

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1902.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd September to 21st October, 1902, are acknowledged with thanks :—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Mr. A. Venkatakanniah, Namakal, Donation...	2	0	0
Mr. Alexander Fullerton, General Secretary, American Sec- tion, T. S., 25 °/°. Dues by cheque £9-10-4	140	13	9
Mr. C. Sambiah Chettiar, Mylapore, Subscription for Sept.	1	8	0

LIBRARY FUND.

An F. T. S. of Burma, Subscription for September 1902	50	0	0
Mr. C. Sambiah Chettiar, do do	1	8	0

PANCHAMA EDUCATION FUND.

"W" contribution for September 1902	50	0	0
"W" do October 1902	50	0	0
Mr. N. V. Moodaliar, Shirhati, for a special purpose, in 3 instalments	100	0	0
Oskar von Hoffman, F.T.S., Leipzig	75	0	0
Mr. G. Tubbs, Birmingham, £10 cheque	148	3	9
Miss F. Ellen Burr, America, 10 shillings M. O.	7	5	0
Members of Sundsvall Branch, Sweden ; £10 cheque	148	13	9

ADYAR, MADRAS, }
21st October 1902. }

T. VIJIARAGHAVA CHARLU,

Treasurer, T. S.

THE CONVENTION DATE CHANGED.

At the urgent request of leading members of the Indian Section, the General Secretary has changed the date of the assembling of the convention, from the 27th, to the 25th of December: delegates will do well, therefore, to bear in mind that if they wish to hear the President-Founder's Annual Address, and Mrs. Besant's opening lecture, they must be at Benares very early on the morning of Christmas day. The President-Founder consented to the change of date, for this year only, in consideration of the fact that many of our Colleagues are obliged to, officially, attend the Viceregal Durbar at Delhi.

NEW BRANCHES :

AMERICA.

On August 27th a charter was issued to the Besant Lodge T. S., Boston, Mass, with nine charter members. The President is Mrs. Florence A. Taylor, the Secretary is Mrs. Mary E. W. Farley, 148, Fosters St., Cambridge, Mass. There are now 74 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

INDIA.

The Mahadev T. S., at Badagara (N. Malabar) was chartered August 7th, 1902 ; President, T. Kannan Nair, Esq., Pleader, Badagara ; Secretary, N. S. Subramania Aiyar, Esq., Head Master, Lower Secondary School, Badagara.

A charter was issued to the Ramananda Lodge T. S., Chittur, Cochin State, on October 4th, 1902. The President is Mr. C. P. Ramakrishnaiah ; the Secretary is Mr. Karunakara Menon, Pleader, Chittur, Cochin State.

The Ottapalam Branch was chartered on October 14th, 1902. The President is Mr. T. A. Ramakrishna Iyer, Dist. Munsiff ; the Secretary is Mr. U. V. Madhavan Nair, Pleader, both of Ottapalam.

A charter was granted to the Dharwar Branch T. S., on October 22nd, 1902. The President is Rai Bahadur Raghavendra Rao Ramachandra Ganguli, Sub-Judge, Dharwar ; the Secretary is Mr. B. Monappa, Cashier, Audit Office, S. M. Ry. Dharwar.

D. K. BISVAS,
Assistant Secretary.

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"	V. Reincarnation	"	X. What Theosophy does for us

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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 religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

All Bequests intended to benefit the Society as a whole, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

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 *Theosophist* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. For anything else in the Magazine, the Society is not responsible.

Many Branches of the society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1901, 640 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Headquarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896 and 1899, where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections, as follows:

In Great Britain, apply to Bertram Keightley, 28, Albemarle Street, W., London. In Scandinavian countries, to Arvid Knös, Engelbrechtsgatan, 7, Stockholm, Sweden. In Holland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. In France, to Dr. Th. Pascal, 52, Avenue Bosquet, Paris. In India, to Upendranath Basu, Benares, N.-W. P., India. In America, to Alexandar Fullerton, 46, Fifth Avenue, New York City. In Australia to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, Mutual Life Buildings, Lower Queen Street, Auckland. In Italy, to Captain Oliviero Boggiani, Via di Pietra, 70, Corso, Rome. In Germany to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In South America, to Luis Scheiner, Casilla Correo, 818, Buenos Aires. In Ceylon, to Mrs. M. M. Higgins, Musens School and Orphanage for Buddhist Girls, 8, Rosmead Place, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

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2. Letters to myself should be addressed to me at Adyar: confidential ones to be marked "Private."
3. All letters about Indian Branch work and Fellows, applications for membership in India, and for blank forms, and all fees, dues and donations for the support of the Sectional work in India only, address to THE GENERAL SECRETARY, INDIAN SECTION T. S., Benares, N.-W. P., India. Telegraphic and cable address: BESANT, BENARES.
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5. All matters for publication in the *Theosophist* and books for review, address only to *The Editor of the Theosophist, ADYAR.*

ADYAR, January, 1895.

H. S. OLCOTT, P. T. S.

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SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 27th November 1902.

The Life Insurance Company in whose office the late Mr. P. N. Jog, F.T.S., of Amraoti, held a policy of Rs. 20,000, has promptly paid the amount to his Executor, Mr. V. K. Kale, on receiving notice of the Probate of his Will. Mr. Kale has paid me Rs. 14,000 already and on receipt of his Solicitor's bill of costs, will send me the nett balance. To mark the Society's sense of gratitude to the Testator, I have given Rs. 250 to the Amraoti Branch towards the erection of the building and making of the library, for the construction of which Mr. Jog bequeathed Rs. 3,000 out of the sum assigned on his life. Moreover, as I have free discretion as to the spending of the legacy, and as it was intended to promote the spread of Theosophy and the consolidation of the movement, I have this day sent cheques on my London bank account to the General Secretaries of eight Sections and to the publisher of our Dutch magazine in Java, for use in carrying on their propagandist periodicals or otherwise, at their discretion. Particulars will be given in the Treasurer's Annual Report. By this practical means the name and benevolence of Mr. Jog will be made known throughout our theosophical world. Other uses of the money will be reported as made.

H. S. OLCOTT, P. T. S.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd October to 21st November 1902, are acknowledged with thanks :—

HEAD-QUARTERS.

	RS.	A.	P.
Babu Upendra Nath Basu, General Secretary, Indian Section, T. S., 25 o/o Dues on a/c	1,005	0	0
Entrance fees of 5 members from Galle	50	0	0
Mr. C. Sambiah, Mylapore	1	8	0

LIBRARY FUND.

An F. T. S. of Burmah	50	0	0
Mr. C. Sambiah, Mylapore	1	8	0

ANNIVERSARY FUND.

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Indian Section T. S. for last Convention Food expenses	250	0	0

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CONVENTION NOTES.

The public celebration of the Anniversary of our Society will be held at Benares, on the 28th December as usual.

The President-Founder and his Private Secretary are to start on the 17th instant. Many South Indian members are planning to attend the Convention. January *Theosophist* will be delayed one week, on account of the Annual Reports.

SUBJECTS OF MRS. BESANT'S CONVENTION LECTURES.

Mrs. Besant informs us that she has adopted the following subjects for her lectures at the Benares Convention of this year:

LAWS OF THE HIGHER LIFE.

- I. *The Larger Consciousness.*
- II. *The Law of Duty.*
- III. *The Law of Sacrifice.*
- IV. *Liberation.*

If it should be finally decided that the occurrence of the Delhi Durbar, in changing the dates of the sessions of the T. S. and Sectional Conventions, makes it expedient to have three instead of four lectures this year, Mrs. Besant will make some change in the planning out of the details of her discourses. Although she does not say so in her letter, we take it for granted that her first lecture will be given on the morning of the day when the T. S. Convention will open, *viz.*, December 25th.

THE PRESIDENT-FOUNDER VISITS CEYLON.

In reply to an urgent call from the members of our Galle Branch the President-Founder left Madras on the 27th of October and returned home on the 8th ultimo. During these twelve days he passed seven of them at sea, held conferences with our leading colleagues at Colombo, went by rail to Galle, stayed there two full days and in this time had the Branch and College accounts of the past twenty years inspected and balanced, took an inventory of the College property, abolished the old Board of Managers of the National Buddhistic Fund, replacing them by an Executive Committee, and the old clumsy formalities of Board transactions by a very simple and practical method and held an election of officers and a meeting for the admission of candidates for membership, and finally, bought a commodious building and ground in Galle Fort for the Mahinda College. During his visit of 1899 the President raised by public subscriptions about Rs. 5,000 towards the erection of a building for the College, but owing to unpreventable causes the money has been lying in bank unused until now, when it has been applied to its legitimate purpose. While at Galle Col. Olcott gave two public lectures, of which one was at Vijayananda Temple, the one where Madame Blavatsky and he first took the *Panchasila* during their first visit to the Island in 1880. The temple and grounds were decora-

ted and illuminated, chair was occupied by the High Priest, Piyaratna Tissa, of Dodandua Temple, one of the three great priests who sent on board the steamer on its arrival from India at Point de Galle on the 11th of May, 1880, a written message welcoming the Founders to Ceylon. During the course of his lecture, on the above-mentioned occasion, Col. Olcott read a report on the financial affairs of the National Fund, the Mahinda College, and the Galle Branch T. S., which showed the Sinhalese Buddhist public that the money subscribed by them from time to time, from 1882 down to the present, had been honestly expended for the promotion of Buddhist interests. These affairs having been settled, the President-Founder returned to Colombo, caught the French steamer, embarked and in due course reached home after a most successful tour.

GERMAN SECTION.

Mrs. Besant, who was present at the inaugural meeting of the new Section, writes that Dr. Rudolph Steiner has been elected General Secretary for a term of three years. This is an excellent beginning and we anticipate that, under his able direction, the Section will be a perfect success.

THE HEAD-QUARTERS BUILDING AT RANGOON.

The new Hall of the Theosophical Head-quarters, Rangoon, was dedicated on the 17th ultimo. A cablegram received by the President-Founder, on the day following, says: "Opening ceremony most successfully celebrated yesterday." We tender our hearty congratulations to the Theosophists of Rangoon on their acquisition of this new and valuable building, and hope their laudable and successful efforts will be increasingly fruitful to the cause to which the edifice has been dedicated.

NEW BRANCHES.

EUROPEAN SECTION.

A Charter was issued on October 15th to Gertrude Spink, Annie Wooller, J. Midgley, C. E. Spink, J. Dexter, A. W. Waddington, Rose H. Atkins, Henry Saville, Alice Dobby, Oliver Firth and Florence M. Firth to form a branch of the Society in Bradford, Yorks, to be known as the Bradford Branch.

I have also to inform you that the Athene Branch (Bradford) has returned its Charter, its members forming part of the new Branch.

I. HOOPER,

Acting General Secretary.

NETHERLANDS SECTION.

A Charter was issued on the 21st September to the Nijmegen Lodge at Nijmegen, Holland, on the application of A. v. d. Gon Netscher, M. C. Bleckmann, Th. Bleckmann, R. van Dam, C. U. W. van Dam, M. Hillen and C. T. L. Pool.

