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A

FULL REPORT

OF THE

PROCEEDINGS OF THE GENERAL CONVENTION

OF THE

THEOSOPHICAL SOCIETY

AND

Celebration of its Eighth Anniversary.

Held at the Parent Society's Head-Quarters at Adyar, and in Patcheappa's Hall, Madras,

On the 27th-30th December 1883.

(Published by the Parent Theosophical Society.)

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PROCEEDINGS

OF THE

General Convention of the Theosophical Society

AND CELEBRATION OF

ITS EIGHTH ANNIVERSARY.

THE unprecedented success with which the eighth Anniversary of the Theosophical Society was celebrated on the 27th December 1883, and the following days, most clearly shows that the Mission of our great Association is far from being chimerical. At the early part of that month Dr. F. Hartmann of Colorado, U. S. A., landed in Madras and was received at the Head-Quarters as the delegate of three American Branch Societies. Mr. Brown of the London Lodge T. S. had arrived from England some two months previously. There is no other philanthropic non-sectarian Society in any part of the world which can point to so much self-devotion on the part of its members as to lead them to travel over vast stretches of seas and continents to give their fellow-workers in so unpopular a cause the grip of true brotherhood. Although the 27th of December was announced as the day of the celebration, Indian delegates from all parts of the Peninsula began to drop in as early as the 23rd. In a few days the Theosophical Home became so full that every nook and corner of the main building and several detached houses were occupied, and tents had to be pitched in the compound for the accommodation of our welcome guests; and the large gathering of delegates and Fellows gave to the place the character of an epitome of India, by their variety of dress, manner, speech and religion. Nor is there another Society in the world capable of bringing together on such fraternal footing men of so many faiths and nationalities. And who shall say the cause is not worthy of such devotion?

At 9½ o'clock on the morning of the 27th of December nearly 500 members and delegates, decorated with their appropriate badges of pretty blue ribbon with the word "Delegate" or the letters "F. T. S.," printed thereon in golden lace, assembled before the grand pavilion, erected in front of the Head-quarters, and then with a solemnity befitting their cause proceeded to the *pándal* (pavilion) built for the occasion. Although it had been constructed in the greatest haste, after

the Syndicate of the Madras University, because of sectarian prejudice, had refused us the use of the Senate House Hall, it was a large and commodious structure, tastefully adorned with flags and festoons, and matted with rich carpets. The building contained accommodation for about two thousand persons. The *dais*, upon which were placed the presidential chairs, was overhung with a rich canopy, an exquisite specimen of native workmanship, and supported by four massive silver posts. As the present account closes with a paragraph from the *Madras Times*, describing the evening *fête*, no more need be said of it. The programme of the three days' festival ran as follows :—

THE THEOSOPHICAL SOCIETY,

EIGHTH ANNIVERSARY.

PROGRAMME.

Thursday, 27th December 1883.

AT THE PARENT SOCIETY'S HEAD-QUARTERS.

ADYAR—(MADRAS.)

From 9-30 A. M. to 10 A. M.

(1)—Distribution of badges to Delegates and Members.
(2,—Band playing.
(3)—Assembling of Delegates and Members.
(4)—Procession to the Pavilion.

„ 10 A. M. to 10-30 A. M.

(1)—Addresses of welcome to the Delegates by the officers of the Parent Theos. Socy. and of the Madras Branch.

„ 10-30½A. M. to 11 A. M. :—

Appointment of Committees and distribution 'of work.

„ 11 A. M. to 1 P. M. Consultation by the Committees on the subjects before them.

„ 1 P. M. to 2 P. M. Refreshments.

„ 2 P. M. to 4 P. M. Discussion on the proposals submitted by the Committees.

„ 5 P. M. to 8 30 P. M. Public reception, with addresses by Delegates, Illuminations, Music, &c., &c.

Friday, 28th December 1883.

From 9-30 A. M. to 10 A. M. Music by the band.

„ 10 A. M. to 1 P. M. Unfinished and new business.

From 4-30 P. M. to 5-30 P. M. Assembling of the Delegates and Members at Patcheappa's Hall for the Public Meeting.

„ 5-30 P. M. to 7-30 P. M. Public Meeting :—Address by Col. Olcott and presentation of the American, English, French, and Asiatic Delegates,

Saturday, 29*th December* 1883.

From 9-30 A. M. to 10 A. M. Music.

„ 10 A. M. to 2 P. M. Further discussions on the subjects selected. Adjournment of the Convention.

NOTE—The subjects for discussion will be the following :—

(1) The desirability of imparting to future Conventions of Delegates and Theosophists on the occasion of Anniversaries of the Parent Society, as far as possible, the character of a literary and scientific Congress.

(2) The necessity of instituting an Aryan League of Honour as proposed by the President-Founder; Report of Head-quarters Fund Committee; and the reading of the names of the Subscribers.

(3) Appointment of Trustees for the Adyar property, and the framing of Rules for the due administration of the Trust.

(4) The adoption of necessary measures for raising a permanent fund for the support of the Theosophical Association.

(5) Discussion on the proposal of the London Lodge to call Branch Societies by the name of "Lodges."

(6) Discussion on the necessity of appointing inspectors for periodical examination and supervision of the work of the Branches.

(7) Revision of Rules and Bye-Laws.

By order of the President-Founder,

DAMODAR K. MAVALANKAR,

Joint Recording Secretary.

25*th December* 1883.

PRESIDENTIAL ADDRESS.

At 10 A. M. the President-Founder in welcoming the Fellows and Delegates present spoke as follows :—

I welcome you, gentlemen delegates, in the name of the Parent Theosophical Society, which looks upon your respective Branches with maternal solicitude and care, to the new home, our home, where under the same roof-tree we, though of diverse faiths and nationalities, may gather in peace and harmony like children of the same father and mother. It is a matter of rejoicing, gentlemen, that the Society has found a home at last and has no longer to wander about, a stranger, unhoused and uncared for. The heart-consoling spectacle of Brotherhood and Unity, now presented to us, is perfectly unique in its character and could not have owed its parentage to any thing but Theosophy, the Universal Solvent of hearts. Tempests of hatred may blow with all their fury, and waves of bitterness raise their foamy crests. The bark Theosophy has found a safe haven, and the power of wave and wind can naught avail against her security. The movement is now too strong to be stopped : it must run out its career and exhaust its momentum. Ideas penetrate the carcases in which error reincarnates itself as a rifle bullet does the body of an ambuscading assassin. The antagonisms and antipathies of mankind all lie upon the surface of being ; the inner man of each of us is kin to all humanity. The surface stream may run muddy, but

the water that trickles through the gravel bed beneath the clay is limpid. The surface stream brawls and mingles its tide with the offal of life's selfish industries, but the vapor of the clouds which afterwards drains from the glaciers of the mountain peak, to sink out of sight until it reappears and refreshes the valley, is crystal-pure. This is the secret of Theosophy. This the key to its success. Just in proportion as Theosophists keep this in view, will they enjoy peace and happiness, and spread them around.

Our Society is young as yet: it has all before it. It has gained its foothold and done much. But in comparison with what there is to do, it is nothing. Yet never despair. Lasting reforms grow slowly. We have no compulsion here. We are winning men by persuasion: drawing them out of their baser selves to a higher ideal of life and conduct. It is a slow process, because the odds are tremendously against us.

We are met, gentlemen and brothers, for a very lofty purpose: it behoves us to rise to the dignity of the occasion. No political question will trouble our harmony, no sectarian differences breed disunion of counsel, no worldly objects appeal to that base spirit of selfishness which is the bane of mankind. From homes thousands of miles apart, we have gathered together as seekers after spiritual truth, as lovers of mankind. The word has come to us that in the ancient days our forefathers had solved the mystery of human existence and the riddles of natural phenomena. We have been convinced that they had evolved out of their highly refined moral perceptions a code of ethics that leaves nothing to desire. These facts have been long forgotten. For lack of them human society has been making to itself false creeds and low ideals. Man has gone so far down the scale that our best moralists plead the argument of utility as the best provocative to clean living and good thinking. Things could have never come to this, if there had survived an experimental metaphysics with the full realisation of the limitless potentialities that ennoble human nature. We are groping on the level of a physical humanity, a sort of higher automatic existence; a single span of life, bounded at one end by the cradle, at the other by the funeral pyre or the grave. Hindu, Buddhistic, and Parsi philosophy alike protest against so imperfect a conception. Ours is the task to show its scientific and moral fallacy, and to point out the safe and sure paths to perfect knowledge which our progenitors discovered, and upon which we are entering with firm purpose, even if with faltering feet.

You came here, for the most part, as strangers, gentlemen Asiatics; you will leave as so many brothers. But the object of this Convocation will not have been attained if these friendships which you are cementing do not lead to concerted action, all over India, for the promotion of the objects which our Society has in view. You have made yourselves, in point of fact, the volunteer champions of the moral and spiritual interests of your Motherland. Her hopes are in you, her honour is in your keeping. If the glory of the Aryan name shall once more fill the earth, to your labors will be due the triumphant result. The names of the Founders of Asiatic religions have

grown tarnished with the lapse of the centuries, and the dust of neglect obscures the pages of their immortal works. Superstition is rampant, and ignorance has filled the world with grotesque distortions of religious truth. Many—nay, I might say most—branches of science are, by the confession of their best exponents, full of gaps, of half glimpses of first principles, of misconceptions of natural law. The human body is a mystery to our doctors, almost as puzzling as the human mind. So there is a wide enough field awaiting the seed of Aryan thought if you are ready to sow it. You may answer me that this has already been done to a considerable extent. You may point to the intellectual quiver that is running throughout India and the Western world, as ample proof that Theosophy is already a powerful factor in the social problem of our day. True, we *can* see these signs. Theosophy is in every man's mouth and has crept into thousands of hearts. To many it has come like a beam of golden sunlight, a rift in the black cloud of doubt. It has been a blessed comforter to many, who were in despair for the present, and in perplexity as to the future. Blessings, a thousand blessings, upon those Masters who saw our necessities and helped us to enter the safe path! The woes of humanity are myriad, but Theosophy giving Wisdom reduces their sting to the minimum; and such as it cannot remove it teaches us to bear with courage and hope. If an ideal of human perfectibility and of the truest manhood was ever held up to view, it has been by Theosophy, the wisdom of the ages, the priceless heirloom left us by the Pitris. Heart to heart and hand in hand, come, brothers of many nations, tongues and faiths, let us pledge the best efforts of our lives to the cause of Universal Brotherhood, and of the propagation of truth, whencesoever we may be able to derive it. For,

> "The Truth is perilous never to the True.
> Nor knowledge to the Wise: but to the fool,
> And to the false, error and truth alike." *

New Branches founded in 1883.

In no other way can the progress of our Society be so clearly shown as by a simple numeration of the statistics of our new branch organisations. At the time of the celebration of our Seventh Aniversary, on the 7th of December 1882, at Bombay, there were in existence but thirty-nine Branches in Asia. All of these had been formed since the arrival in India of the Founders, on the 17th of February 1879. But, whether as the result of last year's Convention or not I cannot say—the greatest interest was soon manifested in our cause throughout India, and invitations to visit distant places and form Branches came crowding in at Head-quarters, and my time has been continuously occupied since then in answering the calls. On the 17th of last December, the Head-quarters staff left Bombay for Madras; on the 19th we all safely reached our new and beautiful home at Adyar, and took up our residence in it. On the 17th of January I took steamer for Calcutta where, on the 20th, I began a tour which led me 2,000 miles of a journey through Bengal and Behar

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* [Bailey's *Festus*, p. 41.]

within 92 days. On the 27th of June I sailed from Madras for Colombo, whither I had been urgently called by the leading Singhalese Buddhists to advise them about the recent religious riots. I stopped there a fortnight and then crossed over to Tuticorin, where a South Indian tour, arranged for me, began. By the 23rd of September I was back again at the Head-quarters, after having visited almost, if not quite, every important station in Southern India, and spent some three weeks at Ootacamund, in the Nilgiris, to have the relations between the Madras Government and our Society properly defined. After four days of rest at home, I began my third and last tour of the year—a tour of over 7,000 miles, taking me to the extreme northern limits of British India, and enabling me to found new Branches in Northern Madras, the Nizam's Hyderabad, the North-Western Provinces, the Punjab, and Rajputana. Thus I have made since the last Session of this Convention in December last, journeys in the aggregate to the extent of 16,500 miles on Society's business. And by the gracious favor of our Masters, the Mahatmas, not only I but the brother-Theosophists who have kindly accompanied me, lending me their invaluable services, have enjoyed throughout excellent health, and met with not a single accident.

The fruits of all this work are to be seen in the number of Branches, inscribed in our Register. Since the last Anniversary there have been organized the following

New Branches of the Theosophical Society :—

In India	46
„ France...	2
„ U. S. of America	2
„ Queensland (Australasia)	1
„ Russia...	1
Total Number of New Branches formed in 1883...	52

We have now in India 77 Branches,* in Ceylon 8, or 85 in all as against 39 in December 1882—an increase of 120½ per cent. I have also been fortunate enough to raise subscriptions at Tinnevelly and Combaconam for the purchase of libraries for the sole use and benefit of Hindu school-boys and undergraduates.

While the thanks of the Parent Society and General Council are due to our brothers and well-wishers at all the stations I have visited during the year for their exertions to make my tours successful and to arouse an interest in Theosophical ideas, I have personally to express my grateful recognition to the gentlemen who have shared the fatigues of my journeys and aided me in the capacity of Private Secretaries. Messrs. Cooppooswamy Iyer and Soondaram Iyer of the Madura Branch, Babu Nivaran Chandra Mukerji of the Jubbulpore Branch, and Mr. L. V. V. Naidu, Honorary Secretary of the Head-quarters Fund Committee and Fellow of the Madras Branch, have severally laid me under deep personal obligations in this manner ; and very warm

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* *P. S.*—Two more organized up to date (January 21st, 1884.)

thanks are also due to Babu Norendronath Sen, of Calcutta, M. R. Ry. S. Ramaswamier, of Tinnevelly, L. V. V. Naidu, of Madras, Babu Avinash Chandra Bannerji, of Allahabad, and Pandit Gopinath of Lahore, for special services in the arrangement of tours and management of correspondence. But when I glance back in memory to the thousand and one acts of brotherly kindness, shown me by our friends throughout the four quarters of this dear land of Bharat Varsha, my heart is so full of thankfulness that I do not find words to give it expression. If there was ever a man who has felt the kindly beating of the Aryan heart, surely it is I; and why, then, should it be expected that I could ever despair of "forming the nucleus of a Brotherhood of Humanity" which is what our Theosophical Society aspires to? And now, dear brothers of many races, religions, and complexions, behold us gathered together from the very ends of the earth into our common home, to pledge once more our allegiance to the sacred cause of humanity, and to the MASTERS who whispered into our willing ears that noble watchword!

SANSKRIT AND OTHER SCHOOLS.

I am happy to say that the past year has furnished many practical proofs of the interest which the members of our Society take in the revival of Sanskrit learning and the education generally of the natives. There are now in existence the following schools which we have founded—mainly since the last anniversary:—

At and near Guntur, 3 schools for boys and two for girls.

At Bhagalpur, 1 Anglo-vernacular school for boys (the Tej Narain City School), with above 300 scholars.

At Calcutta, 1 Religious (Sunday) school for boys, where the Bhagvad Gita is expounded.

At Naldanga, 1 Anglo-Sanskrit and 1 Sunday school.

At Moradabad, 1 Sanskrit school, established by our local Branch, and 1 (new one) by public subscription after my recent lecture there, which is now to be amalgamated with the older one.

At Madras, 4 Sanskrit schools established by our local Branch, and two receiving aid from the latter. Also 1 religious school.

At Nellore, 2 schools.

At Gorakhpur, 6 night schools for imparting elementary instruction in Hindi reading, writing and arithmetic, to persons who are actually earning their livelihood by manual labour. There are above 250 persons in these schools. Besides these there is 1 Sunday school for instruction in the Hindu religion, with about 50 scholars.

At Gooty, 1 Sanskrit school recently established and in a flourishing state.

At Srivilliputtur, 1 elementary Hindu school.

In addition to these there are to be at once begun schools for Sanskrit and English at Jubbulpur, where about Rs. 1,700 was subscribed after my lecture; at Allahabad, where Rs. 2,700 was subscribed at my lecture, and Rs. 2,500 more pledged on the next day; at Ghazipur, where a self-imposed cowrie tax upon each box of sugar and package of goods passing through the bazaar was

voted by the merchants, for the upkeep of a Sanskrit school. The revenue from this source is estimated at Rs. 50 per month, and additional sums are counted upon.

At Lucknow, where our Branch has already raised a popular subscription of Rs. 7,000 and expects to make it more than one lakh, and thus found not merely a school but a Sanskrit college.

So here we have a total in India alone of 27 schools in actual operation, and 3 schools and 1 college for Sanskrit teaching to be opened.

Theosophical Works Published.

The year has also been fruitful in useful books and pamphlets upon subjects cognate to Theosophy. Among them are—

1. An excellent Sanskrit Primer, by Pandit Nitya Nanda Misra, F. T. S., of Bhagalpur.

2. 3. An Elementary and a more advanced Primer for Sanskrit, Telugu and Tamil Students, by Dewan Bahadur R. Raghunath Row, F. T. S., President of our Madras Branch.

4. Hints on Esoteric Theosophy, No. 2, by A. O. Hume, Esq., F. T. S.

5. Paradoxes of the Highest Science; a *resumé* of unpublished writings of Eliphas Levi, the great French Occultist.

6. The Occult World, 3rd Edition, by A. P. Sinnett, Esq., Vice-President of the Parent Theosophical Society.

7. Esoteric Buddhism, 2 Editions, by the same Author.

8. Thoughts on the Metaphysics of Theosophy, by a Fellow of Tinnevelly.

9. A Collection of Lectures, by the President Founder, edited by Mr. A. Theyagarajier, Assistant Secretary of the Madras Branch.

10. A French Translation of my Buddhist Catechism, by M. D. A. C., F. T. S., of the Paris Branch.

11. "Theosophy," a highly praised pamphlet, by Mr. P. Sreenivas Row, Vice-President of the Madras Branch.

12. La Quadruple Constitution, by the Dowager Countess of Caithness and Duchess of Pomar, President of the Paris Societé Theosophique d'Orient et d'Occident, one of our new Branches.

13. A Tamil translation of the 1st Upanishad, by Mr. Theyagarajier, F. T. S.

14. At Poona a Marathi Edition of the *Theosophist* is being issued monthly. And to crown all, the entire contents of Madame Blavatsky's *Isis Unveiled* have been translated into French, and the MSS. are now on their way hither for revision by the Author.

The above facts will show how rapidly a new literature of Theosophy is growing both in Asia and Europe, and how things are tending towards a collaboration of our students in these several quarters of the globe for occult research. The taste for this, as for every other branch of knowledge, grows with the supply furnished, and we see every promise of an enormous development of ancient ideas upon the subjects of Philosophy, Science and Religion.

Mesmeric Cures.

Many of you will recollect that I began last year in Southern Ceylon to give some practical illustrations of the curative power of vital magnetism, by restoring to health about sixty persons afflicted with partial or complete paralysis. The rumour of these cures preceded me to Bengal, and I was so strongly pressed to afford similar examples in that country, that I finally, with the permission of my blessed Guru, yielded. I was fortunate enough to effect many very striking cures, and, first and last, gave relief to a greater or less extent to above 2,000 patients during that tour. In Southern India, I treated directly or indirectly about 5,000 more; and at stations between Madras and Bombay perhaps another 1,000. But such an enormous drain upon my vitality could not be kept up indefinitely, and so upon reaching Bombay a peremptory order came from the revered Mahatmas to discontinue healing, and reserve my strength for my legitimate presidential duties. The relief was most timely, for it was only when I had actually stopped the work that I could realise how near I had come to complete exhaustion of my vital power. Even now, after a rest of some weeks, I have not fully recovered my normal nervous tone. I have mentioned these facts for two reasons. 1st, to enforce upon your minds the fact that the power of a healthy person to heal the sick of a wide range of diseases by the importation of his vital aura has been absolutely proved by a large number of examples; and 2nd, that it is most unwise to overdo the thing. There is a just limit within which one benevolently inclined can safely exercise the healing power, and that differs greatly with different individuals. One may without injury to himself treat ten or a dozen patients of a morning, while another ought not to venture upon more than half or a fourth of that number. The morning is the best time to choose, and the sensitiveness of each patient to the mesmeric current should be invariably tested by the simple and scientific method which I have shown you all when visiting your several stations. I am glad to see before me a number of brothers among the delegates whom I have cured of various afflictions, and who will doubtless be quite ready to give you the particulars of their respective cases. Among others, Babu Ladli Mohan Ghose of our Bhagalpur Branch, can certify to the restoration of sight to one of his eyes after he had been blind from childhood.

Financial.

Our Society has, for the first time since its organisation, received enough from various sources to defray its ordinary and extraordinary expenses. In fact, but for the very heavy cost of removing the Head-quarters, installation in the new premises, erection of new chambers, repairs, purchase of furniture, &c., the Treasurer's account would have shown a handsome surplus. This fact is most gratifying, and we may all hope that before long our pecuniary condition will be as satisfactory as could be desired. You will have laid before you the Report of the Head-quarters' Fund Committee, and certain suggestions by the Poona and other

Branches as to the future up-keep of the organization. The Founders feel that they should leave all these matters to be settled by the Convention according to its best judgment, and content themselves with the promise to co-operate in carrying out any and every wise plan that may be agreed upon by their colleagues. For my own part, as the party most interested, I would wish that a limit should be fixed to the expenditure to be incurred by local Societies for the entertainment of visiting officers from Head-quarters. I fully appreciate the desire of our brothers to testify their affection by lavish hospitalities, but at the same time I think it would be better to keep the same within such moderate limits as to prevent the visit from becoming at all burdensome to young Branches, not yet supplied with the necessary theosophical libraries. With these few words, I leave the matter to be disposed of by the appropriate committee.

Future Work.

The Theosophical Society has two parallel and distinct lines of work laid out before it. I wish this to be very clearly understood, so that all unjust suspicions and misconceptions may be avoided, alike by friend and foe. These are—(1) The reformation and re-habilitation of pure Buddhism in Ceylon and other Buddhistic countries, where it has become degraded by admixture with superstitions of various kinds; and (2) The revival of the Aryan and other non-Buddhistic philosophies, religions and sciences throughout India, and the vindication of their merits. These fields of labour do not clash with each other, and both are alike important to the world's moral and spiritual well-being. The Founders of the Society were long ago taught the essential identity of basis under all these ancient faiths. Accepting, as they do, the fact that all rest upon the archaic secret doctrine, of *Brahma jnánam*, it seems to the Founders equally important that *all* should be studied, and expounded by the common key which that Esoteric Doctrine provides. If, then, we are seen at one time doing our best to help Hindus to understand the Hindu Shastras, at another the Parsis to catch the glorious hidden light of Zoroastrianism, and anon the Buddhists of the Southern and Northern Schools to compound their differences and mutually compare ideas, it must not be inferred that our own belief is but an intellectual phantasmagoria. Far from it; we have very distinct and pronounced convictions upon religious subjects. But our Masters have ever taught us that men never did and never will think alike, and that this diversity is but the necessary corollary of the universal harmony of nature—a symphony composed of apparent discords. The corner-stone of our Society is, as you all know, Tolerance and Reciprocity of Good-will. So attuned is the human mind to this sense of essential religious harmony, that you can find the more spiritual thinkers of even the most bigoted exoteric creedal groups agreeing upon a common esoteric basis. There is an esoteric Christianity under the bigotry of its externalism which is almost identical with our own Eastern *Gupta Vidya*. And some of our warmest friends in Europe and America are such, because they hope we and they

can agree to bring out this truth before the world. Then again, as to Mahommedanism. There is a bitter hatred between the orthodox followers of Islam and the orthodox Hindus of all our sects. Yet what can come nearer to our highest Indian philosophy than the Mahommedanism of the Sufis—of which class we now have a number of the most intelligent in our Society? These Sufis say that there are four stages of spiritual development, corresponding with the Hindu *Dhyana:*

1. *Shriyat*, or ceremonial worship, dogmas, and civil observances.

2. *Tarikat*, simpler ceremonials, with a preponderance of spiritual training. This includes secrect teaching as to methods of practice, given by the *Murshid* (Guru) to the *Murid* (Chela.)

3. *Hakikat*, attainment of true knowledge of the Divine Being (Allah), who seems to correspond with Jehovah, Brahma, &c. &c. in attributes.

4. *Marafat.* The merging of self into the Divine Principle.

When that splendid Arabian philosopher of the XIIth Century, Averroes, had evolved out of crude Mahommedanism, the quintessence of his philosophical Islamism—as Draper calls it—and had penetrated the thought of Europe, the fanatical and ignorant masses of his co-religionists were allowed to spit on his face and beat him with their shoes, while, by a brutal decree, he was forced to sit in the mosque to receive these indignities. The same spirit wars at this moment in the breast of every rabid sectarian of whatsoever creed; and from them Theosophy expects no mercy, nor asks any favors. Perhaps the day will never dawn when the world will be more tolerant, yet I am sure that none of us who call ourselves Theosophists and aspire to be worthy of the name, would on that account relax a single effort to try to hasten its coming. We may never realise a noble ideal, yet it is always profitable to make the attempt. The world is never the worse for the proclamation of a truth, but always the sufferer by its suppression.

The Aryan League of Honour.

