



THE PRASNOTTARA.

Vol. XI. }
No. 3. }

MARCH 1901.

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No. 122.

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PUBLISHED AT

THE HEAD QUARTERS OF THE INDIAN SECTION T. S.

BENARES.

PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

Subscriptions for non-members of the Theosophical Society in advance:—

Yearly, Indian, Rs. 3. Foreign, 4 s. or \$ 1. Single copies, Annas 4. 4 d. or 12 c. each.

Members of the Section paying their full annual dues will each get a copy free, in the case of a member attached to a Branch through its Secretary and in the case of one not attached to any branch, direct from the General Secretary. Each member is entitled to a copy from the month of the issue of diploma to him.

Back numbers :—when available are supplied to both members and non-members at annas 4, 4d or 12 c. each.

Communications :—All communications should be addressed to the Editor, Babu Upendranath Basu, Jt. Genl. Secy., Indian Sec., T. S., Benares or the Sub Editor Babu Dhana Krishna Biswas Asstt. Secy. Indian Sec. T. S.

Contributions :—All matters for the Prasnottara including Answers to Questions, should be in hand on the 20th of the previous month to ensure their appearance in the next issue. They should be written on one side of the paper only. When necessary, communications will be condensed by the Editors.

The Theosophical Society is not responsible for any statements contained therein. For answers bearing no initials the Editors are personally liable.

Non-delivery :—Members and subscribers are requested to intimate to us within a month of its issue if it has not reached them, so that we may enquire about it and send a duplicate copy, if necessary, before the number is exhausted.

Circulation :—It has a monthly circulation of over 3000 copies in most parts of the world.

Advertisement :—We intend in future to advertise notices of Books published on religious, philosophical and Theosophical subjects.

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THE PRASNOTTARA.

Vol. XI. }
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BENARES: MARCH, 1901.

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Mrs. Besant and the Joint General Secretary are come back home to Benares after a successful tour in Bengal. Their tour in the East Bengal was postponed owing to the invitation from Dacca coming very late and virtually it was not received till they had started on their tour. Owing to this they had to postpone their much desired tour to Mymensingh.

Miss L. Edger is now in her tour on the Panjab and the Western Presidency. It is hoped her work will be appreciated by the members.

* * *

CALL FOR ANNUAL DUES.

Secretaries of Branches are requested to send the Annual Dues of their Branch Members, for 1901 immediately ; we wish to remind them that the dues fell due in October 1900. We shall begin issuing V. P. Receipts to the attached members who have not paid their dues for 1900 in April next; these V. P. Receipts will be sent to the care of the Secretaries of the Branches, whom we request to be kind enough to direct these receipts to their proper destination for the redemption of the dues. We take this round about way of realising the due to avoid mistakes that may arise from not being informed of the recent addresses of such members. It is hoped the Secretaries will most kindly help us in this.

* * *

The unattached members are also requested to send their annual dues for 1901 in this month, or we shall be obliged to issue V. P. Receipts to them in April next.

* * *

We cannot abolish the present system of acknowledging the receipts of annual dues &c in the pages of the Prasnottara as that is preferred by some.

We are determined also to publish each month the receipt of money from our Secretaries, or other members sent without advice and which are there-

fore kept in deposit. This has become necessary owing to the passing by the last Convention of a rule of *forfeiture* of such deposits after they lie in such state for a *month*. It is hoped this monthly publication of such deposits will serve as a sufficient notice to the persons concerned.

* * *

We are glad to note that after the last Convention a great activity prevailed in the spread of Theosophy, no less than 7 Branches have been chartered during the time and some applications for charter are lying waiting fulfilment of certain conditions. The number of diplomas issued after the convention is 126.

* * *

We are glad to inform that the following Branches have been chartered :—

BRANCHES.	DATE OF CHARTER.	OFFICERS.
Jammu	18-1-1901 ...	Diwan Amar Nath .. President. Pt. Daya Krishna Kaul . . Vice-President. Bhai Dan Singh .. Secretary.
B&patla	24-1-1901 ...	V. Kuppaswami Aiyar, M. A.,... President. V. Venkatadri B. A. .. Secretary.
Hyderabad (Sind).	26-2-1901 ...	Hiranand Santokram Advani B. A., B. L. ... President. Khanchand Prataprai ... Secretary.
Molkolmoru	1-3-1901 ...	
Aska	...	K. V. Gopal Rao ... President. K. K. Ramalingam ... Secretary.
Berhampore	...	V. Challapathy Rao ... President. Rao Bahadur P. Gopal Rao Pantalu. Vice-Prest. B. Viyganna Pantulu ... Secretary.
Sompet	...	Mr. M. Ramadass Pantulu ... President. „ K. Kothanda Ramanya ... Vice-President. „ K. Jagannadham B. A. ... Secretary.
Bombay Dharmalaya	T. S. Gajanan Bharkar Vaidya	... Secretary.

THE BRANCHES FORMED FROM OCTOBER ARE :—

Srirangam	12-11-1900 ...	C. Sambasiva Aiyar :—President and S. M. Raja Ram Rao : Secretary.
Kulitalai	9-10-00 ...	S. Ramaswami Aiyar B. A., B. L. :—President and S. Rama Chandraiya B. A. B. L. : Secy.

- Harur 5-11-00 ... C. Seshagiri Row :—President and C. V. Saminathaiyar : Secretary.
- Ariyalur 30-10-00 ... M. J. Sundramaiyar :—President and N. S. Vasudevaiyngar : Secretary.

* * *

REJECTED APPLICATIONS.

As the number of pending applications is growing every day, it becomes quite unmanageable to have a heavy bundle of such applications. We therefore intend destroying such ones as are lying here without any notice being taken of them by the applicants for more than six months.

In the next month we will publish if necessary a list of such applications.

* * *

OBITUARY.

We are exceedingly sorry to notice the lamented deaths of
 Brothers Suriya Row. Late President of Vizagapatam T. S.

- | | | | |
|---|--------------------------------|-----|----------------|
| „ | L. Nagaswami Aiyar | ... | of Madura. |
| „ | Tarini Charan Ray | ... | of Calcutta. |
| „ | Pandit Jwalla Prasad Shalib... | | of Mathura. |
| „ | Janardan Shakharam Gadgil | ... | of Wai centre. |

All these are sad losses for which we deeply mourn.

* * *

— The following is the division of districts among the *Workers of the South*.

Mr. T. S. Lakshminaryan Aiyar.—Madras, N. Arcot, Salem, Coimbatore, Malabar and Trichinopoly Districts.

- | | | | |
|---|--------------------|---|---|
| „ | T. Ram Chander Row | } | —Chingleput, S. Arcot, Tanjore, Madura Tinnevely, Cuddapah, and Mysore Districts. |
| „ | J. Srinivasa Row | | |
| „ | K. Narayan Swami | } | —Ganjam, Vizagapatam, Godavary, Krishna, Nellore Districts, Hyderabad, Burmah. |
| „ | Aiyar. | | |
| „ | R. Jagannathia | | —Karnool, Bellary, Anantapur Districts. |

Secretaries of Branches in the above Districts will do well to communicate with their respective inspector so that their wants may be met by him. The officers also will do well to communicate with Secretaries of Branches falling within their jurisdictions so as to ascertain their wants

and try to meet them if possible. It is needless to say that a good deal of T. S. work depends on the activity of the officers.

ACTIVITIES.

Amraoti.—Submitted report dated 18th January 1901 for December 1900. Gita and Panchadesi were read. Brother B. G. Khaparde and Dordi gave each an address. There was Harikirtan on other Sundays. Average attendance, 25.

Bansberia.—Submitted report dated 17th January 1901. Since 14th November 1900, Wednesday meetings were held regularly. On the 16th January Denssen's Vedanta was read and explained to a meeting of members by Bro. Pasupati Nath Chatterji.

Baldyanath.—Submitted report for the quarter ending 20th December 1900. Sunday meetings held as usual. Manual No. 7, Ancient wisdom and Gita were read. One new member joined.

Chapra.—Submitted 3 reports one on 30th December 1900, another on 20th January 1901 and the third on 5th February 1901. At the meeting of the branch held on 30th December 1900 Babu Abinash Chandra Sen was elected President, Babu Tarak Nath Dutt Secretary and Babu Govind Prasad Dutt Asstt. Secy. and Treasurer. On the meeting of the 20th January Gita was read, on that of the 27th January Gita and Introduction to Theosophy, and on that of the 3rd February some minor works.

