

GENERAL REPORT  
OF THE  
SIXTEENTH CONVENTION AND ANNIVERSARY  
OF THE  
THEOSOPHICAL SOCIETY,

AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER THE 27TH,  
28TH, AND 29TH, 1891.

With Official Documents.

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THE GENERAL CONVENTION was opened at noon on December 27th. Delegates were present from the United States of America, Great Britain, Sweden, Ceylon, China, Australia, Tasmania, and, in India, the Punjab, North Western Provinces, Central Provinces, Oudh, Guzerat, Bombay, Mysore, Nizam's Hyderabad, Cochin, and most of the British Districts of the Madras Presidency. The President-Founder was cheered on taking his seat. He spoke as follows :

THE PRESIDENT'S ADDRESS.

WELCOME again, brothers, sisters and friends, to the Head-quarters of the Society and to its sixteenth Annual Convention. I need not remind the older members among you that this period of our history represents years of toil, of suffering and self-denial, of obstacles overcome, of great results accomplished. We are to-day the representatives of a winning cause and a successful sociological movement. To a degree not possible to have foreseen, Theosophical ideas have gained currency throughout the world. The thought-seeds which we have scattered broad-cast have taken root in many a country, in thousands of sympathetic minds. Carried on the zephyr currents of love, they have opened to us a host of hearts, caused us to recognize a multitude of brotherly colleagues. May we be spared to our work until we have woven a web of kindness between the progressive and the philanthropic altruists of the whole human family.

THE GENERAL OUTLOOK.

Confining our view to the past twelve months, we have every reason to be satisfied with the general outlook at the present moment. I doubt if we ever before closed a year with such encouraging prospects as now. More difficulties lie behind us than I can see ahead. The hardest thing of all for a new movement is to make the first step, gain the first foothold,

compel the public to listen. Once these results achieved by a really good cause, and the sequel becomes comparatively easy to forecast : the force works along a line of diminishing resistance, the influence of the ideas proportionately augments, and the public heart at last opens to offer them a sure foundation of loyalty and love.

Since our last Convention I have travelled something like 43,000 miles by sea and land, and have thus had the opportunity of personally observing the effect of theosophical ideas throughout the world, and the relative activity of our various operating centres. My conclusions are (a.) That the public curiosity about Theosophy is world-wide ; one notices it in every railway carriage and on every steamer, where the name is by chance mentioned in the hearing of intelligent company : one who is supposed to be able to talk instructively about it, is sought out, interviewed, and asked to write or lecture upon it. Well-known public speakers draw large audiences everywhere ; while Annie Besant, the peerless orator, our beloved sister, crowds the largest halls in Great Britain, and her simple statement that she had recently been in communication with our Masters set up a blaze of excitement that as yet shows no signs of abatement. (b.) It is evident that these Eastern ideas have penetrated so deeply into modern thought, that it is hard to believe the influence will be but transitory. Not only are they inspiring the poet and the romancer, but they enter into the speculations of the practical and the theoretical psychologist. The Orientalists of the West, particularly Max Müller and Monier Williams, continually attack and advertise us ; doing their party no good whatever, but Theosophy much. For, all that Theosophy needs to have it accepted is that its facts and theories, premises and conclusions, should be carefully studied and honestly criticized. This, the savage attack of a half-informed enemy often brings about, when the urgent pleadings of its friends go unheeded. (c.) I notice that these ideas are flowing into the heart of the Christian Church. Its organs throughout the world manifest their uneasiness in the bitterness and unfairness of their strictures, often in the dishonesty of their statements and the malice of their innuendos. On the other hand, some most spiritually-minded Christian men and women, some most sincerely orthodox clergy and laity, have taken office or simple membership in our Branches, and regard us with not only the feeling of tolerance, but actually of brotherly love. And then, again, there exists at this moment in London a purely Christian society outside our own body, called the Christo-Theosophical Society, the founder of which is a most enlightened and chivalrous clergyman, whose acquaintance I hold it an honor to possess. My belief is that if less intolerance towards Christianity had been shown hitherto by the Founders of our Society and their colleagues, we should have suffered and made to suffer less, and would to-day have had a thousand Christian well-wishers where we have one. We may truly say we have had cruel provocation, but that does not really

excuse us for lacking the courage to return good for evil and so proving untrue to our ideal of brotherhood. So imperfect have we all been in our consistency of behaviour, that, years ago, the Masters told us that being a Fellow of the Theosophical Society was not at all equivalent to being a real Theosophist, *i. e.*, a knower and doer of god-like things. To return, it is, of course, no more important to humanity as a whole that Theosophy should be recognized and practised within the Christian, than within the Hindu, the Buddhist, or any other church: on the other hand, it is equally important; and our Society will not have fully proven its capacity for usefulness, until it has kindly and patiently helped earnest and willing followers of each and every religion to find the key, the one only master-key, by which their own scriptures can be understood and appreciated. I deplore our intolerance, counting myself a chief offender, and I do especially protest against and denounce a tendency which is growing among us to lay the foundations of a new idolatry. As the Co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of our Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate either them, their agents, or any other living or dead personage, to the divine status, or their teachings to that of infallible doctrine. Not one word was ever spoken, transmitted or written to me by the Masters, that warranted such a course, nay that did not inculcate the very opposite. I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in my office, I shall proclaim this as the basis, the only basis and the palladium of the Society. I am led to make the above remarks by what I have seen going on of late (cheers).

#### THE DEATH OF H. P. BLAVATSKY.

The blackest sorrow of the year, or rather of all our years, was the sudden death of Madame H. P. Blavatsky, at London, on the 8th May last. The awfulness of the shock was increased by its suddenness. She had been an invalid for years, it is true, but we had seen her more than once snatched back from the very brink of the grave, and at the time of her demise she had laid plans for continued work in the near future. Some building was being done by her order at the London Headquarters, she had pending engagements unsettled, among them, a most important one with myself. Her niece saw her on the previous day and made an appointment with her. In short, I do not believe she meant to die or knew she would die when she did. Generally, of course, she knew that she was liable to depart after certain work had been finished, but circumstances make me think she was surprised by a physical crisis, and died before she expected she would. If she had lived, she would have undoubtedly left her protest against her friends making

a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her "Isis Unveiled" while Mr. Keightley and several others did the same by "The Secret Doctrine." Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, nor invent Theosophy, nor was she the first or the ablest agent, scribe or messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess fargreater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love for her, the contemporary teacher, nor offend the literary world by pretending that she wrote with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a channel for the transmission of occult teaching as some others in history had been, or as the Masters would have been glad to have found. As her tried friend, then, as one who worked most intimately with her, and is most anxious that she may be taken by posterity at her true high value; as her co-worker; as one long ago accepted, though humble, agent of the Masters; and finally, as the official head of the Society and guardian of the personal rights of its Fellows, I place on record my protest against all attempts to create an H. P. B. school, sect or cult, or to take her utterances as in the least degree above criticism. The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings. I am not sure of being alive very many years longer, and what duty demands I must say while I can.

And now, brethren and friends, I come to a matter of the deepest, saddest interest. H. P. Blavatsky's body was cremated by her order, often reiterated and at long intervals. Before leaving India for Europe for the last time, she executed what proved to have been her last Will and Testament, and the original document is on file here as provided by law. Its date is the 31st January 1885. The witnesses were P. Sreenivasa Row, E. H. Morgan, T. Subba Row, and C. Ramiah. It contains a clause to the effect that she wishes her ashes to be buried within the compound of the Headquarters at Adyar; and another requesting that annually, on the anniversary of her death, some of her friends should assemble here and read a chapter of the "Light of Asia" and one of Bhagavat Gita. In compliance with her sacred wish, therefore, I have brought her ashes from London; across the Atlantic, across the American continent, across the Pacific, from Japan to Ceylon, and thence hither, that they may find the last resting-place she longed for, the holiest tomb that a servant of the Indian sages could have. Together we came, she and I—from New York to India, over seas and lands, in the beginning of 1879, to relight the torch at the temple-door of Gnyanam: together have we now come—I living, she a memory, and a

handful of dust—again in 1891. Parted are we in body, yet united in heart and soul for our common cause, and knowing that we shall one day, in a future birth, again be comrades, co-disciples and colleagues. My private duty towards her is fulfilled: I now turn over to the Society the honorable custody of her ashes, and as President shall see that her last wishes are fulfilled so far as feasible.

[Col. Olcott here removed a silken covering, and exposed a closed, handsomely engraved Benares vase, in which were the ashes of Madame Blavatsky. All present rose to their feet and stood in solemn silence until the mortuary urn was re-covered. The President then continued his address].

#### THE STATE OF THE MOVEMENT.

In looking over the world I have found, outside India, centres of great activity at London, Stockholm, Madrid, The Hague, New York, and San Francisco. London has been, since H. P. Blavatsky's arrival there in 1887, a very vortex of effort. Attracting to her a number of highly cultured and enthusiastic friends of both sexes, she infused into them the spirit of her own tireless devotion to our cause, and gradually set the thought of Great Britain aflame: branches sprang up, crowds of enquirers flocked to her rooms, books, pamphlets and journals multiplied, correspondence developed fresh centres in continental towns, and she fought a winning fight with her personal traducers and opponents. Among the new centres were Stockholm, Madrid, Barcelona, and The Hague, at each of which places workers and allies of the most surprising zeal, ability and unselfishness came to the front. They have translated and published in all some fifty to sixty of our theosophical works, large and small. I personally visited in the month of September the capital of Sweden and came away deeply impressed and jubilant over the people and their work.

At New York, as in London, I found a small Head-quarters staff tirelessly striving to keep abreast with the demands for information about Theosophy and applications for membership and local branch organisation. There too, as in London, I saw the devoted little group sacrificing comfort, health and strength to a sense of duty, bearing poverty without complaint and trying to accomplish the impossible. The same remarks equally apply to the group of brethren in San Francisco, whose enthusiasm has spread their influence along the entire Pacific Coast. Thanks to them, our cause has a splendid future before it in that part of the world.

I regret to say that my hopes for the establishment of an Australasian Section have not as yet been realised. The organisation has not yet been completed, owing to local causes, and I shall have to take further official action presently. Some of the Branches are, however, in a prosperous condition; Count Wachtmeister is commissioned to represent them in this Convention, and you will hear from them through him.

The Ceylon Section is also in an unsatisfactory state, owing to the lack of practical organising talent. I have suspended the charter and will have to take further steps towards securing systematic co-operation between Branches. Mr. Dhammapala will speak for them. The Women's Education Society of Ceylon, an adjunct, but not a section of our Society, is bravely trying to do a necessary and noble work. Their aim is to promote the elevation of their sex by co-operative effort, to get their daughters educated under friendly instead of hostile management, and to enlist the sympathy of women in distant lands. I look upon the leaders of this movement with admiration, and have done and shall continue to do all that I can, and that a Theosophist should to help them. We have present with us two delegates from this Society : Mr. Peter De Abrew, one of its founders and now its foreign Corresponding Secretary, and Mrs. Musæus-Higgins, Principal of Sanghamitta Girls' School, at Colombo, and newly elected Executive President of the Society. This noble lady, touched by an appeal published in *The Path*, threw up a lucrative Government appointment in America, and volunteered to come over and help her Asiatic struggling sisters. Her help was desperately needed, for by a most deplorable accident Miss Pickett, F. T. S., a beloved young Theosophist of the Melbourne T. S., who had come to Colombo to take charge of the Sanghamitta School in June last, had been snatched away from life and usefulness just fourteen days after she and I landed at Colombo from Australia. Her vacant place has been filled by Mrs. Musæus-Higgins; and so always as one toiler falls in our ranks a fresh volunteer steps in to fill it. As I have fully dealt with Miss Pickett's case in the January *Theosophist*, I shall not enlarge upon it here. Suffice it to say, a purer soul has never joined company in our work.

#### THE INDIAN SECTION.

Mr. B. Keightley will lay before you the fullest information about the first year's work under the re-organized Sectional form. You will find it, under the circumstances, satisfactory. So far as personally visited, dormant Branches have been revived, old allies have been won back, a large body of instruction has been circulated, and new life infused into the whole Indian family of Branches. The financial results are not very satisfactory, but too much must not be counted upon for the first year. We can never hope for the best results until my suggestion of years ago, that we should have an European Manager resident in each Presidency Town, with competent Indian Inspectors of Branches under him, can be carried out. And this cannot be done without the command of funds to cover the expenses.

#### THE AMERICAN SECTION.

—Has been as loyal and loving as hitherto to the Head-quarters. Under Mr. Judge's admirable direction the Section is accomplishing wonders. His complete Annual Report is unfortunately delayed in the mail, and I cannot point out to you in the meagre abstract available

the various facts which most redound to his credit, and that of Mr. Fullerton, Mrs. Ver Planck, and his other colleagues.

#### OTHER SECTIONS.

The European Section's Report will be read to you presently, and you will be struck with admiration for the magnificent service rendered by Mrs. Annie Besant before and, in a pre-eminent degree, since H. P. B.'s death. Her adhesion to the Society at the particular time when it happened is a most remarkable fact. By a curious coincidence it was in the *seventh* month of the *seventeenth* year after her formal renunciation of Christianity that she joined the Theosophical Society, while the death of H. P. Blavatsky also occurred in the *seventh* month of the *seventeenth* year of her and my association together in this work. Those who doubt the control of events by accident, will see a lesson in the above coincidence.

