

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1904.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 24th August to 20th September 1904, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Fred W. Bell, Transvaal, entrance fees and dues £ 0-10-0	...	7	8 0
Sale-proceeds of garden trees	...	40	0 0
Do dry leaves, &c.	...	1	7 5
Dr. Anantray Nathaji Mehta, Bhavnagar, Donation for 1904	...	84	0 0
Mathuraiswamy, Cocanut Contractor, 4th and last payment for the year 1904	...	50	0 0

LIBRARY FUND.

An F. T. S. of Burmah, Donation	...	50	0 0
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PANCHAMA EDUCATION FUND.

H. H. Mehta, Esq., Bombay, for food for the Pariah pupils, received in June	...	15	0 0
Major and Mrs. Loudon, St. Thomas' Mount, Donation	...	5	0 0

F. DAVIDSON,
Treasurer, T. S.

NEW BRANCHES.

BRITISH SECTION.

A charter was issued on August 23rd to R. H. Staniforth, Sarah E. Peace, M. Alcock, D. Ellison, Herbert Bland, Nina Horsefield and Philip G. Bird, to form a T. S. Branch in Manchester to be known as the South Manchester Branch.

BERTRAM KEIGHTLEY,
General Secretary.

SOUTH AFRICA.

A charter was issued on September 27th, to Dr. Davidson-Buchanan, Alfred Holtzer, Esq., Mrs. M. R. Mainwaring-Robinson, and their seven associates, to form a Branch of the T. S. at Cape Town, to be known as the Cape Town Lodge. The President is Dr. Davidson-Buchanan; the Secretary is Alfred Holtzer, Esq.; his address is Binfield Villa, St. Bede's Road, 3, Anchor Bay, Cape Town, South Africa.

A LADY AND GENTLEMAN WANTED.

AS PRINCIPALS FOR BOYS' AND GIRLS' COLLEGES IN CEYLON.

We are informed by the Secretary of the Buddhist Theosophical Society, of Colombo, that the Buddhist population of Panadure have been aroused to a sense of their duty in educational matters, and have recently erected two colleges, one for boys and one for girls, which they intend to furnish and endow. The letter further states that at Panadure "there are two High Schools for boys and girls, which originally belonged to a private gentleman but have now been transferred to the Wesleyan Mission. There are nearly three hundred boys and over a hundred girls attending these and very few of them are non-Buddhists. The religious intolerance in these Missionary Schools can be easily imagined when I say that the children absenting on Wesak Day were imposed a certain fine. Now that the Buddhists are ready with the buildings and funds they ask me to appeal to you for a lady and gentleman to take charge of the establishments as Principals. As we have to

compete with the long established High Schools, the Principal for the boys' department must be a graduate. Our Panadure brothers are ready to bear any expenses for really good Principals and I beg therefore that you will take the question into your hands and secure for us a lady and a gentleman suitable for the work. An appeal from you to the various Branches throughout the world will I hope meet with success." We shall be glad to hear from applicants with copies of testimonials.

THE BUDDHIST MOVEMENT IN CEYLON.

Very rapidly, the whole management of the Buddhist movement in Ceylon is concentrating itself into the hands of the Colombo Branch, and their admirable industry deserves all praise. We have not had time till now to note the names of the office-bearers for the current year ending on the 17th June, 1905, at which time the first quarter-century of the Branch's existence is brought to a close.

The election of office-bearers resulted as follows:—President, Mr. R. A. Mirando; Vice-Presidents, Mr. W. A. De Silva, J. P. and Mr. C. P. Gunawardana; Secretary, Mr. D. S. S. Wickremeratne; Assistant Secretary, Mr. C. P. Munaweera; Auditor, Mr. R. Fonseka; Librarian, Mr. C. P. Munaweera.

The Executive Committee consists of the above officers together with the following:—1. Mr. J. Munasinha, 2. Mr. Edmund Hewawitarama, 3. Mr. D. P. Jayawardana, 4. Mr. H. S. Perera, 5. Mr. J. M. De Silva, 6. Mr. C. J. R. Sirisena, 7. Mr. J. R. De Silva, 8. Mr. Amaranayaka, 9. Mr. P. Wimalasuriya, 10. Mr. Henry Dias, 11. Mr. T. W. Gunawardana, 12. Mr. D. D. Pedris.

CRUELTY TO ANIMALS USED FOR FOOD.

Mr. Labhshankar Laxmidas, of 'Nagar Wado,' Junagad, offers five cash prizes ranging from Rs. 50 to Rs. 500, for the five best essays on "Cruelty to Animals used for Human Food in India." Some of these he intends to submit to Government for Legislative action. Competitors should personally observe the condition of animals in trains, ships, steamers, markets, and slaughter-houses, and make practical suggestions for the prevention of such cruelties as they may witness. He may be addressed as above for further particulars concerning his work of compassion.

ERRATUM.

In the article on "The Temperance Movement in Ceylon," there is an error in the closing sentence of the seventh paragraph. It is not the whole of the 28 millions spent in drink, that goes to increase the Government revenues, but only one-fourth of this sum.

NEW BOOKS FOR THE ADYAR LIBRARY.

EASTERN SECTION.

- "Bismillah Hirrahama Nirrhim," by A. M. Manjumiya, M. S. A. L. (Telugu) 2 copies.
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 "Sakuntalan" (Malayalam)
 "Visakha Vijaya" (Sanskrit) 2nd Edition.
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 "Pranama Satakam" do
 "Sakuntala Parinayam" do
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 "Matsya Vallabha Vijayam" (Malayalam)
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CONTENTS.

Chapter I.—Official Recognition. II.—Adept seen at Pondichéry III.—The Master K. H. at Lahore. IV.—Reception by Maharajah of Kashmir. V.—Mysterious Disappearance of Damodar. VI.—“Coming Events cast their Shadows Before.” VII.—Phenomena and Healing at Nice. VIII.—A Struggle in the London Lodge T. S. IX.—H. P. B. and the S. P. R. Report. X.—Successful Issue of Buddhist Mission. XI.—Reality of Thought Transference. XII.—The Painting of Adept Portraits. XIII.—German Experiences. XIV.—The Coulomb Missionary Conspiracy. XV.—First Visit to Burma. XVI.—H. P. B. leaves for Europe. XVII.—Concerning Sibyls. XVIII.—Final Departure of Damodar. XIX.—In Northern India again. XX.—Progress of Theosophy in India. XXI.—Phenomenal Memories of Pandits. XXII.—H. P. B. in Exile. XXIII.—Tender of Resignation. XXIV.—Cremation Ceremony in Ceylon. XXV.—Establishing a Buddhist Flag. XXVI.—Founding the Adyar Library. XXVII.—The Opening Ceremony. XXVIII.—More Touring in Ceylon and Western India. XXIX.—Thugs—The Prince of Wales in Danger. XXX.—H. P. B. Finds “Lucifer.”

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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, 1903, 761 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, 23, 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, 7, W. 8th St., New York City. In Australia to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand to C. W. Sanders, His Majesty's Arcade, 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, 814, Buenos Aires. In Ceylon, to Mrs. M. M. Higgins, Musæus 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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SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1904.

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The following receipts from 21st September to 20th October are acknowledged with thanks.

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REVISION OF THE HINDU CALENDAR.

A movement has recently been started in Bombay having for its object the revision of the Hindu Calendar, and we have received circulars from the Secretaries asking for co-operation. Such revision appears to be highly necessary and we can only wish it all success, but judging from the circulars it is apparently by no means easy of accomplishment, various efforts of the same kind in the past having proved unsuccessful, giving rise to much dispute and controversy. A strong Committee has

been formed under the patronage of H. H. the Maharaja Gaikwar of Baroda, and the work they propose to take up is divided as follows:—

(a) Collection of the necessary funds to carry out the proposed scheme.

(b) Preparation of a set of questions on the main points to be considered in revising the text-books from which the Hindu Calendars are at present prepared, and collecting expert opinions thereon from all parts of India.

(c) Preparation of a provisional scheme, with a text-book necessary, in the light of the opinions so collected.

(d) A general conference of experts, as also of the actual compilers of the various calendars in use, for criticising and finally settling a uniform scheme of revision of the text-book which will be acceptable throughout India.

(e) Securing sympathy and help from the religious heads, Acharyas, Princes, Chiefs, and other influential men and public bodies for the adoption of the revised text-book.

(f) Consideration of any other proposal that may be made hereafter to ensure the complete success of the project.

All contributions should be sent to Messrs. Tribhuwandas Varjee-wandas & Co., Hammum Street, Fort, and all other communications to the Honorary Secretaries, Hindu Calendar Reform Committee, Thakurdwar Road, Post Kalbadevi, Bombay.

THE OLCOTT FREE SCHOOLS FOR PARIAHs

We have pleasure in noticing the exceptionally brilliant results which have recently crowned the efforts of Mrs. Courtright, the Superintendent of our Panchama Free Schools; and her trained teachers. Of the 116 pupils of the Olcott Free School at Urur presented for the Government Grant-in-Aid examination on the 27th ultimo, *every one passed*; and, taking the total of the four schools under the same management, 95 per cent. have passed this very searching ordeal. What gives peculiar significance to this result is the fact that these pupils are all of the poor despised Pariah class: hence, from the high caste Hindu's point of view, no better than the beasts of the field. We shall be glad to hear of one Hindu high caste school or college that can make as good a showing—by which remark no invidious distinction is intended to be drawn.

HINDU THEOLOGICAL HIGH SCHOOL, AT ALLEPPEY.

Some of the people of Travancore who realise the importance of imparting religious education to the young "have come forward—in the hope that others will heartily respond to their appeal, with their heart and purse—to start a Hindu Theological High School (on the lines of The Central Hindu College), at Alleppey, an important centre in the Dominion of H. H. The Maharajah of Travancore which is from time immemorial a typical Hindu State. This High School may be developed into a College as future opportunities present themselves." The sum of Rs. 20,000 is needed at once, to buy the site, erect the buildings and furnish and equip the School, so that it may be started in January next, when, it is expected, Mrs. Besant will visit Alleppey. "It is hoped that the charitable and liberal-minded public will take into kind consideration the laudable nature of the movement and the tangible effect that it is bound to produce towards the spiritual re-generation of our race, and contribute such decent sums as will enable the promoters to bring to a successful termination the mighty project taken in hand."

We hope this scheme will meet with the success which it merits. The Secretary's address is,

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The chief changes which have been effected by the new rules concerning investments in Government paper made through the agency of the Post Office, are the following:—

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(5) Further particulars regarding the new rules can be ascertained on application from the Local Post Office.

A. U. FANSHAWE,

Director-General of the Post Office of India,

SCIENTIFIC AND INDUSTRIAL EDUCATION OF INDIANS.

We have recently received a copy of the Rules and Regulations of the Association for the Advancement of Scientific and Industrial education of Indians, which was established at Calcutta in March last. The Association has the support of the leading men of Bengal and has made good progress, thus far. It has the following special objects:

(a) To enable properly qualified students to visit foreign countries for studying Arts and Industries.

(b) To assist properly qualified Indian experts, on returning home, to start industries, etc.

(c) To enable distinguished graduates of Indian Universities to prosecute further scientific study in foreign countries.

(d) To equip and maintain a Central Laboratory for the use of Students, and a Technological Library as well as workshops for giving practical training in arts and industries.

(e) To take steps generally for the encouragement and promotion of indigenous Indian industries. The work of the Association is to be carried on by means of a Central Council, District Committees and Sub-Divisional Committees of various kinds, and donations are earnestly solicited.

We would suggest that special attention should be paid to the inherent qualifications and mental adaptability and leaning of every student sent abroad, towards the particular art or science which they are to study, else much time and money may be wasted.

The objects of the Association should enlist the sympathy of all who are interested in the welfare of India.

Hon'ble Norendro Nath Sen is President of the Society; the Secretaries, to whom all communications are to be addressed, are Kali Charan Banurji, Esq., B.A., B.L., and Jogendra Chandra Ghose, Esq., M.A., B.L., The Albert Hall, 15, College Square, Calcutta.

NEW BRANCHES.

INDIAN SECTION.

A charter was issued on 12th September, 1904, to Messrs. Manilal Ajitrai Thakore, B.A., Vrajlal Ranchhadji, B.A., and their associates, to form a branch of the Theosophical Society at Parbandar, Kathiawar, to be known as the Parbandar Branch of the T. S. The President is Manilal Ajitrai Thakore, B.A., the Secretary, Vrajlal Ranchhadji, B.A. The Secretary's postal address is Nagarwada, Parbandar District, Kathiawar.

A charter was issued on 16th September, 1904, to T. Manavikraman, Esq., T. N. Manavikraman Raja, Esq., P. K. Kunhiraman Menon, Esq., and their associates, to form a Branch of the Theosophical Society at

Nilambar, to be known as the Nilambar Branch of the T. S. The President is T. Manavikraman, Esq., the Secretary, P. K. Kunhiraman Menon, Esq. The Secretary's postal address is Nilambar, South Malabar.

UPENDRANATH BASU,
General Secretary.

ITALIAN SECTION.

Charters were issued October 27th, 1904, to the three following T. S. Branches in Italy which had been organised sometime previously:

The "Umbria T. S.," at Terni: President, Mr. Giovanni Venturini; Secretary, Mr. Pietro Nigretti; Secretary's address—*Via Garibaldi 4, Terni.*

The "Fulgentia Adriatica T. S.," at Venice; President, Comm. Prof. C. A. Levi; Secretary, Dr. Arrigo Ravenna; Secretary's address 181, S. Marco, Venice.

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DECIO CALVARI,
General Secretary.

ANOTHER HINDU GIRLS' SCHOOL.

It gives us great pleasure to learn that a Hindu Girls' School was started, under the auspices of the Madura Theosophical Society, on October 18th, and will, for the present, be conducted in their new hall. Mr. P. Narayana Ayer, the President of the Branch, stated that the Madura Theosophists had been working up the idea of opening this school for more than seven years, and spoke of the importance of educating Hindu girls on national lines, though he was grateful to the Missionaries for opening so many girls' schools. Pandit Mahadeva Sastryar emphasised the importance of female education, and stated that in olden times cultured ladies took part in religious and philosophical discussions, and even aided their husbands in political and military affairs. Pandit Rama Sastryar read an address sent by a Hindu lady who, on account of illness, was unable to be present. She urged her sisters to educate themselves so as to be helpful to their husbands, their children and society, and called upon all to assist in the cause of woman's education. (There was an audience of Hindu ladies in the verandah.) Professor A. Kaja Ramayor, in speaking of the usefulness of girls' schools, said they should be supplemented by the education of grown-up ladies in their homes. Mr. R. Fischer spoke very forcibly on the necessity of girls' schools, and called attention to certain points which had been generally overlooked—those of practical cookery and political education. Let us hope that the good example set by the Madura T. S., in establishing a girls' school, will be followed by many other T. S. Branches in India.

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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 literatures, in which the Sagas and Initiations 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.

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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.

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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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 1904.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 1st November 1904.

Mr. Frank Davidson, F. T. S., having, under medical advice, decided to return to New Zealand, is this day relieved from the duties and responsibilities of the office of Treasurer of the Society, which he very kindly undertook at my request until I could find a permanent incumbent. My warm thanks are due him for the obliging help he has thus rendered me in a time of difficulty, and for the able manner in which he has brought order out of confusion in the department in question. I have also to personally thank Mr. Davidson for invaluable service rendered me in helping to straighten the business of the *Theosophist* office which was also in disorder.

Until further notice, Dr. W. A. English, Recording Secretary, will also be Acting Treasurer, T. S., and Mr. T. Sreenevas Iyengar, Acting Manager of the *Theosophist* office.

H. S. OLCOTT.

THE ADYAR LIBRARY.

The building enlargements and improvements having been virtually completed, the books of the Western Section will be moved into the spacious and beautiful rooms provided for their accommodation.

My most pressing need at present is a thoroughly competent European or American gentleman to take over the direction of the entire Library. Preference will, naturally, be given to an F. T. S. having a good knowledge of Sanskrit and other Oriental literature. He will be required to edit for the printer the monthly periodical in the Sanskrit language, which is to be begun at the earliest practicable date. The object in view is, as has heretofore been explained, to publish for the benefit of other libraries, orientalist, and pandits, the rare old works that have been collected by us in Indian villages and given to us by sympathising friends. The money is ready, the manuscripts selected; a staff of pandits and copyists is employed; all that lacks now is a Curator or Director. The funds of the Library do not warrant the payment of a liberal salary, but enough can be given to enable the person in question to cover his living expenses and have something more. Will any of our readers bring me into correspondence with such a gentleman as we so badly need?

H. S. OLCOTT.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st October to 20th November are acknowledged with thanks:—

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	RS.	A.	P.
A. H. Gebhard, Esq., Germany, donation £5-0-0	75	0	0
Luis Scheiner, Presidential Agent, fees of 20 members of Fraternidad T. S. \$ 50, equivalent to £9-19-6	149	10	0
W. B. Fricke, Esq., General Secretary, Netherlands Section. T. S., 25 % dues for 1904, £32-0-0	480	0	0

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W. A. ENGLISH, <i>Acting Treasurer, T. S.</i>			

THE CONVENTION LECTURES.

The subject of Mrs. Besant's Lectures before the twenty-ninth Annual Convention of the Theosophical Society, which will be held in Benares during the last week in December, is announced as "Theosophy in Human Life."

NEW BRANCHES.

BRITISH SECTION.

A charter was issued on October 20th, 1904, to Geo. W. Russell, Mrs. Russell, Mrs. Hault, W. S. Fay, J. S. Starkey, Mrs. Greene, Mrs. Kelly, J. Quigly and P. Hault, to form the Dublin Branch of the Theosophical Society.

BERTRAM KEIGHTLEY,
General Secretary.

THE GREAT TEMPERANCE MOVEMENT IN CEYLON.

This movement has spread all over the Island and it is satisfactory to note that the Jaffanese at the extreme North have started a branch of their own.

From the information collected there are 487 Societies recorded and weekly the *Sandaresa* has to devote a large space to temperance news. New branches are weekly reported and it is surmised that there are over 600 branches.

For want of postal addresses of many branches we have not been successful in obtaining correct statistics as to the number that signed the pledges, but it is not an exaggeration to count 300 for each branch, and we would therefore have 180,000 members.

The encouragement given by the President-Founder in his recent visit to the Island has created an impetus to many a branch, but the unifi-

cation of the various Societies as suggested by Colonel Olcott has not yet been accomplished—for various reasons.

However, every branch feels now the necessity of some organisation in order that each individual branch may be strengthened against the vile doings of the liquor dealers and their henchmen. There have been many instances where some liquor dealers have resorted to the base method of illicit prosecutions, in which the temperance men were acquitted but in few cases convicted.

In view of the opposition thus experienced, a meeting of Delegates from Societies of Colombo and its suburbs was held at the Ananda College on the 12th instant, when it was decided that it is opportune to have District Boards and a Central Board for the due maintenance of all Societies, and a Provisional Board of seven, consisting of Messrs. R. A. Mirando, Andrew Perera, Dr. W. A. Silva, M. C. Perera, Revd. D. W. Wijesinha, D. B. Jayatilaka, and D. S. S. Wickremaratne has been formed to carry out the scheme. It is hoped that by the end of December all needed District Boards will be formed.

As soon as the Central Board is organised, perhaps early in the new year, it is in contemplation to start a series of tracts and pamphlets and possibly a magazine on Temperance, with a corps of local preachers to go about the villages visiting branches. How far these expectations will be realised it is difficult to say, but time will prove it.

In the meantime the various branches are keeping themselves active in holding mass meetings at different centres, the most important of which were held on the King's Birthday at Colombo, Kandy, Galle and other centres.

The Queen's House was flooded with telegrams from Temperance societies all over the Island requesting His Excellency to convey their greetings to the King-Emperor, and some 437 such messages must have been a strain on the Telegraph Department and given pleasure to His Excellency the Governor, who has already expressed his sympathy with the movement.

D. S. S. WICKREMARATNE,
Secretary to the Provisional Board.

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EASTERN SECTION.

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| "Pâtanjala Yogasutrani." | " |

Acknowledged with thanks :—

"Bhaktimanjari," a gift from the author, His Highness the Maharajah of Travancore.

"Bhodayana Grihya Sutra," No. 32.

"The Jaganatha Vijaya," of Rudra Bhatta (Canarese), gifts by His Highness the Maharajah of Mysore.

WESTERN SECTION.

"Annual Report of the Archæological Survey, Bengal Circle, for the year ending with April 1904."

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The Theosophical Society.

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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, 1903, 761 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, 23, 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, 7, W. 8th St., New York City. In Australia, to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, His Majesty's Arcade, Queen Street, Auckland. In Italy, to Sig. Cav. Decio. Calvare, 380, Corso Umberto. I. Rome. In Germany, to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In South America, to Luis Scheiner, Casilla Correo, 818, Buenos Ayres. In Ceylon, to Mrs. M. M. Higgins, Musæus School and Orphanage for Buddhist Girls, 8, Rosmead Place, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

NOTICE.

A New and Revised Explanatory Catalogue of 41 pages, containing the titles of over 1000 important and interesting works upon THEOSOPHY, RELIGION, MAGIC, PHANTOMS, SPIRITUALISM, THOUGHT-READING, MESMERISM, PSYCHOMETRY, ASTROLOGY, PALMISTRY, HYGIENE, ETC., may be had free upon application to the Manager, *Theosophist* Office, Adyar, Madras. All books are sent by V. P. P. in India, Burma and Ceylon for the price marked in the Catalogue with the addition of postage and V. P. Commission.