W. B. FRICKE,

General Secretary.

INDIAN SECTION.

The Tiruchur Branch was formed November 7th, 1892; the President is A. Kithonni Menon, Esq., Pensioned Tahsildar, Tiruchur: the Secretary is P. Krishna Menon, Esq., High School, Tiruchur.

A Branch was also formed at Cochin on November 7th: the President is M. Jogiah Pai, Esq., Pleader, Cherali, Cochin; the Secretary is V. Gopala Pillai, Esq., Sessions Court Vakil, Mudaliar Bhagam, Cochin.

T. S. WORK IN SOUTH AFRICA.

Our friend, L. W. Ritch, writes :—

"The Johannesburg Lodge T. S. is desirous of reporting itself to Head-quarters as having resumed activity. It re-commences with some dozen of members and four or five associates, and a meeting room of its own in Main Street.

Two Study classes have been formed and are progressing as also the nucleus of a library. The prospect of steady work appears very favorable, and the near future should find the South African centre of activity of considerable strength and importance. Col. Olcott's projected visit should become possible soon."

In another letter he writes : "The Lodge is growing strong and we have been recruited by some half-dozen resident Indians as associates. They have joined a study class of mine."

DEATH OF THE MOTHER OF DUTCH THEOSOPHY.

The Society has lost one of its most useful and best beloved members. A cable of the 24th ultimo informs me of the death of Mevrouw Petronella C. Meulemann, van Ginkel, of Amsterdam. No member in any part of the world has worked more zealously and unselfishly for the Society than she ; she ruled the hearts and her wise counsel shaped the activities of all our Dutch members : in short, she was looked up to, and so taken by me as the mother of our movement in Holland. A thoroughly convinced theosophist, she must have passed out of this life without a single foreboding as to the future, leaving the blessing of a noble life as an example to all who knew her. Her death will be a great blow to the residents in our Head-quarters house at Amsterdam, a place endeared to all of us chief workers, by the brightest memories of loving service. She has earned the gratitude of every devoted member of the Society. She has lived, however, long enough to see the movement which she, with Mr. Fricke, Mrs. Windust and others, launched so successfully eleven years ago, go on with its strength increasing year by year until branches have sprung up throughout the kingdom and a footing has been gained which ensures its perpetuity. Between her and myself there was the tie of a warm friendship and I shall miss her almost as much as will the little colony at 76, Amsteldijk.

H. S. O.

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The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

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All books, pamphlets and magazines will be sent by V. P. P. on application to the Business Manager of the *Theosophist*, Adyar; postage extra.

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CONTENTS.

Chapter	I.	Introductory	Chapter	VI.	The wider Outlook
"	II.	General Principles	"	VII.	Death
"	III.	The Deity	"	VIII.	Man's Past and Future
"	IV.	The Constitution of Man	"	IX.	Cause and Effect
"	V.	Reincarnation	"	X.	What Theosophy does for us

The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following :—

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 religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

All Bequests intended to benefit the Society as a whole, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

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 *Theosophist* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. For anything else in the Magazine, the Society is not responsible.

Many Branches of the society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1902, 714 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Headquarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896 and 1899, where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections, as follows :

In Great Britain, apply to Bertram Keightley, 28, Albemarle Street, W., London. In Scandinavian countries, to Arvid Knös, Engelbrechtsgatan, 7, Stockholm, Sweden. In Holland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. In France, to Dr. Th. Pascal, 59, avenue de La Bourdonnais, Paris. In India, to Upendranath Basu, Benares, N.-W.P., India. In America, to Alexander Fullerton, 46, Fifth Avenue, New York City. In Australia to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, Mutual Life Buildings, Lower Queen Street, Auckland. In Italy, to Captain Oliviero Boggiani, Via delle Muratte, 53, Corso, Rome. In Germany to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In South America, to Luis Scheiner, Casilla Correo, 818, Buenos Aires. In Ceylon, to Mrs. M. M. Higgins, Muscums School and Orphanage for Buddhist Girls, 8, Rosmead Place, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

NOTICE.

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CORRESPONDENCE NOTICE.

To save needless trouble, always observe the following rules:

1. All correspondence from any country about Headquarters (Non-Indian) T. S. business, address to *The Recording Secretary, T. S.*, and all cash remittances for the support of Head-quarters, to the *Treasurer, T. S.*, ADYAR, MADRAS. Cable telegrams address "OLCOTT, MADRAS."

2. Letters to myself should be addressed to me at Adyar: confidential ones to be marked "Private."

3. All letters about Indian Branch work and Fellows, applications for membership in India, and for blank forms, and all fees, dues and donations for the support of the Sectional work in India only, address to THE GENERAL SECRETARY, INDIAN SECTION T. S., Benares, N.-W. P., India. Telegraphic and cable address: BESANT, BENARES.

4. All business relating to the *Theosophist* and orders for books and publications of all kinds, address only to *The Business Manager, Theosophist Office, ADYAR.*

5. All matters for publication in the *Theosophist* and books for review, address only to *The Editor of the Theosophist, ADYAR.*

ADYAR, January, 1895.

H. S. OLCOTT, P. T. S.

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	RS.	A.		RS.	A.
THE SECRET DOCTRINE, 3 VOLS.	52	0	GEMS FROM THE EAST	1	14
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A Monthly Magazine devoted to Theosophy. (Founded in 1887).

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THEOSOPHY IN AUSTRALASIA:

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THE THEOSOPHIC MESSENGER.

Edited by W. J. Walters and published at Odd Fellows' B'dg., San Francisco, Cal.

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Either of the above Magazines, and all new books announced in them may be subscribed for or ordered through the Manager of the *Theosophist*.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1903.

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
ADYAR, MADRAS,
January 13th, 1903.

Certain members of the Theosophical Society living in Roumania, having applied to the General Secretary of the French Section for permission to unite themselves with that Section, the undersigned gives notice that, in conformity with the terms of the Executive Notice of July 29th, 1902, the required permission is hereby granted and the General Secretary of the French Section is authorized to enroll their names in his membership list.

H. S. OLCOTT, P.T.S.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd November 1902 to 31st January 1903, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Mr. M. R. K. Sastri Seramban, part of Entrance Fee ...	5	0	0
„ Anantrai Nattiji Mehta, Bhaunagar, Donation ...	84	0	0
„ C. W. Sanders, General Secretary, N. Z. Section T.S., 25 per cent Dues £ 4-4-6 ...	63	6	0
„ W. B. Fricke, General Secretary, Netherlands Section T.S., 25 per cent Dues £ 20 cheque ...	297	10	3
„ Julius Arnold, Colombo, Entrance Fee ...	10	0	0
„ C. Sambiah Chettiar, Mylapore, Subscription ...	1	8	0
„ P. Nagesa Row, Madras, Donation ...	1	0	0
Mrs. Ivy Hooper, Acting General Secretary, British Section T.S., 25 per cent Dues for 6 months from 1st May to 21st October 1902, Cheque £ 65-12-2 ...	970	2	11
Mr. Luis Scheiner, Buenos Aires, Charter and entrance fees £ 3-13-4 ...	53	13	1
„ Luis Scheiner, Buenos Aires, Charter and 16 annual dues \$ 25 ...	75	0	0
„ Luis Scheiner, Buenos Aires, Charter and 4 annual dues £ 1-1 ...	15	12	0
Madame Agnes Freid, fees and dues ...	19	0	0

LIBRARY FUND.

An F. T. S. of Burma, Subscription for November '02 ...	50	0	0
Mr. C. Sambiah Chettiar, Mylapore, Subscription ...	1	8	0
An F. T. S. of Burma, Subscription for December '02 ...	50	0	0

ANNIVERSARY FUND.

Dr. F. W. Harrison, Madras, annual dues ...	2	0	0
Mr. J. Arnold do ...	3	0	0

P. N. JOG FUND.

Rs. A. P.

Part payment through Mr. V. K. Kale, Secretary, Amraoti
T.S. out of the bequest of Rs. 16,000 by late P. N. Jog...14,000 0 0

WHITE LOTUS DAY.

Netherlands Section T.S., through Mr. W. B. Fricke ... 223 3 7

PANCHAMA EDUCATION FUND.

Money subscribed at Benares T.S. Convention.

A Friend	...	...	5	0	0
A Kathiawar gentlemen	...	...	10	0	0
Mr. Ananta Lal	...	...	10	0	0
„ Brooks	...	...	10	0	0
„ Pitambara Lal and Brothers	...	...	15	0	0
„ Manmohandas Dyaldas Shroff	...	...	15	0	0
A friend	...	...	2	0	0
A Kashmiri Pandit	...	...	10	0	0
Mr. D. D. Jussawalla, Bombay	...	...	20	0	0
Cash	...	...	1	0	0
Cash	...	...	1	0	0
Modey Behar Centre	...	...	10	0	0
Anonymous subscription...	...	...	1	0	0
A visitor...	...	...	2	0	0
A friend	...	...	4	0	0
Mr. A. G. Watson, Calcutta	...	...	100	0	0
„ B. Ranga Reddy, Nellore	...	...	15	0	0
„ Anantaram Ghose	...	...	50	0	0
Dr. Prasad Das Mullick	...	...	10	0	0
Mr. Srinivas De	...	...	1	0	0
„ Bholanath Chatterji	...	...	10	0	0
„ Narayandas Sundaji...	...	...	15	0	0
Rai Narayan Das	...	...	25	0	0
A Madras friend...	...	...	5	0	0
Mr. Raghubir Prasad	...	...	5	0	0
Parsee Delegates	...	...	50	0	0
A mysterious French Lady	...	...	15	0	0
Mr. P. C. Mukerji	...	...	5	0	0
			422	0	0
Donation "W. H." for December 1902	...	...	50	0	0
Mr. A. Hall, Kent, England, £ 1	...	...	15	0	0
Manager <i>East and West</i> , Bombay	...	...	30	0	0
Mr. N. V. Moodaliar, Shubati, second hundred out of the Rs. 400, promised for the 4 Panchama schools	...	...	100	0	0
„ E. Annaswamy Moodaliar	...	...	2	0	0
Bournemouth Lodge, T.S., £ 2-10-6, through Dr. P.W.G. Nunn.	...	...	37	14	0
Mrs. R. Blackmore, for Santa Cruz, T.S.	...	...	12	2	0
Mr. William Thompson, £ 1-0-4	...	...	15	4	0
Freeport, T.S. through Minna Kunz, Treasurer, £ 0-16-2	...	...	12	2	0
Mr. J. H. Cordes, South Africa, £9-19-3	...	...	149	7	0
„ Do do £2-12-11	...	...	39	11	0
Mrs. M. A. Nemes, £ 1-0-7...	...	...	15	7	0
Mr. N. M. Desai	...	...	7	0	0
„ Popat Lal A. Shah	...	...	3	0	0
„ Jayasing Sarabhai	...	...	2	0	0
„ F. Houghton, £ 1-0-4	...	...	15	4	0
„ Chiman Lal N. Doshi	...	...	5	0	0
Baron L. Franchetti, Rome...	...	...	20	0	0
Through Mr. Fullerton: Mr. Horace L. Congdon, \$ 50, Mrs. Margaret Maxwell, \$ 5-18, Mr. Alex. Fullerton \$ 5-00	...	...	184	14	0
A Swedish F. T. S. through Mr. Knös, £ 3-1-4	...	...	45	5	0
Mrs. Terrell, Postal Notes for 10 shillings	...	...	7	8	0

							Rs. A. P.
Miss Alice Rice, £ 1	...	...	...	...	...	...	15 0 0
Mrs. Rowe, £ 1	...	...	...	...	...	...	15 0 0
Collected by Kammerherr C. Von Krogh, £ 3.13.8	...	...	...	...	...	...	55 0 0
Mrs. E. M. James, London, £ 5	...	...	...	...	...	...	73 14 6
Mr. G. E. Sutcliffe, Bombay, £ 25	...	...	...	...	...	...	24 12 0

T. VIJIA RAGHAVA CHARLU,

Treasurer.

