindu Social Theory, by Kewal Motwani; The Science of Social Organization by Bhagavan Das; and Social Organization in Ancient India (Anon.) Many other sources of reference material were also consulted.

An informal Federation weekend gathering was held at Taunton House Girls' School, Capilano, in July and some twenty-five members and friends gathered for a most enjoyable weekend. Due to transportation difficulties and the long distances between most Federation lodges, we did not have as representative a gathering as could be desired. And informal discussion was held on the topic "How May We Best Present Theosophy to Modern Audiences" at the Sunday afternoon forum. On Saturday evening movies and music were enjoyed in the school lounge. All those who attended are unanimous in their desire that the Federation hold a similar gathering next summer.

MARJORIE H. PEEBLES,

30 August 1943 *General Secretary.*

THE ADYAR LIBRARY

ANNUAL REPORT FOR 1942-43

I

Staff.—During the year under report I have continued as Director with Bhikkhu Arya Asanga as Joint Director and Curator for the Western Section and Prof. C. Kunhan Raja, M.A., D. Phil. (Oxon.) as Curator for the Eastern Section. Miss Gertrude Watkin continued as Librarian.

Special Editors.—Paṇḍit N. Aiyaswami Sastri continues his studies and researches in Tibetan and Chinese and the results of these valuable studies are published through the Library *Bulletin*. The *S'ālistambhasūtra*, now serially published in the *Brahmavidyā*, is the third work of these serial studies.

The works edited in manuscript by the late Paṇḍit S. Subrahmanya Sastri are being passed through the Press under the supervision of Dr. C. Kunhan Raja the Curator of the Eastern Section. The first part of the *Saṅgītaratnākara* with the commentaries of Kallinātha and Simhabhūpāla has already been published while the major portion of the second part, as also *Rāgavibodha* have been completed and will be released shortly.

II

EASTERN SECTION

Mr. Madhava Krishna Sarma who was mainly engaged in the preparation of a *Descriptive Catalogue of Sanskrit Manuscripts* left the Library early in October to join his new post of Curator, Anup Sanskrit Library, Bikanir. The vacancy thus caused was filled up by appointing Paṇḍit Sri V. Krishnama-

charya to the post with effect from 1-11-42. A tabular statement of his work will be found under *Annexure 1*.

To Mr. H. G. Narahari is assigned the Kāvya Section of the *Descriptive Catalogue*, in addition to the duty of the preparation of the *Catalogue* of printed books in the Adyar Library in the Western Section. *Annexure 2* contains a statement of his work for the year along with his work for 1941-42.

During the year under review, Paṇḍit Narayanaswami Sastri was in charge of the registration of the books and manuscripts preparation of card-indexes, selection of books for binding, working references for the office, preparation and cancellation of loanslips of manuscripts for restoration and copying and other related topics. A complete stock-taking of books and manuscripts in the Eastern Section was also pushed through during this official year. A comparative tabular statement of his work for a continuous period of three years is appended under *Annexure 3*.

Paṇḍit K. Ramachandra Sarma was mainly engaged, as in the previous year, in the preparation under guidance, of press copies of proposed publications, correction of proofs, copying of MSS. needed for the Library, comparison of transcripts sent out of the Library and such other duties as were assigned to him from time to time. He was also assisting Paṇḍit V. Krishnamacharya in the examination of manuscripts for the preparation of the *Descriptive Catalogue*. A comparative statement of the work this Paṇḍit for a continuous period of three years is shown under *Annexure 4*.

Mr. N. Ramachandra Bhatt the Paṇḍit-Scribe has been engaged in copying Manuscripts for the Library and in the work of transcribing manuscripts for supplying transcripts for outside orders. During the year under review, 9 MSS. were restored and 4 newly copied manuscripts supplied to outside institutions and scholars.

III

Publications.—The handicaps in regard to publications consequent on war conditions and the acute shortage of paper still continue. Nevertheless, we are glad to note that the following nine items of publications were released during the year under review :

1. *Vyavaharānirṇaya of Varadārāja*. Edited by Rao Bahadur K. V. Rangaswami Aiyangar, M.A., and A. N. Krishna Aiyangar, M.A., L.T., Adyar Library with a FOREWORD by Sir P. S. Sivaswami Aiyer, K.C.S.I., C.I.E., LL.D.

2. *Sanḡitaratnākara*. With the Commentaries of Catura Kallinātha and Simhabhūpāla. Edited by Paṇḍit S. Subrahmanya Sastri, F.T.S. Vol. 1 (Adhyāya 1).

3. *A Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library* by K. Madhava Krishna Sarma, M.O.L., under the direction of Prof. C. Kunhan Raja, M.A., D. Phil. (Oxon.) Vol. 1—Vedic.

4. *S'rī Pāñcarātra Rakṣā of S'rī Vedānta Desika*. Edited by Vaidyaratna Paṇḍit M. Duraiswami Aiyangar and Vedānta Siromani T. Venugopalacharya ; with an Introduction in English by G. Srinivasa Murti, Hon. Director, Adyar Library.

5. *Catalogue of The Adyar Library*, Western Section, part 2, prepared under the direction of Bhikkhu Arya Asanga, Jt. Director and Curator, Western Section.

6. *Caturdasalakṣaṇī* of Gadādhara with three commentaries : Edited by Paṇḍit N. Santanam Aiyar, Vol. 1.

7. *Philosophy of Viśiṣṭādvaita* by Prof. P. N. Srinivasachari, M.A., Retired Principal, Pachaiyappa's College. Madras.

8. *Vādāvali of Jayatīrtha* with English translation and Notes by P. Nagaraja Rao, M.A., Sir Sayaji Rao, Fellow, Benares Hindu University.

9. *The Adyar Library Bulletin*, Vol. VI, part 4 and Vol. VII, parts 1, 2 and 3.

Pamphlets :

The Path of Greatness, by Dr. G. S. Arundale.

Viseṣāmṛta of Tryambaka Misra. Edited by H. G. Narahari.

A Sanskrit Letter of Mohamad Dara Shukoh. With English Translation and Notes by Dr. C. Kunhan Raja.

The following works are in progress through the press :

1. *Āśvalāyanagr̥hya-sūtra* with Devasvāmi Bhāṣya—Edited by Swami Ravi Tirtha.

2. *Āśvalāyanagr̥hya-sūtra*—Bhāṣya of Devasvāmin—Translated into English by A. N. Krishna Aiyangar, M.A., L.T., Adyar Library.

3. *Jīvānandanam of Ānandarāya-makhin* with a Commentary by Vaidyaratna Paṇḍit M. Duraiswami Aiyangar. Edited by Vaidyaratna G. Srinivasa Murti, B.A., B.L., M.B. & C.M. and Vaidyaratna Paṇḍit M. Duraiswami Aiyangar.

4. *Vaiṣṇava Upaniṣads*—Translated into English by T. R. Srinivasa Aiyangar, B.A., L.T., and Dr. G. Srinivasa Murti, Honorary Director, Adyar Library.

5. *Usāniruddha*—Edited by Paṇḍit S. Subrahmanya Sastri and Dr. C. Kunhan Raja.

6. *Āpastambasmṛti*. Edited by A. N. Krishna Aiyangar, M.A., L.T., Adyar Library.

7. *Acyutarāyābhyaṣya* of Rājānātha Diṇḍima—Sargas 7 to 12—Edited by A. N. Krishna Aiyangar, M.A., L.T., Adyar Library.

8. *Nyāyakusmāñjali* of Udayanācārya—Translated into English by Swami Ravi Tirtha.

9. *Gautama Smṛti*—Edited by A. N. Krishna Aiyangar, M.A., L.T., Adyar Library.

10. *Kālādarsa of Āditya Bhaṭṭa*—Edited by Rao Bahadur K. V. Rangaswami Aiyangar, M.A., and A.N. Krishna Aiyangar, M.A., L.T., Adyar Library.

11. *Pakṣatā of Gadādhara* with three Commentaries—Edited by Paṇḍit N. Santanam Aiyar.

12. *Horāsāstra* with the Commentary Apūrvārthapradarsikā of A. N. Srinivasaraghava Aiyangar. Edited by A. N. Srinivasaraghava Aiyangar, M.A., L.T.

13. *Viṣṇusmṛti* with the *Vaijayanti* of *Nanda Paṇḍita*—Edited by Rao Bahadur K. V. Rangaswami Aiyangar, M.A., and A. N. Krishna Aiyangar, M.A., L.T., Adyar Library.

14. *Caturdasalakṣaṇī* of Gadādhara with three Commentaries—Edited by Paṇḍit Santanam Aiyar, Vols. 2. and 3.

15. *Saṅgītaratnākara* with the Commentaries of Catura Kallinātha and Simhabhūpāla. Edited by Paṇḍit S. Subrahmanya Sastri, F.T.S.

16. *Unmattarāghava* of Virūpākṣa—Edited by Paṇḍit V. Krishnamacharya and A. N. Krishna Aiyangar, M.A., L.T., Adyar Library.

17. *S'ālistambasūtra*—Restored from Tibetan and Chinese Sources—by Paṇḍit N. Aiyaswami Sastri.

18. *Catalogue of Printed Books in the Adyar Library*, Western Section. Under the direction of Bhikku Arya Asanga, Joint Director and Curator, Western Section. Parts 3 and 4.

19. *Alphabetical Index of Sanskrit Manuscripts in the Adyar Library*—By Paṇḍit V. Krishnamacharya—under the direction of Dr. C. Kunhan Raja, M.A., D.Phil. (Oxon).

OUR PUBLICATIONS

First Period 1910—1936

From 1910 to 1936 the Adyar Library devoted itself mainly to the

publication of the 108 Upaniṣads with the rare, and till then unpublished commentaries of Upaniṣad Brahma-yogin. These commentaries were in accordance with the teachings of Advaita vedānta propounded by S'rī S'aṅkarācārya. A Descriptive Catalogue of the Upaniṣad manuscripts and a Preliminary List of the Sanskrit and Prakrit Manuscripts of the Library were also published during this period. Two works on Āgama S'āstra (Tantric philosophy) and a work on poetry are other publications of this period. An abstract of the 15 Publications that appeared during this period of 26 years is given in the following statement :

Publications during the Period 1910—36

1. 1910. *A Preliminary List of the Saṁskṛt and Prākṛt MSS.* in the Adyar Library.

2. 1912. *Descriptive Catalogue of the Saṁskṛt MSS.*

3. *The Minor Upaniṣads.*

4. 1916. *Ahīrbudhnya-Saṁhitā of the Pāñcarātra Āgama.*

5. *Introduction (English) to the Pāñcarātra and the Ahīrbudhnya Saṁhitā.*

6. 1920. *Yoga Upaniṣads*—20— with the Commentary of S'rī Upaniṣad Brahma Yogin.

7. 1921. *Sāmānya Vedānta Upaniṣads*—24— with the Commentary of S'rī Upaniṣad Brahma Yogin.

8. 1923. *Vaiṣṇava Upaniṣads*—14— with the Commentary of S'rī Upaniṣad Brahma Yogin.

9. 1925. *S'aiva Upaniṣads*—15— with the Commentary of S'rī Upaniṣad Brahma Yogin.

10. *S'ākta Upaniṣads*—8— with the Commentary of S'rī Upaniṣad Brahma Yogin.

11. 1926. *Catalogue of Saṁskṛt MSS.* in the Adyar Library (revised).

12. 1929. *Saṁnyāsa Upaniṣads*—17— with the Commentary of S'rī Upaniṣad Brahma Yogin.

13. *Rukmiṇī Kalyāṇa Mahā Kāvya* by Rājacūdāmaṇi Dīkṣita.

14. 1933. *Unpublished Minor Upaniṣads* with the Commentary of S'rī Upaniṣad Brahma Yogin.

15. 1936. *Ten Major Upaniṣads* with the Commentary of S'rī Upaniṣad Brahma Yogin.

Isa to Aitareya. Vol. I.

Chāndogya and Bṛhadāraṇyaka. Vol. II.

Second Period—From 1937

From 1937 onwards, the policy has been to add to the programme of the first period, the publication of rare and valuable works in all branches of our many-sided cultural heritage. Thus, the output during the seven years from 1937 includes works on the following branches: Viśiṣṭādvaita vedānta propounded by S'rī Rāmānuja; Dvaita vedānta propounded by S'rī Madhva; Pratyabhijñā Darsana (Kashmir S'aivism); Literature relating to Smṛti and Dharma S'āstra (Laws and Institutes of the Hindus); Theosophy and Science; Literary Criticism; Āyurveda (Medical Science); Aesthetics; Saṅgīta (Music including Bharata Nāṭya or the art of Dancing); Jyotiṣa (Astrology and Astronomy); Nyāya philosophy; Buddhist philosophy; Western Philosophy (Spinoza) and Prakrit Literature. The first volume on Vedic Manuscripts of the Descriptive Catalogue of all our Manuscripts planned to be published in 12 volumes and an Alphabetical Index of the Sanskrit Manuscripts in the Library were also published during the period. *Brahmavidyā*; the quarterly Bulletin of the Adyar Library was also started during this period (1937) and is now running its seventh volume (part 3 of volume Seven is completed). All our publications have been received and reviewed very favourably by competent critics and scholars. An abstract of the 27 publications that appeared during the six years from 1937 to 1943 is given in the following statement:

Publications during the Period 1937-43

1. 1937. *Melarāgamālikā* of Mahāvaidyanātha S'ivan.