Calcutta.—Submitted on 13th January 1901 report for November and December 1900. Ordinary meetings were held. Average attendance, 16. A Sankhya class has been opened under the leadership of Brothers Hirendra Nath Datta and Rashibihari Mukerjee of Uttarpara. Law of Sacrifice and Ancient Wisdom were read. Rs. 9-12-0 subscribed for Central Hindu College.

Dharampore.—Submitted on 24th January 1900 Quarterly report for period ending 31st December 1900. Sunday meetings, 13 in all. average attendance, 13. Theosophical works read.

Erode.—Report dated 14th December 1900. Brother R. Ramaswami Aiyar, appointed Secretary in place of Brother C. S. Subramani Aiyar deceased. Members deplored his loss at the meeting of the 14th December 1900.

Gorakhpur.—Report dated 21st December 1900. 5 new members joined at the visit of Mrs. Besant and the dormant branch was revived at

the meeting of the 21st December 1900 and office-bearers elected. It was resolved to collect funds to be placed at the disposal of Mrs. Annie Besant for the purpose of maintaining and educating a son of a poor Theosophist at the C. H. College. Rs. 101 has been advanced on that account.

Hyderabad.—Report dated 1st January 1901. Friday and Sunday meetings were regularly held during the fourth quarter of 1900. Study, kept up though attendance was poor. On the 17th November 1900 a public meeting was held to celebrate the 25th anniversary of the inauguration of the T. S. at New York on 17th November 1875 and a congratulatory address sent to the President Founder. Lectures were delivered extolling the services of H. P. B. to humanity.

Aska.—Report dated 2nd February 1901. Here in the Ganjam District a new branch has been formed by Brother K. Narayanasami Aiyar under the name of Tatwanu Sadhana T. S. President :—Mr. K. V. Gopal Row, and Secretary :—Mr. K. K. Ramalingam.

Bapatla.—Submitted report dated 2nd February 1900. Brother T. Ramachandra Row was here from the 10th to the 15th January and organised the new branch the "Bapatla T. S." President :—V. Coopposami Aiyar M. A. and Secretary :—C. Venkatadri. Sunday meetings are now regularly held for the study of the Gita and Wednesday meetings for the study of the elementary Theosophical works. At a meeting on the 26th February presided by Brother V. Coopposami Aiyar the most genuine and heart felt sorrow was expressed by all present at the demise of our most beloved and gracious Majesty, the Queen Empress whose reign was marked among other good things by the establishment on a sound basis of the Theosophical society in all parts of the world.

Harur.—Submitted on 29th January 1901 report for the last quarter of 1900. Including 5 sympathizers the total number of working members 12, Public lectures were given every week. Theosophical works were studied. Financial condition, satisfactory.

Jummu.—Submitted on 25th January 1901 report of the proceedings of the inaugural meeting held on 13th January 1901. Here a new branch has been formed under the name of the Ranbir Pratâp T. S. Jummu," 15 members were present at the above meeting held in the house of Row Sahib Divan Amar Nath of Jummu. The new branch was declared open by the Provl. Asstt. Secy. Dr. Balkrishna Kanl and the following office bearers elected.

President :—Rai Sahib Diwan Amar Nath.

Vice President :—Pt. Daya Krishen Kaul.

Secretary :—Bhai Dan Singh.

Jt. Secretaries : { Pt. Gopi Kishen Madan.
 { Lala Gur Sahai.

Treasurer :—Dr. Bishan Dās.

Librarian :—Pt. Tara Mani.

Karachi.—Submitted report dated 19th December 1900 for October and November 1900. Different books were read and explained by Brother C. E. Anklesaria. Brother Sakharam Genesh Pandit of Ahmedabad was invited to create fresh vigour in the Branch work. He delivered several public lectures and held private discourses. The Committee of the Parsi Institute invited him for a lecture on Zorastrianism in this Institute which was much appreciated. Strength has now risen to 22 from 14, which was the strength on the 30th September. 7 new members joined 2 that were unattached joined this branch and 1 resigned to join Hyderabad Branch.

Krishnagiri.—Submitted report dated 20th October 1900. Brother T. Ramachandra Row arrived on the 15th October and delivered 3 lectures in Telugu on the 15th, 16th and 17th. He held 3 meetings of the members and on the 16th, 17th and 18th gave lectures in English. The present strength of the branch is only 5 owing to the transfer of some members.

Molkolmuru.—Report dated 1st February 1901. Here a new branch has been formed by Brother R. Jagannathaiya. The members belonged to the Rayadrug branch but as this place in which they reside is 7 miles distant from Rayadrug and as it is inconvenient for these members to attend the meetings of that branch, they have formed a new branch here.

President :—Mr. V. Subbarow Moodeliar.

Secretary :— „ M. Venkata Row.

Madura.—Report dated 6th December 1900. Sunday meetings are regularly held. Gita is read and explained by a learned Pandit. Mr. P. Narayanaiyar, President read a paper on "Brotherhood" on 25th November. The branch library contains 420 Volumes in English, 257 in Sanscrit and 140 in Tamil. Strength on the roll 46, of whom 33 are members and 13, sympathizers. 3 are non resident. The branch deplores the loss by death of an old member Brother L. Nagasami Aiyar, Brother K. Narayanasami Ayer visited the branch on 2nd November, stayed a fortnight, delivered 4 lectures and admitted 14 members.

Parmakadi.—Report dated 2nd December 1900. At a meeting held on the 2nd February with Brother K. N. Iyer in the chair Mr. T. V. Kodandaramiyar was elected President, Mr. A. S. Krishnasamy Sastrial, Secretary and Treasurer, and Mr. V. V. Ramaswamy Aiyar, Librarian. It was resolved to study the Gita with the aid of a Sanskrit Pandit, and to send for standard Theosophical works.

Proddatur.—Report dated 11th December 1900. Brother T. Rama Chandra Row visited the branch in August last and lucidly explained to the members the Theosophical subjects. "Seven Principles" was read and finished by the members : Bhagavat Gita is now read.

Surat.—Report dated 19th January 1901 for the quarter ending 31st December last. 2 new members joined bringing the total strength to 61. Sunday meetings regularly held. 13 lectures were delivered. Daily classes are held for the study of Theosophical works. Average attendance of members and sympathizers 17 and 16 respectively. 3 members attended the last convention as delegates.

Tirur.—Report dated 2nd November 1900. Strength, 9 members and 12. Sympathizers. Mr. C. S. Adinarayanaiyar continues to be Honorary Secretary, Brother J. Srinivasa Row visited the branch on the 19th November and delivered 4 public lectures. The local District Munsiff joined the branch. The library contains 50 Volumes and they are largely used by the members. Only 2 Sunday meetings were held in the month.

Tanjore.—Report dated 4th December 1900, from August to November 1900. Meetings held for the study of the Gita and Theosophical works, 29. Pt. Bhawani Shankar paid a visit during the period and delivered a course of 9 lectures, 6 members joined.

J. SRINIVASA ROW, BRANCH INSPECTOR.

Submitted on 19th December 1900 report of his work for the last year. Places visited :—Vyalpad. Annupalli, Panidy, Nellore, Bezwada, Bellary, Madras, Kristipad, Kurnool and Adoni. In all these places lectures were delivered by him upon important Theosophical and Hindu subjects and much activity aroused.

PROCEEDINGS OF THE CONVENTION.

(Continued from Page 31.)

Col. Olcott:—"I shall now call upon Mr. Brooks of Belgium, the well-known translator of our books into French, to say something in regard to the aspect of Theosophy in Central Europe."