#### GROWTH OF THE SOCIETY.

Our numerical strength is constantly increasing and fresh territory being invaded by the tidal wave of our movement. The official statistics at Head-quarter's show the following facts as to the issue of Branch charters to the close of the successive year :

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891
...	1	2	2	4	11	27	51	93	104	121	136	158	179	206	241	279

#### NEW BRANCHES OF 1891.

Indra; Memphis; Willamette; Iron City; Umballa; Gray's Harbour; Madanapalle; St Paul; San Francisco; Providence; Kalmar; Sholinghur; Erode; Dhyana; Chiswick; Salt Lake City; Bradford; Manchester; Croydon; Gothemburg; Springfield; "H. P. B." (New York); Pleiades; Eruacolum; Toronto; Annie Besant; Sydney; Toowoomba; Adelaide; Amsterdam; Tiruvalur; Guntoor (Sadwichara); Pakur; Warangal; Manargudi; Brisbane; Ludhiana and Adelphi.

#### BRANCHES DISSOLVED AND SUMMARY.

Charters issued to the close of the year 1891—279. Deducting 21 charters extinguished, we have 258 living charters at the close of the year 1891. Geographically, the year's new branches are distributed as follows; Asia (India) 11; Europe 8; U. S., America 15; Australasian Colonies 4.

Our Indian Branches are now established in the following Presidencies: Bengal 34; Behar 8; N. W. P., Punjab, and Oudh 25; Central Provinces 4; Bombay 7; Kattyawar 2; Madras 56; Ceylon 21, Burma 3. In other parts of the world we have, England 15; Scotland 2; Ireland 1; France 2; Austria 1; Sweden 3; U. S. America 60; Greece 1; Holland 1;

Russia 1 ; West Indies 2 ; Africa 1 ; Australasia 7 ; Japan 1. Total 258 living on the 27th December 1891.

#### NEW THEOSOPHICAL PUBLICATIONS OF THE YEAR.

1. "Numbers" ; by W. Wynn Westcott.
2. "Key to Theosophy" (New Edition) ; with glossary.
3. "Theosophy and its Evidences" ; by Annie Besant.
4. "The Indianapolis Letters on Theosophy" ; by A. F.
5. "Rajyoga," by M. N. Dvivedi (Second Edition).
6. "The Theosophical Society, and H. P. B."
7. "A Manual of Theosophy," by Annie Besant.
8. "In Memory of H. P. B."
9. "A Glossary of Theosophic Terms."
10. "Womanhood and the Bible."
11. "Jacob Boehme," by F. Hartmann.
12. "The Esoteric Basis of Christianity," by Wm. Kingsland.
13. "Theosophical Christianity," by L. S.
14. "The Mystic Quest: a story of two incarnations," by Wm. Kingsland.

#### TRANSLATIONS.

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| 1. A Telugu translation of Mahabharata.            |          |
| 2. "The Voice of the Silence." French translation. |          |
| 3. "Light on the Path," Telugu translation.        |          |
| 4. "The Buddhist Catechism" (New Edition)          | French.  |
| 5. "Light on the Path."                            | Spanish. |
| 6. "Mr. Isaacs ;" a Novel.                         | "        |
| 7. "The Coming Race."                              | "        |
| 8. "The Bhagavadgita."                             | "        |
| 9. "Echoes from the Orient."                       | "        |
| 10. "Key to Theosophy."                            | Dutch.   |
| 11. "In Memoriam H. P. B."                         | "        |
| 12. "The Perfect Way."                             | Swedish. |
| 13. "Dreams and Dream Stories."                    | "        |
| 14. "The Wilkesbarre Letters."                     | German.  |
| 15. "The Astral Light." (Nizida)                   | Swedish. |
| 16. "Buddhist Catechism." (New Edition.)           | "        |
| 17. "The Coming Race."                             | "        |
| 18. "Esoteric Buddhism." (Sinnott.)                | "        |
| 19. "Incidents in the Life of Madame Blavatsky."   | "        |
| 20. "Karma," a Novel.                              | "        |
| 21. "Key to Theosophy."                            | "        |
| 22. "Light on the Path."                           | "        |
| 23. "Magic, White and Black."                      | "        |
| 24. "Nature and Aim of Theosophy."                 | "        |
| 25. "Posthumous Humanity."                         | "        |
| 26. "The Light of Asia."                           | "        |



27.	"The Occult World."	Swedish.
28.	"The Purpose of Theosophy."	"
29.	"The Voice of the Silence."	"
30.	"Why I became a Theosophist."	"
31.	"Wilkesbarre letters on Theosophy."	"
32.	"Wonder Light and other Tales."	"
33.	"Zanoni."	"
34.	"An Epitome of Theosophy."	"
35.	"Death and After."	"
36.	"The Elixir of Life."	"
37.	"Jesus the Buddhist."	"
38.	"Buddhist Catechism" (Subhadra Bikshu).*	"
39.	"The Philosophy of Mysticism."	"
40.	"The Monistic School."	"
41.	"United," a Theosophical Novel.	"

#### NEW MAGAZINES.

1.	<i>The Prasnottara.</i>	English.
2.	<i>Pauses.</i>	"
3.	<i>Teosofisk Tidskrift.</i>	Swedish.
4.	<i>The New Californian.</i>	English.
5.	<i>The Pacific Theosophist.</i>	"

There were also published, besides the above ; 16 pamphlets in English, written by several well-known writers on Theosophy ; 6 in Dutch ; 4 in Spanish ; and 50 in Swedish ; making a total of 76.

The Oriental Departments of the American and European Sections have absorbed a good deal of the energy of the Indian Fellows owing to the publications of their serials.

#### THE ADYAR LIBRARY.

The "Advaita Catechism," which was expected to be out this year for distribution to the delegates assembled, has not after all been prepared, as the gentleman to whom the work was allotted, procrastinated till about the end of August, when it was transferred to Mr. R. Sivasankara Pandiyaji, B. A., who has not yet prepared the work for the press. A Catalogue of Sanskrit works in the Library has been prepared by Mr. S. E. Gopala Charlu, with the help of Pandit Desika Charya, the newly appointed Referee, and will be issued to the Branches.

The cash balance in favour of the Library is Rs. 590-11-7 ; the opening balance on 27th December 1890 having been Rs. 197-3-2. The income has been Rs. 1,296-4-0, and the expenditure Rs. 902-11-7, including Rs. 366-9-9 for printing the Catalogue in two languages.

In the current year, 16 Sanskrit, and 32 Tamil books were bought, and 3 acquired by donation.

The Western Section had added to it 42 volumes by donation.

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\* This Book is a plagiarism, by the Author.—H. S. O.

The Adyar Library, Oriental Section, now contains the following works and MSS. :—

1.	Vedas, Vedangas, and their Commentaries.	...	162
2.	Itihasas and Puranas ... ..	...	106
3.	Law ... ..	...	159
4.	Philosophy ... ..	...	291
5.	Science ... ..	...	81
6.	Religions (Hinduism, Jainism, &c.)	...	435
7.	Tantras ... ..	...	31
8.	Grammars and Lexicons ... ..	...	157
9.	General Literature ... ..	...	226
10.	Miscellaneous works of reference	...	145
11.	Pali .. ..	...	63
12.	Indian Vernaculars ... ..	...	257
13.	Hindustani, Arabic and Persian	...	55
14.	Tibetan ... ..	...	10
15.	Japanese ... ..	...	272
16.	Chinese ... ..	...	418

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Total ... 2,866

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#### FINANCIAL.

In comparison with the vast sums collected and disbursed by Missionary and other financially prosperous bodies, the income and expenditure of the Theosophical Society are very insignificant. We do not even get the most trifling support from hosts of our own members. This is in part due to the absorption of our old legitimate income by our various Sectional Head-quarters throughout the world, but also in part to selfish unconcern. Many members so little understand the meaning of Theosophy, so little their real spiritual interests, that they concern themselves with their private studies and practice, and leave me to shift, as I best may, to keep up this expensive establishment. As an example, the cost of last year's Annual Convention was met with the savings on hand from former years' subscriptions, and the Treasurer had in his hands when final preparations had to be made for the present gathering, only the pitiful sum of Rs. 14-12-8. Yet the meeting had to be held and how, think you, were its expenses to be met? By drawing on the small private fund of the *Theosophist*, a fund which I have always wanted to keep intact for some great emergency. How would any of you well-to-do gentlemen fancy being required to pay the cost of the Society's up-keep out of your own pocket? Mind, I do not complain, I care nothing for money or anything in the world or any person in comparison with the Society; but I put it to you if your behaviour is worthy of praise. However, you may settle that with your Karma; my duty is done in bringing the facts to your notice.

In listening to the Financial Statement of the Assistant Treasurer you will kindly observe that, while there have been considerable increases in specific items, the total expenditure is less than that of 1890. The famine prices of hay and grains, including rice, have involved us in heavy expense, but this is a temporary thing. Other points, as, for instance, the re-payment of loans, have affected our balance and the Assistant Treasurer has the given necessary explanations.

#### PRESIDENT'S TOUR.

My brothers in the Society, seeing that I needed rest last December, kindly pressed me to take a holiday, and sent generous sums to the Treasurer to be applied to that object. These together with £105 nett which I received from the executors of the Carl Hartmann Estate at Brisbane, were almost exactly enough to pay my expenses of the year. I offer to one and all my friends my most grateful thanks.

#### THE HARTMANN LEGACY.

I went to Australia, as you know, to decide upon the spot after taking my own personal observations, whether the Society ought or ought not to accept the residuary legacy left me in the will of the deceased F. T. S., Carl Heinrich Hartmann. I decided that we could not accept it without doing grave injustice to the testator's family, so upon a basis of equity I accepted £1,000; the estimated  $\frac{3}{4}$ th of property, real and personal, and executed the necessary papers to turn over the remaining  $\frac{1}{4}$ th to Mr. Hartmann's children and brother. The executors however have not yet paid me the £1,000. You will be glad to know that this action won for our Society the good-will of the people of all the Australasian colonies. (Great applause.)

#### THE UNION OF BUDDHISTS.

I have vindicated the altruistic ideal of our Society by bringing about a brotherly agreement between the whole body of Southern Buddhists and seven out of the eight sects of Japanese Buddhists to allow fourteen articles of universal orthodoxy to be put forth as common ground upon which the two great divisions of Buddhism will stand united. I am giving in the January *Theosophist* the exact text of the fourteen articles together with the names of the great subscribing prelates of Burma, Chittagong, Ceylon and Japan. This is the most important positive result of this year's work, and it must inevitably make the Society's name preserved in history. I have had this matter long upon my mind for, owing to my close touch with the present Buddhist movement throughout the world, I can foresee consequences of the highest importance as likely to flow from it. I feel that, though I should not live to see another year, my life will not have been quite useless to mankind. (Long continued applause.)

The Recording Secretary and Assistant Treasurer next read the following report:—

1891.

LIBRARY FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 27th Dec. 1890...	197	3	2	Saraswati figure ...	29	12	0
Mr. C. Sambiah ...	50	0	0	Custodian ...	153	0	0
„ R. Sivasankara Pandia...	100	0	0	Referee ...	150	0	0
„ Baroda'Prasad Basu ...	10	0	0	Subscription to "Nature" from 1887 to 1891 ...	114	11	10
Hon. S. Subramanya Iyer ...	50	0	0	„ to "Review of Reviews."	4	0	0
Mr. Ram Rai Sakbbai ...	70	0	0	Freight on Govt. Exchanges.	1	0	3
„ J. W. Bibby (Liverpool) ..	100	0	0	Sanskrit and Tamil Books purchased ...	26	9	0
An F. T. S. ...	5	0	0	Magnetic instrument ...	12	6	0
Mr. Jharrai Kapilrai (Baroda) ...	3	0	0	Binding Books ...	22	4	0
„ K. Sundararaman(Kumbaconum) ...	10	0	0	Sundries ...	26	2	9
Benares Branch T. S. ...	150	0	0	Printing Catalogues ...	366	9	2
Mr. Anantarai Nathji Mehta (Kundla) ...	51	0	0				
„ Ishan Chandra Dev (Dehradun). ...	1	0	0				
Collected in Anstralia by the President-Founder ... £ 3	41	4	0				
Mr. R. Surya Row Naidu ...	45	0	0				
„ S. Rangayya (Nagpur) ...	10	0	0				
Dr. Pratt (Leamington) £ 10	140	0	0				
Mr. Jehangir Sorabji ...	2	7	0				
E. W. Minchen £5 ; Mrs. J. Walter Smart £5; Proceeds of President - Founder's lecture at Sydney £ 8-12-0; Melbourne £14; total £32-12 0 ...	457	0	0				
				Total...	860	2	7
				Add Balance ..	500	11	7
Total... 1,450	14	2		Grand Total...	1,450	14	2

1891.

## PERMANENT FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.			
	RS.	A.	P.		RS.	A.	P.	
Balance on the 26th Dec. 1890.	21,070	7	3	Transferred to Head-quarter's Fund ...	1,678	0	0	
Interest on 4 p. c. Govt. Paper.	1,678	0	0	Balance:—	Total...	1,678	0	0
Do. on Savings Bank Deposit.	210	0		In Savings Bank...	73-1-3			
				„ Madras Bank in				
				4 p. c. Govt. Paper.	21,000 0-0			
					21,073	1	3	
Total...	22,751	1	3	Grand Total...	22,751	1	3	

1891.

## T. SUBBA ROW MEDAL FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on the 26th Dec. 1890.	607	13	0	By Expenditure ...	Nil.		
Interest on Savings Bank Deposit ...	22	4	0	By Balance ...	630	1	0
Total...	630	1	0	Total...	630	1	0

1891.

## ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on the 26th Dec. 1890	871	4	3	Food expenses of the XVth Anniversary ...			
Mr. J. Srinivasa Row (Gooty)	13	11	0	Hindu Table 165-9-0			
„ D. B. Vencatasubba Row...	2	0	0	European, Parsi, &c.,			
„ P. S. Ramaswamy Iyer ...	2	0	0	Food ... 180-12-0	346	5	0
Gnanamarga T. S. (Lucknow)	6	0	0	Shorthand writer ...	180	0	0
Poona Branch T. S. ...	24	0	0	Printing charges:—			
Mr. Girish Chandra Mitra (Midnapore) ...	5	0	0	Shinshu Catechism... 35- 1-7			
Jamalpore T. S. ...	6	14	0	Buddhist and Visiah-tadvaita Cate-			
Cuddapah Branch do. ...	10	0	0	chisms ... 95-10-0			
Berhampore do. ...	71	0	0	500 copies of Anni-			
Interest on Savings Bank Deposit ...	25	1	9	versary Report sepa-	267	8	10
Individual subscriptions ...	9	0	0	rately printed ... 136-13-3			
Mr. Anantaram Ghosh ...	50	0	0	Balance due on Advaita Catechism ...	10	0	0
Rice and ghee sold after the last Convention was over ...	16	0	0	Extra servants engaged during the last Anniversary	8	9	0
Mr. N. Pitchu Pillai ...	3	0	0	Lamps ...	6	0	0
Melbourne £2-7-0 Adelaide 16s. Mrs. M'Carthy 2s. Queensland T. S. £2-16s; Total £6. ...	84	0	0	Vessels purchased ...	16	14	0
				Beds and cots ...	63	15	9
				Sundry expenses, including charges for zinc plates, &c.	306	4	9
				Total Expenses...	1,194	14	4
				Balance on the 26th Dec. 1891	14	12	8
Total ...	1,209	11	0	Grand Total..	1,209	11	0

1891.

## DONATIONS TO THE SOCIETY.

From 27th December 1890 to 26th December 1891.

RECEIPTS.				RS.	A.	P.
Mr. T. Vijiaraghavalu Naidu (Gooty) ... ..	...	...	...	5	0	0
„ J. Siddle (Wanganui N. Z.) 5s. ... ..	...	...	...	2	11	0
„ S. Subramanya Iyer, C. I. E. (Madras) ... ..	...	...	...	50	0	3
„ P. Vanderlinden (Philadelphia) £2 ... ..	...	...	...	25	0	0
„ Kalka Prasad (Moradabad) ... ..	...	...	...	1	8	0
Dr. J. A. Anderson \$ 5; J. D. Buck, \$ 10; Mr. E. Hughes, \$ 1; Total \$ 16 ... ..	...	...	...	40	0	0
Pandit Lakshminarayana (Bilaspur) ... ..	...	...	...	10	0	0
A New York F. T. S. £ 200 ... ..	...	...	...	2,683	8	3
Received thro' Mr. W. Q. Judge:—	...	...	...			
Mrs. J. B. Moore \$ 3; Dr. J. P. Hyat \$ 1; Mr. E. Brand \$ 2; Mr. T. P. Shepherd \$ 50; Messrs. J. T. Meredith \$ 3.50; Mr. L. M. Barton \$ 2; Mrs. E. H. Cladin \$ 1; M. G. Warner \$ 1; Mr. J. G. Pinikan \$ 8; Mrs. A. E. Hill \$ .29; Mr and Mrs. F. L. Blodget \$ 50; Total \$ 69.29 ... ..	...	...	...	182	9	0
Mr. Byramji Dasabhoj (Ranchi) ... ..	...	...	...	10	0	0
Mrs. J. Wilson (England) 5s ... ..	...	...	...	3	7	0
Viscount Pollington £ 1, 1s. ... ..	...	...	...	13	12	0
Received thro' Mr. Judge:—	...	...	...			
Mr. R. L. Scannel \$ 4; Mr. Franklin Saunders \$ 2; Miss L. D. Burland \$ 2; Miss M. Mitchell \$ 1; total \$ 10 ... ..	...	...	...	24	12	0
Mr. McGiffin (Cheefo) ... ..	...	...	...	39	12	0
„ Bipin Behary Pramanik (Bankura) ... ..	...	...	...	3	0	0
„ A. Nunjunda Naidu (Mysore) ... ..	...	...	...	3	0	0
Dr. J. N. Cook £ 20 being his debt to Mr. Sturdy ... ..	...	...	...	230	0	0
Mr. Philip Alwyn (England) ... ..	...	...	...	100	0	0
Miss M. A. Walsh (U. S. A.) 16s. 2d. ... ..	...	...	...	11	7	0
Hon'ble Mrs. Malcolm ... ..	...	...	...	68	15	0
Mr. C. S. Ramarujam Chetty (Madras) ... ..	...	...	...	2	0	0
„ S. Rangayya (Nagpur) ... ..	...	...	...	15	0	0
„ Anantara Nathji Mehta (Kundla) ... ..	...	...	...	51	0	0
„ Ishan Chandra Dev (Mussouri) ... ..	...	...	...	1	0	0
Thro' Mr. W. Q. Judge:—	...	...	...			
Mr. Martin Ennis \$ 1.50; T. R. Prater \$ 1; E. A. Hill \$ 2; Total \$ 4.50 ... ..	...	...	...	12	6	0
Mr. Lakshman N. Joshi (Benares) ... ..	...	...	...	38	5	0
„ O. Higashi (Bombay) ... ..	...	...	...	10	0	0
„ D. M. Oza (Mangrel) ... ..	...	...	...	5	0	0
„ R. Caldwell (Adelaide) 8s. ... ..	...	...	...	5	9	0
„ J. A. Newton, Mr. and Mrs. Hampshire at £ 1 each ... ..	...	...	...	42	6	0
„ H. Bowman (Oakland) ... ..	...	...	£ 2	28	4	0
„ Jehangir Sorabji (Warangal) ... ..	...	...	...	12	0	0
„ Anantharai Nathji Mehta (Kundla) ... ..	...	...	...	84	0	0
„ T. Ramachendra Row (Kurnool) ... ..	...	...	...	20	0	0
„ Anantaram Ghosh (Chittagong) ... ..	...	...	...	50	0	0
„ A. V. Kuniah (Arcot) ... ..	...	...	...	5	0	0
Berhampore T. S. ... ..	...	...	...	7	12	0
Mr. P. Dossabhoj (Hyderabad) ... ..	...	...	...	20	0	0
„ Purnachendrasen (Hyati) ... ..	...	...	...	4	0	0
„ P. D. Khan (Colombo) ... ..	...	...	...	5	0	0
Mr. J. Siddle (Wanganui N. Z.) 5s. ... ..	...	...	...	2	12	0
Total..				3,904	6	6

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## GENERAL ACCOUNT.

RECEIPTS.	Amount.		EXPENDITURE.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 27th Dec. 1890...	2,030	3 1	Loan returned to Devi Pada Roy ...	700	0 0
Donations received :—			Lent to Col. Olcott's Holiday Fund ...	1,008	6 6
America ... 2,978-4 6			Loan returned to Col. Olcott's Holiday Fund ...	450	0 0
Australasia ... 12-0-0			" " Indian Section Fund ...	1,500	0 0
China ... 39-12-0			" " to Annie Besant's Travelling Fund ...	1,800	0 0
Europe ... 466-2-0			Food Expenses ...	1,493	4 1
India ... 408-4-0			Printing Charges 238 3 7		
	2,904	6 6	Postage ... 355 9 6	593	13 1
Diploma and Charter fees :—			Travelling Expenses ... 712 6 0		
America ... 1,099-2-9			Telegrams ... 221 7 0	933	13 0
Australasia ... 519-14-8			Wages of Establishment ...	1,625	15 10
China and Philippine Islands ... 78-15-0			Feeding of animals ...	1,498	4 1
Europe ... 167-4-0			Sundries :—		
India, including Rs. 1,000 from India Section...	1,035-0-0		Lighting charges 318 2 9		
	2,000	4 5	Tolls and Taxes. 158 8 0		
Received from Mango Contractor...	60	0 0	Sundry other items (including Stationery, mats and 20 other items) ... 822 10 2	1,285	4 11
Value of a calf sold ...	15	0 0	Repairs and Construction :—		
Cardians and vegetables sold. ... 2 13 0			Permanent addition of two houses at the Brahmin quarters.. 494 2 7		
Interest on Permanent Fund in Government Pro. Notes. ... 1,678 0 0			Do. do. of a verandah to the Western Side of Main Hall ... 123 9 0		
Interest on Postal Savings Bank Deposit ... 28 4 0			Erection of a hut 31 4 6		
Loan from Col. Olcott's Holiday Fund ... 450 0 0			Repairs to the Western Bungalow ... 44 6 3		
" Indian Section Fund... 1,500 0 0			" to the Eastern do ... 120 14 5		
" Annie Besant's Travelling Fund ... 1,800 0 0			" Brahmin kitchen ... 51 6 9		
" returned from Col. Olcott's Holiday Fund. ... 1,008 6 6			" Carriages. 248 13 6		
			Dismantling the old Umr house 80 0 0		
			Sundry repairs to the other buildings and articles, &c... ... 651 1 2	1,844	10 2
			Total Expenses...	14,769	13 10
			Add Balance...	616	7 8
Total...	15,386	5 6	Grand Total...	15,386	5 3



EXPLANATION OF THE PRECEDING :  
RECEIPTS.

*Donations.*—We have received this year as compared with last year a decrease under this head of Rs. 4,380 from America : Rs. 270 from India ; and Rs. 670 from Europe including Great Britain. There has been a slight decrease of Rs. 74 from Australasia, but there has been a large increase of Rs. 519 from the same continent, on account of entrance fees, due to the President-Founder's exertions there. The decrease in receipts from India is owing, of course, to the fact that the Indian Section has absorbed all the income from that source. From China again there has been a decrease of Rs. 88.

*Diploma and Charter fees.*—The income under this head is nearly the same as that of last year, America having contributed the same as last year while Rs. 519 have been received from Australasia and Rs. 79 from China and Philippine Islands. From India we have only Rs. 1,035, being a lump sum of Rs. 1,000 received from the Indian Section, and Rs. 35 received between the 27th and 31st December 1890, previous to the formation of the Indian Section. Rs. 1,678 have been received from the Bank of Madras as interest for 2 years on Rs. 21,000, worth of Government Promissory notes deposited there and forming part of the Permanent Fund. A sum of Rs. 1,008 was lent in the beginning of the year to the Holiday Fund, but was shortly afterwards refunded. Temporary Loans were contracted to, the extent of Rs. 3,750, Rs. 450 being from the Holiday Fund, Rs. 1,500, from the Indian Section Fund, which were however refunded ; and Rs. 1,800 from the Annie Besant Travelling Fund, through the kind permission of Mr. Keightley and which has also been refunded, in this month. A further sum of Rs. 700, most generously loaned to us by Mr. Devi Pada Roy of Cawnpore several years ago and reported in the preceding year's reports as an outstanding liability, has also been refunded and the Society is now entirely clear of debts. We commence our new financial year with a ready cash balance of only Rs. 616-7-8, about enough to cover one month's expenditure.

EXPENDITURE.

The total amount of expenditure has been swelled by Rs. 5,458, owing to return of a loan of Rs. 1,500 to the Indian Section ; of Rs. 1,008 to the Holiday Fund ; Rs. 700 to Devi Pada Roy of Cawnpore ; and Rs. 1,800 to The Besant Travelling Fund. Food expenses came to Rs. 1,500, which is a little less than last year's, while feeding, &c., of animals exceeds last year's expenditure (Rs. 836), by Rs. 664. This increase is due in the first place to the inclusion of shoeing, curing, and sundry other charges, during the current year, which had previously been grouped under the head of "Sundries". For shoeing we spent Rs. 56, and for curing the animals when sick, as they were more or less ailing throughout the whole year, we spent Rs. 77. But the

most important factor was the famine prices ruling from May last. Gram and bran have become very nearly 50 per cent. dearer than before ; and while we could formerly purchase a cart load of straw for Rs. 5 or 6, we were now obliged to pay as much as Rs. 15, and sometimes, if the quantity was larger, Rs. 16, and once even Rs. 18-12-0, a cart load ; all this rise in price being entirely due to famine.

*Travelling expenses.*—Include balance due on Mr. Harte's tour in the north, made in the latter part of the last year, and Rs. 320 paid for his ticket to England ; and of the sum of Rs. 221 put down for telegrams, Rs. 181 were spent on messages to London, New York, and Australasia about H. P. B's. death.

*Printing charges.*—Include payment of bills for printing and paper supplied to the Society for the purpose by the *Theosophist* Office, during last year ; and Postal Charges show a decrease of Rs. 170, owing to the fact that part of the Recording Secretary's Indian correspondence was shifted on to the Indian Section Office.

*Wages of establishment* show a slight increase of rupees 190, on account of the employment of three new hands during the year to water the cocoanuts, as this year was an especially dry one.

*Sundries.*—The very slight increase in the various sub-heads under the major head "Sundries" are due to increase of staff at the Head-quarters.

*Repairs and Construction.*—The expenditure under this head during the year is Rs. 1,844, that is Rs. 700 less than that of last year's, and I have at the same time to add that, of this sum of Rs. 1,844, Rs. 700 were spent on permanent additions, while substantial repairs were made to the Eastern and Western Bungalows, and the Brahmin Kitchen, to the extent of Rs. 215. Repairs to carriages came to Rs. 248, that is nearly twice what they were last year ; but this was unavoidable, partly owing to the fact that the carriages were old and partly because of the wear and tear of the traffic carts. The expenditure under the sub-head "Sandry repairs" was during the year under report, Rs. 500 or one-half less than last year's. The total expenditure under all the heads being Rs. 9,100 or nearly Rs. 2,500, less than that of last year, while we had to incur an additional expenditure of nearly Rs. 1,900, on account of travelling, feed of animals and the construction of the two new houses.