2. 1938. *Samgrahacūdāmaṇi*.

3. *Pratyabhijñāhṛdayam* (Kashmir S'aivism).

4. *Bhavasankrānti-Sūtra and Nāgārjuna's Bhavasankrānti S'āstra*—with the Commentary of Maitreyinātha.

5. *Yoga Upaniṣads*. Translated into English.

6. *Where Theosophy and Science Meet* (in four Parts) by a body of experts.

Part 1. Nature—From Macrocosm to Microcosm.

Part 2. Man—from Atom to Man.

Part 3. God—from Humanity to Divinity.

Part 4. Some Practical Applications.

7. 1939. *Ṛgvedavyākhyā, Mādhavakṛtā*. Vol. I.

8. 1940. *The Number of Rasas*.

9. 1941. *Sāmānya Vedānta Upaniṣads*. Translated into English.

10. *Bhagavadgītārthaprakāśikā* of Upaniṣad Brahmayogin.

11. *Sāmaveda-Saṁhitā*—With the Commentaries of Mādhava and Bharataśvāmīn.

12. *Rāja Dharma* (Dewan Bahadur K. Krishnaswami Rao Lectures, 1938, University of Madras).

13. *Varivasyārahasyam* of Bhāsurānandanātha (2nd Edition).

14. *Vyavahāranirṇaya of Varadarāja*.

15. *Samgītaratnākara*—With the Commentaries of Catura Kallinātha and Simhabhūpāla.

16. *Catalogue of the Adyar Library*, Western Section part 1.

17. 1942. *Ālambanaparīkṣā and Vṛtti* by Dīnnāga with English translation, Tibetan text etc.

18. *Some Concepts of Alankāra S'āstra*.

19. *Vedāntaparibhāṣā*—with English translation and Notes.

20. *A Descriptive Catalogue* of the Sanskrit Manuscripts in the Adyar Library.

21. *S'rī Pāñcarātra Rakṣā* of S'rī Vedānta Desika.

22. *Catalogue of the Adyar Library*, Western Section, part 2.

23. *Caturdasalakṣaṇī of Gadādhara* with three commentaries. Vol. I.

24. 1943. *Philosophy of Viśiṣṭādvaita*.

25. *Vādāvalī of Jayatīrtha* with English translation and Notes.

26. *Spinozian Wisdom* or Natural Religion.

27. *Usāṇiruddha* of Rāma Pāṇi-vāda.

PAMPHLETS

1939. *A Variant Version of the Ekāgni-kāṇḍa*.

1940. *The Rājamaṅḍikā of Bhoja*.

1942. *The Ṣaṭ Pañcāsikā*, (a Silpa-sāstra manual).

The Pramāṇamañjarī of Sarvadeva. A List of Manuscripts.

The Path of Greatness.

1943. *Vīṣeṣāmṛta* of Tryambaka Miśra.

A Sanskrit Letter of Mohamad Dara Shukoh with English Translation.

IV

WESTERN SECTION

The first part of the Catalogue for this section was issued during the year 1940-41 and the greater portion of the second part was printed in the succeeding year and was issued during the year under review. The third part of

the Catalogue is under print and a general author Index for all the parts has also been planned. Mr. Narahari has been doing the work under the guidance of Bhikkhu Arya Asanga.

V

Books and Manuscripts.—Over 125 and 421 volumes were added to the Western and Eastern sections respectively of the Library. Many of these were kindly donated by the various friends of the Library the rest being gifts by Dr. G. S. Arundale and Mr. C. Jinarajadasa and others. Some were received as exchanges. The names of the donors are noted in *Annexure No. 5*.

Thirteen manuscripts were added during the year of which nine were restored from the older copies and four newly copied. The examination of the large number of manuscripts added in 1938 has now been completed. A full list of the manuscripts added which is usually printed in the Report for the benefit of scholars and Research—workers has to be withheld on account of paper shortage and will be published later under better conditions of paper supply.

VI

Use of the Library.—The tabular statement appended below gives the figures under each head for a consecutive period of three years. The year under review still reflects the partially evacuated condition of the city which will account for the number of visitors remaining almost the same as the last official year.

		1940-41	1941-42	1942-43
Vistors	...	11,640	8,350	8,394
Books Borrowed	...	2,427	2,525	2,520
„ Consulted	...	10,788	9,762	14,533
MSS Borrowed	...	46	24	20
„ Consulted	...	2,060	1,927	10,216
Magazines presented or bought	...	1,693	1,468	1,376
Books	„ „	995	342	84
Pamphlets	„ „	275	179	78

The total number of journals received in the Reading Room was 1376. I have great pleasure in recording our special thanks to Miss Palmer who continues to send to the Reading Room her copy of *The Hindu* and the *King-Hall News Letter* and *Headway* for the benefit of our readers.

We continue to maintain our exchange relationship with the several Universities and other learned institutions, foreign as well as Indian. Loan of manuscripts outside India is now impossible and has been discontinued for the duration of the war.

VII

Exchanges.—I take the opportunity of thanking all our exchanges who continue to send their publications and receive ours. Some of the journals have ceased publication under the present stringent conditions and as such we had to stop sending our Bulletin in such cases of absolute cessation of activities.

VIII

Donations.—During the year under Report the Library received a donation of Rs. 2000/- from Mr. Frei of Madampe, Ceylon, to the Building Fund of the Adyar Library. There have also been two prospective donations. One is from Mrs. K. E. Tibbits which, when received, will add a capital of about £5000 to the Building Fund of the Library. The other is from Miss E. A. de la Cherois-Crommelin (deceased) who has left by will the value of her residuary estate in Ireland. I have great pleasure in acknowledging with grateful thanks the several donations specific as well as general made by these for the benefit of the Adyar Library and record our high sense of appreciation for selecting the Library for their benefactions.

IX

Our Needs.—Every year that passes only increases the following needs of the Library.

1. The overcrowding of books and manuscripts in our crowded shelves requires the congestion to be relieved and the need has become more and more pressing. The expansion of the Reading Room and the accommodation of the Staff in our offices demand our attention.

2. The establishment of Fellowships duly endowed for the promotion of a Brotherhood of World Culture at our International Headquarters affording facilities for at least one scholar-representative of each National Section of the Theosophical Society for residing at Adyar; to carry on study, conduct research, exchange cultural excellences as an honoured member of the Brotherhood of World-culture.

The realization of these await the return of peace which is devoutly to be wished and prayed for.

X

Acknowledgments. It is my privilege to record my most grateful thanks to all my colleagues in the Library. I am particularly grateful to Bhikkhu Arya Asanga the Joint Director and Curator Western Section, Dr. C. Kunhan Raja, Curator of the Eastern Section, Miss Watkin our Librarian and Mrs. Halsey and Madame Spruitenbergh who have helped in the work of the Librarian. I also tender my most grateful thanks to our Honorary Editors Professor Rao Bahadur K. V. Rangaswami Aiyangar, Vaidyaratna Pandit M. Duraiswami Aiyangar, Pandit N. Aiyaswami Sastri, Sri. T. R. Srinivasa Aiyangar and Sri. A. N. Srinivasa-raghava Aiyangar for their continued interest in the work of the Library and the services they continue to render to

the Library. To the institutions and sent their publications to the Library
Governments which continue to pre- I am particularly grateful.

G. SRINIVASA MURTI,
Hony. Director.

STATISTICAL ABSTRACTS OF WORK

ANNEXURE I

PANDIT V. KRISHNAMACHARYA

Descriptive Catalogue slips prepared	...	...	300
" " revised	...	...	300
MSS. examined in connection with the preparation of alphabetical Index	...	...	3,500
Prepared alphabetical Index for 6,500 MSS. covering 128 pp.	...	...	6,500
„ Matter and corrected proofs I, II and gave strike order for pp.	...	...	128
Literary Contributions—MSS. Notes	...	...	2

ANNEXURE II

H. G. NARAHARI

(1) *Eastern Section*

	1941-42	1942-43
Literary Contributions--No. of papers published in the Bulletin	...	5
" " No. of papers published outside	...	8
Reviews to the Bulletin
Edited—Pamphlet
MSS. Described in the Descriptive Catalogue
	74	90

(2) *Western Section*

Prepared and passed through the Press (pp. 671-1054) of the Catalogue of Books

ANNEXURE III

PANDIT V. NARAYANASWAMI SASTRI

	1940-1	1941-42	1942-43
Printed books catalogued	...	464	227
Cards Indexed	...	1,520	1,350
Labels prepared	...	1,232	2,088
References for office	...	20	25
Loan slips prepared and cancelled	...	100	100
Granthas copied	...	2,786	550
" compared	...	1,816	1,045
Palm-leaf MSS. listed and registered	...	421	...
Paper MSS. and transcripts listed and registered	...	111	20
Proof corrected—No. of Forms	...	10	35
Books prepared for binding	...	348	1,044
Granthas re-checked	...	2,639	43,234
Preparation of estimates for transcription	20
			25

	1940-1	1941-42	1942-43
Slips arranged alphabetically ...	204	...	...
Stock taking, No. of MSS. checked	14,249	...
„ No. of books checked	7,209	...
Books and Pamphlets Numbered	933
Granthas checked for payment of Bills of transcribed MSS.	28,284

ANNEXURE IV

PANDIT K. RAMACHANDRA SARMA

Proof corrected-No. of pages ...	...	143	176	...
No. of forms prepared ...	...	25	45	...
No. of MSS. examined for cataloguing work ...	...	380	295	...
Examined MSS. for Alphabetical Index ...	...	...	...	3,000
Assisted Mr. V. Krishnamacharya in preparing the Descriptive Catalogue slips ...	...	...	...	600
„ in preparing the alphabetical list (Index) pp. ...	...	...	...	128
Prepared Press copy and corrected proofs I, II, and gave strike order for Saṅgitaratnākara, Vol. II, pp. ...	...	...	...	280

ANNEXURE V

Number of Volumes purchased 18.

List of Donors of Books during the Year

Presented by :		Manchester Public Library	...	1
Dr. G. S. Arundale	... 24	Cleveland Public Library	...	1
Sri. P. K. Gode	... 13	Olcott Memorial School	...	1
„ C. Jinarajadasa	... 11	Madras Library Association	...	1
The Jain Mission Society	... 1	The Imperial Library, Calcutta	...	1
Mr. J. L. Davidge	... 4	Institute for International Education	...	1
Theosophical Publishing House	... 3	The Secretary, T.S., Benares	...	1
Miss Palmer	... 4	Theosophical Publishing House, London	...	1
Mrs. Peterson	... 2	Government of India	...	1
Sri. Rukmini Devi	... 2	Curzon Museum of Archæology	...	1
Dr. Motwani	... 2	Sri. Jagat Narain	...	1
Sri. A. P. Buddhadatta Thera	... 2	Mr. P. R. Green	...	1
„ A. N. Krishna Aiyangar	... 2	The National Anti-Vaccination League	...	1
Royal Asiatic Society, Bombay	... 2	Mr. H. S. Ransome	...	1
Sri. K. S. Chandrasekhara Aiyar	... 2	Sri. H. G. Narahari	...	1
University of Missouri	... 2	Prof. Pakala	...	1
Sri. V. R. Ramachandra Dikshtar	... 1	Cambridge University	...	1
„ P. R. Venkatasubrahmanyam	... 1	Bhikkhu Arya Asanga	...	5
Mrs. and Mr. Palloji Shahpurji	... 1	The Theosophist	...	46
Mrs. Spruitenberg	... 1			
New York Public Library	... 1			
Dr. G. Srinivasa Murti	... 1			

THE OLCOTT HARIJAN FREE SCHOOLS

Col. Olcott's Free School at Adyar the Olcott Memorial School as it is now known, is in a flourishing condition. Two other institutions attached to it, the Olcott Kuppam Day School and the Damodarapuram Night School, are also functioning satisfactorily. The number of pupils on the rolls in the three schools amounts to 650.

Consequent upon acute food shortage in the locality, the attendance of children at the Olcott Kuppam School was affected. The difficulty, however, was solved by the free supply of midday meal to all the children. This was made possible by the ready and willing help rendered by the Village Welfare Group of The Theosophical Society who have made an adequate monthly grant towards the expenses.

The Night School now functions as an adult education centre, with a reading room and a library.

Weekly Bhajanas, talks on cultural topics, the observance of festivals, and the celebration of the days of great men and women are characteristic features of extra curricular activities in all the schools. A strong Scout Group and a Junior Red Cross are actively functioning.

The following extracts from the inspection report and visitors' remarks bear ample testimony to the nature and efficiency of the work done in the schools. After inspecting the school early this year, the Deputy Inspector has recorded that, "this is easily one of the best schools in the range. The institution aims at the education of all the aspects of the personality of its children and tries to offer every possible

means for its full growth. The attention given to the physical well-being of the pupils through the provision of bathing facilities, medical attention, midday tiffin and periodical treats; the development of the spirit of service and self-discipline through scouting, Junior Red-Cross, the Students' Union, the various Boys' and Girls' committees, who are responsible for the different activities of the School; the inculcation of the spirit of reverence and respect through periodical Pujas, devotional meetings and talks and celebrations of the days of Great men; the training of the hand through a variety of handicrafts and prevocational subjects and a spirit of brotherliness between the teacher and the taught are some of the special features of the school."