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 Headquarters, to the *Treasurer, T. S.*, ADYAR, MADRAS. Cable telegrams address "OLCOTT, MADRAS;" Further words are superfluous.

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.

PERIODICALS IN ENGLISH.

MADAME BLAVATSKY'S WORKS.

THE SECRET DOCTRINE, 3 VOLS.	RS.	A.			
WITH SEPARATE INDEX VOL. ...	45	0	GEMS FROM THE EAST ...	1	14
THIRD VOL. (separately) ...	11	4	NIGHTMARE TALES, PAPER COVER	0	6
ISIS UNVEILED ...	30	0	THE VOICE OF THE SILENCE ...	0	6
KEY TO THEOSOPHY, 3RD AND			INDEX VOL. TO THE SECRET DOC-		
REVISED ENGLISH EDITION ...	4	8	TRINE ...	11	4

THE THEOSOPHICAL REVIEW.

Founded by H. P. Blavatsky; Edited by ANNIE BESANT and G. R. S. MEAD.
Published on the 15th of each month by the Theosophical Publishing Society, 161, New Bond St., London, W. Terms—12 Shillings or Rs. 10 a year, in advance.

THEOSOPHY IN INDIA.

The Monthly Organ of the Indian Section, T.S., Benares. Indian Subscription, Rs. 3, Foreign, 4s.

THE THEOSOPHIC MESSENGER.

Published by the National Committee, American Section, T.S. Editor, 5131, Washington Ave., Chicago, Ill., U. S. A. Rs. 3 per annum.

THE VAHAN.

The Monthly organ of the British Section, T.S., 161, New Bond Street, London, W. Rs. 2-4-0 per annum, post free.

THEOSOPHY IN AUSTRALASIA.

Published at the Headquarters of the Section, 42, Margaret St., Sydney, Australia. Annual subscription, Rs. 4.

NEW ZEALAND THEOSOPHICAL MAGAZINE.

Published at the Auckland Headquarters, His Majesty's Arcade, Queen St., Rs. 3.

THE SOUTH AFRICAN THEOSOPHIST.

Issued monthly by the Johannesburg, T.S. P.O. Box, 5666. £1 (post free).

THE THEOSOPHIC GLEANER.

Published at Hornby Row, Fort, Bombay, India. Rs. 2, Foreign Rs. 3.

THE LOTUS JOURNAL (FOR YOUNG PEOPLE).

7, Lanhill Road, Elgin Avenue, London, W., Rs. 3 per annum.

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 1905.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,

ADYAR, *November 27, 1904.*

The General Secretary of the British Section asks a ruling upon the following question : A member of one of the Lodges in his Section "has just joined the Judge-Tingley organization but expresses his intention to continue to maintain his membership in our Lodge also." "Some years ago," says the General Secretary, "you ruled that no one could be a member of both organizations simultaneously, and that any member of the T. S. joining the Judge-Tingley organization, *ipso facto* cancelled his membership in the T. S." He wishes to know whether this decision still holds good. It does ; and for the reason that the Judge seceders laid their organization on the declaration that the Theosophical Society of H. P. B. and myself was an unconstitutional body, unlawfully pretending to be the Society which was formed at New York in November 1875 : the fact being that what we had done after removing to India was illegal, and that the New York body still existed as a Branch in the American Section. The palpable absurdity of this claim, in the face of historical facts, needs no demonstration at this late date ; but this does not relieve any one of our colleagues who may accept it, from responsibility for his acts, and nothing could be clearer than that a person who links himself with such a hostile body has lost his right to remain with us as a fellow member : he has to choose between these opposite poles. My former ruling is, therefore, re-affirmed, and the attention of Sectional and Branch Officers is called to the same.

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

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,

ADYAR, *27th January, 1905.*

Our branches at Johannesburg, Krugersdorp, Durban and Pretoria, having petitioned me to appoint an agent through whom official communications may pass between them and myself, and having unanimously recommended to me Major C. L. Peacocke, F. T. S., an old Indian acquaintance of mine, I cheerfully comply with their wish by appointing that gentleman Presidential-Correspondent for South Africa, as a temporary convenience, pending the formation of the proposed Section and election of its General Secretary. Major Peacocke will, as my agent, issue Application Blanks, transmit Diplomas and Branch Charters, and receive and forward the customary fees specified in our Society Rules.

H. S. OLCOTT.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 1st December, 1904 to 22nd January, 1905, are acknowledged with thanks :—

HEAD-QUARTERS FUND.

	RS.	A.	P.
Major C. I. Peacocke, Transvaal, S. Africa, fees and dues, £9-12-0	144	0	0
C. Sambiah Garu, Mylapore, donation	1	8	0
R. T. Tebbit, Esq., Kongmoon "	15	0	0
Secretary, Buddhist Theosophical Society, Colombo, fees ...	7	8	0
Babu Upendranath Basu, General Secretary, Indian Section, T. S., 25% dues	1,302	10	10
Contribution by E. S. Members through Dr. W. A. English, towards the Adyar Library building—for the E. S. Hall...	16	0	0
Sale proceeds of Garden produce	2	12	2

LIBRARY FUND.

An F. T. S. of Burmah, Rangoon, donations... ..	100	0	0
C. Sambiah Garu, Mylapore	1	8	0

ANNIVERSARY FUND.

A. Schwarz, Colombo	175	0	0
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RICE FUND.

Right Hon. the Earl of Mexborough, £5-5-0	78	12	0
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T. V. CHARLU'S FUND.

E. Annaswamy Mudaliar, Esq., Namakal	2	0	0
A. Schwarz, Esq., Colombo	25	0	0
Secretary, Bhavnagar Branch T. S.	5	0	0
A. E. Powell, Esq., Quetta	20	0	0
Right Hon. the Earl of Mexborough, £5-5-0	78	12	0
Secretary, Ludhiana Branch T. S.	5	0	0

W. A. ENGLISH,

Acting Treasurer, T. S.

PANCHAMA EDUCATION FUND.

M. B. Wells, Esq., Portland, for food expenses of Pariah children, \$25	75	0	0
A. Schwarz, Esq., Colombo do do	100	0	0
Miss A. M. Brown, £2	15	0	0
Major and Mrs. Loudon, St. Thomas' Mount, donation ..	10	0	0
C. Sambiah Garu, Mylapore do	1	0	0
Rt. Hon. the Earl of Mexborough, for food expenses of Pariah children, £5-5-0	78	12	0
Paul Tourniel, Paris, donation, £1-19-6	29	10	0
An English Theosophist, 4th Gift	1,500	0	0
Mesdames Mouchette and Lion, £1-0-0	15	0	0
V. Ramachandra Naidu, Enangudi	6	0	0
Miss L. Edger, £1-0-0	15	0	0

T. SRINIVASA AYENGAR,

Cashier.

THE FUENTE LEGACY.

We, the undersigned, were made joint heirs and Executors under the will of Don Salvador de la Fuente y Romero, of Cuba and Paris, which will was duly proved in Cuba in 1903. The property was in Cuba, England and France, and much time was unavoidably spent in its realisation. All is now realised and in our possession, except a comparatively small sum in France. In Cuba, one large legacy to a friend was paid, and some provision was made for near relatives of the deceased; a monument to his memory is in course of erection, and a plot of ground secured for the burial of his mortal remains, placed temporarily under-

ground immediately after his death and liable to disturbance. The surplus remaining after this necessary expenditure, in Cuba and London, amounted to Rs. 2,50,705 (£16,715-3-4). This has been divided into two equal shares of Rs. 1,25,352-8-0, one being assigned to the Adyar Library, and the other to the Central Hindu College. The small residue remaining in France will be similarly dealt with when realised.

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

ANNIE BESANT.

NEW BRANCHES.

INDIA.

A charter was issued on 24th November, 1904, to form a Branch of the T. S. at Anamalai, to be known as the Anamalai Narayan Lodge of the T. S. The President is C. R. Nallaveerappa Mudaliar, Esq.; the Secretary is N. Raja Gopaliar, Esq., B.A. Secretary's address, Sub-Registrar, Anamalai District, Coimbatore.

A charter was issued on 10th January, 1905, to form a Branch of the T. S. at Sitamarhi, to be known as the Sitamarhi Branch of the T. S. The President is Kali Prasanno Chackerbutty, Esq.; the Secretary is Ashu Tosh Sircar, Esq., and his address is: Teacher, Sitamarhi H. E. School, District Muzafferpore.

A charter was issued on 10th January, to form the Chuda Branch of the T. S. The President is Keshavlal Papatbhai Vaidya, Esq.; the Secretary is Maganlal Tribhuvan Dave, Esq., Headmaster, English School, Chuda, Kathiawar.

A Centre of the Theosophical Society was formed at Patna City on 19th December, 1905. The President is Khan Bahadur Sarfaraz Hussain Khan; the Secretary is Chinta Haran Ghatak Choudhury, Esq., of Government City School, Patna City.

A charter was issued on 17th January, 1905, to form a Branch of the Theosophical Society at Rishra, Hughly District, Bengal, to be known as the Rishra Branch of the T. S. President, Tincouri Mukerjee, Esq.; Secretary, Kshetra Nath Shanne, Esq.; address, Rishra, Hughly District, Bengal.

UPENDRANATH BASU,

General Secretary.

AMERICA

The Narada T. S., of Tacoma, Washington, has changed its name to Tacoma T. S.

ALEXANDER FULLERTON,

General Secretary

DEATH OF DINANATH GANGULY.

One of my oldest, dearest, and most respected Indian colleagues Dinanath Ganguly, of Berhampore, Bengal, left his body on the 20th November last, and moved on to the next stage of his evolution. It is no exaggeration to say that the stability of our movement in Bengal was largely due to the devoted persistence and zeal displayed by him and his grand co-worker, the late Nobin Krishna Banerjee, aided by Satkori Mukerjee, Nafar Das Roy, K. P. Mukerjee, and the other leading men who made the Branch a centre, throbbing with life and power. Dinanath Babu was one of the best men I ever knew, and I am glad to see, in the complimentary Resolutions just received, the evidence that his fellow-members hold him in as loving remembrance as I do. Fortunately for us, Satkori Mukerjee survives, and has accepted the Presidentship to which he was unanimously elected.

DEATH OF DEBENDRANATH TAGORE.

One of the saintliest sons of modern India, the patriarch of the Brahma Samaj, coadjutor and successor of Rajah Ram Mohan Roy, and teacher of Keshub Chunder Sen, has just passed away at the venerable age of 88 years. In a spiritually degenerate India he has always loomed up as a man altogether conspicuous for holiness of life, wisdom of counsel, intensity of altruism, and purity of ideals. The striking dissimilarity between his character and that of his epoch—one of flippant scepticism among the educated class, and too universally prevalent selfishness and pleasure-seeking—awakened in the best of his contemporaries an enthusiastic admiration which led to the superlative compliment of calling him Maharshi (abbreviation for Mahā Rishi), the title properly applicable only to those Sons of Light and Divine Teachers who have, at different epochs, taken birth for the purpose of drawing the human race into the path of enlightenment. It is a sad proof of our modern decadence that these sublime names of Rishi, Mahatma, Paramahansa, Mahayogi* and the like, should be used so flippantly that they are given to men who, however virtuous and blameless, are in no sense giants of divine knowledge. Nay, they have sometimes been so degraded as, in the case of Ceylon, where every European, village notary, and police officer is habitually addressed and spoken of as "Mahatmeya." Debendranath Tagore was truly great in his purity of character and the other moral qualities above accorded to him, and I am quite sure that, in common with all other men of noble qualities he must have been pained with this senseless exaggeration. He was a great man and an ornament to the Bengali race, and as such deserves to be held in lasting honour.

The Brahma Samaj has no man left to equal him, and it is to be feared that his death will give it a mortal wound, for not all the devotion of Sivanath Sastri and P. C. Mazoomdar, even though they were twenty years younger, can restore its former vigor, much less make it a regenerative force so powerful as to uplift India to her old place among the nations. Nevertheless, let us who love India, write upon the tablets of our memory, the names of Debendranath Tagore, Dayanand Saraswati and Ramakrishna, as those of men who loved their country and tried to uplift their generation.

H. S. O.

FREE COPIES OF "PRABUDDHA BHARATA."

A kind friend has given one year's subscription for 50 copies of *Prabuddha Bharata*, wishing that a copy may be sent free of charge to such libraries, colleges and schools as would like to have it. The Manager, *Prabuddha Bharata*, Lohaghat P. O., Almora, will be glad to send to any such institution a copy of the paper each month from January to December 1905 on receipt of an application, countersigned by the headmaster or principal in case of schools and colleges, and by a leading citizen in case of a library.

R. CHANDRA,

Manager.

A NEW THING IN LIBRARIES.

At the Imperial Academy of Sciences, of Vienna, a library of "Phonographic Archives" has been founded. It is under the management of a Committee of Professors of the Imperial University, representing both sections of the Academy of sciences, viz., that of Natural Sciences and that of Philosophy and History. The President of the Academy is

* The absurdity and emptiness of these compliments is shown in the fact that Mrs. Besant has been called a reincarnation of Saraswati, and a pigmy like myself, a "Maharshi," an "Avatar," and "Mahatma" too, among the pigmies of Gulliver a nine-years-old child would be taken for a giant.

Professor Süss, Pensioned Professor of Geology at the Imperial University. The collection of archives for the new library of phonograms was begun two or three years ago, with the idea of making what might be called a living record of voices of scientific specialists, linguistic scholars and other noteworthy persons of whom these phonograms will be permanent souvenirs after their decease. The voice records are made upon discs of hardened wax working horizontally under the large voice-receiver of a megaphone. From these, electrotypes are taken on their arrival at Vienna. The wax discs are then melted and used over again; any number of duplicates can be made from the electros. During the past year the voice records of H. M. the Emperor of Austria, those of poets, authors, musicians, etc., and also of dialect-songs, the sounds of foreign languages, and other valuable archives, have been preserved for posterity.

At the request of Sanskrit Professor Kirst, of the University of Graz, Dr. Felix Exner, Privatdocent at the Vienna University, and an adjunct of the Bureau of Meteorology and Geodynamics, who was visiting India on a scientific mission connected with his specialities, was appointed by the Imperial Academy of Sciences to collect records which should teach Western Orientalists the laws of metre and pronunciation, especially of the consonants in Sanskrit and some of its derivative tongues. Beginning at Bombay and proceeding thence to Benares and Calcutta, Dr. Exner has completed his round at Madras, and is now in Bombay waiting to embark for home on the steamer of next Tuesday, of the Austro-Hungarian Line. Armed with letters of introduction to Colonel Olcott he has been able to procure, at the Adyar Library, from some of our best local Pundits, thirty-four voice-records, and thus complete the task confided to him by the Academy of Sciences at the request of Professor Kirst. They embraced recitations from the Vedas, Upanishads, Brahmasutras, the Sanskrit and other alphabets, and noted compositions in Tamil, Telugu and Malayalam.—[*Madras Mail.*]

CONGRESS OF THE FEDERATION OF EUROPEAN SECTIONS, T. S.

[We have great pleasure in giving publicity to the following extracts from the notice of the approaching Congress of European Sections of the T. S. At the recent Annual Convention of the Theosophical Society at Benares, Colonel Olcott gave expression to his high appreciation of all such efforts towards co-operation and federation for the furtherance of our world-wide movement.]

“The Federation of the European Sections of the Theosophical Society shall have as its object the promotion of the objects of the Theosophical Society, and the strengthening of the bonds between its members and its organisations, more especially those of the federated Sections.”

It seems well to begin work for a new Congress with a clear remembrance of this, lest in the increasing number of activities making up the new programme the underlying purpose be lost sight of, and these activities be regarded as ends and not means. Each of these has many minor aims, but is servant of the essential purpose. The bonds between members become stronger, the sympathy fuller and more intimate, as they share more of each other's interests and aspirations.

Within the scope of the new activities members of many nations working together to realise those aspirations and ideals may come to a fuller knowledge of each other, and thus one of the purposes of the Congress is better served. As in the work for the Departments the students and thinkers, the “mind-stuff” of the theosophical

body, gather, bind, and order themselves into an organ of thought, so those whose work lies with the arts may weld and shape themselves presently into an instrument of its creative faculty. But the purpose of the Federation, in addition to the solidarity and unity that are necessary as a means, is to serve humanity along the lines of the three objects of the Society.

The forthcoming Congress will be held on July the 8th, the 9th and the 10th of 1905, at the Empress Rooms, High Street, Kensington, and all members will welcome the news that Mrs. Besant has decided to return from India in order to preside. The Convention of the British Section will be held on July the 7th, also in the Empress Rooms, and on the evening of that day Mrs. Besant will give a public lecture, probably in the large Queen's Hall.

In the programme of the Congress are to be included Music, an Exhibition of Arts and Crafts, a Dramatic Performance and Social Meetings, in addition to the meetings of Departments. Separate Committees have been elected to organise and carry out these different lines of work.

Saturday morning, July the 8th, will see the opening of the Congress and the opening of the Departments; in the afternoon papers from allied Societies will be read, and in the evening a Dramatic Performance will be given in the Court Theatre. On Sunday morning and evening meetings of the Departments, and in the afternoon a social gathering will take place. The Departmental work will be continued on Monday morning, in the afternoon a Concert will be given, and the Congress will be closed with another Social gathering in the evening.

Let it be understood that it is not propagandist papers that are needed, but papers embodying original work and individual thinking; not the re-stating of Theosophical doctrines merely, but of their bearing upon every department of human thought, feeling, and action. Work of almost every conceivable kind is required in every one of the main departments of our total ideas; work of original research, of careful and patient collection of material, of special investigation of obscure phenomena or remote historical events, of adaptations of great doctrines to problems of modern life.

A welcome type of paper would be one which was the result of joint labour. Already a few groups have been formed with the purpose of thoroughly studying a subject and bringing to the Congress the organised results of combined thought and research.

For Department "F" a series of papers giving an account of the characteristic work of the different Sections, if written in the right way, would be of value. Lists of activities and columns of figures, should be shunned; the personal out-look of a member upon the country in which he lives should rather be given. The difficulties that in his opinion hinder the spread of Theosophy in that land, or the factors that help it, the departments of life Theosophy has touched most and least, the most acceptable form in which to present it—points such as these, if properly dealt with, should, when compared in several papers, be of value to those whose interest lies with the larger life of the Society.

The following are the departments of the Congress :—

SECTION A.—BROTHERHOOD.

- | | | |
|-------------------|---|--|
| (a) Historical | } | Representing 1st Object of
the Society. |
| (b) Philosophical | | |
| (c) Practical | | |

SECTION B.—Religion, Mysticism
Folk-lore, etc.

SECTION C.—Philosophy

SECTION D.—Science (including
"B o d e r l a n d"
Sciences)} Representing 2nd Object of
the Society.

SECTION E.—Art.

SECTION F.—Administration,
Propaganda,
Methods of
Work, etc.

SECTION G.—Occultism

} Representing 3rd Object of
the Society.

The Secretary will gladly consider papers for any of the Departments, but it must be at the discretion of the Secretary and Editor, or of a Committee appointed for the purpose, to decide whether any paper shall be accepted and whether it shall be read or printed in part or in full. The papers themselves should reach the Secretary on or before the last day of April, and he earnestly desires that they shall do so. It would be a great help to the Secretary in making his plans and his programmes if intending contributors of papers would let him have as soon as possible the title of the proposed paper, the Department for which it is intended, with a brief note of its scope and length. Papers, as well as correspondence, may be in any of the languages of the Federated sections, but if the writer should wish his paper translated into English he is asked to notify this, with the first promise of a paper. All correspondence in reference to papers should be addressed to the Secretary of the Congress:—

JOHANN VAN MANEN, Esq.,

23, East Parade, Harrogate.

and the word "Congress" should be written on the left-hand corner of the envelope.

It is intended that the Exhibition of Arts and Crafts shall in the main be representative of the work of members of the Theosophical Society, but it is also hoped that in a minor degree it will be representative of the Theosophical Movement, of the work of those inspired by Theosophical ideas outside the Society.

In order to help in every way possible foreign and provincial members, a Travelling and Entertainment Committee has been formed, and provincial and non-British members are invited by its Secretary to make the fullest demands upon its services. A month or more before the date of the Congress the Secretary hopes to receive the names of those intending to take part in it. He will send to such members all information that may be needed as to means and method of travel, terms and accommodation of hotels, etc., and will give any help of that nature that may be needed, it will be obvious to all that the merely nominal contribution of 5 pence (=50

centimes) per member paid by each affiliated Section (of which only two-thirds can be used for the purposes of the Congress) is utterly inadequate to meet the expenses. It has, therefore, been decided to make a charge of two shillings and sixpence for tickets of membership admitting to all meetings of the Congress *except the dramatic representation*. This will include refreshments on several occasions while social gatherings are in progress. But even this charge will fall far short of yielding sufficient funds to cover all expenses, and the National Committee therefore looks to those who are able to help financially to generously supplement the funds available as above by donations for general or special purposes.

TRICHINOPOLY NATIONAL EMPORIUM.

