



THE PRASNOTTARA.

Vol. XI. }
No. 6. }

JUNE 1901.

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No. 125.

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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.

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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.

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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.

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BENARES: JUNE, 1901.

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NOTES AND NEWS.

HISTORY OF THE BRANCH.

We are glad to note that some of our Secretaries have sent us the History of their Branches but if these notes be sent in the following form they would be of great help to us.

1. The date of the formation of the Branch—mentioning the Name of the members who helped in its formation.

2. The number of members in the year of formation and in the subsequent years.

3. The Names of the officers during each year.

4. The activities of the Branch during each year.

5. The state of the Library.

6. A full list of the names of the members attached to the Branch from its formation—noting against each the date of his joining or leaving the Branch, how his connection was severed, whether by death, resignation, transfer or indifference.

I think the following table will help in submitting the details under the 6th head.

YEAR 1885.

Serial No.	Name	Genl. No. date of joining T.S.	date of joining the Branch.	New or old whence he came.	date of leaving the Branch.	How left the Branch.
Year 1886.						

We shall be much obliged for such particulars for they will not only help us in keeping a full record of our Branches in the Section but will help us a great deal in our duty of supplying the Adyar Head Quarter.

with full particulars as to the present relation of the members with the Society. We beg to inform our secretaries that we are asked by the President Founder to supply him with such informations and we shall be much thankful to them for helping us in the discharge of our duty.

-:O:-

FORMATION OF NEW BRANCHES.

We are glad to note the formation of the following New Branches.

NAMES.	OFFICERS.	DATE OF
Guntakul	<i>Prest.</i> —M. V. Mooni Swami Esq.	CHARTER.
(by R. Jaganathia Esq.)	<i>Vice-Prest.</i> —A. Krishniah Esq.	1-6-1901.
	<i>Secretary.</i> —B. Soondaram Pillay Esq.	
Peldipuram (Krishna T.S.)	<i>President.</i> —C. Seshayya Esq.	1-6-1901.
(by K. Narayana Swami Esq.)	<i>Secy.</i> —S. Velu Mudalliar Esq.	
Nadiad	<i>Prest.</i> —Lallubhai P. Parekh Esq.	3-6-01.
(The Gopal Krishna T. S.)	<i>Vice-Prest.</i> —Choturbhai Shankarbhai Esq.	
	<i>Secretaries.</i> { Ramsingh Devisingh Thakore. Chhotalal Hiralal Kantharia Esq.	

OBITUARY.

We are sorry to note the following deaths :—

1. Surendra Narain Singh of Sewan.
2. Joyharidas Bhumia of Midnapur.
3. Mahadev Gobind Thakur of Dharmpur.
4. Gopichand of Ludhiana.
5. P. Chensal Row of Mylapur.
6. Umia Ram Rajabhai of Surat.
7. Pramadas Miter of Benares.
8. C. S. Subrahmania Iyer of Erode.

We are exceedingly sorry to note the sudden death of a learned scholar and a pious devotee Rai Bahadur Pramada Das Mitter of Benares. A Bengali by birth, an inhabitant of Benares, and a descendant of Raja Gurudas Miter of Benares, he was known to all as a great Sanskrit Scholar. From the beginning when our President-founder set his foot here he supported the Theosophical movement and had great sympathy with the

progress of Theosophy. He was a great friend of the C. H. College movement. In his loss we have lost a very learned, old and pious Theosophist. We very much deplore his loss.

-:O:-

We beg to acknowledge with thanks the receipt of the following books.
 "Conquest of the flesh" by Jehangir Sorabji.

"Subarnasutra"—in Hindi. Translation of the Golden Precepts by Pandit Ramjimal, of Mattra.

Theosophy—in Hindi. Epitome of Theosophy, by Pandit Jaynarainji, of Mattra.

"Jeevan Maryāda," in Hindi. Translation of a lecture by Mr. Powel at Chittore, by Pandit Joynarayanji of Mattra.

"Abhipraya Brahma Vidya" in Hindi. Translation of the Purpose of Theosophy by Pandit Ramjimal.

"Santanusthal," in Gujarati. Translation of the Place of Peace," by N. M. Desai of Amraoti.

Mahabharat—in Gujarati. Translation of the Story of the Great-War—by a Theosophist.

Dharma—in Gujarati. Translation of Dharma by Annie Besant by Do.

Gupta Vidya—in Urdu. Translation of Ch. XII. Vol. II. Isis *unveiled* by Babu Bal Govinda of Simla.

-:O:-

OFFICERS' REPORT.

T. RAM CHANDER RAO ESQ.

From October to December 1900 he visited the Branches at Walzanagore, Arni, Vellore, Tirupattur, Tirupati, Viniambadi and Tirur. The reports submitted by him are very useful as giving the details of members forming the present strength of the Branch, the members who have gone out of it with their address. From almost all of the Branches he has collected the arrears of annual dues and has settled the account for us. These activities were put in the annual report but as they form a part of the work for the Session 1900-1901, they should better be put in the Prasnotara of the current session. If his activity extended over a few months more he could have put life and energy to almost all of our Branches in the South. We are much obliged to him for his exertions and self sacrifice.

ACTIVITIES.