In the progress of my work I have been, of course, compelled to keep, if possible, the future outcome always in view. We are building for all time and not for a day, and unless we are content to have Theosophy written by the future historian in the list of social ephemera, we must lay our foundations deep and strong. Our successors in Society work are now in their cradles or sitting on school-benches. To their hands must we commit the perpetuation of reforms by us inaugurated. The question of the hour with us is to arrest the tendency to Aryan denationalization; to save the tottering temple of ancestral wisdom from a fall: theirs will be that of rebuilding and restoring it to its pristine perfection. On the 7th of June 1882, during the first visit to Madras of the Founders of our Society, I gave a special lecture to University graduates. I then showed to them that in the Indian graduates and matriculates was slowly differentiating itself what was prac-

tically a new caste. A sociological evolution almost identical with that which in the early morning of Aryan civilization developed the Brahman caste, is now accreting a social group which may very well be the dominant social and moral force of the future. Among the potential agencies that can be employed by the well-wishers of India to mould the aspirations and furnish the motives of this group, none can be compared with Theosophy. We are all aware that it is the dream of the founders of our Indian Missionary colleges, schools and societies that the social destinies of our country shall be controlled by them. But without laying myself open to the charge of prejudice, I feel that the experience of the past makes it but too plain that this dream can never be realised. No one can doubt that a powerful influence has been and may be exercised by the Christians upon our educated youth; nor that this influence is most unfortunate in its effect upon the Asiatic mind. Its tendency is to subvert all religious belief rather than to make the student accept Christianity. Passing out of the reach of ancestral religious influence at a tender age, the youth is brought into contact with religious ideas, for which he has no sympathy, and with one-sided free-thinking companions and books, which soon make him irreligious. It is clear, therefore, unless I sadly mistake the signs of the times, that the future graduate caste, whatever it may be, will not be Christian. Now, we Theosophists, pretend to a thorough devotion to Indian moral and spiritual interests, and our chief desire is to bring about the resuscitation of the ancient Aryan Wisdom and Virtues. We may do this in part by reforming our own conduct according to the ancient model; but the full fruition of our hopes lies in the womb of the future. In the Madras Address to graduates, referred to, I ardently besought them to promote Sanskrit learning; to make themselves familiar with its contents, at least at second hand; to learn at least theoretically the secret doctrines of the Hindu Shastras; to agree upon a higher standard in their *corps* which a new public opinion among them should compel every graduate to live up to; and to form a Graduates' Union in each Presidency, with such of their illustrious colleagues as Rajah Sir T. Madhava Row and others at their head. The one year and a half which have come and gone since that Address was delivered, have seen me travelling in every part of India within the extreme limits of the Peninsula. And now, after having come into personal contact with almost all our educated men, I have reached the conclusion that our purpose can never be fully accomplished without the concurrence and co-operation of Indian youth. In this conviction, I, in the month of November, addressed a circular to our Branches, asking for suggestions as to the best way of forming what I am inclined to call the "Aryan League of Honour." The time has been too short to elicit anything like a general expression of opinion, but some minutes have been handed in which are under consideration. Without venturing upon an exact scheme, I may state my views generally as follow:—

(*a*). The League should be composed of school boys and undergraduates between the age of 10 and 21,

(*b*). Membership should be confined to youths whose ancestral religions have the same foundation of esoteric philosophy, viz., Hindus, Parsis, Buddhists, and Jains.

(*c*). Upon attaining the maximum age of 21, a member's active relation with the Society should terminate.

(*d*). The League should be organised independently of the Theosophical Society, but nevertheless be under its fatherly care and protection. Our local Branches to be, as it were, appellate and advisory bodies, to which the boys may have the right to appeal for advice in case of necessity.

(*e*). Each member should have the right to wear a distinctive badge—a medal, ring, pin, or *Keyura* (armlet)—upon complying with certain very rigid conditions as to morality, &c. This medal to be worn after a strict preliminary probation of six months, to be forfeited upon a breach of any recognised rule of conduct, and to be redeemable after a subsequent additional probation. No espionage whatever to be practised, but every boy to be put on his own honour to decide as to his fitness or unfitness to wear the badge; but with the distinct understanding that if any misconduct not voluntarily confessed shall be brought home to him, his badge shall be forfeited, he shall be expelled from the League, and for ever disqualified from readmission.

(*f*). That no attempt should be made to compel boys to hold stated meetings of their several Lodges, or to make any organisation likely to be burdensome to themselves or to the supervising Branches of our Society: the object being only to create a healthy moral tone among the rising generation, and a deep sense of obligation to be worthy of the ancestry from which they spring.

The virtues which adorned the character of the mighty dead of Aryavarta are exhaustively enumerated in Srimad *Bhagvat* (Skanda vii, ch. XI. v. 9 & 10). They are: truth, generosity, harmlessness, command over passions, charity, study, honesty, equanimity, a spirit of enquiry, love, piety, kindness, courage, sympathy, straightforwardness, and others.

It is to be expected that the rising generation of India should try to live up to the high ideal of moral greatness here delineated, and must always guard themselves against the ten cardinal sins mentioned and deprecated alike by Lord Buddha and Bhagavan Manu. Purity of life will always follow a sleepless watch against the sins of body, mind and speech. The sins of body, say the Shastras, are:—

(1) Unchastity,
(2) Theft,
(3) Taking life;

Of mind,
(4) Disbelief in a future life,
(5) Harbouring thoughts of injuring others,
(6) Grieving at the prosperity of others;

Of Speech,
(7) Lying,
(8) Slander,
(9) Abuse,
(10) Empty talk.

There are pessimists in plenty who will declare that such a League as this is impracticable. In view of the prevalent loose notions of truthfulness, they will smile at the idea of expecting school-boys to come forward, declare their breast too polluted to wear the Aryan Medal, and give it to their officers to be held in trust until they can win it back. With such gloomy natures, I do not sympathize. I have, and have always had, a perfect conviction of the inherent nobleness of human nature. Boys, I love and have the utmost confidence in. Let 10 boys pledge to me their word of honor in support of some high and noble cause, and I should expect at least 8 of them to keep it loyally. Why, our own Theosophical Society is based upon our mutual pledge of the simple Word of Honour; and although our membership has increased to thousands, and embraces almost every nationality, those who have actually broken their pledge of secrecy may be counted upon the fingers of a single hand. What, then, if men, all more or less tainted with the bad influences of Society, and who were never put under so noble a self-restraint as this League of Honor contemplates, can keep *their* pledges, why should not the dear boys, who are still "unspotted of the world" and in the state to receive the best, as readily as the worst, influences—be trusted. At any rate, I *do* trust them, and have the greatest hopes of the future through their enthusiastic and loyal co-operation. During my recent tours I have by special request lectured to the boys of nearly all the Colleges and Universities, and I can assure you that not one of us feels so strong a love for the cause of Aryan moral regeneration as has been shown by them. Seeing this, the idea of this Boys' League gradually developed itself in my mind. I then began broaching the subject to the parties interested in the several Presidencies, and am in a position to say that the League can be formed with very little trouble simultaneously in all parts of India. What I aim at is to make the medal or Keyura which indicates membership in the League of Honor as highly prized and valiantly struggled for as the Victoria Cross of Great Britain, the Iron Cross of Prussia, and the Cross of St. George of Russia, are by the soldiers and sailors of those great empires. Breed up a boy to base ideals, and you make him a human scourge; give him a worthy one, and the heroic character evolves out of the slime of physical grossness, as the spotless lotus in yonder tank has under the stimulus of sunlight drawn the vital essences which make its beauty and its fragrance out of the muddy bottom. So, trust the lads; make them feel that the honor of Aryavart, the reformation of religion, the revival of the ancestral wisdom, is a duty they must perform, and, my word for it, you will not be disappointed. When we have passed behind the veil, they will carry on our work, emulate and better our example, and crown the edifice of the house whose foundation stones we are now laying.

Necrology of the Year.

In a widespread association like ours, whose membership includes persons of various ages, nationalities and professional occupations, the inroads of death are always noticeable. It has been our misfortune to lose during the past twelve months

various colleagues of marked merit in the theosophical sense, and some whose loss is felt by a wider circle than ours. The reported deaths of Theosophists are among others : D. M. Bennett, of New York, the fearless and indefatigable Editor of the *Truthseeker*; G. Narasimhulu Chetty, a high official in H. H. the Nizam's service; Jogendronath Basu Sarbadhicary, the touching story of whose death, recently told in the *Theosophist*, shows that it might better be termed a translation or spiritual rebirth; C. T. Winfred, of Trichinopoly; Peary Chand Mittra, of Calcutta, gentlest of spirits, purest of minds, our dear brother; P. Teroomal Rao, Sub-Judge of Tinnevelly, whose eyes had been but too recently opened to the glimmer of the divine light, and who would have been, I am sure, as devoted and unselfish a helper as his brother, of Madras; Gregoris Edrewere, a member and officer of the Galle Branch, whose equal in untiring zeal, in sweet tolerance of disposition, in perfect loyalty to the cause and affectionate regard for myself, I can hardly name; Emanis DeSilva Gunasekere, of Ceylon; and Baldeo Prasad, an officer of the Educational Department of the N. W. P., whose integrity and efficiency had just been rewarded by deserved promotion, and whose interest in our Society had never flagged since we first met him at Meerut in the year 1879. When the roll of our early colleagues in the Indian field comes to be compiled by the historian of this movement, let these names be written among those whose memories deserve to be preserved.

DIWAN BAHADOOR R. RAGHOONATH ROW, President of the Madras Theosophical Society, then rose, and having addressed a few words of welcome to the Delegates assembled, on behalf of his Branch, delivered the following address :—

MR. PRESIDENT, DELEGATES AND GENTLEMEN,—I rise to address you a few words on behalf of the Madras Branch which I have the honour to represent. Since the celebration of the last anniversary of the Parent Society, the Theosophical Society has made considerable progress in this Presidency. The number of new Branches established in various parts of this Presidency, the books and pamphlets published to explain the aims and objects of our Association and to promote its cause, the schools opened for reviving the study of Sanskrit literature and philosophy, and the interest evinced by the public in our work, unmistakably show that the Society has acquired no small amount of additional strength and vigour. And even those who do not sympathize with us, are obliged to admit the power and influence which our Association is gradually acquiring in the native community. However Utopian the idea of a Universal Brotherhood may be in the opinion of some people, the Society is doing all that it can, and decidedly more than any other institution has as yet done, or attempted to do in this country, to strengthen the ties of friendship and intellectual sympathy

between the intelligent sections of the various races of this country and induce them to work together on a common platform to accomplish the mighty work undertaken by it. This very assembly, which I am now addressing, consisting of delegates who came here from places at an enormous distance from the Head-quarters of the Society for the purpose of exchanging thoughts with their brethren and co-operating with each other for achieving a common object and promoting a common cause, proves the truth of my assertion.

But, gentlemen, a Universal Brotherhood of Humanity can only be practically realised in this country to some appreciable extent at least, when the other two objects of the Society are gained. It is absolutely necessary that a vigorous effort should be made in every part of India for reviving the study of ancient Aryan literature and philosophy and recovering the grand truths regarding the mysteries of nature and the "psychical powers latent in man," disclosed therein. Divergent creeds, customs and usages are very often traced to a common source, and are professedly derived from a common authority in this country. That common source is Sanskrit science, philosophy and literature, and the ancient Rishis of India constitute that common authority. It may appear strange that such marked differences in religious opinions, ceremonies and usages should have been brought into existence by different teachers relying upon the same books and upon the same authority. But when the real key to our ancient religion and philosophical mysteries, which is only to be found in the "psychical powers latent in man" is lost sight of, later interpreters of the writings of our Rishis have failed to realize the intellectual and spiritual stand-point of their authors, and have, in consequence, constructed to the best of their ability various dogmatical systems of religious faith, each of which claims a monopoly of the philosophical truths, revealed by the ancient Mahatmas. And until the original sources of our true religion are thoroughly investigated with such help as is derived from psychological science of the ancient Aryan mystics and the practical knowledge of living Adepts, it will not be possible to test scientifically the claims of these various religious systems, and recover in all its purity, simplicity and scientific completeness the ancient wisdom-religion, professed and preached by the Aryan Rishis. In order to accomplish this object, it is highly essential, as I have already stated, that every possible effort should be made to revive the study of Sanskrit literature and science. The foundation of a few primary Sanskrit schools for children will not serve the purpose above indicated. And, moreover, practical experience has shown the utter uselessness

of getting the Vedas by heart, or cramming for a certain number of years works on grammar or logic. It is hardly necessary for me to point out to you how very insufficient is the knowledge of Sanskrit acquired in English colleges and schools for the object above mentioned. For national progress and for the improvement and systematic exposition of our religion and science, we require a class of Pandits who have added to the purely literary acquirements of the best of our modern Pandits, an accurate scientific knowledge of the subjects investigated by our ancient Rishis, a good knowledge of modern science, an aptitude for scientific investigation and an unprejudiced mind. Such are the teachers that are needed for the purpose we have in view, and for assisting the Theosophical Society in its work.

It is not my purpose here, gentlemen, to lay before you, any definite plan for securing the aforesaid object, and it is impossible for me to do anything more than make a few suggestions for your consideration within the limited time allotted to this address. Before any decided advance can be made on the existing system of imparting instruction in Sanskrit literature and science, the most important works on the various branches of modern science may be translated into Sanskrit, and the sciences already existing in that language in a form, more or less developed, must be improved by the help of modern scientific discoveries, instead of being altogether superseded or replaced by systems of foreign growth. And it is my humble opinion that a beginning should be made in this direction as soon as possible.

It is also necessary that the Society should, as far as practicable, collect funds and organize printing establishments at a few prominent centres in this country for the publication of important Sanskrit works on philosophy, science and religion. And the members of the Theosophical Society and others who have some sympathy for the proposed object, should be invited as soon as possible to suggest such schemes for imparting Sanskrit education as are calculated to secure the desired result. Before concluding this short address, I cannot help inviting your attention to a very important subject in this connection. One of the greatest philosophical writers of England, John Stuart Mill, enumerates, in his essay on Bentham and Coleridge, three important conditions required for the formation of a nation, *viz.*, (1) the absence of great physical barriers between the different parts of the country, inhabited by the people comprising the nation in question and the presence of well-defined geographical boundaries separating the said coun-

try from its neighbours; (2) similarity of political and social institutions throughout the length and breadth of the country; and (3) a common language. In the case of our country, the first condition is supplied by nature, and the requisites for the second condition are being rapidly brought into existence by the political power which reigns in the country. I sincerely hope that, through the agency of our Association, the last and the most important condition of national unity and strength will be brought into existence.

Telegrams were read from various Branches expressing congratulation and good wishes—some of which are given below:—

From Allahabad:—"Some fellows here are distributing blankets to the needy in honor of Anniversary celebration."

From Avinas Chandra Banerji, F. T. S., Allahabad:—"I am sorry I am unable to attend the Anniversary. My best wishes for its success."

From a Chela to Colonel H. S. Olcott:—"Congratulations to Brother Theosophists and Chelas. Humble *pranam* to most venerated Gurudeva."

From J. Ghosal, F. T. S., Calcutta:—"On this auspicious day my congratulations to you all, and humble *pranam* to most venerated Gurudeva."

From Saligram (Gorakhpur), to Thakur Ganesh Singh, Dy. Collector, Gorakhpur, care of Secretary, Theosophical Society:—"I congratulate the Founders and Brothers assembled, on behalf of our Branch and myself on the occasion of the Anniversary."

From K. M. Shroff, Vice-President, Bombay Theosophical Society:—"Absence unavoidable. Bombay Branch offers sincere congratulations to the Congress."

From Govindprasad, (Aligarh, N. W. P., President A. P. Theosophical Society):—"In the absence of delegate we hereby congratulate Brothers present. May Parabrahm bless the day."

From Sirischandra Basu, F. T. S., Calcutta:—"Salutations to Mahatmas. Congratulations to Brothers. Success to Anniversary."

From N. B. Nakhre, (Pachmarhi):—"Circumstances prevent my presence; though absent in body, yet present in spirit. Pachmarhi brothers send greeting to the delegates assembled."

From G. H. Crichton, F. T. S., (Bombay):—"Anniversary congratulations. Philindianism great as ever. Theosophical greetings."

From Mrs. Gebhard (F. T. S.) Elberfeld, Germany, *viâ* Turkey, to Colonel Olcott, Adyar:—"Our best wishes and congratulations."

Etc. etc. etc., all in the same brotherly spirit.

After this, several letters were read, of which three are given below, one from the Rev. Sumangala, Buddhist High Priest, another from our respected friend and Brother, Iyaloo Naidu, of Hyderabad, and the third from the Ionian Theosophical Society of Corfu (Greece):—

From REV. H. SUMANGALA, *Buddhist High Priest at Colombo;*

TO COL. H. S. OLCOTT, *President, T. S.*

DEAR SIR AND BROTHER,—I have much pleasure to inform you that Dr. Hartmann paid me a visit on his way to Madras as a delegate, representing the American Branch at your Parent Society's Annual Meeting, which is to be held on the 27-28th Inst., and I am doubly happy to see that Theosophy so far from being at an end in America, as falsely reported in some local papers, is growing daily stronger, and that its members take so much trouble in coming over to India to promote its work. I would have been also glad to be present at your meeting, but old age and my much impaired health do not permit me to leave the Island. I, therefore, have much pleasure in introducing brothers, W. de Abrew and C. P. Gunawardana, our able and much beloved Secretary, of the Colombo Society, as delegates, to represent the Buddhist members in Ceylon at the Annual Meeting. They carry with them my best wishes and fraternal greetings to all good Theosophists who meet on that auspicious occasion.

As to the Colombo Branch, it is not altogether what it ought to be, and considering the responsibilities which lie on it, should carry on the work more boldly, more vigorously and with a stronger hand, since it is surrounded by powerful and implacable enemies—it is very weak indeed. The cause of this backward state may be traced in the want of a competent leader to take care and to work it properly. We admit that you, Sir, of course, are quite unable to devote the whole of your time to this work in the Island; for it is certain that India with its crores of inhabitants will deeply feel the loss of your beneficial acts and philanthropic work. Still, if you are in a position to spend more time in Ceylon for the benefit of the Buddhists, who look to you as the only fit person to bring on the revival of their religion to its ancient glory, they would no doubt prefer your presence to that of any body else.

But, as the case stands now, we shall be relieved of much anxiety if you could make arrangements to send some competent person to remain here, at least for some time, even until the great work you have begun in raising the Buddhist National Fund could be brought to a successful issue and the Society placed on a sound footing.

There is every indication of success in this matter, if the work is properly carried on. So far as I can gather from the local press, the policy of our new Governor in regard to the education question, is quite different from that of his *predecessor*. So I could see that you would find much good and substantial work in that direction before long, if you could only impress on their minds the usefulness and the immense good that could be done to Buddhists if they would see to the question in its proper light, specially at the present time.

The only reason in bringing these facts at this time to your notice, is that I see delay and procrastination is dangerous in this instance as in many others. Last year, within three months you were able to raise some 6,000 Rs. in the Southern Province for the Fund, and in the year before last you collected some 4,000 Rs. in the Western Province within a very limited time; but this year nothing has been done, as you had no time to devote to it. So you can judge that the Buddhists are willing to give you a larger measure of help and sympathy if you only come among them.

Therefore, it seems to me that had you been able to engage in this work without any interruption during the last three years, I am certain Rs. 30,000 could have been collected without much difficulty, and a practical effect would have been given to so beneficent a work. You will agree with me that immediate steps ought to be taken in carrying on this much neglected and most important work. I have full confidence that with your continual and earnest efforts the improvement of education among Buddhists will be a *fait accompli*.

HYDERABAD, CHUDDERGHAUT,

24th December 1883.

DEAR AND RESPECTED SISTER AND BROTHER,—My desire to be present at the ceremony of the Anniversary which is to take place on the 27th Instant cannot, I am very sorry, be accomplished owing to domestic difficulties, some of which you are, I suppose, aware of. This Anniversary is a very important one and an historical event, as it is the first to be held at Madras, the capital of the Southern country, where the existence of Mahatmas and Siddhas is known to man, woman and child, and where psychical phenomena are performed by some Adepts through their chelas daily in one part or another. Delegates from different parts of the world will attend the grand meeting, and some of them are no doubt approved chelas of our Holy and Illustrious Masters. The mere act of my paying them my respects will be a happy occurrence in my life.

Some of the venerable brothers and Adepts will bless the meeting with their presence in spirit if not in physical body, so my desire was great to be present on the occasion; but unfortunately family affairs prevent my leaving Hyderabad at the present juncture.

But although I may not be with you at the Anniversary in body, yet I beg to assure you that my spirit will be there to thank you both gratefully and sincerely for the *great* and *earnest* work you have *at such great sacrifice* undertaken for the spiritual welfare of Aryavarta.

May I ask you to cause this letter to be read to the delegates, and to tender them my heartfelt thanks for the real devotion and admiration they evince for Theosophy and Universal Brotherhood bound together to develope the psychical powers latent in man.

Yours fraternally and obediently,

P. IYALOO NAIDU, F. T. S.,

Vice-President, Madras Branch, and

a Councillor of the Parent Theos. Society.

To

MADAME H. P. BLAVATSKY and

COL. H. S. OLCOTT,

Founders of the Theosophical Society.

IONIAN THEOSOPHICAL SOCIETY.

To

DAMODAR K. MAVALANKAR, ESQ.,

Joint Recording Secretary, Theosophical Society,

Madras.

DEAR SIR AND BROTHER,

Your Circular of the 19th November last reached us too late to enable us to appoint a Delegate to represent our Branch at the anniversary Convocation, to be held at Madras on the 27th and 28th of December.

That success may crown your noble endeavours, and the sons of India may regenerate through Theosophy, and become worthy of their mighty ancestors, is and shall ever be the best and sincerest wish of the Ionian Society.

Believe me to remain,

Dear Sir and Brother,

Ever fraternally and devotedly yours,

OTHO ALEXANDER,

Secretary.

The Treasurer's Annual Report was then read by
referred to Babu Norendro Nath Sen and

THE THEOSOPHICAL

Treasurer's Account from 5th December

RECEIPTS.			Rs.	A.	P.
Realised from the sale of furniture by auction at the Bombay Head-quarters			370	5	4
Contributions for part payment of travelling expenses :— Branch Theosophical Societies (Rs. 1,399-11 3), His Highness the Maha Raja Saheb Holkar (Rs. 200), Mr. W. T. Brown (Rs. 65-6-0) ...			1,665	1	3
Received from the Honorary Secretary of the House Fund Committee in part payment of the expenses incurred on account of repairs and the furnishing of the Madras Head-quarters			4,525	0	0
Initiation Fees			9,432	0	6
Donations :—					
His Highness Maha Raja Bahadur of Durbhunga ...	Rs.	150			
Do. do. of Dumraon...	„	100			
A London Theosophist (£50)—Paid to the Proprietors of the *Theosophist* and made over by them to the Society ...	„	625			
Col. H. S. Olcott (two-fifths of cash present of Rs. 2,500, made to him by His Highness the Maha Raja Bahadur of Kashmir, the remaining three-fifths having been turned over by him to the Adyar Head-quarters Fund)	„	1,000	1,875	0	0
Cash advanced by Madame H. P. Blavatsky and Col. H. S. Olcott			31	5	11
		Total Rupees...	17,898	13	0

HEAD-QUARTERS, THEOSOPHICAL SOCIETY,
ADYAR (MADRAS),
27th December 1883.

Audited and found correct.
NORENDRO NATH SEN.
S. RAMASWAMIER.

27th December 1883.

Mr. D. K. Mavalankar, Treasurer, and
M. R. Ry. S. Ramaswamier Avergal, for audit:—

SOCIETY.

1882 *to* 25*th December* 1883 *(inclusive.)*

EXPENDITURE.	Rs.	A.	P.
Cost of removal of Head-quarters from Bombay to Madras	1,078	4	6
Repairs and furnishing of Madras Head-quarters ...	6,767	7	3
Land rent (paid only once)	22	0	0
Head-quarters' maintenance including entertainment of Delegates of last Convention and of guests throughout the year	5,302	6	5
Society's Printing (Rs. 445-15-6), Postage and stationery (Rs. 720)	1,165	15	6
Telegrams	254	14	0
Legal expenses	15	0	0
Travelling expenses and cost of Missions to Bengal, Ceylon, Southern India, Dekkan, Central Provinces, North-West Provinces, Punjab, Rajputana, Kathiawar, Gujaratha, &c.	3,032	13	4
For the relief of poor Theosophists	200	0	0
Initiation Fees refunded	60	0	0
Total Rupees...	17,898	13	0

E. and O. E.

DAMODAR K. MAVALANKAR,

Treasurer.

Report of the Head-Quarters Purchase Fund Committee was then read by the Honorary Secretary, House Fund Committee :—

To

The General Council of the Theosophical Society.

GENTLEMEN AND BROTHERS.