A joint stock company bearing the above name has recently been formed in Trichinopoly for the promotion of Indian industries. The capital will consist of 400 shares, of Rs. 25 each, a large proportion of which have already been taken up. It will readily be seen that Indian country-made articles are not burdened with heavy freight and shipping charges, insurance fees and customs duties. As stated in the prospectus :

It is proposed to get Indian articles for commission sale with or without payment of advance. No foreign-made articles will be received for sale, however attractive the commission offered may be. At present, the articles for sale would consist of Indian cloths, candles, match boxes, pyrotechnic matches, soaps, checks, buttons, twine, paper, scents, knives, razors, scissors, iron safes, locks, &c. It is also under contemplation to keep in stock, the most necessary gold jewels like *தீருமங்கல்யம்*, and silver vessels. The registered trade mark of the Company will be the figure of the Trichy Rock Fort Temple, and the impression of the same on articles made specially for the Company will be sufficient guarantee for the genuineness and the worth of such articles. The unprecedented success of the Indian Stores Company of Calcutta must be a guiding light to us.

The Company deserves success. For further particulars, address P.G. Sundaresa Sastri, B.A., Secretary, Trichinopoly National Emporium, (Ld.).

CALENDARS.

Our thanks are due to the Secretary of the Central Hindu College, Benares, for an attractive Calendar for the current year, the most striking feature of which is a photogravure of the Officers and Teachers of the College. We also acknowledge with thanks the receipt of some catalogues of beautiful and artistic design, from the S'ri Rama Vilas Press, of S'rirangam; and among others, those received from Messrs. Addison & Co., Madras, are deserving of special mention.

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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, 1904, 815 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, 7, W. 8th St., New York City. In Australia, to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, His Majesty's Arcade, Queen Street, Auckland. In Italy, to Sig. Decio Calvari, 380, Corso Umberto I., Rome. In Germany, to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In South America, to Señor Alejandro Sorondo, Avenida Republica 8, Buenos Aires (until further notice). In Ceylon, to Mrs. M. M. Higgins, Musæus School 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 Headquarters, to the *Treasurer, T. S.*, ADYAR, MADRAS. Cable telegrams address "OLCOTT, MADRAS;" Further words are superfluous.

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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THEOSOPHY IN INDIA.

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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 1905.

EXECUTIVE NOTICES.

PRESIDENT'S OFFICE

ADYAR, MADRAS, 7th Feb., 1905.

The undersigned has much pleasure in announcing that the constitutional number of Branches having been formed and chartered in the Republic of Cuba and the Republic of Costa Rica, I have this day issued to them a Charter under the Seal of the Society, empowering them to organise an autonomous Section under the title of the "Cuban Section of the Theosophical Society," with its administrative head-quarters in the City of Havana. Pending the completion of the formalities of organisation I hereby appoint Señor D. José Maria Massó, F. T. S., General Secretary, *pro tem.* of the Section. All correspondence relating to the Section should be addressed to him at Apartado 365, G. P. O., Havana.

H. S. OLCOTT,

P. T. S.

THE PRESIDENTIAL AGENT IN SOUTH AMERICA.

Notice is also hereby given of the appointment of Mr. Einar J. With (P.O. box 531), of Buenos Aires, Argentina, as Presidential Agent and Correspondent for South America, in place of Mr. L. Schenier removed. As my Agent, Mr. With will kindly aid the Presidents of South American Branches to make their written application for the Charter for the "South American Section" they wish to form, and is authorized to give, in my name, the official consent to the same without waiting for my official ratification, which will be sent him on my receipt of the papers.

H. S. OLCOTT.

P.T.S.

Adyar, 27th February 1905.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 23rd January to 20th February 1905, are acknowledged with thanks:—

HEAD-QUARTER'S FUND.

	RS.	A.	P.
H. E. Count M. de Prozor, through the Consulate-General of Russia, at Rio de Janeiro, subscription £1 ...	15	0	0
Babu Madan Mohan Lal, Udaipur, in memory of his father ...	5	0	0
Babu Upendranath Basu, General Secretary, Indian Section, T. S., on account of fees and dues for the quarter ending 31st December, 1904 ...	102	1	6
Secretary, Buddhist Theosophical Society, Ceylon, fees and dues ...	18	11	0
Sale-proceeds of garden dry leaves ...	0	10	8
G. Narayanaswamy Iyer, Kumbakonam, for the E. S. Hall ...	7	0	0

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Bhagirathi Federation ...	10 0 0
Sirdar Charanjit Singh, for one year @ Rs. 5 per mensem ...	60 0 0
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[Erratum : Miss A. M. Brown's contribution noted last month as Rs. 15, should have been Rs. 30].	

T. SRINIVASA AYENGAR,
Cashier.

NEW BRANCHES.

INDIA.

A charter was issued on 31st January 1905, to form a Branch of the Theosophical Society at Barnipore to be known as the Anundomoye Branch. The President is Durgadas Roy Chandhuri, Esq.; the Secretary is Haridas Roy Chandhuri, Esq., Secretary's Postal address is Barnipore, 24, Pargannahs.

A charter was issued on 2nd February to form a Branch of the Theosophical Society at Kandukur, to be known as the Saraswati Lodge, T. S. The President is A. Narayana Aiyer, Esq.; the Secretary, A. S. Samanna Aiyya, Esq. The Postal address of the Secretary is, Sub-Registrar, Kandukur, Nellore District.

RECENT DEATHS OF BUDDHIST COLLEAGUES.

As in the fulness of time, every man must leave the world behind him and move on another stage in his evolution, we have no cause for surprise that the ranks of my veteran Ceylon colleagues are thinning out more and more every year. The latest deaths reported to me are those of Wm. de Abrew and W. F. Wijesekara. The former has been my intimate friend since 1880, the latter's relations with me have been somewhat briefer. In my first tour through the Western Province Mr. Abrew was my Interpreter, and I have ever found him foremost in generous support of the Buddhist movement; his latest benefaction

having been the gift of Rs. 1,000 towards the purchase of the Ananda College property. Mr. Wijesekara was formerly the Secretary of our Colombo Branch, and for years a most indefatigable worker. It grieves me to lose the help of these veterans, but my consolation is that their sons and nephews are, one by one, stepping into the places left vacant by their elders.

H. S. OLCOTT.

MISTAKES IN THE FRENCH SECTION REPORT.

A hearty apology is due to our noble friend, Dr. Pascal, for a mistake which was made in the compilation of my Annual Report during my absence at Benares. The signature to his Official Report as printed, reads

"Ch. Blech (*Treasurer*) For *General Secretary*."

It should have been signed as usual—"Th. Pascal, *General Secretary*."

I request all General Secretaries to take note of this fact and make the necessary corrections in the official copies of the Report sent them. Please note also that "The History of the Soul" was not written by Dr. Péralté, but by another hand, the Doctor being "the harmonious writer" who is now visiting India "with a Governmental Mission."

H. S. O.

MANUSCRIPTS FOR THE ADYAR LIBRARY.

Our success in collecting MSS. from the beginning of this year has been unique. We have been able to secure more than 1,200 including originals and duplicates, and have been fortunate enough to add to our collection during last month 390 bundles of palm-leaf MSS., consisting of more than 600 works, from a Pandit's family in a suburb of Madras. His ancestors, according to his statement, had made the collection during the last eight generations. Over 100 of these MSS. are rare, as we had not been able to secure copies of them previously. Out of the remaining number, many are found to be useful duplicates which will be of great service in comparison and collation. Pandits possessing private Libraries have slowly begun to recognise the importance of the Adyar Library as the best national institution for preserving such of the remaining literary treasures of India as are not yet lost to the world, by being zealously guarded by Pandit's widows or other ignorant custodians.

We hope that our Theosophist brothers will try their best to help us in securing all kinds of MSS. from their respective localities by giving our Librarian timely information regarding the existence of similar private Libraries, so that we may miss no opportunities which might enable us to secure them for the benefit of present and future generations.

NEW BOOKS FOR THE ADYAR LIBRARY, EASTERN SECTION.

"Bharatimananam."
"Dravidasutram."
"Advaitamritam." } Presented by Swaminathan, son of G. Krishna Sastri.

"Brahmajnavishayam."
"Siva Bhakti Isvara Bhakti Vishayam." Nos. 1 to 3," } Presented by
"Sariratrayam, Lokathrayam No. 7." } V. Ramachandra Naidu.

"A Descriptive catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras." Vol. I, Second Part, Vedic Literature.

"Vedanupūrvayamu, presented by K. Desikacharya."

"Ekasaptatikathagalu."

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 "Sambamoorthistortram."
 "A Concordance to the Principal Upanishads and Bhagavadgita."

 WESTERN SECTION.

- "Rudyard Kipling. A Criticism," by John M. Robertson.
 "Spencer's Economics, An exposition," by Dr. Guglielmo Salvadori,
 with Portrait of Herbert Spencer.
 "The Problem of Existence," by Manmath C. Mallic.
 "The Book of the Dead," Vols. 1 to 3.
 "The Siddhanta. The Universal Science, Evolution and Religion,"
 by R. Shunmuga Muddaliar.
 "Annual Progress Report of the Superintendent of the Archæologi-
 cal Survey, Punjab, United Provinces Circle," for the year end-
 ing 31st March 1904.
 "The Lost Lemuria," with two Maps showing distribution of Land
 Areas at different Periods, by Scott Elliot.
 "The Son-in-Law Abroad, and other Indian folk-tales of fun, folly,
 cleverness and humour," by P. Ramachandra Row, B.L., Re-
 tired Statutory Civilian, Author of "Tales of Mariadaraman."
 "Maitreyi," A Vedic story in six chapters, by Pandit Sitanatha-
 tatvabhushan, "The Personal Equation in History," Presi-
 dential address to the South Indian Association, by Prof.
 M. Rangachariar, M.A.
 "On Transmigration," Tract No. 1, by Govinda Pershad Verma,
 M. A. S. C.
 "The Indian National Congress, Twentieth Session."

 REGISTRATION OF THE T. S.

I am very glad to say that with the ungrudging help of the Hon
 Sir S. Subramonia Aiyer, F.T.S., Justice of the High Court of Madras,
 I have been able to draft a scheme for the registration of the Society
 which while guarding its interests and the rights of members avoids
 all the objectionable features in the scheme which was recently circulated
 to the General Council. In next month's *Theosophist* I hope to be able to
 publish the completed document and announce the Society as a legally
 incorporated body.

H. S. O.

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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."

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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, 1904, 815 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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2. Letters to myself should be addressed to me at Adyar: confidential ones to be marked "Private."
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APRIL 1905.

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A GIFT AND ITS DISTRIBUTION.

We gladly comply with the request of the Countess Constance Wachtmeister to publish the following letter:—

30, AVENUE RAPP, PARIS,
3rd March 1905.

DEAR COLONEL OLCOTT,

My old friend, M. Conrad Stollmeyer, having died and left to me for the use of the Theosophical Society the sum of £208 6s. 8d., I beg

of you to publish this letter in the *Theosophist*, as I think our members will like to know how the money has been distributed, and I trust that they will send a kind thought of gratitude to this old gentleman for his generous gift to the T. S.—

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Yours very sincerely,
 CONSTANCE WACHTMEISTER.

NEW BRANCHES.

AMERICA.

On February 4th a charter was issued to the Vivelius Lodge T. S. at Detroit, Michigan, with seven charter members. The President is Mrs. Helen B. Young; the Secretary is Miles T. Davis, 804, Majestic Building. The Alaya Lodge T. S., St. Paul, Minn., has dissolved and surrendered its charter.

ALEXANDER FULLERTON,
General Secretary.

INDIA.

A charter was issued on 6th March, 1905, to form a Branch of the Theosophical Society at Karnal, District Panjab, to be known as the Brahma Bidya Pracharini Sabha of the T. S. The President is Babu Nihal Singh; the Secretary, Pandit Basant Lal, Pleader, Karnal, District, Panjab.

A charter was issued on 6th March, 1905, to form a Branch of the T. S. at Jaynagore, District 24—Pargannas, to be known as the Radha-ballan Lodge. The President is Babu Ram Das Banerjee; the Secretary is Babu Nandu Gopal Dutta. His Postal address is, Zemindar, Majilpore, Jaynagore P. O. 24—Pargannas.

UPENDRANATH BASU,
General Secretary.

THE SILVER JUBILEE OF OUR BOMBAY BRANCH.

When the Founders arrived at Bombay on the 16th of February, 1879, there were only two Branches of the Society in existence, *viz.*, the British Theosophical Society at London and the Ionian T. S. at Corfu, Greece. The latter was, more properly speaking, a group, and although it subsequently was chartered, could never be regarded as much more than an informal organisation. During our first year in India the Members taken in at Bombay were registered as members of the Theosophical Society proper, whose head-quarters, under the new rules adopted shortly after our arrival, were fixed at Bombay. Meanwhile the movement was spreading, and Branches springing up in different quarters. By the month of April 1880 the Bombay Branch of the Theosophical Society was organised at a meeting held on the 23rd of that month and a charter was issued as of that date. The lapse of time has brought a constant increase of local membership and from the time when, on our transfer of resi-

dence from Bombay to Madras, we left its fortunes under the guardianship of the late Tookaram Tatyā and the late Rustomji Ardeshir Master, the interest and enthusiasm of the members has never flagged. The happy thought occurred to the present leaders to hold a Silver Jubilee celebration of the 25th Anniversary from the 17th to the 21st of last month, and the matter being brought to my notice I gladly offered to preside on the occasion. From the time of my reaching Bombay until my return to Madras my dear colleagues spared no pains to make my visit agreeable and the celebration a success. The programme included private receptions and meetings at the Branch Hall; a public celebration at Framji Kavasji Hall on the 18th—the place where my first public lecture on Theosophy was delivered, a pic-nic to the Elephanta Caves, a musical entertainment by our colleague Mr. Damodar Jagjivandas Master, the taking of a group photograph, the sessions of the Lodge Building Committee, a meeting for admission of candidates and a farewell ceremony at the Hall at which two beautiful silver goblets were given me, one for the head-quarters by the Lodge as a whole and, the other by Mr. Pherozshah D. Shroff. Items not in the programme were, a private visit to the palatial house of Mr. Dharamsey Morarji Goculdas, and an exhibition of Indian wrestling at the Parsi Gymnasium by members of our Society: as for the floral wreaths and bouquets given me they were too numerous to mention. Besides the touching affection shown me personally, for which I cannot be too grateful, I was extremely pleased to see the brotherly mutual regard which prevails between our Parsi and Hindu brothers and their two separate lodges, the "Bombay" and the "Dharmalaya." Bombay is growing with the rapidity of a western City and the structures springing up are really palatial; conspicuous among them being the Taj Mahal Hotel, built by the late Mr. Tata at a cost of 27 lakhs of rupees, at which the generosity of my friends made me a guest during my stay. The Branch is agitating the question of purchasing ground and erecting a hall for their own use and there seems a fair prospect of the idea being realised. With thoughtful kindness I was taken one morning to the "Crow's Nest" bungalow which H. P. B. and I occupied during the last two years of our stay at Bombay: needless to say what impressive memories came crowding upon me as I walked through the familiar chambers.

H. S. OLCOTT.

THE PANCHAMA SCHOOL RETURNS.

The Government has now reported to us the results of the examinations of our pupils for Grant-in-aid, showing that we have been allowed the sum of Rs. 2,434-6-0 as against Rs. 2,089-5-0 allowed last year. This is gratifying, but not at all indicative of the actual progress made by the schools. The allowances are made on the basis of a *per capita* sum for each of the pupils who passes inspection in the first four Standards. Of the sum set apart for this purpose by the Department of Public Education, and the Municipality of Madras, a school can only earn a fixed maximum sum. This was decided upon, some years ago, on the basis of probable averages; but the results of Mrs. Courtright's system of teaching have so surpassed those figures, that we have more than exhausted our fixed allowance in the passes earned in the lower standards. Endorsed officially across the returns of the Olcott Upper Primary was: "No grant for these results has been passed as the net cost has already been exhausted. (By the Lower Primary pupils)." The Government officials concerned have shown a kindly feeling towards us, but are unable to display more liberality under the existing rules. The natural inference is, of course, that Government, if it really wishes to encourage private educational service, should increase its allowance for Grant-in-aid. The applications of pupils for admission are now greater than our room to hold them, and we are planning for building extensions. Some generous gifts of money for supplying food for hungry children have been sent us. Special gifts for starting two new schools, made by one good friend at Freeport, Ill., and another at Honolulu, are still kept

in reserve until we can get the needed Pariah teachers trained to work in them. The expenses of the maintenance of our four schools last year were three times as great as the Government Grant; so, we hope that those who appreciate this work which is being done for the wretched Pariahs, will send us as much as they can spare out of their surplus.

BOMBAY THEOSOPHICAL SOCIETY'S ANNIVERSARY.

A public meeting for the celebration of the twenty-fifth anniversary of the Bombay Branch of the Theosophical Society was held at the Framji Cowasji Institute, on Saturday afternoon, when there was a large attendance of native gentlemen, and also many Parsi ladies. Col. H. S. Olcott, the President-Founder of the Society, was in the chair, and on the raised platform were seated many local Theosophists. The entrance to the Institute, the staircases, and the platform were decorated with bannerets and festoons of flowers and evergreens.

Mr. D. Gostling, President of the local Branch, in opening the proceedings, said that some years ago, a young lady friend of Lady Henry Somerset came on a lecturing tour in India, and as this young lady was very young and inexperienced, Lady Somerset asked Mrs. Gostling to accompany her over India. The latter, in the course of her travels, went to Madras and there made the acquaintance of Colonel Olcott, and Mrs. Gostling ever afterwards referred in terms of the deepest friendship and affection to the Colonel. Mr. Gostling then said that he and his family had ceased attending the Christian Church for years, because they had given up their belief in the doctrines of Christianity as taught from the pulpit. He and his family, having joined the Theosophical Society, saw that the doctrines of the Christian Church, as taught from the pulpit, were not the real Church doctrines; and that the doctrines of the Christian Church had to be interpreted symbolically. He and his family thereafter rejoined their Christian Church and also continued as members of the Theosophical Society, and hoped to be consistent members, and also continued studying Christian doctrines as interpreted by the light of the researches of the Theosophical Society.

Other speakers then addressed the meeting. Mr. Gajanan Bhasker Vaidya, Honorary Secretary, Dharmalaya Lodge, Bombay, explained the object of Theosophy, which was mainly to throw material light on the Hindu and other religions in India. Mr. G. E. Sutcliffe read an interesting paper referring to some of the important discoveries of modern science which, he argued, showed that occult methods of research, as propounded by some advanced Theosophists, were not unreliable, as some people suppose. It has been left to Theosophy to expound the power and true significance of the most modern discoveries of science. The President said Mr. Sutcliffe's paper was a valuable one, and that it would be separately printed. Mr. Bomonjee Pestonjee Wadia next addressed the meeting on the excellences and high mission of Theosophy, including self-denial and renunciation. The high ideal to which every Theosophist tried to raise himself was to be united in mind and heart, and that was so, not because they were divinely guided, but because they were guided by the light of truth. Next came Lieutenant Merwan Sorab Irani, who spoke of occult science or the science of the soul, which he said they could all learn as they learned the science of chemistry or any other science. It was an erroneous idea, he said, that there was nothing to learn beyond modern science and he said there was much to learn on occultism. The occultist has been studying the doctrines and mysteries of the science of the soul while modern science, quite neglected them. There were great schools of occultism, the members of which were scattered all over the country, but only worthy persons were admitted into them for whom absolute purity of mind was an absolutely necessary condition. Mr. Dhunjibhoy Nowrojee Coorlawalla next addressed the meeting on the unsectarian nature of the teachings of Theosophy, without the least interference with anybody's religion. The speaker referred with pleasure to the latest accessions to Theosophy of the venerable Mr. K. R. Cama and of Mr. F. C. O. Beaman,

whose articles in *East and West* on the subject of Theosophy he recommended for general perusal.

Colonel Olcott then presented to the meeting the young Parsee orator, as he called him, Mr. Jehangir Jamsetjee Vimadalal, solicitor, who was warmly received with cheers, and who spoke in simple but impressive language of the great principles on which Theosophy was based. Its literature was useful to enable one to understand his own religion better and to lead a truly religious life; and to revive their religion—not to revert to ancient prejudices and superstitions, but to illustrate their beauties and excellences, to show that true happiness is given to him who makes others feel happy. He referred to the great work Theosophy has done in the world—to revive the spiritual spirit, a life of love, of helpful truthfulness, and of self-sacrifice. The useful man was not he who was rolling in riches and enjoying himself; no, it was he who led a holy, pure, and helpful life—instancing, as an illustration, the lives of Madame Blavatsky, Colonel Olcott, and Mrs. Annie Besant. Their labours had extended to 800 branches all over the world. They had left relations and families and had the patience for many years to work in disseminating the great principles of Theosophy—pure in word and deed, devoted to the light of truth, self-denying and self-sacrificing, working on the principle of unity and of love, the love of God and the harmonies that prevail in the universe.

The President, in addressing the meeting, spoke of the days of the first arrival of the Theosophists in India, on the 16th July 1879; of their humble abode in a bungalow hired at Girgaum, and of the actual commencement of work on the 23rd March 1879. Asia was to them a paradise, a land of promise; and their attraction was towards the East. Madame Blavatsky knew of the ancient sages and was working with and for them. Colonel Olcott detailed the strides that Theosophy had made since then; spoke of their enemies, the missionaries, the padrees, who had an idea that they could snuff the Theosophists out by publishing slanders against them in their paper, but who had had eventually to sign an apology, the terms of which he dictated. He also spoke of his early Indian experiences, of the reception given to them in this hall, twenty-six years ago, when he gave his first lecture; how the movement had prospered in the face of all opposition until Theosophy could now boast of many branches over the world, etc.