Tanjore:—The Branch was formed in 1889, but soon became dormant owing to the transfer of some of the active members, and remained in that state till 1893 when Mrs. Besant visited the place; it was stirred up by her lectures, but it was only on the 1st February 1895 that the Branch was actually revived under the name of *Tatra Vinarsini Sabha*. There was no local habitation of the Branch, but a subscription of Rs. 1487-13-9 was raised by small contribution, besides Mr. K. S. Srinivasa Pillai who paid Rs. 2000 while Mr. C. Hanumant Row has promised to pay Rs. 1000 by instalments. The latter two sums will go to the building fund. The library taking the old ones into consideration consists of 200 volumes and Mr. C. Hanumant Row has offered to present it with a copy of the Encyclopedia Britannica. The Branch subscribes to the following journals: The Theosophist, the Theosophical Review, Vahan, Light of the East, Theosophic Gleaner, Prabuddha Bharat, Metaphysical Magazine, Mind, Arya Bala Bodhini. The strength is 17 members, 26 sympathisers. Holds its weekly meetings regularly for the study of Theosophical and religious subjects. Bhagavat Gita, Reincarnation, Death and After, Karma, Astral plane, Devachanic Plane and the Ancient Wisdom have been studied. The Branch was visited by Pandit Bhawani Shanker who delivered a series of 9 lectures which created a new interest in Theosophy. 8 members joined the Branch during the time. The Branch is now located in the Clock Tower rented from the Municipality, but hopes to have a building of its own very soon. It is a noteworthy fact that under the auspices of the Branch and through the exertion of Mr. Srinivasa Pillai, has been introduced the daily giving of religious and moral instructions to the boys of the local Kalyan Sundaram High School. The instructions are given by a Bro. Theosophist.

Rajkote :—Submits report ending 31st March. Original strength 13, resignation 3, present strength 10, monthly meetings held up to December, weekly meetings are held for study. Bro. Bapaji Ramchandra Naik helped a good deal in the study. The average attendance was 53 per cent. Balance at hand Rs. 54-13-3. While Lotus Day was celebrated. Officers—President Bapaji Ramchandra Naik, Secretary and Treasurer Raoji Ramji Poolekar, Librarian Luxman Kangi Sunklecha.

Calcutta :—Submits Report for February, one special and 3 ordinary meetings were held. Average attendance 17. Visited by Mrs. Annie Besant who delivered lectures "on Hinduism" "Spiritual life for men of

the world," "Education that India needs." "On the Building of Character." Besides the above she held extraordinary meetings on the 20th, 23rd and 24th at the house of Justice Pratul Chandra Chatterji. Paid to Central Hindu College donation Rs. 4-8-0: an interesting lecture on Sandhya was delivered by Babu Hari Charan Roy.

Report for March, average attendance 15, expended in charity Rs. 14. Babu Jagadish Chunder Chatterji held a discourse on Social Reform. Articles on "Planes of consciousness," "Universal Brotherhood" were read and explained. Donation to C. H. College paid Rs. 7.

Bombay Blavatsky Lodge:—Very interesting lectures on "the Power of Thought," "Spiritual Life," "Zoroastrianism," "One God under many Forms," were delivered by Miss L. Edger.

Baldyanath:—Submits report for quarter ending 31st March, Sunday meetings held; Ancient Wisdom read, one new member joined, attendance poor as most of the members are out of the station.

Bansbaria:—Submits quarterly report ending March, regular sittings were held. Brother J. C. Chatterji stayed here for three days from the 23rd March and delivered two instructive lectures in Bengali under the auspices of the Lodge. "The Young Men's Union" was formed for the purpose of studying the Aryan religion and philosophy and for inducing the members to live the Aryan Spiritual Life.

Hyderabad (Deccan):—Quarterly report ending 31st March, bi-weekly meetings were held. Study of "Problems of life," "and the Law of Sacrifice" had been finished, "The Science of Emotion" and the "Astral plane" are being studied. Three public lectures on "Consciousness" were given by Brother Jahangir Sorabji on three consecutive Saturdays.

Aska:—Bhagavat Gita is being explained by Brother K. V. Gopalrao, president. Mrs. Annie Besant's books are individually studied by the members at home, every evening discussion on spiritual subjects are held.

(To be continued)

WHITE LOTUS DAY.

Hyderabad:—(Deccan) Books read, Gita "The Light of Asia" "Garud Purāna." Lecture delivered "What Theosophy has done for the world." It was a great success. The gathering was large.

Cuddapah:—Read, Gita Chap. IV. and “The Three Paths—Karma Marga.” Lecture—“Life of H. P. B.” Charity, grains distributed to 250 poor people.

Madnapalee:—Charity—1000 poor people were fed with cooked rice and Dal assisted by the students of the Local High School. Decoration—H. P. B's large picture was decorated with Jasmine. Read, Gita Chapter XII. in original as well as its translation in English, the *Light of Asia*, and from an old copy of the *Indian Mirror* “What H. P. B. and her society has done for the world.” Lecture—“On the Life and Teachings of H. P. B.”

Bankipore:—Decoration—H. P. B's portrait was beautifully decorated with garlands and lotus buds. Read, Gita Chap. IX. and portion of the “*Light of Asia*.” Lecture “Services rendered to Humanity by the Life and teachings of H. P. B.” Her example should be followed.

Habigunj:—Attendance not satisfactory owing to foul weather. Read—“*Light of Asia*” Book VII. In memory of H. P. B. “H. P. Blavatsky and her Mission” by Dr. F. Hartman and Gita Chap. XI.

Fatehgarh:—A successful gathering consisting of attached, unattached members and sympathisers was held at the house of the Secretary. Photos of the Founders shown, read, Gita Chap. XV. and *Light on the Path* Ch. IV. almost all present spoken on the generous and self-sacrificing deeds of H. P. B.

Gooty:—Read Gita Chapter VIII. Brother J. Srinivas Row spoke about the revered H. P. B.

Namakal:—Read Bhagavat Gita Chapter XII. Meditation on Sri Krishna and H. P. B. Chanting of the Dhyana Slokas. Recited by all, Gita Chapter XII. which was also explained in Tamil. Select passages from the *Light of Asia* e.g. Siddhartha's departure were read. Charity—Cooked rice and tamarind distributed to about 70 or 80 poor people.

Bhavnagore:—Meeting held at the spacious Hall of Dr. Mahipatram G. Mehta. Members both attached and unattached were invited and almost all of them were present. The photos of H. P. B. and A. B. were decorated with flowers. A speech on H. P. B. was delivered by J. N. Unwallah explaining her mission and authority and her success against influence of materialism, he told also that the day was celebrated at her request. Gita, Kathopanishad, the Voice of the Silence and the *Light of Asia* were read. Cooked food distributed to 125 poor people.