The undersigned, on behalf of the Committee, has the honor to make the following report. When the removal of the Society's Head Quarters from Bombay to Adyar was decided upon by the Founders, it appeared to some of their colleagues most unjust that they should be expected to go on year after year making such large pecuniary sacrifices as they had been doing to meet the Society's current expenses. Among these, was the item of rent. For four years, they have been occupying hired premises at Bombay and, although the Society had grown until it counted in Asia alone 39 branches, no steps had been taken to acquire a permanent home for it. The removal to Madras furnished the opportunity for a change in this respect. Accordingly, on the 17th January last, a circular was issued by Diwan Bahadoor R. Raghoonath Row Garu, and Messrs. G. Muthusawmy Chettyar, P. Sreenivasa Row Garu, and T. Subba Row Garu, setting forth the fact that from 1st December 1878 to 4th December 1882, the Founders, Madame Blavatsky and Colonel H. S. Olcott, had advanced out of their private means towards the Society's expenses, the gross sum of Rupees 28,690-7-0; that they had contracted to purchase the Adyar property for the Society for the sum of Rupees 8,700 with accruing interest at the rate of 6¼ per cent. per annum from the 17th November 1882; that our respected brother, Mr. P. Iyalu Naidu, Pensioned Deputy Collector, had advanced the purchase money and taken title temporarily on behalf of the Society; that the Founders had executed with him an agreement, dated 11th January 1883, to refund the purchase money with interest; and that it was proper to raise by subscriptions among our members the price of the estate and present it to the Parent Society as a permanent Head Quarters and home. The undersigned, by request, accepted the office of the Honorary Secretary to this Committee, and during the past 12 months collected

subscriptions for the laudable object in view. Besides conducting large correspondence, he has personally visited the principal stations between Madras and Peshawar.

The undersigned has the great pleasure of announcing to the general Council and the subscribers to the Fund that enough money has been collected to pay the stipulated price of the Adyar Estate, and it now only remains to choose a Board of Trustees to take over the title for and on behalf of the Theosophical Society to make its ownership of a permanent home-centre an accomplished fact. The names of the subscribers and amounts donated are given in the appended list.

From personal knowledge, the undersigned is in a position to state that the subscriptions to this Fund, have been made to a very large extent as testimonials of the affectionate respect in which the two Founders are held throughout India by the Members of our Society, and that it is the universal wish and expectation that during their lives, they shall have a paramount voice in the management and control of the property. The subscribers have so full a confidence in their unselfish devotion to the Society's interest that they feel assured that they will manage the property to the best advantage.

As you are all well aware, the purchase of an estate involves other outlays ~~than the~~ mere original cost; and the adaptation of the Adyar place to the uses of the Society, calls for a considerable sum for repairs and new erections. It is therefore hoped by the Committee that the Head-Quarters Fund may be augmented until enough is realized to put everything in the best condition. The present anniversary shows us that among the first improvements called for, are a structure in which to hold our annual and other meetings and Dhurmasalas for the accommodation of different classes of visitors; upper stories should also be added to the two small bungalows and the godown range opposite the main building; a porters' lodge at the gate is needed; all the buildings more or less require repairing, and a wall should be built along the river front. The undersigned expresses his heartfelt satisfaction not only at the success of the subscription which he had in charge, but also the enthusiastic expressions of love for the Founders and the Society which our appeal has called for.

In this may be seen the promise of a better day for our dear country. May the approach of that day be hastened!

In conclusion, I have to perform a most agreeable duty in giving the thanks of the Committee to our Brothers Rai Narain Dass, Baboo Devi Prasad, of Lucknow, and Pundit Gainden Lal, of Meerut, for voluntarily loaning the sums of Rs. 500, 1,000 and 1,000, respectively, without interest to replace an equal sum borrowed at 6¼ per cent for purchase of the Head-Quarter Estate. The generous and spontaneous manner in which offerings were made give an increased merit to the act.

L. VENKATAVARADARAJULU NAYUDU,

Honorary Secretary to the Head-Quarters Purchase Fund Committee.

27*th December* 1883.

RECEIPTS.	Rs.	A.	P.
Col. H. S. Olcott, three-fifths of cash present of Rupees 2,500 made to him by H. H. the Maha Raja of Kashmir, the remaining two-fifths having been turned over by him to the Theosophical Society's General Fund	1,500	0	0
Madame H. P. Blavatsky and Col. H. S. Olcott, (their private money)	500	0	0
Bengal Theosophical Society, (Calcutta.)			
Babu Balai Chand Mullik	300	0	0
„ Janaki Nath Ghosal	200	0	0
Other Members, (collectively).	726	0	0
Adi Bhoutic Bhratru Theosophical Society (of Berhampore, Bengal.)			
Babu Nobin K. Banerjee	250	0	0
„ Divanath Ganguly	50	0	0
Dr. Ram Das Sen	20	0	0
Bombay Theosophical Society.			
Mr. Tukaram Tatya...	500	0	0
„ Panachand Anandji Parekh	107	0	0
„ K. M. Shroff	100	0	0
„ Premji Dhurumsee	51	0	0
„ Nosherwanji Coyaji and Son	50	0	0
„ Dinshah Dorabji and Sons	50	0	0
„ Rustomji K. Modi	25	0	0
„ Pragji Thakarsi Mulji	25	0	0
A Lady Theosophist	20	0	0
Mr. Martandrao Babaji...	20	0	0
„ Pherozsha Rustomji	10	0	0
„ Fakirji R. Bonesetter, L. M S.	7	0	0
„ Krishnanath Govindnath	7	0	0
„ Janardan D. Kolhatkar	7	0	0
„ N. Juan de Silva...	3	0	0
„ Nagindass Bhaktidass	1	0	0
„ Kursondass Narottamdas...	1	0	0
„ Mulavarman Nathavarman	1	0	0
Kathiawar Theosophical Society.			
His Highness Dajiraj Chandra Singhjee, Thabore Saheb of Wadhwan	1,000	0	0
Rawal Shree Hurreesinghjee Roopsinghjee	400	0	0
Mr. J. N. Unwalla	15	0	0
„ Kharsetji Marzban	7	0	0
„ Dorabji Murgh	7	0	0
Shastri Ramachandra	5	0	0
Mr. Appaji G. Kale	5	0	0
Carried over...	5,970	0	0

RECEIPTS.	Rs.	A.	P.
Brought forward...	5,970	0	0
Mr. Ravji R. Savant Povlekar	5	0	0
„ Kawasji Desai	5	0	0
One more Member	5	0	0
The Bhrigu Kshetra Theosophical Society (Jubbulpur.)			
Babu Girish Chunder Mookerjee and Babu Nivaran	400	0	0
Poona Theosophical Society.			
Mr. Navroji Framji Ardeseer...	255	0	0
„ Chintamanrao V. Natu	165	0	0
Khan Saheb Navroji Dorabji Khandalewala	156	0	0
Mr. Abraham David Ezekiel	155	0	0
„ Gangaram Bhau Muske	150	0	0
Dr. Ganesh Krishna Garde	50	0	0
Mr. Nawatram Ootamram Trivedi	49	0	0
Rao Saheb Lakshman N. Joshi	40	0	0
Mr. Rajanna Lingu...	25	0	0
„ Sorabji Perozshah	10	0	0
Prayag Psychic Theosophical Society, (Allahabad.)			
Babu Shyamcharan Mookerjee	50	0	0
Dr. Avinash Chunder Banerjee	25	0	0
Babu Benee Madhab Bhattacharya	25	0	0
Babu Oprokash Chunder Mukerjee	25	0	0
Dr. Brojendro Nath Banerjee	25	0	0
Mr. Rajaram Bhargav	25	0	0
„ Rameswar Prasad	5	0	0
Other Members	624	0	0
The Atma-Bodha Theosophical Society, (Moradabad.)			
Lalla Purshottam Dass	50	0	0
Thakur Shankar Singh	15	0	0
Other Members	10	0	0
The Satya Marga Theosophical Society (Lucknow.)			
Pandit Pran Nath	100	0	0
Rai Narain Dass	100	0	0
Rawoot Dabee Pershad	25	0	0
Other Members	80	0	0
Hyderabad Theosophical Society.			
Mr. Dorabji Dosabhoy	300	0	0
Carried over...	8,924	0	0

RECEIPTS.	Rs.	A.	P.
Brought forward...	8,924	0	0
The Chohan Theosophical Society (Cawnpore.)			
Rai Kishen Lal	150	0	0
Dr. Mohendro Nath Gangooly	25	0	0
Babu Probodho Nath Bose	25	0	0
„ Bama Charan Ghose	12	8	0
„ Hari Har Chatterjee	12	8	0
The Gyanodaya Theosophical Society (Bara-Banki.)			
Pandit Parmeshri Dass	100	0	0
The Chinsurah Theosophical Society.			
Babu Kshetra Chunder Mookerjee	30	0	0
The Rohilcund Theosophical Society (Bareilly).			
All the Members	432	0	0
The Rewah, Theosophical Society (Baroda.)			
Rao Bahadur Janardan S. Gadgil	100	0	0
Mr. P. D. Khandalewala	50	0	0
„ N. B. Samant	5	0	0
„ Dwarka Dass	5	0	0
„ Bhima Row	4	0	0
The Krishna Theosophical Society (Guntur.)			
S. Sambiah Chetty Garu	100	0	0
R. Sooria Row Naidu Garu	100	0	0
J. Purnayya Pantulu Garu	125	0	0
Other Members	65	0	0
Madura Theosophical Society.			
S. Subramani Iyer Avergal	100	0	0
L. Narasimha Chariar	25	0	0
Narayan Iyer Avergal	10	0	0
Other Members	100	0	0
Sarv Hitakari Theosophical Society (Gorakhpur).			
Thakur Ganesh Singh	50	0	0
Other Members	21	0	0
Carried over...	10,471	0	0

RECEIPTS.	Rs.	A.	P.
Brought forward...	10,471	0	0
The Rajshahye Harmony Theosophical Society (Beauleah.)			
Babu Kali Prosonno Mukerjee	24	0	0
Other Members	14	0	0
Madras Theosophical Society.			
T. Arumoog Moodeliar Avergal	500	0	0
P. Iyaloo Naidu Garu	250	0	0
G. Muthuswamy Chetty Garu	250	0	0
One of the Members	48	0	0
Simla Eclectic Theosophical Society.			
Captain P. J. Maitland	50	0	0
Babu Kumud Chunder Mookerjee	10	0	0
Narail Theosophical Society.			
All the Members	25	0	0
Tinnevelly Theosophical Society.			
All the Members	133	0	0
Nellore Theosophical Society.			
B. Ranga Reddy Garu	25	0	0
R. Casava Pillay Avergal	15	0	0
Babu Anantaram Ghosh, Amta	65	0	0
Pandit Mewa Ram, Jhansi	5	0	0
C. Swayambhu Iyer Avergal, Negapatam	50	0	0
Mr. C. H. Vander Linden, U. S. America	150	0	0
Dr. J. D. Buck, do.	125	0	0
„ G. Evans, Ootacamund	20	0	0
Mr. G. Gebhard	250	0	0
An Invalid contributor from England..	625	0	0
Rai Jaswunt Roy, of Sonam	100	0	0
Pandit Kishen Lall Misra, Partabgarh	50	0	0
B. R.	10	0	0
S. Ramaswamier Avergal	100	0	0
Cash Sale of Trees from the Head-quarters estate	625	0	0
Total Rupees...	13,990	6	0

DISBURSEMENTS.	Rs.	A.	P.
To Mr. Balajee Row (for capital advanced and the interest thereon at 6¼ per cent.)	5,218	0	0
„ P. Iyaloo Nayadu Garu do. do. ...	3,950	0	0
„ Part payment of the expenses on Repairs and Furniture ...	4,525	0	0
„ Postage, &c. for correspondence	11	8	0
P. O. commission on M. O. by the Rewah T. S., Baroda, in remitting the Subscription	1	12	0
Balance in hand	283	12	0
Total Rupees...	13,990	0	0

After the President-Founder had appointed various committees for the consideration of the several propositions before the Convention, the meeting was adjourned.

At 5 P. M. took place the Public Reception, during which many addresses were delivered.

Dr. F. Hartmann, Delegate of the American Societies, having been introduced to the audience, read the following paper :—

MR. PRESIDENT, BRETHREN OF THE THEOSOPHICAL SOCIETY, LADIES AND GENTLEMEN,—Having been delegated by some of the Theosophical Societies of the United States of America to represent them at this our Eighth Anniversary, I feel it my duty to say a few words and to present their congratulations and sympathies to you, and especially to our esteemed President and Founders, Colonel Olcott and Mme. Blavatsky.

The Theosophists of the United States see with astonishment and admiration (not to say envy) the rapid progress which you have been making, and if they have not progressed as fast as you, it is because there is no Colonel Olcott to lead them. They have to look to the East, to this far-off land of India, for light and the long-lost word.

This is a fact too little taken into account by some who have been writing upon the spread of Theosophy. Imagine only what would have been the numerical strength of the Theosophical Society in India and Ceylon, if the two Founders had passed out of Asia into Europe within a year or two after their first appearance at Bombay in the year 1879, and left the movement to take care of itself? Imagine this, I say, and no longer wonder that, while nearly one-hundred Branches of the Parent Society have sprung up in this your sacred country, only a handful of stars have been added to our bright galaxy in America, the birth-place and cradle of this wonderful movement of our times. If Colonel Olcott had expounded Theosophy and Aryan Philosophy throughout his native country as vigourously and persuasively as he has in his new motherland—as he likes to call India—we would undoubtedly now be able to count at least two or three hundred American Branch Societies, and the public mind would have enthusiastically accepted the Aryan esoteric ideas, so incomparably grand and inspiriting are they. And the spread of these ideas would have been doubtless greatly hastened by the wide and national reputation for sincerity and honesty of purpose which Colonel H. S. Olcott gained by his services to the country during the late civil war, as an officer of the War Department.

I am glad to be asked to give our Indian friends this personal assurance of the honorable esteem in which our venerable President-Founder is held by his countrymen, and it is with no little indignation that I have read from time to time the calumnious aspersions upon his private character and that of his equally respected colleague, Mme. Blavatsky, which interested parties have put in circulation. But still the Theosophists of America are neither dead nor asleep. Our regular Societies in New York, St. Louis, Rochester and Chicago are in a flourishing condition, counting among their members men of great talent and high social standing; new Societies are in the process of formation, and isolated Theosophists can be found all over the country, in cities as well as among the rural districts of the west, the plantations of the south, and in the solitary cabin of the miner.

Three months ago, I left my home amongst the snowy peaks of the Rocky Mountains in Colorado, some 15,000 miles from here; crossed the blue waters of the Pacific Ocean, and I am now standing in your midst, as a living representation of the fact that Theosophy is not dying out in America.

No, the work has just begun. The tree planted eight years ago in New York, has spread its roots all over the American continent. New trees are springing up everywhere, and only require sufficient sunshine and rain, and the hand of an experienced gardener to keep them from growing in the wrong direction. America is a land of rapid progress. Where yesterday you beheld only a wilderness, there tomorrow you will see a city appearing as if by magic, provided with steam engines, electric lights, telephones, printing presses and all modern improvements. Thousands of railroads are stretching their iron arms over immense tracts of territory, and a journey which formerly occupied many months of toil, can now be made in a few hours in flying palace cars. Waste tracts of land are rapidly settling up by thousands of immigrants from Europe, escaping from poverty to comparative affluence. We have free schools, free lands, free elections, free thought and a free government. There is no distinction on account of race, or color or religion. America is not a Christian country. Our Government fortunately does not intermeddle in any manner whatever with religious matters, and to this our progress is principally due. As yet we have neither Pope nor King, and it is to be hoped that we never will have either. The prevailing tone of thought in America is agnosticism, or an assumed indifference to things which are considered unknowable. But this indifference is only apparent. The intense enthusiasm, which the free-thought lectures of Robert E. Ingersoll have awakened all over the country, prove that the material cares of this world do not

make men indifferent to spiritual progress. No, we are only indifferent to the unprofitable and useless wranglings of a hundred different sects, who are fighting each other, and whose contradictory doctrines do not interest us. Instead of mere assumptions and arrogant dogmatisms, we want facts. Let it once be known that some of these supposed unknowable things can be known, and there will be thousands eager to learn. The proof of this lies in the rapid spread of Spiritualism, so far the only system in America, which, instead of theological assertions, furnishes men with solid, although often wrongly-explained, facts, upon which the Spiritualist can build his little paradise, until the light of Theosophy awakens him to the appreciation of the grand and majestic truth, which is open before him.

If the ancient esoteric philosophy were properly promulgated in America, thousands would fly to its banner; because, as I understand it, it exacts no blind credulity from this thoroughly practical age, is ready to submit its pretensions to severe scrutiny, and is in accord with the latest discoveries of science. Already these discoveries touch upon occult ground. The new and interesting work of Professor Wms. A. Hammond on Insanity, in which he speaks of the relation of mind and instinct to the brain and spinal cord, contains opinions, in many respects identical with those printed seven years ago in *Isis Unveiled;* he says that "three hundred years from now, those who come after us may be ashamed of their ancestors for doubting that a man can be in two places, remote from each other, at the same time,"—even the mere fact of his expressing such a prophetic (?) sentence is a sign of the times. Of course, if I should tell him that I have indisputable proof that a person can be consciously in one place, while his physical body lies slumbering in another, a hundred miles away, I would certainly incur the displeasure of the Professor, and he would classify me as a lunatic, affected with intellectual monamania, with exaltation, because in spite of his learning, he knows nothing yet of the secret science.

We must not judge these scientists too severely. I know from personal experience how painful it is to have your acquired scientific convictions slapped in the face by occult facts, to have the basis upon which your opinions rest shaken by a mental earthquake, and to see all your dear little authorities tumbling down into the dust, at the magic touch of a Mahatma.

Let modern scientists once grasp the idea of the seven-fold constitution of man; let them comprehend that this physical body with all its perplexing nerve-centres is nothing but a

temporary condensation of matter, a necessary shell for the development of the higher principles of man, which in their turn are only matter in a higher state of evolution; and they will find that their scientific bibles are full of superstitions and need revision, and their infallible dogmas require modification. They find that the existence of the soul is as much amenable to proof and experiment as the existence of electricity or magnetism or any other so-called force, whose existence has been ridiculed in the not far distant past.

It seems to me that if Scientists, Theologians and Spiritualists would direct their attention to Theosophy and Occultism, and carefully read the Theosophical Journal, they might save an immense amount of useless labor and tons of waste paper, and they would not need to puzzle their brains over questions which have been satisfactorily answered thousands of years ago.

The *Scientists* would find that the existence of elementals, elementaries and spirits is as necessary in the chain of evolution of matter from the mineral kingdom, through the vegetable, animal and human kingdoms up to the spiritual kingdom, as the missing link for which they are seeking is necessary to complete the chain of the evolution of man. They would find that man is not a mere automatic machine, whose existence is dependent on the possession of a physical body; they would find this speck of mud, which we call the planet-earth, has been inhabited and *civilized* in such remote ages, that the number of their years must be counted by hundreds of thousands, and that there are yet an infinite number of things in the universe, of whose existence they know absolutely nothing.

The *Theologians* would learn that the God to which they pray they carry around within themselves; that it is in their own power to grant their own prayers; that their fighting and wrangling about the merits of their different theological systems is profitless; because the common foundation of all religions, which is the only true religion, is in all systems one and the same, and that their so-called holy books are often full of errors; that they do not need inspiration from without, if they will only listen to the divine voice within themselves; and that no man can be saved by vicarious atonement or in any other way, unless he makes an effort to save himself. Furthermore, it would help them to understand the symbolical and allegorical language in which their books are written, which as yet not one in a thousand from the Pope down to the youngest Missionary seems to understand.

The *Spiritualists* would learn that their material conceptions of the spiritual universe are entirely too little to explain the sublime grandeur upon which the cosmic con-

structive energy has evolved the universe; they would learn that their "angel guides" and "celestial visitants" are not always the innocent creatures which they suppose them to be, and that they may be seriously injured by them, or injure them in their turn. They may learn that many of the incongruities of messages and tomfooleries are only the innocent effusions of their own minds; they may learn that a continuance of their family relations in the *post-mortem* condition would lead to interminable quarrels and difficulties, and that they may have to take up the thread of life again where they left it, after shuffling off this mortal coil, and return to a world they despise.

As to what the so-called *Materialists* could learn, I will say nothing. They can learn nothing under any circumstances, because they are blind; and, besides, there are at present very few outspoken materialists in America—outside the lunatic asylums.

So far even the meaning of the word Theosophy is a puzzle to them. Let me, therefore, tell them that "Theosophy" or divine wisdom is the intuitional perception of the truth. It proves that every man is a "son of God," or a part of the divine essence, out of which the universe is formed, and that he possesses extraordinary powers, which can be developed by a course of proper physical and mental training.

A Theosophist is one who has learned to subdue his passions and to keep his desires within due bounds, who is a perfect master of himself and acts up to his highest intuitions, especially in accordance with the principles of justice and truth. He has purified himself and his spirit, and being free from the attractions of matter, is able to soar to higher spheres and perceive verities, which are yet a mystery to the ordinary run of mankind. As he advances, he grows stronger, until he becomes a god himself.

So far the blind have been leading the blind, and vice and social corruption have followed; but let it once be understood that after the dissolution of the physical body, there is a far higher existence, which we may obtain by will and determination, and that in the beautiful language of Edwin Arnold:—

"Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a power divine which moves to good,
Only its laws endure."

If this idea is grasped and realized, then man becomes a responsible being, and his will becomes free. It will then appear foolish and unprofitable to do wrong; there will be no more inducement to be selfish; war and bloodshed will cease;

and the angel of peace step in their place. The devil will be killed; his professional combatants will find their occupation gone; harmony will prevail; and we all will take our refuge in the law of good, whose concrete embodiment is to be found in the esoteric philosophy, evolved and perfected by the old Aryan Rishis and Munis.

Mr. W. T. Brown of the London Lodge Theosophical Society, read the following address, sent by its President:—

From Mrs. A. Kingsford, *M. D., President of the London Lodge (Branch) Theosophical Society,*

To the President of the Theosophical Society.

Dear Sir and Brother,—It gives me great pleasure to address you officially, for the first time, as President of the British Theosophical Society. This letter must do duty as a delegate from our Lodge to your Anniversary Meeting of December, it being impracticable to send you any one of our brethren as a representative.

I venture, therefore, to ask that you will permit me, as chief of your British Fellows, to lay first before you, in your official capacity, and subsequently before the readers of the *Theosophist*, a brief *resumé* of what I believe to be the right aims and method of our work in future, and the wisest policy possible to our Society.

I have read with interest, and hail with joy, the evidences published in the October number of your Journal, (pages 10 and 11 of Supplement) of a *rapprochement* between the Theosophical Society of India and a Christian Mission established in that country.

To me personally, it has always been a matter of regret that in attacking the orthodox presentation of Christianity, your Society has hitherto been hardly careful to guard itself against the imputation of antagonism to the essential mysteries of that religion.

In my inaugural address, delivered at the *soiree*, held by the London Lodge last July,—an account of which is given on p. 4 of the Supplement to the October *Theosophist*,—I endeavoured to put before our Fellows and our guests what I hold to be the true attitude of Theosophy towards all the great popular creeds of past and present; and I was gratified to have read, quite unexpectedly, in the course of Mr. Sinnett's subsequent discourse, a letter from one of the Indian adepts, in which my own view was emphatically endorsed and ratified. The writer said:—

"Once delivered from the dead weight of dogmatic interpretations and anthropomorphic conceptions, the fundamental doctrines of all religions will be found to be identical in their esoteric meaning. Osiris, Chrishna, Buddha, Christ, will be shown as different means for one and the same highway to final bliss. Mystical Christianity, that is to say, that Christianity which teaches *self-redemption* through one's own seventh principle,—the liberated Paramatma or Augoeides, called by the one, Christ, by the other, Buddha, and equivalent to regeneration or re-birth in spirit—will be just the same truth as the Nirvana of Buddhism."

These are wise and far-seeing words, and ought to sound for us the key-note of our policy and aims, especially in regard to the work of the Society in Christian lands like England and France. It is not by wholly setting aside and rejecting names and symbols, hallowed by familiar use among our people from their birth as a nation, that we shall create for ourselves the largest sphere of usefulness. It is not so much the revelation of a new religious system that is needed here, as a true interpretation of the religion now existing.

In the country in which your labours are conducted, you are undoubtedly right in adopting as your platform the exposition of that form and system of doctrine which is indigenous to the race and soil of India. The terms you employ, the names of the various deities, principles and conditions, etc., to which continual allusion is made, whether in the pages of the *Theosophist* or in your own oral addresses, are familiar to the mass of your Oriental readers and hearers. But in this quarter of the world, they are meaningless and unintelligible save to a few—a *very* few—students of Asiatic literature. Most of us, in reading such expositions, skip the terms and names unfamiliar to us, and lose, of course, utterly, the force of their interpretation. Not knowing their exoteric acceptation, it is impossible for us to appreciate the demonstration of their esoteric value. And if this be the case with Fellows of the Society, it is easy to judge of the insuperable difficulties which such reading must present to those who are altogether strangers to our system and design. It is too much to ask English-speaking people, with but little leisure, to devote the necessary time, toil and trouble to the study of a foreign language and theology, as a preliminary to the explanation of problems which are related to that theology, and which do not immediately involve or concern their own, so far as they can see. Much more, the mysteries of existence which underlie all religious structures, ought to be expounded in familiar terms, as well to Occidental as to Eastern enquirers, without need of recourse to foreign epithets or reference to processes which, to the Western mind, must necessarily be so obscure and difficult of comprehension as to repel it from the serious consideration such matters demand.

Orthodox Christianity, both in Catholic and in Protestant countries, is languishing on account of a radical defect in its method,—to wit, the exoteric and historical sense in which, exclusively, its dogmas are taught and enforced. It should be the task of Theosophy in these countries, to convert the materialistic and, therefore, idolatrous interpretation of the ancestral faith and doctrine into a spiritual one,—to lift the plane of the Christian creed from the exoteric to the esoteric level, and thus, without touching a stone or displacing a beam of the holy city, to carry it all up intact from earth to heaven. Such a transmutation, such a translation as this, would at once silence the objections and accusations now legitimately and reasonably brought by thinkers, scholars and scientists against ecclesiastical teaching. For it would lift Religion into its only proper sphere; it would enfranchise the concerns and interests of the soul from the bondage of the Letter and the Form, of Time and of Criticism, and thus from the harassing and always ineffectual endeavour to keep pace with the flux and re flux of material speculation and scientific discovery.