The proceedings terminated at about 7-30 p.m. with the presentation of bouquets and garlands of flowers to the President amidst repeated cheers.
[*Bombay Gazette*].

MANUSCRIPTS FOR THE ADYAR LIBRARY.

We have, during last month, received into the Library 228 more bundles of MSS. which our Pandits have not as yet examined. All except 32 of them are in Canarese characters; 47 of them were purchased, and 149 (bundles) were presented by Mr. Subrayappa, of Bangalore. Mr. Subrayappa (a well educated Brahmana patriot) has earned the heartfelt thanks of our Trustees for this rich gift and for the good example he has set to others.

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CONTENTS :

- | | | |
|--|--|---|
| (1) Ordinary mistaken ideas about death refuted. | | been known before, from the evidence already available. |
| (2) The facts explained, with examples. | | (4) What Heaven really is. |
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The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875, and Incorporated at Madras, April, 3rd, 1905. 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.

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, 1904, 815 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, 7, W. 8th St., New York City. In Australia, to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, His Majesty's Arcade, Queen Street, Auckland. In Italy, to Sig. Decio Calvari, 380, Corso Umberto I., Rome. In Germany, to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In South America, to Mr. Einar J. With, P.O. Box 531, Buenos Aires. In South Africa to Major C. L. Peacocke, P.O. Box 3899, Johannesburg. In Ceylon, to Mrs. M. M. Higgins, Musæus School for Buddhist Girls, 8, Rosmead Place, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

NOTICE.

A Newly Revised and enlarged Explanatory and alphabetical Catalogue for 1905, containing the titles of over 1000 important and interesting works upon THEOSOPHY, RELIGION, MAGIC, PHANTOMS, SPIRITUALISM, THOUGHT-READING, MESMERISM, PSYCHOMETRY, ASTROLOGY, PALMISTRY, HYGIENE, ETC., may be had free upon application to the Manager, *Theosophist* Office, Adyar, Madras. All books are sent by V. P. P. in India, Burma and Ceylon for the price marked in the Catalogue with the addition of postage and V. P. Commission.

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 Headquarters, to the *Treasurer, T. S.*, ADYAR, MADRAS. Cable telegrams address "OLCOTT, MADRAS;" Further words are superfluous.
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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ISIS UNVEILED ...	4	8	INDEX VOL. TO THE SECRET DOC-	11	4
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The Monthly Organ of the Indian Section, T.S., Benares. Indian Subscription, Rs. 3, Foreign, 4s.

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The Monthly organ of the British Section, T.S., 161, New Bond Street, London, W.
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THEOSOPHY IN AUSTRALASIA.

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THE SOUTH AFRICAN THEOSOPHIST.

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7, Lanhill Road, Elgin Avenue, London, W., Rs. 3 per annum.

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.

MAY 1905.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 23rd March to 22nd April, 1905, are acknowledged with thanks:

HEAD-QUARTERS FUND.	Rs.	A.	P.
A. Fullerton, Esq., General Secretary, American Section, T. S., Fees and dues £82-16-5	1,242	5	0
Babu D. K. Bisvas, Assistant General Secretary, Indian Section, T. S., Fees and dues	600	0	0
J. R. Thompson, Esq., Assistant General Secretary, New-Zealand Section T. S., Fees and dues £10-15-0	161	4	0
ADYAR LIBRARY FUND.			
An F. T. S. of Burmah, donation	50	0	0
T. V. CHARLU'S FUND.			
H. K. Mehta Esq., Bombay	50	7	0
Babu Tirubhuvan Nath Sopuri, Lucknow	10	0	0
Babu Gokulanand Prasad Varma, Patna	1	0	0
Babu Preo Nath Mukerjee, Allahabad	1	0	0
V. K. Desikachariar, Esq., Arni	3	0	0
W. A. E., Adyar	5	0	0
A. S. Dalal, Esq., Dhulia	}	...	...
B. J. Gupte, Esq., do			
M. K. Apte, Esq., do				5	14	0

W. A. ENGLISH,
Treasurer.

PANCHAMA EDUCATION FUND.

C. H. Little, Esq., U. S. A., through Mrs. N. A. Courtright, for food expenses of Pariah Children, £20-9-0	306	12	0
Major and Mrs. Loudon, St. Thomas' Mount, donation	5	0	0
C. Sambiah Garu, Mylapore, donation for 6 months from June to October, 1904	5	0	0
G. E. Sutcliffe, Esq., Bombay, donation	25	0	0

T. SRINIVASA AYENGAR,
Cashier.

THE WHITE LOTUS DAY OF REMEMBRANCE.

As usual, this joyful day will be celebrated at Headquarters and elsewhere throughout the Society. As death is no tragedy to us who have looked under its mask we may well rejoice together in recalling to memory the sweet incidents in the lives of old friends who worked with us and whom we will rejoin in the near future.

H. S. O

A NEW BOOK CATALOGUE.

A new and thoroughly revised Catalogue of Books for sale at the *Theosophist* Office has been prepared with great care and is now ready for delivery. It comprises 56 pages of matter, and will be sent postage free, to all applicants. A Supplementary Catalogue will soon be issued containing a price list of more recent publications, together with a clearance-sale list.

NOTICE.

In fulfilment of promise, the Balance Sheet and Schedule of the Theosophical Society are now published for general information.

H. S. OLCOTT.

BALANCE SHEET OF THE THEOSOPHICAL SOCIETY,

on April 3rd, 1905.

Dr.			Cr.		
Rs.	A.	P.	Rs.	A.	P.
5,743	3	2	24,387	4	6
			106,505	14	8
			10,000	0	0
			22,266	0	0
			1,500	0	0
			693	6	9
418	9	11	13,142	1	10
352	5	0	333	0	0
1,766	15	7			
8,274	11	10			
208	4	11			
125,000	0	0			
17,000	0	0			
3,000	0	0			
6,614	1	4			
9,218	0	0			
1,231	8	0			
<u>178,527</u>	<u>11</u>	<u>9</u>	<u>178,827</u>	<u>11</u>	<u>9</u>

STATEMENT OF EXPENSE ACCOUNTS.

HEADQUARTERS CURRENT FUND.

By Balance, Dec. 1st. 1904	...	...	733	4	6
" Loan to servant	...	...	10	0	0
" Adyar Library, Construction and Repairs acc't.	...	...	18,096	13	6
" Tour Fund	...	...	19	9	0
To Refund of Loans	...	19,500	0	0	0
" E. S. T. Hall acc't. (subscriptions received towards expense of fitting up the E. S. T. Hall)	...	898	8	0	0
		By balance	1,538	13	0
To Balance	...	...	1,538	13	0
" Charity acc't.	...	...	65	4	6
" Construction and Repairs	...	...	3,052	9	4
" Entertainment of Guests	...	...	148	8	11
" Garden	...	...	184	8	10
" House Wages	...	...	570	10	0

* Of the above Funds, it should be observed that only the Headquarters Current Fund and the interest only on the Permanent Fund are available for the current expenses of Headquarters; all the others having been created for specific purposes.

† The total estimated cost of the E.S.T. Hall is Rs. 2,163, of which Rs. 932 has already been subscribed by members; leaving this balance still to be subscribed.

			Rs.	A	P.	Rs.	A	P.
To	Lighting	...	130	1	1			
	Office Salaries	...	498	4	6			
"	Printing and Stationery	...	505	2	11			
"	Postage and Telegrams	...	118	13	0			
"	Stable	...	957	13	11			
"	Sundry Expenses	...	605	0	7			
"	Taxes	...	37	3	2			
"	Travelling Expenses	...	214	4	3			
	By Donations	...				51	8	0
	" Membership Fees and Dues	...				2,832	6	10
	By Debit balance					5,743	3	2

ADYAR LIBRARY FUND.

	By Balance, Dec. 1st 1904	...				54,865	1	11
	" Headquarters Fund	...				1,500	0	0
	" Fuente Legacy Collection acc't.	...				39,000	0	0
	do do	...				18,650	0	0
	" H. S. Olcott	...				17,702	0	0
	" Interest	...				1,253	0	3
To	Books and MSS	...	604	9	3			
"	Construction and Repairs	...	23,094	6	6			
"	Copying Fees.	...	181	6	1			
"	Donation	...	1,291	3	0			
"	Freight and Charges	...	198	0	0			
"	Furniture	...	22	8	0			
"	Printing and Stationery	...	30	12	10			
"	Salaries	...	799	13	1			
"	Stable	...	111	6	7			
"	Sundry Expenses	...	130	2	2			
	To balance	...	106,505	14	8			

SCHEDULE OF THE ESTIMATED PROPERTY OF THE
THEOSOPHICAL SOCIETY.

Headquarters Real Estate and Buildings	...	...	50,000	0	0
7,000 growing trees	...	...	5,000	0	0
Furniture and Fixtures, Vehicles, Horses, etc.	...	...	9,000	0	0
Library MSS. and Books, Oriental Section	30,000	}	45,000	0	0
do Western do	15,000				
G. P. Notes, 3 per cents.	20,000	}	125,000	0	0
do 3½ "	105,000				
Mortgages, O. Kundaswami Mudaliar	17,000	}	20,000	0	0
do Mahinda College	3,000				
Fuente Legacy Collection acc't. balance to be collected...			9,218	0	0
H. S. Olcott, cash in foreign banks	...	...	6,989	1	4
Cash, on hand and in Bank of Madras (belonging to Permanent, Library and S. R. Medal Funds	...	...	10,041	11	5
			Total...	280,248	12 9

W. A. ENGLISH,
Treasurer.

Examined and found correct.

W. KEAGEY,

Special Auditor.

THEOSOPHICAL FEDERATION.

TAMIL-SPEAKING BRANCHES.

The increase of local Federations of T. S. Branches in different parts of the world is a sure indication of the wholesome growth of our Society and every movement in this direction, should be encouraged. The recent meeting in the Tamil Districts of South India is thus briefly reported by a correspondent of the *Madras Mail* :—

TANJORE, 23rd April.—The third session of the Tamil Districts Theosophical Federation was held at Annie Besant's Lodge, Tanjore, commencing yesterday morning and closing this evening. There was a very large attendance of Theosophists from Madura, Tinnevely, Coimbatore, Salem, Negapatam, Kumbakonam, Mayaveram, and other places; numbering nearly 200. The meetings were presided over by Mr. P. Narayana Iyer, B.A., B.L., from Madura.

Mr. T. N. Ramachandra Iyer, B. A., Deputy Collector, Tanjore, who acted as the President of the Reception Committee, delivered an address of welcome to the delegates, in the course of which he pointed out the necessity for the diffusion of Theosophical teachings by means of vernacular literature, and by the organisation of lectures on Theosophical subjects.

The chairman, in the course of his speech, observed that the Federation was gaining in importance and usefulness. In order to supplement the work of the Annual Convention, half-yearly Meetings of Theosophists held in convenient centres would go a great way in strengthening and expanding the cause of Theosophy. Speaking of the message of Theosophy to Hindus, he remarked that there was too much superstition swaying the people of this land. Hindu Religion required awakening. The ceremonies, rites and rituals of the Hindus, their everyday life and conduct, had become thoroughly mechanical. Theosophy taught them to put life and spirit into them, and to make them feel the inner spiritual influence through the help of those ceremonies. On its ethical side Theosophy taught them to put down sectarianism of all sorts, to think kindly of the followers of alien religions, and to practise toleration in the largest sense. It taught them to revert to the natural four-fold divisions of caste, to minimise the evils of their countless sub-divisions which human ignorance and pride had brought into existence to the utter ruin of this country. To whatever cause the present decadent condition of the people might be traced, it was true that there was a certain absence of response to moral and ethical ideas. Their sympathies and their lives had become dwarfed, narrowed, cribbed and cabined. Their moral sensibility required quickening, and Theosophy asked them to kill out the sense of separateness and to feel beyond the barriers of caste and creed.

The next address, which was by Mr. Jaganathayya, was devoted to pointing out the various methods by which the Theosophical movement in India could be advanced.

The rest of the Sessions was devoted to the reading of papers on special subjects of Theosophy.*

DEATH OF WELIGAMA SRI SUMANGALA,
OF PANADURA.

Another of the great and learned Buddhist Priests, the one whose name heads this notice, left his body on the 6th March last, at the ripe age of 82. He was one of the few great scholars who have been produced by modern Buddhism in Ceylon, being as well versed in Sanskrit as he was in Pali. He was known for his scholarship among Western Orientalists throughout the world, as widely as he was throughout the Sangha as an authority in Pali sacred literature. He had none of the push and propagandist zeal that have characterised some of his contemporaries; he was an ascetic and recluse by temperament, his life was pure and won him the respect of all. He was one of the six greatest Bhikkus who coöperated with me from the beginning in pushing on my Ceylon work, and from first to last gave me his personal friendship. His body was embalmed and kept for a week, until all the arrangements could be made for his cremation at Kalutara, where the obsequies were performed with great pomp in the presence of thousands, including the most respected High Priests and influential laity, who had come from all parts of the Island to testify their respect for the deceased by their presence.

He has left many clever pupils, and all friends of Buddhism will unite in the hope that among them may be found at least one fit to wear his mantle.

H. S. O.

* A fuller report from the Secretary, has just reached us, but too late for publication.

NEW BOOKS FOR THE ADYAR LIBRARY.

1,728 Volumes of Spanish and French books and pamphlets from the collection of the late Señor Salvador de la Fuente y Romero have now become part of our Library.

PURCHASED.

New Vols. (25 to 35) of the latest edition of the "Encyclopaedia Britannica."

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G. K.

NEW BRANCHES.

HOLLAND.

A charter was granted on March 20th to form a Branch of the Theosophical Society at Twolle, to be known as the "Twolsche Loge." The President is L. E. Gratama; the Secretary is A. Gratama, of Twolle, Netherlands.

W. B. FRICKE,
General Secretary.

AMERICA.

On March 15th a charter was issued to the Fort Wayne T. S., Fort Wayne, Indiana, with ten charter members. The President is Mrs. Julia B. Taylor; the Secretary is Mrs. Elizabeth Depnet, 521, Madison Street.

ALEXANDER FULLERTON,
General Secretary.

INDIA.

A charter was issued on 10th April to form a Branch of the Theosophical Society at Chitaldrug, Mysore State, to be known as the Chitaldrug Branch of the T. S. The President is R. Raghunath Rao, B.A.; The Secretary and Treasurer is N. Bhima Rao, Esq., Pleader, Chitaldrug, Mysore State.

A charter was also issued on the 10th April to form a Branch of the Theosophical Society at Shimoga, Mysore, to be known as the Durvasa Lodge of the T. S. The President is S. Seetaramiya, Esq.; the Secretary and Treasurer is S. R. Balakrishna Rao, B. A., L. L. B., Advocate, Shimoga, Mysore.

UPENDRANATH BASU,
General Secretary.

BELGIUM.

I have pleasure to inform you that a charter was issued on 5th April to Mme. Peet, Mme. Alexander, Mme. Maquet, Mme. André, Mlle. André, Mme. Nyssens, Dr. E. Nyssens, A. G. Caulier and Miss S. Seal to form a Branch at Brussels, to be known as the Branche Anglo-Belge.

BERTRAM KEIGHTLEY,
General Secretary.

OLD DIARY LEAVES

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This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the Occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's “Caves and Jungles of Hindustan,” and of the events which took place at Simla and have been recorded by Mr. Sinnett in the “Occult World.”

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BY

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By C. W. LEADBEATER.

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| (2) The facts explained, with examples. | | (4) What Heaven really is. |
| (3) Why all this ought to have | | (5) How man may prove the fact for himself. |

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The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875, and Incorporated at Madras, April, 3rd, 1905. 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.

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, 1904, 815 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, 7, W. 8th St., New York City. In Australia, to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, His Majesty's Arcade, Queen Street, Auckland. In Italy, to Sig. Decio Calvari, 380, Corso Umberto I., Rome. In Germany, to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In Cuba and Costarica to Señor J. M. Massó, Apartado, 365, Havana, Cuba. In South America, to Mr. Einar J. With, P.O. Box 531, Buenos Aires. In South Africa, to Major C. L. Peacocke, P.O. Box 3899, Johannesburg. In Ceylon, to Mrs. M. M. Higgins, Museum School for Buddhist Girls, 8, Rosmead Place, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

NOTICE.

A Newly Revised and enlarged Explanatory and alphabetical Catalogue for 1905 containing the titles of over 1000 important and interesting works upon THEOSOPHY, RELIGION, MAGIC, PHANTOMS, SPIRITUALISM, THOUGHT-READING, MESMERISM, PSYCHOMETRY, ASTROLOGY, PALMISTRY, HYGIENE, ETC., may be had free upon application to the Manager, *Theosophist* Office, Adyar, Madras. All books are sent by V. P. P. in India, Burma and Ceylon for the price marked in the Catalogue with the addition of postage and V. P. Commission.

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 Headquarters, to the *Treasurer, T. S.*, ADYAR, MADRAS. Cable telegrams address "OLCOTT, MADRAS;" Further words are superfluous.

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.

MADAME BLAVATSKY'S WORKS.

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Founded by H. P. Blavatsky; Edited by ANNIE BESANT and G. R. S. MEAD. Published on the 15th of each month by the Theosophical Publishing Society, 161, New Bond St., London, W. Terms—12 Shillings or Rs. 10 a year, in advance.

THEOSOPHY IN INDIA.

The Monthly Organ of the Indian Section, T.S., Benares. Indian Subscription, Rs. 3, Foreign, 4s.

THE THEOSOPHIC MESSENGER.

Published by the National Committee, American Section, T.S. Editor, 5131, Washington Ave., Chicago, Ill., U. S. A. Rs. 3 per annum.

THE VAHAN.

The Monthly organ of the British Section, T.S., 161, New Bond Street, London, W. Rs. 2-4-0 per annum, post free.

THEOSOPHY IN AUSTRALASIA.

Published at the Headquarters of the Section, 42, Margaret St., Sydney, Australia. Annual subscription, Rs. 4.

NEW ZEALAND THEOSOPHICAL MAGAZINE.

Published at the Auckland Headquarters, His Majesty's Arcade, Queen St., Rs. 3.

THE SOUTH AFRICAN THEOSOPHIST.

Issued monthly by the Johannesburg, T.S. P.O. Box, 5666. £1 (post free).

THE THEOSOPHIC CLEANER.

Published at Hornby Row, Fort, Bombay, India. Rs. 2, Foreign Rs. 3.

THE LOTUS JOURNAL (FOR YOUNG PEOPLE).

7, Lanhill Road, Elgin Avenue, London, W., Rs. 3 per annum.

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

JUNE 1905.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 23rd April, to 22nd May, 1905, are acknowledged with thanks:

HEAD-QUARTERS FUND.		Rs. A. P.
Miss Edith Ward, Treasurer, British Section T. S., 25 p. ct. fees and dues for 1904 and 1905, £110 ...	Rs. 1650-0-0	} ... 1,642 7 8
Less Exchange ...	Rs. 7-8-4	
Monsieur Charles Blech, Treasurer French Section T. S., 25 p. ct. fees and dues from 1st May, 1904 to 30th April 1905, Fcs. 1,412-80. ...	... 847 11 0	
Lt. A. E. Powell, R. E., Quetta, donation ...	... 100 0 0	
Mathuraiswamy, Cocanutt Contractor, Mylapore, 3rd instalment of payment for the 1st year ...	... 50 0 0	
ADYAR LIBRARY FUND.		
An F.T.S. of Burmah, donation ...	... 50 0 0	
Lt. A. E. Powell, R. E. Quetta ...	... 100 0 0	
E. S. T. HALL FITTINGS ACCOUNT.		
A. E. Mitra, Esq., Bombay ...	... 250 0 0	
T. V. CHARLU'S FUND.		
P. Vander Linden, Santa Rosa, Calif, \$ 5 ...	... 15 0 0	
P. N. Mukkerjee, Esq., Allahabad ...	... 1 0 0	
K. C. Mukkerjee, Esq., Simla ...	... 1 0 0	
Mrs. J. Dapper, Amsterdam ...	... 12 4 0	

W. A. ENGLISH,
Treasurer.

PANCHAMA EDUCATION FUND.

Major and Mrs. Loudon, St. Thomas' Mount, donation ...	5 0 0
C. Sambiah Garu, Mylapore, for 6 months from November, 1904 to April, 1905 ...	6 0 0
P. Vander Linden, Santa Rosa, Calif, U. S. A., for food expenses of Pariah children \$ 5 ...	15 0 0
E. Annaswamy Mudeliar, Esq., Namakal ...	2 0 0
Hon. Justice Sir S. Subramanya Iyer, Mylapore, do ...	100 0 0
A. Schenck, Esq., Antwerp ...	29 2 0

[Erratum : C. Sambiah Garu, Mylapore, donation for 6 months noted last month should have been for 5 months.]

T. SRINIVASA AYENGAR,
Cashier.

INCORPORATION OF THE SOCIETY.

The Government Securities belonging to the Theosophical Society and the cash in the Madras Bank, all hitherto standing in my name separately or in my name and that of Dr. W. A. English jointly, have now been transferred to the name of the Society in a new account opened in its own name. According to the Bank's reports the sum of Rs. 9,288-4-0 cash was so transferred on the 12th May; on the same day Rs. 55,000 in 3½ per cents. of the Loan of 1854-55; on the 13th May the

sum of Rs. 10,000 of three per cents. of the Loan of 1896-97; and on the 17th May the sum of Rs. 60,000 in 3½ per cents. of 1854-55 and 1896-97 were also transferred and are held for safe custody for account of the Theosophical Society. The only remaining property to be transferred are the Headquarters at Adyar now vested in the Trustees under the Saidapet Trust Deed of 14th December 1892, which is in circulation for signatures, and the nett proceeds of the cash in the Fuente account, not yet disposed of by the Paris Court and at Havana.