Ghazipur:—It was celebrated in Mahamadabad on behalf of Ghazipur T. S. in the English School of Mahamadabad. It was a gathering of sympathisers and few Theosophists. It is note worthy that the sympathisers took active parts in the meeting. Some of the T. S. Books were placed on the table and decorated with flowers—Read Gita Chapter XIII. Tulsidas' Ramayan, "In Memorium H. P. B." from the Prasnottara and some slokas of the Brahma Bindu Upanishad—Light refreshments to those present were given.

Jammu:—The White Lotus Day was celebrated at the premises of the Society known as Goshālā. On the occasion His Highness the Maharaj Sahib Sir Ranbir Pratap of Sreenagore was present and opened the meeting. Brother Bhai Dan Singh read a very long and interesting speech explaining the meaning of the Symbol—White Lotus, its connection with the T. S. movement and with the day of departure of H. P. B. He gave a very interesting account of her life. At the close of which Light of Asia Book VIII. was recited and read, the Vernacular translation of Gita, Discourse Chapter XIII. The meeting dissolved by distributing *rasad* to 160 poor people.

Karachi:—The White Lotus Day was observed with great solemnity. The Hall of the Branch was beautifully decorated. The portraits of H. P. B. as well as those of Annie Besant, Col. Olcott, A. P. Sinnet, pictures of Christ, Zoroaster and the Avatars were nicely decorated with flowers and garlands, the hall was scented with burnt agarbatis and Camphor. Passages read and explained in vernacular from the Bhagavat Gita, the Light of Asia, Zend Avasta, the Bible and the Sindhi work of Shah Abdul Latif. A short history of the life of H. P. B. was read and explained. Rice and sweetmeats were distributed to the Poor.

Bapatla:—Read Gita Chapter VII. and portions from the Light of Asia. Food distributed to 60 deserving poor people. All the members except two were present.

Amraoti:—Celebrated in the terrace of the Hall of Pramod Sindhu which was decorated with ferns and a number of British flags. The Photos of H. P. B. and Annie Besant were decorated with flowers and garlands. The Public were invited by printed invitation. The gathering numbered 75, Bro. G. B. Bodhikar spoke on the objects of the meeting, the life of H. P. B. the utility and objects of the T. S. and the debt and gratitude to H. P. B. from the modern Hindus. Mr. Mule spoke on the maxims printed on the White Lotus Day Cards. Mr. Pimpul Gaenkar spoke on the

Purity of the Heart, Rev. Ram Singh, on the Necessity and Importance of Faith, Love and Hope, and Gopal Nath Saravati a Sannyasi spoke on Vedanta and the way to Moksha. A paper was read written by the President. Gita Chapter II. was read and explained. Pân-supari, fragrant flowers and printed precepts were finally distributed.

Calcutta:—The Branch Hall was decorated with White Lotus. 200 beggars were given rice and pice : present 45, Gita Chapter XII. and portions from Light of Asia were read. Lectures delivered on "H. P. B." and how to honour the Memory of the Great Soul. An English poem suited to the occasion was read, a paper on H. P. B. was read by the President, meditation for 5 minutes, the meeting dispersed after a light refreshment.

Bangalore:—1000 poor people were fed and clothes distributed to some of them. Secretary made a speech depicting her treatment of her slanderers and said if this her example was followed in life, much of the selfishness would go away to bring about the unification of the people. Gita Chapter XII. was read in Sanskrit and explained in Telegu. "Renunciation" from Light of Asia was recited. The President made a speech "on her predictions" in the Secret Doctrine as corroborated by modern Science.

Rajkote:—Meeting of the members and outsiders. The President Bapaji Ram Chander Nickte delivered a lecture on H. P. B. and work done by her for the Theosophists and the world at large. Bhagavat Gita was read and explained 250 poor people were fed.

Periyakulam:—At a meeting of members and outsiders, the White Lotus Day was celebrated with pomp and grandeur, 600 poor people were fed with cooked rice and dāl. A nice music suited to the occasion was played by an up-country man. The Hall and H. P. B's photo were copiously decorated with White Lotus. The celebration was a great success.

(To be continued.)

PHILOSOPHY OF RELIGION

BY

PROF: M. N. CHATTERJI, M. R. A. S. (LOND.)

(Continued from page 117).

Biology tells us that plants and animals of a particular region thrive very well in that region—under the fostering effect of its soil and climate. Philosophy of Religion in the same way recommends the profession of that religion to men of which the growth has been natural and congenial in their own country. In the absence of the light of the philosophy of Religion or Theosophy men grope in the dark, try and hop about from one religious system to another, and think, they are not supposed to find the essentials of a true religion in their own. This is a sad mistake, the origin of which is to be found in ignorance and want of true philosophy. A religion, that is not the natural growth of a soil and climate, is not supposed to have the potency to nourish the souls born in it. How is the ascetic practice of Yoga, resorted to by the naked Sannyasis of India, possible in cold countries of Europe, where men have, for a considerable length of time, to try and accustom themselves to sitting on the bare or merely carpeted floor or grass-beds. So long as there is not a wholesale social revolution in the countries of Europe—a radical change in the ways of living, it is not possible for Yogaism to become the standard of spirituality there. It is no doubt very desirable to be trying to inculcate the wholesome religious ideas of the East in the Western countries. But science of religion and religious philosophy define the nature and functions of the particular systems of religious thought, generalise their theories and principles, come to universal conclusions and point to the tendencies in each. They teach us what are the best interests of nations in particular and humanity in a collective sense. We are not to look down upon any religion. There is no religion on earth too mean for our study, from which the followers, if they have right intelligent spirit in them, do not find all that are conducive to their spiritual health. Philosophy

of Religion, like "Time," as characterised by Lord Tennyson, comes to us as the "great hate-healer." It heals the hearts of men of those evils, which are the outcome of religious hatred and religious animosity. It brings regard and veneration to those hearts and decorates them for being the throne, on which the Divine Being is to be worshipped in a right spirit and due form.