Mr. Brooks then rose and said:—

"Mr. President, my brothers,

I cannot produce any clear and interesting account, for I am comparatively a very late comer into this Theosophic movement, although my heart has belonged to it perhaps for more than one or two lives, if I may judge from the love I entertain for this work. I have only been practically connected with it for three years and during that time I have resided mostly in Belgium and France, where I have been able to witness during these years a practical true re-birth of the Theosophical movement in those countries. Three years ago in France there were barely three Lodges and they were all in a very dormant condition. In Belgium there was but one branch in all and that even was not in good working condition. Mr. J. C. Chatterji has had a great part to play in starting the movement there. It was through him that I became acquainted with this movement and began acting as translator of the lectures he gave in Paris and Belgium. Since then Paris and Brussels have been visited by our most revered teacher Annie Besant. Mr. Leadbeater and Mrs. Cooper Oakley have also visited Paris and given public lectures with success. Lately our venerable President-Founder during his world tour stopped both in Paris and Brussels. Last year during the Exhibition a successful Congress was held in Paris in connection with the T. S. movement, and most of the countries of Europe and India were represented. It was a great success. Many scientific and leading men took interest in it. One of the most prominent events of last year was that Mrs. Besant was asked by the Director of Public Instruction of Geneva to give a course of

three lectures in the hall of the University. But she could not accept this invitation as she was to be in India during that time. So these lectures were taken up by Dr. Pascal, the General Secretary of the French Section, who went to Geneva and delivered lectures before an audience of nearly 2,000 and the whole thing was a full success. It is most encouraging to see that Theosophy is being taken up by Heads of Institutions and the scientific world. I cannot give you an adequate idea of what Theosophy has done there, but I can assure you of the fact that all through the different nations of the world there is growing the golden thread of peace and love, that they are being prepared to live with each other in peace as brothers, and that all this Theosophy has done for the nations."

Mr. President:—"The venerable Mrs. Lloyd has asked me to read her speech."

Mr. President:—"All these, my Brothers, are the preparations for the banquet that we are going to have from Mrs. Annie Besant. I shall now call upon her to address you."

Mrs. Annie Besant then rose and said:—

"Mr. President, my brothers,

You have heard from those who know whereof they speak of the work which has been done by the Society, of the influence that it is exerting over the thoughts of the world. You have heard with what small means and against what great obstacles the work has been carried on, and as you have listened to the story, I think you must have recognized the fact that behind the movement there is a mighty spiritual force, and that those who are spoken of as leaders of the movement are really nothing more than instruments in the hands of that force, with as little credit belonging to them, as individuals, as is due to the chisel in the hand of the sculptor for the beauty of the statue which by its agency is carved.

The life of the Theosophical Society, and the energy which marks its works in every quarter of the globe, and the influence which it is exercising over contemporary thought, all these

things are but the varying incarnations of the force which is put within it by the great Ones to whom it owes its foundation, in whom its continued life is ever striking deeper and deeper its root. Men are but the outward signs of this living force, and where the good Karma of the individual enables him to be the expression of the force, gratitude to those who are serving should go to the life behind the individual, and not stop at the mere form in which the life is embodied. It is true of the spiritual energy, as it is true of the body, that this life, this dweller in the body, takes to itself many bodies, casts away one body when it is worn out and passes into another; and so does the life of the Gods above us; the life of the Rishis takes body after body, uses body after body, and casts aside each body as it is worn out; but it is eternal, ancient, unchanged, undying, it is not worn out with the body, it ceases not, nor does it perish, when those bodies are worn out.

This I remind you of specially now, when the first quarter of a century of the life of the Society is just finding its end, and a new century is stretched in front of us. The movement depends upon no individual, however that individual may be loved. He who led it for a quarter of a century may pass away, and another may take up his place, and then he will come back again to us and again take up that work, working in the same movement, carrying on the same work, for the great life is never short of instruments, and the instrument is honoured by the employment, his joy and his pride is to be the means of the work. All who now incarnate the movement will pass away, but the movement will go on unchecked. The greatest amongst us passed away from us in body nearly ten years ago, that heroic soul, that lion-heart, born in the Russian body at her last incarnation, who gave herself with unparalleled devotion, with immeasurable self-sacrifice, with love which no words can fitly describe, with unselfishness which never knew one taint of personality; that heroic soul has passed away from amongst us but for a short space, and we know that she loves us still, that she will work for us again, and as she sent the dying message, "keep the link

unbroken," so we have kept that link unbroken for her, hoping that her own hands will again take up the work. She will once more come amongst us, perhaps in the form of a teacher wiser than ever, a guide and teacher more beloved even than before, to give new life to the movement to which she had dedicated herself, and to lead it in the new century, as she died for it in the last. Truly do we know that men and women will be found to carry on this mighty work. It matters not much which of us dies, for the work is immortal. The strength that lies behind us, that expresses itself in the success, all over the world, obtained by hands so feeble, by powers so weak, is spiritual force. The Society represents a movement in which the spiritual energy of the Great Ones is embodied, and it must succeed and overcome all obstacles, for our hope is in Them, and not in anything lower, and that hope, we know, is founded upon a rock.

We have heard much of the different faiths of the world. All those faiths, to a true Theosophist, stand on one platform, are sisters of one family, offspring of one parent. Every great world-faith comes in its turn to add one new colour to the faiths that have gone before, so that when a circle of faiths is finished, the white light of truth should shine out by the union of all. Therefore is it that in this new impulse of spiritual life no new religion is founded, no new creed is formulated. The Theosophical Society does not seek to win any man from his ancestral faith, to make any man change his belief, to make any man wander from the religion in which he was born. Every religion is true, every religion is precious, and each man's aim should be to love his own religion best, but to serve all religions and respect them all, and look on them all as Divine and not human in their origin.

Here in India specially, it is important that this central Theosophical Teaching should be grasped and lived. In the West, Theosophy works almost entirely in Christian populations; and Christian and sceptics make up the general community in which the western part of the movement carries on its work. Here in India, a different phenomenon is seen. In this land of

India all the world's faiths are found, and adherents of every world religion are here living side by side. You need not go outside India to find the representatives of any living faith. While the vast majority belong to the faith of Hinduism, you have some 50 millions of Mussulmans, followers of the youngest of religions as Hindus are the followers of the oldest. Then we find in addition to this, a large number of Christians. You find also a small number of Hebrews and a small number of Zoroastrians and a few Buddhists. These different faiths that make up the living faiths of the world, each has its representatives on Indian soil. What is the work of the Theosophical movement here? Not only to reverence each of these religions, not only to serve each of them so much as it can, not only to vivify each of them in proportion to its worth and power, but to weld them all into a single Brotherhood, in which each shall keep its characteristic quality, but in which all shall live in love and unity and not in rivalry and antagonism. If it be possible in India to teach the Mussulmans, Hindus, Parsis, Buddhists and the Christians to live in love, in mutual respect, in reverence for each other's faith, in careful consideration for each other's religious feelings—to have done that will be to have achieved the mightiest of works, and to have deserved well indeed of humanity.

For what is the cause of all the bitterest antagonisms? What has shed more blood than any other cause, what has caused more human tears to flow, what has broken more human hearts, than the strifes of different religions, the hatred of the professors of rival creeds? The saddest pages of the world's history are marked by religious controversy, religious antagonism, religious war and religious persecution. Would it be a small thing to enter the twentieth century with the beginning of a world peace of religions, with the very "truce of God" among the nations, wherein no religious hatreds should again arise, where no bitterness should again move faith against faith, creed against creed? Have we not here the Theosophical movement, which welcomes every man of every religion equally and teaches them to live in love side by side, to learn from each other, and not to hate

each other, to gain from each other instead of striving with each other, to say to each man "what have you to give me in religion, I will give you in return what I have," to live as lovers, instead of haters? That is what we are learning to do in the limits of the Theosophical Society.

If the spirit of Love and Brotherhood can spread out all through India, if India first among the world's nations shall show all religions living together in love and peace, if all the faiths shall cease to try to convert each other and enter into controversy with each other, shall cease the evil work of proselytism, and learn to love each other without wanting to change men from one faith to another, if that spreads from the Society through India, how great an object lesson will be given to the world! If then from India it spreads to other lands, and all nations of the world learn the same lesson, and begin to live in peace and brotherhood, side by side, will not that day of religious peace, dawning upon the nations, presage the dawning of a new civilization of the realized brotherhood of man?

This is not only a question of religion. Where religion leads the way, all other things follow behind it and tread in its steps. Some politicians fancy that religion does not enter into the question of practical politics. But I say, no; that is a wrong idea. It is the most practical of all questions; and the civil peace of the world depends on making peace among religions. What were the weighty words spoken by Lord Salisbury, when addressing one of the great missionary societies? He spoke as leader of the political world to the gathered representatives of the Christian Faith. He told them that the question of the missionary was not only a question of religion, but a question of civil peace, a question of international unity. He declared, with all the weight of his great position, that wherever the missionaries went, too often the gun-boat followed; and war between nation and nation resulted from this religious propaganda, from this continual attempt to proselytise. Those weighty words of his were endorsed only too terribly a few weeks later, when the propaganda of the

Missionary in China had stirred up the patriotic movement there to fury, and the two coming together led to the trouble threatening the peace of the world as well as the menacing of the ruin of one of the most ancient of civilizations.