Nor is the task, thus proposed, by any means a hard one. It needs but to be demonstrated, first, that the dogmas and central figures of Christianity are identical with those of all other past and present religious systems,—a demonstration already largely before the world; next, that these dogmas being manifestly untrue and untenable in a material sense, and these figures clearly unhistorical, their true plane is to be sought not where hitherto it has been the endeavour of the Church to find them—in the sepulchre of tradition, among the dry bones of the past, but rather in the living and immutable Heaven to which we, who truly desire to find 'the Lord,' must in heart and mind ascend.

> "Why seek ye the Living among the dead?
> He is not here, He is risen."

Lastly, it should be demonstrated that these events and personages, hitherto wrongly supposed to be purely historical, accurately represent the processes and principles concerned in *interior development*, and respond perfectly to the definite and eternal needs of the human ego. That thus the Initiate has no quarrel with the true Christian religion or with its symbolism, but only with the current orthodox interpretation of that religion and symbolism. For he knows that it is in the noumenal and not in the phenomenal world, on the spiritual, not on the material plane that he must look for the whole process of the Fall, the Exile, the Immaculate Conception, the Incarnation, the Passion, the Crucifixion, the Resurrection, the Ascension, and the Coming of the Holy Spirit. And any mode of interpretation which implies

among you, I venture to add a few words on a kindred subject affecting the direction to be taken, in this country above all, in regard to what I may fairly call the Theosophical creed. That creed should be essentially *spiritual*, and all its articles should relate to interior conditions, principles and processes. It should be based upon experimental knowledge, not on authority, and its central figures should be attributes, qualities and sacraments, (mysteries)—not persons nor events, however great or remarkable. For persons and events belong to Time and to the phenomenal, while principles and processes are eternal and noumenal. The historical method has been the bane of the Churches. Let Theosophy and Theosophists remember that history and individual entities must be ever regarded by them as constituting the accidental and not the essential element in a system which aims at repairing the errors of the theologians by reconstituting the mysteries on a scientific and intelligent basis.

Suffer me, in conclusion, to expound for your readers' meditation a certain passage in the Christian Evangel which has hitherto been supposed to bear a meaning purely circumstantial, but which, in the light of the interpretative method, appears to carry a signification closely related to the work which I trust to see inaugurated, under the auspices of a truly Catholic Theosophy:—

"And it came to pass that as the multitudes pressed upon him to hear the Word of God, he stood by the lake of Genesareth.

And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

And going into one of the ships, that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

And Simon answering, said to him: Master, we have laboured all the night, and have taken nothing: but at thy Word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking.

Which, when Simon Peter saw, he fell down at Jesus' knees saying: Depart from me, for I am a sinful man, O Lord.

For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken,

other than this, is not celestial but terrene, and due to that intrusion of earthly elements into things divine, that conversion of the inner into the outer, that materialisation of the spiritual, which constitutes idolatry.

For, such of us as know and live the inner life, are saved, not by any Cross on Calvary eighteen hundred years ago, not by any physical blood-shedding, not by any vicarious passion of tears and scourge and spear; but by the Christ-Jesus, the God within us, the Immanuel of the heart, born and working mighty works, and offering oblation in our own lives, in our own persons, redeeming us from the world and making us sons of God, and heirs of everlasting life.*

It is because I earnestly desire to rescue the divine and lovely teachings of Christianity from the abyss of anthropomorphism, idolatry and contempt, that I have deprecated with fervour the apparent endorsement given by the *Theosophist* to the coarse and ignorant ribaldry with which these teachings are befouled by such writers as the authors of certain Antichristian literature. These men are materialists of the grossest type, and their indecent onslaughts on Christian faith and doctrine are wholly devoid of intelligence and learning. They are ignorant of the very alphabet of the sacred tongue in which are written the mysteries they presume to criticise and vilify. It is no love for orthodoxy nor desire to spare it that calls forth from me this protest. Bigotry and religious exclusivism are intolerable to me; such movements and demonstrations as that afforded by the Salvation Army, are to me the very type of the abomination that maketh desolate. But it is inconsistent with the whole end and aim of Theosophy—the science of the Divine—that it should lend its countenance to the desecration of Divine things, and to the dissemination of shallow witticisms and flippant suggestions bordering on the obscene. Many of the men who perpetrate these attacks on the Christian mysteries, are upholders of the worst cruelties of materialism; the special organ of their school advocates vivisection and 'Malthusianism,' and pleads the lowest utilities and the most sensual enjoyments as a sufficient vindication of practices alike repugnant to justice, to morality and to the highest interests of the race. Surely our Society would wish its fair fame cleared of the suspicion of approving such views of Man's destiny and place in Nature as these teachings imply.

Confident as I am that the idea I have thus ventured to put forward, of the attitude which our Society ought to take in respect of Christian doctrine, will meet with the approbation of those highest in authority

* See *The Perfect Way*, p. 117, 'The Atonement.'

And so were also James and John, the sons of Zebedee, who were Simon's partners.

And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men."—St. Luke, ch. v. *(Douay Version)*.

In this parable, the Christ standing by the water-side is the Logos, the Word of God, and the lake by which he stands is the Psychic element, the soul of the Macrocosm and Microcosm. (Genesareth,—the garden of God.) Beside these spiritual waters there are two ships, but they are empty; their owners have gone out of them and are washing their nets. These empty ships are the two ancient Parent Churches of East and West, the Asiatic and the Pagan. At the time of the re-birth of the mysteries under the Christian dispensation, both these Churches were barren and vacated, the life and vital power which once thundered from their Sinais and Olympuses were dead and gone out of them, the glory of their ancient oracles and hierarchies was no more, the nets with which they once had caught the *Gnosis* and spiritual graces needed cleansing and renovation; the vivifying spirits or angels which had animated these two Churches had forsaken their shrines.

And the Christ, the Word, entered into one of them, which was Peter's, and desired him to thrust out *a little* from the land. The ship into which the Christian Logos thus entered at its outset was undoubtedly the Pagan Church which had its head-quarters at Rome. It can be proved from monumental evidence and from the writings of the Fathers—(see, *inter alia*, *Monumental Christianity*, by Presbyter Lundy,) that the new faith, whose epiphany must have been at Alexandria, adopted from its earliest age the symbols, the rites and the ceremonials of the expiring Pagan system, incorporating them into its own mysteries, endowing them with new vitality, and thus perpetuating and preserving them almost intact to our own times.

Peter is the universally accepted representative of the genius of Rome. Peter's Ship is the Roman Church of this day, even as the ship of Janus was in pre-Christian times the appropriate symbol of Pagan Rome. Peter is the opener and shutter of the gates of the Church, even as Janus was of the portals of heaven. It is, therefore, into this Pagan Church of Rome that the Logos enters, and prays its genius to thrust out a little from the land. Now in sacred allegory, the 'land' or earth is always a figure for the bodily element, as opposed to water, or the soul. It represents matter, and material plane and affinities.

We see then that the Word, or 'Christ' demanded in this first age of the Christian dispensation the partial spiritualisation of the existing Church,—demanded the basis of doctrine and dogma to be shifted from the mere dry earthy bottom of materialism and hero-worship on which it had become stranded, to the more appropriate element of ethical religion, the province of soul,—not yet however far removed from the shallows of literalism and dogma. This done, the word abides on the renovated Church and, for a time, teaches the people from its midst.

Then comes the age which is now upon us, the age in which the Logos ceases to speak in the Christian Church; and the injunction is given to the Angel of the Church;—Launch out into the deep and let down your net for a draught. Quit the very shores and coasts of materialism, give up the accessories of human tradition which, in this era of science, are both apt to offend, and so to narrow your horizon as to prevent you from reaping your due harvest of truth; abandon all appeals to mere historical exegesis, and launch out into the deep of a purely spiritual and metaphysical element. Recognise this, and this alone henceforward, as the true and proper sphere of the Church.

And the Apostle of the Church answers, "Master, all through the dark ages, the mediæval times in which superstition and sacerdotalism reigned supreme and unquestioned, —the night of Christendom,—we toiled in vain; the Church acquired no real light, she gained no solid truth or living knowledge. But now, at last, at thy word, she shall launch out into the Deep of Thought, and let down her net for a draught."

And a mighty success is prophesied to follow this change in the method and system of religious doctrine. The net of the Church encloses a vast multitude of mystic truth and knowledge,—more even than a single Church is competent to deal with; their number and importance are such that the Apostles or Hierarchs of the Christian Church find themselves well nigh overwhelmed by the wealth of the treasury they have laid open. They call in the aid of the ancient oriental Church, with its Angels, to bear an equal hand in the labours of spiritualisation, the diffusion of truth, the propaganda of the divine *Gnosis* and the triumphs of esoteric Religion. Henceforth the toilers in the two Churches of East and West are partners; the Vedas and the Tripetika find their interpretation in the same language, and by the same method as the Christian Evangel. Chrishna, Buddha and Christ are united, and a true Brotherhood—a true *Eirenicon* is preached to men,

From that day forth, the Church Catholic and Christian need have no fear; for she shall indeed, catch men.'

And so, suffer me to remain,

Fraternally yours,

A Toiler in the Ship of Peter,

and

President of the British Theosophical Society.

LONDON LODGE,
October 31*st*, 1883.

MAJOR-GENERAL H. R. MORGAN, President of the Todabetta Theosophical Society, Ootacamund, then kindly undertook to read the address of one of our Paris Societies:—

FROM THE COUNTESS MARIE CAITHNESS, DUCHESSE DE POMAR,

Pres. of the Société Theosophique d'Orient et d'Occident;

TO H. P. BLAVATSKY,

Corr. Secretary of the Parent Theosophical Society.

51, RUE DE L'UNIVERSITE,
PARIS, 19*th November* 1883.

DEAR MADAME AND SISTER,

In view of the coming conference of the Theosophical Society at Madras, I desire to place before its leaders some thoughts which have been forcibly impressed on my mind regarding the position and action of our Society in this part of the world; and which, I find, are shared by my friends and colleagues, Mrs. Kingsford and Mr. Maitland, the President and Vice-President of the London Lodge Theosophical Society.

In all the joint ideas and views of these our Brethren in England I fully concur, knowing, as I have done from the first, the nature and source of their Mission, and it is because I *know* that their work will be carried to completion, whether alone or in conjunction with the Theosophical Society, and that it is essentially one with that of the Theosophical Society, especially as formulated in the revised rules of the London Lodge, that I desire to combine the aims and forces of both movements, their special one in which I take a personal interest, and that of the Theosophical Society.

With union both may succeed. With antagonism *one* must fail. The acceptance of the idea in my mind, will at least prevent the rise of what might become an *opposition* to the Theosophical Society, and that a formidable one.

Indeed, it is essential to the success of the Theosophical movement in a part of the world, already pre-occupied with, and committed to Christian ideas, that the platform adopted be harmonious to those ideas. Your own experience in India will have shown you the impossibility of effacing traditional and indigenous ideas, and replacing them by new and foreign ones.

The attempt to replace Hinduism by Christianity there has failed. Similarly, an attempt to replace Christianity by Buddhism here must fail also.

For the Theosophical Society to succeed here, therefore, it must recognise the Christian forms of Theosophy, and encourage the study of these, as well as those of the Orient —and to this end, all appearance of rivalry and antagonism must be carefully excluded from the Society's publications and programmes generally.

In order for Theosophy to succeed in France its members must be free both to seek for truth in all questions, and to submit it to the test of intelligent criticism. We cannot accept anything on "authority."

Already has one good result of your work been to rehabilitate Buddhism in the esteem of the Western world. This is because you have shown that beneath the apparently material forms, there lies a sacred system of thought. The application of the same method of analysis and interpretation to Christian forms will have the same result in regard to Christianity. When like you in the East we shall get rid of all incrustations and perversions, and so shall be in a position to compare and prove the substantial identity of the two systems, a course more than any other calculated to procreate a firm bond of Brotherhood.

By thus acting we should reap the success denied to the "Missionaries." For we should be working on a method infinitely surpassing theirs, in charity, in intelligence and in knowledge.

If only you can acquiesce in, and act on these suggestions, which after all are in strict accordance with, and conformity to, your Programme, you would enable us to present our Society to the world as bent not on destroying any particular form of religion, but as interpreting all religions, I believe we may anticipate results of incalculable magnitude.

If, on the contrary, we remain fixed to a narrow and exclusive programme, we shall not only fail ourselves, but minister to the success of others.

I have the honour to remain, Dear Madame,

Sincerely yours,

MARIE CAITHNESS,

Duchesse de Pomar.

After which Major General Morgan delivered, on behalf of himself and his Branch at Ootacamund, the following address:—

As the Delegate of the Todabetta Theosophical Society, it is my pleasing duty to congratulate the Founders of the Parent Society on the great accession to their numbers they have lately received, and our Branch trusts that there is a magnificent future in store for the Society. The motto of the Society being, "There is no Religion higher than Truth," I would earnestly commend it to the attention of all Theosophists and to those inquiring regarding Theosophy. I have watched for a number of years the spread of Truth in India, and I regret to say, so far as I can learn, it is infinitessimal. Annual addresses have been delivered by the leading members of society both at the Senate House and Patcheappah's Hall, and these, though voluminous, do not dwell upon Truth,—which should be the beginning, middle and end of every exhortation—and the motto of our Society, fully bears me out in this.

M. SOUNDRA POULLE, Delegate from, and President of, the Pondicherry Branch, delivered in French an address, of which the following is a translation:—

MADAME BLAVATSKY, COL. OLCOTT, GENTLEMEN,

I repeat again, what was already said by one of our fellow citizens on the arrival of the two esteemed founders of our society in the city of Pondichery that Theosophy is a science which englightens man in regard to the condition of his existence by bringing him in direct communication with the divine principle. The study of this science, which our forefathers loved so much, is neglected to-day in practice in consequence of the vicissitudes of our time and the disppearance of the aboriginal government in this part of the Peninsula.

Madame Blavatsky and Col. Olcott, although coming from a foreign country and having another faith than ours, have undertaken this study and propose to make the result known to the present generation and the coming ones. Their object is entirely humanitarian. Hardly has their work begun and already their teachings are circulating in all the different parts of the globe and societies are being everywhere organized. It now becomes necessary that from a theoretical stand point we shall pass to that of practice.

PANDIT PRAN NATH, Delegate and President of the Satya Marga (Lucknow) Theosophical Society, next read the following address :—

MR. CHAIRMAN AND GENTLEMEN,—We, the Members of the Satya Marga Theosophical Society, have sent Pandit Pran Nath—our President—to represent us at the celebration of the Eighth Anniversary of the Parent Society. It is the custom on all such occasions for each Branch to say what it has effected during the year, what it is occupied with at present, and what it hopes to do in the future. This course is useful, and perhaps necessary, in so far as it enables each Branch to compare notes with the other Branches of the Society, and at the same time to preserve a kind of record which is also a promise.

In our Satya Marga Branch, we are happy to state, every one of us wishes to be good, and to *do* good. How far in each case the wish leads to the deed we may not yet determine. We are aware that the way to a certain sulphurous abode is paved with good intentions. But though we are conscious of having failed to soar to the heights where our good intentions would have fain led us, still we cannot say that we have failed signally. That failure, however paradoxical it may seem, has come to us almost like a success. We wished to try, and we were determined to try, to be actively good, and not mere passively virtuous. In a word, we were resolved to help our fellow-men in the course of life, pointed out by the leaders of the Theosophical Society. We need not detail all our plans here. Many of them, perhaps, were chimerical; and a few more were found unworkable.

If we had lost heart, then, we should never have extracted out of our failures that success to which we have already alluded. We, at last, undertook to do those things only, which we could *do well*. We inaugurated a system of lecturing in different parts of Lucknow, lecturing both in the Urdu and English languages. Some of us wrote original articles on Theosophy, or translated such articles from Theosophical works as would readily recommend themselves to the popular mind. These articles appeared in one or more vernacular journals. The result was that Theosophy began to be talked about and inquired into. This was an important and a fruitful step, as we subsequently found to our intense gratification. And that we had reason for self-congratulation will be evident when we say that more than twelve thousand rupees have been subscribed, within a few months, for an Anglo-Sanskrit College. But we are not going to rest on our oars here, for we believe we shall be able to obtain a *lac* more. This is but the beginning. We trust, in a few months, to establish Sunday Schools. We have already, thanks to the generosity of our President, secured a vernacular journal to be almost exclusively devoted to Theosophical purposes. And we have a few other things in hand, which we need not name till we have carried them out well. We confess we have not done much; but we will not put forth any excuses except that we are new to our work. But we cannot forget, and, indeed, are proud to own, that in all that we have done, we have found in our President and Secretary the foremost and best workers. We think it would not be out of place for us to state here that we have divided the work among ourselves, so that at each meeting every member has to report to the Branch what he has done in the week preceding in the special department allotted to him.

Subjoined are some of the more promiuent headings of the division of work :—

I. The establishment of an Anglo-Sanskrit College.
II. Lecturing to the Lucknow public on Theosophy.
III. Translating Theosophical publications into Urdu.
IV. Writing original articles on Theosophy.
V. Touring (in the neighbouring districts) on Theosophical work.
VI. The practice of curative Mesmerism.
VII. Study of Sanskrit.

And now to you, honored and beloved President, and to you no less honored and beloved Madame Blavatsky, we turn, and ask your blessings. You, Colonel Olcott, when you, a few months ago, honored Lucknow with your presence, filled the Satya Marga Branch with heart and hope for fresh work. You may depend upon it that all your valuable suggestions have been deeply considered, inwardly digested, and will be acted upon. It has often been said that the objects of the Theosophical Society are a shade too vague, dreamy and impracticable. That may be so to those who only examine things on the surface. But to us, on whom the light is beginning to dawn, Theosophy is something intensely, almost painfully, realistic. For example, to be good is easy enough, and there are more good men, in the ordinary sense of the word, in the world than the world cares to own. But to be actively good, to set the interests of one's self aside in order to espouse those of poor, afflicted and ignorant humanity, that, in fact, is *the* test in Theosophy, and we have but just begun to faintly realise it. Hitherto, the question with us was, "What shall I gain by joining your Brotherhood? Shall I become an adept like those you describe?" May those Great Ones pardon the profanity, for we now see our error! And this is why, we believe, it is difficult to make the majority of mankind real Theosophists. Reading Greek history, one comes across the parable of a famous tyrant who was ordered by an oracle to throw the thing he most valued into the sea, if he wished to save himself. We may well understand that the thing most cherished by the tyrant was himself, and to throw away one self in order to save one self is a paradox in ordinary language. But self-sacrifice is a theme, whose epic has yet to be written. Under your guidance then, beloved Founders, we hope to tread the "path" better than we have trod it before, and that we may be able to do so, we implore the blessings of the Mahatmas. We can only, in return, give them our worship. To quote the lines of Shelley :—

"We can give not what men call love :
But will ye accept not
The worship the heart lifts above,
And the heavens reject not?
The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow?"

MR. H. C. NIBLETT, Delegate and President of the Prayag Psychic Theosophical Society, addressed as follows :—

MR. PRESIDENT AND BRETHREN,—I consider it the highest honor to represent the Prayag Psychic Theosophical Society as its delegate, an honor the more pleasurable in that it fully shows the brotherly

feeling of the Hindus towards the foreigners now residing in their midst—a brotherly feeling which, I am sorry to say, is not shown by Christians towards one another. With this little addition I shall now read the address with which I have been entrusted:—

This Branch Society was originally formed on the 6th November 1881 under the designation of the Prayag Theosophical Society, but this designation was changed into the name, under which it now goes, on the 8th of November 1882.

This Branch Society was opened with only eight Fellows, and now in this short period of two years it has vastly augmented in numbers. Since its establishment it has been twice visited by the President-Founder, and once by our respected Madame Blavatsky.

At the last anniversary meeting it was said that this Branch had been trying mesmeric healing with success beyond our expectation, but during the last year greater success has attended mesmeric cures. An old gentleman who had the paralysis of the left hand has been wonderfully benefited, so that where he could not use that hand he has now the free use of it. Many other cases have been cured by mesmerism, and, among these, cases of fever have given way, simply by tying round the neck of the patient mesmerised charms, given by one of our Fellows.

At the last visit of the President-Founder ample explanation and instruction in regard to mesmeric cures were given. A special Sub-committee has now been formed, where the greater part of our Fellows are practically learning the science, and the Branch hopes that in time the Fellows will become a real blessing to our city. Some of our more experienced Fellows in mesmerism have taken up chronic cases of fits, rheumatism, dyspepsia with painful fits, deafness and other diseases of a like nature. Some of these have been cured; others are in a fair way towards cure. Mesmerised oil and water have also done some good, and in a case of asthma, mesmerised water used for 14 days has done a deal of good, and it is expected and hoped that in another fortnight's time it will effect a perfect cure.

Some of the Fellows who have been successful with mesmeric cures are on the eve of opening a Mesmeric Hospital as soon as a convenient and central place is obtained. An institution of this kind is much needed.

A subscription list was opened at the last visit of our President-Founder for the establishment of a Sanskrit school. A large subscription was obtained the same evening, and the amount is daily being augmented. It is hoped that the required amount will be soon made up.

The President of this Branch had been engaged for some time in translating for publication, in a book form, an abstract of the Occult Teachings, as given out by the Parent Society in the different publications. The translation is now complete. It is in the vernacular of the N. W. Provinces—the Urdu language.

The President of this Branch has also prepared a pamphlet in Hindi characters for free distribution among the Magh Mela brothers, which Mela will take place about the middle of January next. This pamphlet contains a short address calling upon the readers to study their religious philosophy, not to read their religious works according to the literal meaning of the words, but to search for their hidden or spiritual meaning, for in them will be found the true source of life, and also telling them that the statement of interested priests that the Mahatmas do not exist in this Kaliyuga is not true—that the Mahatmas do exist—that it is only the bad Karma of the people that keeps them away across

the Himavat; and that our President-Founder and Madame Blavatsky are working under the orders of the Mahatmas for the good of the nation and of all mankind. It is to be hoped that this small publication which will be carried to all parts of India, will do a great deal of good.

The general public of Allahabad are now coming to know that the Society is not sectarian, but that it is based upon the platform of Universal Brotherhood, and the false rumour that the Theosophical Society was an apostatizing body preaching a strange doctrine, is fast losing ground. The last lecture, delivered by our President-Founder, has been the means of opening the eyes of truth-loving people, and if they but learn how to bring their intuitive powers into play, the regeneration of India will be complete, and the old happy Aryan days will once more be seen flourishing in this land.

Brethren, it is with extreme pleasure and heart-felt gratitude that we look back to that period when the Founders first landed in India. May they long reside with us and see the fruit of their unselfish devotion to our cause!

THE ADDRESS OF THE ATMABODH THEOSOPHICAL SOCIETY OF MORADABAD WAS AS FOLLOWS:—

The first glimpses of Theosophy shone over our heads from the visit to our city, in January last, of Pundit Jwala Parshad Sankdhar (Secy. of the Lucknow Satya Marga Theosophical Society), who delivered three consecutive lectures in our city, but they produced no practical result. On the 11th February last, we were visited by Munshi Bishenlal, M. A. (the then President of the Rohilkhand Theosophical Society of Bareilly), who also delivered a lecture and enlightened us on the aims and objects of the Theosophical Society. Thereupon, several applications were made for fellowship, and we got the requisite number of members to form a Branch. But the regular organisation of the Branch, and its assuming the title of the "Atmabodh Theosophical Society," and selection of officers, &c. took place on the 23rd of May last, when we were very fortunate and happy to invite a Delegate to our Branch, who stayed with us for many days and gave us full instructions in Mesmerism and other subjects. During his stay, he also delivered a lecture of which the Urdoo translation was read to the audience by our Brother Munshi Bulaqi Das, a member of the local Bar. I have much pleasure to say that those of us who paid attention to the study of Mesmerism are now practising it with marked success, and in the short period of five or six months hundreds of patients, suffering from various diseases, have been happily cured, and are being treated every day. This has produced

a strong impression on the public mind. At the recommendation of the Delegate mentioned before, a Sanskrit school has been started by our Branch and maintained at the expense of the members only. Its popularity is constantly increasing, and at present there are about forty-two students on its rolls.

After the departure of the Delegate, a lecture in Urdoo, on the aims and objects of the Theosophical Society, was delivered by our Brother Munshi Bulaqi Dass. Those few among the hearers who raised objections were fully satisfied as to the benefits which the Society was doing to the country and to the world at large.

A short time before the arrival of Colonel H. S. Olcott, we had published an Urdoo translation of the aims and objects of the Theosophical Society, and circulated it largely among the residents of the town to enable them to get an idea of what the Theosophical Society is.

In November last, our dear Colonel H. S. Olcott, accompanied by four other gentlemen, and a few Fellows of the North-west and Oudh Branches, kindly paid us his first visit. During his short stay here the Colonel examined the boys and girls of the Sanskrit school, distributed prizes to them, and was very much satisfied with the practical work our Branch had done to promote Sanskrit education.