This philosophy has little to do with the disputes of Transcendentalism and Intuitionism, of Conceptualism and Realism. Its data are derived from the philosophy of common sense. But it has power to rise to the zenith of spirituality, to which man through the development of the devotional elements in him, may rise. Some of the greatest philosophers in Europe, not excluding Emmanuel Kant in Germany, who once mounted the throne of the world's philosophy, admitted, that there were things occult in this world, the truth of which no philosophy could deny. Kant went so far as to believe, there was truth in sorcery and necromancy. He did not care to advert to their character in his *Critic*, as he thought, this would be a divergence in the pursuit of his system. Must we not then believe in occultism,—in the hidden and undiscovered forces of Nature? Must we prove to be of so limited an intellectual vision as not to go beyond the region of the known? Science and philosophy would certainly disapprove of our conduct in case of our doing so. What is known is but too little, as compared to what is yet to be known. As in the material universe, so in the psychic world also. You have societies for psychical research and other similar societies at some of the most enlightened centres of the civilized world. It does not matter what they can achieve or have achieved. Their very existence proves the necessity of having in us a desire to be trying to discover the hidden forces in our nature and also in the world about us. We need not, therefore, wonder how Pātanjal in his Yoga Philosophy speaks of a man who has attained a certain eminence in the practice of Yoga being in a position to work miracles. In the circumstances of very great spiritual growth man's coming by the power of working miracles i.e. bringing about phenomena not in the power of ordinary mortals to work, is something to

which almost all revealed religions of the world give assent. Mohomedanism, Christianity, Religion of the Jews, Religion of the Avesta and Buddhism are all very clear on this point. To all souls liberated from the trammels of the flesh, the impediments of the material universe seem to be of little consequence ; and therefore in cases where we fail to see things in a proper light, they do not ; where we fail to have communication, they do not fail. In this way, it is easily seen, that through spiritaal development, through the study of religion and the practice of religious rites, we are led to occultism as a matter of course. As Science and Philosophy must join hands for a harmonious development of human intelligence, religion and occultism must prove inseparable in cases where the former has a full and healthy growth. It is therefore, that English literature is found to be replete with passages, in which some of the greatest writers and thinkers have considered the existence of the occult forces in Nature undeniable. Thus it is that Shakspeare says, there are more things in Heaven and Earth than Philosophy has dreamt of. Is not occultism in some of its phases beyond the dream of Philosophy ? But Philosophy of Religion being the purest and highest of all philosophies does not fail to take cognisance of occultism in all its various aspects. This is why Theosophy, which seeks to popularise the study of religious philosophy all over the world, has the study of occultism as its third great object. Should not all students of philosophy then having the least regard for religion in any form, hail Theosophy as presenting to the world the philosophy of religion in a most popular, acceptable and attractive form ? India is the country where the study of philosophy was common in the most ancient times. It is the country where the study of philosophy is bound again to be as common and to achieve marvellous results. Let then such a study make Theosophy more acceptable to Indias' millions and the dearest treasure of every pious heart.

SRI-KRISHNA.

(Continued from Page 122.)

Letting alone the above description of Rash Lila, if we judge it by the conduct of the parties engaged in the dance as described both before and after it, then it will be seen that no sexual idea can at all be associated with it and to prove this I draw the attention of my readers to the following facts :—

Then let me read the prayer of the Gopinis praying Sri-Krishna for their Pati 10-XXII-4.

कात्यायनि महामाये महायोगिन्यधीश्वरि ।

नन्द गोपसुत देविपतिमे कुरुतेनमः ॥

इति मन्त्रं जपन्त्यस्ताः पूजां चक्रुः कुमारिकाः ॥ ४ ॥

O Kartyayani ! O Thou of potent illusions ! O most excellent Yogini ! O Empress of the world, do thou so ordain that the son of the cowherd Nanda many become my husband. I bow down unto thee.

From the above conjoined prayer of the Gopinies it is clear that their intention was not to live as ordinary husband and wife, for how could it be possible when so many women joined in the one prayer for having one *man*, if I may so call Him, as their husband ? How could it be possible unless they found no fault in polygamy ? But how could polygamy be preferred by Gopies if they were at all impelled by sex desires ? Is not the satisfaction of such desires inconsistent with having one common husband ? For jealousy and idea of exclusive possession are the chief factors of *sexual* desires, and it is for this reason polygamy is forbidden in the Western civilised countries, and the same course is being adopted by the Indians owing to the change that has been wrought in them by the influence of Western education and by the loss of self control among the males in particular ; polygamy is only compatible with spiritual marriage though it is adopted by the most lewd. It therefore clearly shows that the Gopinis had no sexual desires when they prayed to the Goddess to grant Sri Krishna as their common husband.

If sex desire at all impelled their motive, there was no need of praying the Godless, of observing so much austerity, for when the parties are influenced by it and when no legal or spiritual marriage is aimed at, they can meet at any time and place to satisfy their lower desires and in this case that was quite possible as they enjoyed full liberty and could meet together so often in solitary places where there was nothing to prevent their having satisfaction of their desires.

Again if such was their motive, then it could have been satisfied even when they came to know of each other's views and had the opportunity of meeting in a solitary place on the occasion of Sri Krishna's concealing the clothes of the Gopinis but we know that was not the case. Hence to ascribe such a motive to the Gopinis even (for Sri Krishna is thought of by some to be above those frailties and his conduct with the Gopinis was thought to be due to His divine character to be ready to grant the prayer of the devoted) is quite inconsistent with the tenor of the description and the conduct of the parties.