Is it not then a great thing for the world if this Theosophical movement can make peace and unity, and send out missionaries from every faith as teachers, only to give what they have of good to others, but not to try to change one man's belief, destroying the faith in which he was born, and making him apostate, If we can do that much, much of the international conflict will cease, much of the danger of the breaking of the world's peace will disappear; international peace will follow religious peace, and then will come indeed a better civilization for the world.

That is an out-look for the coming century; that is the promise that we see before us, if we are only true to our duty and faithful to our trust. My brothers, we must each of us live the life of Brotherhood, not only talk it on the platform, but live it in the home and in the State. We are pledged to be a part of the nucleus of Universal Brotherhood, without any distinction of race from race, of man from man. Little avail to talk of Brotherhood, little avail to hear of Brotherhood, little avail to write of Brotherhood, unless we speak it, hear it and write it in our own lives amid our fellow-men. Let then the Theosophist be known in every religion as the man whose tongue is ever gentle, the man whose words are ever making for peace, who is ever the harmonizer of the differences of men, who is ever the peace-bringer where strifes break out. The great prophet of Christianity declared: "Blessed are the peace-makers, for they shall be called the children of God." And I know no better name for the Theosophical Society than the Peace-bringer of the world, making peace wherever it goes, smoothing quarrels, reconciling those who are at strife, drawing the religions of the world together and explaining differences that divide heart from heart.

Let our watchword be peace, let our banner be peace, let our lives be peace; for that contains everything else. Then the

blessing of the God of Peace, who is the Father of all the nations of the worlds, of Him who is called by many names, but who is one and not many, of Him Who is worshipped by people of many faiths, and accepts all worship for all rises to Him alone—may that blessing come down upon us in the coming century. Let that blessing of the peace-maker rest on this Great Society. When the Twentieth century is as old as the nineteenth is now old, when the 20th century is approaching its funeral pyre, as the 19th century is now on its way to the burning ghat, shall it not then be said that: "The peace of the world, that we see around us, the love of the nations amidst which we are living, that peace and that love have their roots in the Theosophical movement, the movement that born in weakness has grown to strength, that planted as a seed has grown into a mighty tree."

And those who come after us, or we ourselves in different bodies, we, at the end of the 20th century, shall look at the peace we have made; and looking onwards then to the 21st century, as now we are looking to the 20th, we shall go forward to make a still deeper, still wider, still truer, and still holier Brotherhood, that Universal Brotherhood, which, on earth, is the reflection of the Universal spiritual Brotherhood. That Brotherhood externally is now but a nucleus, but then it shall be world-embracing, holding all nations within its arms. (Applause and cheers long continued.)

Then the meeting was declared adjourned by the President.

Dr. Arthur Richardson, Principal of the Central Hindu College, Benares, delivered a lecture at 9 p. m., on "Vibrations with experimental Illustrations" with copious experiments. The lecture was very interesting and well attended. It will be reported hereafter in the pages of *Prasnotara*.

FOURTH DAY—DECEMBER 29TH, 1900.

Mr. Keightley read out the names of the office bearers for the last year.

Proposed by Babu Purnendu Narayan Sinha and seconded by Babu Purna Chandra Mukerji that Mr. Bertram Keightley and Babu Upendranath Basu be re-elected General Secretaries. Carried unanimously.

Col. Olcott. "I congratulate the Section upon this re-election, because it is a great thing to have union of the two races in this Indian Section."

Moved and seconded that the members of the Council be re-elected.

Proposed that the vacancy in the executive committee, due to the removal of the name of Babu U. Basu, may be filled up by Dr. Edal Behram. Carried *nem-con*.

Proposed by Mr. K. Narayanaswami Iyer that Bro. T. Sadasiva Iyer should be added to the Council in the room of Kannanambier. Carried *nem-con*.

Proposed and seconded that Bro. N. G. Cholmley, B. A., of Rangoon be also added to the council. Carried *nem-con*.

Proposed and seconded that Mr. M. Subramaniya Iyer be also added to the council. Carried *nem-con*.

Proposed that Rai Peari Lal and Pt. Adityaram Bhattacharji be also added to the council. Carried *nem-con*.

Proposed, seconded and carried that Dr. Balkrishna Kaul, Rai Bishembhar Nath, Babu Rash Bihari Mukerji, and Sirdar Umrao Singh be made councillors.

Resolved that in all cases where remittances of money are received at the General Secretary's office without any advice and none is received within the next month, although the remitter has been officially appealed to for details, the General Secretary shall have full discretion to utilise the said remittances for any special object which most needs immediate help.

Proposed by K. Narayanaswamy Iyer that the General Secretary should be authorized to reduce or remit the Entrance fee and

that Rule 9 of Art IV. should be modified to that effect. Carried *nem-con.*

K. Narayanaswamy Iyer:—Branches are sometimes formed, work satisfactorily, and then after a time go into Pralaya. Then for years the Annual Dues are not collected. Eventually some visitor goes to the place and revives the Branch, but it then becomes practically impossible for him to collect the long standing arrears. Some rule should be made for such cases.

Rai B. K. Lahiri:—"I perfectly agree to this. I have had bitter experience of it. So I propose that the General Secretary should be empowered to reduce or remit these arrears also; otherwise sometimes it is very difficult to revive branches."

The above was proposed, seconded and carried *nem-con.*

Proposed by Mr. Keightley that a vote of thanks be given by the Convention to Babu Devi Sahai for making plans and designs of this building. Seconded and carried *nem-con.*

(To be continued.)

—:0:—

QUESTIONS AND ANSWERS.

Q.—What is the relation between the doctrine of Karma and reincarnation?

Ans.—These two, the Law of Karma and the law of reincarnation are closely related to each other. The Law of Karma can be partially illustrated in this life by noticing the result of certain actions, but its full application cannot be explained without taking into consideration the next life. Hence the consideration of these two laws must go hand in hand.

Q.—Has belief in reincarnation any practical value in the formation of a national life?

1.—*Ans.*—Yes. The belief in the law of Reincarnation makes a man look at the present life in its proper light, i. e. merely as one point in a series of lives, hence the loss of the present life is not of much consequence, and the fear of losing the present one, in a good cause, is overcome.

2.—The believer in those laws is not scared away from doing his present duty out of mere fear of losing this life, on the other hand his belief in the law of Karma will induce him to do his duty with perfect equanimity.

3.—Believing, according to the law of Karma, that no used energy is lost, the man will try to do everything well, expecting that such spent energy will bear its fruit in the next.

4.—The believer never dispairs of moulding his life or character, since he believes that all such undertakings however difficult, when left unfinished in this life, will again be taken up by him in the next and will finally be brought to its completion by himself in any of his subsequent births. Hence he can take up any work however stupendous it might be in the spirit as if he has got an immortal life before him.

5.—Time has no influence over him in the accomplishment of any thing, except that any time spent in doing things by half-ways is considered as lost.

6.—This belief will make a man careful about fixing the end of his life, for when he knows that whatever he sets before himself now will (follow him) be resumed by him in his next, he will therefore never think lightly in determining it thinking it not to be a matter concerning a few years only, and he will always take care that none of his energy is misdirected.

7.—The motive for a *national life* would act more persistently, on him and the idea that he may again and again be born in that nation for its improvement and progress would encourage him to set himself earnestly in any such thing as will calculate to better the national life.

8.—Men will gladly give up their lives in a national cause knowing his energy is not lost and that he will again take up his work and that in the meantime his noble and heroic life would be an example for others to follow :

Hence is the importance of a belief in the Laws of Karma and Reincarnation ; no other belief can have such a salutary effect.

MARRIAGEABLE AGE OF GIRLS.

This is an important question to be settled for those who want to follow the rules of the Shastras and at the same time are willing to get their daughters married not at a very early age. This question has a great bearing on the child marriage question which occupies the attention of all thoughtful men of the present day. It is for this reason desirable that the teachings of the Shastras should be placed before those who want to improve the present condition of India by intelligently and bravely following the track of the Shastras, for nothing should be dearer to us than the Shastras; it matters little how much do we suffer by following them: for the suffering is meant for the strong who can bear such a trial. It is therefore very desirable that the question should be thrashed out for the benefit of the unprejudiced who are willing conscientiously to follow the dictates of their Shastras; and for the benefit of these, I wish to write the following.