Deducting this latter sum therefore from the total expenditure, we have a balance of Rs. 7,200, representing the normal expenditure on account of the up-keep of the Head-quarters, including the additional expenditure on account of addition of staff. This means a monthly expenditure of Rs. 600, which was the figure aimed at by the President-Founder some time ago.

S. E. GOPALACHARLU,  
Treasurer, T. S.

27th December 1891.

## THE INDIAN SECTION.

It is impossible for me to lay before you my report of the working of the Section for the past year, without voicing the deep sorrow felt throughout India for the departure from this life of our revered and beloved Teacher and Founder H. P. Blavatsky. How fervently she loved India, how profound was her attachment to the Hindus, how much she toiled and endured for their spiritual enlightenment, none of us can ever fully realise. The best years of her life were given to work in and for Aryavarta and the saddest moment of her life was when she quitted its sacred shores. Let us then raise a monument worthy of her sacrifice and our sorrows by nobly carrying on the work she began, and by straining every fibre to save India and the Hindu race from materialism and sensuality.

I went to London to attend the late Convention as your representative, and I trust that the steps taken on my suggestion to perpetuate her memory in connection with the work she loved, have met with your unanimous approval.

In submitting to you the report of this, the first year's working of our Indian Section, I must ask you to bear in mind two important facts. First; the T. S. movement in India has much ground to recover, ground that has been lost in the last ten years owing to the inadequacy of the working staff of the Society in India, and to other causes.

Second; this is the first year since the departure of our revered teacher H. P. Blavatsky from India, in which any systematic effort has been made from Head-quarters to keep in touch with the various Branches, to ascertain and supply their needs, to guide their studies, to stimulate their thought, to co-ordinate and organise their several activities.

Bearing these facts in mind, I feel that the record of work and progress achieved in the last twelve months, which I now proceed to detail, is very satisfactory in many respects and highly encouraging for the future spread and development of our movement in India.

As arranged at last year's Convention, I obtained the services of Messrs. P. R. Venkatarama Iyer and T. S. Ganapati Iyer as resident Assistant Secretaries at Head-quarters, and I have now to express my gratitude to these gentlemen as well as to Mr. S. E. Gopala Charlu for the cordial and efficient co-operation they have rendered me throughout the year. Systematic correspondence has been maintained with all the Branches, two letters a month, at least, having been written to each by my assistants, as well as my own private correspondence with individual members, and such general circular letters as occasion demanded.

The scheme of issuing *Prasnottara* to all members, and *Branch Papers* monthly to each Branch, has also been carried out with regularity, and I rejoice to say that these efforts have resulted in a marked increase

of earnestness and activity in many of our Branches. Another important gain of the year to our work is the accession of Mr. S. V. Edge, Solicitor of London, to the permanent staff of the Indian Section. In response to my appeal to our colleagues in England for help, he volunteered to give up his position and career there in order to come to India and give us the aid which is so urgently needed. For a year past he had been a member of the staff of the London Head-quarters, enjoying the great advantage of a training under H. P. Blavatsky, and since his arrival here he has given proof of such devotion, energy and capacity that our Section is to be most warmly congratulated on this addition to its working strength. In this connection our warmest thanks are due to our venerable President-Founder, for it is his generous contribution of over Rs. 1,000 from the funds of the *Theosophist*, which has made it possible for Mr. Edge thus to come out and devote himself entirely to work of the Theosophical Society in India.

The results of this more perfect organisation and of the additions made to the staff are clearly visible in the steady progress and growth of the Section, as well as in the revival of activity in dormant or extinct Branches. Thus ten new Branches have this year been added to our roll, *viz.*, Mannargudy, Tiruvalore, Muttra, Warangal, Guntur, Loodhiana, Sholinghur, Madanappalle, Erode, and Ernacolum, and over two hundred new and active members have joined our ranks.

Death has, however, deprived us of some old and valued fellow-workers. We have to mourn the death of one of our oldest and best fellows, Bro: P. Iyaloo Naidu of Hyderabad, through whose timely help the present Head-quarters of the Society were established here. I had the pleasure of meeting him personally last year in Hyderabad, and his devotion to our cause was as strong as ever, and his confidence in the Founders firm and unshaken. Of others, whose departure from this life is a loss to our cause, I must name Messrs. Bihari Lal Bahaduri, Nilmadab Bannerji, K. Seshia Chetty and P. Parthasarthy Pantalu. But as one after another passes to his rest, new workers arise to fill their places, just as new cells take the place of dead ones in our own bodies. The Theosophical Society is a living entity; it will grow and prosper, whatever fate may befall the individuals, whose lives form the outer body in which this ray of the spirit of wisdom has found expression.

Much good work has been done by visits paid to various Branches by members of the staff, and the results in this department are such as to lead me to advocate as rapid an extension of this line of work as our finances, and the numbers of workers available will permit. Since the beginning of this year I have personally visited the Branches at Bangalore, Kumbakonam, Mannargudi, Negapatam, Calcutta, Ranchi, Berhampore, Bankipore, Jamalpur, Gorakhpur, Gya, Benares, Allahabad, Jubbulpore, Hoshangabad, Bombay and Poona, spending from three to fourteen days in each place, delivering public lectures, &c., &c. Since his arrival last September, Bro: Edge has visited

and lectured at Kumbakonam and Mannargudi, while he personally inaugurated our new Branch at Sholinghur, the formation of which is due to the energy and devotion of our worthy colleague, Mr. V. Cooposwami Iyer, late of Ambasamudram. Besides the above, Mr. Kotayya has spent the greater part of this year as Inspector of Branches in visiting and lecturing at the following branches in Southern India: Cuddapah, Anantapur, Gooty, Bellary, Kurnool, Adoni, Hyderabad, Secunderabad, Bolarum, Masulipatam, Guntur, Chittoor, Erode, Coimbatore, Palghat, Ernacolum and Trivandrum. The formation of several of our new Branches has been brought about by his exertions, and I desire in the name of the Section to offer him our heartiest thanks for the devotion and energy he has brought to our cause and the self-sacrificing, unpaid labour which has borne such good fruit. The details of his visits and work may be found in his able reports, which have been published from time to time in the *Supplement* to the *Theosophist*.

The general improvement in activity and earnestness of our Branches during the past year is well shown by comparing the following classification of the Branches of the Theosophical Society in India as they now are, with that given on pages 14 and 15 of last year's report.

A. Branches that hold regular meetings, read Theosophical works, discuss philosophical questions, and undertake some educational, literary, philosophical or philanthropic work :—

- |                 |                          |
|-----------------|--------------------------|
| 1. Bangalore.   | 15. Guntur (Sadwichara.) |
| 2. Bankipore.   | 16. Gya.                 |
| 3. Bellary.     | 17. Hyderabad.           |
| 4. Benares.     | 18. Jubbulpore.          |
| 5. Berhampore.  | 19. Jamalpur.            |
| 6. Bhavnagar.   | 20. Kanigiri.            |
| 7. Bombay.      | 21. Kurnool.             |
| 8. Chittoor.    | 22. Ludhiana.            |
| 9. Combaconum.  | 23. Mannargudi.          |
| 10. Cuddapah.   | 24. Masulipatam.         |
| 11. Ellore.     | 25. Meerut.              |
| 12. Fategarh.   | 26. Ranchi.              |
| 13. Gorakhpore. | 27. Surat.               |
| 14. Guntur.     | 28. Tipperah.            |
|                 | 29. Warangal.            |

B. Branches which consist of a few active workers, but do not make themselves sensibly felt as yet in their locality by any marked activity :—

- |                  |                 |
|------------------|-----------------|
| 1. Allahabad.    | 8. Calcutta.    |
| 2. Ambasamudram. | 9. Cawnpore.    |
| 3. Bankura.      | 10. Cocanada.   |
| 4. Barabanki.    | 11. Coimbatore. |
| 5. Baroda.       | 12. Darjeeling. |
| 6. Beaulah.      | 13. Dumraon.    |
| 7. Bezwada.      | 14. Ernacolum.  |

- |                               |                   |
|-------------------------------|-------------------|
| 15. Erode.                    | 28. Ootacamund.   |
| 16. Gooty.                    | 29. Palghat.      |
| 17. Hoshangabad.              | 30. Paramakudi.   |
| 18. Karur.                    | 31. Pakur.        |
| 19. Lahore.                   | 32. Poona.        |
| 20. Madras.                   | 33. Seati.        |
| 21. Madanapalle.              | 34. Secunderabad. |
| 22. Midnapore.                | 35. Seonichapra.  |
| 23. Mozufferpore.             | 36. Sholinghur.   |
| 24. Muttra <i>via</i> Nagpur. | 37. Tinnevely.    |
| 25. Negapatam.                | 38. Trichinopoly. |
| 26. Nellore.                  | 39. Trivalur.     |
| 27. Noakhali.                 | 40. Umballa.      |

C. Branches which are very loose in constitution, and consequently somewhat inactive :—

- |                |                  |
|----------------|------------------|
| 1. Adoni.      | 10. Madura.      |
| 2. Anantapore. | 11. Moradabad.   |
| 3. Arrah.      | 12. Periyakulam. |
| 4. Bareilly.   | 13. Paharthalai. |
| 5. Chittagong. | 14. Pondichéry.  |
| 6. Chingleput. | 15. Rajmahal.    |
| 7. Durbhanga.  | 16. Simla.       |
| 8. Jalpaiguri. | 17. Trevandrum.  |
| 9. Kapurthala. | 18. Vizianagram. |

D. Branches that are entirely dormant :—

- |                              |                           |
|------------------------------|---------------------------|
| 1. Aligarh.                  | 25. Krishnagar.           |
| 2. Arcot.                    | 26. Kuch Behar.           |
| 3. Arni.                     | 27. Lucknow.              |
| 4. Baluchar.                 | 28. Mayaveram.            |
| 5. Bangalore City.           | 29. Monghyr.              |
| 6. Barisal.                  | 30. Muddepoorah.          |
| 7. Bavanipore.               | 31. Naini Tal.            |
| 8. Bhagalpore.               | 32. Narail.               |
| 9. Bolaram.                  | 33. Orai.                 |
| 10. Bulandshir.              | 34. Pollachi.             |
| 11. Burdwan.                 | 35. Rai Bareilly.         |
| 12. Calcutta (Ladies' T. S.) | 36. Rajamundry.           |
| 13. Chakdigi.                | 37. Rangoon (3 Branches). |
| 14. Chinsurah.               | 38. Rawalpindi.           |
| 15. Cuddalore.               | 39. Searsole.             |
| 16. Dacca.                   | 40. Sholapur.             |
| 17. Delhi.                   | 41. Siliguri.             |
| 18. Dindigal.                | 42. Simla (Eclectic).     |
| 19. Fyzabad.                 | 43. Srivilliputtur.       |
| 20. Ghazipore.               | 44. Tanjore.              |
| 21. Howrah.                  | 45. Tiruppur.             |
| 22. Jessore.                 | 46. Udamalpet.            |
| 23. Jeypore.                 | 47. Vellore.              |
| 24. Karwar.                  | 48. Vizagapatam.          |

The above classification is much more stringent than that of last year, and for purposes of comparison classes A and B of the above should be compared with classes I and II taken together. Thus, class A contains at least five Branches, which are now in far better condition than any of those in class I, except the Bombay Branch, were in last year; and many of those in B are at least above the average level of activity of the latter. And although the list of inactive and dormant Branches is longer than that given last year, yet this is to be ascribed to a fuller and more complete knowledge of the then existing facts rather than to any actual falling off or decay. Further, I entertain great hopes that in due time many of the now dormant Branches will revive, and that the new wave of interest in Theosophy, which is now apparent throughout India will enable us to find active workers to conduct and organise their labours.

Another branch of our work, which has this year been far more actively pushed than for several years past, is the spreading of theosophical ideas through the free distribution of leaflets and pamphlets. In all between ten and fifteen thousand copies of such leaflets have been distributed from Head-quarters, in addition to the large number distributed both locally and throughout India by the energetic and self-sacrificing labours of the Bombay Branch. To them we owe the gift of large numbers of the leaflets, &c., sent out from here, as well as the donation of a special sum of Rs. 154 for this purpose in preparation for the proposed visit of Annie Besant.

The Bombay Branch is also to be congratulated upon the starting of *Pauses*, a small magazine for the popular diffusion of theosophical thought in simple and attractive form. This new venture owes its existence to the energy of Bro: Peacocke, to whom the Bombay Branch is deeply indebted for the additional stimulus and vigour which he has infused into its work. Already good results are apparent, and the usefulness of *Pauses* will, I feel sure, go on steadily increasing as our thought spreads and takes root in the human mind around us.

A press-correspondence department has been opened on the lines of that carried on in England. The work done by this branch is gradually increasing, and it should prove useful in the future. The results depend, of course, largely on the co-operation given by members. And I would take this opportunity of again bringing to your notice this useful branch of work, and of asking you to extend your help to make it a full success. There have been many cases known in the West, where persons have been attracted to the Society through paragraphs and letters in the public press, and this will itself tend to show you how important a branch of work this "Press Scheme" is.