(2) The prayer of the Gopinis to have "Sri-Krishna as their Pati." does not imply the idea of sex-gratification; for in India, such connection is not the sole condition of all kinds of marriage, for in its first three forms no such condition is made obligatory. It is only in the *Prājapatya* form of marriage the obligation to live as family members is enjoyed. Mann III, 30.

सहोभौ चरतां धर्ममिति वाचानुभाष्य च ।

कन्या प्रदानमभ्यर्थ्य ब्राह्मणस्य विधिः स्मृतः ॥ ३-३० ॥

3. The idea of Pati in the Hindu sense bears a feeling of reverence and adoration from the wife. That no trifling thought was associated in the mind of the Gopinis can be proved by the following quotation. 10. XXII. 20.

इत्यप्युतेनाभिहितं ब्रजावला मत्वा विवस्त्राप्रवनं व्रतप्युतिम् ।

सत्पूतिकामास्तदशेषकर्मणां साक्षात्कृतं नेषुरवद्य मृग्यतः ॥ २० ॥

Thus spoken by the Deity (Sri-Krishna) that never lapseth, the maidens of Vraja considered their bath with their persons naked, to be a flaw in the observance of their vows, and desirous of

atonement for their fault they bowed down unto Him (Sri-Krishna) who is unified with the merits of all deeds.

This clearly shows that He was considered by them as the Supreme Deity, and not as an ordinary mortal to satisfy their lust which they could not have at such an early age.

4. Nor was their object of love interpreted by Sri-Krishna in any other way. C. f. 24, 25, XXII.

तासांविज्ञाय भगवान्स्वपादस्पर्शकाम्यया ।

धृतव्रतानां संकल्पमाह वामोदगोऽवलाः ॥ २४ ॥

संकल्पो विदितः साध्व्यो भवतीनां मवर्चनम् ।

मयाऽधुनोदितः सांस्वौ सत्यो भवितुमर्हति ॥ २५ ॥

Thereupon coming to know of the earnest longings of these damsels who have engaged themselves to the observance of a vow to touch his feet the mighty Lord Damodar thus addressed them. O chaste ladies, I know that your hearts' desire is to *worship* me, I approve of it. It ought to become true. 10. XXII. 24 25

In the above the word *वर्चनं* clearly shows that Sri Krishna knew their *desire* was to worship Him and He consequently granted it and fulfilled it in the Rash Lila. I have already explained whether a worship can be performed in the said way, here my object is to show that their desire was not tainted by lust and these three stanzas 20, 24 and 25 are sufficient to establish it to any unprejudiced person. If we are to criticise the poet we must not go behind his own words and interpret them according to our preconceived notions.

From the above Stanza 25 it is quite clear that Sri-Krishna's respect for the Gopinis was no less than the intensity of their devotion to Him as is expressed by the use of the words "Sāddhi" and "Vhavatinam" in the above, the first of which means "chaste" and the second "your respected selves."

Then it is explained how could the desire of having "physical contact" be consistent with the aim of attaining to Moksha, freedom from bondage to the earthly things. For here Sri-Krishna Himself says :—

नमय्यावेशितधियां कामः कामाय कल्पते ।

भजिता इवधिता धाना प्रायो बीजाय नश्यते ॥ २६ ॥

That even desires (physical desire of touching His feet) when directed to Me have not the effect of desires—in producing bondage—for a seed-corn when fried or decocted cannot germinate 10, XXII, 26. Such is the effect of desire directed to Him.

Here lies a great philosophy, what is Moksha—is it freedom from birth? Or freedom from birth under compulsion? Who considers it a suffering to be always in the company of his Gurudeva or Ista Deva even if he attended with pain and suffering? Do they not make the atmosphere celestial? And who would consider it a bondage to be in such an atmosphere. To be always in the company of our Gurudeva—"following the wheel of life; following the wheel of duty to race and kin, to friend and foe and closing mind to pleasure as to pain. Exhausting the law of Karmic retribution." Is it not said "sweet are the fruits of rest and liberation for the sake of the self, but sweeter still the fruits of long and bitter duty. Aye renunciation for the sake of others—of suffering fellow men."

What greater freedom could one aspire to than to be always in the company of the great Redeemer, to be partaker in His work and to give oneself up entirely to do His desires?

And hence was His promise to fulfill their desires :—

याताबला व्रजंसिद्धा मयेमा रंस्थथ क्षपाः ।

यदुद्दिश्य व्रतमिदं चेद्वार्यार्चनं सतीः ॥ २७ ॥

Damsels you have been successful, now return to Vraja. 10, XXII, 27.

This granting of the prayer is to be considered carefully, for, if it was granted, it was meant to be fulfilled—we know He never lived as an ordinary Pati with them nor was He ever married to them, yet as He granted their prayer, how could this be if it was not meant simply to be their spiritual husband, thereby giving them the highest opportunity of worshipping Him with the simplicity and devotedness of a loving wife?

The above shows the attitude of Sri-Krishna to the Gopinies. Now to understand better the subsequent conduct of the Gopinies let me quote : 10. XXII, 28

इत्यादिष्टा भगवता लब्ध क्रामाः कुमारिकाः ।

ध्यायन्त्यस्तत्पद्ममोजं कृच्छ्रान्निर्विविशुब्रजम् ॥ २८ ॥

Thus said by the Lord, the girls having obtained their desires, meditating on His lotus feet slowly entered Vraja, 10, XXII, 28.