H. S. OLCOTT.

NEW BRANCHES.

CUBA.

A Charter was issued on 25th January 1905 to form a Branch of the Theosophical Society at Havana, Cuba, to be known as the H. S. Olcott T. S. The President is Miguel R. Muñoz.

J. M. MASSO,
Acting General Secretary.

INDIA.

A charter was issued on the 19th April 1905 to form a Branch of the Theosophical Society at Sultanpore to be known as Sultanpore Branch of the T. S. The President is Ram Bux; the Secretary is Debi Sahai, Dist. Surveyor, Sultanpore (Oudh).

A charter was issued on the 15th May 1905 to form a Branch of the Theosophical Society at Hassan to be known as the Hasanamba Lodge of the T. S. The President is H. R. Srinivasa Rao; the Secretary is N. Kesava Iyengar, 1st Asst., High School, Hassan (Mysore State).

Another charter was issued on the 15th May 1905 to form a Branch of the Theosophical Society at Mombasa to be known as the Mombasa Branch of the T. S. The President is Seth Abul Rasool; the Secretary is Keshavlal V. Dwividi, High Court, Mombasa (East Africa).

A third charter was issued on the 15th May 1905 to form a Branch of the Theosophical Society at Chickmagalore to be known as the Sri Dattatreya Lodge of the T. S. The President is Vedantadesika Aiyengar; the Secretary is S. Sambasiva Sastri, Prosecuting Inspector of Police, Chickmagalore (Mysore).

UPENDRANATH BASU,
General Secretary.

FRANCE.

The following new Branches have been chartered:—

<i>Place.</i>	<i>Name.</i>	<i>Date.</i>
Nantes	Raison Aile'e	11-3-05.
Tunis		3-05.
Marseille	L'Aube	31-3-05.

CH. BLECH,
Treasurer, French Section.

AMERICA.

Branch dissolved.

The Annie Besant T. S. has dissolved. There are now 69 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

JUDGE KHANDALVALA ON INCORPORATION.

MY DEAR COL. OLCOTT,

I am very glad to see that the Theosophical Society has, after all, been registered under Act XXI. of 1860. The Act was passed by the Government of India "for improving the legal condition of Societies established for the promotion of literature, science or fine arts or for

the diffusion of knowledge." We must all feel thankful that with his accurate knowledge of law our respected brother, Justice Sir Subramaniam of Madras, was able so to prepare a draft scheme of Registration as would meet the requirements of the law, and at the same time preserve the international character and management of the Society.

To you as President-Founder of the Society, the position has very properly been secured for life, as the Head of the Society. Rule 42 embodies an important provision which we have had to learn by bitter experience. The Society cannot now be despoiled even if large numbers of members secede therefrom. Sir Subramaniam has in his letter to you, published in the current April number of the *Theosophist*, decidedly explained all the points connected with this important Registration, which gives the Society a legal status and will be the means of avoiding future difficulties.

POONA,
10th April 1905.

Yours sincerely,

N. D. KHANDALVALA.

DEATH OF C. C. MASSEY.

In *Light* for April 8th last appeared the following notice of the decease of one of the founders of the Theosophical Society, and my ever dear and respected personal friend.

"We regret to have to announce the departure of Mr. C. C. Massey, an old and highly esteemed friend of our cause, who passed away peacefully in his sixty-seventh year, at his residence in Victoria-street, S. W. on Wednesday, March 29th, of heart disease, from which he had suffered for many months. Mr. Massey was the youngest son of the late Right Hon. William Nathaniel Massey, who was a member of the Government in one of Lord Palmerston's administrations, and also held office in the Government of India, and was made a member of the Privy Council.

Mr. C. C. Massey was educated at Westminster School, and was called to the Bar, joining the Western Circuit, on which he was universally popular. Of late years he spent much of his time at the Athenæum Club, where he had many friends. He was deeply interested in all psychical matters for many years; was an active member of the Council of the old British National Association of Spiritualists, and ably defended Dr. Henry Slade, in 1876, when he was charged with obtaining money by false pretences, 'by palmistry or otherwise,' on the prosecution by Dr. Ray Lankester and Mr. Donkin, before Mr. Flowers, at Bow-street. He was also a member of the London Spiritualist Alliance, and a subscriber to '*Light*' up to the time of his decease. As our readers are aware, Mr. Massey was also a frequent contributor to this Journal, and rendered a considerable service to Spiritualism by his translations of Zollner's '*Transcendental Physics*'; Carl du Prel's '*Philosophy of Mysticism*'; and Eduard von Hartmann's '*Spiritism*.' Mr. Massey was held in affectionate esteem by a number of persons interested in psychical matters, including the late Henry Sidgwick, F. W. H. Myers, Edmund Gurney, Stainton Moses, A. A. Watts, Laurence Oliphant, W. Paice, J. W. Farquhar and others.

In the first series of "Old Diary Leaves" I have given an account of our early association and unbroken friendship since 1880, when he took part in the preliminary organisation of our Society. His was a noble nature, his life a high ideal faithfully lived.

H. S. O.

THE MADURA HINDU GIRLS' SCHOOL.

We learn with great pleasure that on May 8th the foundation for the erection of a Hindu Girls' School was laid at Madura, the movement having been inaugurated by the local Theosophical Society of that place. The correspondent of the *Madras Mail* says:—

"The site for the school building has been purchased at a cost of over Rs. 3,000; and the Theosophical Society hopes to see ere long a building worthy of the object it has in

view, and in which an institution may be reared with branches in different parts of the city. It is to be hoped that it will assist in developing all that is best in Hindu womanhood, which has been immortalised in the "heroines of antiquity, magnanimous in prosperity, strong and steadfast in adversity, gentle, devoted and religious always, making the home the nursery-ground of a generation who will make our country more glorious than in the past."

Would that every local Theosophical Society could follow the example so worthily set by this enterprising Branch of the T. S. But then every Branch has not a P. Narayana Iyer as President.

WHITE LOTUS DAY AT ADYAR AND ELSEWHERE.*

"This annual function was celebrated on May 8th at the headquarters of the Theosophical Society, with great devotion. The white statue of H. P. Blavatsky, as well as the platform on which the statue stands were, as usual, profusely decorated with lotus flowers, festoons and evergreens.

Colonel Olcott, the President-Founder, occupied the chair, and in opening the proceedings observed that, according to his notification already made, the day was to be treated not only as a day of H. P. B.'s anniversary but also as a "Day of Remembrance," as reminiscent of the services and examples of all their deceased members. To them death was not a calamity or catastrophe but signified the transport to other worlds of persons who had left their physical encasements.

The Head Pandit, of the Adyar Library, Yagnesvara Dikshita then read Chapter XII. of the Bhagavad Gita, which was followed by a brief narrative by Pandit G. Krishna Sastri, the Librarian, of the lives of some of our deceased scholars, such as Pundit Bhashyacharya, Pandit Nityananda Misra, Babu Pramada Dasa Mitra and Pandit Manilal Nabbubhai Dvivedi, with graceful references to the good work done by each.

Mr. S. V. Rangaswami Iyengar read from the *Light of Asia* the portion relating to the Noble Eight-fold Path.

Mr. Sadasiva Iyer next addressed the meeting, and said that the celebration of "The White Lotus Day" showed that they were following the three great objects of the Society. The universal celebration of the day in all the Branches all over the world, showed that they belonged to one large philanthropic organisation working to form a nucleus of the Universal Brotherhood of Humanity. The other objects of the Society were referred to and the speaker said that progress in spiritual knowledge did not depend upon mere intellectual acumen. Loving and devotional thoughts to their teachers, and loving remembrances of their fellow-workers would enable them to better appreciate and understand the abstruse doctrines of various religions and philosophies.

Mr. V. C. Seshachariar read a list of names of those members of the Society who had passed away during the course of the year, in the various Branches including Ceylon.

The President introduced Mr. D. K. Bisvas, Asst. Gen. Secretary Indian Section, who in a short speech recommended to them the virtue of "Service," which alone could exalt a man.

Mr. Keagey of Canada referred to the increasing work of usefulness undertaken by the Society.

Mr. N. K. Ramaswamy Iyah emphasised the eclectic character of the Society, and mentioned at length how he became a member.

Mr. V. C. Seshachariar then eloquently addressed the meeting and after referring to his long connection with the Society, observed that they had placed at the feet of the statue of H. P. B., that day, the lotus flowers, in token of their everlasting gratitude to her, for the priceless teachings she had given to all. He also exhorted all present to send out their

* This account of the proceedings at Adyar was gleaned almost entirely from the reports which appeared in the *Madras Mail*, and the *Hindu*.

thoughts of affection, love and devotion to their revered President-Founder, who had been the chief organiser and pioneer of that world-wide movement.

The President-Founder then delivered a thrilling address and pointed out the universality of their movement. That day, they would notice, was observed in 40 different countries of the world, and the proceedings were conducted in 40 different languages. Here then was the realisation of a brotherhood and before its majestic sweep all barriers of creed, caste, colour and complexion must give way. A small seed produced a great harvest. He was sure that the "Elder Brothers of Humanity" would lead them on, to carry on their work with greater energy. He then pointed out that character was the most important thing. The external appearance of a person signified nothing. Each person had an atmosphere of colour round him, which was his aura, and which alone truly portrayed his character. Just as individuals had their color, each great nation had also its own compendious color. The great beings who were looking at the field of evolution saw the blending of colors, as a watchman looking from his tower could see the color-glories of the dawn and the sunset. The aura, the aureole, the glory, the *tejas*, all showed the development of each person. The Great Beings had a very luminous aura, which figuratively speaking, would fill the three worlds. Their aura was characterised by a blending of the colors of silver and gold, which we see in those beautiful lotus flowers. He then warned them against the sin of carping criticism, though friendly admonition in season was always a useful thing. Physical vices were only superficial and skin-deep, but the sins of mind, such as vanity, greed, envy, lust, revenge, malice, calumny and slander, were all dangerous foes, which would retard their progress on the path. It was, therefore, their paramount duty to dwell only on the bright side of others and appreciate their good work. In conclusion he requested all to cherish the most friendly and loving feeling towards one another, to bear no ill-will whatever towards any one, and to live always in sweet recollection of those that had departed from them, leaving them a rich legacy of a record of service and of struggle after the acquisition of knowledge.

The distribution of various tracts and leaflets and flowers brought the proceedings of a very interesting gathering to a close.

THE OBSERVANCE ELSEWHERE.

From the reports which reach us we judge that the observance of this function was quite general throughout our T. S. Branches in India, and no doubt the same may be said in regard to other countries.

ERRATUM.

In our review of the *Theosophic Gleaner*, last month, p. 506, the word "Branch," in the middle sentence, should read, Society.

NEW BOOKS FOR THE ADYAR LIBRARY.

Purchased.—Kavyarasayanam ; Sikharesa Vilasa, and Twenty-seven Smritis—Anandasrama series, No. 48.

Presented.—English and Tamil Dictionary, by Rev. P. Percival ; Tamil and English Dictionary, by V. Visvanatha Pillai. Descriptive Catalogue of Sanskrit MSS. in the Library of the Calcutta Sanskrit College, Nos. 19 to 21.

OLD DIARY LEAVES

Vol. I.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY,
BY COL. H. S. OLCOTT, P. T. S.

Illustrated, Crown 8vo. Cloth, 483 pp.

Price Rs. 3-12. Paper cover Rs. 2-8.

Mr. Stead noticing this Book in his *Borderland* calls it:—"A Remarkable Book about a Remarkable Woman. This is the Real Madame Blavatsky."

Vol. II.

This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the Occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

Cloth 8vo. well bound Rs. 4-8; Paper Rs. 3.

Vol. III.

This volume contains the History of the Theosophical Society from 1883 to 1887, a period covering the eventful epoch of the Colombo conspiracy and the much debated Report of the Psychological Research Society on the phenomena produced by Mme. Blavatsky. Interesting events both in Europe and India are related in this volume, and no member of the T. S. should fail to add it to his library. As a work of reference its value will increase as the years slip by and make the history of the early days of the Theosophical Movement more and more a question of the memory of the few.

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and to those who contemplate marriage,

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BY

DAVID GOSTLING, F. R. I. B. A.,

Canada Building, Hornby Road, Bombay.

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By C. W. LEADBEATER.

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ANNIE BESANT'S "FOUR LECTURES BEFORE THE THEOSOPHICAL CONVENTION AT ADYAR," December 1893.

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BY THE AUTHOR.

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TOKOLOGY

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By ALICE B. STOCKHAM, M.D.

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The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875, and Incorporated at Madras, April, 3rd, 1905. 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.

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, 1904, 815 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, 23, 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, 7, W. 8th St., New York City. In Australia, to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, His Majesty's Arcade, Queen Street, Auckland. In Italy, to Sig. Decio Calvari, 380, Corso Umberto I., Rome. In Germany, to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In Cuba and Costa Rica to Señor J. M. Massó, Apartado, 365, Havana, Cuba. In South America, to Mr. Einar J. With, P.O. Box 531, Buenos Aires. In South Africa, to Major C. L. Peacocke, P.O. Box 3899, Johannesburg. In Ceylon, to Mrs. M. M. Higgins, Museum School 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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SUPPLEMENT TO THE THEOSOPHIST

—
JULY 1905.
—

MONTHLY FINANCIAL STATEMENT.

The following receipts from 23rd May, to 22nd June, 1905, are acknowledged with thanks:

HEAD-QUARTERS FUND.	Rs. A. P.
Arvid Knös, Esq., General Sec'y., Scandinavian Section, T. S., 25 % fees and dues for the year 1905, £31-8-5	... 471 5 0
Miss M. Sivers, Assistant Secretary, German Section, T. S., fees of 94 new members £9-4-0	... 138 0 0
Babu Gopal Vishnu Oka, donation	... 0 7 0
C. Sambiah Garu, Mylapore, donations for May and June, 1904	... 3 0 0
Major C. L. Peacocke, Presidential Agent, Johannesburg, S. Africa, Entrance fees and dues of nine new members, £4-10-0	... 67 8 0

ADYAR LIBRARY FUND.	
An F.T.S. of Burmah, donation	... 50 0 0

T. V. CHARLU'S FUND.	
Mr. C. J. van Vliet, Assistant Secretary for the Dutch Indies of the Netherlands Section, T.S.	... 240 15 4
Babu Atmaram of Simla T.S., through Indian Section, T.S.	... 5 0 0
Babu P. N. Mukerjee, Allahabad	... 1 0 0
Miss N. Rice, Honolulu, \$ 4	... 12 0 4

Erratum : Subscriptions from Dhulia members Rs. 5-14-0 credited in May, 1905 T. V. Charlu Fund, should have been under Head-Quarters Fund.

W. A. ENGLISH,
Treasurer.

PANCHAMA EDUCATION FUND.	
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C. Sambiah Garu, Mylapore, for May, 1905	... 1 0 0
Miss N. Rice, Honolulu, for food expenses of Pariah children	
£1	... 15 0 0
Lt. A. E. Powell, R. E. Ziarat do. do.	... 100 0 0
American Subscriptions for food through Mr. A. Fullerton	
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T. SRINIVASA AYENGAR,
Cashier.

NEW BRANCHES, HOLLAND.

On the 21st May a charter for a new Branch at Amhern was issued,
President : Mr. P. M. Van Walcheran ; Secretary : Mrs. M. C. Van Hock,
born Canneman. Title "The Amhern Lodge."

On the 5th June a charter was issued for a new Branch at Leiden.
President : Mr. C. W. Vollgroff ; Secretary : Mrs. C. J. Vander Beck, born
Deprer

W. B. FRICK,
General Secretary, Netherlands Section, T. S.

DEPARTURE OF MISS WEEKS.

After a devoted service of five years and more Miss N. E. Weeks, my Private Secretary and Dr. English's assistant in the heavy work of his office, resigned her appointments and on the 20th May bade us good-bye and left for Europe, *via* Tuticorin and Colombo, in company with two other ladies. While the Society will be deprived of her valuable services in several respects, her loss to me officially is much greater, for her qualifications for Secretarial work are very great. Once before, and only once, I had such a helper in a Mr. Clancy, during the American Civil War: I could not ask for a better than she, and can strongly recommend her for similar employment when her health, now undermined by the Indian climate and overwork, shall be re-established. Miss Weeks meets her mother at London and is to travel with her.

H. S. O.

DEATH OF P. C. MOZOOMDAR.

The Brahma Samaj has just lost another of the great Bengali religious reformers who inaugurated and have been the life and soul of that movement. The names of Rammohun Roy, Debendranath Tagore, Keshub Chandra Sen and Protap Chandra Mozoomdar will always be remembered while that of the Samaj survives. Mr. Mozoomdar was more a Christolator than a Hindu, evolving from his perfervid mind an "Eastern Christ" which caught the fancy of the Western Theists, but greatly weakened his hold on Hindus. He was a great lecturer, having an inexhaustible flow of choice language which gave him a high rank among English orators. I never heard a speaker of my race who showed greater command of the English language or more fluency in the choice of synonyms. But despite this his peculiarities of temperament repelled his colleagues and chilled them and he died practically without a following. His was a great intellect and his spiritual aspirations were always high.

THE HEWAVITARANA SCHOLARSHIPS.

That good man and my dear friend, Madaliyar Don Carolis Hewavitarana, of Colombo, has, the *Sandaresa* of June 9th tells us, set apart two houses worth Rs. 30,000 and yielding an annual income of Rs. 1,800 to be devoted to sending two Sinhalese Buddhist young men to Japan for the purpose of studying some industry. The examinations for the scholarships will be held every three years.

BUDDHISM IN MADRAS.

A Burman Buddhist Priest (Phongee), W. Aindamala, delivered an address in the Burman language (with the assistance of a Tamil interpreter), on the 4th June, before the Madras Sakya Buddhist Society. We also learn that a Buddhist Priest from Ceylon has arrived at Madras, who will remain at the "Boudha Asrama" in Royapettah permanently.

ERRATA.

In June *Theosophist*, Supplement, p. xxxiv., last sentence of Judge Khandalavala's letter, for 'decidely,' please read 'distinctly.'

We trust our readers will pardon the shocking hodge-podge which appears in the opening sentence on 'Voice Figures,' in the same number, page 568. The sub-editor is 200 miles from our printing office, and don't know what has happened there—possibly an earthquake; nothing worse, we trust.

"THE SANDARESA."

Our enterprising Buddhist brothers of Colombo are bringing out each Friday, an English Supplement to their flourishing Sinhalese bi-weekly newspaper, *The Sandaresa*. Judging from the second issue, which is before us, we think it is destined to prove successful. Our best wishes attend it.

ADDITIONS TO THE ADYAR LIBRARY.

From the Council of the Imperial Library, Calcutta : Catalogue Parts I and II. An author-catalogue of Printed Books in European Languages, with a supplementary List of Newspapers.

CEYLON'S PLAGUE MEASURES.

A correspondent of the *Madras Mail* contributed the following which appeared in its issue of June 1st:—

" Mr. D. K. Biswas, B.A., B.L., Assistant Secretary to the Indian Section of the Theosophical Society, Benares, arrived at the Adyar (Madras) on the 8th instant, and after a stay of some ten days there, in the Theosophical Society's head-quarters, left on the 18th idem for Colombo armed with a certificate from Captain Ross, I.M.S., Health Officer, Madras Municipality, in these terms :—' This is to certify that Mr. D. K. Biswas has not been in any plague-infected place within the last ten days.' Mr. Biswas travelled as far as Tuticorin in the same compartment as two Australian horse-dealers, who had made a short stay at Madras in connection with their professional business, and booked from Egmore to Colombo. While the two Australians were allowed to proceed on their journey, Mr. Biswas was detained at Tuticorin ; the Medical Officer at the Station for the Ceylon Government furnishing him with the following certificate to enable him to claim refund of the passage money he had paid from Tuticorin to Colombo from the South Indian Railway authorities :—' Mr. D.K. Biswas who arrived in Tuticorin from Madras (Adyar) yesterday, returns to-day as he is not permitted to proceed to Ceylon in accordance with quarantine regulations of the Ceylon Government.' This was on the 20th. Mr. Biswas stayed another day at Tuticorin, for Miss N. E. Weeks, Private Secretary to Colonel Olcott, who was going home and who had lived in the same compound at the Adyar, was expected to arrive there the next day, and Mr. Biswas hoped that the lady's words would have force with the Medical Officer and he might be permitted to travel on to Colombo. Miss Weeks arrived and tried to persuade the Doctor, but in vain. She and two other ladies who had travelled with her from Madras were permitted to proceed, and Mr. Biswas, after wasting three days at Tuticorin, left on the night of the 21st to return to his place in the North of India."

This seems, on the face of it, like very unfair treatment.

A GERMAN BUDDHIST MONK IN COLOMBO.

There has arrived from Rangoon a German Buddhist Monk who has taken robes under Bhikku Ananda Maitriya of Rangoon. The visitor, who as a layman, passed through Colombo last year, is now staying at the Maitriya Hall quarters, Bambalapitiya, to prosecute his studies in Pali. The German Bhikku is said to be of respectable parentage and was a Professor of music while in the Fatherland.—T. C.