The District Educational Officer notes, "I am glad to record that the staff as a whole, under the guidance of the Headmaster, have been able to keep a high standard of efficiency in the institution." Visiting the school in September last, the Deputy Inspector has remarked: "the School continues to work regularly, and the organisation and conduct of School work are on right lines under the Headmaster's sincere and earnest care."

The cost of maintaining the schools amounts to Rs. 13,000/- per annum. Grants-in-aid from the Government and interest on endowments total Rs. 7,500/- and for the balance of Rs. 5,500 we depend entirely on the generous support of our friends.

S. K. SHARMA,
Headmaster and Correspondent.

INCOME AND EXPENDITURE ACCOUNT OF FOR THE YEAR ENDED

EXPENDITURE						Rs.	A.	P.
To Upkeep of Schools	...	...	...	...	...	11,379	12	0
„ Audit Fees	...	...	...	...	...	60	0	0
„ Bank Charges	...	...	...	...	...	8	3	0
„ Postages	...	...	...	...	...	3	10	6
„ Depreciation :								
					Rs. A. P.			
Immovable Property	...	...	...		593 10 11			
Movable Property	...	...	...		121 14 5			
						715	9	4
„ Excess of Income over Expenditure								
carried to Balance-sheet	...	...	...	...	...	1,773	7	10
						13,940	10	8

31ST MARCH 1943

Examined and found correct.
V. SOUNDARARAJAN, B.A., G.D.A., R.A.,
Registered Accountant and Auditor.

BALANCE-SHEET OF THE OLCOTT AS AT

CAPITAL AND LIABILITIES					Rs.	A.	P.
<i>Capital :</i>					Rs. A. P.		
As per last Balance-sheet	...	...	...	60,672	6	6	
Add Excess of Income over Expenditure for the year	...	...	...	1,773	7	10	
					62,445	14	4
<i>Endowment</i>							
Received during the year	...	...	...		1,000	0	0
					63,445	14	4

ADYAR
19-5-1943

ARYA ASANGA,
Hony. Secretary-Treasurer.

HARIJAN FREE SCHOOLS, ADYAR

31st MARCH 1943

PROPERTY AND ASSETS				Rs.	A.	P.
<i>Immovable Property :</i>				Rs. A. P.		
As per last Balance-sheet	...	...	...	6,649	12	11
Add Additions during the year	...	...	...	270	0	0
				6,919	12	11
Less Depreciation during the year	...	...	...	593	10	11
				6,326	2	0
<i>Furniture and Equipment :</i>						
As per last Balance-sheet	...	...	...	1,430	14	5
Add Additions during the year	...	...	...	224	3	0
				1,655	1	5
Less Depreciation during the year	...	...	...	121	14	5
				1,533	3	0
<i>Investments :</i>						
3½% 1947 Govt. of India Loan F. V. Rs. 6,000	...	...	...	6,000	0	0
3½% 1842-43 Govt. of India Loan F. V. Rs. 200	...	...	...	198	0	0
3½% 1900-01 Govt. of India Loan F. V. Rs. 2,500	...	...	...	2,475	0	0
3% 1952 Madras Govt. Loan F. V. Rs. 29,600	...	...	...	29,407	3	0
Madras Co-operative Central Land Mortgage Bank Ltd., Debentures F. V. Rs. 11,700	...	...	...	11,699	0	0
				49,779	3	0
<i>Advance to the Correspondent :</i>						
Imprest Cash	...	...	...	50	0	0
Pupils' Books and Stationery a/c	...	...	...	170	0	0
				220	0	0
<i>Suspense Accounts</i>				68	6	0
<i>Cash and other Balances :</i>						
Cash on hand	...	...	...	699	11	8
„ with the Imperial Bank of India, Madras on current Account	...	...	...	4,156	2	8
„ with the Madras Provincial Co-operative Bank, Ltd., on Prudential Deposit Account	...	...	...	663	2	0
				5,519	0	4
				63,445	14	4

Examined and found correct.

V. SOUNDARARAJAN., B.A., G.D.A., R.A.,

Registered Accountant and Auditor.

THE OLCOTT MEMORIAL RECEIPTS AND EXPENDITURE

EXPENDITURE						Rs.	A.	P.
To Staff Salaries ...	...	...	...	...	...	8,073	2	0
„ Teachers' Provident Fund	...	...	...	...	...	188	1	6
„ Rents and Taxes	...	...	...	...	...	149	4	0
„ Food Charges	...	...	...	...	...	462	3	0
„ Repairs to Buildings, sheds, etc.	...	...	...	...	...	134	0	4
„ Repairs to Furniture	...	...	...	...	...	60	13	0
„ Improvements to Buildings	...	...	...	...	...	270	0	0
„ Contingencies	...	...	...	...	...	85	7	11
„ Medical Expenses	...	...	...	...	...	52	9	6
„ Pupils' Books and Stationery	...	...	...	...	...	116	15	10
„ Printing and Stationery	...	...	...	...	...	92	4	6
„ Library Books	...	...	...	...	...	49	15	0
„ Class Books	...	...	...	...	...	25	4	8
„ Teaching Equipments	...	...	...	...	...	176	1	6
„ Gardening	...	...	...	...	...	6	4	0
„ Scout Equipment	...	...	...	...	...	49	14	0
„ Water Charges	...	...	...	...	...	28	15	0
„ Handcraft Materials	...	...	...	...	...	83	1	0
„ Travelling and Conveyance	...	...	...	...	...	87	11	3
„ Miscellaneous	...	...	...	...	...	409	9	5
„ Suspense Payments	...	...	...	...	...	47	6	0
„ Advance for Pupils' Books and Stationery	...	...	...	...	...	170	0	0
						10,818	15	5

OLCOTT KUPPAM DAY SCHOOL AND RECEIPTS AND PAYMENTS ACCOUNT

PAYMENTS							
To Olcott Kuppam Day School :					Rs.	A.	P.
Staff Salaries	...	...	...	...	517	0	0
Contingencies	...	...	...	...	17	15	6
Provident Fund of Teachers	...	...	...	...	8	1	0
Stationery	...	...	...	...	4	8	0
Pupils' Books and Stationery	...	...	...	...	29	2	4
Repairs to Sheds	...	...	...	...	10	9	0
Miscellaneous	...	...	...	...	31	13	9
,, Damodarapuram Night School :					619	1	7
Staff Salaries	...	...	...	...	356	0	0
Contingencies	...	...	...	...	50	6	1
Miscellaneous	...	...	...	...	29	9	2
Pupils Books and Stationery	...	...	...	...	9	0	0
Repairs to sheds	...	...	...	...	8	5	3
„ Scholarships	...	...	...	...	453	4	6
„ Miscellaneous	...	...	...	...	127	13	0
„ Suspense Payments	...	...	...	...	72	2	6
					21	0	0
					1,293	5	7

DAMODARAPURAM NIGHT SCHOOL, ADYAR
FOR THE YEAR ENDED 31st MARCH, 1943

RECEIPTS						
By Teaching Grants :				Rs.	A.	P.
Olcott Kuppam Day School	...	...	280 6 0			
Damodarapuram Night School	...	...	nil			
,, Evacuation Advances recovered :				280	6	0
Olcott Kuppam Day School	...	...	...	35	0	0
,, Deficit for the year	...	...	...	977	15	7
				1,293	5	7

Examined and found correct.

V. SOUNDARARAJAN, B.A., G.D.A., R.A.,

Registered Accountant and Auditor.

COMPLEMENTARY ACTIVITIES

THE BESANT THEOSOPHICAL SCHOOL, ADYAR, MADRAS

The academical year 1942-43 was in many ways a critical one for the School. From a strength of over 180 in the previous year, numbers fell down to 70 owing to the war scare and the consequent removal of many of our students from Adyar. But while this process of reduction was going on in one direction the organisation of the School on Montessori lines was gathering strength, and the institution was being knit together in an increasing efficiency of work. 80% of our students were successful in the S.S.L.C. Examination (The Entrance Examination into the Madras University) of 1942-43. When the school reopened after the vacation our strength increased at one bound to 167 as against the 70 of the previous year. In the report on the last departmental inspection of the school in July 1943 it is stated that "the school work is well-organised and the school is in an efficient condition." The following significant remarks are made. "As far as I can judge in the case of almost all the pupils they do not stand in need of over-elaborating the courses so as to provide work for a full year in each class from class 1 to Form II (a period of seven years). It may be advantageous to divide the course into four or five stages covering the whole course up to Form II." This shows that the Department realises that the work done in ordinary schools in 7 years is done easily and normally by our students in 4 or 5 years.

In the year under report the work of the school has been even more thoroughly organised. Under the inspiration of Rukmini Devi and with the collaboration of Kalakshetra, education in the arts has become a very important

feature of school life. In 1942-43 the school won the inter-school prize in the exhibition of Arts and Crafts arranged for Madras Schools by the Madras Teachers Guild. This year greater progress has been made and delegates can judge for themselves the work that has been turned out by visiting the exhibition arranged at Damodar Gardens.

Again, under the inspiration of Rukmini Devi a social service band consisting of all the students and teachers was formed which visits the neighbouring villages regularly every Saturday, separate groups of members going on other days as well, and does social work among the poor people of the vicinity. The visits are eagerly looked forward to by the villagers, young and old.

Religious education and the celebration of the great days of all religions continue to be a regular feature.

To consolidate all our work and to be established on a sound and permanent basis we need an endowment fund which will free us from the anxiety and necessity of making a year to year collection. Contributions from friends will be most gratefully welcome. We need our own grounds and buildings and for these funds are necessary. We shall be grateful for gifts of books to add to our library, for articles of furniture, for scientific instruments and apparatus and any other articles which will be either of interest to the students or of use in teaching. We also would like parents to take advantage of the educational facilities that obtain in this school and to send their children here for education and right training.

THE ORDER OF THE ROUND TABLE, INDIA

I am happy to submit to you the Annual Report of the Order of the Round Table in India for the year 1942-1943.

At the beginning of the year there were 16 Tables. 5 new Tables were formed during the year including one Knights' Table. These are at Bangalore, Bombay (Knights' Table), Broach, Dadar (Bombay) and Gwalior.

The Tables at Ankleshwar and Bhavanagar have ceased working. Some members of the Ankleshwar Table have joined the Tables at other Centres. The Leading Knight with two other members has started the Lancelot Table at Broach.

At present there are 19 Tables with an increase of about 100 members during the year making a total of 375 Members.

A very fine meeting of our Order was held during the Convention of the Theosophical Society at Benares, last December, when our Senior Knight Rukmini Devi—officiated and gave a very inspiring talk.

During the year under report, because of difficulties of travelling I could not go on tours. I could only visit Poona and Gwalior. However, I kept myself in touch with all the Tables through correspondence with the Leading Knights. Monthly letters were sent out regularly. The chief theme was "The Quest of the Holy Grail," which gave an idea of the adventures undertaken by the Knights of King Arthur's Round Table, in search of the Holy Grail. Besides this, letters to the Leading Knights and all the Knights (active and dormant) were sent requesting them to take a greater interest in the Order and suggesting various ways to make their Tables active and strong—to arouse life in dormant members and to propagate the high ideals of our Order. As a result of this a Knights' Table was formed at Bombay and at a

few places some dormant Knights and members have revived their membership. A folder giving an idea of the Round Table Order has been printed and sent to all the Tables and to the Secretaries of the Theosophical Federations and of most of the T. S. Lodges in India as a means of propaganda in their area. There has been a fairly good response from some of the places as distant as Kashmir and Trivandrum, Dharbhanga and Dewas. I trust that regular Tables will be soon formed there. Booklets of four new Ceremonies have also been published. I am sure that these Ceremonies, besides being interesting and inspiring will have a good effect and strengthen the Ceremonial side of the Order.

In closing let me thank all the Leading Knights and the other Knights and members for the co-operation and unceasing help given to me.

I trust that during this year there will be a greater co-operation and a stronger link, binding all into one bond of love—to be offered and dedicated as a Channel to the Service of the Great Ones and may we, by living a life of purity, truth and justice ever follow HIM!

TEHMINA K. WADIA,
Chief Knight for India.

SUMMARIES OF REPORTS FROM
THE DIFFERENT TABLES IN INDIA

1. *Adyar* has 73 members, 8 being admitted this year. 40 regular Meetings were held during the year. The average attendance was from 30 to 35. At Special Meetings they had the honour of the presence of our Senior Knight. At such gatherings the attendance was from 50 to 60. The Table has been divided into 7 groups in order that each member may be helped individually. These groups meet

separately for non-Ceremonial purpose. Picnics, games, community singing and story-telling are a part of their programmes. Members took an active part in all the Theosophical gatherings. Mainly ceremonial work was done in the meetings—and they are trying to work in the spirit of dedication.

2. *Ahmedabad* has 29 members. 5 have joined this year. One Knight has revived her membership. 6 regular meetings were held during the year with good attendance. One special meeting was held. Members give active support to "the Arts Circle." Interesting and inspiring talks were sometimes delivered.

3. *Bangalore* has 12 members. This Table was inaugurated on 1st November by Knight Shridevi Mehta. The members are enthusiastic and artistic. We trust that they will show their talent and meet with success in all their endeavours.

4. *Benares* has 37 members including 14 new members. 15 Ceremonial and 2 business meetings were held. Members took active part in the International Convention of the Theosophical Society. They help in various activities as Scouting—Education—rituals of different kinds etc. There has been a deeper sense of understanding "Brotherhood" among the members.