By making them meditate on His feet, the author has given another nice touch in the description, which can only be appreciated by his devotees. This attitude cannot have the least idea of carnality in it. It clearly shows how great was their devotion for Sri-Krishna and what was their hearts' desire and how far it was, from the satisfaction of carnality. For if there was the least idea of passion in it their thoughts would never have been associated with the feet of Sri-Krishna but with "other parts," such as his "face" or "lustful eyes." But what they meditated upon was not even the "face" but the "feet" which has not the remotest connection with "lust" and which part is considered as the point whereat by fixing the attention, a man can get rid of the thought of lust in connection with any male or female. It is the part wherefrom the most spiritual influence is supposed to flow, and hence it is the aspiration of all devotees to touch the feet of their Gurndeva or Deity, male or female. Such being the facts as described by the author of *Srimad Bhagbat* who had been accused of introducing this "lustful episode" in the original, I think no one who has considered all these points carefully can find any fault with the author or with the Gopinies or with Sri-Krishna, but not being able to appreciate the tenor of mind herein expressed, people rashly come to the conclusion that by "physical contact or desire" sexual contact is meant, and being desirous of eliminating such a blot from the life of Sri-Krishna whom they cannot but adore they modestly try to explain this away by several devices, such as his childhood, not sufficiently thinking that with the Divine the physical limitation was no bar to the expressions of His desires, if He so chose. But his devotees have keener eyes to perceive the truth, and they see there is no harm in seeing things in their true light and therefore have I ventured to explain His Lila in its literal sense, and hope to be able to justify it in all its details as described in the *Bhagbat*.

(To be continued.)

BENARES LECTURES.

Written out from the notes taken of A. B's. lectures to the Kasi Tatwa Sava, Benares.

Theosophy—It is the Wisdom Religion of old, it is not a new thing at all, but its re-statement has become a necessity to rescue it from the influence of materialism on the one side and superstition on the other, which obscured its teachings for several centuries.

The teachings of Theosophy and those of modern Science do not run counter to each other, although, the subject matter of the one is different from that of the other; for if properly studied it will be found that Theosophy deals with both the invisible and the visible worlds, while Western Science deals with the latter part only. Hence with the advancement of science it will support some of the teachings of Theosophy, which for the present it considers to be either absurd or outside the scope of its investigation.

This difference in the scope of the two, lies rather in the nature of the instruments available to each for the investigation of its subject, Western science uses instruments made by others, while the Theosophists shall have to use their own senses developed within themselves by their own efforts. Western Science has only been able to postulate a physical atom though it has never been able to deal with that atom practically. The atoms of Theosophy are beyond the scope of the knowledge of Science. Science deals with the three lower states of physical matter viz: solid liquid and Gas, and it postulates a fourth viz: Ether—but is quite ignorant of its properties. It is stated by some Scientists that the properties of Ether are contradictory to those of the three lower states of matter. But Theosophy in its occult teachings says that the matter of the physical world may be subdivided under two great groups (1) Dense; and (2) Etheric, under the Dense comes the solid, liquid and gaseous states of matter whereas under the Etheric comes Ether in its four subdivisions Ether No. I, Ether No. II, Ether No. III and Ether No. IV. As the Scientists can change the states of a denso

matter from solid to liquid and from liquid to gas or vice versa, the Occultist can deal with the four states of Etheric matter as well, so that when the Ether is reduced to its fourth or subtlest form, it is brought to its ultimate form in the physical plane and in this state its single indivisible particle is called an *atom* of the Occultist. The Scientists say that their *Atom* (an indivisible particle of gas) cannot be divided and is considered as the ultimate state of matter but the Occultists say they can divide not only this ultimate atom of the scientist but that they can even divide the physical atom of the Occultist existing in the fourth or finest state of Ether, and they further say if that division is done then the atom loses its character of physical matter and becomes reduced to matter of the astral world and thus they take us to the 2nd world, the *Astral*; and here we are led into a sphere which has nothing to do with the present day science and it is under the sole domain of theosophy. This world like the physical is again subdivided by Theosophy into seven states of Astral matter, varying from the densest to the finest and when in its *finest* or seventh state its atom is further resolved, and then we are led to the matter of the 3rd world, the *mental*. Thus the Occultist tells us of the *three worlds* so often alluded to in the *Purāṇas* and other religious books, both of the East and the West.

These three worlds, the Physical, Astral and Mental form the subject of investigation for the Theosophist.

We can thus divide our subjects of study into three worlds or planes of existence and these again are to be subdivided into seven minor states as noted below :—

Physical world existing in	(1) The solid state	} Minutely dealt by the modern science so it needs no separate treatment. They form the common subject of study for the Occultist and the Scientist alike.
	(2) The Liquid state	
	(3) Gaseous state	
	(4) Ether in its four states	
	(a) Ether No. I.	
	(b) Ether No. II.	
	(c) Ether No. III.	
	(d) Ether No. IV.	

Astral world existing in	{	(1) Astral No. I.	}	Forms the exclu- sive subject of study for the Theosophist and the Occultist.	
		(2) Astral " II.			
		(3) Astral " III.			
		(4) Astral " "	} b		
		(5) Do. " V.			
		(6) Do. " VI.			
		(7) Do. " VII.			
Mental World	{	State No. I.	} a		
		Do. " II.			
		Do. " III.			
		Do. " IV.	} b		
		Do. " V.			
		Do. " VI.			
		Do. " VII.			

Besides these three worlds there are other four which come within the province of Occult Science but which cannot be conveniently dealt with at present. To form an idea of these worlds let us take into consideration the physical and by analogy guess at the conditions of the rest.

(To be continued.)

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QUESTIONS.

Q. XXX VII.—On what grounds communities believing in reincarnation, base their laws for punishing criminals, considering that each act done in this life will bring its exact retribution in a future one, and no pain can befall a man in this except that which he has done something to deserve in his past, thus making all acts of violence—including legal punishment—done to an individual in this life but effects of a past cause.

Q. XXX VIII.—With all the triumph of Science in this beginning of the Twentieth Century there are many things which have still remained quite inexplicable. Here is a fact which I describe in full hoping that either you or any of your readers should be pleased to explain the mystery in it.