In the III. Chapter of Manu which deals with the marriage rules, nothing is mentioned of the age at which girls are to be married, what is said there is that after finishing his studies the Drija Brahmachâri will marry a girl of the same caste and possessed of good characteristics.

Then are given the degrees of consanguinity and relationship which are to be avoided between the married parties. Manu III 5.

Next comes the marks which should be taken into consideration in the selection of the bride. Manu III. 6.

Thus we see there is no mention of age at which the girl should be married, but in Stanza 8 Chap. III the word कन्या "Kanyâ" occurs, but that occurs rather incidentally.

नोदहेत् कपिलां कन्यां नाधिकर्त्तृनरोगिनीम् ।

नालोमिकां नातिलोमां न बाष्पादानपिङ्गलाम् ॥ ३ । ८ ॥

If we take the word कन्या in the above by itself, it technically means a girl of ten years, but I think in the above it is used in its general signification having no special idea of age attached to it :

but when we come to Chapter VIII we find therein definite rules given.

पानिमहानिकाः मन्त्राः कन्यास्वेव प्रतिष्ठिताः ।

नाकन्यास्तु कश्चिन्मूनां लुप्तधर्मक्रियाहिताः ॥ ८ । २२६

पानिमहानिका मन्त्रा नियतं दारलक्षणम् ।

तेषां निष्ठा तु विज्ञेया विद्वज्भिः सप्तमे पदे ॥ ८ । २२७

The marriage hymns (mantra) have been ordained for the virgins only but are not used in the marriage of those who are not virgins, since these women are debarred from the holy ceremony, Manu VIII. 226.

The marriage hymns are established tokens whereby a legitimate wife may be recognised and the completion of those rites must be counted by the wise at the seventh step. Manu VIII. 227.

From the above it is clear that marriage can be celebrated during कन्याकाल which has been construed as synonymous with virginity and has no reference to its technical meaning with respect to age i. e. the 10th year.

Hence the loss of virginity or maidenhood is the sole bar to legitimate marriage. Generally this time of maidenhood is called कुमारी काल, technically it has reference to the 12th year at which the female is in some cases expected to conceive.

The technical meanings are here given.

अष्टवर्षा भवेद्गौरी दशवर्षा च कन्यका ।

गतेतु द्वादशेवर्षे कुमारी स्थितिधीयते ॥

A girl of eight is technically called Gouri and one of 10, called Kanyakā and at the completion of the 12th year she is called Kumāri. This however is not to be found in Manu. The following is another text supporting the above.

अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी ।

दशवर्षा भवेत्कन्या तत ऊर्ध्वं रजस्वला ॥

There is another meaning given to it by the lexicographer Amar.

अभेदोपचारात् कन्या कुमारी । इत्यमर

Without any distinction कन्या and कुमारी are used as synonymous terms. But Manu has not taken into consideration these

technical meanings, he seems to have used the word कन्या "kanaya" as equivalent to virginity. Hence taking this 12th year as the minimum age limit of Virginity we can very safely fix the marriageable age at 12. This fixing of the age at 12 cannot be objected to on the ground that it is particularly mentioned in the following.

त्रिंशद्वर्षोद्धेत् कन्यां हव्याम् द्वादश वार्षिकीम् । १ । ९८

One of thirty years of age should marry a girl of twelve years
Manu, IX. 94.

To show that marriage can legitimately be celebrated after attaining puberty provided the virginity is not lost, I quote the following.

पिते न दद्याच्छुल्कन्तु कन्यामृतमसीहरन् ।

स ही स्वाम्यादतिक्रान्नेदतुनां प्रतिरोधनात् ॥ १ । ९३

A man should not give marriage money to the father when he takes away a girl after she has reached the age of puberty owing to the father's losing ownership on her by preventing the exercise of female function at the menstrual period by the girl. Manu IX. 93.

Here the use of the word *haran* in the text may be taken to mean to marry and it is virtually taken as such. The only objections to this marriage are :—

1. The father is deprived of the marriage money.
2. The girl loses the 1st opportunity of being blessed with a child.

The second objection is an important one, for here is the idea expressed which separates the Indians from the Western nations. The Indians think :—

प्रजनार्थे स्त्रियः सृष्टाः सन्तानार्थे च मानवाः ।

तस्मान् साधारणो धर्मः श्रुतौपाद्वासहोदितः ॥ १ । ९६

The males are for procreation and the females for giving birth to children (for self-continuation), hence the observance of the natural law is taught in the Srutis. Manu IX. 96.

This natural law is the coming in sexual contact of the male and the female in proper time. This proper time, according to the Hindus comes at the menstrual period of the female ; for this is not to be determined by the desire of the male sex (which must

be controlled as seen even in the lower animal kingdoms). So when nature gives the opportunity of a child birth by making the female *receptive* that opportunity should not be overlooked.

This is a sound reason, but our artificial lives have struck at the root of all things natural—and even this menstrual period is brought about by artificial, sedentary, over stimulated and emotional life. Hence if this law for the present be relaxed a little I think there will be no harm done especially as we have the following in favour of my contention in extending the time of marriage.

वीणिवर्षान्मुदीक्षेत कुमार्येतुमतीसती ।

कर्त्तव्यकालावेतस्माद्विन्देत सदृशंपतिम् ॥ १ । ९०

A girl having reached the age of puberty should wait for three years (according to a another reading for three monthly period) after the highest time allowed i. e. 12th year for being given in marriage by her guardian, but after that time she can choose her own husband from one of similar caste. Manu IX. 90.

But still further time is allowed in the following:—

काममामरणात् तिष्ठेद्गृहे कथ्यमर्त्युत्थापि ।

नक्षेदेनां प्रयच्छेत् तु युग्मशीनायर्कांश्चित् ॥ १ । ८९

Manu, IX. 89.

Better that the girl should even after she has attained the age of puberty, remain at home till her death, than that she should be given in marriage to one lacking in good parts.

(There is another reading contradicting this, but that is itself contradictory to stanza 88, just going before.)

In the above are quoted all the texts whereby the marriage time is extended from the 12th to the 15th year and whereby virginity is preferred to marriage with an unworthy man. In fact all that has been said above shows that age is no bar to marriage, the only bar to it is loss of virginity. Even remarriage is prescribed in case of widows and for forsaken wives provided virginity is not lost to them. c. f. Manu IX. 176.

साचक्षतयोनिः स्याद्गतप्रत्यागता पित्रा ।

यान्भवेण भर्ता सायुजः संस्कारमर्हति ॥ १ । १७६



Now let us see, how notwithstanding the above authorities, the present limitation in age has become customary.

We can trace how the first retrograde step has been taken from the following well-intentional passage. Manu IX. 88.

उत् कृष्टायाभिरुपाय वराय सहशाय च ।

अप्राप्तानपि तां तस्मै कन्यां दद्याद्दयाविधि ॥ १ । ८८

To a bridegroom, of the same caste, handsome, born of noble family, a girl should be given in marriage according to the rites prescribed even if she has not reached the proper age.

(The time of proper age is said to vary from 8 to 12 years according to family or caste rules). But प्राप्तकाल Praptakāla should be interpreted to be equivalent to the age of puberty which occurs in India between 10 to 13 years of age. It is clear from the above that the fixing of the age of marriage at an earlier period was made in favor of exceptional cases only for the purpose of securing bride-grooms of exceptional merits, but such rules cannot be taken to control all cases. Generally we should wait till प्राप्तकाल or the ripe time arrives.

The next step in limitation comes thus:—

अश्वतन्त्राः स्त्रियः कार्क्याः पुरुषैः स्वैर्दिवानिषाम् ।

विषयेषु च सज्जनस्यः संस्थाप्या आत्मनोवशे ॥ १ । १

पितारक्षतिकौमारभर्त्तारक्षति यौवनं ।

रक्षन्ति स्यविरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति ॥ १ । ३

कालेऽज्ञानापितावाच्यो वाच्यश्चानुपयन पतिः ।

मृते भर्त्तरि पुत्रस्तु वाच्यो मातुररक्षिता ॥ १ । ४

The females should always be kept under control by their own guardians. In pursuits to which they are too much addicted, they should be kept under guidance. Manu IX. 2.

During the Kṇmari state (before menstruation) the girl should be protected by the father, in youth, by the husband, and in old age, by the sons; women should never be kept in unprotected state. Manu IX. 3.

