

THE NINETEENTH ANNUAL REPORT OF THE THEOSOPHICAL SOCIETY.

The Report of the Proceedings at the Anniversary Meeting at Adyar, Madras, at the end of December, has been issued. About 300 delegates to the Indian Section Convention were present, representing all nations and the four great religions—Hindu, Buddhist, Christian and Zoroastrian. It is probable that Mahomedan delegates were also present. Forty-two new branches were established during the year, 23 of these in the American section. In India the work is somewhat dormant, three charters having been issued. The Society now numbers about 300 Branches. The Adyar library now numbers 8,265 volumes, exclusive of duplicate editions. From the "merely worldly standards of morality," which serve to guide our good brothers in the East, the financial affairs of the Society are in a flourishing condition, though we in the West, who follow the Christian injunction to "lay not up treasure" and the Buddhist one to receive no usury, have to put up with the scorn and the reproach that attaches to a fat bank account of over 30,000 rupees (\$10,000) drawing Government interest, while theosophical activities languish in various quarters for lack of support. "Cast your bread upon the waters, brethren," is a Master's message that some of us would like to see hearken ed to and heeded.

One of the most striking parts of the report narrates the progress of the Buddhist school work in Ceylon. As all Mission Schools require their pupils to be instructed in the sectarian dogmas particularly affected, Buddhist parents somewhat naturally demur to having their children "paganized," as it seems from their point of view; and, being too poor to establish schools of their own, until members of the Theosophical Society opened schools for these children they were without education. Thirty-four schools have been established, with an attendance of 6,583, earning Government grants of \$3,000. Christians can better appreciate this work if they could realize what their position would be under a conquering nation determined to force a foreign faith upon their children. While the Society has had nothing officially to do with these Ceylon schools it is to be noted that it is the Spirit of Liberty and Tolerance fostered by Theosophy which inspired the members who have them in charge.

An Australasian Section has been formed with fourteen branches. Mr. J. C. Staples, Post Office, Sydney, N. S. W., being the first General Secretary.

The hope expressed in Mr. Bertram Keightley's resolution, reported on page 16 of the "Neutrality of the T. S." pamphlet, that the matters pending between Mrs. Besant and Mr. Judge should be buried and forgotten, proves vain, as Mrs. Besant officially disinterred the subject under the head of General Business. Over twenty pages are devoted to the "Clash of Opinion," which now reminds one of Diabolus' Drum, beating at the Ear gate of Man Soul, in that most effective allegory of Mr. John Bunyan's, "The Holy War." There is an immense amount of personal explanation and protesting and moving of resolutions, and not a few misleading statements. For instance, Mrs. Besant accuses Mr. Judge of saying hard things of the Brahmins of India. Now, the grain of truth is probably that Mr. Judge reflected upon the conduct of some of the Brahmins of India, certainly not upon the whole caste, as she states, any more than the whole Christian community is reflected upon when Mrs. Besant and Mr. Herbert Burrows say certain hard things about Jesuitism. Mr. Keightley endorsed all that was said as "accurate to the letter." Captain Banon didn't care for anyone, but having been bantered Irish-wise, thought somebody should be expelled. Miss Muller was slightly hysterical and was tired of being associated with people publicly accused and almost—"almost proved to be vulgar impostors." She thought Mr. Judge a "bad man." Mr. Subramanier was judicial, but ruled irrelevant by President Olcott.

Dr. Hubbs Schlieden thought that "Masters" and "all the rest of that tom-foolery" were detrimental. Mr. E. M. Sasseville came from America and was extremely glad of it, and reminded the Convention that Mr. Judge, though he might be guilty, had done great work, and that America would stand by him. The President decided that valuable time could not be further wasted in desultory remarks, although they have all been carefully reported and printed, and as they had no legal power to act he called on Mrs. Besant for a rejoinder. Brother Macorquodale's panacea of passing a resolution was then adopted.

Mr. Judge is called upon for a satisfactory reply by Dominion Day, but the