Most of you have already heard of the newly-established American and European Oriental Departments. These have been instituted for the purpose of supplying American and European Theosophists with translations from the Hindu sacred writings by native Pundits. The American Oriental Department is now in full working order and has already done much useful work, and the European is now commencing its activity.

We in India can do much towards helping this branch of work, and thus carrying out the 2nd Object of the Society. I would, therefore, direct your attention to the American and European Oriental Departments and ask you to do what you can towards giving them assistance by supplying them with translations, commentaries and selections from Sanscrit and other sacred writings. Some of you have already helped in this direction, and I desire to take this opportunity of thanking such for their assistance. Contributions for these departments can be sent either to myself or Bro : S. V. Edge, one of whom will carefully revise the text before the matter is sent to England or America for publication.

Hitherto this work of popularising Theosophy has been carried on almost exclusively in English; but we have a no less imperative duty towards the non-English speaking community throughout India, and I am glad to say that a little has been done in this direction during the past year.

Several of our energetic helpers are now at work preparing vernacular paraphrases of the most important elementary tracts on Theosophy; paraphrases of the "Key to Theosophy" in Hindi, and in Tamil, from the Hindu standpoint are well under way, and I trust that the coming year will witness a large extension of our activity in this most important field. But it is a department of our work which must necessarily be carried on by the efforts of our local Branches, rather than directly from Head-quarters, but the staff of the latter can give guidance and valuable assistance in planning and organising local efforts so as to produce the greatest possible results with the least expenditure of energy and money.

Several important translations from the Sanskrit into English are now nearly completed, and will I hope be published within the next few months. Foremost among these stands the translation of Mundukyo-panishad with Sankaracharya's commentary and Gaudapadu's Karika thereon, now nearly completed by Prof. Manilal N. Dvivedi, the able author of so many useful books and translations. We owe this work to the generosity of the Hon. S. Subramaniam, to whom the best thanks of all earnest students both in the East and the West are due timely help and assistance.



To pass now to our financial position. The following abstract of the detailed accounts appended to this report will show at a glance our position, which upon the whole, I consider a fairly satisfactory one:—

<i>Total of Income.</i>				<i>Total of Expenditure.</i>			
Donations	...	...	3,333 6 4	Salaries	...	...	955 7 9
Annual subscription	...	...	1,707 3 6	Travelling expenses, including Mr. Edge's expenses from London	...	1,353	9 2
Entrance Fees	...	...	1,828 0 0	Printing charges	...	1,642	2 10
Contributions for travelling expenses	...	...	175 8 0	Postage	...	1,237	14 6
Sundries	...	...		Contribution of the Indian Section, T. S., to the up-keep of Head-quarters..	...	1,000	0 0
A. N. S. Fund...	...	...	103 0 0	Sundries	...	307	8 6
Grand total Rs...	...	...	7,409 12 10	Grand total Rs...	...	6,496	7 3
				Balance on 26th Dec.	...	913	5 7

Our total receipts for the past year amount, as you see, to Rs. 7,000 in round numbers, and of this amount over three thousand three hundred are from donations; one-thousand of this being the gift of the President-Founder to cover Mr. Edge's travelling expenses from London and maintenance here. Our expenditure for the year was five thousand seven hundred rupees, including a contribution of Rs. 1,000 to the expenses of Head-quarters. This last sum is in every sense a debt due from the Section to Head-quarters in partial return for the residence and office accommodation given to the staff of the Section, and I feel sure that your only feeling will be one of shame that our contribution to the up-keep of Head-quarters should be so small as compared with that of the American Section, while we receive so much more direct benefit from its existence. To return, it is plain from these figures that our income from annual dues and entrance fees falls much below our minimum expenditure, though every effort has been used to keep the latter as small as possible. If the Society is to prosper and grow, more work must be done; that means more money: and therefore, Brothers, I appeal to each and every one of you to help on the work by giving such donations, large or small, for the working funds of the Section as you can spare. What is needed among us is more general devotion and personal interest in the work, showing itself in individual self-denial in order to help others through the work of the Society. Of the two thousand three hundred rupees donations, exclusive of our President's generous gift, over Rs. 600 were given by the members of the Bombay Branch alone, while Rs. 460 were given by the Madras Branch from its accumulated income. Of the remainder, Rs. 400 were given by five individuals, and thus more than one half of the total was contributed by only two Branches and five members. This is not as it should be, Brothers. I know well how poor most of the members are, but if each and every one

of us would only contribute conscientiously what he can, in proportion to his means, be the amount small or great, our working resources would be very largely increased, and the spiritual revival of India would make rapid strides.

Turning now to the future, it is my intention to start about January 10th on a tour through the Branches between Madras and Bombay and those in the Punjab and North-West Provinces which I have not visited. This will occupy me until the hot weather sets in. In the meanwhile Bro: Edge will remain in charge at Adyar, but now that our President-Founder is once more here, I hope the former will be able to devote 10 or 14 days in each month to visiting the Branches within reach of Madras. Mr. Kotayya will also, resume his tour and visit the Northern Telugu Branches of the Section before the hot weather sets in.

In addition to continuing with regularity the issue of *Prasnottara* and the Branch Papers, I am extremely anxious to prepare for the use of our members a series of papers, which will together form a regular elementary course of study in Theosophy. Beginning with the simplest elements, and utilising for this purpose the admirable expositions of Annie Besant and others, with additional explanations, my scheme is intended to give an outline of the doctrine of evolution as taught in the "Secret Doctrine," with diagrams, &c.

The teaching of Theosophy throws so much light upon the Hindu Shastras, and a knowledge of the former is so essential to the profitable study of the latter, that I feel the successful carrying out of this plan will be of untold value to every true Hindu,—whether a Theosophist or not. For it is not the acceptance of Theosophical ideas and teachings which is of vital importance, so much as the study and intellectual grasp of them. And much will be done to render these ideas readily accessible to the Hindu student and to give them general currency in India, if the members will support me in carrying out this project. For at present the student in India encounters almost insurmountable obstacles in the effort to master these ancient ideas in their new garb owing to the lack of simple text books.

But there is another matter of greater importance for the future of our work than even this. The experience of this year has proved to me beyond a doubt that the whole of India is a field far too large to be adequately worked from a single centre. The activity of the Branches depends almost more upon frequent visits of several days each from competent members of the staff, than upon anything else. Now it is a self-evident fact that with over a hundred and fifty Branches to visit, it will be impossible for me to visit them all in less than two years, even supposing I am constantly on the move. But my absence, implies that Mr. Edge must remain constantly in the immediate vicinity of Madras, as experience has shown how undesirable it is for us both to be long absent at once.

The best method of meeting these difficulties would be to establish local Head-quarters in each Presidency, say at Calcutta, Allahabad, Lahore and Bombay, and to obtain the services of some thoroughly competent European Theosophist to take charge of the Branches in each district, visiting each of them at least twice in every year. I say European Theosophist, because all our experience for the last 13 years shows that unless Western energy and organising power is brought to bear, very little real work is accomplished by our Hindu Branches when left to themselves. With such centres established at Calcutta, Allahabad and Bombay, a very short time would witness an immense change in the public position and influence of the Theosophical movement.

Two difficulties stand in our way: want of men, and want of money. The men I believe could be found, if the money for their maintenance and travelling expenses were forthcoming. I, therefore, desire to urge this question on the careful consideration of members and to suggest that an effort be made to ascertain what amounts could be guaranteed for the carrying out of such a plan.

There remains one more subject to which I must refer. As you all know, I availed myself of my visit to London to urge personally, and in the strongest terms, upon Mrs. Annie Besant, the pressing need of her presence in India. After much hesitation and with some reluctance—caused by the pressure and anxieties of the work in Europe—she consented to come, and we firmly counted upon her presence among us at this Convention. Considerable efforts, of which I desire to express my hearty recognition, were made by many of our earnest members, especially by our ever-foremost Bombay Branch, to raise the Rs. 3,500 needed to cover the expenses of Mrs. Besant's visit, and although only a sum of less than Rs. 2,000 could be collected within the time available, yet her visit would have been made, had not unforeseen circumstances intervened to prevent it. Mrs. Besant's health has been sorely tried by the toil, anxiety and worry of the last two years, and the departure of H. P. B. fell on her as a crushing blow, followed without interval by the flood of work, correspondence and responsibility, which the recent outburst of interest in Theosophy in England entailed upon her. All this combined was too much for her health, and Dr. Mennell protested in the strongest terms against her trip to India this winter. Then came the illness of other members of the small and already greatly overworked London staff, as well as other imperative reasons, and all these together forced Mrs. Besant, to her own and our intense disappointment, to postpone her visit till next winter. But it is certain, as certain as anything human can be, that next winter we shall have the honour and pleasure of welcoming amongst us this leading English champion of our cause. And I count upon her making a stay twice as long, and a tour much more extended in India next winter than she could have given time for had she been with us now.

Under these circumstances, I propose that the money already collected shall be placed as a separate account in the bank as the "Besant Travelling Fund," and I now urge on each and all of you to do your utmost to increase and add to it steadily, so that by next September we may have at least Rs. 5,000 ready in hand. I ask now for Rs. 5,000 instead of Rs. 3,500, because Mrs. Besant's longer stay and more extended tour will involve considerable additional expense, and I trust, Brothers, you will bear this constantly in mind. I am sure you will join with me in expressing to Mrs. Besant our deep regret at the unavoidable postponement of her visit, and our earnest urgent request that she will come amongst us next winter for a long visit.

Our motto for the future must be "Co-operation." This must be applied both to Branches and the Section at large. As regards the former, members must work together towards the common end, *viz.*, the establishment of a vital centre of activity from which there will emanate a stream of Theosophic thought for the benefit of the surrounding locality. Personal distinctions and differences of opinion must be put absolutely and entirely on one side in deference to the good of the Branch, and the officers of the Branch must receive support and sympathy from the other members, and not discouragement as is too often the case. As regards the Section as a whole, members should recognise that it is their duty to keep in touch with Head-quarters by correspondence. With a Section covering such a large territory as ours, it is at present impossible for the Secretaries to know every member, individually; and unless members bring themselves to their notice by correspondence, they will be unable to reach them and give them the required assistance. Secretaries of Branches should also bear this in mind and keep in constant correspondence with the officials at Head-quarters in order that the latter may know the state and condition of each Branch under their charge. I hope, therefore, that members will keep this before them.

I have already spoken to you of the progress made by the Section during its first year of existence, and I have now but to express the hope that when next year we look back upon the present Convention, we may have the pleasure and satisfaction of marking a still greater increase in the usefulness and activity of the Section. This will surely be the case if we bear in mind during the coming year, that we work not for ourselves, but for others, that we hold in our hands the future spiritual welfare of India's people, and that the object which we have before us is the erection of an edifice of true theosophic thought, which shall last and continue as a tower of strength, long after we who now labour here have been called upon to leave our posts and to transfer our activity to another sphere of action.

BERTRAM KEIGHTLEY, *Genl. Secy.*

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## REPORT OF INSPECTOR OF SOUTH INDIAN BRANCHES.

I beg to submit my annual report on the Branches visited and organized by me during the year 1891. I have been on tour in the Northern Telugu Districts from 8th January to 22nd May, and in the Tamil Districts and Malabar Coast from 2nd November to 9th December. My work may be classified under (1) Improvement of the old active Branches ; (2) Revival of the dormant or defunct Branches ; (3) Organization of new Branches ; and (4) Visiting of places for the spread of a knowledge of Theosophy. I now report on the branches coming under the above heads as they stood when I left them. The following are the Branches ranged under the above heads :—

- (I) Nellore, Cuddapah, Bellary, Hyderabad, Bezwada, Masulipatam, Guntur (Krishna), Chittoor, and Coimbatore, making up 9 altogether.
- (II) Gooty, Adoni, Kurnool, Anantapore, Secunderabad, Bolaram, Ellore, Palghat, and Trevandrum, altogether 9.
- (III) Warangal, Guntur (Sadvichara), Erode and Ernacolum ; total 4.
- (IV) Tadpatri and Trichoor ; total 2.

Thus the total number of branches visited and organized is 22, and places visited in view to form branches 2.

*Nellore.*—This is one of those Branches that have been subject to frequent rise and fall. When I visited it in January last, it was in a rather depressed state. Of the four days it was notified for me to lecture, a gathering was got on only two days. A meeting of the branch was convened to devise measures for its better working. Mr. T. Jayaram Naidu Garu was appointed President. It was resolved to enter on a definite course of study, embracing the Upanishads, Bhagavatgita, the “Secret Doctrine,” the *Theosophist* and the branch papers. The exposition of the first three works was distributed among those members. It was resolved to subscribe for *Lucifer*. But when I visited it again in September, I heard that no meetings of the members had been held during the previous two months on account of cholera. As the President has retired from public service, it may be hoped that he will devote more attention to the better working of the branch. It is composed of 12 members, there are able scholars among them, who could expound such works as Bhagavatgita, and thereby render the branch more attractive to outsiders.

*Cuddapah.*—My work here was successful and hopeful owing to the zealous co-operation of the members. Messrs. A. Nanjundappa Garu, the Secretary, S. Narayaniah Garu, A. Vythianatha Aiyar and M. Subramaniam Garu were distinguished for their activity. I lectured on “The mode of the interpretation of the Hindu Scriptures”. The “Septenary Constitution of Man” and “The improvement of the

moral tone of the Hindu population" to audiences of 300, 100 and 200 people, respectively. The suggestions I made for the better conduct of the Branch were adopted by its members. It is one of our strongest lodges.