If the daughters are not given (in marriage) in time (before menstruation) the father is blamable, the husband too is blame-

able if he does not procreate at the menstrual period (i. e. within the 1st 16 days of menses avoiding the forbidden days) the son is blameable if he does not protect his mother after the death of her husband. Manu IX. 4.

From the above it is clear that the Hindu think that the females should always be kept under restraint and that the exercise of the authority of such restraint and the period of its exercise is laid down as above noted, and that if the person having such authority neglects to use it properly incurs sin. This fear of incurring sin by the father for not marrying the girl in time (before menstruation) has worked so much upon the mind of the people that disregarding the other injunction "पितारक्षति कौमारे" "the father protects the daughter in girlhood" they give their daughters in marriage in the child state whereby they are subjected to premature child birth in the hands of husbands who are as yet students and are therefore unwise and have no control over their passions. The result of such union is that the child girl and the husband suffers by the wife giving birth to children before maturity.

Here is a very delicate point at issue: The father becomes liable to sin if he detains the girl after puberty and the husband incurs sin if he omits to have intercourse at the menstrual period and it has thus become the settled custom to give daughters in marriage before their puberty. This custom was not productive of any evil when everything was allowed to have its natural course, so that first of all the husbands were allowed to benefit themselves by developing in themselves physical, intellectual moral and spiritual natures and then by handing over to them the guardianship of the girls, the fathers satisfied themselves that they had placed their charge under a competent guide and that there was no danger to the girl's health and morality by any unwise action on the part of the husband. But times have altered, we cannot now get proper bridegrooms and instead of having healthy, righteous, dignified, self-controlled wise bride-grooms we have the lean, weak-brained over-crammed, degenerated university boys

who unable to manage for themselves are put in charge of girls whom they are quite incompetent to protect and what is more shameful, instead of taking upon themselves the protection of the girls they take shelter under them by demanding from their father an exorbitant dowry in hard cash (thereby depriving the girl of her legitimate ornaments, or demand it in monthly instalments) as a help to enable them to prosecute their studies, which should have been finished before such connection was entered into at all. This premature marriage is the cause of several sufferings in the middle class men.

It is now for us to decide either to follow the shastric saying :— “better that the girl should remain unmarried after puberty than that she should be given over to one devoid of merits” IX. 89, or I should say possessed of false merits, for fear of the blame of not handing over the charge in time to give over girls to one who has neither courage, ability, character, wisdom or spirituality, (which should make him a fit bridegroom) but whose only qualification is that he is a well-crammed university degree-holder fit better to be taken care of than to be sent out into the world to earn his own livelihood and to do his share of work in the divine mission in this *Karma Kshettra*, field of action. If you prefer the latter I have nothing to say but if you prefer the former, have courage to turn your eyes to the teachings of the Shastras, be ready to take the odium of the illiterate and the conservatives on yourselves and try to convince the fallen society that you respect it better by opposing it in the carrying out of its foolish ideas than by slavishly following its crude injudicious notions, taking care of course that in your zeal you do not exceed the bound and fall into the opposite vice of late marriage of the Western Society. Try to preserve the golden mean wherein lies peace and prosperity. With this I leave this subject to the consideration of the wise and those who are ready to bear the heat of the conflict that must necessarily follow upon such an attempt.

FINANCIAL STATEMENT FOR THE MONTH OF JANUARY 1901.

	Balance of last month.			Receipts.			Total.			Expenditure.			Balance.		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
General Fund...	7431	4	10	578	5	0	8009	9	10	1108	0	9	6901	9	1
Building Fund.	2262	9	3	852	0	0	3114	9	3	1669	6	9	1445	2	6
Suspense { Deposit	1026	8	0	113	9	0	1140	1	0	...	...	...	1140	1	0
Accounts. { Advances	1862	11	0	1186	5	0	-726	6	0	123	0	0	-849	6	0
E. S. T. Fund...	65	8	0	45	0	0	110	8	0	...	...	...	110	8	0
Central Hindu College Fund.	132	0	0	115	0	0	247	0	0	...	...	...	247	0	0
C. H. C. Magazine	...	...	...	60	0	0	60	0	0	...	...	...	60	0	0
Total	...	9055	3 1	2900	3 0	11955	6 1	2900	7 6	9054	14	7			

J. N. BANERJEE,
Accountant.

GENERAL FUND ACCOUNT FOR JANUARY 1901.

CASH ACCOUNT.

1. Annual dues from Branches	...	104	0	0	Salary	...	165	15	9
2. do. from Unattached members	...	37	0	0	Vernacular Work	...	20	0	0
3. Entrance fees from Branches	...	267	8	0	Travelling Expenses	...	303	10	0
4. do. from unattached members	...	30	0	0	Postage, Telegrams &c...	...	20	8	3
5. V. P. Commission	...	0	2	0	Stationery	...	2	2	6
6. Donation to the Section	...	15	0	0	Miscellaneous	...	6	1	0
7. do. to the Convention	...	10	0	0	Lighting	...	9	3	6
8. Subscription to Pras-nottara	...	17	15	0	Boarding Charges	...	16	8	0
9. Boarding Charges	...	44	4	0	Garden Charges	...	49	6	9
10. Miscellaneous	...	5	8	0	Printing	...	219	10	0
11. Contribution to Travelling expenses of Mrs. Besant	...	40	0	0	Contribution to C. H. College	...	250	0	0
12. Sale proceeds of garden Produce	...	7	0	0	Convention Charges	...	44	15	0
Total Rs.	...	578	5	0					
Balance of last month...	7,431	4	10		Total Rs.	...	1,108	0	9
Grand Total Rs.	...	8,009	9	10	Balance in hand Rs.	...	6,901	9	1
					Grand Total Rs.	...	8,009	9	10

1. ANNUAL DUES FROM BRANCHES.

Ahmedabad	...	4	0	0	Deoghur	...	20	0	0
Aligarh	...	14	0	0	Junmoo	...	4	0	0
Bapatla	...	12	0	0	Muzaffarpore	...	4	0	0
Benares	...	2	0	0	Srinagar	...	6	0	0
Behrampur	...	4	0	0	Sivaganga	...	18	0	0
Bombay	...	2	0	0					
Calcutta	...	12	0	0					
Cawnpore	...	2	0	0					
					Total Rs.	...	104	0	0

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Mr. Solot Prem Shankar, Chindwara for 1901	...	3	0	Rai Siva Prasad Panday for 1901	...	3	0
M. R. Ry. A. Sundaram Mudaliar, Omalur for 1900	...	3	0	Mr. J. L. Page, Jacobabad for 1901	...	3	0
Babu Ashutosh Chatterji, Cuttuck for 1900	...	3	0	M. R. Ry. Lakshman Row, Saidapur for 1899 & 1900.	...	6	0
Mr. R. P. Varma, Narora for 1901	...	3	0	" Sundar Singh Majithia, Dumri Estate for 1901	...	3	0
Babu Banka Behari Dutt, Dattia for 1901	...	3	0				
" Dinanath Bhattacharjee, Jhenaidah upto 1901	...	7	0				
				Total Rs.	...	37	0

3. ENTRANCE FEES FROM BRANCHES.

Bapatla	...	65	0	Karachi	...	20	0
Bombay	...	10	0	Rangoon	...	5	0
Cawnpur	...	10	0	Sivaganga	...	52	8
Coimbatore	...	20	0	Srinagar	...	30	0
Deoghur	...	5	0				
Erode	...	30	0				
Junmoo	...	20	0				
				Total Rs.	...	267	8

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Thakur Parmanand Vithaladar, Bhavnagar	...	10	0	Sirdar Sundar Singh Majithia, Dumri Estate	...	10	0
Rai Siva Prasad Panday	...	10	0				
				Total Rs.	...	30	0

5. Value Payable Commission 0 2 0

6. DONATION TO THE SECTION.

X.	...	...	...	...	5	0	0
Krishnarpan	10	0	0
				Total Rs.	...	15	0

7. DONATION TO THE CONVENTION.

Mr. Pranjivan Das Udhaji	10	0
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8 SUBSCRIPTION TO PRASNOTTARA.