MRS. BESANT'S MOVEMENTS.

Mrs. Besant left Benares on the 17th January for Allahabad, to commence her lecturing tour in Eastern Bengal, on the completion of which she will make a tour in Rajputana and Kathiawar. We are pleased to state that she is in excellent health.

DEATH OF PRINCE HARISINHJI RUPSIHJI.

The heaviest personal affliction that has befallen me for many years past, barring H. P. B.'s case, has been the tragical death of Prince Harisinhji Rupsinhji, of Varal, Kathiawar. Since our first meeting, which was shortly after my arrival in India, he has been to me more like a son than anything else, and he has always looked upon me as his second father. As I have often said, he was the best and most loveable among the Indian Princes whom I have known. Highly intelligent, well educated, a renowned poet in Gujarati, a man of strict probity, a devoted husband and father, he was one whom anybody might have been proud to have for a friend. His views about agriculture were enlightened and progressive, and in one of our last consultations he told me about the fruit trees he had planted, the improved tillage he had adopted and his scheme for erecting a bund in a river near him so as to irrigate his lands. The drought and devastating visitations of cholera and other diseases throughout Kathiawar within the past three or four years had caused him great loss and he had had to incur a heavy debt for the purchase of food and other things to save the lives of his poor tenants, for whose welfare he always had a paternal concern. He died at 7 A.M. on the 2nd of January last, in my presence at Benares, where he had come partly as a delegate of his Branch to the Convention and in part to see me after a separation of several years. He arrived there on December 26th, attended the sessions, and was photographed in the Convention group. On the 30th he was to have left for his home and I for the Delhi Durbar, for which I had an invitation from his nephew, H. H. the Maharajah of Bhaunagar; but the inexorable law of karma decreed that on the night of the 29th, he and his munshi and a servant who slept in the same room with him, should be poisoned by the fumes of burning charcoal, which had been lighted by the servant to warm the room in which the three slept. They were discovered early on the morning of the 30th and, although everything possible was done to save them, the munshi died in hospital on the morning of the 31st, the Prince on the morning of the 2nd, after a protracted struggle between his great vitality and the fatal power of the carbon dioxide: the servant, who slept on the floor with his face close to the crack of the door, escaped. Thus was removed in his 41st year a man whom neither I nor the Society could well spare, and one who was an honour to his family and his race.

H. S. OLCOTT.

GOOTY T. S. CONFERENCE.

The report of this conference is, for want of space, held over until next issue.

COLONEL, OLCOTT'S BOMBAY LECTURE.

The President-Founder delivered a Lecture at the Gaiety Theatre, Bombay, on the evening of January 30th, and though only one day's notice had been given, the house was crowded and the audience enthusiastic. Mr. D. Gostling, President of the Blavatsky Lodge, Bombay, occupied the chair. The subject of the lecture was, "Theosophy since the old Bombay days." Some of the old members of 1879 were present.

BOOKS FOR THE ADYAR LIBRARY.

Dr. Florencia Harrison has just presented to the Adyar Library two rare copies of books, one "Poems" by Mr. Gray, a new edition, published in London by J. Dodsley in 1770, and the other, "Beauties of Massinger," published in London in 1817. We thank Dr. Harrison for her valuable gift.

NEW BRANCHES.

SOUTH AMERICA.

A Charter was issued on October 29th, 1902, to Mr. José Torrado Y G. Llorente and Mr. Ignacio Hernandez y Hernandez to form a branch of the Society at Cienfuegos, Cuba, to be called the "Sophia T. S."

LUIS SCHEINER,
Presidential Agent.

INDIAN SECTION.

A Charter was issued on Dec. 1st, 1902, to the Trikavu Lodge T.S., at Ponani, South Malabar. The President is Mr. P. Bappu, Civil Apothecary, and the Secretary Mr. P. V. Doraiswami Aiyar, B.A., B.L., District Court Pleader.

D. K. BISVAS,
Assistant Secretary.

BRITISH SECTION.

A Charter was issued on January 7th, 1903, to Miss L. E. Carter, J. R. Anderson, Mme. V. Nysseus, Mlle. V. André, Mlle. L. A. van Blommestein, H. Jambers and H. Nyst, to form a Branch of the Theosophical Society in Brussels, to be known as the "Lotus Blanc" Branch.

I. HOOPER,
Acting General Secretary.

AMERICAN SECTION.

The Aloha T. S., Honolulu, H. T., has changed its name to Honolulu T. S. The Eltka T. S., Corry, Pa., has dissolved. There are now 73 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

A Charter was issued to the Concordia, T. S., Havana, Cuba, on Nov. 17th, 1902. The President is Mr. Hipolito Mora; the Secretary, Mr. Rafael Alvear y Saint Just, Calle Manrique 80, Havana, Cuba.

LUIS SCHEINER,
Presidential Agent.

MRS. HIGGINS' SUCCESS.

Good fortune seems to follow Mrs. Higgins' school, thanks to her own energy and the valuable help of Miss Kofel, a most experienced educationist. Mr. D'Abrew reports as follows:

"Of all Ceylon, Elsie de Silva came out first in the Technical College Examination in Drawing, and another of our girls came out successfully in the Second Grade. While in the English Teachers' Examination held by Government, two girls were awarded the License Certificates to teach."

We offer Mrs. Higgins our congratulations; although we cannot say that our ideal of education for Sinhalese girls is to make them B.A.'s; "G.H." (good housewife) would be more to our taste.

TWO PRIZES.

We are requested to announce that two prizes of Rs. 70 and Rs. 50 each will be awarded to the best and second best writers of an essay on "My Thoughts on Reading 'Perfect Way in Diet,' by Dr. Anna Kingsford, M.D.," in English, of about 35 to 40 foolscap pages. The essays to be forwarded on or before 30th June 1903, either to the Cherag Printing Press, Manordas Street, Fort, Bombay, or to the Mangrol Jain Association, Paidhoni, Bombay, in whose charge the money is deposited. The result will be announced on 30th Sept. 1903. No essay will be returned to the author.

CORRESPONDENCE WITH THE ITALIAN SECTION.

After the forms of the Anniversary Report had been run off the press, a Notification was received from Rome that, as Capt. Oliviero Boggiani, the General Secretary of the Italian Section, had been ordered to Northern Italy with his Regiment, and thus been obliged to give up the official position. Correspondents wishing to address the Section should, until further notice, write to "the General Secretary, Società Teosofica, Via di Pietra, 70, Roma, Italia."

P. N. JOG LEGACY FUND.

[illegible]

WHITE LOTUS DAY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd Dec. 1902 ...	485	10	3	Expense on White Lotus Day	30	10	0
Mr. C. V. Visvanadha Sastriar.	5	0	0	Balance ..	460	0	3
Total Rs...	490	10	3	Total Rs...	490	10	3

PRESIDENT FOUNDER'S TOUR FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1902 ...	504	9	0				
Mr. N. E. Royle, Australia ...	15	0	0				
Balance...	519	9	0				

NEW BOOKS AND MSS. FOR THE ADYAR LIBRARY.

"Aparnâstava" by Ganapati S'âstrî, Head Master, Maharâja's Samskrita College, Trevandrum, with an English translation by T. M. Krishnaswami Aiyer; "List of Samskrita, Jaina and Hindi MSS. purchased by order of Government and deposited in the Samskrita College, Benares, during 1897-1901"; "A collection of Prâkrita and Samskrita Inscriptions," published by the Bhavnagar Archæological Department; "Corpus Inscriptionum, Bhavnagari," being a selection of Arabic and Persian inscriptions; the Manuscript copies of "The Commentaries on the ten Upanishads and the Brahma Sûtras," by Anandatirthâchârya.

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COMPILED FROM THE
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SYNOPSIS OF CONTENTS

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"	IV. The Constitution of Man	"	IX. Cause and Effect
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The Planes of Nature	The Average Man in Love
The Three Outpourings	The Irritable Man
Involution and Evolution	The Miser
The Causal Body of the Savage	Deep Depression
The Mental Body of the Savage	The Devotional Type
The Astral Body of the Savage	The Scientific Type
The Causal Body of the Average Man	The Causal Body of the Developed Man
The Mental Body of the Average Man	The Mental Body of the Developed Man
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CONTENTS.

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The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following :—

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 religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

All Bequests intended to benefit the Society as a whole, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

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 *Theosophist* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. For anything else in the Magazine, the Society is not responsible.

Many Branches of the society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1902, 714 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Headquarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896 and 1899, where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections, as follows :

In Great Britain, apply to Bertram Keightley, 28, Albemarle Street, W., London. In Scandinavian countries, to Arvid Knös, Engelbrechtsgatan, 7, Stockholm, Sweden. In Holland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. In France, to Dr. Th. Pascal, 59, avenue de La Bourdonnais, Paris. In India, to Upendranath Basu, Benares, N.-W.P., India. In America, to Alexander Fullerton, 46, Fifth Avenue, New York City. In Australia to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, Mutual Life Buildings, Lower Queen Street, Auckland. In Italy, to General Secretary, Società Teosofica, Via di Pietra, 70, Corso, Rome. In Germany to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In South America, to Luis Scheiner, Casilla Correo, 818, Buenos Aires. In Ceylon, to Mrs. M. M. Higgins, Muscous School and Orphanage for Buddhist Girls, 8, Rosmead Place, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

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2. Letters to myself should be addressed to me at Adyar: confidential ones to be marked "Private."

3. All letters about Indian Branch work and Fellows, applications for membership in India, and for blank forms, and all fees, dues and donations for the support of the Sectional work in India only, address to THE GENERAL SECRETARY, INDIAN SECTION T. S., Benares, N.-W. P., India. Telegraphic and cable address: BESANT, BENARES.

4. All business relating to the *Theosophist* and orders for books and publications of all kinds, address only to *The Business Manager, Theosophist Office*, ADYAR.