On the evening of the 10th November, he (the Colonel) delivered a most interesting lecture, which was largely attended by all sorts of people, who were astonished to find that our dear Colonel was a European in garb, but a Hindoo at heart. This lecture, which touched mainly on the aims of the Society, and the superiority of the Aryan Sciences and Sanskrit Literature, was translated into Urdoo by our able and eloquent brother Pundit Pran Nath (the esteemed President of the Satya Marga Theosophical Society of Lucknow), who had also come in company with the Colonel. It made such an impression on the minds of the audience that they themselves came forward and raised a subscription for the encouragement of the sacred Sanskrit language. At a meeting held on the 7th of December at the house of Lalla Shiam Sunder (a Raies of the place), it was resolved that both the Sanskrit schools (one started exclusively by our Branch, and the other by the public, and both maintained by

monthly subscriptions) should be amalgamated into one unsectarian institution, and a public subscription, over and above what had been already collected, should be raised to maintain the school and thus secure a sound and permanent basis for its continuance. A managing Committee with President, Vice-President, Secretary and Treasurer was formed then and there. We, the Members of the Branch, and other gentlemen outsiders, are trying our best to increase the amount of subscription, so that the school may be maintained by the interest of the amount raised. We are glad the same Delegate who had previously visited our Branch is again in our midst. He now explains to us many important subjects out of the *Theosophist* and other works.

On the 10th December, at the request of Koer Permanand, son of Raja Jaikishen Bahadoor, C. S. I., he delivered a lecture in English, and this was translated into Urdoo by our brother Baboo Parshottam Dass, for the benefit of the Urdoo knowing gentlemen.

The Tablet, which was presented to Col. H. S. Olcott, in commemoration of his first visit to our city, and as a token of deep regard and gratitude for the sincere efforts of the two Founders, will shortly reach Head-quarters, and will ever remain as a humble mark of our devotedness to the grand cause of Theosophy.

ADDRESS OF THE GOOTY THEOSOPHICAL SOCIETY:—

MR. PRESIDENT, LADIES AND GENTLEMEN,—I have come here as the Delegate of the Gooty Theosophical Society. It was organised on the 14th December by our esteemed brother Mr. W. T. Brown, B. L., Glasgow. History will hand down to posterity that Theosophy has already become a beneficent power in the land, and has evoked in the breast of the nation a deep feeling of respect and interest for our ancient science, literature and religion. Our poor and small town, Gooty, can now boast of a Theosophical Sanskrit school. The idea of establishing it originated with Mr. J. Sreenivasa Row, one of our brothers, as soon as he became an F. T. S. His happy suggestion was well received and carried into effect by the Hindoo community. It is in a flourishing condition under the management of our Branch. Poor and insignificant as our Society is, it has begun to work

in right earnest. And we hope to do more under the parental guidance of those revered philanthropists, our President-Founder and Corresponding Secretary, than whom India cannot find two better friends.

ADDRESS OF THE CHINGLEPUT THEOSOPHICAL SOCIETY :—

MR. CHAIRMAN, LADIES AND GENTLEMEN,—Deputed by the Chingleput Branch as its Delegate, I have on this grand occasion to address a few words on its behalf. It now concerns us most to look to improve our down-fallen condition, and I am confident, gentlemen, timely relief has come to us in the shape of Theosophy. You all know what good Theosophy is calculated to do for our country and what immense evils to remedy. I shall not therefore weary you all by telling you what you know already. But I have come here as the representative of the Chingleput Branch, to seek for help and take advice from delegates and members of other branches as to what ought to be done to improve myself and my brother-members, and what measures would be best suited to elevate our country socially, morally and intellectually. I shall proceed to state briefly how our Society was started and what progress it has made during the short period of its existence. The fame of the Parent Society and of its renowned Founders, their strenuous exertions for the regeneration of our country, the several Branch Societies which had been started, the high University education and social position of the members who had joined them,—these had created in me and a few of my brother-members an interest in Theosophy, a spirit of enquiry into its ends and aims, a sincere reverence for our Aryan forefathers, and a keen desire to study their philosophy. We were most eager, therefore, to take the earliest opportunity, and when early this year our esteemed brother Mr. Ramasawmi Iyer of the Tinnevelly Branch happened to be amongst us at Chingleput, we convened a meeting, at which that gentleman fully explained the main objects of the Theosophical Society in a most clear and convincing speech; and at the close of the meeting a dozen of the members present expressed their desire to form a branch. Accordingly they were initiated and the Branch Society which I now represent here was formed. For some months in the beginning meetings were rare, nothing appreciable was done.

The eighth month, marked by the visit of our President-Founder, opens a new era in the history of our Society. A large meeting assembled in the Temple-hall where the Colonel delivered with his usual force and clearness a very eloquent, instructive, and persuasive address. The whole audience heartily sympathised with the movements of the Theosophical Society, and a number of new members joined our branch. During the ceremony of initiation the Colonel explained how as members of the Theosophical Society we could be useful to ourselves and how we could become useful to the public at large. Since then our meetings have become more frequent and regular, and our members attend as often as their respective worldly callings permit them. There have been lectures and discussions on topics connected with the objects of the Society, such as Hindu Theosophy, the time-honored observances which have taken root among us and the measures which can be adopted for the general improvement of the moral and spiritual welfare of our countrymen. This course, gentlemen, has already made a marked improvement upon our minds by awakening in us a faith in the soundness of the Aryan philosophy and religion, which had been almost shattered by the general influence of our University education, and which would have been entirely damped were it not for the spirit of enquiry infused by the timely advent of Theosophy. As regards the public at laage, ever since the starting of our Society, I have availed myself of all opportunities to make inquiries as to how far Hinduism has been affected by foreign influence. The result of my experience may be summed up in a few words. I found that there are ample facilities in our district for the free propagation of Theosophy. That district contains the site of what was once the capital of the Chola Kings. It is one of the greatest centres of Hinduism; the Pakshitheerthum held so sacred by Hindus is only a few miles of Chingleput. We have thus in our district two of the most famous and most holy of Hindu shrines. From the Himalayas to the Cape Comorin, from the Arabian Sea to the Bay of Bengal, pilgrims of all classes repair to these places in large numbers, irrespective of distinctions of caste and creed. Thus, gentlemen, you will see that Hinduism has stood firmly here and our

district is one of her best strongholds. To this day at Conjeveram, a town with a population of more than 30 thousand, and lying within 50 miles of the metropolis, there are but six arrack and toddy shops and all other kinds of liquor are altogether unknown. This in itself is an evidence that the most pernicious of Western vices has not as yet reached its confines. The Hindus of the district to this day lead the same life as they did in the Aryan ages. The Brahmins follow strictly all the religious observances laid down for them in the Vedas. Their youths have inherited a tender love for their religion. This spirit which is now dormant wants but a spark to kindle it into a flame. We are therefore contemplating schemes for publishing in the vernacular language translations of the works of our forefathers on Morality and Religion; and circulating them extensively among the youths of our country.

I shall now conclude. Brothers come and join with me and we shall all sincerely pray that the Mahatmas, who I presume watch the proceedings of this meeting with a beneficent eye, may bless with success the Parent Society and her numerous Branches, scattered far and wide all over the globe. May eternal blessings crown the Founders, and may the Mysterious Powers which called them forth from their homes to the present scene of their labours, spare them long to continue to guide us.

ADDRESS OF THE GORAKHPOOR SARVA HITAKARI THEOSOPHICAL SOCIETY:—

This Society was formerly established on the 10th June 1883 under the authority of the charter date, 7th Idem, granted by the President-Founder in Council of the Parent Society.

It will no doubt be a satisfaction to our Brethren assembled here to know that the seed of Theosophy was first sown here through the instrumentality of the *Theosophist*, which made so great an impression on our worthy townsman, Babu Munipat Dass, that he at once resolved to become a member of the Theosophical Society and applied to be admitted as one, but though accepted, he could not be initiated, as there was no competent person to perform the ceremony till the arrival of our worthy

Brother Thakur Ganesh Sing, to whose unflinching zeal and perseverance this branch owes its formation and continued prosperity.

Our work during the short period of our existence has not been much to show. Briefly, then, we have the following work to report :—

(*a*). Held a meeting of our Society every Sunday evening, at which lectures were delivered by members on subjects connected with Theosophy.

(*b*). A Sunday school with an average of 50 students has been established through the efforts of our Secretary Thakur Ganesh Sing, who has entire charge of the institution, and has hitherto defrayed all necessary expenses connected therewith from his own pocket.

(*c*.) With the kind and disinterested aid of the members of the Branch, Pandit Salig Ram, our President, has succeeded in establishing six night schools for artizans and apprentices, where they are taught how to read and write Hindi and some simple arithmetic.

The management of these schools is in the hands of P. Salig Ram, our President, who raises funds for the maintenance thereof.

In conclusion, we have each and all of us to express our hope and humble prayer that the President-Founder will honor us with a visit during his next tour in our Provinces.

The Address of Our Aryan Forefathers' Association of Tinnevelly :—

Mr. Chairman and Gentlemen,—I believe I am not wrong on an occasion like this, when such a large number of speakers have to address the meeting, in turning without any preface to my real subject—to give you a brief account of what we have done.

Our Aryan Forefathers' Society—the name so happily selected by Colonel Olcott—is meant to supply a want long felt in our country. This Society, which I now represent, is composed of school-boys and undergraduates. Under the fostering care of Theosophy, our

glorious Sanskrit has begun to revive her expiring breath, and long will it be before she can regain her original splendour. Till that blessed hour arrives, the English language will continue to be the sole vivifying factor in the growth of reform. But the great mass of our nation do not know English; and the duty that is pressing upon every sincere lover of reform is to give a wider circulation to the current of thought and render it as much as possible, accessible to those masses. This is the first object—the key-stone as it were of our organization—to popularise reform by giving a stimulus to the language of the people.

Our Society is now a year and a half old. And her steady progress during this period, sustained by a slow but sure accession of public sympathy, the joyful recovery of two young lads from Missionary traps, the circulation *gratis* of useful translations among the masses, lectures in English and Tamil, delivered not in decorated halls and lofty elegant buildings, but in the open air where gather a sauntering multitude, the planting of brotherly love among the people to the extent we could—these attest, with singular force, the youthful precocity of our Society and the importance of the key-note we have struck.

Young and humble as we are, we have had difficulties to overcome. Those that cannot help sneer, and those that cannot sympathise, turn away from us in silence. Besides in the orthodox mind, a new movement is a falling away from religion. But we have overcome these difficulties, and now the Tinnevelly Society patronises us. The Hindu Sabha patronises us. We enjoy, too, the patronage of their Highnesses the Maharajah of Travancore, the Elia Rajah of Travancore, and the Elia Rajah of Cochin. The confidence and esteem of the Tinnevelly public are vouchsafed to us; and so is vouchsafed, of course, at all times the advice and encouragement of the Parent Theosophical Society. In this connection, we beg to acknowledge a large subscription raised for us by Colonel Olcott, and the receipt of a present of books valued at one hundred rupees from an American bookseller, Mr. Wagnalls, through the instrumentality of Mr. Ramaswamier, one of the prominent members of the Theosophical Society.

Address of the Himalayan Esoteric Theosophical Society :—

This Branch was formed in December 1881 at the direction of a venerated Brother of the 1st section, by whom it was named the Himalayan Theosophical Society, and has steadily added to itself members from the Anglo-Indian and Native communities, mostly men of science and learning, and has resolutely worked these two years on the lines laid down in a set of rules which were published this year. I may proudly say that this Branch has proved to the Simla public that the idea of a Universal Brotherhood is not so Utopian as was at first supposed, but a reality seen by all and felt by us.

The majority of our members move between Calcutta and Simla with the Government of India ; few of us being permanent residents of this station.

The Society regrets that it could not entertain the President-Founder during his recent tour of inspection in the Punjab. By the time the Colonel was expected to be able to arrive at Simla, almost all the people who could be interested in his visit had left the station. Simla was therefore struck off from the programme of Colonel Olcott's tour of visitation.

The amount of work done by each of the members has attracted general attention. The suffering portion of Humanity has been benefitted by the exertions of three members. One practising Homœopathy *gratis* and the other two, one a European and the other a native gentleman, have taken up the study of mesmeric healing, and have effected many cures of simple diseases in a very satisfactory manner. Two of the members have been practising *Raj yoga* for more than a year; they cannot give out their experiences to the world, but trust that their example will induce many to follow that art known only to lovers of exact science. An infant school for native boys has been opened here, and you will be glad to learn that a Fellow of this Branch is one of its founders. The President is preaching Theosophy as zealously as ever, and his strong and unanswerable arguments have roused many an apathetic person and disturbed the serenity of all sceptics who delight in taking up the easy position of denying what they do not know. This year the President has converted some distinguished

persons of the staff and suite of a Punjab Chief who have joined the Himalayan Branch, and he met with much success during his late visit to Calcutta, converting several European ladies and gentlemen, and inspiring them with a desire to join the Parent Theosophical Society.

In conclusion, the members of the Himalayan Esoteric Theosophical Society beg most respectfully to tender their heartfelt thanks to the two Founders of the Theosophical Society for their having brought to light the precious mine of Oriental wisdom, which gave birth to the different religious systems of the world, and which is, as the members believe, the Grand Truth so long lost to the world.

ADDRESS OF THE LADIES' THEOSOPHICAL SOCIETY :—

During this year meetings of our Society were regularly held every month, and papers relating to Theosophy were read at every meeting. The first paper was written by our President, Mrs. Gordon, on Mesmerism, a translation of which was read to the members. At the meeting held on the 12th August, a paper on Yoga was read by S. M. Navinakali Devi, and at all other meetings as well as on the above two occasions papers were read by S. M. Svarnakumari Devi on the following subjects :—

1. *What is Theosophy*? A short history of the Theosophical Society and its two Founders.

2. *Who and what are the Mahatmas*? *And their relation to our Society.*

3. *What are the duties and responsibilities of a Theosophist*?

4. A short abstract of the *Fragments of Occult Truth.*

5. *The Doctrine of Karma.*

6. *Tanha and re-birth.*

7. *Evolution of man.*

8. *Mothers' duties to their children and their moral training.*

9. *Our duties to our fellow beings.*

Most of these papers, with a few more, are about to be published in a pamphlet for the use of the members and enquirers.

Attempts are also being made to publish such easy tracts in Bengali as would give to young children a correct idea of our Hindoo religion and its teachings.

During the year our Branch was twice visited by the President-Founder, and his short but instructive and encouraging addresses on those occasions, were well appreciated by the members and did them much good.

A children's Bengali Journal has lately been started by a gentleman of this city, who is not a Theosophist. But, as we have not yet started a Bengali Journal of our own, S. M. Svarna Kumari Devi is contributing to that Journal stories likely to interest children, and at the same time calculated to impart to them moral and religious instructions.

We have also decided to distribute clothes and food to the really needy, on this auspicious occasion of the celebration of our anniversary.

One of our members, Mrs. Ananda Bai Joshi, has gone to America during the year, not only for self-improvement, but with the philanthropic object of removing as far as possible disease and untimely deaths among our women who would rather die than submit themselves to the treatment of male Doctors.

Considering the difficulties in the way of an Indian lady's joining a public society, it cannot but be admitted that our steady increase in number within so short a time, is much more than we expected.

Address of the Srivilliputtur Branch Theosophical Society :—

Our Branch was formed by the President-Founder on the 30th of July 1883 and has been in existence only 5 months, too short a period to shew much appreciable result worthy of notice in any direction. But it is to be hoped that before long we shall be able to bring our stone to the grand Temple now being built. Thirst for knowledge is not lacking in our Branch and such philosophical works as are easily procurable are being studied with much interest. The Society hopes to collect several works, scientific and religious, very shortly.

With the aid of an eminent Sanskrit scholar of this place, a well recognized Pundit, the members have recently begun to study the Bhagavadgita and look forward very earnestly, to gather additional light on Hindu Religion and Philosophy, proposed to be shed, through the columns of the *Theosophist*.

Mesmerism and Animal Magnetism engage the attention of certain of the members, and these hope to apply those subtle forces of nature to the cure of human suffering. The Society has under its auspices, an elementary Hindu School, entirely free from foreign influence and wholly devoted to the training up of Hindu youths to noble moral aspirations and religious enlightenment.

The Ceylon Delegate of the Colombo Theosophical Society, MR. WILLIAM DE ABREW, F. T. S., was next in order. He spoke as follows :—

MR. CHAIRMAN, BROTHERS OF THE THEOSOPHICAL SOCIETY, LADIES AND GENTLEMEN,—Within the short space of time allowed to a speaker, it is not practicable to say much. Moreover, it is needless for me to expatiate upon the beauties of Theosophy, as it has been often done by abler persons. I shall, therefore, confine myself to the work of the Theosophical Society in Ceylon, which island I have the honor to represent along with my two colleagues on this most auspicious occasion.

The readers of the *Theosophist* are aware that the respected Founders came to our island in the year 1880, accompanied by a delegation of Hindu and Parsi Theosophists from Bombay. Notwithstanding the opposition which a philanthropic body must pass through at the hands of dogmatism, bigotry, uncharitableness and ignorant superstition, the Founders met with a success unparalleled in our small island. By degrees the misunderstanding about them in the minds of some of our people who look upon every foreigner—not quite unreasonably—with suspicion, faded away. And now every Buddhist, of whatever sect, has so much confidence in the Founders of our Society, that when justice was not properly done to them in the recent riots at Colombo, of which every one of you, who reads newspapers, is aware—at such a critical time the eyes of all Ceylon were turned to Colonel Olcott as the only person who could have their grievances redressed. We, therefore, at once telegraphed to him for assistance, and he kindly came over immediately. His labor in our behalf at such a trying time has been immensely beneficial to us.

His greatest service to our country is the raising by him of a National Fund for the revival of our religion and the education of our children in the ancestral Faith. We have already been able to start several schools, a weekly vernacular paper, and several publications for the benefit of those of our co-religionists, who, without the proper means of knowing the truths about their Faith, are led away from it. And we are proud to say our efforts have been crowned with success beyond our expectations.

Colonel Olcott's *Buddhist Catechism*, of which almost every one of you, I presume, is aware, has done an immense service to our cause. It has created an interest in our religion not only in our island, but almost all over the world. Its English edition and translation into the French are proofs of the admiration it has excited in the Western world in our Lord's teachings. It has also been the means of healing sectarian differences among ourselves, and we cannot sufficiently thank the author for this most important work.

Another good we have derived is, that having been led to a deeper study of our religion through the instrumentality of the Theosophical Society, we have learnt the most important fact that all sectarian differences are but matters of detail, and in many cases a mere war of words. There has thus been a friendly and brotherly feeling among the various sects; and who will dispute the fact that union is strength? Not only this: we have discovered that in essentials the doctrine taught by our world-over-honored Lord Buddha is identical with what the Illuminated Sages have expounded to our brothers in this country. Forgetting, therefore, the disputes between our fathers and those of our Indian brethren, we have been inspired with a sincere admiration and love for our common ancestors, the ancient Aryans. The practical proof of this will be found in the fact of a committee of our Colombo Buddhist Branch coming here and planting a cocoanut tree in a Hindu Temple in this Presidency—a fact so grossly misrepresented by some narrow-minded bigots and fanatics—and in our standing on this platform in the company of Hindus of all sects and extending to them the right hand of fellowship. We have now only to take advantage of this opportunity to publicly express our appreciation of the kind treatment and brotherly hospitality we have received in this country at the hands of our brother-Theosophists from Tuticorin to Madras.

Then came the Parsee Delegate of the Bombay Branch, MR. SORABJI DAVAR, who read the following address on behalf of his Branch:—

It is now nearly five years since Theosophy first appeared in the city of Bombay. The difficulties and obstacles the Society had to fight its way through seemed insurmountable, and the prospect gloomy. After all the reverses that have been suffered, it is a source of the greatest joy to witness her triumph which this occasion of the 8th Anniversary fully testifies to.

So long as the Head-quarters were in Bombay, the Bombay Branch had only a nominal personality. It was dependent on the generous protection of the Parent Society. But the time came, as it comes in everything mundane, when the responsibilities of a mature manhood had to be undertaken. Since the departure of the Founders our Branch has obtained its own local habitation where our meetings are regularly held. Recently we have purchased a number of books which form the nucleus of a Library. One of our members has recently published Dr. Ballantyne's translation of the Yoga Sutras of Patanjali, with Commentaries. The work has gone abroad, and the ideas it embodies are sure to attract sympathetic souls, waiting for more light on Theosophical subjects. There is a work in Marathi by Dnyaneshwar, called "Amrût Anubhava" which, to translate freely, means the "Taste of Ambrosia," containing in aphorisms the Adwaita Philosophy in all its purity, free from the strange incongruities which disfigure some recent treatises on Vedantism. This work is very

difficult to understand, partly on account of the abstruse character of the subject treated, and partly on account of its being written in archaic Marathi. It has recently been commented on and edited with notes in Marathi by a competent authority who has fully seized the spirit in which Dnyaneshwar has written the work. Arrangements are being made with its talented author for its publication. The work will be of the greatest service to those engaged in the study of Adwaita Philosophy. As regards practical work there in not much to say. But it must be stated that some of the members who have understood the aims and objects of the Parent Society, are trying to shape their lives according to the high standard, placed before them by Theosophy; and although bound hand and foot by the inexorable law of "Karma," they fail to advance now, yet they look hopefully forward to a brighter future. At present one of our members is engaged in practising curative mesmerism with considerable success. We again have this consolation that Bombay has given to Theosophy two members, who, by their unselfish devotion to the cause, have attracted universal attention. The psychological development of one of them recorded in the last No. of the *Theosophist* is a source of the greatest encouragement to us all in the luxury of unselfishly doing good.

All the ridicule and misrepresentations which the press of Western India indulged in, are fast changing to a more guarded tone towards Theosophy. People have begun to inquire about Theosophy, and show it a spirit of tolerance. There is a Marathi magazine published every month at Poona, containing translations of some of the selected articles from the *Theosophist*. This periodical is doing a great service in familiarising the people of Western India with Theosophical lore and securing their sympathy. In the biography, recently published under the patronage of the Dakshina Prize Committee in Marathi of Eknath, one of the galaxy of saints, philosophers and poets of Western India, while discussing the credibility to be attached to the so-called miracles, performed by the saint, the author makes mention of our Founders and the *Theosophist*. He asks if Col. Olcott and Mme. Blavatsky by purely scientific means perform some spiritual phenomena, why could not the so-called miracles performed by the great saint be believed in?

These facts show that the Theosophical movement is not ignored in Western India, but that it occupies the attention of discerning persons. There is, therefore, every encouragement for us to work hard in the cause of truth.

BABU LADLI MOHAN GHOSH, DELEGATE OF THE BHAGULPUR BRANCH THEOSOPHICAL SOCIETY, SAID:—

MR. PRESIDENT, LADIES, GENTLEMEN AND BRETHREN,—This Branch Society completed its first year of existence on the 7th November 1883, on which day last year it was founded by our well-known Brother Ramaswamier, B. A., with twenty-one members initiated on the spot.

The following Brothers were office-bearers for the year, their election in the Branch being ratified by the Parent Society:—

Babu Parvati Charan Mukerjea, *President*;
" Tara Pada Ghosal, *Secretary*;
" Moti Lal, *Assistant Secretary* and *Treasurer*.

The last-named Brother, known alike by his purity of life and his zeal for the sacred cause, was latterly often absent for months and weeks from the station, and Babu Bhakat Lal Misra, F. T. S., has officiated for him as Treasurer of the Society.

In the year under report Pandit Nityanand Misra, F. T. S., visited the Bombay Head-quarters of the Parent Society on the occasion of its last anniversary. This Branch has much pleasure in recording its deep sense of gratitude for the inestimable moral help it has received from the enlightened Pandit Brother by whom it was so ably represented at the Parent Society's anniversary celebration, and who has ever after been the life and soul of the Theosophical movement there and in the neighbouring places.

The President-Founder's visit to our place in the month of April last was for the Branch the most important event of the year. Its best thanks are due to Babu Tej Narayan, the well-known public-spirited Zemindar of the place, and a great sympathiser with our cause, whose guest the President-Founder was during his recent visit to our Branch. As elsewere so at Bhagalpore the President-Founder could not spare much time from his numerous visitors and patients, who came flocking in from various parts of the town, to devote to the work of the Branch. The largest lecture gathering ever witnessed by the public of the place was that which cheered the President-Founder when he delivered his short but impressive open-air lecture in the front of the Baithak-khana where he stayed. Babu Dwarika Nath Chakravarti, the learned Pleader of the Bhagulpur Bar, kindly presided on the occasion, and in a graceful speech introduced Col. Olcott to the crowded audience. Babu Tej Narayan himself took short-hand notes of the lecture for the only local paper, *The Bhagulpur News*.

This Branch records with the deepest regret the loss which it, no less than the relatives of the late young and amiable Brother Jogendra Nath Sarvadhicari, has suffered in his death, which was announced in the *Theosophist* in two letters written to the Head-quarters by Brother Ladli Mohun Ghosh, which gave full particulars of the exceptionally striking circumstances under which the lamented Brother quietly passed away to a new life beyond this scene of earthly turmoil.

The Branch during the year held 30 meetings, at which the Sankhya of Maharshi Kapila and other systems of Hindu philosophy were studied. These meetings were conducted strictly on the principles laid down by the Parent Society.

A brief abstract of the work done by the Branch during the year is as follows :—

(1.) Establishment of Babu Tej Narayan's City School, (2) A Sunday School for religious instructions, and (3) A weekly paper in Hindi.