5. *Bombay (Maitreya)* has 25 members out of which 3 are non-resident. 12 Meetings were held during the year. One new member was admitted.

6. *Bombay (Knights' Table)* has 12 members on roll. This Table was constituted on 7th February. One of the new Ceremonies was rehearsed and performed. The Table considered suggestions to make the Tables more attractive, useful and practical. It was suggested that besides the Ceremonial, *non-Ceremonial* meetings should be arranged. Two of the members delivered lectures on "The Order of the Round Table," one of which was at the

annual sessions of the Bombay Theosophical Federation. Members also helped in the formation of a new Table at Dadar.

7. *Broach*. This table was inaugurated on 5th July and has a membership of 24. Meetings are regularly held twice a month—One study meeting and the other the Ceremonial one. Animal Welfare Day was celebrated and money was collected for the feeding of animals.

8. *Dadar (Jaimini)*: This Table continues to be fairly active. The joint meeting to celebrate the Foundation Day of the Order was held under the auspices of the Table. After which a Social was arranged where the Leading Knight gave a talk to some T. S. members explaining the significance and the work of the Order.

9. *Dadar (Leadbeater)*: This Table was opened on 1st September, and has 15 members. They meet regularly once a month.

10. *Gwalior*: This Table was opened on 23rd October. It has 12 members on roll. They hope to have Ceremonial Meetings and study groups.

11. *Hyderabad (Sind)*: No report has been received. Miss Dubash from Karachi has been requested to look after this Table and trust it will be active very soon.

12. *Juhu*: This table has 16 members, 11 regular meetings were held. Members joined in the joint Meetings. Some of them attended the Marathi Federation at Poona. At regular Meetings Ceremonies were performed—talks given—monthly letters were read. Members co-operated and helped in various other activities.

13. *Karachi (Jinarajadasa)* (Knights' Table): No report has been received but the Secretary had informed in March last that a Meeting was called to consider the letters from the Chief Knight and the re-organisation of the work. They were introducing a form

of daily short meditation for local members. It was decided to have regular monthly meetings.

14. *Karachi (Besant)* has a membership of 30. 15 Meetings were held. Special programmes were fixed for Meetings on auspicious days. Besides Ceremonies talks and songs are arranged. Usually after Meetings children play games.

15. *Poona* has 14 members. During the year 40 Meetings were held. On 5th July Brother Gokhale addressed a public Meeting. A regular Meeting was held during the Marathi Federation.

16. *Sholapur*: The Leading Knight has succeeded in making the Table active once again. About 20 have been admitted. At present they have storytelling, games and talks on our work.

No reports have been received from Baroda, Karachi (Sirius) and Surat.

ROUND TABLES IN INDIA

1. *ADYAR (VASANTA)*: Mrs. Shridevi Mehta, The Theosophical Society, Adyar.

2. *AHMEDABAD*: Miss Indumati Mehta, 28 B. Pritam Nagar, Ahmedabad.

3. *BANGALORE (LOTUS)*: M. Suryanarayan, C/o The Theosophical Society, Bangalore.

4. *BARODA (BESANT)*: R. D. Hora Esq., Ahmedabadi Pole, Baroda.

5. *BENARES (VASANT)*: Dr. R. V. Phansalkar, The Theosophical Society, Benares.

6. *BOMBAY (MAITREYA)*: N. V. Tampi Esq., C/o Blavatsky Lodge, Chowpatty, Bombay.

7. *BOMBAY (KNIGHTS' TABLE)*: N. V. Tampi Esq., C/o Blavatsky Lodge, Chowpatty, Bombay.

8. *BROACH (LANCELOT)*: R. D. Champaneria Esq., Office Khadke, Broach.

9. *DADAR (JAIMINI)*: L. B. Raje Esq., Khandke's Bldg., Dadar, Bombay.

10. *DADAR (LEADBEATER)*: H. M. Shroff Esq., Bosco Ville, Palli Malla Road, Bandra, Bombay.

11. *GWALIOR (DHURVA)*: Miss P. Kulkarni, Khadke's Bara Lashkar, Gwalior.

12. *HYDERABAD (SIND)*: Mrs. G. Kirpalani, C/o Miss P. Dubash, Victoria Road, Karachi.

13. *JUHU (OSIRIS)*: Homi M. Shroff Esq., The Theosophical Colony, Juhu, Bombay.

14. *KARACHI (JINARAJADASA)* (Knight's Table): Jamshed Nusserwanji Esq., Machhimiani Road, Karachi.

15. *KARACHI (BESANT)*: Mrs. Mayna C. Advani, 63 Brittle Road, Bunder Road Ext., Karachi.

16. *KARACHI (SIRIUS)*: Miss Meher P. Dubash, Victoria Road, Karachi.

17. *POONA (ASHOK)*: Miss Malati Bhadbhade, 18, Ganeshwadi, Poona 4.

18. *SHOLAPUR (MITHRA)*: Mrs. M. E. Parekh, C/o. Nagarwala & Sons, Sholapur.

19. *SURAT*: S. V. Hora Esq., Havadia Chakla, Surat.

KALAKSHETRA, ADYAR

A REVIEW OF WORK: 1942-43

The year under review, which is the seventh year of work for Kalakshetra, was noteworthy for two reasons: The last year of the first Septennial Cycle in the history of Kalakshetra has not only been one of considerable achievement both in the organisational and educational aspects of its work, but it has been vitally a period of transition to a different order of working that will in future years stand out as marking emancipation of art and artists from the professional monopolists, so that art and art education may henceforth travel in expanded fields of freedom. This is very vitally necessary for the artistic and cultural regeneration of India.

As Shrimati Rukmini Devi recently stated; "It is almost as if I am beginning the work anew," and the commencement of the New Cycle is not without its immense difficulties that are initially attendant upon any pioneer work such as that which Kalakshetra is attempting to do. But in spite of all difficulties "we cannot help feeling new things are coming," and it is hoped that with Shrimati Rukmini Devi as the sole heart and life of this Centre, in a few years to come Kalakshetra will not only have attained an unshakable stability on its organisational side, but will help to foster far and wide a fresh National attitude to Art based upon India's immemorial tradition of the spiritual groundwork of all existence.

Special Occasions.—A special feature of the year was the number of distinguished persons who visited Kalakshetra not only on normal working days when our activities in the several Departments were being conducted according to schedule, but on special occasions also, when opportunities were provided for these visitors to witness

performances and demonstrations by Kalakshetra artists.

On the 7th of February 1943, when the Turkish Press Delegation was in Madras, Rukmini Devi was requested to give a demonstration of Bharata Natya. Although the pressmen were scheduled to be present only for an hour, they stayed twice that time, and very late at night, completely engrossed in her recital. Each one asked for an autographed souvenir of her illustrated programme book, which she gladly gave, and they left the following note in the visitors' book: "The Old Indian Culture with its matchless beauty and depth were revealed to us through your dance."

On the 30th of March, the Hon. Lady Hope was the chief guest of honour at a private recital given by Rukmini Devi in the Pavlova Theatre. In addition to the Hon. Lady Hope and members of her family, the audience consisted of several Judges of the Madras High Court, leading lawyers, businessmen and art-lovers from the city of Madras. The Hon. Lady Hope expressed deep interest and appreciation of the programme.

Again, when the Chinese Educational and Cultural Mission was touring India and visited Madras on April 7th, it was desired by Dr. Tan Yun Sen, President of the Indian section of the Sino-Indian Cultural Society, of which a branch exists in Adyar under the auspices of Kalakshetra, that the members of the Mission should be given an opportunity to see an Art demonstration by Rukmini Devi and her Kalakshetra students. On this occasion a variety of art items were presented in the Pavlova theatre—Kummi, Kolattam, Bharata Natya and Kathakali, and Shrimati Rukmini Devi participated by dancing few Bharata Natya numbers.

A small exhibition of Indian arts, crafts, and paintings, greatly interested the visitors, and they were entertained at a private tea party.

Public Performances.—This year has witnessed some very successful public performances organized by Kalakshetra. Rukmini Devi herself gave a public dance recital on the 7th of November 1942 in the Museum Theatre, Madras. On the 7th March, 1943, she was invited by the Rasika Ranjani Sabha of Mylapore to give a recital. Besides furnishing a very appreciative audience, the Sabha itself expressed its fraternal feelings towards Kalakshetra by a generous donation. On the 14th of March, Rukmini Devi danced in the Open-Air Theatre, Adyar, to an overflowing house, including in the programme some new compositions of her own which were highly appreciated. Again on 4th July she gave a public recital in the Open-Air Theatre to mark the new term of work in Kalakshetra, and this performance is specially noteworthy because of the original conception that she brought to bear on the stage and lighting arrangements. On 25th July, Rukmini Devi produced in the same Theatre a variety programme of classical dances, including Kathakali.

Several requests were received during the year from public associations for performances by the artist-students of Kalakshetra, but Kalakshetra could not fulfill all these requests, having regard to our own heavy art programme and owing to the limited staff of artists available. Mention should, however, be made of the short programme given by some art students of Kalakshetra on 10th October 1942 at Royapettah during the anniversary celebrations of the Madras District Hindustan Boy Scouts Association. Again during Christmas Week (1942) Kalakshetra students furnished much appreciated art programmes to the Support Convention of The Theosophical Society con-

sisting of a dance recital by Shrimati S. Radha; a variety programme of dance, music and dramatic sketches on another evening; while on the third occasion Dr. James H. Cousins, Vice-President of Kalakshetra, gave readings from *The Hound of Uladh*, his new drama just published by Kalakshetra. On December 1, Kalakshetra and the Besant Theosophical School celebrated the birthday of Dr. George S. Arundale, President of The Theosophical Society, with an Art Evening of variety programme organized entirely by the students.

Kalakshetra Constitution.—The Annual General Meeting of Kalakshetra was held on 10th January 1943 in the Besant Gardens Bungalow, Shrimati Rukmini Devi presiding. The Annual Report for the year ended 30th September 1942 and the audited financial statements were read and adopted and the budget for the official year 1942-43 was passed. It was resolved that the Constitution and By-laws of Kalakshetra be revised according to the current needs and in the light of the working of the Institution during recent years, and that a special General Meeting be convened when the draft revised Constitution was ready, to consider all such amendments. Accordingly, a special General Meeting was held on 26th September 1943, and the suggested amendments were considered and passed. Thus the new regulations came into force as from 1st October 1943.

Celebrations.—A day of great rejoicing in Adyar was 19th February 1943 when the birthday of Rukmini Devi was celebrated by the pupils and teachers of Kalakshetra and of the Besant Theosophical School. In the evening a public meeting was convened in the Ranade Hall, Mylapore, by a "Group of Friends," many of them distinguished citizens of Madras, such as Rao Bahadur P. Venkatramana Rao, Sri K. Chandrasekharan, Mrs. M. N. Clubwalla, Sri. V. V. Srinivasa Iyengar, Rao

Bahadur S. T. Srinivasagopalachariar, Hon. Mr. Justice N. Chandrasekhara Aiyar, Mrs. Ammu Swaminathan, Sri T. L. Venkatrama Aiyar, Hon. Mr. Justice and Mrs. Bell, Sangeetha Ratnakara Sri Musiri Subramania Aiyar, Sri M. Subbaraya Aiyar, Sri M. Ranganatha Sastri and Dr. G. Srinivasa Murti—in order to felicitate Rukmini Devi on her birthday and to “emphasize the urgent need for the Renaissance of Indian Art in the building of New India.” The Hon. Mr. M. Patanjali Sastri, presiding, paid his tribute to “one who is so closely associated in the public mind with art and all it stands for,” emphasizing that “Rukmini Devi has been devoting her energy and her enthusiasm to the development of Kalakshetra as a great centre of the Arts,” and urging upon his audience: “It behoves us as parents interested in the proper education of our children to extend to her our support to make of this institution a powerful instrument for the dissemination of art and culture.” Other speakers included Mr. K. Balasubramania Aiyar, Dewan Bahadur K. S. Ramaswami Sastri and Prof. P. Sambamurti of the Music Faculty, the University of Madras.

A Great Tamil Library.—On the 5th of July, a great event took place in the Adyar Library under the auspices of Kalakshetra when the “Mahamahopadhyaya Dr. V. Swaminatha Iyer Library” of priceless Tamil manuscripts was inaugurated. These very rare manuscripts were collected by the late Dr. V. Swaminatha Iyer, a great Tamil scholar known and respected all over Tamilnad for his erudition and selfless devotion to the cause of Tamil literature. Sri Kalyanasundaram Iyer, his son, has very graciously presented the entire collection to Shrimati Rukmini Devi, as he feels that as a lover of the arts and a great admirer of Tamil literature, she will best be able to bestow upon them the necessary care. There are many important treatises on Music,

Dancing, Poetry, and other arts, and on deep philosophical and mystic subjects in which the Tamil literature is very rich. Translations are already being published.

On the same day a very happy meeting was held in the Headquarters Hall of The Theosophical Society, Adyar, under the distinguished chairmanship of the Hon. Mr. Justice Chandrasekara Aiyer, at which several prominent citizens of Madras congratulated Rukmini Devi on securing this valuable library. Sir C. P. Ramaswami Aiyar, Dewan of Travancore, had accepted an invitation to inaugurate the function, but being suddenly called by H. E. the Viceroy to the Food Conference in Delhi, was unable to preside.