5. All matters for publication in the *Theosophist* and books for review, address only to *The Editor of the Theosophist*, ADYAR.

ADYAR, January, 1895.

H. S. OLCOTT, P. T. S.

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THE THEOSOPHIC MESSENGER.

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Either of the above Magazines, and all new books announced in them may be subscribed for or ordered through the Manager of the *Theosophist*.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1903.

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
ADYAR, MADRAS,
February 18th, 1903.

A case having recently occurred where a former member of a Section, who had seceded, became an active member of Mr. Judge's Society and, wanting to re-enter our Society, had been admitted to membership in a Society of another Section without first obtaining the consent of the General Secretary of his own Section; and the case having been appealed to me for an official ruling, I now declare :

1. That it is against the spirit of our Constitution and our long established practice for membership to be granted by one Section to a member or ex-member, legally within the jurisdiction of another Section, without first obtaining the consent of the General Secretary of the Section the person wishes to leave : and

2. The lawful procedure is for the person leaving a Section to get a formal demit or the written consent of his General Secretary, and to file this or a copy with the General Secretary of the Section to which he wishes to transfer himself.

General Secretaries are requested to take note of this ruling and to promulgate it within their respective Sections for the information of the concerned.

II.

The General Secretary of the French Section, in asking permission to receive Members from the town of Sofia used the word "Roumania" instead of Bulgaria. This, however, will not alter the ruling made as to their admission into the French Section.

H. S. OLCOTT, P. T. S.

THE PRESIDENT'S MOVEMENTS.

Colonel Olcott is suddenly called away to Europe on Society business and expects to sail from Colombo on the 7th inst. by the French Mail steamer. He will visit Paris and London and hopes to return in three months. Private letters may be addressed to him at 59, Avenue de La Bourdonnais, Paris.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 1st to 21st February 1903 are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs. A. P.
Mr. R. F. Tebbitt, Swatow, Dues for 1903, deducting discount on joint cheque	14 14 0
Mrs. Ida R. Patch, Pittsburg, through Mr. A. Fullerton £2-0-7	30 7 0
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An European F. T. S., third gift	1,500 0 0
Mr. F. A. Nims, Muskegon, £ 5	75 0 0
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Lt.-Col. R. H. Forman, Bangalore	50 0 0
A friend, through Mr. A. Fullerton, \$ 25	76 0 0
Mr. H. Hotchner, \$ 2 do	6 5 0
F. A. N. do	15 8 0
Mr. Maurice Hotchner, \$ 1 do	3 2 0
„ H. H. Mehta	15 0 0
„ Dharamsey M. Gokuldas, Bombay	100 0 0
„ Frank L. Woodward, £ 5 note	75 0 0
Mrs. Louisa Williams, £ 5 do	75 0 0
Mr. William Johnson, Minnesota	21 0 0

ADYAR, MADRAS, }

21st February 1903. }

T. VIJIARAGHAVA CHARLU,

Cashier, P. E. Fund.

DR. MARQUES' WITHDRAWAL.

I have been much distressed over the protracted and bitter struggle between a working quorum of the Aloha T. S., Honolulu, and their President, Dr. A. Marques, in the course of which the latter was expelled from office and Branch membership, and which matter has finally culminated in his resigning membership in the Society. An official announcement to this effect is published by the General Secretary of the American Section, Mr. Fullerton, in the *Theosophic Messenger* for December. In view of the years of good service in the Society which Dr. Marques has rendered, this is a deplorable ending. Unfortunately, both parties appealed to me in the first instance

instead of to the General Secretary of their Section, as provided for in the constitution, but it was impossible for me to interfere with the lawful course of events, so I referred the matter back to Mr. Fullerton. The relations of personal friendship between myself and the two chief actors, Dr. Marques and Mrs. Hendricks, while making the doing of my duty painful and difficult, yet could not be allowed to influence my official action. People should never forget that I, the man, am quite a different entity from myself, the President and defender of the Society's Constitution ; and that if I suffered personal feeling to obstruct or shape official action I should not be worthy of continuance in office.

H. S. O.

LIST OF MR. LEADBEATER'S AMERICAN LECTURES.

Following is a list of the subjects of Mr. Leadbeater's six months course of free lectures now being delivered in Chicago. Some of these have already been published in *The Theosophist*, and others are to follow.

Man and His Bodies.	Ancient and Modern Buddhism.
The Necessity of Reincarnation.	Theosophy and Spiritualism.
Karma—The Law of Cause and Effect.	The Rationale of Apparitions.
Life After Death—Purgatory.	Dreams.
Life After Death—The Heaven World.	The Rationale of Mesmerism.
The Nature of Theosophical Proof.	Magic, White and Black.
The Rationale of	The Use and Abuse of Psychic
Telepathy and Mind Cure.	Powers.
Invisible Helpers.	The Ancient Mysteries.
Clairvoyance—What it is.	Vegetarianism and Occultism.
Clairvoyance—In Space.	The Birth and Growth of the Soul.
Clairvoyance—In Time.	How to Build Character.
Clairvoyance—How it is Developed.	Theosophy in Every-day Life.
Theosophy and Christianity.	The Future that awaits us.

NEW BRANCHES.

SOUTH AMERICA.

I have the pleasure of reporting the formation of a branch of the T.S. at Combarbalá, Chile, to be called the Annie Besant T. S., with charter dated December 24th, 1902. The President is Mr. Rafael Viedma Silva, and the Secretary, Mr. José Santiago Calderon Lira.

LUIS SCHEINER,
Presidential Agent.

AMERICAN SECTION.

The Wachtmeister T. S., Washington, D. C., has relinquished its charter and dissolved. The number of Branches in the American Section is now 72.

ALEXANDER FULLERTON,
General Secretary.

INDIAN SECTION.

Through the efforts of Brother K. Narayanasamy Iyer, the Nâgpûr Branch has been revived. The President is Rau Bahadur Waman Kathalkar; the Secretary, Pandit Pyare Lal, Esq., Dy. Superintendent, P.W.D. Nâgpûr.

INAUGURATION OF THE BHAGIRATHI

THEOSOPHICAL FEDERATION.

A correspondent of the *Indian Mirror* gives a long and interesting account of the recent Federation of the T. S., Branches in the Hughli District, Bengal, from which we extract the following:—

"For the purpose of deliberating upon the means of effectively furthering the objects of the Theosophical Society and the Theosophical movement in Bengal, a large number of delegates from the Bansbaria, Hughli, Serampore and Talinipara Branches of the Theosophical Society met together at the house of Babu Chandra Mohun Banerji, Zemindar of Talinipara, on Sunday, the 14th December, 1902, at 3 P.M., and after an animated discussion resolved to group themselves into a federate body styled the Bhagirathi Federation of Theosophical Society Branches, after which a body of Rules governing the Federation was adopted, and a representative council elected. At 4.30 P.M. that day, and at the same place, the Federation held a public meeting in which Mr. A. G. Watson spoke on "Theosophy" and Babu Hirendra Nath Dutt, M.A., B.L., on "Sat-Chit-Anandam," before a large and appreciative audience."

The movement above noted can not fail of producing good results. The plan of forming federations in the different sections of England has proved very useful for several years past.

NEW BRANCHES.

SOUTH AFRICA.

The following is a list of the new branches of the Theosophical Society in South Africa, which were formed during the year 1902. The first of these was the Cape Town branch, which was formed on the 1st of December, 1902. The second was the Johannesburg branch, which was formed on the 1st of January, 1903. The third was the Durban branch, which was formed on the 1st of February, 1903. The fourth was the Pietermaritzburg branch, which was formed on the 1st of March, 1903. The fifth was the Grahamstown branch, which was formed on the 1st of April, 1903. The sixth was the Port Elizabeth branch, which was formed on the 1st of May, 1903. The seventh was the East London branch, which was formed on the 1st of June, 1903. The eighth was the Cape of Good Hope branch, which was formed on the 1st of July, 1903. The ninth was the Natal branch, which was formed on the 1st of August, 1903. The tenth was the Transvaal branch, which was formed on the 1st of September, 1903. The eleventh was the Orange Free State branch, which was formed on the 1st of October, 1903. The twelfth was the Western Cape branch, which was formed on the 1st of November, 1903. The thirteenth was the Eastern Cape branch, which was formed on the 1st of December, 1903. The fourteenth was the Northern Cape branch, which was formed on the 1st of January, 1904. The fifteenth was the Southern Cape branch, which was formed on the 1st of February, 1904. The sixteenth was the Central Cape branch, which was formed on the 1st of March, 1904. The seventeenth was the Western Transvaal branch, which was formed on the 1st of April, 1904. The eighteenth was the Eastern Transvaal branch, which was formed on the 1st of May, 1904. The nineteenth was the Northern Transvaal branch, which was formed on the 1st of June, 1904. The twentieth was the Southern Transvaal branch, which was formed on the 1st of July, 1904. The twenty-first was the Central Transvaal branch, which was formed on the 1st of August, 1904. The twenty-second was the Western Orange Free State branch, which was formed on the 1st of September, 1904. The twenty-third was the Eastern Orange Free State branch, which was formed on the 1st of October, 1904. The twenty-fourth was the Northern Orange Free State branch, which was formed on the 1st of November, 1904. The twenty-fifth was the Southern Orange Free State branch, which was formed on the 1st of December, 1904. The twenty-sixth was the Central Orange Free State branch, which was formed on the 1st of January, 1905. The twenty-seventh was the Western Western Cape branch, which was formed on the 1st of February, 1905. The twenty-eighth was the Eastern Western Cape branch, which was formed on the 1st of March, 1905. The twenty-ninth was the Northern Western Cape branch, which was formed on the 1st of April, 1905. 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No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

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APRIL 1903.

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ALEX. FULLERTON,

General Secretary.

GOOTY THEOSOPHICAL CONFERENCE.

[We have pleasure in granting the request of our Gooty correspondent, by publishing a brief report of the recent T. S. Conference held in that place. Similar conferences have been held in England during the past few years. They indicate the increasing activity of the T. S. movement.—*Ed. note.*]

In compliance with a notice issued by the Gooty Theosophical Society, members of different branches in the Ceded Districts, met at Gooty at 1 P.M. on the 5th January, and held a Conference. Members and sympathisers from Cuddapah, Madanapalle, Prodattur, Kurnool, Bellary, Hospet, Anantapur, Penukondah, Jammalmadugu, and other places, attended. Two or three expressed regret that they could not come. Letters of sympathy were sent by members and sympathisers,—men like Mr. T. Ramachandra Rao, B.A., B.L., retired Sub-Judge, and Mr. Rajabadiar Mudaliar, B.A., Deputy Collector of Anantapur.