(1.) Babu T. N.'s City School.—The idea of opening an Anglo-Oriental school under native management in the heart of the town was first conceived by Babu Ladli Mohuu Ghosh and a few others. The circumstances under which it was opened, the noble response of Babu Tej Narayan to the philanthropic cause, and the confidence reposed by him in our Brothers, who have since been in the entire management of the school, were given, some time ago in the *Indian Mirror* and subsequently reproduced in the *Theosophist*. Babu Tej Narayan has since endowed the school with real estate yielding a yearly income of 2,000 Rupees, besides providing it with a fair library at his own cost, and setting apart about half a lac of rupees for the construction of a suitable school building. Brother Jagan Nath Sahai, has made over for the school building a beautiful plot of land. The school was opened on the 5th January, 1883, and was already in a flourishing condition under an able staff of English and Oriental teachers when the President-Founder visited it in April last.

(2.) Sunday School.—This may be described as the old "Suniti Sancharini" of our brethren of the Arya Sabha for the moral and religious instruction of their youths, revived by this Branch through the exertions of, and the unremitting zeal of Brothers Pramath Nath Mukerjea and Pandit Nitya Nand Misra. The latter Brother has spared no pains to make it what it ought to be, the home of moral and spiritual training for Hindu youth. It has been doing real good to our Behari young fellows, who have now for the first time begun to attend it in ever increasing numbers.

(3.) A WEEKLY PAPER IN HINDI.—It is a pice paper called the *Hindi Samáchar* and has been in existence for the past couple of months with a rapidly increasing culation here and in the surrounding districts. The motto "Avasyameva bhoktavyam kritam karma súbhásubham," lately assumed by it, sufficiently describes the tone and character which it is purposed to maintain. Its leading articles are devoted to the exposition of Hindu ethics and the true interpretation of the religion, in its broad and catholic aspects. The paper is at present under the editorial management of Babu Ladli Mohan Ghosh.

The subject of mesmerism has received some attention at the hands of the Brothers here. For some time before and after the President-Founder's visit, Pandit Nityanand and several other Brothers have practised mesmerism with almost unvaried success in healing head-aches and a few other cases of nervous diseases. In one instance, Pandit Nityanand Misra and Hiya Lal Jha Jyotishi, F. T. S., jointly treated a case of poisonous snake-bite which they took up in a very precarious state of the sufferer, and completely cured him in a couple of hours to the surprise of all who witnessed the case and its cure. The sufferer was a servant in the employ of the clerk of a rich and well-known resident of Mehdinugur, and the snake which was seen by some people is said to have been of the most venomous species.

THE FOLLOWING ADDRESS WAS READ BY THE DELEGATE OF THE TINNEVELLY THEOSOPHICAL SOCIETY:—

In answer to the President's call, the members of the Tinnevelly Branch have deputed me to be present here on this grand occasion and to address you a few words on their behalf. As is perhaps already known to many of you here, the Tinnevelly Branch was established in the year 1881.

Before it was organised, many of us had been most anxious to see the famous Founders of the Theosophical Society and to know something more of Theosophy than we could learn from books and pamphlets. Agreeably to our earnest desire, Colonel Olcott made his first visit to Tinnevelly in October 1881, which has almost an historical interest, owing to the ceremony of the planting of

the King cocoanut brought by him from Ceylon, in the ancient Nellaiyappa pagoda of Tinnevelly. The presence of a mixed assemblage of Buddhists and Hindus at the ceremony showed as if the Colonel was effecting a final reconciliation between the two apparently rival religions. People believed that he was symbolically implanting mutual good wishes in the hearts of the Hindus and Buddhists. A few minutes later, he told the public that Buddhism was no other than the younger sister of Hinduism ; and that Gautama Buddha was no other than a Hindu Reformer. He delivered two lectures, one in the Hindu College, Tinnevelly, for the *elite* of the Town, and the other for the populace in the Tinnevelly pagoda. The latter was interpreted in Tamil to a large audience. Initiations took place during the first two days of his visit on this occasion.

Again, Colonel Olcott, after finishing the benevolent work which he had set on foot in Ceylon, crossed over to Tuticorin in July last and favored our Branch with a visit. As is usual with him he gave an extempore lecture on the superiority of the Esoteric Hindu Religion. Several new candidates were then initiated. This time Colonel Olcott watered with rose water and mesmerised the cocoanut tree which he had planted before and gave it the name of Kalpaka Vriksha. He had thus the satisfaction of finding that the tree he had planted two years ago was growing as vigorously as friendship is growing between the diverse nations of the world through the instrumentality of our Society, as this meeting testifies. Some of our members who have zealously worked for the Society, have received various proofs of the existence of the Mahatmas and one of them had actually been to the borders of Tibet near Sikkim, and seen and conversed with a Mahatma in flesh. This has made the members more earnest than ever, and we hope it will be a stimulus as well to the Fellows of other Branches to work with the same spirit.

Now to turn to the working of our Branch, since the President's last visit. Our Branch has been holding its meetings regularly twice every month and trying its best to effect a marked improvement among its members as well as among others who come within its influence. Among others, a Juvenile Association, which goes by the name of "Our Aryan Forefathers' Society," deserves

honorable mention. Though the practical work done by our Branch since its existence has not been considerable, yet it has been the means of bringing to public several good Theosophists among us and of enlisting public sympathy in our movement.

The most useful among the services perhaps that our Tinnevelly Branch has been doing are : First, securing the services of a learned Sanskrit Pandit for the elucidation of the Upanishads from the beginning. We have finished Isovasyam, Kanopa and Kandopa, and we are going on with the next.

Second, the endeavour to impart religious instruction to the boys of the Hindu College with the permission of the Managing Committee, and under the supervision of a Theosophist every Saturday. The sanction of the Committee has been obtained, and we await the publication of some suitable book on Hindu Religion to begin the work; in the meanwhile we have proposed to give instructions in such books as may be named by the Parent Society.

Third, Reading and explanation of some book on Psychical topics in accordance with one of our Branch Society's rules. We have finished "Elixir of Life" and "Fragments of Occult Truth." The next will be *Esoteric Buddhism*.

In conclusion, we beg to add that the good Theosophist above mentioned, has now been officially transferred to Madura, and is working with the fellows of that Branch.

The last and most stirring address by a Delegate was that delivered by BABU NOBENDRA NATH SEN, the President of the Calcutta T. S., and the eminent Editor of the *Indian Mirror*. He was received with every possible mark of appreciation by his brother-Delegates and the Madras native public in attendance. He spoke as follows with his usual vigor and impressiveness :—

FRIENDS AND BROTHERS OF MADRAS,—I have come from Calcutta to offer you my friendly and fraternal greetings on the occasion of this eighth Anniversary of the Theosophical Society. You, my countrymen of Madras, form an important branch of the great Indian family ; and I come from the other side of India, historic Bengal, as a brother from the East, to extend the right hand of

fellowship to my brothers of the South, assembled here to-night to celebrate this jubilee of Universal Brotherhood; and I hope to find a warm response and to be greeted as an Indian, as one of you, and not simply as a Bengali. My brothers, I hate to see ourselves called Bengalis; and yourselves, Madrasees. I hope the day is not distant when we all, the people of this country, will be welded into a homogeneous whole, and forget to call ourselves by any other name than Indians or Aryans. Let us drown all our sectional prejudices, and look upon each other, as, in fact, we are, and as is intended by our Great Maker—as units of the ONE LIFE pervading this universe and as members of one great family. Our first duty should be to form a Universal Brotherhood among ourselves, and, unless we do so, it is of no use expecting to form a Universal Brotherhood with the other branches of the human race. Let us in our own small family in this home of the ancient civilization of the world, set an example, so that we may attract other nations to our fold. Let us try our best to realise in ourselves in every shape and form the character of the Aryans of old. The number of religions in the world, my brothers, is endless. The first object of every religion should be to bind together men of all races and of all classes by ties of Universal Brotherhood. If any religion fails to fulfil this cardinal principle, it is wholly useless. But Theosophy makes Universal Brotherhood its first object. And whether it be a religion or not, it is the best religion that can be preached to the world. Let each of us, Theosophists, then by his own conduct in life, show that Universal Brotherhood is not a myth, but a reality, and, thus, go on adding to our numbers considerably from year to year. Example teaches better than precept; and the days of preaching, my friends, are passed. We have had enough of preaching. The day of action has arrived; let us now practise what we have hitherto preached. Gentlemen, it so happens, that, while we are celebrating this annual commemoration of our Society, the Christians are celebrating their great religious festival. They consider this to be the peculiar season for the cultivation of peace and good-will among mankind. It is rather a strange coincidence that we should, at exactly the same time, be preaching and, I hope, also practising, the principle of Universal Brotherhood. We

are not Christians—we are regarded as heathens. We are traduced as a debased race. We are calumniated, I am sorry to say, in no measured terms. But let us be traduced and calumniated as much as possible. We have found a haven in Theosophy. We had hitherto been wayward strangers in our own home. But, thanks to the High Powers, the voice of Theosophy, which contains the germs of our ancient religion, philosophy and science, has at last made itself heard through foreign tongues in our dear land of *Aryavarta*, and called us back from our wayward course. Let us now act up strictly to the teachings of Theosophy, and by our own personal lives give the lie to all the calumnies that may be heaped upon us, as a nation; and though we may not be Christians, let us yield the palm to none in love of Humanity and in fear of God. That should be the great aim of life among us all. The tongue of calumny will then be effectually silenced and, in spite of ourselves, we shall raise ourselves in the estimation of the whole world, if we shame even the Christians themselves by our own practical lives and examples. Our duties and responsibilities as the descendants of the great Aryans, as the inheritors of a great name, and the possessors of glorious traditions are vast and manifold. We are a fallen nation; it is now our turn to retrieve our ancient reputation and, if possible, try even to excel the glory of our great ancestors. When we consider the degradation of our mother-land, we are overpowered by our sense of responsibility. We, Indians, must not consider our duties in life fulfilled, if we only faithfully perform all that we owe in our personal relations in the world. Every native of India is a guardian of his country's interests; the more so, every educated native. He is in his own person the representative, as well as the guide of his less educated and his uneducated countrymen. The responsibilities of education cannot be over-estimated. We are all answerable for our own deeds. If an educated native be wanting in his duty to his country, he proves unfaithful to the sacred trust, impliedly vested in him by his education. And when his world's career is over, he will be answerable for this, as well as for all other failures in life. Our time is too valuable to be lost in frivolous amusements; for every moment wasted we shall be called to a strict account. Life in all cases is a continued struggle. But

it is the more so in our case, as we have to rebuild the ancient fabric of our national greatness. When we get a glimpse into the future of humun existence, it will be found that our struggle does not end here below, but that it begins anew in another world, and that there is almost an endless succession of lives till *Nirvana* is attained. So we must not allow ourselves to be idle for a moment and to complain of want of rest. Aswe go on working for the good of our country, we shall find ineffable pleasure in the work that we do. The dignity of labor is always great, but it is particularly so, when labor is directed to the furtherance of the cause of one's fallen country. Brothers and fellow-workers of Madras, last year I had the pleasure of addressing a Bombay audience, and expatiated on the good that Theosophy is likely to do to India. This year I have the pleasure of appearing, before you, as a laborer in the same vineyard. Bombay is too commercial ; but still for all that she in her own way is contributing to the progress of India. If Bombay is commercial, Madras, I should think, is spiritual and, Bengal, as some people say, is intellectual. Madras is proverbially the land of conservatism. Theosophy has found its proper home among you, and should find a more congenial soil here than anywhere else. While in Bengal the teachings of Theosophy may sound new to many Europeanised Hindus ; to you, people of Madras, they are nothing new. Western education has not done the same work of destruction among your ancient usages and traditions, as in other parts of India. I think you and the Singhalese still approach more nearly the ancient Aryans than any other race in India.

It is a pleasure to be in your midst ; for you remind me, however remotely, of the marked characteristics of our common ancestors. As, therefore, one of your humble brothers, I greet you with as much warmth as my feeble tongue can express. At all events, it is a pleasure, even for a time, to come away from Calcutta, amid the jarring elements that are now dividing society in our city, to cultivate brotherly feeling among you. Gentlemen, since the celebration of the last Anniversary at Bombay, Theosophy has made a deeper impression upon me than ever. I consider it a great piece of good fortune that I have had the opportunity of learn-

ing its esoteric doctrines. I have found a new world opened to me. In fact, I have suddenly discovered a mine of gold in my desultory researches in life. I feel a happier and stronger man. *I now know what I am*, and what I am likely to be, if I only try to be what I should be. I regret that this new light did not dawn upon me at an earlier stage of my earthly career. It pains me to think that so much time of my life has been wasted. I hope only that by the blessings of the High Powers ruling the destinies of this world, I may yet acquire a larger knowledge of the mysteries of nature and be enabled to attain that standard of excellence, of which, I am grieved to say, I feel very far short. Every event in life possesses a deep significance and interest for me now, and I feel a peculiar joy in watching and analysing the events of the world, as controlled by an Immutable Law. My belief in the existence of the great Himalayan Brothers has been even more strengthened this year than in the last; and however an incredulous and unthinking public may disbelieve their existence, considering all the events that are transpiring around us and watchful of the signs of the times which none but the blind can mistake, I feel almost a presentiment that the day is not far distant, when the existence of the Brothers will make itself more perceptibly felt, and the world will be astounded and stand aghast at its own scepticism and unbelief! But I believe it is in our power to accelerate the approach of that day, if we only show ourselves worthy of their favors. We are now at the dawn of a new era; and the approaching light will gradually disperse the gloom of ignorance and unbelief in which we have hitherto been enveloped. The great theory of evolution will apply to time; and it will always be an interesting study from this time forward to watch the gradual development of events which promise to bring us to that happy day, on which all the races, peopling this world, will form one Universal Brotherhood, and we shall revel in peace in the simplicity of old. I look upon Theosophy as a priceless gift to the children of India, vouchsafed in the mercy of those Great Beings, who are the custodians of a knowledge of the deepest secrets of nature. We should feel deeply thankful to them for the more than fatherly interest they have displayed towards us by spontaneously affording us a chance of sharing

that knowledge with them. This fact in itself ought to be sufficiently hopeful and encouraging to induce us to meet their efforts to give us an insight into that knowledge in a corresponding spirit, and to show ourselves deserving of what they have already done, and are prepared to do for us. It rests with us alone to reach the goal, which they have pointed out to us. Remember that we are likely to lose an inestimable prize, if by our neglect we prove ourselves in the least undeserving of their efforts to promote our weal. When we know that the Theosophical Society is under their special protection and care, we cannot but be led to redouble our energies to work for the furtherance of its great cause. The light of the West was derived from the East, and the extinct light in the East is being rekindled to diffuse itself far and wide again. History always repeats itself, and we shall have a repetition of it in our own native land. We are now only receiving our first lessons in that repeated history, and many a page has yet to unfold itself. With patience and perseverance you will reap your reward in time. The world in its learned ignorance may laugh at the Theosophists now, but we pity it in the present, and a day will come when we shall be able to remind the world that "he laughs best who laughs last." We can afford to be laughed at, but we cannot certainly afford to allow the world to wilfully shut its eyes to the truths of Theosophy, and to refrain from enquiring into them.

The circumstances of India have come exactly to that stage in which Theosophy more than anything else is needed to elevate us as a nation, and to make our foreign rulers interested in our country, more for its moral and intellectual treasures than for its material wealth, and to persuade them not to scorn us but to cherish a more kindly feeling for us. To me the future of India is an open book. Take courage, my friends. Always act as Theosophists should act. Cast away base selfishness in your efforts to serve your country. Be honest and truthful, as the old Aryans were, not in word only, but in deed also. Fear no man; for we are all equal. Always speak out, especially when the interests of the country are concerned. If you want to win your own respect and the respect of others, be not hypocrites, toadies or time-servers. We can only correct ourselves

and correct others, and remove all the abuses and evils in this world by having the courage of our convictions. We badly want some men of true mettle among us—men, whom no difficulties will daunt, who will not sacrifice truth on any account, whom no worldly inducements, however high or dazzling, will lead astray from the straight path of duty. And then, and then only, we can expect to be a great nation, but not till then.

The following Delegates were also Present.

Mrs. Morgan,
Mr. A. D. Ezekiel,
Babu Shyama Charan Bhatta,
Mr. C. P. Goonewardene,
Mr. Sadris de Silva,
G. Muthuswamy Chetty Garu,
T. Subba Row Garu,
C. Venkata Jugga Row Garu,
Aroomoogum Moodelliar Avergal,
P. Sreenevas Row Pantulu Garu,
C. V. Cunniah Chetty Garu,
J. Lakshmikanta Row Garu,
N. Sundrum Iyer Avergal,
V. Coopooswamy Iyer Avergal,
S. Subramania Iyer Avergal.
S. Ramaswamier Avergal,
Mr. Tukaram Tatya,
Mr. Juan de Silva,
Mr. Sorabji C. Nadarshah,
Babu Dina Nath Gangooly;
BabuNivaran Chunder Mookerjee,
Babu Kali Charan Bose,
Rao Saheb Lakshman N. Joshi,
Mr. Subramania Yogi,
Rajaram Pillay Avergal,
R. Casava Pillay Avergal,
B. Runga Reddiar Avergal,
Narayanasami Aiyer Avergal,
Rai Kishen Lall,
Pandit Parmeshri Dass,
Pandit Chandra Sekhara,
Rai Narain Dass,
Pandit Sheo Narayana Upadhyaya,
. Krishnamachary Avergal,
A. Srinivasiengar Avergal,
Rawal Shree Hurreesinghjee Roopsinghjee.
Babu Mohini Mohan Chatterji,
Mr. I. M. Raghoonayukulu,
C. Kuppusami Aiyer Avergal,
Mr. C. Loganatham,
C. Aravamudu Iyengar Avergal,
Mr. T. C. Gopal Singh,
A. Sundararamanjulu Nayadu Garu,
R. Sreeniwasulu Pillay Avergal,
T. Rajagopala Iyengar Avergal,
Mr. A. G. Hari Rao,
Mr. J. Sreenevas Row,
B, Ramaswamy Naidu Garu,
Mr. L. Ramanuja Iyah,
S. A. Saminadha Aiyer Avergal,
J. Purnayya Pantulu Garu,
Mr. R. Venkataratnam,
Mr. T. Rajagopalachary,
T. M. Sundram Pillay Avergal,
K. Venkata Rao Garu,
Mr. R. Venkata Narayanaya,
C. Coopooswamier Avergal, and
M. Natarajier Avergal.

We cite some independent and hitherto notvery friendly testimony—the Madras papers :—

THE THEOSOPHICAL ANNIVERSARY.

The eighth anniversary of the founding of the Theosophical Society was celebrated, on Thursday evening, by the members of the local branch and the Indian and foreign delegates, under the presidencey of Colonel Olcott and Madame Blavatsky. The occasion seems to have been one of more than ordinary interest, as addresses were to be delivered not only by delegates from Loudon, America, France and Germany, but by about seventy others, including those from Calcutta, Bombay, Lucknow, Ceylon and even Pondicherry. Calcutta was represented by Mr. Norendra Nath Sen, the talented Editor of the *Indian Mirror*, whose address was the *piece-de resistance* of the evening. The gathering, which included a good many notabilities, was in a spacious and magnificent *shamiana* erected before Colonel Olcott's residence. A thousand chairs, we are told, were provided (all of which were occupied) besides benches, and standing room; and so crowded was the place that it is estimated that not less than a thousand and six hundred persons were present. Among the more noticeable were Rajah Sir T. Mahdava Rao, K. C. S I, Rajah G. N. Gajapathi Rao, Diwan Bahadur Raghoonath Rao, Mr. Seshagiri Rao, Mr. Sreenivasa Rao, Mr. Muttusawmy Chetty Garu, Mr. C. V. Cunniah Chetty, Major-General and Mrs. Morgan and the majority of the Vakils of the High Court. The carpeted *dais* on which the presidential chairs were placed, was surrounded by a canopy supported by massive silver posts, the canopy itself being an exquisite work of art, of cloth of gold. Beside the *dais* was suspended the banner of the Theosophical Society, upon which were the letters T. S. and the motto of the Society in Marathi. The *shamiana* was brilliantly illumined by shades and chandeliers. Madame Blavatsky wore the glittering badge of the Society, consisting of the double triangle in precious metal. The meeting seemed very enthusiastic, and the speakers were frequently interrupted by vociferous cheering. There were about seventy delegates present, all of whom were prepared to speak; but as so many speeches would most probably have lengthened out the meeting till day-light, only the most prominent of the delegates delivered addresses, the President announcing that all the addresses would be published, in their entirety, in the Society's journal, the *Theosophist*. After the meeting, a grand reception was held in the spacious verandah and hall of the Theosophists' residence, which was brilliantly illumined and furnished. A band was in attendance to enliven the occasion, and the gathering dispersed, to the strains of the National Anthem, at about half past 8 o'clock.—(*Madras Times*).

On December 28th, the Convention devoted the morning to business and adjourned at 1 P. M. At 5, the Delegates met at Patcheappa's Hall. Diwan Bahadoor R. Raghoonath Row, in charge of the arrangements, had caused the building to be decorated inside and out with flags and evergreens around. In the Hall were suspended 85 shields, inscribed with the name and date of formation of each of our Indian and Ceylon Branches. A brilliant illumination was made by a

range of handsome lustres, kindly lent by our Vice-President, C. V. Cunniah Chetty Garu; and on the platform outside the building were a great quantity of lights, among them many electric lamps. The columns supporting the portals were wreathed with coloured streamers and greenary; the stair-case was lined with potted plants, and over the arch doorway leading from the street was a transparency with red and gold inscribed

"TRUTH, THEOSOPHY, UNIVERSAL BROTHERHOOD."

A band of native musicians playing upon European instruments discoursed native and foreign airs. We have always been accustomed to crowds at our several meetings at the Hall, but the building and its approaches were never so blocked up as on this occasion. Even the roofs of the adjacent buildings were crowded with spectators. When the hour for commencement arrived, the President-Founder, preceded by the standard-bearer carrying the splendid Banner of the Parent Society, had great difficulty in forcing his way into the building. The appearance of the Banner was greeted with deafening applause. And this enthusiasm was the key-note to the whole affair. First came the Delegates, of whom only one half had time to say a few words,—and they were applauded with enthusiasm,—more especially those from America, Europe, Ceylon and French East-Indies. Of the Indian orators, Babu Norendra Nath Sen received the greatest ovation. As we were ourselves too actively occupied to make any notes, we are glad to be able to copy the Report of the *Madras Mail*, which—thanks to some miraculous change of temper—seems to have tried to make amends for its recent scurvy treatment of Theosophy. It is as follows:—

THE THEOSOPHICAL SOCIETY.

MEETING OF THE MADRAS BRANCH.

Colonel Olcott, Madame Blavatsky, and other leaders of the Theosophical movement are now in Madras. Last night Patcheappa's Hall was crowded to hear a number of delegates from various parts of India, Ceylon, one from England, and one from America, report as to the work of the branches of the Society. Among those present on the Theosophical side of the platform, were Rajah the Hon. Gajapathi Row, the Rajah of Pittapur, Major-General Morgan, C. V. Cunniah Chettyar, Babu Narendra Nath Sen (Editor of the *Indian Mirror*, a daily Calcutta paper), Mr. Ezekiel (a member of the Sassoon family), Mr. Niblett (of Allahabad), Mr. Jugga Row (Nellore), Rawal Shree Harrisingji Roopsingji (cousin of the Thakore of Bhownuggur), M. R. Ry. Soobramanya Iyer (Madura), Mr. W. de Abrew and three others from Ceylon. On the side of the platform devoted to non-Theosophists were Rajah Sir T. Madava Row, Mr. Willie Grant, Mr. Ananda Charlu, Mr. Alexander, and others.

The President-Founder, Colonel Olcott, called upon some of the delegates to briefly address the meeting when their names were mentioned by the Secretary. A large number responded, among whom were the following :—

Dr. Franz Hartmann, representing the Theosophical Societies of America.

Mr. W. T. Brown, B. L., of the London Theosophical Society, said that "the glorious truths of ancient science are being appreciated in the West, and that the spirit of brotherly love is having its due appreciation also." It was extraordinary that those in the West could now look through their holy scriptures and the Orientals could look into the Eastern sacred books and both find the same glorious truths. Instead of coming and asking the Hindus to leave their caste, their manners and customs, and their family circle, the Theosophists simply asked them to search their own scriptures, and live up to the grand principles found therein. He greeted the Eastern Theosophists with the very best wishes of those of the West, and remarked that there was a most glorious future before them. Major-General Morgan, of Ootacamund, representing the three Paris Societies as well as the Duchess de Pomar (President of the Occidental and Oriental Society), said that the Societies he represented studied the Aryan religion and literature, and were in accord with the Parent Society now assembled. Mr. Ezekiel, from Poona, made a few remarks as to the co-operation of Jews with the Theosophists. Mr. Wm. d'Abrew, of Colombo, alluded to the wonderful progress of Theosophy. Mr. Soondrum Poulle of Pondicherry, greeted the Theosophists present on behalf of their brothers in the French East Indies. Mr. Narendra Nath Sen, of Calcutta, met with an ovation. He said that Theosophy was making considerable progress in the Bengal Presidency. Branches were springing up as fast as those of the Brahmo Somaj did some years ago. The Bengal Branch had the largest number of Theosophists, excepting the Singhalese branch. A Pundit fom Lucknow remarked that he felt quite happy and "at home" among so many Theosophists in Madras. Another Pundit and Mr. Niblett of Allahabad, having spoken, Mr. Jugga Row, of Nellore, said one good result of the working of the Theosophical Society had been the formation of Sanskrit schools.