*Bellary.*—Here I saw various forces at work for the amelioration of the people intellectually, socially and morally. The Branch maintained a small Sanscrit school, provided for imparting moral instruction in the Municipal Schools, and delivering lectures to the public in Hindu philosophy. Leaflets containing moral aphorisms were printed and circulated. A weekly Telugu English paper called *Sanmarga Bhodiny* was conducted under the auspices of the society. Its constitution was however singular, non-fellows of the Theosophical Society being also admitted as its members. I lectured on "Sanmarga", the "Effects of Modern Civilization", and "Black and White Magic." The life and soul of the Samaj are Messrs. Rai Bahadur Sabhapaty Mudelliar, President, T. A. Swaminada Aiyar, Secretary and R. Jagannathiah Garu. The Samaj meets in its own hall and has its own library. The number of its members is 20.

*Hyderabad.*—Most of the members are influential and important persons. The number on the rolls is twenty, but the average attendance at the weekly meetings was only three or four. It has a library and reading room located in the house of late lamented Brother Iyalu Naidu. It was contemplated to erect a room of its own. It subscribes for *Lucifer* and *The Theosophist*. It has a reserve fund of about Rs. 500. Though possessed of such advantages, they had not been made use of by more than four or five members. I, therefore, explained in my first lecture the benefits and necessity of organization and union for moral and spiritual improvement. I also lectured on "Karma and Rebirth" and "The Mode of Interpretation of the Shastras." Brothers Dorabji Dossabhoy, the President, and Capt. S. Ragunath, the Secretary, evinced as much interest as they could under the exigencies of their Government service.

*Bezwada.*—This Branch had begun to work since the beginning of this year. Messrs. T. Venkatnarasiah Garu, the Secretary, and S. Lingiah Garu evinced great interest in its welfare and worked for it. It was in need of a library and a room for meetings. I delivered here three lectures. The lodge has 15 members.

*Masulipatam.*—This is one of the very few Branches that have been working uninterruptedly ever since its formation. It has a library and a room for meetings, Messrs. V. Sundararamiah Garu, V. V. Sivana-dhany Garu, the President, K. Ananda Row Garu, the Secretary, and P. Sobhanadri Chetty Garu, the Assistant Secretary, were doing their best for it. The first two brothers seemed to be conversant with Theosophy and Vedantism and led the society on. My lectures on "Devotion, Communion and Bhajana," "The Objects of the Theosophical Society",

and "Karma and Rebirth," were attended by about 200 people. The members are 32 in number.

*Guntur, (Krishna Branch).*—This Branch began to work after a long dormancy shortly before my visit. It has a small library of its own. Its financial resources are encouraging, as it has a balance of about Rs. 300 in hand. The local Sanscrit English High School was founded by it or through its instrumentality. Messrs. J. Poorniah Pantulu Garu, the President, H. Bhagavant Row Pantulu Garu, and Sreeramulu Pantulu Garu, the Secretary, and V. Bhavana Charlu Garu proved to be very active members. The Branch meets at the premises of the school referred to above. I lectured on the usual subjects of the objects of the Theosophical Society and Janma and Karma, as also on "Work as Divine Service." The attendance then was from 200 to 250. There are 27 members in the lodge.

*Chittoor.*—This is one of the branches that has been working regularly, having a library and a room of its own. Its vitality is kept up by the zeal and exertions of the President, Mr. C. Masilamany Mudaliar, who has a good knowledge of the Hindu philosophy and of Theosophy. The Secretary, Mr. C. Dorasawmy Mudaliar, his son, co-operates with him, being himself conversant with Theosophy. All the members, saving one, were non-brahmans. The doubts of the Brahmans were removed in my conversations with them. I lectured on Karma and Reincarnation.

*Coimbatore.*—The Branch here, though not working actively, seems to have had a continued existence. About six of its 20 members are earnest. The Society has no library of its own saving a few works. The President, Mr. Annasawmy Row, has been good enough to allow the use of the books of his library to the members. They meet in the upper story of his house. They were advised to remedy the defects pointed out. I have to thank Mr. Annasawmy Row for his generous help. I have just heard from Mr. Subbaiyar that he proposed to make a present of all his Theosophical works to the Society.

I shall now proceed to remark on the Branches revived from their dormancy, which come under the second heading, as above classified. I need not review each of them separately. It suffices to say that at each of their stations public lectures were delivered, the sympathies of those interested in Theosophy enlisted, resolutions passed for their conduct and guidance. I am glad to hear from the Assistant Secretaries of the Indian Section that Kurnool and Ellore are doing well; Adoni and Secunderabad moderately. Gooty and Anantapur are said to be inactive; while Bolaram seems to be extinct.

I have to express my thanks to Messrs. R. Casava Pillay Garu and J. O. Srinivasa Rao Garu, of Gooty, E. Ramasawmy Naidu Garu, of Adoni, the late lamented R. Seshiah Garu, of Kurnool, H. Seetharam Row Garu, and B. Moonosawmy Moodelliar, of Anantapur, Bezonji Aderji and Kavasha Eduljee, of Secunderabad, D. Sriramulu

Pantulu Garu, of Ellore, S. Veeraraghava Iyer and Vengu Iyer, of Palghat and R. Padmanabha Chariyar, of Trevandrum, for their co-operation with me in the revival of the Branches referred to.

I have now to remark on the Branches newly organized and coming under the third heading, which are at Warangal, Guntur (Sadwichara), Erode, and Ernaculum. In each of these places the rules and objects of the Society were explained, lectures on topics of Theosophy and Hindu philosophy delivered, doubts and objections of the public and candidates for fellowship removed, important personages interviewed and conversed with, candidates instructed, rules and instructions for the formation and guidance of Branches given, and lists of books to be studied recommended. I have to thank the following gentlemen for their hearty co-operation with me in the organization of the Branches in question:—

Mr. Jehangir Sorabji, the Secretary of Warangal, Mr. S. Ramasawmy Garu, member of Sadwichara Branch of Guntur, Mr. N. Sarvathama Rao Avergal, President of the Erode Branch, and Mr. W. Ramiah Garu, President of the Ernaculum Branch. The first two lodges are doing well, and the last two were started only last month.

I visited Tadpatri and Trichoor, lectured there, and tried to form a Branch at the latter, there being seven Fellows there. Mr. A. Sankariah, Dewan Peishcar of Cochin, may apply for a charter for it.

As regards my suggestions for the improvement of the Indian Branches, I beg you to refer to my general report published in the Supplement to the *Theosophist* of November 1891. My main and chief proposition for the appointment of additional Inspectors or Officers which was approved of last year, has to be now carried out.

C. KOTAYYA, *Inspector.*

### THE AMERICAN SECTION.

The year which is now drawing to a close has seen much important work in connection with the American Section of the Theosophical Society, and I must endeavour to give you as shortly and concisely as possible its principal features of interest.

It is not necessary for me to emphasise in this report the great loss that the American Section feels by the death of H. P. Blavatsky; my present duty is but to point out that this misfortune, great though it had been, has in no way damped the ardour or hindered the activity of the workers in the United States of America.

There are now on the roll of the American Section 60 Branches, fifteen New Charters having been granted during the past year.

In one case three Branches resigned their charters, and a fresh charter was given to them incorporated under one head.

The new charters are:

Willamette; Memphis; Indra; Iron City; Annie Besant; Toronto; Dhyana Lodge; Grays Harbour; "H. P. B." (New York City); St.



Paul; Springfield; Salt Lake City; Pleiades; San Francisco; Providence.

The activity on the Pacific Coast has this year been very encouraging. I have been able myself to pay my long promised visit to these Branches and the activity that I found going on there has been all that could be desired. The Branches along the Pacific Coast, under the direction of the Pacific Coast Committee, have been doing their work well and show signs of activity and vitality.

At San Francisco great activity prevails and the joint visit of the President-Founder and myself will be long remembered there as a great success. In fact, throughout the whole of the tour, not only have the lectures been well attended, but at times even crowded, and the press has given full and copious notices of the lectures. Col. Olcott's brief visit has done much to arouse the public interest in Theosophy and to dissipate the false reports of our slanderers.

An important work of the year has been the establishment of the "Oriental Department." Up to the present, eight papers have been issued. The department has been fortunate enough to secure the services of the well-known Sanscrit scholar Professor Dvivedi. It is impossible, of course, yet, to speak definitely concerning the Oriental Department, but as far as our work has proceeded, there are evident signs that Americans will appreciate the short and concise articles on Oriental subjects which are brought before their notice in the monthly issues of the Oriental Department. Let me take this opportunity of urging upon my Indian brothers how important it is that they should do all in their power to aid us in this useful branch of work; as we of the U. S. A. appreciate fully their efforts on our behalf.

Into the Tract Mailing Scheme, the General Secretary has now incorporated the operations of the invaluable "Press Scheme," devised and carried on single handed by a most devoted Theosophist, "F. T. S.," whereby short articles on Theosophy and Theosophical news are secured publication in a large number of newspapers all over the country. Not thousands, but millions, of readers are thus becoming familiarized with our thought and terms, all from the energy of one man who uses thus his Sundays and his evenings after days of toil. The Tract Mailing Scheme will now become responsible for its postage and stationery, as well as for incidental expenses of printing and electrotyping, and this with the hope that its operations may be indefinitely extended as our Brother receives more manual aid from friends.

Since our last Convention Report 51,000 tracts have been printed and a large number of cities missionized through City Directories.

The General Head-quarters:—There is no one fact concerning the Theosophical Society which better illustrates Theosophy's growth than the expansion of the General Secretary's quarters. Its various stages have been heretofore described, and how the original dark closet

has become 4 rooms. But five months have passed since the last move, and already symptoms of cramping are manifest. They renewedly emphasize the need of not mere space for workers and documents, but of a Head-quarters building which shall have a national character, function, and influence. No suitable house was found last Spring, the difficulties being so great, but further effort is intended in the Spring of '92. Of course a serious problem in this expensive city is the expense, and very evidently the Aryan Theosophical Society cannot alone supply a building fit for such large and varied service as an American Head-quarters contemplates. No one can appreciate how convenience is sacrificed, opportunities for effective work lost, and new openings foregone, who is not conversant with the details of the Head-quarters correspondence and demands. With adequate space for existing and additional staff, and the various plans for new work made feasible, what a glorious record may be made in 1892! It is in this building, if secured, that America's share of the ashes of H. P. B., now temporarily in London, is to find a home.

Generally, I may remark that the prospects in America are exceedingly encouraging. The United States are fortunate in being to a great extent free from hereditary bigotry and narrow-mindedness, and Theosophy on that account permeates more easily into the hearts of the people, many of whom have been waiting, it may be for years, for the spiritual food which Theosophy affords them.

In conclusion, I offer to the Convention the hearty greetings of all Theosophists in America, together with good wishes for the coming year.

Signed on behalf of the Executive Committee,

W. Q. JUDGE,  
*General Secretary.*

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### THE EUROPEAN SECTION.

The present report I have to lay before you dates from July 10th of this year, when the late British and European Sections were amalgamated in the present European Section, at a general Convention held at the Head-quarters in London, and presided over by the President-Founder. The report of the proceedings of that Convention, containing the Reports of the General Secretaries and of all the centres of activity in Europe, is herewith forwarded to you in printed form.

Since the Convention, a greater activity has prevailed than hitherto previously recorded in Europe. Public interest in our movement has been, so to say, at fever heat, and the entire press of Great Britain and Ireland, and most of the influential papers on the Continent have contained frequent notices on Theosophy and the movement. The greatest activity has been in Great Britain, where an infinity of public lectures

have been delivered at all the principal cities, mostly by Annie Besant. The interest aroused will be estimated by the fact that the largest lecture hall in London (St. James's) was packed with an audience to hear about Theosophy. These lectures have been reported at great length and no opportunity has been omitted by the Press Group, who have in charge to watch the correspondence in the public papers, to expound our Theosophical principles. Interviews are very numerous, and articles have appeared in most of the magazines, some for and some against Theosophy, but all bearing witness to the importance of the movement. The *Daily Chronicle*, one of the most enterprising of our great dailies, has devoted for upwards of 5 weeks, from two to six columns daily to a public discussion which has brought the Society so prominently before the public of this country, that Theosophy has been the most engrossing subject before the English reader for several months past. All our lodge meetings and lectures are overcrowded, and hundreds of lectures are being delivered from pulpit and platform on the subject from day to day. The tone of the public press is markedly changed in most instances, and the opposition of our audiences has mostly given way to intelligent enquiry. In fact, it is not too much to say that never in the history of the movement has such a general interest in the subject been created.

Many important innovations have been made in the work of the Society in Europe, and our organization is being rapidly perfected. Efforts have been made to create a common interest in the work by Sectional publications sent free to all members. The Sectional monthly magazine, the *Vahan*, has been enlarged to twice its original size. An *Oriental Department* on the same lines as that of the American Section has been started, and the Branch papers of both the American and Indian Sections are supplied to the lodges.

A *League of Theosophical Workers* has been inaugurated and has been engaged mostly in philanthropic work, on the principle of the Society's *Working Women's Club* at Bow, which has been very active in providing excursions into the country for working women and girls, entertainments, and sales of gifts of clothing, furniture, &c., at very moderate prices to the poor. A labour-bureau for providing employment to persons out of work has also been established, and a soup-kitchen to provide food for the poor during the winter months is in process of inauguration. The *League* has also founded a *Crèche* or Day Nursery for young children, so as to allow the mothers to obtain employment when necessary. Many other activities of the same nature are undertaken by the members, for the details of which there is no room to spare in the present report; in fact, the *League* has to publish a monthly double-sheet to report its own activities and to make its methods and requirements known.