A New Term of Work.—Following the immemorial and beautiful Indian practice in homes, as in centres of learning, Kalakshetra pupils commenced their studies on “Vijayadasami” day, the 19th October. After puja a new term of studies was inaugurated. In the afternoon at an informal gathering in the Pavlova Theatre, Adyar, an opportunity was given to friends and members of Kalakshetra to bless the re-dedicating of the artists and pupils of Kalakshetra to the cause to which they are devoted. Rukmini Devi aptly chose this occasion for her own annual re-dedication to the service of Art and Culture, by herself symbolically performing some items of Bharata Natya.

Weaving.—This Department which was functioning with a limited establishment in Conjeevaram (about 60 miles from Madras) during emergency conditions in Madras, was shifted back to Adyar and the usual complement of looms has since been working in full swing. In fact, the demand for Kalakshetra products far outweighs the facilities to meet it, so that recently we have decided to add another twelve looms and extended accommodation.

The demand for sarees and other clothing material produced in the Department according to designs and colours specially chosen by Rukmini Devi is still growing from day to day. As was stated in our last Annual Report, with more capital available for investment in this branch of our work, we could make a still better turnover. Whereas the gross turnover during 1941-42 in this Department was Rs. 5817-13-0, during the year under report the gross sales amounted to Rs. 7469-2-0, an increase of about 28%. This we are happy to say, is a satisfactory improvement considering the present difficulties in obtaining raw products and their abnormally heavy prices when available, and also considering that the increased turnover did not involve any capital expenditure in the installation of additional looms. With more capital forthcoming for investment, we could produce even better results.

Crafts.—Our Crafts Department has continued to manufacture Montessori Educational apparatus, also artistic Indian furniture. We hope that when the war is over and the needed raw materials are available, it will be possible to manufacture Montessori articles in complete sets, as heretofore. Mr. Alex Elmore has resumed supervision of this department on its artistic side.

Mr. P. Venkataraman, one of our new workers in Adyar, has been found to be an acquisition to Kalakshetra, for not only did he help by acting for the Manager whenever the latter has had to be away, but he very ably reorganized the Weaving and Crafts Departments with his expert knowledge of labour conditions and ability to control and direct labour towards highly productive ends. He has lately assumed charge of the business-managership of Kalakshetra.

Paper-Making.—This Department has recently been taken over from the Besant Theosophical School, and is

being conducted by Kalakshetra as one of our Production department. We believe that hand-made paper is a useful line of cottage industry worthy of development as providing work for unemployed villagers.

Publications.—The Publication Department of Kalakshetra has done equally well during the year. Mr. Papanasam Sivan's *Kirtanamala* (Part I) which has been long out of print, was reprinted. The entire edition is sold out, and a third edition is ready for reprinting. Kalakshetra also printed *The Hound of Uladh* (two plays in verse) by James H. Cousins, which has been very well received by the press and the public. The gross turnover in this Department amounted to Rs. 3213-8-0, as against Rs. 2381 in the preceding year. Shrimati Rukmini Devi is also producing from Kalakshetra as the first of the series of the Mahamahopadhyaya Dr. Swaminatha Iyer's Library Publications, a treatise on dance, "Bharathasenapathiyam," with text and commentary. This Department is fraught with great possibilities, but owing to the present abnormal conditions and scarcity of paper and other printing materials, its rapid development will have to be postponed till the war is over.

Our Educational Work.—A striking feature was the change in the principles and the personnel on the educational side of our work. Taking advantage of a situation that necessitated a change of teaching staff, particularly in the Bharata Natya Department, Shrimati Rukmini Devi has achieved a new order that is bound to have far-reaching results. In Rukmini Devi's own words, "One great new thing that has come as the result of these difficulties is the complete separation of our work from the traditional dance teachers. It is a very well known fact that they are a small clan of people who have never believed it possible for anybody else to

conduct a dance performance but themselves. I have always had a determination that this must also go. They used to think that except the usual class of people, no one else would be able to dance. Now there are so many girls from good families who are excellent dancers. The second aspect is to train nattuvans from good families. Because of the arrogance of these, the art is almost dead. I am happy to say that on Vijayadasami Day I was able to prove that we could do without them because our young people and I conducted the 'Arangetral' performance of Shrimati A. Sarada, another pupil of Kalakshetra, who is proficient in giving beautiful dance performances. There have also been one or two other performances of this nature. But for the fact that these professional people, including, I am very sorry to say, my first teacher Sri Meenakshi Sundaram Pillai, have completely broken off connection with Kalakshetra, we would not have had the chance to try this experiment which has most fortunately succeeded."

Mr. and Mrs. Alex Elmore, who were away for a year on leave, returned to work during the academical year. Mr. Elmore has resumed the teaching of dramatic art and other art subjects, while Mrs. Elmore teaches needlework, costume-making, etc.

Till about the reopening of Kalakshetra in July last, we had the services of a part-time Veena teacher, but he was also replaced by one of our own workers, Shrimati S. Sarada, who has ably conducted the veena-classes.

While Shrimati Rukmini Devi herself teaches Bharata Natya, she is assisted by Shrimati S. Radha, one of our former pupils.

Our special thanks are due to Mr. Arthur Chase, who has continued to give his expert lessons in Voice Production to Kalakshetra students.

There is a slight increase in the total strength of Kalakshetra students. While

there were 30 pupils during the previous year, the present strength is 33. The number of pupils distributed in the several classes is as follows: Dance, 25; Music—Vocal 9, Veena 4; Violin 3; and Painting 1.

On Telugu New Year Day, April 5th, a special opportunity was provided to the parents of the students studying in Kalakshetra to visit the classes at work and to see their children actually receiving their training in the several branches of study.

Kalakshetra Financial Needs.—The financial needs of Kalakshetra relate generally to funds for covering the annual deficits inevitable in the educational side of its work, where the revenue derived from tuition fees is not commensurate with the expenditure involved in the upkeep and equipment of this department. This recurring annual deficit is an inevitable factor in an institution such as Kalakshetra, which receives no periodical grant from public bodies or from any endowments. At present such deficits are met by donations received from a few kind and generous friends, and from the surplus income over expenditure derived from our productive departments, such as the weaving, crafts, publications, and public art performances.

But the gross turnover even in our Weaving and Crafts Departments, which are both good business propositions, has necessarily to be on a restricted scale, owing to the meagre capital resources available. With the increased plant abovementioned the turnover in this Section could be considerably increased with the assurance of satisfactory returns.

The financial needs of Kalakshetra at present, therefore, are in the nature of funds for capital expenditure, or investment.

The Crafts Department is also capable of further development by more capital investment in it. Likewise,

capital may be sunk in the publications department with safe results.

In order to meet these needs from time to time, Shrimati Rukmini Devi has instituted the "Besant Educational and Cultural Fund," which will shortly be a registered Trust. It is her wish that any financial contribution made by any donor for the Besant Theosophical School or for Kalakshetra should be applied to this Fund initially, so that it may accumulate to a satisfactory sum that could soon be converted into an Endowment Fund yielding a substantial return annually to meet the current deficits. Shrimati Rukmini Devi therefore invites contributions to this Fund primarily, unless the donors so wish that their contributions should be applied for the current expenses of either the School or Kalakshetra. This Fund urgently needs to be augmented.

Shrimati Rukmini Devi is also arranging to start the Sangeetha Siromani Course,—a four-year course of diploma study in carnatic music, affiliated to the University of Madras. If the sanction sought for is obtained, it will be necessary to create an Endowment Fund specially for the Department in Kalakshetra, amounting to not less than two lakhs of rupees, as the Madras University will recognize as affiliated bodies only those institutions that are assured of continued financial stability by endowments to back them.

Kalakshetra, therefore, appeals for substantial donations that will help to build the two separate Endowments detailed above—the first to help to develop the production departments of Kalakshetra, and the second to conduct satisfactorily a University Siromani Course.

WORLD FEDERATION OF YOUNG THEOSOPHISTS

INTERNATIONAL DIRECTORY

Headquarters : Adyar, Madras, India

Hon. President : Dr. George S. Arundale, Adyar.

President : Shrimati Rukmini Devi.

Joint General Secretaries :

Mr. Rohit Mehta, Adyar, Madras, India.

Mr. John Coats, Auton-Dolwells, Milverton, Somerset, England.

Incorporated Federations

All-India Federation : President Shrimati Rukmini Devi : Fed. Secretary, Rohit Mehta, Adyar ; Joint Fed. Secs., Miss Tehmina Wadia, Mrs. Shree Devi Mehta, Miss M. P. Dubash, Mr. K. G. Bhadbhade.

Australian Federation : Pres. and Acting Fed. Sec., John G. Clarke, Vasant Hall, 200 Boundary Rd., Brisbane.

Burma Federation :

European Federation: Pres., John Coats ; 50 Gloucester Place, London, W.1.

South African Federation: Pres., Mrs. Margaret Erwin, 30 Springfield Crescent, Durban, Natal.

National Sections

Canada: Oba Garside, 32 Lonsdale Road, Toronto, Ontario.

Cuba: Miss Maria G. Duany, Ave. No. 17, Vista Alegre, Santiago de Cuba.

Mexico: Miss Noemi de los Santos, Iturbide 28-A, Mexico City, D. F.

Netherlands Indies:

Philippine Islands:

U. S. America: Pres., Frank Durand ; Nat. Sec., Miss Marguerette Riechers
225, N. Meramac, Clayton, Missouri.

The following National Sections form the European Federation

Denmark:

England: Ian Hammond, Stamford House, Wimbledon Common, London
S.W. 19.

Finland:

France:

Hungary:

Netherlands:

Poland:

Portugal: Dr. Delio Nobre Santos, Rua Jan, 15, Lisbon.

Russia (outside Russia): Mme. E. Solovsky, 2 Rue Cherbuliez, Geneva, Switzerland.

Scotland: R. MacAlastair Brown, 54, Rosslyn, Rutherglen, Glasgow.

Sweden:

Switzerland: Mlle Marinette Courgey, 17 rue Merle d'Aubigne, Geneva.

Yugoslavia:

Wales: Miss Abraham, The Theosophical Society, 3 Rectory Road, Penarth.

Unsectionalized Countries

Belgium:

New Zealand: J. G. Patterson, Vasanta House, 72, Williamson St., Epsom,
Auckland, S.E. 3.

Roumania:

MEMORANDUM
OF
ASSOCIATION, ETC.

CERTIFICATE OF INCORPORATION.

No. 2 of 1905.

I hereby certify, pursuant to Act XXI of 1860 of the Governor-General of India in Council entitled "An Act for the Registration of Literary, Scientific and Charitable Societies, 1860," that The Theosophical Society is duly incorporated as a Society under the aforesaid Act.



(Sd.) A. PERIYASWAMI MOODALIAR,
Registrar of Joint Stock Companies.

Station, Madras,
Dated 3rd April 1905.

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 purposes 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 name, 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

President-Founder :—H. S. Olcott, Adyar, Madras, Author.

Vice-President :—A. P. Sinnett, London, Eng., Author.

Recording-Secretary :—Hon. Sir S. Subramania Aiyar, Madras, Justice of the High Court.

Treasurer :—W. A. English, M.D., Adyar, Madras, Retired Physician.

Alexander Fullerton, General Secretary, American Section, 7, West 8th St., New York.

Upendra Nath Basu, B.A., LL.B., General Secretary, Indian Section, Benares, U.P.

Bertram Keightley, M.A., General Secretary, British Section, 28, Albemarle St., London, W.

W. G. John, General Secretary, Australian Section, 42 Margaret Street, Sydney, N.S.W.

Arvid Knös, General Secretary, Scandinavian Section, Engelbrechtsgatan, 7, Stockholm, Sweden.

C. W. Sanders, General Secretary, New Zealand Section, Queen Street, Auckland, N.Z.

W. B. Fricke, General Secretary, Netherlands Section, 76, Amsteldijk, Amsterdam.

Th. Pascal, M.D., General Secretary, French Section, 59, Avenue de La Bourdonnais, Paris.

Decio Calvari, General Secretary, Italian Section, 380, Corso Umberto I., Rome.

Dr. Rudolf Steiner, General Secretary, German Section, 95, Kaiserallee, Friedenau, Berlin.

Jose M. Massó, Acting General Secretary, Cuban Section, Havana, Cuba.

Additional

Annie Besant, Benares, Author, [for 3 years].

G. R. S. Mead, London, Author, [for 3 years].

Khan Bahadur Naoroji Dorabji Khaldwala, Poona, Special Judge [for 3 years].

Dinshaw Jivaji Edal Behram, Surat, Physician, [for 2 years].

Francesca E. Arundale, Benares, Author, [for 2 years].

Tammacharla Ramachandra Row, Gooty, Retired Sub-Judge, [for 1 year].

Charles Blech, Paris, France, Retired Manufacturer, [for 1 year].

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 this Society, to be determined by the votes of not less than three-fifths of the members of the Society present per-

sonally 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 . . day of March 1905.

Witnesses to the signatures :

(Sd.) WM. GLENNY KEAGEY	...	{ (Sd.) H. S. OLCOTT " W A. ENGLISH " SUBRAMANIAM
" ARTHUR RICHARDSON	...	
" PYARE LAL	...	{ " FRANCESCA E. ARUNDALE " UPENDRANATH BASU " ANNIE BESANT " N. D. KHANDALVALA
" PEROZE P. MEHERJEE	...	