Mr. Ac. Mc. neal, U. S. A. ...	2 15	Mr. K. N. Dvivedi, Mombasa. ...	6 0
Mrs. L. Randal, „ ...	6 0		
Dr. D. N. Bose, Benares ...	3 0	Total Rs. ...	17 15

9. BOARDING CHARGES.

Babu Ganga Prasanno Ghose, Motihari ...	1 0	Misses Davies, Lahore ...	10 0
M. R. Ry. C. Sambia Chetty... ..	1 0	Babu Surendranath Chakravartty, Benares. ...	5 0
Mr. S. G. Pandit, Ahmedabad. ...	5 4		
„ M. D. Panday, Bombay ...	15 0	Total Rs. ...	44 4
„ Narayana Maushik Joshi. ...	2 0		
M. R. Ry. T. Sheshachula Row, Pezwada ...	5 0		

10 MISCELLANEOUS.

Mr. R. Ry. C. Sambia Chetty for servants ...	0 8	Mr. K. N. Dvivedi, Mombasa Price of Photos ...	4 0
Babu Nagendranath Bose, Calcutta, (Private) ...	1 0	Total Rs. ...	5 8

11. CONTRIBUTION TO TRAVELLING EXPENSES OF MRS. ANNIE BESANT.

Babu Sat Cowri Mukerji, Monghyr ...	40 0
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12. SALE PROCEEDS OF GARDEN PRODUCE.

Fern Khatik, Benares, Price of Guava crop, (last instalment) ...	7 0
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BUILDING ACCOUNT FOR JANUARY 1901.

CASE ACCOUNT.

Donation ...	852 0 0	Furniture ...	1,005 12 0
		Muj Matting ...	154 7 9
		Two black marble Tablets. ...	19 0 0
		Other Expenditure ...	490 3 0
Total Rs. ...	852 0 0	Total Rs. ...	1,669 6 9
Balance of last month ...	2,262 9 3	Balance in hand ...	1,445 2 6
Grand Total Rs. ...	3,114 9 3	Grand Total Rs. ...	3,114 9 3

DONATION.

Rao Sahib Venaik Row Paind-say, Benares ...	150 0	Babu Ganga Prasanno Ghose, Motihari ...	5 0
Pandit Pyari Lal, Nagpore... ..	25 0	Pandit Adityaram Bhatta-charji, Allahabad ...	10 0
„ Ganesh Gopal, Ahmed-nagar ...	10 0	Babu Baroda Prasad Bose, Baidyanath ...	20 0
Babu Dinanath Bhattacharji, Jhenaidah ...	5 0	Babu Bejoy Keshav Mitter, Jhenaidah ...	25 0
Mr. F. T. Brooks ...	10 0	Rai Pyari Lal, Delli ...	100 0
Babu Nandalal Bhattacharji, Motihari ...	5 0	Mr. M. D. Shroff, Bombay... ..	51 0

Pandit Chedi Lal, Benares...	50	0	Mr. Balkrishna Das, Delhi	10	0
Mr. K. Venkatanarasiah, Sarvasidhi ...	5	0	Ludhiana T. S. thro' Dr.		
Mr. R. Dakshina Murti, Sarvasidhi ...	5	0	Balkrishna Kaul, Lahore.	10	0
Babu Narendranath Basu, Calcutta ...	100	0	Sangrur T. S. thro' "	10	0
M. R. Ry. Narayan Mausuk Joshi, Ahmedabad ...	5	0	Srinagar T. S. thro' "	10	0
Babu Lalit Mohan Mullick, Calcutta ...	50	0	Pt. Sham Sunder thro' "	5	0
" Sarat Chandra Deb, Calcutta for '98 and 1900 ...	10	0	Pt. Avatara Krishna Kaul through "	5	0
" Surendranath Dutt "	10	0	Berhampore T. S.	20	0
" Abinash Chandr Banerji, Baidyanath ...	20	0	Babu Siva Shankar Shalhai, Bankipore ...	5	0
" Nava Krishna Roy, Ranchi ...	5	0	" Haran Chandra Deb, Cawnpore ...	39	0
			Dr. Bhuban Mohan Ganguly.	2	0
			Babu Iswar Saran ...	50	0
			Muzaffurpur T. S.	10	0
			Total Rs.	852	0

DEPOSIT.

Mr. S. G. Pandit, found in the room occuied by Mr. Gostling ...	5	0	Coimbatore T. S., E. fees of		
Mr. M. D. Shroff, Bombay donation to "Poor Relief Fund" ...	25	0	Mr. L Nanjeppa Chattiar ...	5	0
Babu Nafar Das Roy, Berhampur ...	6	0	" T. M. Sundaram Pillai, Erode ...	15	9
Babu Lalit Mohan Mullik, Calcutta. Payable to the Manager T. P. S. ...	16	0	Sivaganga T. S.	4	0
			C. Sambia Chetty, Mylapur.	17	0
			Rangoon T. S.	20	0
			Total Rs.	113	9

FINANCIAL STATEMENT FOR THE MONTH OF FEBRUARY 1901.

	Balance of last month.			Receipts.			Total.			Expenditure.			Balance.		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
General Fund ...	6901	9	1	864	1	3	7765	10	4	1266	5	4½	6499	4	11½
Building „ ...	1445	2	6	328	0	0	1773	2	6	1394	10	1½	378	8	4½
Suspense { Deposit	1140	1	0	226	7	0	1366	8	0	46	9	0	1319	15	0
Accounts. { Advance.	849	6	0	524	3	0	-325	3	0	100	0	0	-425	3	0
E. S. T. Fund ...	110	8	0	20	0	0	130	8	0	75	0	0	55	8	0
C. H. College ...	247	0	0	137	8	0	384	8	0	145	0	0	239	8	0
C. H. C. Magazine	60	0	0	20	0	0	80	0	0	62	0	0	18	0	0
Total ...	9054	14	7	2120	3	3	11175	1	10	3089	8	6	8085	9	4

J. N. BANERJEE,
Accountant.

GENERAL FUND ACCOUNT FOR FEBRUARY 1901.

CASH ACCOUNT.

Annual Dues from Branches.	249	0	0	Salary	...	166	2	0
" from Unattached members	48	0	0	Vernacular work	...	20	0	0
Entrance Fees from Branches	376	8	0	Travelling Expenses	...	105	3	6
Entrance Fees from Unattached members	85	0	0	Postage and Telegrams &c.	...	70	13	0
V. P. Commission	0	2	0	Stationary	...	4	11	0
Donation to the Section	30	0	0	Printing	...	134	11	0
Subscription to Prasnottara.	34	15	0	Furniture	...	1	2	9
Boarding Charges	39	8	3	Lighting	...	4	9	6
Miscellaneous	1	0	0	Boarding Charges	...	66	4	1
				Garden	...	24	15	4½
				Contribution to G. H. C.	...	50	0	0
				" to Adyar	...	578	14	0
				Miscellaneous	...	48	10	9
				Convention Charges	...	-9	11	7
Total Rs. ...	864	1	3	Total Rs. ...	1,266	5	4½	
Balance of last month ...	6,901	9	1	Balance in hand ...	6,499	4	11½	
Grand Total ...	7,765	10	4	Grand Total Rs. ...	7,765	10	4	

I. ANNUAL DUES FROM BRANCHES.

Bansbaria	...	4	0	Ludhiana	...	2	0
Barakar	...	5	0	Molkolmura	...	14	0
Berhampur	...	12	0	Periyakulam	...	4	0
Bhavanagar	...	24	0	Sivaganga	...	10	0
Calcutta	...	6	0	Surat	...	56	0
Coconada	...	2	0	Tanjore	...	4	0
Hyderabad	...	50	0	Tirupati	...	4	0
Karachi	...	46	0				
Lahore	...	4	0	Total Rs. ...	249	0	
Lucknow	...	2	0				

II. ANNUAL DUES FROM UNATTACHED MEMBERS.

Mr. D. D. Writer, Tiplinghat for 1901 ...	3 0	Lala Dwarka Lal, Lahore for 1901 ...	3 0
Miss M. G. Davis, Lahore for 1901 ...	3 0	Moulavi Mohamad Hosain, Etah for 1901 ...	3 0
Nawab Zulfiqarali Khan, for „ ...	3 0	Mrs. Sonabai Sorabji Dosabhai, Bombay for 1901 ...	3 0
Mr. D. Merchant, Rajkot for 1900 and 1901 ...	6 0	M. R. Ry : S. Madhava Chariar Arantangi for 1901 ...	3 0
„ Fardanji Merwanji, Karachi from 1898 to 1900 ...	9 0	Mrs. Jehangir Sorabji, for 1901... ..	3 0
M. R. Ry : K. Narayana Row, Bangalore for 1901 ...	3 0		
„ D. Bala Krishnayya, Kadiri for 1900 ...	3 0	Total Rs. ...	45 0