The latest activity is the establishment of a printing-office to undertake the whole printing of the Section. The H. P. B. Press has developed into a large establishment, capable of employing from 12 to 20 hands, and is busily engaged upon a revised edition of volumes I & II of the *Secret*

*Doctrine.* The Lodges are for the most part working excellently, printing syllabuses of lectures and establishing numerous classes for study and public receptions. The *Dublin Lodge* has a residential Head-quarters where the principal members reside together and co-operate in the work of the lodge. The *Scottish Lodge* has been doing very excellent work and reports that its premises are too small for its accommodation. The *Liverpool Lodge* is also exceedingly active and always furnishes us with encouraging reports. The *Bradford Lodge* has perhaps attracted most public attention in the provinces, and great attention has been paid to them by the local press. The *Chiswick Lodge* has also done good work, inaugurating public lectures in its district, and largely adding to its membership. The *Blavatsky Lodge* meetings are invariably overcrowded, and a meeting, for members only, has been rendered necessary in addition to that held on Thursday evenings and open to visitors and associates. In fact, on the visitors' night, overflow meetings have repeatedly been arranged at a moment's notice in the library and in the drawing-room. On the Continent, the greatest activity has been in Spain, Holland, Sweden, and France; in Greece, also, not a few articles on Theosophy have appeared in the papers, both of Greece itself, and of the Levant. In Spain a large portion of our literature has been translated and published, and great quantities of leaflets are distributed; in fact, our Spanish brethren are thinking of starting a printing press of their own. In Holland and Belgium the same enthusiasm prevails, and efforts are being made to duplicate the London Head-quarters and its activities at Amsterdam. A magazine is to be founded and a printing office is in embryo. Sweden still continues its steady march of Theosophical progress, adding to its numerous translations, and shaping new centres of activity.

Owing to the generosity of a devoted Theosophist a new centre has been established in Paris, and the *Lotus Bleu* has been enlarged to twice its size. A reading room, publishing office, and other rooms have been obtained in one of the principal streets of the capital, where lectures are given and enquiries answered; the whole undertaking being managed by a Theosophist who has given all his time to the work.

A great amount of literature is being continually produced in the way of original matter in English and of translations in continental languages for the most part. The most important work, which is nearly off the press, is H. P. B's large *Theosophical Glossary*, a work of some 400 pages of the same size as the *Secret Doctrine*. As already stated, a revised edition of the latter work is now in the press, and the third volume will be undertaken immediately on the completion of the new edition. The latest tendency in the development of our literature, however, is to be seen from the character of most of the new manuals and pamphlets, which are intended to bring the fundamental teachings of Theosophy within the scope of the widest possible circle of readers. This literature sells very freely at all lectures and is widely distributed.

*Lucifer* and the *Theosophical Siftings* still continue to supply their respective readers with fresh points of interest and information from the wide range of Theosophic thought and activity, and the financial condition of the former is now on a sound basis.

Although the number of new Lodges formed since the last General Convention in December 1890 is not considerable, the number of working centres increases rapidly, and many of them are in a more flourishing condition than some of the Lodges. Fresh libraries are continually in formation under the direction of the Countess Wachtmeister and do much to propagate Theosophical ideas.

The membership of the Section shows an increase of 429 from January to the middle of November 1891, while 3 resignations have been recorded : giving a total increase in  $10\frac{1}{2}$  months of 426 members, an average of 41 members *per* month.

The financial condition of the Section is satisfactory, and I have great pleasure in reporting a most generous donation from a Theosophist who desires to remain unknown. He has given £1,200 to the Theosophical Society, to be disposed of as follows : £100 to Adyar Head-quarters ; £100 to London Head-quarters ; £100 to New York Head-quarters ; £100 to the European Section to defray the (London) Convention expenses ; and the same amount for special printing in which he takes an interest ; the balance of £700 being deposited in the Bank in the joint names of Annie Besant, G. R. S. Mead, and himself ; to be used if possible for propagandist work in France, or failing that, for the same purposes elsewhere. This munificent help has enabled us to start a fresh series of activities in France, which have been mentioned in this report.

The list of Branches opened during this year is as follows :—

1. Chiswick Lodge ; 2. Bradford Lodge ; 3. Battersea Lodge ;
4. Manchester Lodge ; 5. Croydon Lodge ; 6. Adelphi Lodge.

In addition to our list of lodges, thus increased in one year by six new ones, duly chartered, we have a list of 28 centres, all of which are doing good work and rapidly qualifying for incorporation as lodges ; most of them preferring to make a start with a fair number of members, rather than force their position with the regulation minimum.

The list of publications since July includes the following :

[*See general list elsewhere.*] S. E. G.

The Convention will see from the above short digest of activities, which would require much space to record in detail, that the departure of H. P. B., so far from disheartening us, has on the contrary spurred on the Theosophists of Europe to redoubled exertions. The most striking example of this is naturally to be seen at Head-quarters, where the original house in Avenue Road is now the centre of a Theosophical colony

of five houses, which is ever in probability of increase. The members of the Staff are not only busy all day, but rarely get a free evening; lectures, classes, meetings and receptions occupying every night of the week but one.

In conclusion, Dear Sirs and Brothers, permit me in the name of the European Section of the Theosophical Society to send you our heartiest good wishes for the success of your Convention, and to hope that it may be the means of perfecting measures for the continued revival of the ancient philosophy, religion, and science of your beloved Country, and of also arranging for the production and distribution of translations of your Sacred Books which you hold in keeping as the precious heritage of Humanity.

G. R. S. MEAD,  
*General Secretary.*

*London, November 27th, 1891.*

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### SWEDEN.

THE Swedish Theosophical Society was inaugurated on 10th Feb. 1889, in Stockholm, and I think I may confidently assert that but few branches have made such rapid progress as the one I have the honor of representing here to-day, and I feel proud to tell you of the enduring efforts made by my Swedish brethren. There has always been a tendency towards metaphysical speculation in the mind of the Scandinavians, so that the quick development of Theosophy in Sweden was not to be wondered at. The way had been paved by the able lectures of Dr. von Bergen, but the real impetus towards forming a Theosophical Society in Sweden was given in the first place by the Countess Wachtmeister, who was the first to introduce Theosophic literature into that country, and in the second place by a body of earnest and able men and women in the capital of Sweden, led by Dr. Gustaf Zander, the actual President of the Society. Under his skilful guidance, the Society in a very short time increased considerably, both in number and activity. The interest in Theosophy spread out from the capital to several of the provinces and this year two new branches have been inaugurated in Gcthem-burg and Kalmar. The three branches at present number 166 members, a marked literary activity has been displayed, 16 pamphlets have been issued, and since the commencement of the year a monthly has appeared, called *Teosofisk Tidskrift*, edited by the Baron Pfeiff. In addition to the foregoing, a number of Theosophical books have been translated, in fact all the leading books with the exception of Madame Blavatsky's larger works. The meetings of the Society are held at least once a fortnight and are open to visitors. The Society has a lending library for the benefit both of members and outsiders. The literary work is confined to a special press-committee, of which the editor of our journal is the President. The working apparatus of the Society is on

the whole well adapted for its purpose, each office is strictly defined, and the President, without being an autocrat, has enough power to be able to keep the Society up to the level of its aims and objects. The Society has also the sympathy of several of our distinguished men, one of whom, a well-known author, shows a distinct tendency towards Theosophic thought. This interest in the outside world was clearly manifested by the short, but effective visit of Colonel Olcott to the metropolis. It need hardly be mentioned that he was hailed with enthusiastic greetings by the members of the Society, but what is of more importance, the daily papers spoke of him with highest respect, and during an audience he had with the King, His Majesty showed a cultured interest in symbolism and kindred subjects. The Colonel's visit may well be considered as having laid a solid foundation to the ever increasing building of Theosophic thought in Sweden. Although Theosophy in my country has not had to go through the same trials as elsewhere, we are confident of our ability to stand any test, and that the latent tendency towards metaphysics will reach a yet unthought of height, while the land of the ancient gods will one day karmically create new gods; not such as Loki and Thor, but such as Baldur and Freya, the preserver of eternal youth.

C. AXEL WACHTMEISTER,

*Delegate, Swedish T. S.*

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### CEYLON.

THE work of the Ceylon Section of the Theosophical Society this year has suffered much owing to the internal dissensions. For more than four months the work of the Section remained in abeyance. The raising of subscriptions for the National Fund, so beautifully initiated in June 1889, by the General Secretary on the suggestion of Colonel Olcott, and carried on successfully till the end of that year, was discontinued. The field of operations was changed from the Central Province to that of the Southern Province, where the General Secretary has been working since July last. The consolidation of the Branches is a thing much to be desired, for on this depends the success of the work of the Section. The work of the Branches suffers when there is a lack of supervision. Reports from Branches do not come in regularly. The absence of some energetic workers, during this year, from the island, has retarded the work to a great extent. Individually, the Branches have done in their own way useful work, in the opening of schools, in the publication of useful literature, &c.

*Anuradhapura Branch* has not yet been able to complete the erection of its Head-quarters. The Secretary of the Branch, energetic as he is, has allowed the work to go into obscurity. It is hoped that something practical will be done during the coming year.

*Matale Branch.*—The school owned by this Branch is progressing. The want of proper premises to hold the classes is greatly felt. The pro-

mised gift of a plot of land for the erection of a school bungalow by one of the members, has not yet been made good. Men of wealth squander money in extravagances; but grudge to give their quota for public work.

*Kandy Branch.*—The Secretary does not allow the grass to grow under his feet. His life is one of unceasing activity. Besides carrying on the work of his own Branch, he has brought the surrounding Districts under the jurisdiction of the Branch. With persevering patience, he is carrying on the work, thanks to the untiring exertions of Mr. D. B. Jayatilaka, B. A., Head Master of the Society's Buddhist High School, and other unselfish workers. During this year three Buddhist schools have been opened in Katugastota, Attaragalla and Pussellava through the exertions of the Secretary and his colleagues. Christian Missionary work in the Central Province has suffered much through them during this year. The establishment of a printing press in Kandy is the next important work done this year by the Branch. Over a thousand rupees have been spent on this account. The opening of an Industrial School last month is the crowning work of this year. It is under the management of the General Secretary. A Branch School has also been established in Hatton. It is hoped that other Branch schools may be shortly opened in Matale and Gampola. The Buddhist High School receives a grant-in-aid from the Government. Street preaching is regularly carried on by a few members, and has been productive of much good. The Gampola School has been removed to more spacious quarters. Over Rs. 4,000 have been spent in the erection of the school premises.

*Mawanella Branch.*—This Branch is in a lethargic state. Since its organisation no work has been done.

*Kurunegala (Maliyadeva) Theosophical Society.* This Branch confines its operations only to its school work. The Secretary is a devoted worker and is unselfishly working in the interest of the cause. The school is making gradual progress, and the Branch has a bright future before it.

*Colombo Branch.*—Hitherto the most active of all the Branches of the Ceylon Section, the Colombo Branch, during this year, has not kept up its prestige. Under its new officers, it is hoped that the Branch will rise to its former activity. The *Sanduresa* sustains its reputation as the leading native journal, and its circulation is increasing. The *Buddhist* is doing useful work as a vehicle of communication between Buddhistic countries. The Editor is a ripe Pali scholar, known throughout the world of Orientalists, and it is hoped that he will make the *Buddhist* more than he has this last year. The English High School under the admirable management of Mr. Buultjens, B. A. (*Cantab.*) has attained a high state of efficiency. Boys are sent in for the senior Local Cambridge University's Examinations. There were 98 per cent. of passes for the boys and girls. This year's examination has been a very



successful one. The grant-in-aid received from the Government this year is double that of the last. The dissemination of Buddhist literature in cheap pamphlet form continues as heretofore. Mr. Leadbeater's introductory Buddhist Catechism for children is sold by thousands. His name is ever remembered with gratitude by the Sinhalese people. Colonel Olcott's Buddhist Catechism (new edition) has been stereotyped this year: so large is its circulation in Ceylon. The Branch has come into possession of an important Buddhist Mss. Early next year the work will be published. It is an epitome of the whole Sutra Pitaka, giving the rules of life as to what a man should do and the life he should lead for the development of spirituality.

*Panadura Branch.*—Nothing worth reporting has been done this year. The school is being kept up by the Branch.

*Galle Branch.*—The Galle Branch has entered into a new lease of life. The General Secretary has removed his Head-quarters to Galle, and has confined his operations to the Galle Branch, in whose interest he has been working since last July. The Branch hopes to open an English High School next month. The necessary funds have been raised through the exertions of the General Secretary and Mr. G. P. Weeraseskhara, who is giving his entire time to the work of the Society. So devoted and unselfish a worker can hardly be found.

*Kataluwa Branch.*—The Branch has been able to complete the school bungalow, the foundation of which was laid by our revered President-Founder when in Ceylon last year. The school is making good progress.

*Matara Branch.*—The work of this year has been productive of good results. The school is progressing.

On the whole the work of the Section during this year has been encouraging. Important results of the seeds sown previously were expected this year; but owing to internal discord and the necessary absence of some of our most energetic members from the Island, the work has suffered much.

#### BUDHA GAYA MAHA BODHI SOCIETY.

This Society was established in Colombo, Ceylon, on May 31, 1891.

Its objects are (1). The establishment of a Buddhist Monastery, founding a Buddhist College, and maintaining a staff of Buddhist Bhikshus at Buddha Gaya, representing the Buddhist countries of China, Japan, Siam, Cambodia, Burma, Ceylon, Chittagong, Nepal, Tibet and Arakan.

(2). The publication of Buddhist Literature in Indian Vernaculars.