Since our shifting to our present house almost every night we hear a "tu-tu-du-du-tu-tu" sound. At first we imagined that some birds might make the sound, or some mischievous persons might do the same. We have pondered over the matter, and asked

our friends' explanations but none of us could make out the real cause, certainly it is no bird or no man. The sound can be heard between 11 p.m. and 5 a.m. It does not always come from the same direction, nor is the sound confined to night only. Even at day-time chiefly on Fridays, the mistress of the house heard the sound. She says it comes generally from the direction in which the latrine is.

Now, ignorant people, generally the Burmans says in explanation that some women had died there before the present house was built on the spot. That evil spirit produces the sound and perhaps she hopes to be redeemed. The sound is first, "Tu-tu," then "du-du" more loudly and in a different tone as if, and thirdly "tu-tu" again, same as the first. One night I heard the sound more than 20 times, and could not at all make out the mystery.

How do you solve the problem ? What has the Science got to say for or against this ?

FINANCIAL STATEMENT FOR THE MONTH OF MAY 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 ...	8787	7	4½	1068	3	5	9855	10	9½	1234	14	9	8620	12	0½
Building „	—175	13	4	344	0	0	168	2	8	441	5	6	—273	2	10
Suspense { Deposit	1372	15	0	57	0	0	1429	15	0	409	7	0	1020	8	0
Accounts { Advance.	—467	10	3	185	0	0	—282	10	3	45	0	0	—327	10	3
E. S. T. Fund ...	54	0	0	250	0	0	304	0	0	304	0	0	...		
C. H. College ...	20	0	0	134	8	0	154	8	0	154	8	0	...		
C. H. C. Magazine	3	0	0	3	0	0	6	0	0	6	0	0	...		
Total ...	9593	14	9½	2041	11	5	11635	10	2½	2595	3	3	9040	6	11½

J. N. BANERJEE,
Accountant.

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GENERAL FUND ACCOUNT FOR MAY 1901.

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CASH ABSTRACT.

1. Annual dues from Branches ...	480	0	0	Salary ...	172	9	6
2. do. from Unattached members ...	58	0	0	Vernacular Work ...	20	0	0
3. Entrance fees from Branches ...	382	8	0	Travelling Expenses ...	110	5	0
4. do. from Unattached members ...	20	0	0	Postage, Telegrams &c. ...	96	12	9
5. V. P. Commission ...	0	6	0	Stationery ...	7	7	6
6. Donation to the Section ...	30	0	0	Furniture ...	33	9	9
7. Subscription to and sale of Prasnotana. ...	15	4	0	Boarding Expenses ...	10	5	9
8. Sale proceeds of Garden produce ...	3	6	0	Garden ...	58	14	0
9. Interest on Deposit ...	34	1	5	Contribution to Adyar... ..	554	14	0
10. Contribution to White Lotus Day ...	22	0	0	Books & Publications ...	4	0	0
11. Miscellaneous ...	22	10	0	Convention Expenses... ..	0	0	9
Total Rs. ...	1068	3	5	White Lotus Day ...	50	9	9
Balance of last month...	8,787	7	4½	Medical ...	86	14	0
Grand Total Rs. ...	9,855	10	9½	Hot weather charges ...	10	0	0
				Miscellaneous ...	18	8	0
				Total Rs. ...	1234	14	9
				Balance in hand Rs. ...	8,620	12	0½
				Grand Total Rs. ...	9,855	10	9½

1. ANNUAL DUES FROM BRANCHES.

Adyar	...	2	0	0	Madura	...	10	0	0
Ahmedabad	...	14	0	0	Midnapore	...	44	0	0
Bangalore	...	4	0	0	Motihari	...	38	0	0
Bankipur	...	32	0	0	Muzaffarpore	...	4	0	0
Berhampur (Bengal)	...	3	0	0	Patukota	...	2	0	0
Bhavanagar	...	22	0	0	Peddapuram	...	14	0	0
Bombay—The Dharma-					Penukonda	...	10	0	0
laya T. S.	...	4	0	0	Periyakulam	...	38	0	0
Calcutta	...	18	0	0	Rangoon	...	20	0	0
Chapra	...	18	0	0	Shavai Daigon	...	10	0	0
Coinbatore	...	20	0	0	Simla	...	24	0	0
Colombo	...	20	0	0	Surat	...	50	0	0
Dharampore	...	6	0	0	Tanjore	...	14	0	0
Fyzabad	...	7	0	0	Tirur	...	2	0	0
Gya	...	10	0	0	Trivandram	...	10	0	0
Lahore	...	8	0	0					
Madnapalle	...	2	0	0	Total Rs.	...	480	0	0

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Rai Bibhuti Bhusan Lahiri, La-					" Keshavlal G. Dvivedi,				
hore, for 1901	...	3	0		Nadiad, for 1900 & 1901...	...	6	0	
Mr. B. N. Billimoria, Billimora,					Babu Kirty Chandra Roy,				
for 1901	...	3	0		Santipur, for 1902	...	3	0	
" B. Chunderlal Bhargava,					" Nagendra Nath Ghose,				
Barielly, for 1901	...	3	0		Contai, for 1901	...	3	0	
Babu Devendranath Singh,					Mr. P. Raman Nair, Telli-				
Habibpur, for 1901	...	3	0		chery, for 1901	...	3	0	
Mr. G. Narayanayya, Cudda-					" P. N. Patankar, Ujjain,				
pah, for 1901	...	3	0		for 1901	...	3	0	
" Girja Prasad Hari Prasad					" Ram Sarup, Moradabad,				
Desai, Bhavanagar, for '01	...	3	0		for 1901	...	3	0	
Babu Gopi Krishna Chander,					Pt Rup Krishna, Etah, -for				
Santipur, for 1901	...	3	0		1901	...	3	0	
Mr. Jai Dutt Joshi, Almora,					Miss S. A. Rodda, S. Australia,				
for 1901	...	3	0		for 1900	...	3	0	
" K. L. Johrie, Mythan, for					Mr. Sanjivanlal Sinha, Muza-				
1901 (reduced)	...	1	0		ffarpur, for 1901	...	3	0	
" K. Ramohandra Aiyar,									
Negapatnam, for 1901	...	3	0		Total Rs.	...	58	0	