RULES AND REGULATIONS FOR THE MANAGEMENT OF THE ASSOCIATION NAMED "THE THEOSOPHICAL SOCIETY," ADYAR, MADRAS

1. The General Council shall be the Governing Body of The Theosophical Society. Not less than seven members of this Council shall be residents of India.

2. (a) The President, the Vice-President, the Treasurer, the Recording Secretary, the President of the World Federation of Young Theosophists and the General Secretaries of the component National Societies (otherwise called Sections) shall be *ex-officio* members of the General Council. The terms of those members of the General Council who hold office *ex-officio* shall expire with the vacation of their qualifying-office.

(b) The General Council shall include not less than 5 and not more than 10 Additional Members, such

members shall on the nomination of the President be elected for a term of three years by vote of the General Council at its Annual Meeting; their names having been sent to the Members of the General Council at least three months before the Annual Meeting.

(c) Members retiring shall be eligible for re-election.

(d) The Recording Secretary shall be the Secretary of the General Council.

3. It shall be competent for the General Council to remove any of its members, or any officer of The Society excepting the President of The Theosophical Society and excepting the General Secretaries of National Societies, 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 duly given to another member of the General Council for the particular meeting, concerned. Except as aforesaid no member shall exercise more than one vote. No member shall be allowed to exercise more than 5 proxy votes.

Note: Meetings include Adjourned Meetings.

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 Theosophical 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. Six 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 two 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 individual vote of each of the voter-members of his Section—that is, of members of the National Society on his rolls who are not in arrears of Annual dues for more than one year at the close of the previous official year of the Section—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 four 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 candidates receiving the greatest number of votes shall be declared elected to the office of President.

11. (a) 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 nomination confirmed by the General Council. It shall be his duty, among other things, to carry on the executive functions of the President in case the President is dead or where the Executive Committee finds that he is disabled by accident, serious illness or otherwise from performing the duties of the President.

(b) Notwithstanding anything herein contained the Vice-President doing the duties of the President shall continue to be the Vice-President of The Society until a new Vice-President has been nominated and his nomination confirmed by the General Council. In case of death, resignation or permanent disability of such Vice-President doing the duties of the President, the Executive Committee shall appoint a Vice-President who shall hold Office until the new President shall have nominated a new Vice-President and his nomination be 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 be reported to the Executive Committee at its next following meeting, and shall continue to be valid unless rejected by a majority of votes of the whole number of members of the Executive Committee, voting in person or by proxy, at the said meeting, the newly appointed Treasurer or Recording Secretary not being present, not 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 Exe-

cutive Committee for the ensuing year, of not less than seven and not more than ten members, of whom at least six shall be members of the General Council. The President, the Vice-President, the Treasurer, and the Recording Secretary shall be *ex-officio* members. Vacancies caused by death or resignation may be filled by co-optation.

15. The Executive Committee shall meet at least once in every three months for the receipt and consideration of accounts and the despatch of any other business. A special meeting may be called by the President 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 President and Vice-President, 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 the Treasurer or the Recording Secretary of The Society.

21. (a) Notwithstanding anything in these rules to the contrary the President may, touching the assets and affairs of The Society beyond British India, at any time and from time to time by a Power of Attorney appoint any persons to be the Attorneys of The Society for such period and subject to such conditions and for such purposes and with such authorities and powers as he may think fit, and he may if necessary affix the Seal of the Society thereto.

Without prejudice to the general powers conferred as aforesaid, the President may grant power and authority among others to sell, grant mortgage, lease or otherwise transfer the assets of the Society, movable or immovable, real or personal, and to receive subscriptions, donations, legacies, moneys and other property movable, or immovable, and to institute, continue, compromise, compound or refer to arbitration any actions, suits, or other proceedings, and to take and hold shares in any Company, and to vote at any meetings thereof, and to subdelegate all or any of his powers, and to give receipts and releases, and to sign, seal and deliver any instrument or document and have the same registered.

(b) The funds of The Society 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 of First Mortgages on such property.

(c) The Adyar Estate of The Society in Madras including The Society's original Headquarters and all other properties in Adyar since acquired by gift, purchase or otherwise, shall not at any time be disposed of by sale, gift, exchange, mortgage or otherwise; save that the President, if specially authorized by a resolution of the General Council, passed by a three-fourths vote of their members, voting in person, in writing or by proxy, may dispose of such outlying portions of the said Adyar Estate, as may be specified in such Resolutions.

(d) The President may, with the advice, and consent of the Executive Committee, sell, mortgage or otherwise transfer any investment in Government or other Public securities, or any movable or immovable property of The Society other than those mentioned in Rule 21 (c).

22. (a) All deeds whereby immovable properties belonging to The Society are transferred or otherwise dealt with shall have affixed to them the Seal of The Society with the signature of the President and of the Recording Secretary. In case of the absence of the President or where the Executive Committee finds that he is too ill to act, it may appoint two of its members to sign in place of the President.

(b) All transfers of movable property, if in writing, shall bear the signature of the President and of the Recording Secretary but need not have affixed to them the Seal of The Society. In case of the absence of the President or where the Executive Committee finds that he is too ill to act, it may appoint two of its members to sign in place of the President.

Note.—The procedure detailed in this Rule is without prejudice to the powers conferred under Rule 21 (a).

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, or

of the two substitutes appointed according to Rule 22, affix the Seal of The Society on all instruments requiring to be sealed, and all such instruments shall be signed by the President or by the two substitutes above mentioned and 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 Fellows, whether unattached or attached to a Lodge, residing within the territory of a National Society, must belong to that National Society, unless coming under Rule 31.

Provided that with the sanction of the President a member who belongs to one National Society may while retaining his membership of that National Society belong to another National Society, but he shall not be allowed to cast more than one vote in matters relating to The Theosophical Society.

31. (a) When an individual Fellow in good standing, for any serious and weighty reason, sufficient in the opinion of the President to justify such action, is desirous of leaving the National Society to which he belongs, but is not desirous of leaving The Theosophical Society, such 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.

(b) A Fellow of The Theosophical Society in good standing who is desirous of leaving the National Society to which he or she belongs or ought to belong under Rule 30 and of joining another National Society, may be permitted by the President to do so provided such Fellow presents a reason sufficient in the opinion of the President to justify such action, and provided further that the application

for transfer is submitted with the approval of the General Secretaries of both National Societies concerned.

This rule shall apply equally in the case of the admission of a new member.

(c) When a Lodge, for any serious and weighty reason, sufficient in the opinion of the President to justify such action, is desirous of leaving the National Society to which it belongs, but is not desirous of leaving The Theosophical Society, such Lodge 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.

Before any Lodge shall have the right to apply to be directly attached to Headquarters, Adyar, it shall have mailed to each of its members individually a notice that such application is about to be considered. Such notice must be mailed not less than two weeks before the meeting at which such consideration is to take place, and voting on the application shall be deferred until two months after that meeting. If at such first meeting, or any succeeding meeting pursuant thereto, it is decided to bring the application to a vote as herein provided, a full report of the reasons for such action shall at once be sent to the General Secretary of the National Society concerned.

Any application for separation from the National Society to which a Lodge belongs shall be ineffective unless two-thirds of the members of the Lodge vote in favour thereof.

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. (a) 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.; but in the case of Lodges comprised within the jurisdiction of a National Society, the Annual Subscription of each Fellow shall be the amount prescribed for Annual Subscription by the by-laws or other regulations of the National Society within which the Lodge exists; or equivalents.

(b) New members joining otherwise than at the beginning of the year shall at the time of admission pay their annual subscription *pro rata* for the remaining period of the fiscal year at the rate of £0-1-3 per quarter.

42. (a) 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.

(b) Every Fellow-at-large is free to commute at any time his Annual dues to Headquarters for a sum of not less than £20 to be paid to the General Treasury.

43. Each National Society shall pay into the General Treasury ten per cent of the total amount received for its own National dues, and shall remit the same to the Treasurer at Adyar on or before the first day of September of the current year, and the financial year of The Society shall close on 30th September.

44. In the event of the cancellation of any Charter under Rule 36 (a), 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 36(b), 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 June of each year. Lodges desirous of inviting the Convention and able to make due arrangements for its accommodation, shall send the invitation in 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 may be held out of India, 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, of their own motion or on the motion of the Executive Committee and after at least three months' notice has been given to each member of said Council, may, by a three-fourths vote of those members who vote 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.

50. The General Council may frame by-laws not inconsistent with these Rules and Regulations and may add to, alter, or repeal such by-laws, consistently with the said Rules and Regulations, as it may deem expedient.

GENERAL COUNCIL FOR 1944

Ex-Officio

President : DR. G. S. ARUNDALE, Adyar, Madras.

Vice-President : MR. N. SRI RAM, Adyar, Madras.

Recording Secretary : MR. ROHIT MEHTA, Adyar, Madras.

Treasurer : DR. G. SRINIVASA MURTI, Adyar, Madras.

President, World Federation of Young Theosophists : SHRIMATI RUKMINI DEVI, Adyar, Madras.

GENERAL SECRETARIES

U.S. of America : MR. SIDNEY A. COOK, T.S. in U.S. of America ; Olcott Wheaton., Illinois, U.S.A. Cables : "Theosoph, Wheaton".

England : MR. J. B. S. COATS, T.S. in England ; 50 Gloucester Place, Portman Square, London, W. 1. Cables : "Theosoph, Edge, London".

India : MR. G. N. GOKHALE, T.S. in India ; Benares City, U.P. Cables : "Theosophy, Benares."

Australia : MR. RAY G. LITCHFIELD, T.S. in Australia ; Savoy House, 29 Bligh Street, Sydney, N.S.W. Cables : "Theosoph, Sydney."

Sweden :

New Zealand : MISS EMMA HUNT, T.S. in New Zealand ; 371 Queen Street, Auckland, C. 1, New Zealand.

Netherlands : MR. J. KRUISHEER, 33 Ovington Square, London, S.W. 3, England.

France :

Italy :

Germany :

Cuba : SEÑORA ESTER DE LA PENA, T.S. in Cuba ; Apartado 365 ; Habana, Cuba.

Hungary :

Finland :

Russia : DR. ANNA KAMENSKY, Russian T.S. outside Russia ; 2 Rue Cherbuliez, Geneva, Switzerland.

Czechoslovakia :

South Africa : MISS CLARA M. CODD, T.S. in South Africa ; Box 863, Johannesburg, South Africa.

Scotland : MRS. JEAN ALLAN, T.S. in Scotland ; 28 Great King Street Edinburgh, Scotland. Cables : "Theosophy 24679, Edinburgh."

Switzerland : FRAU FANNY SCHEFFMACHER, T.S. in Switzerland ; 17 Neusatzweg, Binningen, Basel, Switzerland.

Belgium :

Netherlands Indies :

Burma : Mr. N. A. NAGANATHAN, 2740 Sarasvatipuram, Mysore, India.

Austria :**Norway :****Denmark :**

Ireland : MR. T. KENNEDY, T.S. in Ireland ; 14 South Frederick Street, Dublin, Ireland.

Mexico : SEÑOR ADOLFO DE LA PEÑA GIL, T.S. in Mexico ; 28 Calle Iturbide, Mexico D.F.

Canada : MR. ALBERT E. S. SMYTHE, T.S. in Canada ; 5 Rockwood Place, Hamilton, Ontario, Canada.

Argentina : SEÑOR JOSÉ M. OLIVARES, T.S. in Argentina ; Sarmiento 2478, Buenos Aires, Argentina.

Chile : SEÑOR JUAN ARMENGOLLI, T.S. in Chile ; Casilla 3603, Santiago, Chile.

Brazil : SEÑOR ALEIXO ALVES DE SOUZA, T.S. in Brazil ; Rua de Rosario N. 149, Rio de Janeiro, Brazil.

Bulgaria :

Iceland : HERR GRETAR FELS, T.S. in Iceland ; Ingolfsstr, 22, Reykjavik, Iceland.

Spain :

Portugal : MADAME J. S. LEFÈVRE, T.S. in Portugal ; Calçada do Combro 32-42, Dir. Lisbon, Portugal.

Wales : MR. PETER FREEMAN, T.S. in Wales ; 3 Rectory Road, Penarth, Wales. Cables : "Cardiff 471."

Poland :

Uruguay : SEÑOR ENRIQUE MOLINA, T.S. in Uruguay ; 18 de Julio 1333 Sala F, Montevideo, Uruguay.

Puerto Rico : SEÑOR A. J. PLARD, T.S. in Puerto Rico ; P. O. Box 3, San Juan, Puerto Rico.

Roumania :**Jugoslavia :**

Ceylon : DR. T. NALLAINATHAN, T.S. in Ceylon ; 81 Madampitya Road, Mutwal, Colombo, Ceylon.

Greece :

Central America : SEÑORITA LYDIA FERNANDEZ JIMENEZ, T.S. in Central America ; P.O. Box 797, San José, Costa Rica, Central America. Cables : "Teosofia, San Jose."

Philippine Islands :

Colombia : SEÑOR RAMON MARTINEZ, T.S. in Colombia ; Apartado Postal No. 539, Bogota, Colombia. Cables : "TEOSOFI BOGOT."

Additional Members

MR. C. JINARAJADASA, Adyar, Madras (for 1943, 1944 and 1945).

RAO BAHADUR M. NARASIMHAM PANTULU, (Retired Collector) Chromepet, Madras (for 1943, 1944 and 1945).