Mr. V. V. Siva Avadhanalu, B.A., District Munsiff of Gooty, welcomed the members and sympathisers in a few choice expressions. They had met there, he said, to chalk out some plan of work. He emphasised that the main object of the Conference should be to decide as to how best they could serve the Society by promoting its altruistic work. He referred to the self-sacrificing labours of the founders, both Colonel Olcott and Madame Blavatsky, and of Mrs. Besant, for the good of humanity irrespective of race and creed. He recalled that glorious incident in Baghavan Sri Râmânûja's life, which would bear repetition. The great Râmânûja obtained the grace of his Guru, learnt the secret Mantra which would lead one, otherwise being fitted, to salvation. He could not bear the idea of his soul alone being saved while so many were

going astray, and would rather himself perish than that so many others should. He therefore resolved to proclaim his secret to people irrespective of caste, creed or sect and he did it from the top of a tower, fully believing that he must pay the dire penalty for breaking the Guru's command, here and hereafter. But the motive sanctified everything: and he was deservedly glorified for it, not only by his Guru, but also by posterity. There is a belief current among certain classes in India that *moksha*, *liberation for self*, is the *summum bonum* of religious life and spiritual effort, as if it were the supreme bliss to be aimed at. It was no doubt better than hankering after worldly and transient things. But it was selfish and could not lead to the highest happiness, since the Sâstras declared that it militated against the Divine Law. Lord S'ri Krishna Himself, the Supreme, ceaselessly worked for the good of His creatures. Great Teachers like Buddha, Christ, the great S'ankara, and such others, felt, believed, and said the Truth, that Service and Service alone, led to abiding happiness here and hereafter. They were all propelled by one force, and that was love for Humanity. The Sâstras enjoined the duties of a householder. If properly observed the household life taught one the lessons of self-denial, and of service to all sentient beings. He instanced the example of Mahadeo Govinda Ranade of blessed memory, and his altruistic work as a householder.

Those that would redeem their pledges as members of the T. S. should qualify themselves mentally and morally, in order to serve their fellowmen. Economic questions there were which might be brought under their consideration, to relieve the misery of their fellowmen, without passing beyond their legitimate sphere. He exhorted members to take counsel and work cordially to improve themselves and those around them in their own humble way, and labor and try to leave things somewhat better than they found them.

Mr. V. E. Sudarsana Mudaliar, Tahsildar of Anantapur, proposed, Mr. M. Venkatakrishnaya, Head Clerk, Kurnool District Court, seconded and Mr. W. Sawmier, Sub-Magistrate of Prodatpur, supported that Mr. O. V. Nanjundayya (District Munsiff of Penukondah) who had been known for his virtues and good work, be voted to the chair.

The President's address was an enthusiastic advocacy of Theosophy, pointing out the vast field of usefulness that it occupied and that it would occupy, especially in India. He pleaded for the Hindu College, and its useful little magazine. He pointedly brought forward the Panchama question which occupied so much of Col. Olcott's sympathies. He called for practical work and ceaseless efforts. The delivery occupied a full hour.

One hour was devoted to questions and answers. Mr. T. Sivasankaram Pillai of Penukondah, Mr. C. Audinarayana Row of Cuddapah, and Mr. Vyasa Charlu, B.A., of Gooty, addressed a series of questions, on caste prejudices, and sea voyage, and so on. Some members answered the questions. The drift of it was, so far as the caste prejudices were concerned, that eating together did not promote brotherly feeling, though it might be serviceable in some ways; and references were made to the hatred of the whites in South American States towards the Negroes,—even for the best educated among them, and also to the treatment of colored people by white people elsewhere. The feeling of brotherhood they aimed at was just like the one displayed by Eknath, the Mahratta Brahmin saint, who fed the hungry pariah on a *Shraddha* day and just like the one demonstrated by Ramanuja for the salvation of fellow souls. Mr. Avadhanalu, a man of wide culture, and broad views, gave another instance like Eknath in Tanjore, and said that the caste abuses and suicidal prejudices would disappear in course of time, under the influence of education, and the impact of other civilizations.

With half an hour's interval for refreshments the Conference met again. Mr. V. Soobroya Mudaliar, Tahsildar of Penukondah, a scholarly and contemplative Theosophist, spoke for an hour on "Universal brotherhood" in his own clear style. A little discussion ensued. Then the Conference resolved itself into a Committee for considering the plan of work for next year and it lasted till past 7 P.M.

On the 6th again at 1 P.M., the Conference met. Resolutions to translate "The Story of the Great War," and "Ramchandra," into Telugu before the next Conference meets, to distribute pamphlets, and to encourage Indian weaving by example and precept, were passed on the motion of Mr. V. G. Sudarsana Mudaliar, seconded by Mr. Narayana Iyer, B.A., Tahsildar of Jammalmadugu.

A resolution was passed on the Chairman's motion that a message be sent to Benares to the following effect:—

"Conference pays its loving homage to you, beloved Colonel, and prays for your long life and health."

To which the good old Colonel Olcott sent the following reply by wire:—"Thanks, may you all be blessed, my children."

Mr. C. Ramayya, B.A., Headmaster, Cuddapah, then made a speech on Karma for an hour; and thereon some interesting questions and answers were asked and answered respectively. The result of it was that a crusade was thought to be necessary by the well wishers of our country against the fatalistic ideas that prevail and sap the manhood of our country.

In the last sitting, Mr. Nanjundappah, B.A., B.L., of Cuddapah, spoke enthusiastically on "The duties of a Theosophist." The Conference formally recorded his untiring efforts to spread Theosophical ideas by publishing leaflets at his own expense, and by public speeches wherever he could meet a number of people, in villages and in towns, with a view to mentally and morally improve people, with thankfulness. Mr. Nanjundappah is a successful Vakil, if not the leader of the Cuddapah Bar, and the zeal which he evinces in his altruistic work by devoting his money or precious time, is remarkable.

Mr. Avadhanulu, B.A., lectured eloquently on the lessons of the Mahābhārata, dwelling chiefly on the unique character of Vidura. He has made special study of the great epic, and is always instructive and interesting when he speaks on the subject.

They resolved to hold another Conference in August at Cuddapah, when progress should be reported; and the next but one will be held during the Easter 1904.

A hearty vote of thanks was accorded to the President who attended, in spite of his bad health.

Messrs. R. Seshagiri Row of Madanapalle, and Mr. M. Vencoba Row of Prodattur, supported this motion. The President spoke hopefully of the future, and said that the success of the present Conference would be gladsome news to their earnest brethren in other centres. The Conference was dissolved at 7 P. M.

THE PRESIDENT'S MOVEMENTS.

Col. Olcott writes from Suez that he is having a prosperous voyage and is in good health. He was expecting to reach Paris on March 24th.

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The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

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INDIA.

The Ponani Branch was chartered on 1st December, 1902. The President is P. Bappu, Esq., Civil Apothecary, Ponani: the Secretary is P. V. Duraswamy Aiyar, B.A., B.L., Pleader, District Court, Ponani.

A charter was issued to the Raipur Branch on March 6th, 1903, with nine new members. The President is Rhai Bahadur Bhut Nath De, M.A., B.L. The Secretary is Babu Debendra Nath Choudhuri, B.A., B.L.

The Branches at Nagpur and Guntakal have been revived.

CHANGE OF BRANCH NAME.

The General Secretary of the American Section informs us that the Ananda Lodge T. S. has changed its name to Seattle Lodge, T. S.

OBITUARY.

We regret to record the death of Mr. V. K. Ranga Aiyangar, Head-Assistant in the firm of our printers, Messrs. Thompson & Co., Broadway, Madras. In his death our printers have sustained an irreparable loss of a really useful and hard-working man. After long years of service in the mofussil during which he was Manager of the Municipalities of Kumbakonam, Mayavaram and Vellore, he came to Madras and with the kind recommendation of our revered Colonel H. S. Olcott, who is ever ready to help deserving men, he was taken into the service of Messrs. Thompson & Co., in March 1899. From that time forward he proved himself to be the trusted servant of the Company and devoted himself night and day to advance the interests of the firm. With his wide experience of official work and correspondence he managed with ease much of the responsible duties of the firm and was entitled to our special regard for the watchfulness with which he looked after the *Theosophist* and other printing work of ours. He was nearly fifty-five years old, but with his regular habits of life and devotion to work he was able to accomplish more than many a younger man. For the third time in the course of the last twelve months he had an attack of bilious fever at the end of March last and after suffering from it for about a week, succumbed to it early in April 1903. May his soul rest in peace. He leaves behind him a widow and a large circle of friends and relatives to mourn his loss.

S.

TO HINDU STUDENTS.

A *competitive examination* in Mrs. Besant's book, "The Mahābhārata, or the Story of the Great War," will be held in Bombay in July next. Successful candidates will be awarded cash prizes amounting to Rs. 100. For particulars address, The Theosophical Society, 37, Hornby Row, Fort, Bombay.

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The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

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ADYAR, January, 1895.

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SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1903.

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ADYAR MADRAS, }
21st May 1903. }

T. VIJIARAGHAVA CHARLU,
Treas., T.S.

COL. OLCOTT IN PARIS.

While waiting the final action of the French Courts on the case which has called the President-Founder to Europe, his time is fully occupied in receiving visitors, attending T. S. meetings and accepting invitations to the houses of our Parisian members. He is delighted with the outlook for the movement in France for the first time since our official connection with it began. The weather in Paris has been very disagreeable, what with snow, rain and cold, cutting winds.

DEATH OF MME. MONGRUEL.

On reaching Paris, Colonel Olcott received the sad news that his friend Madame Jeanne Mongruel, the "French Seeress," whose remarkable clairvoyant prophecies have made her name famous during the past fifty years, and whose prognostics about the collapse of the Judge Secession and the ever-growing success of the Theosophical Society have been literally fulfilled, had died a month before his arrival at the French Capital. Strangely enough, considering her half-century familiarity with the lower levels of the Astral Plane, she had such a horror of death that she refused to execute a Will, believing it would hasten her exit from this life! The consequence was that, as she had no natural heirs, her estate, valued at something like Fcs. 100,000 has gone to the State and her servant Thérèse—known to all Mme.

Mongrue's clients and friends, has been left without provision for her comfort after a service of seventeen years. At the sale of Mme. Mongrue's effects a very fine marble bust of her, which cost Fcs. 1,800, was knocked down to Thérèse for less than Fcs. 30, the faithful girl having bought it with borrowed money, to place in a tomb that is being built for the remains of the deceased and her dead son. Col. Olcott, on learning this, gave her the money to pay off the debt.

DEATH OF MR. K. M. SHROFF.

We regret to have to announce the death at Bombay on the 27th of April, 1903, of the old friend of the Theosophical Society, Mr. Kavasji Mervanji Shroff. The deceased gentleman was the first Indian who received a diploma from the T. S. having joined in 1878, before the Founders left America. In his "Old Diary Leaves" Col. Olcott says: "While still in America, I had made friendly overtures to Mr. K. M. Shroff, who had just completed a lecturing tour in my country and returned home. He accepted membership, and on all occasions after our arrival at Bombay rendered us loyal help. He was a young man at that time, and not by a long way as influential in his community as he has since become, but he had innate that capacity for hard work which is the prime factor of success in life." From the time he became a member of the T. S. until the time of his death he has been an active worker and has done much to rouse the interest of Parsees, in the great truths of their religion and to help on that revival in religion which is so marked a feature of the day in the Parsee, as well as all other communities of India. At the time of his death Mr. Shroff was one of the Vice-Presidents of the Bombay Lodge, T. S., the first Lodge formed in India and which, except for a few years of comparative inactivity in the early 80's, has been so very active in propaganda work.