3. ENTRANCE FEES FROM BRANCHES.

Adyar	...	10	0	0	Lahore	...	35	0	0
Ahmedabad	...	12	0	0	Madnapalle	...	15	0	0
Bangalore	...	20	0	0	Parvatipur	...	20	0	0
Bankipur	...	10	0	0	Patukota	...	10	0	0
Benares	...	10	0	0	Peddapuram	...	60	0	0
Berhampur (Bengal)	...	10	0	0	Rangoon	...	5	0	0
Bezwada	...	10	0	0	Surat	...	20	0	0
Bhavanagar	...	10	0	0	Tirur	...	10	0	0
Bombay—The Dharma-					Trivandrum	...	3	8	0
laya T. S.	...	20	0	0					
Cuddapah	...	15	0	0	Total Rs.	...	382	8	0
Guntakul	...	77	0	0					

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Mr. P. N. Patankar, Ujjain	10	0
Mr. Ravidutt Sarma, Debai	10	0
Total Rs.				20	0

5. V. P. Commission	0	6
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6. DONATION TO THE SECTION.

Mr. H. Dharmapala, Calcutta	20	0
„ Jehangir Sorabji, James Bazar	10	0
Total Rs.				30	0

7. Subscription to and Sale of Prasnotara.

Dr. A. Marques, Sydney, for 1901	...	...	...	3	0
Sale proceeds	...	...	...	12	4
Total Rs.				15	4

8. SALE PROCEEDS OF GARDEN PRODUCE.

Raghubir, Luxa, price of Bhusa	...	...	...	2	0
Babu D. K. Biswas, price of fuel	...	...	...	1	0
„ „ „ vegetable	...	...	...	0	6
Total Rs.				3	6

9. INTEREST ON DEPOSIT.

Interest on a G. P. Note for Rs. 1000, up to April 1901	...	34	1	5
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10. CONTRIBUTION TO WHITE LOTUS DAY.

Babu Jogendra Nath Ghose, Benares	...	2	0
Kashi Tatva Sobha (Benares T. S.)	...	20	0
Total Rs.		22	0

11. MISCELLANEOUS.

Mr. K. K. Ramalingam, Aska,					
for the purchase of some					
things	...	2	0	S. G. Pandit, the amount	
„ C. Shanne, Fyzabad, for				found in the Hd. quarters	
the purchase of a book	...	0	10	building during the last	
„ T. V. Charlu, Adyar, for				convention	...
payment to Babu U. N. Bose	15	0		Total Rs.	
				...	22 10

ACCOUNT OF DEPOSITS.

Chapra	T. S.	...	2	0	Tanjore	„	...	27	0
Guntakul	„	...	15	0					
Malegaon	„	...	7	0					
Periyakulam	„	...	6	0					
				Total Rs.		...	57	0	

BUILDING FUND ACCOUNT FOR MAY 1901.

Donation ...	344 0 0	Purchase of Sookhey ...	36 3 0
		" of Lime ...	14 4 9
		" of Buck-bats ...	5 0 0
		" of Paint ...	8 8 0
		" of Screws,	
		Nails &c ...	7 2 0
		" of Brass Bolts ...	10 0 0
		" of a Carpet ...	259 13 0
		" of a Water	
		Heater ...	20 0 0
		Punkhas, hooks &c ...	26 4 0
		Cooling to the Deligates'	
		quarters ...	9 15 0
		Expenditure on Roads ...	8 8 6
		Lahori ...	35 11 3
Total Rs ...	344 0 0	Total Rs ...	441 5 6
Balance of last month ...	175 13 4	Balance in hand ...	273 2 10
Grand Total Rs ...	168 2 8	Grand Total Rs ...	168 2 8

DONATION.

Mr. N. H. Cama, Nander ...	10 0	Babu Raghunandan Prasad	
Babu Haran Chandra Doh,		Sumi, Muzaffarpur T S	17 0
Cawnpore T S ...	12 0	T S Head quarters, Madras	100 0
Rai Bahadur Narsing Das,		Adva T S ...	100 0
Lucknow ...	50 0	Col H S Olcott ...	50 0
Babu Narottam Das, Luck			
now ...	5 0	Total Rs ...	344 0

J N B.

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Attention is invited to Resolution 9, page 31 of the Report of The Tenth Annual Convention held in December 1900, which authorises the General Secretary to utilise the deposit amount for any special object, if particulars are not sent with the remittance or at least within a month from the date of receipt of such remittance

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THE THEOSOPHICAL SOCIETY

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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.

NOTICE

Theosophical Books translated and published in the Gujarati language.

Name of the Book.	Translated by.	Published by.
1. Seven Principles	... D. M. Oza	... Bhowanagar Branch.
2. Reincarnation	... "	... " "
3. Karma	... "	... " "
4. Man and his Bodies	... "	... " "
5. Death and After	... Surat	... Surat Branch.
6. The Voice of Silence	... "	... " "
7. The Three Paths	... P. H. Mehta	... M. D. Shroff Bombay.
8. The Path of Discipleship.	... "	... " "
9. Self and its Seaths	... H. H. Mehta	... Dharampore.
	Sub-Judge.	
10. Devaloka	... P. H. Mehta	... "

The following works are in press.

Dharma	... P. H. Mehta	... M. D. Shroff.
Ancient Wisdom	... "	... P. H. Mehta
The Great War	... Pranjivandas	Udhuvaji of Bhowanagar.

The following are ready for press.

Avatars	... P. H. Mehta	... } M. D. Shroff.
Law of Sacrifice	... "	... }

Apply to :—The Jt. Secretary, F. T. S., L. S. & T. S.