THE TWENTY-FIFTH ANNIVERSARY OF THE COLOMBO
BUDDHIST THEOSOPHICAL SOCIETY.

My esteemed colleagues at Colombo have been so occupied in celebrating the completion of the first quarter-century of their work for the revival of Buddhism in Ceylon as to have forgotten to send me an official report of the proceedings and have forced me to take what I could find in the copy of the English edition of the *Sandaresa* for June 23rd ultimo. I regret to say that justice has not been done to the subject and as this report reaches me just when our magazine is going to press, I shall have to defer my remarks until I give my Anniversary Address in December next. In the whole Theosophical Society there is not another group of persons whose combined endeavours have produced results on such a national scale as those of the unpretentious Sinhalese gentlemen who have been meeting daily, one may almost say, for twenty-five years making and carrying out plans for the re-

vival of their religion and the carrying on of the giant system of education which has created some three hundred schools and three successful colleges and gathered into them about thirty thousand Buddhist children. These would have been under the control of the missionaries or the materialistic training of the irreligious government schools, if this purely Buddhistic movement had not been so courageously and masterfully pushed on by the officers and governing committee of our Colombo Branch. The Anniversary was celebrated at our Headquarters on the afternoon of June 17th. In the list of names of those present I am glad to see those of some of my original colleagues of 1880 and sorry to find missing those of many more who have not all been removed by death. Mr. Mirando has been very properly re-elected President and the vacancy in the Secretaryship caused by the compulsory retirement of Mr. D. S. S. Wickremaratna, under a stringent Government regulation, has been worthily filled by the election of the most practical of the brothers of Dharmapala, Mr. Simon Hewavitarana. Two other of his brothers are on the Executive Committee and his brother-in-law, Mr. Munasinha, is one of the Vice-Presidents. The usual Anniversary dinner came off in our hall and at the close Mr. Mirando, the Chairman, did me the honour to propose my health, which brought the company to their feet and gave them the opportunity of proving the warmth of their affection for me. The *Sandaresa* report says :—

“On the 17th instant the Colombo Buddhist Theosophical Society completed its twenty-fifth year, an event of no little significance in the annals of religious Associations in this Island. The uninterrupted existence of such an Association for a quarter of a century in a country like ours constitutes in itself a record; but when that existence is associated with the successful carrying out of an original programme of work, vitally important to the religious and educational interests of a large community, those who are responsible for the welfare of the Society have good reasons to congratulate themselves on the results of their efforts. It is not too much to say that the work of the Colombo Buddhist Theosophical Society has completely revolutionized the religious situation in this Island. To realise the truth of this assertion one has but to recall to his mind the hopeless and depressed state of Buddhism, in say about 1850, and contrast it with the vigorous and strong position which the national faith occupies at present. Writing early in the fifties, the distinguished lawyer and scholar Hon. James de Alwis predicted the extinction of Buddhism before the end of the century. When he made that prediction Mr. Alwis did not at all draw upon his imagination. He simply drew an inference amply justified by circumstances. That his prophecy was not fulfilled was due to events which Mr. Alwis—or for the matter of that, the most sanguine of Buddhists—could have at that time scarcely foreseen. In the darkest hour of Buddhism, when Christian Missionaries were carrying everything before them, there arose the great champion of the national faith, the silver-tongued orator, Mohottiwatte Gunananda, who successfully stemmed the current that had set in towards Christianity. About the same time—in the early seventies—the two Oriental Colleges at Colombo and Peliayagoda were started, which revived learning among the *Bhikshus*, making them competent teachers of the ancient faith, and gave even the laity a chance of studying their religion. The eloquence of Mohottiwatte stirred up the slumbering embers of faith among the people, and great enthusiasm was excited all over the country. That enthusiasm would, however, have most probably died away leaving no trace behind it, as has often happened in the case of “revivals,” but for the appearance at the psychological moment of an agency powerful enough to deepen that enthusiasm and divert into the right channel the stream of energy that had been roused up. That agency was the Buddhist Theosophical Society, started by Colonel H. S. Olcott, whose arrival in Ceylon in 1880 as an acknowledged Buddhist was a very significant event in the religious history of Ceylon in the nineteenth century. Since that day, for the past twenty-five years, the Society has worked on, organizing and utilising the resources and the efforts of the Buddhist community to strengthen their faith and promote its welfare. It is not for us here to enter into a detailed account of the Society's work for the past quarter of a century. The result of that work is acknowledged even by those who are most adversely affected by it, and the remarkable confidence reposed in the Society by the Buddhist community shows how much its efforts are appreciated by those in whose interest it works.”

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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.

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.

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, 1904, 815 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, 7, W. 8th St., New York City. In Australia, to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, His Majesty's Arcade, Queen Street, Auckland. In Italy, to Sig. Decio Calvari, 380, Corso Umberto I, Rome. In Germany, to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In Cuba and Costarica to Señor J. M. Massó, Apartado, 365, Havana, Cuba. In South America, to Mr. Einar J. With, P.O. Box 531, Buenos Aires. In South Africa, to Major C. L. Peacocke, P.O. Box 3899, Johannesburg. In Ceylon, to Mrs. M. M. Higgins, Musæus School for Buddhist Girls, 8, Rosmead Place, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

NOTICE.

A Newly Revised and enlarged Explanatory and alphabetical Catalogue for 1905 containing the titles of over 1000 important and interesting works upon THEOSOPHY, RELIGION, MAGIC, PHANTOMS, SPIRITUALISM, THOUGHT-READING, MESMERISM, PSYCHOMETRY, ASTROLOGY, PALMISTRY, HYGIENE, ETC., may be had free upon application to the Manager, *Theosophist* Office, Adyar, Madras. All books are sent by V. P. P. in India, Burma and Ceylon for the price marked in the Catalogue with the addition of postage and V. P. Commission.

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 Headquarters, to the *Treasurer, T. S.*, ADYAR, MADRAS. Cable telegrams address "OLCOTT, MADRAS;" Further words are superfluous.

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.

MADAME BLAVATSKY'S WORKS.

THE SECRET DOCTRINE, 3 VOLS.	RS.	A.			
WITH SEPARATE INDEX VOL. ...	45	0	GEMS FROM THE EAST ...	1	14
THIRD VOL. (separately) ...	11	4	NIGHTMARE TALES, PAPER COVER ...	0	6
ISIS UNVEILED ...	30	0	THE VOICE OF THE SILENCE ...	0	6
KEY TO THEOSOPHY, 3RD AND			INDEX VOL. TO THE SECRET DOC-		
REVISED ENGLISH EDITION ...	4	8	TRINE ...	11	4

PERIODICALS IN ENGLISH.

THE THEOSOPHICAL REVIEW.

Founded by H. P. Blavatsky; Edited by ANNIE BESANT and G. R. S. MEAD.
Published on the 15th of each month by the Theosophical Publishing Society, 161, New Bond St., London, W. Terms—12 Shillings or Rs. 10 a year, in advance.

THEOSOPHY IN INDIA.

The Monthly Organ of the Indian Section, T.S., Benares. Indian Subscription, Rs. 3, Foreign 4s.

THE THEOSOPHIC MESSENGER.

Published by the National Committee, American Section, T.S. Editor, 5131, Washington Ave., Chicago, Ill., U. S. A. Rs. 3 per annum.

THE VAHAN.

The Monthly organ of the British Section, T.S., 161, New Bond Street, London, W.
Rs. 2-4-0 per annum, post free.

THEOSOPHY IN AUSTRALASIA.

Published at the Headquarters of the Section, 42, Margaret St., Sydney, Australia.
Annual subscription, Rs. 4.

NEW ZEALAND THEOSOPHICAL MAGAZINE.

Published at the Auckland Headquarters, His Majesty's Arcade, Queen St., Rs. 3.

THE SOUTH AFRICAN THEOSOPHIST.

Issued monthly by the Johannesburg, T.S. P.O. Box, 5666. £1 (post free).

THE THEOSOPHIC GLEANER.

Published at Hornby Row, Fort, Bombay, India. Rs. 2, Foreign Rs. 3.

THE LOTUS JOURNAL (FOR YOUNG PEOPLE).

7, Lanhill Road, Elgin Avenue, London, W., Rs. 3 per annum.

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.

AUGUST 1905.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, July 7th, 1905.

The undersigned hereby gives notice that the eight chartered Branches in the Republics of Cuba and Costa Rica, having met in Convention in the City of Havana on the 4th of June, 1905, and complied with all the forms prescribed under the Constitution and Rules of the Theosophical Society, the Cuban Section of the T. S. is now a duly constituted autonomous body of the same character as every other Section, and that Señor D. José M. Massó is the duly elected General Secretary of the Section for the current year.

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

ORGANISATION OF THE CUBAN SECTION.

The formal organisation of the Cuban Section, under the Charter granted by the President-Founder, was effected at Havana on the 4th June last in due form. From the official report the following particulars are published for the information of those concerned :—

“The Acting General Secretary suggested the appointment of a Chairman and of a Secretary for the Convention; and Mr. Albear nominated for these offices Mr. Guillermo P. Gonzalez and Mr. Ricardo H. Alfonso, respectively; the nominations being unanimously accepted.

The Delegates presented their credentials, which were admitted without discussion, the Branches being represented as follows :—

ANNIE BESANT ...	Ricardo H. Alfonso-Nicasio Ramirez ;
CONCORDIA ...	Rafael de Albear-Hipólito Mora ;
H. S. OLCOTT ...	Fermín Pedierro ;
BHAKTI GYAN ...	Hipólito Mora, with the 2 votes of the Branch ;
SOPHIA ...	Ignacio Hernández ;
FRATERNIDAD ...	Miguel R. Muñoz ; Rafael de Albear ; Ricardo H. Alfonso ;
PROGRESO ...	José M. Massó ;
VIRYA ...	Guillermo P. Gonzalez, with the 2 votes of the Branch.

The Delegate of the Branch Progreso nominated the following Delegates, to be members of the Executive Committee : Guillermo P. Gonzalez ; Ricardo H. Alfonso ; Rafael de Albear ; Miguel R. Muñoz and Fermín Pedierro, and they were unanimously elected.

The Acting General Secretary read the Report of his work to establish the Cuban Section, from the date of his appointment to office by the President of the T. S. up to this date, and submitted his accounts to the Convention for its approval, and these were approved and adopted.

The Chairman requested the Secretary of the Convention to make the scrutiny of the votes of the Branches for the election of the General Secretary. The following was the result of the vote :—

Recapitulation.

José M. Massó ...	... ..	104	Votes.
Miguel R. Muñoz ...	... ..	2	”
Rafael de Albear ...	... ..	2	”
Félix Ramos Duarte ...	... ..	1	”
A Member who did not vote ...	... ..	1	”

Total number of votes... 110

Mr. José M. Massó was therefore proclaimed General Secretary of the Cuban Section.

The Chairman asked the Secretary for the Convention to read the Constitution and Rules of the Cuban Section, which were approved by an unanimous vote. It was resolved that the Constitution and Rules be printed.

The Chairman stated the urgent need of obtaining the necessary funds to rent a Headquarters for the Section, and to cover other necessary expenses of the Section, as the $\frac{1}{3}$ of the annual fees paid by the 110 Members of the Section would not suffice for these purposes. After a discussion, it was agreed that the Delegates should ask their Branches to contribute, to the expenses of the Section, a voluntary monthly subscription, and report to the Executive Committee the answer of each Branch.

Delegates Gonzalez, Albear and Massó proposed to close the Convention by saluting the President of the T. S., Col. H. S. Olcott, and Mrs. Annie Besant, and sending a thought of love to our beloved Founder H. P. B., and making a petition of help to all the Masters of the White Brotherhood, in order that our work may be most profitable for the propagation of our doctrines in the territory of our new Section. This was unanimously adopted.

The report is accompanied by a memorandum addressed to the Convention by Señor D. J. M. Massó, General Secretary, upon the initial steps taken in bringing about the spread of the Theosophical movement in Cuba and Costa Rica. From this it appears that the movement began by the formation, at Havana, of the "Annie Besant" Branch, in the year 1901, with ten members. From this nucleating centre Theosophical ideas were spread throughout the two Republics, and Branch after Branch sprang up, until at the present time there are eight Branches, *viz.*: "Annie Besant"; "Concordia"; "Bhakti Gyan"; "Sophia"; "Fraternidad"; "Virya"; "H. S. Olcott"; and "Progreso." The present membership in these is 110. Señor Massó, who is one of the most earnest members of our Society and one of the most unselfish, modestly suppresses a fact which goes far towards explaining this gratifying growth. Year before last having prepared some tracts for use as propaganda, he found that he could not get a single printing office in Havana to publish them, the proprietors being all bigoted Catholics. Nothing daunted, although a comparatively poor man, he met the difficulty by buying a press and types and setting it up in his own private residence, where compositors hired by him did his printing. We commend this fact to the notice of his colleagues of the General Council T. S. and hope that each of them will send their Cuban colleague some words of brotherly encouragement. (Address: Apartado 365, Havana.)

H. S. O.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 23rd June to 20th July, 1905, are acknowledged with thanks:

HEAD-QUARTERS FUND.

	Rs. A. P.
Mrs. and Mr. F. W. Bell, Johannesburg, Annual Subscription for 1905, 10s.	7 8 0
Mrs. A. M. Montagu, London, Annual Subscription for 1905, £1-1-0	15 12 0
C. Sambiah Garu, Mylapore, monthly donation for July and August, 1904	3 0 0
Señor D. J. M. Massó, General Secretary Cuban Section T. S., Havana, on account of dues and fees £7-5-0	108 12 0
Dr. Mehta Anantrai Nathji, Bhavanagar, Annual Subscription	84 0 0
S. Hewavitarana, Esq., Secretary Colombo Buddhist Theosophical Society, Colombo, Entrance fees of new members	15 0 0

ADYAR LIBRARY FUND.

An F.T.S. of Burma, Monthly donation	50 0 0
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W. A. ENGLISH,
Treasurer.

PANCHAMA EDUCATION FUND.

Miss Alice Rice, Honolulu, for food expenses of Pariah children, £1	15 0 0
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T. SRINIVASA AYENGAR,
Cashier.

COLONEL OLCOTT'S 73RD BIRTHDAY.

Ere the present issue of the *Theosophist* reaches our readers' Colonel Olcott will have passed his 73rd birthday (2nd August). His health remains exceptionally good, and, in a recent letter to his editorial assistant at Ootacamund he says he feels "as strong as a young elephant." He sends his brotherly greetings to all and several—the members of the Society throughout the world. Concerning his further stay with us he writes: "How long I am to remain in tenancy of this body I cannot say, but probably as long as it can be kept in fair working order." That the President-Founder may long remain to stand at the helm of the T. S. will be the prayer of his hosts of friends in all lands.

W. A. E.

 MR. TILAK'S LECTURE ON "THE ARCTIC HOME OF THE ARYANS."

Our thanks are tendered to the "Cowl Bazaar Coronation Club" of Bellary, for a printed copy of the lecture delivered under their auspices, by Mr. B. G. Tilak, B.A., LL.B., in April last. The lecture is mainly a condensation of the matter contained in his very interesting book, "The Arctic Home in the Vedas," which is made the subject of a special article, by Miss C. Kofel, in *The Theosophist* of November 1903 (see p. 100), to which the reader is referred for a brief summary of the leading points in Mr. Tilak's book, which are supported by arguments seemingly conclusive, and by references to the Vedas. E.

 THE BIHAR THEOSOPHICAL FEDERATION.

We are glad to receive a Report of the first session of this Federation which was held at Bankipore in September last. On each of the three days of the Session the attendance was large and the interest well sustained.

In opening the proceedings, a few words of welcome to the delegates were offered by Babu Mathura Nath Sinha, of Bankipore, after which Babu Umanath Ghoshal, of Arrah, was elected President, and delivered a very interesting address. He was followed by Babus Harihar Nath, B.L., and Baijuath Sinha, B.L., both of Gaya; Babu Gajadhar Prasad, of Bankipore, who spoke in Hindi; and, lastly, by Mr. Sakharam Ganesh Pandit, B.A., who, we learn, "kept the audience spell-bound for more than an hour," in explaining the three fundamental objects of the T. S. The principal feature of the second day's meeting was another lecture by Mr. Sakharam Ganesh Pandit, on "Spirituality a necessary condition of national prosperity." After the business meeting on the third day, the closing lecture of the Session was delivered by Mr. S. G. Pandit, on "Devotion and the Higher Life." The Chief Secretary of the Federation is Babu Purunendu Narayana Sinha, B.A., B.L., Government Pleader, Bankipore.

We hope to see the day when each Province in India will have one or more of these T. S. Federations, for they can be made extremely useful as channels for Theosophical propaganda.

 NEW BRANCHES.

BRITISH SECTION.

I have pleasure in stating that a charter was issued on 26th June 1905 to Emil Zschiedrich, C. A. Brotherton, B. W. 'Dobson, Miss E. Reynolds, Miss A. Reynolds, W. Dickinson and Mrs. Zschiedrich, to form a Branch at Wakefield, Yorks, to be known as the Wakefield Branch.

BERTRAM KEIGHTLEY,
General Secretary.

FRENCH SECTION.

A charter was issued on the 11th March 1905 to form a Branch of the Theosophical Society at Nantes to be known as the "Raison Ailée" Branch of the T. S. The President is Alfred Pujol, The Secretary, Miss M. Riviere, 16 rue Guibal, Nantes.

A charter was issued on the 28th March 1905 to form a Branch of the Theosophical Society at Tunis to be known the Tunis Branch T. S. The President is Dr. Liron, The Secretary Miss C. Schmidt. Postal address of the President is 27 rue de la Commission, Tunis.

A charter was issued on the 31st May 1905 to form a Branch of the Theosophical Society at Marseilles to be known as the l'Aube Branch of the T. S. The President is Mrs. E. Bendit, the Secretary, Mrs. Ge'taz, 86 rue St. Jacques, Marseilles.

BRANCH DISSOLVED.

The Maya Branch of Marseilles dissolved on March 1905.

CH. BLECH,
for DR. TH. PASCAL,
General Secretary.

INDIA.

A charter was issued on 29th June, 1905, to form a Branch of the Theosophical Society at Nandod to be known as the Nandod Branch of the T. S. The President is Mr. Manecklal Mulji Parekh; the Secretary, Mr. Chhotâlal Motilal Bakshi; address *viâ* Aukleshwar, Nandod B. B. and C. I. Railway, Bombay Presidency.

A charter was issued on 29th June, 1905, to form a Branch of the Theosophical Society at Udaipore, to be known as the Udaipore Branch of the T. S. The President is Mr. William Finnigan; the Secretary, Babu Raghuardyal, Ag. Foujdar (Magistrate), Udaipore, Rajputana.

A charter was issued on 19th July 1905 to form a Branch of the Theosophical Society at Tumkur to be known as the Luhshmi Kanthor Lodge of the T. S. The President is Mr. D. Vasudaviah, the Secretary is Mr. C. N. Venkata Rao, Pleader, Tumku, Mysore.

UPENDRANATH BASU,
General Secretary.

AMERICA.

On 10th June 1905 a charter was issued to the Peabody T. S., Peabody, Mass, with 15 charter members. The President is Mrs. Mary L. S. Jacobs; the Secretary is Norman A. Torrey, 55 Franklin Street, Peabody, Mass. There are now 69 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

CUBAN SECTION.

A charter was issued on 9th May 1905 to form a Branch of the Theosophical Society at Dwinty, Province of Santiago de Cuba, to be known as the Progreso Branch of the T. S. The President is Mrs. Rosalia Cabrera y Triana; The Secretary is, Mrs. Josefa Sanchez, Apartado 7, Banes, Island of Cuba.

J. M. MASSO',
General Secretary.

DUTCH EAST INDIES—NETHERLANDS SECTION.

REVISED LIST OF BRANCH OFFICERS.

Semarang Lodge : Pres., H. A. Benjamins ; Sec., E. F. Winckel, Peterangan, Semarang.
Soerabayasche Lodge : Pres., Mrs. H. W. Steinbuch ; Sec., C. J. van Vliet, Jr, Kalasin, Soerabaia.

Buitenzorgsche Lodge ; Pres., D. V. Hinloopen Labberton ; Sec., Mrs. Hinloopen Labberton, Buitenzorg.

Djokjasche Lodge ; Pres., R. M. Djajeng Irawan ; Sec., H. C. V. Bergen, Djocja.

Bataviasche Lodge : Pres., E. C. Groot ; Sec., Mrs. S. J. Groot, Batavia.

Reading Lodge ; (No Pres.); Sec., E. A. Wijnmalen, Dgimbang, Djombang.

The Assistant Secretary for the above branches of the Netherlands Section is C. J. van Vliet, Jr., Kaliassine, Soerabaia.

UBHAYA VEDANTA PRAVARTANA SABHA.

We are in receipt of the third year's report of the above named Society with a copy of a brief account of its fourth year's Conference.

The objects of this Sabha established in 1902 are :—(1) To encourage the study of Visishtadvaita works in Sanskrit and Tamil; (2) To hold an Annual Examination at Melkote (Tirunarayanapuram), the most sacred Vaishnava shrine of historic faith in the Mysore State, and to award prizes to successful candidates, and (3) To facilitate the propagation of Visishtadvaita philosophy by providing, as funds permit, for the holding of religious classes, delivery of lectures, employment of itinerant teachers and preachers, etc.