W.

OBITUARY.*

We have to record with much regret the passing away from our midst of one of our devoted brothers of old, Mr. K. M. Shroff. If my memory serves me aright, he was the first native of India whose acquaintance the Founders of the Theosophical Society were pleased to make in America, ere the plan of organizing our Society was definitely settled. Mr. Shroff was from the outset very much in favor of Theosophy, and on several occasions presided at public addresses delivered in the Framjee Cowasjee Hall, Bombay, in connection with the Theosophical Society. Although quite a man of business, having had to deal with many questions of public utility, he sustained up to the last his warm sympathy with the theosophic movement. Possessed as he was of an amiable disposition and conciliatory ways, coupled with intelligent business capacity, he was loved and respected by all with whom he came in contact, and invariably elected as an active member in the Municipal Standing Committee as well as a Corporator. His services, however, were not confined to the welfare of the community of Bombay, but apart from his desire to serve his fellow-men to the best of his ability, he displayed marked sympathy for dumb creatures and did his best to ameliorate their condition and alleviate their sufferings while working for years together as Secretary to the Society for preventing cruelty to animals. This enterprising character was also the founder, on a grand scale, of a Dairy Farm, the first of its kind in Bombay, in order to supply the Bombay public with pure and unadulterated milk.

DINSHA'H D. WRITER.

WHITE LOTUS DAY AT ADYAR.†

The celebration of the "White Lotus" day according to time-honoured custom took place at the Head-quarters of the Theosophical

* Received after the above was written.

† From a Correspondent of the *Hindu*.

Society yesterday, May 8th. From early in the day rice and copper coins were doled out to a large number of poor men and women of the Fisherman and Pariah castes in the neighbourhood of Adyar.

To Miss Weeks, the credit of the arrangements and decorations is solely due. Several of the devoted members sent in the course of the day large quantities of lotus-flowers of various colours, white being the most prominent among them. A European lady-member of the Lodge presented a very fine wreath of water-lilies. The big Lecture Hall of the Society, and particularly the platform upon which the beautiful statue of Madame Blavatsky was placed, were decorated with palms, festoons, evergreens and foliage of sorts and wreaths of lotus flowers most tastefully and picturesquely arranged. An over-light shed its subdued and beautiful lustre over the statue which almost seemed to be quick with life, as if watching silently the proceedings of the evening.

A fairly large number of the Theosophists were present, and among them were Mr. V. C. Seshachari (in the chair), Miss Weeks, Dr. Harrison, Miss Kofel, Mrs. Gibson, Messrs. S. V. Rangaswami Aiyangar, C. Sambiah Chettiar, N. Harihara Aiyar, D. B. Venkatasubba Rao, S. Subbiah Chetti, C. R. Krishnamachariar, and many others. The Chairman opened the proceedings by explaining in a few words the object of the meeting. He referred to the absence of Colonel Olcott, their most esteemed President-Founder, than whom, he observed, there was none more competent to speak on an occasion like that, and also to the absence of Dr. English, the President of their Lodge.

He said that, however humble they might be, still when the call of duty rang loud in their ears they were strongly impelled to do their poor parts in showing their loyal homage to the memory of the revered lady. He besought all present to join with him, and raise their voices and lift up their hands and pray to those Lords of Compassion who were behind the Society, to shower their choicest blessings upon it that it might for evermore do its unselfish, humanitarian work with even a fuller measure of success than in the past, and to give to them, the humble co-workers in that world's great movement, enduring faith and strength in order that they might become more willing and capable instruments for doing their exalted and noble work.

He then called upon Mr. Krishnamachariar, one of the Sanskrit Pandits, to recite the 9th chapter of the Bhagavad-Gitā which was subsequently explained in English by Mr. Harihara Aiyar in very touching words. Mr. S. V. Rangaswami Aiyangar read with great effect the portion of Sir Edwin Arnold's "Light of Asia" where Lord Buddha gives his magnificent and sublime advice from under the fig tree.

Miss Weeks spoke of the great spread of Theosophy among all the countries of the World, and of H. P. B.'s monumental works which contain a mine of precious information.

Mr. Harihara Aiyar said that there was a peculiar appropriateness in giving the name "White Lotus" to the day. He said that H. P. B. was devoted to "Holiness" "Peace" and "Bliss." White is the holiest and purest of colours, and marked the highest stage of spiritual advancement whose prominent characteristics were profound peace and eternal bliss. Mr. Venkatasubba Rao added that the "White Lotus" was a rare flower and not easily obtainable and that H. P. B. was indeed a rare flower of humanity.

Dr. Harrison spoke enthusiastically about her connection with the Society for several years and said that the lotus had its counterpart in the water lily of the western countries. She added that it was a remarkable thing how in every T. S. Lodge all over the world a band of devoted members met together at the same hour to do sacred and loving homage to the revered memory of the departed lady. Mr. S. V. Rangaswami Aiyangar gave a very interesting and long account of his personal reminiscences of H. P. B., and dwelt specially upon her colossal intellect and her vast range of mystic lore and occult information. He mentioned about the growing literature of Theosophy, and how it permeated the modern thought and thoroughly changed the position of philosophers with reference to the vexed questions of life.

The Chairman then spoke at length upon the symbology of the

lotus. He said that the lotus was one of the most ancient symbols which had always been regarded by students of esoteric philosophy in all countries and of all religions with a feeling of high sanctity and profound mysticism. The Hindus, the Egyptians, the Buddhists, the ancient Greeks and the modern Christians had from the remotest times held the lotus and the water-lily as the most sacred of flowers. * * * * The lotus stood for the Cosmos as well as for man. The lotus seed contained within itself a perfect miniature of the future plant which typified the fact that the spiritual prototypes of all things existed in the immaterial world, before those things became materialized on earth. The lotus plant grew up through the water, having its root in the mud and spread its flower in the air above. The lotus typified the life of man as well as the evolution of the Cosmos. The Gupta Vidya taught them that the elements of both were the same and both were developing in the same direction. He added that the root of the lotus sunk in the mud represented material life, the stalk passing up through the water typified existence in the astral world and the flower floating on the water and opening to the sky was emblematical of spiritual growth and advancement. The lotus denoted likewise the emanation of the objective from the subjective or Divine Idealism passing from the abstract into the concrete or visible form. The Ideal Forms lay buried in the Bosom of Eternal Idealism, just as the future lotus leaves, the immaculate petals, were concealed within the seed of that plant. He also referred to and explained at length the Hindu symbology, Brahmâ, Lord of the Universe sitting upon the lotus flower, proceeding from the navel of Vishnu, which typified the Central Point in the Waters of Infinite Space. In conclusion, he observed that the heart where the daily meditation of the student took place was itself the Lotus-Chamber, and it was taught to them that "the Causeless Cause of all Causes had its shrine and altar on the holy and ever untrodden ground of the heart, invisible, intangible, unmentioned, save through the *still small voices* of their spiritual consciousness. Those who worshipped before it ought to do so in the silence and the sanctified solitude of their Souls, making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priest, and their sinful intentions the only visible and objective sacrificial victims to the presence." Any stranger that was present at yesterday's meeting would have been struck with the marvellous devotion and enthusiasm that prevailed there. The distribution of printed leaflets and pamphlets on the White-Lotus Day and the lotus flowers, the sacred *prasad*, brought the proceedings of the lively meeting to a close.

[We have not space for the many reports of proceedings on White Lotus Day, at various Branches of the T.S. in India, which have come to hand. The *Prasnottara* is the proper vehicle for the dissemination of particulars concerning Branch activities in this Section.—Ed.]

NEW BRANCHES.

HOLLAND.

A Charter was issued on the 7th April, 1903, to the Hilversumche Lodge of the T. S., Hilversum, Holland, with seven members. The President is J. P. W. Schuurman and the Secretary, Miss W. C. E. van Huls-
teyn.

W. B. FRICKE,
General Secretary.

AMERICA.

A Charter was issued on April 6th to the Providence T. S., Providence, R. I., with 13 charter members.

The Eastern Psychology Lodge T.S., of Chicago has voted to dissolve, to return its charter, and to amalgamate with the Chicago T. S.

The Omaha Branch has dissolved. There are now 71 Branches in the American Section.

ALEXANDER FULLERTON,
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The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

All Bequests intended to benefit the Society as a whole, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

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Many Branches of the society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1902, 714 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Headquarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896 and 1899, where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections, as follows:

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H. S. OLCOTT, P. T. S.

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SUPPLEMENT TO THE THEOSOPHIST.

JULY 1903.

OLD DIARY LEAVES, VOL. III.

The third volume of Colonel Olcott's absorbingly interesting series of historical reminiscences of the growth of the Theosophical Society and the spread of the movement are in the press of the T. P. S. at London and will be brought out in the Autumn. The illustrations of this volume will be portraits of some of the old and best known workers Asiatic and Western.

THE PRESIDENT IN EUROPE.

At our latest dates Colonel Olcott was still in Paris waiting upon the tiresome formalities of procedure in the Tribunal de la Seine, and thus prevented from sailing for Cuba as intended, until after the meetings of the British Section Convention and the Federated European Sections over both of which he was to preside on the 4th of July. He hopes to escape the necessity of the transatlantic voyage to and fro, but is not yet sure that he can. He writes in excellent spirits and says his health is all that could be desired. The compulsory delay of two months in Paris has enabled him to get personally acquainted with all the members of our Society in that Great Metropolis, among whom he has found many most admirable persons of both sexes. Thanks to the generous hospitality of Senor Xifré, of Madrid, who has lent the President his Parisian quarters, he has been enabled to receive the visits of all who wished to consult him on theosophical matters.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd May to 21st June 1903, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	RS. A. P.
Mr. Bertram Keightley, General Secretary, British Section, Theosophical Society, London, 25 % Dues from November 1902 to April 1903. Cheque for £43-18-1 sold to Theosophist Office ...	658 9 0
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„ Arvid Knös, General Secretary, Scandinavian Section, Theosophical Society, 25 % Dues for last year by cheque £24-19-5, cashed by Madras Bank ...	371 5 7
„ Ch. Blech, Treasurer, French Section, Theosophical Society, 25 % Dues from 30th April 1902 for 1 year, money in Col. Olcott's hands, Fcs. 808, equal to £32-6-5...	484 13 0
„ Madan Mohan Lal, Udaipur, Donation in Memory of " Hari " a girl who passed away ...	17 0 0
„ C. Sambiah Chettiar, Mylapore, Subscription ...	3 0 0
„ Luis Scheiner, for Annual dues of 4 new members of Valparaiso £1, cashed by T.P.S., London ...	11 6 0
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Mr. A. Fullerton, General Secretary, American Section, T.S., 25 % dues from September 1902 to January 1903. Cheque £18-7-1 ...	275 5 0

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21st June 1903.