- MR. HARJIVAN KALIDAS MEHTA, Khijada Street, Bhavnagar (for 1943, 1944 and 1945).
- M.R.RY. DEWAN BAHADUR RAJADHARMA PRAVINA K. S. CHANDRASEKHARA AIYAR, "Chandravilas", Bull Temple Road, Basavangudi, Bangalore (for 1944, 1945 and 1946).
- MR. K. SRINIVASA IYENGAR, 98 Lloyds Road, Cathedral Post, Madras (for 1944, 1945 and 1946).
- MR. JAMSHED NUSSERWANJI, Machimiani Road, Karachi (for 1944, 1945 and 1946).
- RAO SAHEB G. SOOBBIAH CHETTY, The Theosophical Society, Adyar, Madras (1944, 1945 and 1946).
- MR. R. M. ALPAIWALLA, 177, Foras Road, Near Grant Road Station, Bombay 7 (1944, 1945 and 1946).
- MR. J. E. VAN DISSEL, 33 Ovington Square, London, England (for 1942, 1943 and 1944).
- MRS. ADELAIDE GARDNER, 90 Gloucester Place, Portman Square, London W. 1 (for 1942, 1943 and 1944).

PRESIDENTIAL AGENTS

- East Asia:** MR. A. F. KNUDSEN, 2071, Vista Del Mar Ave., Los Angeles, California, U. S. A.
- Egypt:** MR. J. H. PÉREZ, P.O. Box 769, Cairo, Egypt.
- Paraguay:** SEÑOR WILLIAM PAATS, Casilla de Correo, 693, Asuncion, Paraguay.
- Peru:** SEÑOR JORGE TORRES UGARRIZA, P.O. Box 2718, Lima, Peru.
- Travelling:** MR. C. JINARĀJADĀSA, Adyar, Madras.

- Canada:** MR. J. T. S. MORRIS, Secretary-Treasurer, The Canadian Theosophical Federation, Lake Buntzen, Burrard Inlet, B.C., Canada.

HEADQUARTERS

- Executive Committee:** (1) THE PRESIDENT, (2) THE VICE-PRESIDENT, (3) THE RECORDING SECRETARY, (4) THE TREASURER, (5) SHRIMATI RUKMINI DEVI, (6) RAO BAHADUR M. NARASIMHAM PANTULU, (7) MRS. JANE CLUMECK, (8) BHIKKHU ARYA ASANGA, (9) MR. A. RANGA-NATHAM.

OFFICERS

- Adyar Library:** DIRECTOR: DR. G. SRINIVASA MURTI; JOINT DIRECTOR: BHIKKHU ARYA ASANGA; CURATOR OF ORIENTAL SECTION: DR. C. KUNHAN RAJA; LIBRARIAN: MISS GERTRUDE WATKIN.
- Archives and Museum:** DEPUTY CUSTODIAN: MR. C. JINARAJADASA.
- Adyar Baby Welcome:** SHRIMATI S. BHAGIRATHI.
- Bhojanasala:**
- Dairy:** SUPERINTENDENT: MR. N. YAGNESWARA SASTRI; MANAGER: MR. N. SANKARA IYER.

Dispensary: HEALTH OFFICER AND OFFICER-IN-CHARGE : DR. N. S. S. GOPALAN.

Engineering Department: SUPERINTENDENT MR. T. F. LAVENDER;
MANAGER—MR. M. D. SUBRAMANIAM.

Financial Adviser: MR. N. A. NAGANATHAN.

Garden Department: SUPERINTENDENT : MR. N. YAGNESWARA SASTRY.

Laundry: SUPERINTENDENT : MADAME P. CAZIN.

Medical Consultant: DR. G. SRINIVASA MURTI.

Post Office: MR. V. SRINIVASAN, BRANCH POSTMASTER.

Press Department: MANAGER : MR. J. L. DAVIDGE.

Sanitation and Hygiene Officer: MADAME P. CAZIN.

Superintendent of Buildings:	{	Headquarters Area ...	Recording Secretary.
		Bhojanasala Area ...	Mrs. Shridevi Mehta.
		Chambers Area ...	Mrs. Jane Clumeck.

The Theosophical Publishing House: MANAGER : K. S. KRISHNAMURTI.

The Vasanta Press: SUPERINTENDENT : MR. C. SUBBARAYUDU ; ASST.
SUPERINTENDENT : MR. D. V. SHYAMAL RAO.

Watch and Ward: SUPERINTENDENT : MR. YAGNESWARA SASTRY.

MINUTES

Of the meeting of the General Council, The Theosophical Society, held at the Headquarters, Adyar, on December 25th, 1943, at 10.30 a.m.

PRESENT :

Dr. George S. Arundale	... President (in the Chair).
Mr. N. Sri Ram	... Vice-President, Proxy for the General Secretary of the T. S. in England, and Proxy for Mr. J. E. van Dissel (Additional Member).
Mr. Rohit Mehta	... Recording Secretary, Proxy for the General Secretary, The T. S. in Burma.
Dr. G. Srinivasa Murti	... Treasurer, Proxy for the General Secretaries of The T. S. in Wales and New Zealand.
Mr. G. N. Gokhale	... General Secretary, the Indian Section.
Mr. H. K. Mehta	... Additional Member.
Rao Bahadur M. Narasimham Pantulu.	... " "
Mr. K. Srinivasa Iyengar	... " "
Mr. H. D. Shah	... Representative of Br. East African Lodges. These representatives, not being members of the General Council, were not eligible to vote as Proxies but were invited to be present.
Mr. J. L. Davidge	... Representative for Australia.
Rao Saheb G. Subbiah Chetty	} ... By invitation.
Mr. R. M. Alpaiwalla	
Mr. A. Ranganatham	
Bhikku Arya Asanga	

1. *Confirmation of Minutes.*—The Minutes of the Meeting held on December 25th, 1942, having been previously circulated to the members of the General Council, were taken as read, and were adopted and signed.

2. *Matters, if any, arising out of the Minutes.*—None.

Propositions circulated in July 1942: Regarding the Propositions circulated in July 1942 about Additions and Amendments to Rules and Regulations of The Society as suggested by the Sub-Committee appointed by the General Council at its meeting on 26th, December 1941 at Adyar, it was

decided to postpone the consideration till after the war, when detailed views on the changes from all the members of the Council can be obtained.

4. *Election of Additional Members.*—The undermentioned having received the number of votes mentioned against them in favour of their election, were declared elected as Additional Members of the General Council for a period of three years (1944, 1945, and 1946)

Dewan Bahadur K. S. Chandrasekhara Iyer	(31)	} Re-elections.
Mr. K. Srinivasa Iyengar	(31)	
Mr. Jamshed Nusserwanjee	(31)	
Rao Saheb G. Soobiah Chetty	(30)	} New elections.
Mr. R. M. Alpaiwalla	(31)	

5. *Treasurer's Report and Balance Sheet.*—The Treasurer's Report and Balance Sheet were explained by the Treasurer, and after some discussion were adopted.

In this connection the Council approved of the appointment by the Executive Committee of a sub-Committee consisting of the Treasurer, Bhikku Arya Asanga and Mr. Ranganatham to make a detailed investigation with regard to departmental accounts and budgets and report to the Executive Committee for its decision.

6. *Pension for the Niece of H. P. Blavatsky.*—It was decided that a sum of £60/- be allotted this year also to replenish the Fund as in previous years.

7. *Budget for 1943-44.*—The Budget for the year ending 30th September 1944, which had been provisionally passed by the Executive Committee of The Theosophical Society was adopted as mentioned below :

THE T.S. HEADQUARTERS, ADYAR, BUDGET FOR 1943-44

EXPENDITURE	Budget for 1942-'43	Actuals for 1942-'43	Budget for 1943-'44	INCOME	Budget for 1942-'43	Actuals for 1942-'43	Budget for 1943-'44
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Establishment ...	8,500	7,712	9,300	Rent ...	21,000	25,703	21,000
Repairs and Renewals ...	5,000	6,939	5,000	Fees and Dues ...	9,000	13,155	10,000
Lighting and Water ...	1,700	1,309	1,500	Conservancy Charges (Sanitation) ...	940	811	850
Miscellaneous ...	3,500	3,910	4,000	Interest (Gross) ...	19,500	19,792	20,800
Watch and Ward ...	2,000	3,038	2,300	Administration Charges ...	6,420	7,740	7,500
Postages, Telegrams and Telephone (A) ...	1,200	988	2,000	Gardens ...	9,840	16,872	15,208
Printing and Stationery (B) ...	2,500	1,325	3,000	Special Departments :			
Publications to General Secretaries ...	800	754	800	Bhojanasala and Stores ...			70,500
Taxes ...	500	481	500	Dairy ...			9,540
Fensions ...	1,500	1,456	1,500	Engineering Department ...			30,450
Welfare Grants ...	1,000	998	1,000	Laundry ...			4,000
Interest payable on Funds ...	10,500	11,716	13,000	Vasanta Press ...			38,180
Press Department ...	2,000	1,553	1,500	Leadbeater Chambers ...			2,500
A. R. P. ...	500	223	150	Deficit to be made good by Donations :			
Sanitation Expenses ...	1,500	1,715	1,600	T.S. Deficit Rs. 15,587			
Garden Expenses ...	15,420	21,764	22,645	Departmental Deficit .. 10,392			25,979
Contributions :							
Adyar Library ...	5,000	5,000	5,000				
President's Travelling Fund ...	6,600	6,600	6,600				
Dispensary ...	1,950	1,950	2,000				
Museum and Archives ...	50	12	50				
Depreciation on Build- ing etc. (C) ...	12,000	7,493	7,500				
Forest Guard ...		201					
Special Departments :							
Bhojanasala and Stores ...			73,250				
Dairy ...			9,745				
Engineering Department ...			32,700				
Laundry ...			5,117				
Vasanta Press ...			44,250				
Leadbeater Chambers ...			500				
			<u>2,56,507</u>				<u>2,56,507</u>

A. Provision for postages to be incurred on account of despatch of 2 General Reports.

B. Provision for printing cost for 2 General Reports. (One for 1942 which is still in the Press and the other for the forthcoming Report for 1943.)

C. Reduction of rate from $2\frac{1}{2}\%$ to $1\frac{1}{4}\%$.

8. *Appointment of an Executive Committee for 1944.*—The following were elected as members of the Executive Committee for the year 1944.

Shrimati Rukmini Devi
 Rao Bahadur M. Narasimham Pantulu
 Mrs. Jane Clumeck
 Bhikku Arya Asanga
 Mr. A. Ranganatham

9. *Award of Subba Rao Medal.*—The recommendation of the President and the Executive Committee of The Theosophical Society to award the Subba Rao Medal for 1942 to Prof. J. H. Cousins and for 1943 to Bhikku Arya Asanga was approved.

10. *Appointment of Auditor for 1944.*—It was resolved that Mr. V. Soundararajan, B.A., G.D.A., R.A., Registered Accountant be re-appointed Auditor for the year 1944 on the same terms and conditions as in previous years on a remuneration of Rs. 500.

11. *World Fund for Theosophy.*—It was decided that consideration be postponed till the war is over.

12. *World Congress.*—It was decided that consideration be postponed till the war is over.

13. *Consideration of Rules for the administration of the Faithful Service Fund.*—The following Rules recommended by the Executive Committee were adopted for the administration of the Faithful Service Fund :

(1) The object of the Fund is to give such financial assistance as may be decided upon to maintain in their old age, or during other periods of disability, workers who have served the International Society or any of the Allied Movements either at Adyar or elsewhere for a sufficiently long period in a spirit of faithfulness to The Society and its ideals. Ordinarily the International Society must hold itself free of any commitment in respect of workers whom a National Society may employ for the work for which it is responsible. But in special cases, especially if the service given happens to be spread over different parts of the world and has been such as to acquire an international character, help may be given from this Fund, if the National Societies concerned are unable to make contributions sufficient for the purpose.

- (i) The President, in consultation with the Executive Committee shall decide the extent of the help and the individual to whom it shall be given.
- (ii) The Theosophical Society shall try to build up fund adequate for this purpose by making allotment each year out of its financial resources, not otherwise ear-marked.
- (iii) Each National Society may be invited to make an annual contribution to the Fund for the maintenance of the workers at Adyar or the International Society, in addition to building up a Faithful Service Fund of its own.
- (iv) A detailed statement showing receipts and expenditures under this Fund shall be placed each year before the General Council for its information.

14. *Consideration of the Administration of the Adyar Library.*—The consideration of the administration of the Adyar Library as per the resolution of the General Council held in December 1942 was considered. It was resolved to circularize the note of the Director of the Adyar Library on the subject for the information of all the General Council Members and then to place the matter before the General Council at its meeting in December 1944.

15. *Legal Advisor for the T.S.*—The President reported his correspondence with Dewan Bahadur K. S. Chandrasekhara Iyer requesting him to be Legal Advisor to The Theosophical Society, and his reply expressing his inability to do so. The Council further resolved to approach Dewan Bahadur K. Sundaram Chettiar requesting him to accept to work as Legal Advisor of The Theosophical Society.