The Examinations of the Sabha are divided into three branches—(i) Veda, (ii) Vedanta, and (iii) Divyaprabhanda (Tamil religious works)—and are of three grades in each, viz., higher, intermediate and lower. They are both oral and written. Suitable presents in books and money are given to successful candidates as well as examiners year after year.

Among the annual donors are :—H.H. The Maharaja of Mysore, His Holiness the Sringeri Swami, His Holiness the Parakala Swami, their Highnesses the Raja of Tuni (Godaveri) and the Raja of Dharakota (Ganjam) and others. Subscriptions are also collected from all important districts in Mysore and Travancore States, and Madras and Bombay Presidencies. Mr. A. Govindacharlu, F. T. S., has also given a very liberal donation. The accounts of the Sabha are regularly audited. The address of the Honorary Secretary of the Sabha is, Mr. R. Narasimhacharya, Assistant to the Director of Archæological Researches, Mysore.

G. K.

THE ADYAR LIBRARY.

HALF YEARLY REPORT.

We copy the following report of Mr. G. Krishnasastri, the Librarian, from the *Madras Mail* of the 24th July.

“The progress report of the Adyar Library for the half year ending the 30th June shows that the Library now possesses 12,847 MSS. and 13,188 printed volumes. The Tanjore Palace Library, which is said to be one of the best Manuscript Libraries in India, had 12,376 MSS. when Dr. Burnell prepared its catalogue in 1880 under the orders of the Madras Government. Evidently there has been no addition to its MSS. since that time. On comparing figures it is found that the Adyar Library has, within a period of less than 20 years, been able to collect 12,847 MSS., while the Tanjore Library had been able to secure, even with so much of Royal patronage, only 12,376 MSS. within a period of 300 years.

The MSS. and printed books in which the Adyar Library is specially strong are those that bear chiefly on science, religion and philosophy. It is also rich in the collection of works in Chinese, Japanese, Siamese, Burmese, Pali and South Indian Languages, besides numerous works in all the important European languages. The Library building extension has given it a very fine and spacious room upstairs and three splendid rooms downstairs, with a little over one mile and a half of shelving for MSS. and books, or with a third of the extent of the shelving of the India Office Library.

During the first half of this year, eight tours were undertaken for the collection of MSS., two by the Librarian, one by the senior Pundit, three by the Junior Pundit, and two by one of the temporary Pundits. Over 60 collections of MSS. were examined in the course of these tours. Five of them were secured as presents to the Adyar Library and seven were purchased. These twelve collections include 1,553 codices containing nearly 3,000 works (both originals and duplicates). During the past year 67,898 granthas have been copied, as against 35,253 in the preceding year. The work of preparing descriptive slips having been begun this year, the copying work is at present being done by one copyist on a small scale.

NEW MSS. FOR THE ADYAR LIBRARY.

87 bundles of Palm-leaf MSS. consisting of 105 works were setted for the Adyar Library on the 16th ultimo from Chiruvamani near Tirunallikaval station on the Muttupet-Mayavaram line, S. I. R. These

MSS. originally belonged to Pandit Balarama Sastri who was the teacher of the two Rajas of Cochin State, who died at Trichur and Vellarapalli respectively (these Rajahs being generally remembered by mentioning their respective places of death). They, with many others that are said to have been lost, were, according to family tradition and Palace accounts, copied between M.E. 971 and 981 (A.C. 1794-1804) at the Rajah's cost and presented to the said Pandit Balarama Sastri. This collection, though a part only of the original collection, was well preserved by his worthy descendants for the last 100 or 110 years. All these MSS. are in excellent condition except three or four that are slightly injured. One of them—a big MS.—has two ivory plates for the top and bottom. About 50 MSS. are written in good Malayalam characters—the rest being in Grantha. All the MSS. are copied on good Sritala (or fibrous palm leaves).

Another set of nearly 250 MSS. consisting of Sanskrit and Canarese works, was also secured for the Library very recently from Bangalore.

The number of MSS. collected since the beginning of this year up to date, will nearly come to 3,000 including duplicates.

G. K.

THE FEDERATION OF EUROPEAN SECTIONS, T. S.

SECOND ANNUAL CONGRESS, LONDON, 1905.

The success which crowned the meeting of the Congress last year at Amsterdam has been repeated at London this year.

The official report has not yet reached me but from a personal friend I learn that there were about seven hundred delegates present from all our European Sections and a number of "Unattached." A delightful spirit of brotherhood pervaded the assembly and the speeches made are said to have been of a high order. The representatives of Sections, spoke each in his native tongue; Mr. Fricke, in Dutch, for Holland; Dr. Pascal, in French, for France; Señor Xifré, in Spanish, for Spain; Dr. Rudolf Steiner, in German, for Germany; Madame Sjostedt, in Swedish, for Scandinavia; Dr. E. Nyssens, for Belgium; Mr. G. R. S. Mead, for England; Dr. M. W. Burnett, for America; and there were representatives from Italy, Hungary, Finland, Russia and India, whose names have not reached me. This was at the opening session on Saturday morning, 8th July. In the afternoon there were meetings of the several Departments in charge of the various details of the Congress' business. Mrs. Besant lectured on "Occultism" with, I am told, more than her usual power and eloquence. She described the processes employed in this branch of science and warned her hearers of the terrible dangers coming from the misuse of these powers. Then she spoke of the harmful criticism made upon occult students and appealed for more kindly help for those who were trying to gain knowledge in this way. I am told by another correspondent that the lecture of Mr. Mead before the Congress was most eloquent and aroused great applause. The exhibits in the Arts and Crafts Exhibition are said to have been excellent and the interest in the various papers read was sustained throughout. The closing address of Mrs. Besant as Chairman of the Congress was superlatively good; in fact the meeting was successful from the beginning to the end. I am told by two correspondents that a suggestion by Mrs. Besant, made after giving her opening address, that a telegram of greeting from the Congress should be sent to the President-Founder, met with great enthusiasm.

The following report from the Daily News of July 7th was copied into the Madras papers:

Theosophists were foregathering in London yesterday (6th) from all parts of the world. Close upon 1,000 members of the Society are expected to attend the congress which takes place this week-end, and to preside over which Mrs. Besant has come specially from Benares.

This is the second of the Annual Congresses which were begun last year at Amsterdam. They are organised by the Federation of the European Sections of the Theosophical Society. But, in addition to the French, Germans, Italians, Dutch, Hungarians, Russians, Finns, and Scandinavians who will be present, there will be many members representing all nationalities in India, some Americans, and at least two delegates from Australia.

Among them will be not only devotees of every one of the great forms of religious belief, but also some who belong to no religious creed. But during their discussions they will be kept from devouring one another by their triune bond—their belief in the universal brotherhood of humanity, their desire for the truth, and the study of the unknown.

Yesterday afternoon, Mrs. Besant opened a small Exhibition of Arts and Craftsmanship at the Tor Gardens, Kensington, which will be open to the public during the Congress. In the main the exhibits are the work of Theosophists and are intended to symbolise the wider views of life.

With the exception of the pictures they show an earnest desire to combine beauty with utility, and the chief feature of the beauty is its simpleness. There are pieces of decorative pottery of charming form and colour; metal work in silver, copper, and brass, of exquisite design; needlework superb in its refined and gentle simplicity; and furniture which has at once the vigour of early models and the refinement of the best without the overwhelming burden of detail which has spoiled most modern designs.

But the pictures are chiefly weird. They are decorative and beautiful; but most of them need interpretation.

To-day the Convention of the British Section takes place, and in the evening Mrs. Besant will lecture publicly at the Queen's Hall on the work of the Theosophical Society in the world.

To-morrow the Congress proper begins. It will be opened by the singing of an Ode which contains the following lines:

Lowly sod and lofty soul
Upward climbing to their goal,
Lofty soul and lowly sod
Soaring surely to their God;
Hail! Creation's Destiny,
Hail! Thou Universal Life
Ruling o'er all forms of strife.

After Mrs. Besant's presidential address papers will be read on Spiritualism, Christian Mysticism, Rosicrucianism, and Arts and Crafts, and a discussion held as to Theosophical teaching for children.

In the evening, there will be an attempt to try the popularity of mystic plays. Sunday is a busy day, and Monday will be the last day of the Congress.

PRINCIPAL UNWALLA OF BHAVNAGAR.

A correspondent of the *Bombay Gazette*, under date of 7th July writes as follows:

In the retirement of Principal Jamsedji N. Unwalla, Bhavnagar and the Bhavnagar public lose an eminent figure, and a great friend, a scientist, philosopher, theologian, antiquarian, linguist and litterateur. Last week was spent in doing honor to one who had effected so much for education in Bhavnagar and Kathiawar. The enthusiastic manner in which Mr. Unwalla's pupils, friends and admirers, in the several communities, expressed their praise of the "Guru bhakti," in the form of addresses embossed on satin and chased silver was simply unparalleled. In reply to these addresses, Principal Unwalla laid stress on three things which he said were the magic and master key to success; love between the teacher and the taught, self-respect, and loyalty to the State. He was given a grand send-off this morning. The Railway platform was thronged with all manner of people, leading Mahajans, the Diwan Saheb, the Naib Dewan Saheb, the Controller of Accounts, the Commanding Officer of the Imperial Lancers, Director of Public Instruction, Principal, Samaldas College, the pupils and friends of the Grand Old Master who left here, to-day, amid vociferous cheers and regrets, for Bombay "en route" to Benares. Mr. Unwalla leaves behind him the memory of an unselfish character. He has accepted the honorary chair of English at the Central Hindu College, where he wants to devote the rest of his life to the service of his country and countrymen.

OLD DIARY LEAVES

Vol. I.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY
BY COL. H. S. OLCOTT, P. T. S.

Illustrated, Crown 8vo. Cloth, 483 pp.

Price Rs. 3-12. Paper cover Rs. 2-8.

Mr. Stead noticing this Book in his *Borderland* calls it :—" A Remarkable Book about a Remarkable Woman. This is the Real Madame Blavatsky."

Vol. II.

This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the Occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

Cloth 8vo. well bound Rs. 4-8; Paper Rs. 3.

Vol. III.

This volume contains the History of the Theosophical Society from 1883 to 1887, a period covering the eventful epoch of the Colombo conspiracy and the much debated Report of the Psychical Research Society on the phenomena produced by Mme. Blavatsky. Interesting events both in Europe and India are Related in this volume, and no member of the T. S. should fail to add it to his library. As a work of reference its value will increase as the years slip by and make the history of the early days of the Theosophical Movement more and more a question of the memory of the few.

Illustrated by numerous Portraits.

Four Hundred and Forty pages with Index; uniform in style and size with volumes one and two.

Cloth 8 vo., Price Rs. 4-8-0, net : paper, Rs. 3.

[JUST OUT]

THOUGHT-FORMS

By ANNIE BESANT and C. W. LEADBEATER

with fifty-eight illustrations.

Price Rs. 7-14. In India, by V. P. Postpaid Rs. 8-3.

The great value of this remarkable book lies in its illustrations which are the finest of the kind that have yet been done. They include a colour-plate with key to the meanings of twenty-five shades of colours, together with over fifty quarter-page, half-page and full-page illustrations, most exquisitely and artistically done, of the colours sent out from the aura by thoughts and feelings of Devotion, Affection, Peace, Protection, Sympathy, The Intention to Know, and, on the other hand, Murderous Rage, Sustained Anger, Explosive Anger, Jealousy, Fright, Greed, etc., etc. At the close of the book are given three full-page coloured plates representing for comparison, as far as is possible, the great volumes of colours rising over a cathedral in which Mendelssohn's, Gounod's and Wagner's music is being played. The text of the book is explanatory and very complete.

The real importance of this work lies in that it is the best possible object-lesson—next to "seeing," one's-self—of the importance of control of one's thoughts and feeling: more effective practically than pages of sermons, and, if for this purpose alone, it should be in the possession of every person.

SOME GLIMPSES OF OCCULTISM, ANCIENT AND MODERN.

By **C. W. Leadbeater.**

Price Rs. 5-4; in India, by V. P., postpaid Rs. 5-11.

This large volume contains a collection of lectures delivered by Mr. Leadbeater in America and, while in a more or less popular form and therefore easy to understand, treat their subjects very fully and entertainingly.

The subjects covered are: Theosophy and Christianity; The Ancient Mysteries; Buddhism; The Unseen World; The Rationale of Mesmerism; Telepathy and Mind Cure; Magic, White and Black; The Use and Abuse of Psychic Powers; Vegetarianism and Occultism; How to Build Character; The Future of Humanity; Theosophy in Every-day Life; The Gospel of Wisdom.

These lectures are of exceptional value for those who desire to get 'some glimpses of Occultism,' while they contain many hints of value to deeper students. The Chapter on "Mesmerism," for instance, should be of greater value to the practical mesmerist than are many long treatises on the subject.

A STUDY IN CONSCIOUSNESS

A CONTRIBUTION TO THE SCIENCE OF PSYCHOLOGY,

By ANNIE BESANT.

Price Rs. 4-8; in India, by V. P. post paid. Rs. 4-12.

Part I.—**Consciousness.**—These twelve chapters form the latest and most complete treatise published on the *scientific* side of Occultism in its relation to the mechanism of Consciousness in the different vehicles or bodies of man. The "Permanent Atom," The "Web of Life," "Group Souls," The "Astral or Desire Body," The "Pituitary Body and Pineal Gland," etc., etc., are among the headings under which this side of the subject is treated.

Part II.—**Will, Desire and Emotion.**—These six chapters contain one of the finest and most practically useful of Mrs. Besant's courses of lectures. They treat the development of character in a most practical and, it might almost be said, scientific manner, showing how tendencies and qualities originate and how they may be modified or turned into other channels.

The subject of "Free Will" is touched upon; then follow: The Awakening of Desire; The Conflict Between Desire and Thought; out of this, The Birth of Emotion; The Birth of Virtues; Right and Wrong; The Transmutation of the Emotions into Virtues and Vices; The Application of the Theory to Conduct; The Training of Emotion; Methods of Ruling the Emotions; Why so much Struggle; The Power of the Will; White and Black Magic; Entering into Peace.

These are some of the points treated, and the book is invaluable to him who desires to 'Know Himself' and to *rule himself*.

THEOSOPHY AND THE NEW PSYCHOLOGY

BY

ANNIE BESANT.

Price Re. 1-8; in India, by V. P. postpaid, Rs. 1-11.

This is a course of Six Lectures, delivered by Mrs. Besant in London in the summer of 1904. They are a popular application of the teachings of Theosophy to the study of Psychic Phenomena and should be very helpful to those who are repelled by more technical expositions of this interesting subject. The titles of the lectures are:

The Larger Consciousness.

The Mechanism of Consciousness.

Sub-Consciousness and Super-Consciousness.

Clairvoyance and Clairaudience.

Telepathy.

Methods of Unfoldment.

The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875, and Incorporated at Madras, April, 3rd, 1905. 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.

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, 1904, 815 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, 7, W. 5th St., New York City. In Australia, to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, His Majesty's Arcade, Queen Street, Auckland. In Italy, to Sig. Decio Calvari, 380, Corso Umberto I., Rome. In Germany, to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In Cuba and Costa-rica to Señor J. M. Massó, Apartado, 365, Havana, Cuba. In South America, to Mr. Einar J. With, P.O. Box 531, Buenos Aires. In South Africa, to Major C. L. Peacocke, P.O. Box 3899, Johannesburg. In Ceylon, to Mrs. M. M. Higgins, Musæus School for Buddhist Girls, 8, Rosmead Place, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

NOTICE.

A Newly Revised and enlarged Explanatory and alphabetical Catalogue for 1905 containing the titles of over 1000 important and interesting works upon THEOSOPHY, RELIGION, MAGIC, PHANTOMS, SPIRITUALISM, THOUGHT-READING, MESMERISM, PSYCHOMETRY, ASTROLOGY, PALMISTRY, HYGIENE, ETC., may be had free upon application to the Manager, *Theosophist* Office, Adyar, Madras. All books are sent by V. P. P. in India, Burma and Ceylon for the price marked in the Catalogue with the addition of postage and V. P. Commission.

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 Headquarters, to the *Treasurer, T. S.*, ADYAR, MADRAS. Cable telegrams address "OLCOTT, MADRAS;" Further words are superfluous.

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.

MADAME BLAVATSKY'S WORKS.

<p>THE SECRET DOCTRINE, 3 VOLS. RS. A. WITH SEPARATE INDEX VOL. ... 45 0 THIRD VOL. (separately) ... 11 4 ISIS UNVEILED 30 0 KEY TO THEOSOPHY, 3RD AND REVISED ENGLISH EDITION ... 4 8</p>	<p>GEMS FROM THE EAST ... 1 14 NIGHTMARE TALES, PAPER COVER 0 6 THE VOICE OF THE SILENCE ... 0 6 INDEX VOL. TO THE SECRET DOC- TRINE 11 4</p>
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PERIODICALS IN ENGLISH.

THE THEOSOPHICAL REVIEW.

Founded by H. P. Blavatsky; Edited by ANNIE BESANT and G. R. S. MEAD.
 Published on the 15th of each month by the Theosophical Publishing Society, 161, New Bond St., London, W. Terms—12 Shillings or Rs. 10 a year, in advance.

THEOSOPHY IN INDIA.

The Monthly Organ of the Indian Section, T.S., Benares. Indian Subscription, Rs. 3, Foreign, 4s.

THE THEOSOPHIC MESSENGER.

Published by the National Committee, American Section, T.S. Editor, 5131, Washington Ave., Chicago, Ill., U. S. A. Rs. 3 per annum.

THE YAHAN.

The Monthly organ of the British Section, T.S., 161, New Bond Street, London, W. Rs. 2-4-0 per annum, post free.

THEOSOPHY IN AUSTRALASIA.

Published at the Headquarters of the Section, 42, Margaret St., Sydney, Australia. Annual subscription, Rs. 4.

NEW ZEALAND THEOSOPHICAL MAGAZINE.

Published at the Auckland Headquarters, His Majesty's Arcade, Queen St., Rs. 3.

THE SOUTH AFRICAN THEOSOPHIST.

Issued monthly by the Johannesburg, T.S. P.O. Box, 5666. £1 (post free).

THE THEOSOPHIC GLEANER.

Published at Hornby Row, Fort, Bombay, India. Rs. 2, Foreign Rs. 3.

THE LOTUS JOURNAL (FOR YOUNG PEOPLE).

7, Lanhill Road, Elgin Avenue, London, W., Rs. 3 per annum.

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.

SEPTEMBER 1905.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,

ADYAR, 17th August 1905.

The New Zealand Section having referred to me for an official opinion the question whether "The Executive Committee shall have power to request any member to resign whose continued membership of the Section shall, in its opinion, be for any reason undesirable, and in case of non-compliance with such request, to expel such member," I reply as follows :

No member of the Society having an inalienable right to perpetual membership, it is clear that if by his behavior he has made himself appear to his associates an undesirable colleague, they have the perfect right to so notify him and call for his resignation : they have also, where he is an enrolled member of a branch or Section, the right of expulsion. But, and this should be always borne in mind, the constitution of our Society has always hitherto reserved for an accused member the right of appeal—from Branch to Section ; from Section to the President-Founder, whose decision has always been regarded as final.

Various cases of the kind have been so decided from time to time, and the equity of the policy will not be questioned by any fair-minded man.

The rules of the Society have been changed at different times ; and although the new draft of Rules on which the Incorporation of the Society was effected are silent on the subject of expulsions, yet we have behind us thirty years of practice based on the theory that a member shall be protected against any possible injustice that might be done to him by any clique which might be at the time in power in any local Branch or Section : moreover, by referring to Rule 20, in the Incorporation document, you will see that the President " shall have discretionary powers in all matters not specifically provided for in these Rules."

My ruling, therefore, is that the same policy shall be pursued as heretofore and that, while your Executive Committee is free to expel an objectionable member, and the form of the resolution is unobjectionable, you should in each case let the person understand that he has the right of appeal, from Branch to Section, and from Section to the President-Founder.

H. S. OLCOTT.

MONTHLY FINANCIAL STATEMENT.

The following receipts from the 21st July, to 20th August, 1905, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Mrs. Ida R. Patch, through Alexander Fullerton, Esq., N. Y.			
Annual donation \$5	15	4	0
C. Sambiah Garu, Mylapore, donations for September and October, 1904	3	0	0

ADYAR LIBRARY FUND.		Rs.	A.	P.
An F.T.S. of Burma, donation	... ..	50	0	0
ANNIVERSARY ACCOUNT.				
Cuddapah Branch, T. S., through V. Vasudeva Iyer, Esq., for food expenses of last Convention	... ..	7	0	0
T. V. CHARLU'S ACCOUNT.				
P. N. Mukerjee, Esq., Allahabad	... ..	2	0	0
				W. A. ENGLISH, <i>Treasurer.</i>

PANCHAMA EDUCATION FUND.

American Subscriptions for food expenses of Pariah children, through Alexander Fullerton, Esq., New York	... ..	251	1	0
C. N. Doshi, Esq., Ahmedabad, for food	... ..	20	0	0
Mrs. S. Sarfard, through Miss N. Rice	... ..	15	0	0
C. Sambiah Garu, Mylapore, donations for June and July 1905	... ..	2	0	0
Donation through Alexander Fullerton, Esq., N. Y.	... ..	16	0	0
				T. SRINIVASA AYENGAR, <i>Cashier.</i>

TO ALL GENERAL SECRETARIES.