III. ENTRANCE FEES FROM BRANCHES.

Aoka ...	90 0	Periyakulam ...	2 0
Berhampur ...	60 0	Rangoon ...	10 0
Calcutta ...	10 0	Sivaganga ...	12 8
Deoghur ...	5 0	Sompel	55 0
Hyderabad ...	15 0	Surat ...	10 0
Karachi ...	50 0	Tanjore ...	20 0
Lahore ...	22 0		
Lucknow ...	10 0	Total Rs. ...	376 8
Ludhiana ...	5 0		

IV. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Miss M. G. Davies, Lahore ...	10 0	Moulvi Mohammad Hosain, Etah. ...	10 0
Mr. H. Mahadeva Iyer, Trin-chinapoly ...	10 0	Babu Bhupendranath Sanyal... ..	5 0
Nawab Zulfiqarali Khan ...	10 0	M. R. Ry : S. Madhava Chariar Arantangi ...	10 0
M. R. Ry : Krishnarao Ganesh, Kathiwar ...	10 0	„ M. Subramania Pillay ...	10 0
Lala Dwarka Lal, Lahore ...	10 0	Total Rs. ...	85 0

V. V. P. Commission ... 0 2 0

VI. DONATION TO THE SECTION.

Babu Mahesh Chandra Bose, Pingla Sanatan Dharma Sabha ...	10 0	Krishnarpan ...	10 0
Mr. N. H. Cama, Nander ...	10 0	Total Rs. ...	30 0

VII. SUBSCRIPTION TO PRASNOTTARA.

Babu N. C. Chatterji, Seoni Chappra ...	3 0	Mrs. Helen J. Dennis, Chicago. ...	9 1
Mr. O. W. Sanders, New-Zeland. ...	16 14		
Mrs. Florence Allen Taylor Boston Lodge ...	6 0	Total Rs.	34 15

VIII. BOARDING CHARGES.

Babu Jamini Kanta Guha, Benares ...	12 1 9
„ Kristo Chandra De, „ ...	22 2 6
„ R. P. Varman, Narora ...	3 0 0
„ Ganga Prasanno Ghose, Matihari ...	2 4 0

Total Rs. ... 39 8 3

IX. MISCELLANEOUS.

Dacca T. S., Telegraph Pass for Reply ...	1 0 0
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BUILDING ACCOUNT FOR FEBRUARY 1901

Donation ...	328	0	0	Ganesh Singh, contractor ...	977	14	0
Total Rs. ...	328	0	0	Minor Expenditure ...	416	12	14
Balance of last month. ...	1,445	2	6	Total Rs. ...	1,394	10	14
Grand Total Rs. ...	1,773	2	6	Balance in hand ...	378	8	0
				Grand Total Rs. ...	1,773	2	0

DONATION.

R. P. Kamat, Bombay ...	51	0	Sympathizers of Mohni Village ...	3	0
Balavantrao P. Oza, Bhavnagar ...	25	0	Do. Timberva " ...	2	0
Babu Bejoy Keshab Mitra ...	10	0	Do. Delalva " ...	2	0
Bai Bahadur Suraj Narayana, Mansurnagar ...	25	0	Do. Vijalpore " ...	2	0
B. Ry: T. P. Venkateswaralu, Cocanada ...	1	0	Mr. Sitaram Jeram Borutkur, " Dhondo Moreshwar Rade ...	3	0
Mr. Ighal Narayana Gurtu, Cawnpur ...	10	0	" Chandu Lal Dhiraj Lal Daru ...	2	0
Surat T. S. ...	101	0	" Girdhar Lal Nanani Das Multani ...	2	0
Mr. R. B. Lalabhai Pranjvalabh Das Parekh ...	11	0	" Umiamam Rajabhai Majimundar ...	1	0
R. B. Bishnu Hari Shikri ...	10	0	" Cooverji Rustonji Navati ...	1	0
S. Madhuvachram Balachram Hora ...	10	0	" Pirojsha Dinshaji ...	1	0
Nagin Das Jamna Das Khandiwala ...	10	0	" Cooverji Navroji Baxi ...	1	0
D. J. Edal Behram ...	5	0	" Bhagvandas Thakurdas ...	1	0
R. B. Jagannath Ichharan ...	5	0	" Bhimbhai Lalabhai Desai ...	1	0
Virsukhram Jevachram Hora ...	5	0	Small payments ...	1	0
Sympathizers of Talodra Village ...	4	0	Dharampur T. S. ...	15	0
			Hyderabad T. S. ...	15	0
			Total Rs. ...	328	0

ACCOUNT OF DEPOSIT.

	Rs.	As.	P.
B. Ry: V. Sundararamaiyer, annual dues of Mr. H. Mahadeva Iyer, Trichupoly ...	2	0	0
" M. S. Sauhara Iyer, Sivaganga T. S. 3rd instalment of Entrance Fees of Mr. S. R. Venkatarama ...	1	0	0
" A. C. Kannan Nambia, Pattokota ...	15	7	0
Messrs. P. P. Thakkar and Sons, Bombay on behalf of Pranjivan Das Udhanji ...	200	0	0
B. Ry: R. Jagannathia Iyer, 1st Instalment of the Entrance Fees of Mr. Chitragar Mallapa, Molkolmuru T. S. ...	3	0	0
Babu Rajkumar Roy, Calcutta T. S. Annual Dues of Babus Rajendranath Biswas and Jogendranath Mitra @ 2/- each and Rs. 1 on account of part payment of Entrance Fees of Babu Rajendra Nath Biswas ...	5	0	0
TOTAL Rs. ...	226	7	0

THE THEOSOPHICAL SOCIETY

—:6:—

The Theosophical Society was formed at New York, November 17th. 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religions, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's preconceptions, mankind will be largely benefitted and the chances of discovering hidden truth immensely increased.

TRANSLATIONS OF THEOSOPHICAL BOOKS.

Kaleed Sarra Hakeekat—in Urdu	By Babu Purnendu Narain Sing, B. A. LL. B. Bankipur.
Besalai Ilm Muknatesi, (Magnetism.)	Do. By Dr. Ramji Mal, Mathura.
Goolzar Theosophy, (What is Theosophy)	Do. By Babu Abinash Chandra Biswas, Ludhiana.
Khed Theosophy, (Key to Theosophy)	Do. By B. K. Laheri, Ludhiana.
Char-Chancan (Theosophy)	Do. By Pandit Sundernarain, Ferozakabad.
Gool Dustey Khayal,	Do. By Rai Bishamber Nath, Ludhiana.
Adhyatmik Chikeths a, (Mesmerism)	Do. By Babu Abinash Chander Biswas, Ludhiana.
Makhzan Israr Theosophy, (Seven Principles of man)	Do. By Rai Barada Kanta Lahiri, Ludhiana.
Chitra Gupta Prokas,	Do. By Balmakunda Varma Sumba.
Kheval (Dreams by Lead- beater).	} Do. Translated by Amba Pershad, Moradabad.
Means of India's rege- neration by A. B.	} Do. Translated by Babu Devi Dayal, Delhi.

We are glad to notify that the following translations have been under-
taken.

Ancient Wisdom ... in Guzrati by P. H. Mata and is being published.	
Avatar ...	the translation has been finished.
Nal Daman (The Voice of the Silence, translated by B. A. C. Biswas, Ludhiana.	
The Place of Peace—in Guzrati—by Mr. N. M. Desai.	
Comments on the Light of the Path	Do.
Theosophy in Every Day Life	Do.
Meaning and use of Pain	Do.
The Invisible Helper	Do.
The Path of Discipleship	Dinshaw Dadabhai Dardi.
"Dharma"	Do.
Further List will be published hereafter.	

Intending Translators of Theosophical books will do well to consult
with the following gentlemen who have been appointed *convener* for the
subjects noted below.

Babu Harendra Nath Dutt—for Bangali—139, Cornwallis Street, Calcutta.
Babu Raghunandan Prosad Sarina—for Hindi—Zamindar, Mahamadpur.

Via Silot, Mozufferpor.

Mr. R. P. Kamat	... for Guzrati, Bombay.
Prof Suraj Bhan, B. A.	... for Urdu, Lahore.
Mr. Ram Chender Row	... for Telugu, retired Sub-judge, Gooty.
Mr. Narayan Swamy Iyer,	for Tamil, Provincial Secy., Adyar.