The Secretary of the Madras branch then welcomed the delegates, on behalf of the local Theosophists. A Bombay delegate spoke of the improvement in the moral character of Theosophists in the western city. The Cawnpore delegate said the Society was working wonders in that part of the country, uniting the people in bonds of friendship and brotherhood.

Colonel Olcott (Chairman) claimed to have fulfilled the promises he and his colleague had given when the Society was first started. He asked whether the Society had not been true to the spiritual and moral welfare of India. He refuted the idea that the founders of the Society had done their work with a personal, selfish object in view. What they were now trying to do was to revive the study of Sanskirt, so that it might be made familiar throughout the length and breadth of the land. The influence of the Society had made many persons get together, and found Sanskrit schools and colleges, and he hoped that at the close of their labours, which would be the close of their lives, India would be dotted all over with Sanskrit colleges and schools, and the old blessed mother-tongue spoken as it should be (applause). The old records were written in the most perfect

of all languages, Sanskrit. The object of the Society was not to fill the country full of poor begging pundits ; they wanted to raise a class of men well up in the physical science of the day. They wanted the means of comparison. They had reason to believe that what was necessary for every age was to take advantage of that which their fore-fathers had discovered, and add to it all which had been discovered in latter days. There was a one-sided development going on now. People said that a greater knowledge of agriculture was necessary. Mr. Sabapathy Mudaliyar had told him that he had used European ploughs and doubled his crops thereby. India did want better agriculture, but they could not live on ploughs and seed corn for ever. They had something spiritualistic within, and must attend to that. They were all in want of something more than physical needs which would clothe and support and warm the body. The oblivion of that fact was due to the negligence of Sanskrit. All those cunning men who had learnt to make cheap cloth and railways and telephones were under the delusion that they were the apex of human development, and that after them would come the deluge. The Aryan fathers might not have had fine Pullman cars and railways, but they had what was more, a perfect philosophy, and without that we are all at sea in making our plans for life. No one could guide us unless he had attained to the knowledge himself so as to fit him to speak with authority on the subject of the survival of the man after the death of the body ; they would not find a psychology worthy of the name. The physiologists did not even know the function of one of the most important organs in the body, the spleen. They *supposed* it to be so and so. They did not know the reason of the convolution in the brain, and many other things. There was a large amount of conjecture still in what was called the science of physiology. If they had not got a perfect physiology, how could they have a perfect system of medicine? Nothing could be done until they had cleared away the idea that after this life man is to be obliterated. One of the cardinal principles of Theosophy was to vindicate the importance of the study of the ancient Aryan philosophy and science. They had simply to prove by an abundance of citations that there did exist in man those rare peculiar psychological powers, and they could prove it. That was the beauty of the ancient Aryan system, that the physiology was drawn from observed facts. We of modern days had not had time yet to evolve a thoroughly spiritualistic system of philosophy ; it would take ages. The evolution of language required thousands of years. It took that time to evolve Sanskrit, and with it the philosophy contained in it. Western people had not arrived at the time when they could present a perfect philosophy. What the Society was trying to do here in India, was to impress upon minds of the Indian youth the fact that if they would only take the trouble to read the national records they would find that Mill, Bain, Spencer and others had evolved nothing which was not to be found in the Hindu Shastras, and nothing half so good as what could be found there (Applause). The speaker then referred to the rapid growth of the Society, notwithstanding that they had met with many difficulties. He urged his hearers to purge themselves of their weaknesses and vices and be examplars to the youth around them.

The meeting then terminated. A band of native musicians was stationed on the upper verandah.

Fair as this report is, it conveys but an imperfect idea of the temper of the audience, which was evidently in the mood

to applaud every good point in the various speeches. This was especially the case as regards Col. Olcott's *extempore* address, his popularity with the Madras public having been again proved by round after round of applause and a roar of laughter at each of his hits at the futile efforts of our enemies to put down the Theosophical movement. The presence of Dr. F. Hartmann, the representative of our American Branches, who had made a journey of 15,000 miles from his home in Colorado to attend the Anniversary, and the earnestness of Mr. W. T. Brown, B. L., the chosen Delegate of the London Lodge Theosophical Society, made a profound impression.

There being no room at the Adyar head-quarters large enough for the sittings of the Convention, a *pandal*, or temporary structure (technically called a *wiqwam* in America) 100 × 50 feet in size, lined inside throughout with white cloth and decorated with a great number of flags and pennons, chandeliers and globes, had been erected under the superintendence of our excellent Brother Judge, P. Sreenevas Row, Vice-President of the Madras Branch. Over a raised *dais*, carpeted with costly Persian rugs, was erected the gorgeous canopy of embroidered cloth of gold, supported by pillars of solid silver, mentioned in the *Madras Times*. Under this the late sovereign Prince of Arcot was accustomed to sit on occasions of State. Here were placed the chairs of the two Founders. Each evening after nightfall the grounds were brilliantly illuminated, and the main approach to the house was lined on both sides with gay flags, alternating with cressets and torch lights fixed on bamboo staves. At the principal gate, stood two huge colored elephants over bamboo frames, with their trunks elevated, as if giving the salute to the arriving guests. The Society's flag streamed from its staff upon the roof of the main bungalow, and that of the President-Founder in front of his quarters. The appearance of the place when the towers and buildings were covered with an Indian crowd in their picturesque costumes, and the illumination made it almost as light as day, was really a most enlivening scene. The whole Anniversary, in fact, from beginning to close was a grand success without an incident to mar its completeness. The whole day of the 29th was devoted to Theosophical business. The Committee appointed to consider the desirability of imparting to future anniversary celebrations the character of a scientific congress, submitted their report through their Secretary, M. R. Ry. T. Subba Row Garu, which was unanimously adopted and will be found printed in the Appendix.

On the motion of Babu Mohini Mohun Chetterjee, seconded by Mr. E. D. Ezekiel, it was unanimously resolved:—

That a medal to be called the "T. Subba Row Medal," be annually awarded to any Fellow of the Theosophical Society who would produce the best Essay on any one of the following subjects, namely:—

1. Aryan Occult Science and Philosophy.
2. Buddhist Esoteric Philosophy.
3. Chaldean Esoteric Science and Philosophy and Zoroastrianism.
4. Jewish Kabala and the Esoteric interpretation of the Christian Religion.

General Morgan then read the Roport of the Committee on the subject of the necessity of instituting an "Aryan League of Honour," (See Appendix B) as proposed by the President-Founder, which was unanimously adopted. A brief session of a couple of hours on Sunday, the 30th ultimo, sufficed to dispose of all the unfinished work; at 3-27 P. M. after the following Votes of thanks were passed the annual convocation of the General Council was brought to a close, and the body adjourned *sine die*.

VOTES OF THANKS.

Resolved unanimously that the thanks of the Convention be voted for unselfish and indefatigable exertions to the following brothers:—

Diwan Bahadur R. Raghoonath Row, President of the Madras Theosophical Society.

M. R. Ry. P. Sreenevasa Row Garu, Vice-President of the Madras Theosophical Society.

M. R. Ry. G. Muthuswamy Chettyar, Vice-President, Madras Theosophical Society, and his sons, Messrs. G. Narasimhulu, G. Soobbiah, and G. Guruswamy.

Resolved, that the thanks of the Convention and of the Theosophical Society are heartily due to the Board of Trustees of the Pacheappa Charities for the loan of their Hall for the Anniversary Celebration on the evening of the 28th instant, as also for similar courtesies on different previous occasions for public lectures and meetings. And the Convention offers its congratulations to their brothers of Madras that there is at least one public building where the religions of their forefathers can be defended and explained.

Resolved unanimously that the thanks of the Convention be unanimously voted to Babu Norendro Nath Sen, President, Bengal Theosophical Society of Calcutta, for having published at his own cost the Report of the VIIth Anniversary celebrated at Bombay.

The little speech of the President-Founder, bidding farewell to the Delegates and invoking upon them the blessings of the Mahatmas, whose philanthropic work they were assisting to carry forward, wasd elivered with visible emotion, and brought sympathetic tears to many an eye. Immediately after the adjournment a large photographic picture was taken of the members of the Convention—a group of 83 persons in all—in which the crimson and gold banner of the Society had a conspicuous place. Taking it all in all, the Convention of 1883 was a most impressive practical proof of the potential unity of men of every race, colour, and creed upon a common platform of UNIVERSAL BROTHERHOOD.

APPENDIX A.

REPORT OF THE COMMITTEE APPOINTED TO CONSIDER THE DESIRABILITY OF IMPARTING TO FUTURE ANNIVERSARY CELEBRATIONS THE CHARACTER OF A SCIENTIFIC CONGRESS.

The *proposal* made is to the following effect:—

That, at the future annual meetings at the Head-quarters of the Theosophical Association, we should attempt to do the same kind of work as is done at the meetings of the scientific and literary Congresses in Europe and other parts of the world, in connection with the subjects coming within the scope of the investigations and studies recommended by the Association.

Reasons for this proposal.

(1.) A great stimulus will be given to the working of the various branches of the Association by the adoption of this proposal. Most of the Branches are doing little or nothing in the matter of scientific or philosophical investigation, having no definite aim before them. If some particular kind of work, adapted to each branch, is assigned to it, and if some arrangements were to be made for submitting the work done by each branch to the scrutiny and inspection of all the other branches at our Annual General Meetings, and placing the result of such work before the public whenever it may be found desirable to do so, the contemplated object will be gained.

(2.) If the proposal in question is acted upon, it will have a very powerful effect on the minds of the intelligent public in India and Europe. For, the general public will be in a position to perceive the amount of definite useful work done by the Theosophical Association every year.

(3.) The results of the investigations and studies of each branch will be of immense value to the other branches and to the public at large. No systematic attempt has as yet been made by properly organized Associations to investigate the ancient history, science and religion of India and other eastern countries which were once the seat of mighty civilization in former times. Isolated orientalists (mostly foreigners living at

a great distance from India) can never be expected to do justice to the work undertaken by them. The required investigation must be made in these very countries and by persons living therein amidst the traditions, customs and usages belonging thereto. There is no Association in existence better qualified to undertake the work above indicated than the Theosophical Society. This Society has already brought to the notice of the public some of the mighty discoveries of the ancient Aryan philosophers in science, philosophy and religion. And there are still greater discoveries in the back ground which are not yet fully perceived. The mighty truths which were once known to our ancient Aryan forefathers must be discovered again by us, if the future greatness of India is to be raised on national foundations.

(4.) This proposal, if adopted, will have the effect of bringing together persons who are engaged in the study or investigation of the same subject or subjects, once a year at least, to exchange their thoughts and discuss the subjects with which they are concerned. And it is hardly necessary to point out here how very essential it is to secure mutual sympathy and co-operation in an undertaking of this nature.

(5.) Mere formal speeches on the progress of Theosophy or the usefulness of the Theosophical Association by the Delegates assembled are worse than useless. By the proposal made it is intended to substitute for them, lectures on scientific, philosophical or historical subjects embodying the results of the investigations undertaken by the branches which are called upon to send delegates to the Convention.

The following subjects may be enquired into and studied by the various Branches of the Association :—

I. The ancient history of India as far as it can be gathered from Puranas and other existing works, local traditions and inscriptions, ancient coins and other sources.

II. The history and progress of the various creeds and sects now existing in India.

III. The customs and usages existing in various parts of India, closely associated with religion and their origin, meaning and history.

IV. The Gnana Kanda of the Vedas (Upanishads included) and portions thereof connected with Occult Science and Philosophy especially.

V. The Tantric works existing and the history of Sorcery in India and the adjoining countries.

VI. The various systems of Yoga philosophy :—

(1) Raj-Yoga.
(2) Hata Yoga.
(3) Sankhya Yoga.
(4) Mantra Yoga.

VII. Hindu mythology in all its bearings, its history and its meaning.

VIII. The history of, and traditions connected with, the various places of pilgrimage in India and ancient pagodas, grottos, vihars, &c.

IX. *Alchemy*, its history and progress in India and the scientific truths embodied therein.

X. Astronomy and Astrology as known to the ancient Hindoos.

XI. The following Sciences studied by the ancient Aryans :—

(*a*) Physiology and Anatomy.
(*b*) Animal Magnetism and its uses.
(*c*) Silpa Sastra.
(*d*) Botany, especially in its connection with the Medical Science and Alchemy.
(*e*) Mathematics.

XII. The connection between Hindooism and

(1) Buddhist philosophy.
(2) The ancient Chaldean philosophy and Zorastrianism.
(3) The ancient Egyptian religion.
(4) The Jewish Kabala.

XIII. The translation of modern scientific works into Sanskrit and Vernaculars.

XIV. Preparation of Sanskrit dictionaries of scientific terms required for the object above mentioned.

XV. Preparation of Sanskrit-English dictionaries to explain in English the meaning of the technical words used in Hindu scientific and philosophical works.

XVI. Modern spiritualism and such other subjects as may be selected.

A few rules to the following effect will have to be passed in case the proposal made is accepted : —

I. That each branch will be at liberty to select its own subject or subjects for investigation.

II. That a list of the subjects so selected shall be circulated to all the branches for information before the end of February every year.

III. That any member or members belonging to any branch not interested in the subject selected by the majority of members in the said branch will be at liberty to co-operate with any other branch in the study or investigation of the subject selected by it and will be entitled to work with the Section of the Congress connected with the said subject.

IV. That every branch shall reduce the results of its investigation to writing and depute one of its members to read an essay embodying those results at the time of the annual meeting.

V. That such essays or writings will be printed for sale or for circulation, provided the consent of a majority of the members of the section connected with the said essay or writing is obtained for doing so, and the publication is sanctioned by the President-Founder and the Corresponding Secretary of the Parent Society.

VI. That every branch shall send a copy of the said essay or writing to the Library at the Head-quarters.

VII. That the Parent Society offers two medals of Honour for two essays of the greatest merit and utility among the number submitted under Rule IV.

T. SUBBA ROW, F. T. S.

The following persons were on the Committee for the consideration of the above proposal :—

I. *President,* DR. HARTMANN.

(1.) MADAME H. P. BLAVATSKY.

(2.) BABU NORENDRONATH SEN.

(3.) MR. NIBLETT.

(4.) MR. EZEKIEL.

(5.) BABU MOHINI MOHAN CHATTERJI.

(6.) MR. T. SUBBA ROW, *Secretary.*

Proposed by Babu Mohini Mohun Chatterjee, that this report be adopted by the Committee, and the Secretary be requested to lay it before the convention. Seconded by Babu Norendro Nath Sen and carried unanimously.

27*th January* 1883.

APPENDIX B.

Report of the Committee on the subject of 'The necessity of instituting an Aryan League of Honour,' as proposed by the President-Founder.

Present.

MAJOR-GENERAL MORGAN.

MR. W. T. BROWN.

BABU SHYAMA CHARAN BHATTA.

MR. V. COOPPOOSWAMY IYER.

BABU LADLI MOHAN GHOSE.

BABU KALI CHARAN BOSE.

RAWAL SHREE HURRUSINGHJEE ROOPSINGHJEE.

General Morgan having been appointed Chairman, the Committee, after full discussion, arrived at the following decision :—

1. That the time has not yet come for the Parent Society, in its official capacity, to decide as to the formation and working of the 'League of Honour.'

2. That Branch Societies have the entire sympathy of the Committee in any efforts which may be made for the formation of Societies for our boys and undergraduates after the manner of the various suggestions which have been submitted for present consideration.

3. That the matters before the Committee can be discussed on some future occasion, when details as to the working and success of the Boys' Associations, (which may be inaugurated by the Branch Societies) may be forthcoming.

4. That a Committee could then be appointed to reconsider the proposal and, if agreed upon, to amalgamate the then existing Boys' Societies, to form new ones, and to place all under the direction and superintendence of the Parent Society.

5. That all Branch Societies desirous of entering upon this useful sphere of work should take advantage of the valuable hints contained in the Anniversary Address by our President-Founder.

Babu Kali Charan Bose was of opinion that the League of Honour might be taken in hand by the Parent Society now; but the other members of the Committee were unanimously of opinion that it was advisable to postpone the consideration of the subject in the meantime.

H. R. MORGAN, F. T. S.,
Major-General,
Chairman.

ADYAR, MADRAS,
27*th December* 1883.

APPENDIX C.

PERMANENT FUND OF THE THEOSOPHICAL SOCIETY.

Resolution of the Convention.

Every Theosophical Branch and individual member should be urged to gather as large a subscription for the stated purpose as possible. Every association of whatsoever importance has its own funds for its current expenses, and the time has arrived when the Theosophical Society should have an invested Permanent Fund of its own, from *the interest of which* the expenditure could be met. Public organizations depend upon public help for

support, and there is no reason why our Society should not receive proffered assistance from its friends and sympathisers, whether they be enrolled members or not. Until now, the two Founders have borne, singly, the heavy burden of the annual deficit upon their own shoulders. But, unfortunately, no provision has been made for the maintenance of the Society after they shall disappear from the scene, which event must happen sooner or later. They would be extremely sorry to retire from work before they feel assured that the Society rests upon a permanent footing. Every member and every Branch should therefore,—remembering their duty due to the Cause, in whose prosperity the moral and spiritual future of India is largely involved—make every effort to create as large a Fund as possible. At the same time, for obvious reasons, it is not desirable to make a direct appeal to the whole public, but the Branches and members are at full liberty to accept subscriptions, small or great, from every sympathiser and friend, whether a Theosophist or not.

During the sittings of the Convention subscriptions for the PERMANENT FUND OF THE THEOSOPHICAL SOCIETY were promised and paid as per list below :—

		Rs.	
Madame H. P. Blavatsky	...	200	... paid
Col. H. S. Olcott	...	500	
S. Soobramoneya Iyer Avergal of Madura	...	250	
Mr. Tukaram Tatya, Bombay	...	600	
(150 Rupees to be paid annually)			
Rai Kishen Lall (Cawnpore on behalf of the Branch)	...	50	
Thakur Harisinghjee Rupsinghjee (Sihor)	...	500	
Thakur Ganesh Singh, Gorakhpur	...	50	
Pundit Paramasvari Dass of Bara-Banki	...	100	
Babu Nivaran Chander Mukerjee (Jubbalpore)	...	100	... paid
Babu Kali Charan Bose (do)	...	25	... paid
Rao Saheb Lakshuman N. Joshi (Poona)	...	30	... paid
Bellary Branch	...	100	
S. Ramasami Iyer Avergal (Madura)	...	200	
N. Soondrarama Iyer Avergal (do)	...	50	
Cuddalore Branch	...	50	
Toke Jayaram Naidu Garu (Nellore)	...	25	
Gooty Branch	...	25	
Tinnevelly Branch	...	100	
Toke Venkatapathy Naidu Garu (Madras)	...	25	
Poona Branch	...	100	

Thakur Sanker Singh (Gorakhpur) { thro' Thakur	Rs.		
Thakur Mahesh Singh (do) { Ganesh Singh.	15		
R. V. Narayana Iyer Avergul (Madras)	10		
H. H. Daji Raj of Wadhwan	10		
R. Vaithenatha Iyer Avergal of Chingleput	1,000		
Theosophical Brothers	15		
V. Kuppasami Iyer Avergal (Madura)	8	...	paid
Aramuthu Iyengar Avergal (Nellore)	2	...	paid
Thakur Ganesh Singh (Gorakhpur)	2	...	paid
Narayanasami Naidu Garu (Madras)	2	...	paid
T. Venkatapathy Naidu Garu (Nellore)	2	...	paid
Ramanujulu Naidu Garu (Madras)	2	...	paid
Mr. Tukaram Tatya (Bombay)	2	...	paid
Damodar K. Mavalankar	2	...	paid
Mr. W. D. Abrew (Ceylon)	2	...	paid
Babu Ballai Chand Mullic (Calcutta)	2	...	paid
Babu Denanath Ganguli (Berhampore, Bengal)	2	...	paid
Dharbagiri Nath	2	...	paid
Babu Sham Charn Bhatta (Bengal)	2	...	paid
Dr. Hartmann	2	...	paid
Madame H. P. Blavatsky	6	...	paid
Col. H. S. Olcott	2	...	paid
Pandit Chandra Shekhar (Bareilly)	2	...	paid
——— Pran Nath (Lucknow)	2	...	paid
——— Sivanarayan (do)	2	...	paid
——— Paramasvari Dass (Bara-Banki)	2	...	paid
P. Sreenivasa Row Garu (Madras)	2	...	paid
Babu Norendro Nath Sen (Calcutta)	2	...	paid
Rai Kishen Lall (Cawnpore)	2	...	paid
S. Ramasami Iyer Avergul (Madura)	2	...	paid
T. Subba Row Garu (Madras)	2	...	paid
Three Tinnevelly Branch Theosophists	2	...	paid
Rai Narayana Dass (Lucknow)	2	...	paid
Babu Norendro Nath Sen (Calcutta)	42	...	paid
Venkata Jugga Row Garu (Nellore)	5	...	paid
Babu Ballai Chand Mullick (Calcutta)	72	...	paid
Diwan Bahadur Raghunadha Row (Madras)	10	...	paid

Subscriptions to be sent in to the Treasurer of the Theosophical Society, Adyar (Madras). It is requested that all subscriptions promised should be paid up without delay.

APPENDIX D.

[*SPECIAL CIRCULAR.*]

ANNUAL PROVINCIAL CONVENTIONS OF THE GENERAL COUNCIL.

AFTER the Convention was adjourned, the Founders were advised to hold every year, either in May, June or July, a Provincial Conference for the benefit of local Branches, in other parts of India than the Madras Presidency. The place of Convocation to be selected by

vote of a majority of the Branches or in the Presidency designated by the President-Founder in any given year.

The celebration of the Anniversary of the Parent Society on the 27th and 28th of December will invariably be at the Head-quarters in Madras. The President-Founder accordingly decides that the Provincial Convention of the year 1884, shall, unless the Bengal and Behar Branches object, be held at Calcutta. The exact date—which will depend upon the state of Theosophical affairs in Europe—will, when fixed, be notified in time by Babu Norendro Nath Sen, President of the Bengal Theosophical Society, and Editor and Proprietor of the *Indian Mirror*, Calcutta. Many of the Branches in the North could not be represented properly at Adyar on account of distance. It is therefore considered disirable that they should take advantage of this semi-annual Conference to meet together and consider proposals for improving the efficiency of the Parent Society's work and bringing about a more harmonious and practical working of the Branches than heretofore. While, therefore, the Northern Societies and especially those in Bengal and Behar are strongly urged to attend the Conference, it will be understood that the meeting is open to qualified. representatives of every Branch throughout the world. Various cities and towns are in the habit of competing with each other in a friendly rivalry to secure the Annual Meetings of the British Association for the Advancement of Science and other learned bodies, by offering special inducements in the way of hospitalities to Delegates, and facilities of one kind or another to the executive officer of those Associations. Similarly, it is competent for various places in India to compete for the holding of the mid-year Provincial Conventions of our Society and the matter is left entirely to the choice of the Branches.

By Order of the President-Founder in Council.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

HEAD-QUARTERS, ADYAR,
1st *January* 1884.

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RULES

OF

The Theosophical Society,

TOGETHER WITH AN EXPLANATION OF ITS

OBJECTS AND PRINCIPLES.

THE THEOSOPHICAL SOCIETY

OR

UNIVERSAL BROTHERHOOD.

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W. T. Brown, Esq., B. L.
T. Subba Row, Garu, B. A., B. L.
W. d'Abrew, Esq.
S. Ramaswamier Avergal, B. A.
Babu Nivaran Chandra Mookerjee.

Corresponding Secretary.

H. P. BLAVATSKY.

Assistants.

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Babu Mohini Mohan Chatterji	...	*Bengali and English.*
Pandit Pran Nath	...	*Urdu.*
Rawal Shree Hurree Singhjee Roop-singhjee	...	*Guzerati.*
Pandit Sheo Narayan Upadhyaya	...	*Persian.*
Narayan Lakshmayya Bhatkal	...	*Kanarese.*

G. Soobbiah Chetty Garu ... *Telugu.*
V. Coopooswamy Aier Avergal, M. A. *Tamil.*
Shanguni Waryar, B. A. ... *Malayalam.*
Pandit Gopi Nath } ... *Hindi.*
Munshi Chandra Sekhara }
Rao Saheb Lakshman N. Joshi ... *Marathi.*
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Mme. E. Coulomb. ... *Italian.*
A. D. Ezekiel, Esq. ... *Hebrew and Arabic.*
Dr. L. Salzer ... *German.*
John Robert deSilva, Esq. ... *Singhalese.*

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Babu Ballai Chund Mullik.
L. Venkata Vardarajulu Naidu Garu.
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R. Sooria Row Naidu Garu	... *Kistna Dt.*
C. V. Cunniah Chetty Garu	... *Madras.*
J. Lakshmikanta Row Garu	... *Do.*
L. Venkata Varadarajulu Naidu Garu	*Do.*
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Babu Dinanath Gangooly	... *Berhampore, Bengal.*
Dr. Brojendro Nath Banerjee	... *Allahabad.*
Babu Ladli Mohun Ghose	... *Bhagalpore.*
Veraperamal Pillay, Esq.	... *Bolarum, Dekkan.*
Rai Narain Dass	... *Lucknow.*
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Periaswamy Moodelliar Avergul	... *Coimbatore.*
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„ Nivaran Chander Mookerjee	... *Jubbulpore.*
Pandit Gopi Nath	... *Lahore.*
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Dr. Barbieri d'Intrioni, L. ... *Upper Burma.*
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N. Chidambaram Iyer Avergul ... *Chidambaram.*
Babu Mohini Mohan Chatterji, M. A., B. L. ... *Calcutta.*
Rai Ganesh Prasad Chowbey ... *Jammoo.*
Babu Oprokash Chunder Mookerjee ... *Allahabad.*
Sreemutti Nritya Kali Devi ... *Calcutta.*

Besides the above, the Presidents of Branches are *ex-officio* Members of the Council. The following is the list of Branches organized up to January 17, 1884, together with their Presidents for the current year:—

Indian Branches.