Each Secretary of a T. S. Section is requested to send his Report to the President-Founder, not later than the 1st November, together with the names of Presidents and Secretaries of Branches and addresses of the latter—all *plainly* written and properly arranged in tabular form as in our Anniversary Reports.

NEW BRANCHES.

INDIA.

A charter was issued on 27th July 1905, to form a Branch of the Theosophical Society at Kolar to be known as the Kolahala Branch of the T. S., the President is T. K. Sundrarajengar, and the Secretary, M. S. Ramachariar, Pleader, Kolar, Mysore Province.

UPENDRANATH BASU,
General Secretary.

GERMANY.

A charter was issued on 18th September 1904 to form a Branch of the Theosophical Society at Dresden, to be known as the Graal Branch of the T.S. The President is Hermann Ahner, The Secretary, Richard Bohm, Holbeinstrasse 105, Dresden.

A charter was issued on 10th October 1904 to form a Branch of the Theosophical Society at Düsseldorf, to be known as the Düsseldorf Branch of the T. S. The President is Otto Boyer, the Secretary, Frau Johanna Boyer, Obercassel bei Karolingerstrasse 94, Düsseldorf.

A charter was issued on 9th December 1904 to form a Branch of the Theosophical Society at Karlsruhe to be known as the Karlsruhe Branch of the T. S. The President is Ludwig Lindemann, The Secretary, T. N. van der Ley. The Postal address of the President is Soptreenstrasse, 83, Karlsruhe.

A charter was issued on 19th February 1905 to form a Branch of the Theosophical Society at Stuttgart, to be known as the Kerning Lodge of the T. S. The President is Professor Oskar Boltz, The Secretary, Karl Kieser, Kernerstrasse 1, Stuttgart.

A charter was issued on 23rd February 1903 to form a branch of the Theosophical Society at Berlin to be known as the Besant Lodge of the T. S. The President is Dr. Rudolf Steiner, the Secretary, Marie von Sivers, Moltkestrasse 17, Berlin, W.

DR. RUDOLF STEINER,
General Secretary.

IN MEMORY OF MR. RANADE.

Mahadev Govind Ranade, late Justice of the Bombay High Court was one of the noblest men of Modern India. His name was respected throughout the whole country by all alike Europeans and Indians. His character was without a flaw and his great intellect applied with all subjects to whose study he addressed himself. While the founders of our Society were still at New York, he was one of a few able men who acquired membership through the intermediation of Meath Thackersey, my old travelling acquaintance, and the man through whose good offices I came into correspondence with the late Pandit Brahmend Sarasvati and other Hindus, and was thus led to settle in India instead of in Berlin, as had been our original plan. His Application paper is dated July 31, 1878, and is No. 100 on the Register of the Recording Secretary. Judge Ranade died in 1903 and shortly after a movement began at Madras to perpetuate his honored memory by founding a Public Library at Mylapore, a district of the city of Madras not far from Adyar. In token of respect to our deceased colleague, I append the following, gleaned from the report in the *Madras Mail* of August 15th, of the opening of the Library and the appreciative address by our other equally eminent colleague and friend, Mr. Justice Sir S. Subramaniam.

OPENING OF THE RANADE LIBRARY.

Under the auspices of the South Indian Association the new Library in memory of the late Mr. Justice Ranade was opened on the evening of the 13th August, by the Hon'ble Sir S. Subramania Iyer, K.C.L.E., who officiated as chairman.

On his arrival, the President of the Association, conducted him to the garden adjoining the premises, where he planted a peepul and a mango tree in commemoration of the event. The Tanjore Band, which was in attendance, played a lively air as this interesting function was completed. The Chairman was then conducted to the hall, which was crowded to its utmost capacity, and took his seat on the dais amid loud cheers.

From the Secretary's Report which was then read, we take the following :

In February, 1903, a meeting of the more prominent residents of Mylapore was held at the new Club hall, with Mr. F. R. Ramachandra Iyer in the chair, and it was then resolved to found an Association in Mylapore for the promotion and encouragement of the specialised study of subjects bearing on History, Economics, Industries and Science with special reference to India, (1) by the formation of a suitable library of books and periodicals; (2) by holding meetings for lectures and discussions, and by reading and publishing papers and dissertations. Soon afterwards, invitations to join the Association were sent to almost all Indian gentlemen who had given any proof of research in any of the subjects enumerated above or whom the Committee knew to be earnest students. We had a fair response and the Association has among its members men whose work has been accepted by scholars. To realise in any degree the objects of the Association, a library is a sine qua non, and our worthy countryman, Mr. V. Krishnaswami Iyer, most readily and unhesitatingly, gave a magnificent donation of Rs. 5,000 for the formation of a Library, and books to the extent of Rs. 3,200 have already been purchased.

The report further states that Dewan Bahadur R. Bagnathia Baw generously donated a suitable site for the proposed Library, and Mr. P. R. Sundara Iyer made a munificent contribution of Rs. 5,000 for the construction of the building. Many valuable contributions of books, by members and friends of the Association were also made, and three members gave Rs. 500 towards the furniture of the Library. The foundation stone of the edifice was laid by the Hon'ble Mr. Locke, C.I.E.

At the conclusion of his statement the Secretary handed over the lock and key with the title deeds of the Library, to the Chairman.

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On his arrival, the President of the Association, conducted him to the garden adjoining the premises, where he planted a peepul and a margosa tree in commemoration of the event. The Tanjore Band, which was in attendance, played a lively air as this interesting function was completed. The Chairman was then conducted to the hall, which was crowded to its utmost capacity, and took his seat on the dais amid loud cheers.

From the Secretary's Report which was then read, we take the following:

In February, 1903, a meeting of the more prominent residents of Mylapore was held at the new Club hall, with Mr. T. R. Ramachendra Iyer in the chair, and it was then resolved to found an Association in Mylapore for the promotion and encouragement of the specialised study of subjects bearing on History, Economics, Industries and Science with special reference to India, (1) by the formation of a suitable library of books and periodicals, (2) by holding meetings for lectures and discussions, and by reading and publishing papers and dissertations. Soon afterwards, invitations to join the Association were sent to almost all Indian gentlemen who had given any proof of research in any of the subjects enumerated above or whom the Committee knew to be earnest students. We had a fair response and the Association has among its members men whose work has been accepted by scholars. To realise in any degree the objects of the Association, a library is a *sine qua non*, and our worthy countryman, Mr. V. Krishnaswami Iyer, most readily and unsolicited, gave a magnificent donation of Rs. 5,000 for the formation of a Library, and books to the extent of Rs. 3,200 have already been purchased.

The report further states that Dewan Bahadur R. Rangunatha Row generously donated a suitable site for the proposed Library, and Mr. P. R. Sundara Iyer made a munificent contribution of Rs. 5,000 for the construction of the building. Many valuable contributions of books, by members and friends of the Association were also made, and three members gave Rs. 500 towards the furniture of the Library. The foundation stone of the edifice was laid by the Hon'ble Mr. Ghokale, C.I.E.

At the conclusion of his statement the Secretary handed over the lock and key with the title deeds of the Library, to the Chairman.

THE CHAIRMAN'S SPEECH.

Sir SUBRAMANIA IYER said that it was now his pleasant duty to offer a few remarks before performing the opening ceremony. Mahadev Govind Ranade, whose memory that building intended to commemorate, was not a stranger to any part of India though he was born and worked all his lifetime in the Bombay Presidency. He (the speaker) first made his acquaintance in December, 1885, while on his way to the first Congress Meeting held in Bombay that year. When he called on Mr. Ranade at 6 in the morning he was introduced into a comparatively small room, which was provided with hardly any furniture, but Mr. Ranade was surrounded by duffries and busy making his acquaintance with the Mahratta people. He was about one hour at work talking about religious subjects. Throughout his life he adopted the general costume of the ordinary native, viz., the *dhotie* and *angavastram*, and only rarely did he put on anything like European costume. That simplicity of life was among his excellent traits. The speaker believed that Mr. Ranade had also, to the very last, lived the life of an orthodox Brahmin, not that he wished to curry favour or make himself popular with any particular class, but such surroundings and environments were quite suited to his noble nature. In private life he was all that could be desired, courteous, kind, desirous of helping any body who sought his advice, and all that a friend in need could be. He was charitable to a degree and no one failed to receive from him such kindness and advice as he was in need of. Nobody who had spoken to him failed to enjoy the advantage of his private conversation. Information was always communicated with extreme courtesy and a desire to impress it upon his hearers. The speaker, at that visit, had seen him squatted in the usual way surrounded by men who were much his inferiors and discussing with them, both in Mahratti and English, various important questions. Nowhere was Mr. Ranade's presence more needed and appreciated than at the Congress Subjects Committee Meetings. His absence from these meetings used to cause a sort of consternation, and the moment he put in his presence things at once calmed down. Such was his character in private life. Passing to his public career, it was impossible to say there was another instance superior to his. His great merit was that he saw, what few in his time saw, that there was a possibility of a United India. Going back even to the days of the Mahābhārata one could not but feel that this great country, from the Himālayas to Cape Comorin, from sea to sea, was split up into innumerable Kingdoms and Principalities. There was no one over-lord who might be called (as King Edward VII. was called) the Emperor of India. It was only after the advent of the British Raj, after safety and prosperity reigned, and a peaceful Government had been established, that the possibility of a United India became clear to many minds, and even now many did not feel persuaded about it. Mr. Ranade was among the very few who at the very earliest opportunity saw and appreciated and realised the possibility of it, and worked for it. The work he had to do was not of the kind which had to be done by the Mahrattas in the days of Sivaji. There was no room for military organisation or military prowess. The work had to be done in a humble way. His object was to try and impress upon the people of his country that their interests were identical, that they were, in truth, one people, and he adopted a programme of which the Social Congress movement was but a peg to hang upon, and under which he intended to work. If anybody laboured under the impression that only one or two subjects, such as widow remarriage and infant marriage, were the subjects Mr. Ranade wished the people to devote themselves to, he missed the spirit of Mr. Ranade. His idea was to bring together men from various parts of the country to familiarise the Bengali, the Madrasī and the Punjabi with each other and to make them feel that they were really members of one great race and could eventually become a great nation.

Another of the Subjects in connection with the Union of India was the question of Indian economics, to which Mr. Ranade had devoted great attention. In the opinion of those most competent to judge, he was quite a master on the subject, and any one wishing to satisfy himself on the point had merely to turn to the first volume of his writings which appeared in his lifetime. As regards his literary capacity it would be impertinence on the speaker's part to make any remark in the way of eulogium. Those addresses he delivered at the Social Congresses alone would make the reputation of most men. They were prepared with the greatest care, after a deal of thought, and were productions which the speaker ventured to say would enjoy not merely a temporary reputation. One great peculiarity of his writings was that he avoided hurtful language. He used no language which would in the least shock the feelings of any man. Even on matters in which he felt very strongly his expressions were the most moderate. He followed most intently the injunction of the Vedas to speak that which was true and pleasant in the many articles which he wrote and the speeches which he delivered. He (the speaker) believed that the amount of matter fit for publication left by the late Mr. Ranade would make ten more volumes similar to the one which had already been published.

In the course of his remarks the Chairman alluded to Mr. Ranade's merits as a judge, and to his lifelong devotion to the welfare of India, but we have not space to quote further. On closing, the Chairman handed over the key and title deeds of the Library and declared the Hall opened.

SILVER JUBILEE PHOTOGRAPHS.

Col. Olcott has received copies of two fine bromide group photographs of himself and the members of the Bombay T. S. and the Dharmalaya T. S. taken at the celebration of the Twenty-fifth Anniversary of the Senior Local Branch. The pictures are excellent and will be a permanent reminder to the President-Founder of the kindness received at Bombay.

SKETCH OF AN ANCIENT BUDDHA STATUE.

Mr. C. V. Heinlopen Labberton, President of our Lodge at Buitenzorg, Java, has sent as a present from the Branch Members to Headquarters, an artistic sketch of a statue of the Tathâgata which is in a ruined Temple near that place. The President-Founder has sent officially his thanks for the gift.

SÂRADĀ MANDALA.

We are also in receipt of the prospectus of "*Sri Sâradâ Mandala*" whose President is H. H. Sriman Maharaja Pertap Sinha Bahadur, G.C.S.I., etc., etc., of Kashmir and Jammu. The General Secretary of this Association is Rai Baradâ Kântha Lâhiri, F.T.S. Its affairs are managed, by a Committee of thirteen gentlemen of light and leading including the aforesaid General Secretary.

The Prospectus says:—

The Bhârata-Dharma-Mahâmandala has for its object the religious and spiritual advancement of the Hindus. This object cannot be accomplished unless the Sacred language and literature is preserved and studied and the people lead the life of simplicity, purity and spirituality, such as we find depicted in their ancient writings.

Modern European greatness is due to the utilisation of all that was great and good in Greek and Roman culture. Hindu Renaissance depends similarly on the use that the Hindus will make of their ancient civilization and culture as they have them in their old literature. Therefore the Bhârata Dharma Mahâmandala has thought proper to create a separate and independent division whose especial work will be to foster Hindu learning, and to advance its cultivation on an extended scale.

This division of the Bhârata Dharma Mahâmandala is to be called, Sri Sâradâ Mandala. The Sâradâ Mandala conceived and delivered of the Bhârata Dharma Mahâmandala will naturally be sustained by it. But in its own sphere of activities, it will be independent, having a distinct organization, unfettered in its actions by influences outside its own working constitution. It will welcome co-operation of all existing Public Bodies that are already working with the same end in view, because the work of raising the Hindus to their pristine greatness is the duty of one and all. There ought to be no division among ourselves, but united, mutual co-operation for the common cause.

The necessity for such united co-operation is very great at the present moment, inasmuch as the number of unselfish workers in our Society is to be counted on one's fingers' ends, so that, the same persons who are devoted to the altruistic task of doing good to their country, have to be in committees and boards of more than one public body.

The general scope of the work of the Sâradâ Mandala may be indicated by mentioning that it will consist of three principal departments:—

- 1st.—Teaching and Examination Department.
- 2nd.—Research Department.
- 3rd.—Miscellaneous Department.

Vidya-Pithas or Seats of Learning.

The chief centre of teaching and research work, to begin with, will be Kâs'i but the Sâradâ Mandala will also work for the revival of the other old Vidya-Pithas or seats of learning, such as Kashmir (Srinagar), Navadwipa (Naida-Bengal), Kanchi, Punya-Pattana (Poona), Avantikâ (Ujjain), Mithila, Mathura and other places in India.

Though the number of Pandits has been dwindling and the study of Sanskrit has declined in quality, it is not yet too late to arrest the decline and ultimate extinction of the Sâstras. Liberal patronage may induce the children of Brahman Pandits to stick to their paternal pursuits, and they may be guided by reformed methods of study that might acquire the maximum amount of knowledge in the minimum amount of time.

Boarding House.

Facilities have to be made for the Sanskrit students in the shape of free Boarding Houses attached to the Vidya Mandirs where they will carry on their studies.

Brahmacharyāsrama.

The Sārada Mandala will establish Brahmacharyāsrams in different parts of the country. Separate rules for their establishment, management and guidance will be formed later on.

RESEARCH INSTITUTE.

The formation of a Research Institute will be the second line of activity of the Sārada Mandala. The chief centre, to begin with, of the Research Institute, will, like that of the teaching work, be at Kās'i. The Pandits of Benares will be associated with the Pandits of other Vidya-Pithas in the work of research, in the departments of literature, philosophy, medicine (Ayurvedic) and mathematics, including astronomy and astrology.

The Research Institute will be provided with a Library containing works both in Sanskrit and English, as well as a laboratory, a herbarium and an observatory.

The accomplishment of these ends requires energetic workers and large funds. A list of patrons, some of whose names are given in the Hindi prospectus, show that there will be no lack of patronage.

Mahārājās, Rājās, Noblemen and Rishis and men of learning in all parts of the country are eager for the preservation of their religion and sacred literature, and when they have the will there will not be wanting the way.

G. K.

CENTRAL DISTRICTS THEOSOPHICAL FEDERATION.

The fourth Meeting of the Central Districts Theosophical Federation was held at Nellore on the 19th and 20th August in the spacious Hall of Venkatagiri Rajah's High School. Some of the delegates arrived on the previous day to attend the *Grihapravasam* or the opening ceremony of the Theosophical Building, which has been presented to the local Branch Theosophical Society by Mr. B. Ranga Reddy.

Twelve T. S. Branches were represented at the Federation.

Mr. N. R. Narasimha Iyar, B.A., B.L., the local District Munsiff and President of the Branch, welcomed the delegates and proposed the Hon. L. A. Govindaragava Aiyar Avergal, B.A., B.L., to the chair.

The Chairman addressed the audience in a clear and masterly speech, on Theosophy in its theoretical and practical aspects. Adverting to the question of Truth, the Chairman remarked that, if science and religion are both engaged in the same field of enquiry into Truth, there cannot possibly be any conflict between them both. Theosophy welcomes every truth arrived at by modern science, but goes still further in that it is in possession of certain truths which have not as yet come under the purview of modern scientific investigation. He emphasized the fact that a profounder philosophy and a loftier ethics cannot be found in any other system of thought.

His address was followed by a *conversazione* for an hour and a lecture in Telugu for another hour by Mr. A. K. Sitarama Sastri Garu on the 'Power of Thought.'

The Federation resumed its sitting on the 20th and as the Chairman was called away, Mr. K. Narayanasami Iyer, Southern Provincial Secretary, T. S., was elected to fill the vacancy.

It was resolved that the next Annual Meeting of the Federation should be held at Bellary. The business Meeting over, Mr. T. Ramachandra Row Garu, the President of the Federation, addressed the members assembled on "Study, Meditation and Service," which was supplemented by Brothers K. Narayanasami Aiyar and V. V. S. Avadhani Garu. This was followed by a lecture in Telugu on 'Karma and Free-will,' by T. Seshachala Rau Garu of Bezwada, and a *conversazione* in which many interesting questions were answered by the President of the Federation.

Brother V. V. S. Avadhani Garu, B.A., of Proddatur, then delivered a learned and instructive lecture on "The value of Devotion." He pointed out that the words *Bhakti* and *Jñāna* as used by the great founders of the three schools of Vedānta Philosophy were not clearly understood. He pointed out that the words *Jñāna*, *Parabhakti* and *Sadhya Bhakti* all connoted the same idea, and that practically all the three schools taught the same means for the attainment of *Moksha*. He referred to the nine kinds of *Bhakti* and impressed on the audience that, without *Bhakti*, the highest *Jñāna* and *Moksha* are impossible of attainment, and exhorted those present to cultivate devotion.

The President then brought the proceedings to a close in a stirring and eloquent speech in the course of which he exhorted the Theosophists present to use their best endeavours to live an ideal life and to cultivate the spirit of brotherly love and sympathy in all their activities.

[JUST OUT]

THOUGHT-FORMS

By ANNIE BESANT and C. W. LEADBEATER

with fifty-eight illustrations.

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The great value of this remarkable book lies in its illustrations which are the finest of the kind that have yet been done. They include a colour-plate with key to the meanings of twenty-five shades of colours, together with over fifty quarter-page, half-page and full-page illustrations, most exquisitely and artistically done, of the colours sent out from the aura by thoughts and feelings of Devotion, Affection, Peace, Protection, Sympathy, The Intention to Know, and, on the other hand, Murderous Rage, Sustained Anger, Explosive Anger, Jealousy, Fright, Greed, etc., etc. At the close of the book are given three full-page coloured plates representing for comparison, as far as is possible, the great volumes of colours rising over a cathedral in which Mendelssohn's, Gounod's and Wagner's music is being played. The text of the book is explanatory and very complete.

The real importance of this work lies in that it is the best possible object-lesson—next to “seeing,” one's-self—of the importance of control of one's thoughts and feeling: more effective practically than pages of sermons, and, if for this purpose alone, it should be in the possession of every person.

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OLD DIARY LEAVES

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BY COL. H. S. OLCOTT, P. T. S.

Illustrated, Crown 8vo. Cloth, 483 pp.

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This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the Occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

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Vol. III.

This volume contains the History of the Theosophical Society from 1883 to 1887, a period covering the eventful epoch of the Coulomb conspiracy and the much debated Report of the Psychical Research Society on the phenomena produced by Mme. Blavatsky. Interesting events both in Europe and India are Related in this volume, and no member of the T. S. should fail to add it to his library. As a work of reference its value will increase as the years slip by and make the history of the early days of the Theosophical Movement more and more a question of the memory of the few.

Illustrated by numerous Portraits.

Four Hundred and Forty pages with Index; uniform in style and size with volumes one and two.

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The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875, and Incorporated at Madras, April, 3rd, 1905. 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.

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, 1904, 815 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 Miss Kate Spink 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, 7, W. 8th St., New York City. In Australia, to W. G. John, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, His Majesty's Arcade, Queen Street, Auckland. In Italy, to Sig. Decio Calvari, 380, Corso Umberto I., Rome. In Germany, to Dr. Rudolph Steiner, 95, Kaiserallee, Friedenau, Berlin. In Cuba and Costa Rica to Señor J. M. Massó, Apartado, 365, Havana, Cuba. In South America, to Mr. Einar J. With, P.O. Box 531, Buenos Aires. In South Africa, to Major C. L. Peacocke, P.O. Box 3899, Johannesburg. In Ceylon, to Mrs. M. M. Higgins, Museum School for Buddhist Girls, 8, Rosmead Place, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

NOTICE.

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To save needless trouble, always observe the following rules:

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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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