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NEW BRANCHES.

BRITISH SECTION.

A Charter was granted on May 12th, 1903, to Joseph P. Sleigh, Lionel Wood, W. R. Potter, A. R. Hemsted, J. W. Crowcroft, James H. Duffell and Joyce Sleigh to form a Branch at Newcastle-upon-Tyne, to be known as the Newcastle-upon-Tyne Branch.

A Charter was issued on June 5th, to Miss E. M. Green, Miss J. E. Dowland, Mrs. Whiston, Miss C. Hollick, Miss F. Alvery, Miss G. Pickthall and A. H. Barron to form a branch at Southampton, to be known as the Southampton Branch.

BERTRAM KEIGHTLEY,
General Secretary.

ERRATUM.

In Miss Kofel's article on "Life and Non-Life" in June *Theosophist* (see p. 535, last paragraph), a mistake of the printers was allowed to pass uncorrected—much to our regret. The phrase, "which is after all only one form of *ancient* science," should have been inserted after the word "occultism," as the M.S. reads, instead of following the words "modern science," as the printers put it.

FEDERATION OF TAMIL T. S. BRANCHES AT MADURA.

In its issue of May 27th, *The Hindu* gives an extended report of the Federation of the Tamil T. S. Branches in Southern India, which was formed at Madura, May 23rd from which the subjoined notes are gleaned. During the sessions of the Federation, which continued two days, the following lectures were read:—

"Practical Work for Theosophists," by P. Narayana Iyer of Madura "On Federation," by K. Narayanasawmi Iyer of Kumbakonam. "What is Evolution from the Hindu Sastraic Standpoint," three lectures, by G. Ramachendra Iyer of Tinnevely. "On *Vasanas*," by N. Venkata Row of Salem. "Theosophy: its Present Work," by A. Rangaswami Iyer of Madura. "Spiritual Aspirations; True and False," by R. Soondara Raja Iyer of Periakulam. "The Aim of Life," by S. N. Ramaswamy Iyer of Coimbatore. Several shorter addresses were also delivered at the closing session on the evening of the 24th.

The address of welcome to the Delegates was delivered by Mr. P. Narayana Iyer, on behalf of the Federation Committee of Madura, during which the chief objects of the Conference were set forth.

The President-elect, Mr. T. Sadasiva Iyer of Coimbatore, on taking the chair, addressed the meeting, calling attention to various means of practical T. S. work which would tend to promote true brotherhood and the spreading of our movement. He dwelt upon the advisability of interdining and intermarriage among subdivisions of the chief castes, and upon the importance of forming methodical habits of life and of study, and of systematic and special work in Branches.

Concerning practical ethics, he said : We should especially suppress the feelings of selfishness and separateness, by daily practice in conduct, speech and thought. We should care more that our sacred cause should prosper than that our particular personality should be the chosen instrument of such progress or should become famous in the world as the mainstay of such progress. Those of us who are so chosen should especially cultivate the virtues of humility, reverence, perseverance, patience, charitableness and tolerance and guard against impatient or supercilious behaviour towards our younger or weaker brothers.

Among the valuable suggestions offered by him, for the dissemination of the truth of Theosophy, are the following :

"Till Hindu ladies are persuaded to join the movement in large numbers much progress cannot be said to have been made. Till they are fairly educated in Sanskrit, Vernacular and English, we cannot expect them to understand and support the movement. Thus, the social reforms of female education and the discouragement of too early marriages and consummation ceremonies are closely connected with this question of propagandism among ladies. Why should not each one of us who is blessed with a partner in life spend ten minutes daily as a duty to educate our life-partner in simple Theosophical ideas and in love and devotion to the lords of compassion ? Where we have widowed dependent relations, the duty is all the greater to teach those widowed ladies such principles and practices as will assist our movement and imbue them with zeal to work in our cause. Social reform has now secured some Hindu Lady-Lecturers, and it is a matter for regret that our movement has not yet evolved one.

Translations into vernaculars, of all the Theosophical Manuals is a most urgent duty of us Theosophists. Meanwhile, those of us who write correct and elegant Tamil ought to contribute to Tamil Magazines like the "*Viveka-chintamani*," articles on Theosophical subjects and thus keep the movement constantly before the Tamil-reading public.

Every Branch should follow the example of the Madura Branch, and have a local habitation of its own and register itself as a corporation."

He said each Branch should have a library, containing at least the manuals, the works of our chief T. S. authors, and all the issues of our leading Theosophical magazines. He thought we should try to increase the circulation of the *Central Hindu College Magazine* and aid the College Fund. He advocated the "weekly exposition to school boys of the 'Elementary text-book of Hinduism,' and the 'Catechism' as well as religious instruction in schools ;" also the expounding of standard Hindu works to adults, in the light thrown on them by our best theosophical writers.

He said we should "support every secular movement which is wholesome and of good report ;" and, while protesting against the brutal clubbing of stray dogs in the streets, by municipal servants, he asked why we should not "try to establish a home for stray dogs in every Municipality ?" And again :

From the physical plane have to be originated the energies and movements even for our spiritual good at the present stage which mankind has reached in its evolution, and the tendency of some Theosophists to consider themselves as standing apart on a higher plane and as not bound to join and assist wholesome secular movements ought to be given up. The society being again a lover of all the "great religions," the branches ought to encourage all religious revivals taking place in their halls for lectures on all such religions and even on wholesome secular subjects except political. The Rama Krishna movement, the Guaranga movement, the Mahomedan Educational movement, the Social Reform movement, the Temperance cause and other movements, ought all to feel that we are friends of every one of them. Some Social reformers, some followers of Swami Vivekananda, some Brahma Samajists, some political workers might abuse us, but we should not abuse those movements in return, if we are true to our principles, and should try to silence all detractors by the unselfish work we are able to put forward.

He advocated sea-voyage and other reforms and the education of the lower classes, and said further :

While we may deny that we ever actively persecuted Panchamas, we must con-

fess with shame that we have been treating them as less clean than dogs, and have not done our duty to educate and elevate them. The village Brahmin who refuses to allow a Panchama to use the king's highway, and who abuses him most foully is a too common phenomenon, especially in Malabar. This elevating work among the casteless is one of our paramount duties. In short, we ought to be "active coadjutors of all good volitions; receivers and transmitters of cosmic virtue."

Fanaticism among all kinds of men, even when the fanatics are known as scientists and men of culture, is hateful to us Theosophists, but fanatics are not to be hated and they also are our brothers. Our movement has not made as much progress in India among certain classes as it ought to have made if we Theosophists had been more earnest, practical and sincere. There is no use of blaming those classes. The very orthodox people have not joined our movement largely, notwithstanding that the extinction itself of our religion was staved off by our movement.

Many other points were made and the lecture abounded in hints for more active T. S. work in all directions.

Mr. P. Narayana Iyer, in his lecture on "Practical work for Theosophists" asked:

What have the Indian Theosophists done to promote any of the declared objects of the Society? No doubt the Central Hindu College at Benares and the Pariah Schools at Adyar and Mylapore and the other Madras suburbs are due to this movement, but they are purely owing to the philanthropy and broadmindedness of Mrs. Besant and our President-Founder--and even these are not financially well-supported and well-equipped. What have we Hindu Theosophists done for our people?

He then proceeded to offer practical suggestions for work along Theosophic lines, such as the education and elevation of Hindu Women; the establishment of Girls' Schools; Mass education; Religious and Moral instruction in Schools; the encouragement and support of capable lecturers, etc. The lectures were well received, and much good may be expected to result from the meetings of the Federation.

OBITUARY.

We have recently learned of the passing away from the physical body, of our highly esteemed friend, Mrs. A. C. Lloyd, who has been a patient and devoted helper of the pupils at the Central Hindu College, Benares. It must have been a very happy relief for her to be freed from the serious physical infirmities which, for so many years, she had borne with cheerful resignation. She had been a valued contributor to the *Arya Bala Bodhini*, *The Central Hindu College Magazine*, and *The Theosophist*, and for many years her life had been consecrated to practical theosophic service. We clip the following notice from *The Advocate*:

"The boys of the College Boarding House have sustained a very heavy loss by the death of Mrs. Lloyd, who has been a veritable mother to them since the Boarding House was opened. Every morning and evening she went to the Boarding House and sat with them and they brought her all their troubles and difficulties. She had a genius for dealing with boys and they became at home with her at once as did all young people, for she was adored as head of the Match Girls' Club in East London, opened by Madame Blavatsky and Mrs. Besant. Lately she had grown very feeble and could only go to her boys once a day, but daily some came to her to read English. For many years she suffered from *angina pectoris*, and for about a week before her death her strength failed rapidly. She kept up, to the last, and died in her sleep in the early morning of the 3rd June.

"Her body was carried, the evening of the same day, to Rajghat, just below the Benares railway bridge, and burned on the edge of the water, a great company of students and friends gathering there to pay her honour. Mrs. Annie Besant, her friend of 14 years' standing, with whom she lived, sat near the pyre with Miss Willson and Miss Arundale. The Hon'ble General Secretary of the Indian Section, Theosophical Society, Babu Upendranath Basu, and Babu Bhagavan Das, Hon. Secretary of the College Board of Trustees, acknowledged by their presence her work in the Society and in the College. Her ashes were scattered on the river."

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THE PRESIDENT'S TOUR.

From latest advices we learn that the President-Founder left Paris for Geneva, Switzerland, on the evening of the 6th June. His stay in Paris has brought him more closely in touch with our enthusiastic workers there, and he writes that the members have tried in every way to make his visit pleasant and that he enjoyed himself very much. Unfortunately, the business which took him there has developed some unexpected details in the way of hindrances, but the Colonel hopes that it will soon be finished. One very interesting memento of the President's visit to Paris has just reached us : a flash-light photograph of the platform at the headquarters on White Lotus Day, May 8th, with the President, the General Secretary of the French Section and three other gentlemen grouped around it.

A correspondent writes of the visit to Geneva that it has been a great success and that the President has arranged T. S. matters to the satisfaction of the members. His hosts, the Count and Countess Prozor, were kindness itself. While in Geneva Col. Olcott met the

world-renowned Father Hyacinthe, the revolted Catholic priest who married an American lady. The Colonel says that he is "a grand old man," and he very much enjoyed his two visits with him.

On the 12th the President left for Amsterdam, where he was to attend the Convention of the Netherlands Section on his way to London to preside at the Convention of the British Section and the Federation of European Sections on the 4th and 5th July.

The Dutch Convention was a complete success in every respect and was largely attended by delegates from all parts of Holland: there were over 200. There was a musical entertainment on the 21st June, after the Convention, at which members of the Society gave delightful instrumental and vocal music. At the same meeting Col. Olcott was formally presented with a splendid casket in rosewood, inlaid with red coral and lined with gold colored satin, quilted, to contain the Birthday album sent him by the dear, kind colleagues of the Dutch Section. From the evening of the 21st to 1st July he was the guest of his warm personal friends, Mr. and Mrs. Schuurman, at their country seat, 'Westerveld' near Amsterdam.