16. *Re-habilitation of Stricken Sections.*—The Council resolved that the President be authorized to issue a world appeal on behalf of himself and the General Council of the Theosophical Society, requesting members and sympathisers in different countries to contribute to the Fund for the Rehabilitation of Stricken Sections and for the relief of individual members in stricken countries. In this connection the Council also decided to donate £1000/- from the general funds to the Rehabilitation Fund. As there is already a nucleus of this Fund consisting of Rs. 8800/-, it was resolved to add the necessary amount to this nucleus to make up £1000/-. The Council also further decided that the Rehabilitation Fund should be utilized for the relief to Stricken Sections both in Europe and in the East.

The meeting terminated at 11.45 a.m.

SUPPLEMENT

SUMMARY OF STATISTICAL DETAILS

1. The number of National Societies, Federations of Lodges and Non-Sectionalised Lodges remains the same *viz.*, 45, 5 and 8 respectively. As mentioned above with most of these countries communications have been suspended due to enemy action.
2. 26 New Charters have been issued during the year thus making the total of Charters issued so far 3,098.
3. Regarding total membership of The Theosophical Society it is difficult to say anything accurately. Unless definite information

is received from all the countries, membership figures should be considered only provisional. From the statistical chart, it will be seen that our total membership today is 28,533* which includes membership in enemy occupied countries. The membership in these countries is 10,307. The figures are taken from communications last received in this office from General Secretaries of these National Societies.

ROHIT MEHTA,
Recording Secretary.

Active members as per the revised list prepared this year for 1942	...	17,683	
New Members	...	1,498	
Re-admissions	...	311	
		<hr/>	19,492
Resignation	...	180	
Deaths	...	218	
Removed from rolls	...	904	
		<hr/>	1,302
			<hr/>
Total membership (excluding enemy-occupied countries) will be	...	18,190	
Discrepancy	...	26	
		<hr/>	18,216
Members in occupied countries (as per their last reports)	...		10,317
			<hr/>
Total membership including enemy-occupied countries) will be	...		28,533
Provisional total (as per figures supplied by National Societies	...		18,216 *

* This includes a total membership of 2977 members of Sections and Non-Sectionalised Lodges from whom no statistical reports were received since the years marked against each in the Remarks Column.

ABSTRACT

Total No. of Members including enemy-occupied Countries ...	28,533
Total No. of Members excluding enemy-occupied Countries ...	18,216
Total No. of Members in enemy-occupied Countries ...	10,317 *

* National Societies and Non-Sectionalised Lodges in countries under enemy occupation, from where no statistical reports have been received are :

- | | |
|-----------------------------|---------------------------|
| 1. Netherlands. | 13. Denmark. |
| 2. France. | 14. Bulgaria |
| 3. Italy. | 15. Spain. |
| 4. Germany. | 16. Poland. |
| 5. Hungary. | 17. Rumania. |
| 6. Finland. | 18. Yugoslavia. |
| 7. Czechoslovakia. | 19. Greece. |
| 8. Belgium. | 20. Philippine Islands. |
| 9. Netherlands East Indies. | 21. East Asia (4 Lodges). |
| 10. Burma. | 22. Selangor Lodge. |
| 11. Austria. | 23. Singapore Lodge. |
| 12. Norway. | |

THE GROWTH OF THE THEOSOPHICAL SOCIETY

REVISED LIST OF CHARTERS ISSUED UP TO 1943

Year	Total at the end of the Year	Additions during the Year	Year	Total at the end of the Year	Additions during the Year
1878	1		1911	1282	82
1879	2	1	1912	1358	76
1880	11	9	1913	1441	83
1881	19	8	1914	1520	79
1882	46	27	1915	1554	34
1883	89	43	1916	1618	64
1884	99	10	1917	1674	56
1885	118	19	1918	1724	100
1886	131	13	1919	1822	98
1887	156	25	1920	1923	1
1888	169	13	1921	2033	100
1889	199	30	1922	2133	100
1890	235	36	1923	2221	88
1891	271	36	1924	2331	105
1892	300	29	1925	2436	156
1893	344	44	1926	2592	91
1894	386	42	1927	2683	65
1895	401	15	1928	2748	65
1896	425	24	1929	2797	49
1897	487	62	1930	2825	28
1898	526	39	1931	2842	17
1899	558	32	1932	2843	1
1900	595	37	1933	2860	17
1901	647	52	1934	2889	29
1902	704	57	1935	2926	37
1903	751	47	1936	2944	18
1904	800	49	1937	2970	26
1905	864	64	1938	2997	27
1906	913	49	1939	3018	21
1907	958	45	1940	3035	17
1908	1041	83	1941	3050	15
1909	1116	75	1942	3072	22
1910	1200	84	1943	3098	26

ROHIT MEHTA,
Recording Secretary.

24 July 1944

No.	National Societies	No. of Lodges	Incoming Members			Total	Outgoing		
			Admis- sion	Re-ad- mission	By Transfer		Resigna- tion	Death	
1	U. S. of America	...	131	303	155	10	468	42	55
2	England	...	115	292	28	13	333	63	34
3	India	...	272	587	39	3	629	23	64
4	Australia	...	16	74	17	3	94	11	18
5	Sweden	...	—	—	—	—	—	—	—
6	New Zealand	...	15	48	8	1	57	12	18
7	Netherlands	...	—	—	—	—	—	—	—
8	France	...	—	—	—	—	—	—	—
9	Italy	...	—	—	—	—	—	—	—
10	Germany	...	—	—	—	—	—	—	—
11	Cuba	...	—	—	—	—	—	—	—
12	Hungary	...	—	—	—	—	—	—	—
13	Finland	...	—	—	—	—	—	—	—
14	Russia	...	—	—	—	—	—	—	—
15	Czechoslovakia	...	—	—	—	—	—	—	—
16	South Africa	...	6	33	16	1	50	6	7
17	Scotland	...	—	—	—	—	—	—	—
18	Switzerland	...	—	—	—	—	—	—	—
19	Belgium	...	—	—	—	—	—	—	—
20	Ned. East Indies	...	—	—	—	—	—	—	—
21	Burma	...	—	—	—	—	—	—	—
22	Austria	...	—	—	—	—	—	—	—
23	Norway	...	—	—	—	—	—	—	—
24	Denmark	...	—	—	—	—	—	—	—
25	Ireland	...	9	11	1	1	13	—	2
26	Mexico	...	18	31	15	1	47	—	1
27	Canada	...	13	31	12	—	43	—	5
28	Argentina	...	—	—	—	—	—	—	—
29	Chile	...	7	9	—	—	9	16	—
30	Brazil	...	—	—	—	—	—	—	—
31	Bulgaria	...	—	—	—	—	—	—	—
32	Iceland	...	5	10	—	—	10	1	1
33	Spain	...	—	—	—	—	—	—	—
34	Portugal	...	8	20	—	—	20	—	1
35	Wales	...	12	8	3	2	13	2	2
36	Poland	...	—	—	—	—	—	—	—
37	Uruguay	...	—	—	—	—	—	—	—
38	Puerto Rico	...	7	3	3	—	6	—	2
39	Rumania	...	—	—	—	—	—	—	—
40	Jugoslavia	...	—	—	—	—	—	—	—
41	Ceylon	...	—	—	—	—	—	—	—
42	Greece	...	—	—	—	—	—	—	—
43	Central America	...	15	18	14	—	32	—	8
44	Philippine Islands	...	—	—	—	—	—	—	—
45	Colombia	...	—	—	—	—	—	—	—
1	East Asia :								
	Shanghai Lodge	}	—	—	—	—	—	—	—
	Blavatsky Lodge		—	—	—	—	—	—	—
	Manuk Lodge		—	—	—	—	—	—	—
	Miroku Lodge		—	—	—	—	—	—	—
2	Egypt	...	3	1	—	—	1	—	—
3	Paraguay	...	—	—	—	—	—	—	—
4	Peru	...	—	—	—	—	—	—	—
5	Canadian Federation...	...	7	15	—	—	15	1	—
1	Nairobi Lodge	...	—	—	—	—	—	—	—
2	Singapore Lodge	...	—	—	—	—	—	—	—
3	H. P. B. Lodge	...	—	—	—	—	—	—	—
4	Selangor Lodge	...	—	—	—	—	—	—	—
5	Krishna Lodge	...	1	3	—	—	3	3	—
6	Narayana Lodge	...	—	—	—	—	—	—	—
7	Mombasa Lodge	...	—	—	—	—	—	—	—
8	St. Louis Lodge	...	—	—	—	—	—	—	—
9	Fellows-at-Large	...	—	1	—	—	—	—	—
	Total	...	660	1,498	311	35	1,843	180	218

* Figures not supplied. Previous year's figures are given.

Members		Total	Revised totals for 1942	Provisional totals for 1943	Revised Net gain or loss in 1942	Provisional Net gain or loss in 1943	Members in enemy occupied countries as per their last report
Removed from rolls	Transfer to other Sections						
257	2	356	3,169	3,281	+25	+112	
118	6	221	3,126	3,238	-18	+112	
381	—	468	4,440	4,601	+133	+161	
40	1	70	981	1,005	-14	+24	
—	—	—	311	311	—	—	* (1941)
17	—	47	863	873	+36	+10	
—	—	—	—	—	—	—	1985 (1939)
—	—	—	—	—	—	—	2639 (1938)
—	—	—	—	—	—	—	362 (1937)
—	—	—	—	—	—	—	
—	—	—	694	694	—	—	(1941)
—	—	—	—	—	—	—	166 (1939)
—	—	—	—	—	—	—	588 (1940)
—	—	—	160	160	—	—	* (1940)
—	—	—	—	—	—	—	103 (1938)
16	—	29	355	376	-19	+21	
—	—	—	382	382	—	—	* (1941)
—	—	—	305	305	—	—	* (1942)
—	—	—	—	—	—	—	387 (1938)
—	—	—	—	—	—	—	1067 (1941)
—	—	—	—	—	—	—	112 (1941)
—	—	—	—	—	—	—	377 (1937)
—	—	—	—	—	—	—	
—	—	—	—	—	—	—	193 (1938)
—	—	—	—	—	—	—	438 (1939)
—	—	2	82	93	+2	+11	
23	—	24	270	293	-47	+23	
25	—	30	307	320	+18	+13	
—	—	—	307	307	—	—	* (1940)
—	—	16	132	139	-6	+7	
—	—	—	338	338	—	—	* (1940)
—	—	—	—	—	—	—	105 (1938)
—	2	4	179	176	+6	-3	
—	—	—	—	—	—	—	510 (1935)
—	—	1	153	172	-5	+19	
1	3	8	166	171	-16	+5	
—	—	—	—	—	—	—	197 (1938)
—	—	—	73	73	—	—	* (1942)
—	—	—	93	97	-8	+4	
—	—	—	—	—	—	—	190 (1939)
—	—	—	—	—	—	—	378 (1940)
—	—	—	146	146	—	—	* (1940)
—	—	—	—	—	—	—	210 (1940)
14	1	23	152	162	+5	+10	
—	—	—	—	—	—	—	189 (1940)
—	—	—	125	125	—	—	* (1940)
—	—	—	—	—	—	—	
—	—	—	—	—	—	—	60 (1940)
5	—	5	20	16	+8	-4	
—	—	—	8	8	—	—	* (1940)
—	—	—	27	27	—	—	* (1940)
5	—	6	164	173	—	+9	
—	—	—	23	23	—	—	* (1941)
—	—	—	—	—	—	—	43 (1941)
—	—	—	7	7	—	—	* (1942)
—	—	—	—	—	—	—	18 (1941)
2	—	5	35	33	+4	-2	
—	—	—	10	10	—	—	* (1942)
—	—	—	20	20	—	—	* (1942)
—	—	—	41	41	—	—	* (1942)
—	—	—	19	20	+1	+1	
904	15	1,315	17,683	18,216	+105	+533	10,317

STATEMENT SHOWING THE NUMBER OF MEMBERS
- FROM 1875 TO 1943 WITH INCREASE
OR DECREASE DURING EACH YEAR

Year	Active Members	Increase or Decrease	Year	Active Members	Increase or Decrease
1875			1909	16898	1281
1876			1910	20356	3458
1877			1911	21464	1108
1878			1912	23140	2676
1879			1913	22744	-396
1880			1914	24575	1831
1881			1915	25696	1121
1882			1916	26820	1124
1883			1917	28673	1853
1884			1918	22879	-5794
1885			1919	33427	548
1886			1920	36350	2923
1887			1921	40475	4125
1888			1922	39773	-702
1889	No accurate statistics compiled during these years.		1923	40996	1223
1890			1924	41892	896
1891			1925	41179	-713
1892			1926	43301	2122
1893			1927	44217	916
1894			1928	45098	881
1895			1929	41015	-4083
1896			1930	39311	-1704
1897			1931	36115	-3196
1898			1932	33267	-2848
1899			1933	30836	-2431
1900			1934	29745	-1091
1901			1935	30317	572
1902			1936	29718	-599
1903			1937	29182	-536
1904			1938	28862	-320
1905			1939	28105 ¹	-757
1906			1940	23644 ¹	-4461
1907	14863		1941	28176 ¹	4532
1908	15617	754	1942	28062 ¹	-114
			3943	28533 ²	471

¹ Approximate figures due to war.

² This includes 10,317 members in enemy-occupied countries. The figures are taken from communications last received in this office from General Secretaries of these National Societies which are 20 in number, from Secretaries of the Non-Sectionalised Lodges which are 2 in number and from one Presidential Agent.

24 July 1944

1723-3
5-50

ROHIT MEHTA,
Recording Secretary.