Place.	Name of the Branch.	President.	Address.
Adoni ...	The Adoni Theosophical Society.	B. Veraswamy Aiyar Avergal.	Dist. Munsiff's Court Adoni.
Aligarh ...	The Aryan Patriotic TheosophicalSociety	Munshi Govind Prasada, M. A.	Professor, M.A. O. College, Aligarh.
Allahabad ...	The Prayag Psychic TheosophicalSociety	Mr. Henry Colin Niblett.	Pleader, High Court Allahabad.
Arrah ...	The Arrah Theosophical Society.	Babu Chunder Narain Sing.	Depy. Magte., Arrah
Bankipore ...	The Behar Theosophical Society.	Babu Nundo Lall Ghose.	Teacher of Medicin and Midwifery, Bankipore.
Bankura ...	The Sanjivanee Theosophical Society.	Babu Protap Narain Sing.	Depy. Magte., Bankur
Bara-Banki ...	The Gyanodaya Theosophical Society.	Pandit Parmeshri Dass.	Pleader, Nawabgung Bara-Banki.
Bareilly ...	The Rohilcund Theosophical Society.	Babu Nilmadhub Banerjea.	Munsiff, Bareilly.

Place.	Name of the Branch.	President.	Address.
Baroda ...	The Rewah Theosophical Society.	Rao Bahadur Vinayakrao Janardan.	Asstt. to the Dewan, Baroda.
Beauleah ...	The Rajshahye Harmony Theosophical Society.	Babu Kaliprasanna Mukerjee.	Asstt. Engineer, Beauleah.
Bellary ...	The Bellary Theosophical Society.	A. Sabhapathy Moodalyar Avergal	Bellary.
Berhampore ...	The Adhi Bhoutic Bhratru Theosophical Society.	Babu Nobin Krishna Banerjee.	Depy. Magte., Berhampore (Bengal.)
Bhagalpore ...	The Bhagalpore Theosophical Society.	Babu Parvatichuran Mookerjee.	Pensioned SchoolMaster, Bhagalpore.
Bhowanipore ...	The Bhowani Theosophical Society.	Babu Nuffer Chunder Bhatta.	Subordinate Judge, Alipore (Calcutta.)
Bolaram ...	The Bolaram Theosophical Society.	V. BalakistnahMoodlyar Avergul.	Head Accountant, P. W. D., Hyderabad (Dekkan).
Bombay ...	The Bombay Theosophical Society.	Rao Bahadur Gopal Rao Hari Deshmukh.	Kavasji Patel Tank Road, Bombay.
Burdwan ...	The Burdwan Theosophical Society.	Rai Bahadur Lala Banbihari Karpur.	Dewan to H. H. the Maharajah of Burdwan.
Calcutta ...	The Bengal Theosophical Society.	Babu Norendro Nath Sen.	Editor, *Indian Mirror*, Calcutta.
„ ...	The Ladies' Theosophical Society.	Sreemutti Swarnakumari Devi (Mrs. Ghosal).	Kashiabagan Garden House, Ultadingi, Calcutta.
Cawnpore ...	The Chohan Theosophical Society.	Rai KishenLall, B.A.	Munsiff, Cawnpore.
Chinsurah ...	The Chinsurah Theosophical Society.	Babu Kailas Chundra Mukerjee.	Medical Practitioner, Chinsurah.
Chingleput ...	The Chingleput Theosophical Society.	R. VaithyanathAyer Avergal.	Supervisor, P. W. D., Chingleput.
Chackdighi ...	The Chackdighi Theosophical Society.	Babu Lalitmohan Roy Sinha.	Zemindar, Chackdighi.
Coimbatore ...	The Coimbatore Theosophical Society.	N. Annaswamy Rao Garu.	Pleader, Distt. Court, Coimbatore.
Combaconum...	The Combaconum Theosophical Society.	V. Krishna Aier Avergal, B. A., B.L.	High Court Vakil, Combaconum.
Cuddalore ...	The Cuddalore Theosophical Society.	M. Natarajier Avergal.	Dist. Registrar, South Arcot, Cuddalore.
Dacca ...	The Dacca Theosophical Society.	Babu Krishna Chandra Roy.	Dy. Magte. and Dy. Collr., Dacca.
Darjeeling ...	The Kunchunjunga TheosophicalSociety	Babu Denonath Mazumdar.	Head Clerk, Dy. Commissioner's Office, Darjeeling.
Delhi ...	The Indraprastha Theosophical Society.	Lalla Madan Gopal.	Pleader, High Court, Delhi.
Dumraon ...	The Dumraon Theosophical Society.	Babu Deviprasad Kyastha Ambasta.	Officer in charge of the Collr.'s Dept., Maharajah's service, Dumraon.

Place.	Name of the Branch.	President.	Address.
Durbhanga ...	The Durbhanga Theosophical Society.	Rai Bahadur Lakshmi Narayan Pandit.	Private Secretary to H.H. the Maharajah of Durbhanga.
Fyzabad ...	The Fyzabad Theosophical Society.	Lalla Gokul Chand Khanna.	Pleader, Fyzabad.
Ghazipore ...	The Ghazipore Theosophical Society.	Pandit Shunkar Dyal Panday.	Ghazipore City.
Gooty ...	The Gooty Theosophical Society.	J. Sreenevasa Rao Garu.	Pleader, Munsiff's Court, Gooty.
Gorakhpur ...	The Sarwa Hitkari Theosophical Society	Pandit Salig Ram.	Post-master, Gorakhpur.
Guntoor ...	The Krishna Theosophical Society.	M. Singaravelu Mudelyar Avergal.	Head Master, High School, Guntoor.
Gya ...	The Gya Theosophical Society.	Rai Rajkissore Narayan.	Deputy Magte., Gya.
Howrah ...	The Howrah Theosophical Society.	Babu Behari Lall Mittra.	Shibpore (Howrab).
Hyderabad ...	The Hyderabad Theosophical Society.	Mr. Dorabji Dosabhoy.	Talukdar of Customs, H. H. Nizam's Service, Hyderabad, (Dekkan).
Jamalpore ...	The Jamalpore Theosophical Society.	Babu Ramchunder Chatterjee.	E. I. Ry. Audit Office, Jamalpore (Behar.)
Jessore ...	The TatwagyanaSabha Theosophical Society	Babu Jogendranath Bandyopadhyaya.	Deputy Magistrate, Jessore.
Jeypore ...	The Jeypore Theosophical Society.	Babu Opendra Nath Sen.	Pirncipal, School of Arts, Jeypore (Rajputana.)
Jubbulpore ...	The Bhrigukshetra TheosophicalSociety	Babu Kali Churun Bose.	Head Master, City School, Jubbulpore.
Kapurthala ...	The Kapurthala Theosophical Society.	DewanRamjas,C.S.I.	Dewan, Kapurthala State, near Jallandur.
Karwar ...	The North CanaraTheosophical Society.	Rao Bahadur Gopal Row Vinaik Bhanup.	Sub-Judge, Karwar.
Kishnaghar ...	The Nuddea Theosophical Society.	Babu Kalicharan Lahiri.	Medical Practitioner, Kishnaghar (Nuddea.)
Kurnool ...	The Kurnool Theosophical Society.	V. Venkata Sashiah Garu.	Post-master, Kurnool.
Lahore ...	* The Punjab Universal Brotherhood and TheosophicalSociety	Mr. William Bull.	Asst. Secy., Municipality, Lahore.
Lucknow ...	The Sattya Marga TheosophicalSociety	Pandit Pran Nath.	Canning College,Lucknow.
Do. ...	* Oudh Theosophical Society.	H. H. Prince Mirza Souleman Kadar Bahadur.	Lucknow.
Madras ...	The Madras Theosophical Society.	Dewan Bahadur R. Ragoonath Row.	Deputy Collector, Mylapore, Madras.

* In process of reorganisation.

Place.	Name of the Branch.	President.	Address.
Madura ...	The Madura Theosophical Society.	S. Subramania Aier Avergal.	Vakil, High Court, Madura.
Mayaveram ...	The Mayaveram Theosophical Society.	T. Krishna Rao Garu.	Retired Dy. Collector, Mayaveram.
Meerut ...	The Meerut Theosophical Society.	Babu Jwala Prasad.	Judge's Office, Meerut.
Midnapore ...	The Midnapore Theosophical Society.	Babu Kaliprasanna Mukerjea.	Nazir, Distt, Court, Midnapore.
Moradabad ...	The Atma-bodh Theosophical Society.	Lalla Eshri Pershad	Pleader, Moradabad.
Muddehpoorah..	The Muddehpoorah Theosophical Society.	Babu Girish Chunder Roy.	Head Master, School, Muddehpoorah.
Narail ...	The Narail Theosophical Society.	Babu Brajanath Bhattacharya.	Manager, Court of Wards, Narail.
Negapatam ...	The Negapatam Theosophical Society.	N. P. Subramani Aiyer Avergal.	2nd Grade Pleader, Negapatam.
Nellore ...	The Nellore Theosophical Society.	C. Venkata Jagga Row Garu.	Acting Head Asst. Collr., Nellore.
Ootacamund ...	The Todabetta Theosophical Society.	Major-General H.R. Morgan.	The Retreat, Ootacamund.
Palghaut ...	The Malabar Theosophical Society.	N. Sarvotham Row Garu.	District Munsiff, Palghaut.
Pondicherry ...	The Pondicherry Theosophical Society.	Monsieur T. Sundira Poulle.	Rentier, Rue de Vellaja, Pondicherry.
Poona ...	The Poona Theosophical Society.	Khan Saheb Navroji Dorabji Khandalavalla.	Sub-Judge, Camp, Poona.
Rae-Bareli ...	The Gyanavardhini Theosophical Society	Lalla Ram Pershad.	P. W. D., Rae-Bareilly.
Rawalpindi ...	The Rawalpindi Theosophical Society.	Name not yet reported.	
Searsole ...	The Searsole Theosophical Society.	Babu Dakshineswara Mallia.	Searsole, Rajbati, Raneegunj.
Secunderabad..	The Secunderabad Theosophical Society.	M. Etherajulu Naidu Garu.	Book-keeper, P. W. Secretariat, H. H. Nizam' Service, Hyderabad (Dekkan).
Sholapore ...	The Sholapore Theosophical Society.	Mr. Gangadhar Anant Bhat.	Assistant Engineer, Sholapore.
Simla ...	The Simla Eclectic Theosophical Society.	Col. W. Gordon, *Protem.*	Dt. Supdt. of Police, Howrah (Bengal).
Do. ...	The Himalayan Esoteric Theosophical Society.	Mr. W. D. Tilden.	Office of the Director-General of Rys., Simla.
Srivilliputur ...	The Natchiyar Theosophical Society.	R. Anantarama Iyer Avergal.	Tahsildar, Srivilliputur.
Tanjore ...	The Tanjore Theosophical Society.	N. Subramania Iyer Avergal, B. A.	Pleader; 1st Grade, Tanjore.
Tinnevelly ...	The Tinnevelly Theosophical Society.	T. Vedadrisa Das Mudaliar Avergal.	Pensioned Judge, Sudder Court of Travancore, Tinnevelly.
Tiruppattur ...	The Tiruppattur Theosophical Society.	P. Venkateswariah Avergal.	Sub-Magistrate Tiruppattur, Madura Dt.

Place.	Name of the Branch.	President.	Address.
Trevandrum ...	The Trevandrum Theosophical Society.	R. Ragoonath Row Garu, B. A.	Zillah Judge, Trevandrum.
Trichinopoly ...	The Trichinopoly Theosophical Society.	D. Retna Mudaliar Avergal.	Sahukar, Trichinopoly.
Vizianagram ...	The Vásishtha Theosophical Society.	C. Chandrasekhara Shastriar Avergal, B. A.	Principal, Maha Rajah's College, Vizianagram.
Wadhwan ...	The Kathiawar Theosophical Society.	His Highness Daji Raj Chandra Singhjee.	Thakore Saheb of Wadhwan, Kathiawar.

Branches in Ceylon.

Bentota ...	The Bentota Theosophical Society.	Mr. Don Abrew deSilva Tillekeratne.	Notary, Bentota.
Colombo ...	The Colombo Theosophical Society.	Mr. A. P. Dharmagunawardene.	Pettah, Colombo.
Do. ...	The Lanka Theosophical Society.	Mr. Edward F. Perera	Proctor, Colombo, Ceylon.
Galle ...	The Galle Theosophical Society.	Mr. G. C. A. Jayasekera.	Proctor, Kaluwella, Galle.
Kandy ...	The Kandy Theosophical Society.	Mr. T. B. Pannabokke.	Kandy.
Matara ...	The Matara Theosophical Society.	Mr. David Andris Jayasurya.	Stamp Vendor, Matara.
Panadure ...	The Panadure Theosophical Society.	Mr. F. Charles Jayatileke Karunaratne.	Mudaliar of the Supreme Court, Panadure.
Welitara ...	The Welitara Theosophical Society.	Mr. Baltasar Mendis Weerasingha.	Interpreter Mudaliar of the Balapitia Court.

Branches in Europe, America, and other Places.

Brisbane ...	The Queensland Theosophical Society.	Mr. Carl H. Hartmann.	Range Plant Nursery, Toowoomba, Queensland, Australasia.
Corfu ...	The Ionian Theosophical Society.	Signor Pasquale Menelao.	Corfu, Greece.
Holland ...	The Post Nubila Lux Theosophical Society	Mr. Edward Brooke Bonn.	Ripistraas, 24, The Hague, Holland.
London ...	The London Lodge Theosophical Society	Dr. Anna Kingsford, M. D.	The Vicarage, Atcham, Shrewsbury, England.
New York ...	The Aryan Theosophical Society of New York.	William Q. Judge, Esq.	P. O. Box 8, Brooklyn, N. Y., U. S. America.
Odessa ...	The Odessa Theosophical Society.	Her Excellency, the Hon'ble N. A. Fadeyeff ...	Odessa, Russia.

Place.	Name of the Branch.	President.	Address.
Paris ...	La Societe Theosophique d'Orient et d'Occident.	The Countess of Caithness and Duchess of Pomar.	51, Rue de l'Universite, Paris.
Do. ...	La Societe Scientifique des Occultistes de France.	Dr. Fortin ...	17, Rue de Debarcadere, Paris, France.
Do. ...	La Societe Theosophique des Spirites de France.	Mr. P. G. Leymarie.	5, Rue Neuve des Petits Champs, Paris, France.
Rochester ...	The Rochester Theosophical Society.	Mr. W. B. Shelly.	Office of the U. S. Express Co., Rochester, U. S. America.
St. Louis ...	The Pioneer Theosophical Society.	Mr. Elliot B. Page...	515, Elm St., St. Louis, Mo; U. S. A.
West Indies ...	The St. Thomas Theosophical Society.	Mr, Charles E. Taylor, M. D.	Book-seller, St. Thomas, D. West Indies.

☞ *The permanent Head-Quarters and Postal address of the Theosophical Society are at* ADYAR *(Madras), India, where all communications should invariably be addressed.*

OBJECTS OF THE SOCIETY.

THE primary objects of the Theosophical Society—which was founded in America on November 17, in the year 1875, are as follow :—

First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour.

Second.—To promote the study of Aryan and other Eastern literature, religions and sciences, and vindicate its importance.

Third.—To investigate the hidden mysteries of Nature and the psychical powers latent in man.

The Society appeals for support to all who truly love their fellow-men and desire the eradication of those hateful barriers created by race, creed or colour, that have so long and so sadly impeded human progress; to all scholars, all sincere lovers of TRUTH, *wheresoever it may be found*, and all philosophers alike in the East and in the West; to all who love India and would see a revival of her ancient glories, intellectual or spiritual; and, lastly, to all who long for glimpses of higher and better things, than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone such knowledge can be attained.

The Society represents no particular religious creed, interferes with no man's caste, is entirely unsectarian, and includes professors of all faiths. It only claims

from each member that toleration of the beliefs of others which he desires each and all of his brother-members to exhibit in regard to his own faith. It includes members who take a merely philanthropical or intellectual interest in its aspirations, as well as those who, believing that Oriental Philosophy embodies truths worthy of a life's devotion, seek, through its instrumentality, access to those innermost recesses of ancient culture to which such devotion affords the only passport.

Candidates for admission to the Society must be recommended by at least two members. They must promise never to divulge certain signs and pass-words used by members of the Society for mutual recognition, nor such matters of a psychological nature as may be imparted to them, as members, under the seal of confidence.

Membership in the Society is open to persons of both sexes; but no Asiatic female, nor person under eighteen, shall be admitted to membership without the consent of the legal guardian. A knowledge of English is not an essential qualification.

If persons living at a distance from the Head-Quarters—being in sympathy with the objects of the Society—apply for authority to form a Branch, such authority may be given on such conditions consistent with the Rules as may appear suitable to the President in Council of the Parent Society. When the formation of such a Branch has been sanctioned, it will be necessary for at least one of the applicants to attend at Head-Quarters for the necessary instruction, unless the new branch

should seem of sufficient importance to warrant the delegation of a duly qualified representative from the Head-Quarters to inaugurate it.

The following bodies have been affiliated in India with the Theosophical Society :—

(1.) The SANSKRIT SABHA of Benares, with Pandit Bapu Deva Shastri as its President, and the late Pandit Bala Shastri, Vice-President.

(2.) The LITERARY SOCIETY OF BENARES PANDITS, with Pandit Ram Misra Shastri, Professor of Sankhya, Benares College, as its President.

(3.) The HINDU SABHA, founded by M. R. Ry. A. Sankariah Avergal, B. A., Naib Dewan of Cochin.

FORMS OF APPLICATION AND OBLIGATION.

(Form A.)

APPLICATION FOR FELLOWSHIP.

I, _____

being in sympathy with the objects of the Theosophical Society, and acquainted with its rules, hereby make application for admission as a fellow thereof.

(Signature.) _____

P. O. Address. _____

_____

_____

_____

We, the undersigned Fellows of the Theosophical Society, hereby certify that _____ *a candidate for admission to the said Society, is a person who, to the best of our belief, will be a worthy member of the same.*

* _____

_____

_____

_____

Dated at _____ *this* _____ *day of* _____ 1884.

(This Application must be accompanied with the Initiation Fee—Ten Rupees.)

☞ *No part of the Society's income is paid to the Founders, whose services are gratuitously given.*

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* *This recommendation must be signed by at least two Fellows.*

(FORM B.)

OBLIGATION.

I, _____

an applicant for Fellowship in the Theosophical Society, do hereby give to the President individually, and to each and every one who now is or may be accepted hereafter as a Fellow of the said Society, my most solemn and sacred promise that I will not, under any circumstances, divulge the signs and pass-words of the Society; that I will abstain from doing any thing that may bring dishonour upon the Society, its members, or myself; and that to the best of my ability I will work for the furtherance of the declared objects of the Society.

For the faithful performance of this promise, I do hereby, in the presence of these witnesses, PLEDGE MY WORD OF HONOR.

(Signature.) _____

Dated at _____ *this* _____ *day of* _____ 1884.

In presence of

_____

_____

The Theosophical Society,

OR

UNIVERSAL BROTHERHOOD.

(Formed at New York, U. S. of America, November 17, 1875.)

REVISED RULES AND BYE-LAWS OF 1884.

I. The Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity. It has been conventionally divided for administrative purposes into local Branches.

A Branch may, at the discretion of the President-Founder, be composed solely of co-religionists, under its own President, Executive Officers, and Council.

II. The whole Society is under the special care of one General Council, and of the President, its Founder.

III. The whole Society shall be fully represented in the General Council, and each Branch shall have the right to elect a member to represent it in the General Council of the Theosophical Society, whose Head-Quarters are for the time being in that locality where the President-Founder may fix his official residence. Annually, on the 27th of December and succeeding days, a Convention of the General Council meets at the permanent Indian Head-Quarters, Adyar, Madras.

IV. The Society is a Universal Brotherhood, comprising various Branches established in widely separated

countries and cities in both hemispheres, and all such Branches derive their chartered existence from the Parent Society, without whose authority no Branch can be formed or continued.

V. By unanimous vote of the Council of the Founders at New York, the President and Corresponding Secretary—both Founders—hold office for life. The term of all other officers is for one year, or until their successors are appointed by the President-Founder, under the advice of a General Council, of which body seven members constitute a quorum, except in emergent cases when the quorum shall consist of three.

VI. No officer of the Society, in his capacity of an officer, nor any member, has, under any circumstances whatsoever, the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except when the meeting consists solely of his co-religionists. Nor is any member entitled to demand pecuniary aid from his richer brother, nor can any be forced to give help to a poorer. Even the borrowing of money from each other is strictly prohibited, unless business should be transacted between the two entirely *outside* their connection with the Theosophical Society; in which case the Council has nothing to say, for it no more interferes with the individual freedom of its Fellows in social and commercial transactions than it does in their religious views. If, however, all the Fellows of a Branch or a majority of the General Council of the Society, after a due consideration of all the circumstances, find any of their number worthy of such a help, it should be given. After due

warnings, violation of these two clauses shall be punished by suspension or expulsion, at the discretion of the President and General Council.

The Society does not interfere with caste rules and other social observances.

VII. The President-Founder, under Council Resolution of 27th August 1878 (New York), has authority to designate any Fellow of capacity and good repute to perform, *pro-tempore*, the duties of any office vacated by any cause.

VIII. The local administration of Branches is vested in their respective officers, but no branch has the right to exercise jurisdiction outside its chartered limits, except when so requested by the Parent Society. Officers of Branches are elected by a majority of the Fellows thereof, for the term of one year; but they may be annually re-elected an indefinite number of times.

IX. The Parent Society, through the President-Founder, has the right to nullify any Charter when such may appear to it expedient, and to decree the expulsion of any Fellow, of whatever Branch, for disgraceful conduct, or the violation of the bye-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.

X. An entrance fee of £ 1, or its equivalent in other currencies, and an annual subscription of 2 shillings

(or one rupee in Asia) shall always be paid in advance by persons joining the Society. The annual subscription after the first payment shall become due on the 1st January of each year; except in the case of those admitted during the last quarter when an extension of three months shall be given.

XI. Of Fellows there are three classes, *viz.*, Active, Corresponding, and Honorary. The grade of Corresponding Fellow embraces persons of learning and distinction, who are willing to furnish information of interest to the Society; and the Diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to theosophical knowledge, or for their services to humanity.

XII. Admission as an Active Fellow into the Theosophical Society and its Branches is obtained as follows :—

All persons, otherwise qualified, are eligible for admission without distinction of sex, race, creed or caste.

The candidate must make an application for admission in writing (see *Form A*), declaring at the same time his sympathy with the Society's objects. Two or more Fellows must endorse the candidate's application, certifying to his fitness for admission, and transmit it, together with the prescribed initiation fee, to the proper authorities, *viz.*, either to the President of the Society, if the applicant desires to be admitted at the Head-Quarters of the Society, or to the President of the particular Branch which he wishes to join. On being accepted by the President of the Society or Branch, as the case may be,

the candidate shall be invested with the secret signs, words or tokens by which Theosophists make themselves known to each other. On initiation a solemn obligation upon honor (*vide Form* B) must be executed by the candidate in writing, and subsequently repeated by him orally before witnesses. Admission to Fellowship in the Parent Society carries with it the claim to mutual sympathy and fellowship in any of the Branches; but Fellows availing themselves of this privilege shall conform to the rules and bye-laws of the Branch with which they may be working, during the term of their connection with it.

Any one who, for reasons that may appear satisfactory to the President admitting him to Fellowship, may prefer to keep his connection with the Society a secret, shall be permitted to do so; and no one except the President in question and the President-Founder has the right to know the names of such secret Fellows.

XIII. Any Fellow convicted of an offence against the Penal laws of the country he inhabits, involving moral turpitude, shall be expelled from the Society—after due investigation into the facts has been made on behalf of the Society and the accused found guilty.

XIV. Any Fellow, who may be proved, to the satisfaction of the Council, to have slandered any Brother or Sister Theosophist, or to have written or uttered any words calculated to individually injure such, will be required to substantiate the charges involved, or failing to do so, in the opinion of the Council, will be invited to resign, or will be expelled, as may seem good to the President in Council. The name of the person so resign-

ing or expelled shall be published in the Journal of the Society, and thereafter all Branches will be required to refuse fellowship to the person thus excluded from the Society.

XV. Should any dispute or disagreement arise among two Fellows of whatever Branch in regard to matters connected with the work of the Society, and should the President or Presidents and the Council of their respective Branches find themselves unable to restore peace and brotherly harmony between the disputants, the case may, if both parties should so desire it, be referred to the Parent Society, the decision of whose President and General Council shall be final.

XVI. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, as such, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favor of or against any political party or measure. Violation of this rule will meet with expulsion.

XVII. Proposed Bye-Laws and Rules for Branches must be ratified by the Parent Society; and no Branch shall have any which conflict with those of the latter. No Branch has the right to grant Diplomas independent of the Parent Society, to confer dignities or privileges, or to take any obligations from any of its members except as provided for in these Rules.

By the General Council—

DAMODAR K. MAVALANKAR,
MORTIMER MARBLE,
Recording Secretaries.