In company with nearly all of the principal members of the Amsteldijk household, he crossed over to London on July 1st. He, together with Mr. Fricke Capt. Terwiel and Dr. J. J. Halls, were the guests of Mr. and Mrs. Faulding.

On the 4th July the meetings of the British Section and the International Congress of European Sections were held, presided over by the President-Founder. Mr. Bertram Keightley was re-elected Gen'l Sec'y and Mrs. Hooper was appointed to act for him with full powers during his absence from England, and a vote of hearty thanks passed for her admirable services during the past year. The Convention passed a Resolution to increase the Annual Dues of members from 5 shillings to 10 shillings and of Unattached Members to £1.

In the international Congress all the Sections except the Scandinavian were represented and the most cordial sentiments were expressed. At the public meeting addresses were made by the President-Founder, Dr. Rudolph Steiner of Germany, Mr. Pierre Bernard of France, Mr. Mead of the British Section, Mrs. Cooper Oakley of the Italian Section, and Capt. Terwiel of the Dutch Section.

There were receptions for the Delegates in general and for the visitors from foreign countries in particular—the latter by Mrs. Sinnett.

THE ADYAR LIBRARY: CHOICE OF M. BOISSEVAIN AS DIRECTOR.

The tie between the Dutch Section and the Headquarters of the Society, always strong, is now to be made much stronger. Our esteemed and talented young colleague, Mr. J. W. Boissevain, who has chosen as his life work the study of Sanskrit Literature, has with the consent of his parents and the approval of his teacher, Professor Speyer of Groningen, accepted the offer of Colonel Olcott to join him at Adyar and take the honourable office of Director of the Oriental Section of the Adyar Library.

This collection has already become one of the most important in the world, having about 11,000 MSS. on its shelves, among them a large number which are not to be found in any other library in the world. To be the responsible Director of such a library is a distinction of which any scholar might be proud, and an honor to his country.

P. T.

WORK OF THE HINDU RELIGIOUS UNION: TRICHINOPOLY.

We acknowledge with thanks, the receipt of the annual reports of this Institution for the past three years. As our Hindu readers are doubtless aware, this union was founded in 1895, for the purpose of opening schools for the education of Hindu girls in accordance with their own religious faith; for establishing a Reading Room and Library of useful religious books; for supporting periodical Lectures; for publishing tracts and pamphlets for enlightening people on Religion; and for helping poor and deserving students who are studying in Hindu Institutions. The Hindu Girls' School that was founded at the start, proved itself so useful that a branch school, similar to the first, was opened in 1901, and both these schools are now doing excellent work, the former having about 110 pupils on the roll, and the latter, 52. The education of Hindu girls we regard as a primary duty that rests upon all Hindus, more especially those of the educated classes. It needs no superhuman wisdom to see that mothers should have sufficient education to enable them to properly train the minds of their own children, while they remain at home, and to sympathise with and aid them in their studies if they are attending school; and surely no reasonable person could expect that an uneducated woman could endow her children with that degree of mental acumen which would have been possible had the powers of her own mind been properly disciplined and unfolded by a wholesome education. These Schools are supported mainly by subscription, and more funds are needed for additional furniture and other necessary expenses of the Schools and Library. Are there not fifty or one hundred Hindus in Southern India, who could easily give eight annas or even a rupee each month for the up-keep of these useful schools? Surely this would not be a heavy tax, and the satisfaction of having aided such a worthy cause, would be abundant recompense.

Subscriptions, donations, &c., to the Hindu Religious Union, Trichinopoly may be remitted to M.R.Ry. K. S. Ganapati Aiyar Avergal, M.A., M.L., President of the Union.

NEW BRANCHES.

BRITISH SECTION.

A charter was issued on June 15th to E. J. Dunn, Miss Ella M. Browne, Zech. Waite, Mrs. Ellen P. Browne, Miss Edith G. Knocker, Edward Hunt, W. C. Close and Mrs. E. Wright to form a Branch of the Society at York, to be known as the York Branch.

BERTRAM KEIGHTLEY,
General Secretary.

OBITUARY.

It is with regret that I have to report the death of Babu Grish Chander Cundu at Benares on the 9th June 1903. He was an earnest member of the Theosophical Society and was for a long time the Vice-President of the Himâlayan Esoteric Theosophical Society, Simla. His retirement from the Government service obliged him to sever his connection with the Branch and he spent his last days at Benares where he lived for more than a dozen years.

Soon after he joined the Society in the early eighties he experienced a series of family bereavements, culminating in the death of his dear wife. Such an event at a comparatively young age, which would have made most men betake to a new tie, made him widen the circle of his family to the whole of the world, till he could forget his own self and devote all his time to the help of humanity. Even in old age he founded a famine relief fund and worked more zealously than young men in relieving the distress he found around him. He was the counsellor and helper of friends and strangers alike, and it was a noticeable fact that he had no enemy in the world. He was one of those practical Theosophists, happily not rare in the Society. His end was brought about by cholera which he contracted while tending the cholera-stricken people at Benares, and he thus died while doing his duty.

While we, his friends, are sorry that his death has removed a god-like man from the world, it is indeed a consolation that such a death is but a passport to a brighter life. He breathed his last at the holy Kashi, as he longed for, and has been gathered to the bosom of Is'vara.

Yours fraternally,
K. C. MUKHURJEE.

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INFORMATION FOR STRANGERS.

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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 religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

All Bequests intended to benefit the Society as a whole, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

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Many Branches of the society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1902, 714 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Headquarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896 and 1899, where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections, as follows:

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SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1903.

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THE PRESIDENT'S TOUR.

After the London Convention Col. Olcott was recalled to Paris in connection with the business for which he went to Europe. As soon as that was completed he left for the home of his dear friends, Mr. and Mrs. Schuurmann, near Amsterdam, and with them passed very pleasantly his 71st birthday. Members of several branches brought their congratulations in person and he had a delightful day. During the Colonel's entire stay in Paris he has had the use of the apartment of Señor Xifré, his old friend, and found himself very comfortable indeed.

MISS EDGER'S MOVEMENTS.

Miss Lilian Edger left Colombo for Australia, August 19th, by the *India*. She will deliver a series of lectures at the chief centres there, and also visit New Zealand. Before leaving Colombo she lectured to a large audience at the Musæus School, on "The Mission of Theosophy." Her address is, until February, 1904:—c/o Mrs. Hemus, "Motu Rakau," Ponsonby Road, Auckland, New Zealand; February to October:—c/o Theosophical Society, 42, Margaret St. Sydney, N. S. W., Australia. Postage to N. Z. is one anna; to Australia, 2½ annas.

TO GENERAL SECRETARIES.

Attention is hereby called to Rule 20th of the Constitution of the T. S., which says, under the head of "Organisation:—"

"The General Secretary of each Section shall forward to the President, annually, not later than the 1st day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President may desire." A Branch list, carefully revised and *tabulated*, containing names of the Presidents and Secretaries, and addresses of the latter, is especially required.

W. A. ENGLISH,
Recording Secretary.

NEW BRANCHES.

SOUTH AMERICA.

I take pleasure in reporting the formation of a Branch of the T. S., at Montevideo, Uruguay, denominated the H. P. Blavatsky T. S., with charter dated June 22nd, 1903. The President is Mr. T. Enrique Viera, the Secretary is Mr. Ricardo Moratorio,

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There is a general expression of opinion that there should be some permanent memorial of the late Mrs. A. C. Lloyd's deep solicitude for the welfare of the Central Hindu College and, in particular, of her affectionate and unremitting care for the boarders,

The latter are especially anxious to express their appreciation of her motherly conduct towards them and are desirous that there should be some outward testimony to her unselfish devotion.

Apart from the boarders, however, the whole College is deeply sensible of Mrs. Lloyd's services and there are doubtless many sympathisers who will be anxious to perpetuate her memory.

Under such circumstances we feel that the attention of all well-wishers of the College should be drawn to the fact that a "LLOYD MEMORIAL LIBRARY FUND" has been started for the purpose of raising sufficient funds to endow a "LLOYD MEMORIAL LIBRARY" for the use of the Boarding House, as a token of Mrs. Lloyd's connection with the Central Hindu College. It is earnestly hoped that a sum sufficient to build a suitable room and to provide for the periodic purchase of books will be forthcoming.

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OBITUARIES.

We copy from *The Indian Mirror* the following sympathetic notice of the passing on of our worthy friend, Babu P. C. Mukerji, whose contributions to the *Theosophist*, relating to his valuable archaeological discoveries, have formerly been of great interest to our readers. We also tender our sincere sympathy to his surviving relatives:

We are deeply grieved to record the death of our esteemed friend, Babu Purna Chunder Mukerji, the eminent archaeologist who departed this life in Calcutta in the early hours of Monday, August 3rd. We never knew a more unselfish gentleman, a more self-sacrificing friend, or a more conscientious worker for his country. He was simplicity personified. The best part of his life was spent in Lucknow, where superficial people took him only for a "crank," but the "little man" had genius, which in time came to be recognised by even those who used to have a laugh at him. Babu Purna Chunder Mukerji never noticed his detractors. At last a sympathetic official took him in hand, and our friend's career was made. He was writing a history of Lucknow with illustrations from his own hand when he was impressed into the service of Government. He made a most efficient archaeologist, and had he been a pushing European, the world would have rung with his fame as a resourceful and successful discoverer. It was Babu Purna Chunder Mukerji, who discovered the famous sites of Pataliputra and Kapilavastu. The Buddhist world owes him gratitude beyond measure for those discoveries. People who did not know the deceased gentleman, can have no idea of the dis-

abilities under which he had worked towards a great and successful end. Government never much encouraged this explorer. His frame was wasted by disease. But he dauntlessly worked on and never let a complaint escape his lips. Babu Purna Chunder Mukerji was an old and truly faithful member of the Theosophical Society. Take him all in all, we shall not look upon his like again. May God console his bereaved family.

We have also received tidings of the passing onward of that devoted and greatly esteemed theosophical worker, Mons. Charles Blech, on July 6th. The members of the French Section of the T. S. will deeply feel his loss. Referring to him the *Theosophical Review* says :—

(His) "devotion, generosity and hospitality supplied a solid basis upon which the present successful development of our movement in Paris has been mainly founded. Mons. Blech was the head of an old Alsatian family and suffered cruelly in the Franco-German war. He was neither a writer nor a speaker, but his high character and the respect in which he was held, his charming courtesy, gentle nature, and large-hearted generosity, made him a real 'father of Theosophy in France,' as he has not been inaptly called. Passing away at the advanced age of Seventy-eight, he had fulfilled more than the years appointed unto man by Hebrew prophecy and he looked forward to the change, which all knew was coming for him, with the greatest interest and contentment."

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