To carry on this important work, a sum of Rs. 100,000 is required, which will be invested in Government Securities. It is hoped that the Buddhists all over the world will contribute liberally.

The President of the Society is the High Priest Sumrngala of Ceylon and Colonel Olcott is the Director and Chief Adviser. The movement has been recognised by the Government of Siam and by the Ecclesiastical heads of Burma, Chittagong, Japan and other Buddhist Countries. After seven centuries of exile from the land of its birth, Buddhism has again obtained a foothold in the sacred place where Sakya Muni attained Supreme Enlightenment 2,480 years ago. I am glad to say that the movement has been cordially welcomed by all the educated Hindus of India, and the support they have given me is indeed great. Sir Edwin Arnold has become an active supporter, and the Society has already attained an individuality of its own. The signs that are looming in the horizon prognosticate a bright future.

DHARMAPALA HEVAVITARANA,

*Secretary.*

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#### COUNT WACHTMEISTER'S OBSERVATIONS ON THE WORK IN AUSTRALIA.

During my tour in Australia, I visited the Theosophical Societies in Sydney, Melbourne, Adelaide and Hobart. In Sydney the harmony within the Society had been somewhat disturbed, owing to defects in its organisation. Eleven members broke off and formed a new branch called the "Olcott Lodge." The tendency of this branch is one of serious, systematic study and it is organised on a basis of practical co-operation; every member has his own portion of the work and so-called sleeping members are not encouraged. The activity of the Hon. Secretary Mr. T. W. Willans, seems to guarantee a good and useful future to this Branch. In Melbourne, the present branch after a few weeks of unrest has settled down to a peaceful calm and is doing good work under the guidance of Mrs. Pickett, who herself takes quite a motherly interest in every one of her members and although the Branch is very young, does not hesitate to give public lectures where papers are read and discussed. Melbourne is in other respects the most wide-awake place in the colonies and no doubt in time will take a prominent part in the Theosophic movement. In Adelaide and Hobart, the Branches are small but active, especially the Hobart Branch, which is sending out pamphlets, advertising, &c. In addition to these Branches, there are several others in Queensland, two respectively in Brisbane and Toowoomba, and in New Zealand one, in Wellington, besides several in process of formation, through the energy of Mr. Sinclair, one of our oldest members and Secretary of the Wellington Branch. On the whole, considering the youth of civilization in Australasia, it is astonishing how quickly Theosophical ideas are

taken up. During a tour, the President-Founder made early this year in Australia, his lectures were always well attended and the subjects fully discussed in the leading papers, and since then the demand for Theosophic literature has been steadily increasing. I will now with your permission read reports from the Melbourne and Hobart Branches.

#### C. AXEL WACHTMEISTER.

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##### MELBOURNE BRANCH.

On the 3rd of September we commemorated the birth of the Melbourne T. S. which is now a year old. Dr. Strong very kindly gave out from his pulpit the Sunday before that "a lady of the Congregation would read a paper on the Secret Doctrine of the East," the following Wednesday in the Lecture Hall below the church, and expressed a hope that the Congregation would furnish her with a good audience. Both audience and lecturer were in earnest. The result of the above was the formation of weekly classes for the study of Theosophy and one F. T. S., who had felt the time had come when something should be done to bring Theosophy before the public, was so delighted that this something was being done, that on the second evening of meeting he brought his large Theosophical library, which it had taken him years to collect, as a gift to the future Melbourne Theosophical Society. The classes afterwards developed into "The Theosophical Research Society," and a President and Secretary were elected and rules made; in fact as good an organization introduced as would make the little Society deserving of respect. The various F. T. S. having thus found each other, and being 7 in number, applied to Adyar for a charter, which was issued December 9th, 1890. It arrived here in January '91, and on the 9th February we held an inaugural meeting under our charter. From that time we held Branch meetings every other week, and in the intermediate weeks open meetings at the Thistle Hall. At all meetings interesting articles were read and discussed. In May, the President-Founder stayed a week or 10 days in Melbourne, during which time he lectured twice publicly and was present twice at Branch meetings. He interviewed a large number of people at his rooms, and certainly interested a vast proportion of the thinking public. A great number of fresh members joined the Society, many of whom have continued their interest in Theosophy, and have been regular attendants at the meetings. The Branch meetings were from that time held regularly at Maybank, Fitzgerald Street, S. Yarra, where the library has been transferred, largely increased (to the value of above £20) from its original size, by the same generous hands that bestowed the first portion on the Society. We have only had a very short break in the perfectly harmonious working of the young Society, and which, being met and dealt with on the highest Theosophical principles, by the then acting Secretary of the Society, subsided very shortly. We have now entered on our second year of existence and work with

hopes as high and trust as deep as the tops and foundations of the Eternal Mountains, where our beloved Masters dwell.

ELISE PICKETT,

*President, Melbourne Theosophical Society.*

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#### REPORT OF HOBART BRANCH.

The members of the Hobart Branch of the Theosophical Society, offer their fraternal greetings to the members of the Sixteenth Annual Convention of the Theosophical Society assembled at Adyar, Madras. This branch has been in official existence for over a year; but Theosophical thought, and a certain amount of activity has persisted here for some years past.

In the absence of a fixed or official lodge room, several of the members have kindly placed their homes at the disposal of the Society on nights of meeting.

The work done on the whole, has been satisfactory, but a systematic outline of work has long been recognised as needed, and has now been agreed upon, when it is hoped a thorough and sound Theosophical education will be imparted by the study of such works, as the "Key to Theosophy," &c.

Beyond a few enquirers public interest has not been much aroused, but the branch has just put into operation a scheme whereby it is hoped Theosophical ideas will be disseminated in the Colony, and general attention and thought focussed on Theosophy, thereby preparing a way perhaps to more active individual efforts on the part of the members in arranging for public lectures on the subject.

The scheme is an advertisement of the useful leaflets published by our American and English brethren, which is inserted in each of the two Hobart newspapers once a week—Wednesday and Saturday—and once a week—Saturday—in one of the Launceston papers, and announcing "Theosophical leaflets post free on application," so that people at either end of the island may have an opportunity of coming in contact with the teaching. We earnestly look forward to some good results through these efforts.

In conclusion, the members of the Hobart branch most earnestly hope, that your deliberations will be of material benefit to Theosophy in general, and the Australasian Section in particular.

JOS. BENJAMIN,

*Hon. Secy.*

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## RESOLUTIONS IN HONOUR OF H. P. B.

The following Resolutions, proposed by V. Cooposwamy Iyer, seconded by Tookaram Tatya, were unanimously adopted :

“ Resolved, that the Convention records its sense of the irreparable loss the Society has sustained in the untimely death of H. P. Blavatsky, its Co-Founder and our honored Teacher, Sister and Friend.

Resolved, that her exertions on behalf of the revival of Oriental Literature, the spread of spiritual philosophy, and the recognition of that highest ideal of human development which our ancient sages taught and which they realized in their individual lives, entitle her to be ever held in honour by all true Theosophists, and to be regarded as a benefactress of humanity.

Resolved, that a Committee be appointed by the Chair to consider the questions and advise this Convention as to the proper disposal of her ashes and the erection of a suitable memento of her life and labours.”

The following Committee was appointed :—

V. Cooposwami Iyer.  
Tookaram Tatya.  
S. E. Gopalacharu.  
A. Nilakanta Sastri.  
Rai. B. K. Laheri.  
S. V. Guruswami Sarma.  
R. Sunderesa Sastri.

## FOREIGN DELEGATES.

The President then introduced to the Convention Miss Müller, B. A., F. T. S. of London, Dr. Alice B. Stockham, of Chicago, Dr. Emma B. Ryder of Bombay, Mrs. Musæus Higgins, F. T. S., Lady Principal of the Saughamitta Girls' School, Colombo, Count Axel Wachtmeister F. T. S., of Sweden, and Lama To-Chiya, of Woon-ho-Koong, the Imperial Temple, or Lamasary at Pekin. The Reverend Pilgrim is brother of the Chinese Governor (Amban) of Lhasa. He has been on pilgrimage to famed Buddhist shrines and from Adyar goes to Lhasa.

The following Committees were then appointed by the chair :

## 1.—LIBRARY COMMITTEE.

S. E. Gopala Charlu.  
V. V. S. Avadhani.  
Ishan Chandra Dev.  
Tookaram Tatya.  
Dr. D. J. Edal Behram.

## 2.—AUDIT COMMITTEE.

Tookaram Tatya.

V. Venkataseshayya.

K. Narainaswami Iyer.

M. M. Shroff.

## 3.—TRUST DEED COMMITTEE.

Hon. S. Subramania Iyer.

V. Coopooswami Iyer.

Pherozshaw R. Mehta.

S. V. Edge.

B. Keightley.

The following Resolution, proposed by Mr. Tookaram Tatya and seconded by Mr. C. Sambiah Chetty, was carried :

“That steps be taken in this Convention to devise a scheme for the raising of money for the up-keep of the Head-quarters and the Indian Section, so as to obviate the necessity for constant appeals for funds.”

The President-Founder then made some remarks on the question of funds and the up-keep of Head-quarters, and Rai B. K. Laheri pointed out the duty that lay before members of the Indian Section:

In connection with the above motion, B. Keightley said :—

“It has been suggested to me that it will perhaps assist our members here present if I put before them briefly the two points involved in the resolution. First of all, the question is about the expenses of the up-keep of the Head-quarters and then the expenses of the Indian Section. This afternoon in the Convention of the Indian Section, I shall have some details with regard to the finances of the Indian Section to give you. Roughly speaking, the Head-quarters expenses for the last 12 months' amount on an average to Rs. 9,000. Now, of that amount the Indian Section has been able to contribute last year only Rs. 1,000 or  $\frac{1}{9}$  of the whole. The remaining Rs. 8,000 was paid by the American, European and other Sections. As regards the Indian Section, its ordinary expenditure in the next 12 months would probably be Rs. 6,500 or rupees 7,000. Of that amount about rupees 3,500, we shall receive from the annual subscriptions and entrance fees. The balance of rupees 3,500 more will have to be made up by the donations from Branches and individual members. And further, if as I trust the scheme of issuing a series of pamphlets in order to enable the members and Branches to increase the interest in Theosophy in their localities should be carried out, another Rs. 1,000 will be required. So we altogether require Rs. 7,000 or Rs. 8,000 including the cost of printing these pamphlets, and as far as I know, we cannot count upon more than Rs. 3,000 from the ordinary sources of income of the Indian Section.”

A subscription list was then circulated by the wish of the Convention and contributions made towards the up-keep of the Head-quarters and of the Indian Section.

The original motion of Mr. Tookaram Tatya was then withdrawn.

A number of telegrams from members conveying greetings to the Convention were read.

The Convention adjourned at 2-30 P. M.

## SECOND SESSION.

### INDIAN SECTION BUSINESS.

The Convention was resumed at 8 P. M. for the transaction of the business of the Indian Section of The Theosophical Society.

It was proposed by Bertram Keightley, seconded by P. R. Mehta, that 1000 rupees of the money standing to the credit of the Indian Section be transferred to the Head-quarters account.

The motion was carried unanimously.

Mr. Nilakanta Sastri proposed "that the entrance fee of rupees 10 be reduced to rupees 5."

Mr. Tookaram Tatya and others made some general remarks on the subject and after a long discussion on this point and also with reference to the annual dues, Mr. Nilakanta Sastri withdrew his resolution and on the vote of delegates being taken the following resolution was passed:

"That the Entrance Fee of rupees 10 be retained; but that the Presidents of Branches be empowered, in such cases as they think necessary, to recommend its reduction to Rs 5; and that the total remission of the entrance fee, be granted only in very exceptional cases.

That the annual due of 1 rupee in the case of attached members be raised to 2 rupees and that the annual due of unattached members be raised to 3 rupees."

The above resolution was proposed by Dr. D. T. Edal Behram and seconded by Rai B. K. Laheri and adopted by an overwhelming majority of the Branches represented.

### PROPOSED SCHEME OF SUB-SECTIONS.

Mr. S. V. Edge spoke at some length on the above. He pointed out that it was absolutely necessary for the thorough working of the Indian Section that Sub-sections with centres in the principal towns of India should be established. The centres be recommended first were Bombay and Calcutta. The Resident Secretary at these centres would be responsible for, and it would be his duty to visit, the Branches in his locality or Presidency. The two things lacking were men and money. The General Secretary was doing his best to obtain help as regards the former, and it was for the Section at large to see to the other. Rai. B. K. Laheri of Loodhiana had already guaranteed a certain sum which would probably enable a centre to be established at Lahore, and if another worker could be found, it seemed probable that this work could be taken up during the next year, for the North-West Provinces.

In conclusion, Bro. Edge urged upon the Convention the importance of considering the matter and at once taking steps to ascertain what could be done.

Bro. Keightley fully endorsed Bro. Edge's proposition and made some further observations as to the practicability of the plan. The President, and Bros. Tookaram Tatya and Rai B. K. Laheri also spoke on similar lines, the first-named referring to the work of the past and the difficulty of organisation, and the latter regarding the prospects in the North-West.

#### BRANCH LIBRARIES.

Bro. Nilakanta Sastri explained to the Convention the steps taken by the Mannargudi Branch with reference to their library. An arrangement had been come to, by which in the event of the Branch becoming defunct, the books &c., should be handed over to the General Secretary, who would have power to re-grant the books, &c., to any deserving Branch. This would prevent the books becoming dispersed and lost, as had already happened in several cases.

Bro. Baroda Prasad Basu proposed and Bro. Keightley seconded:

"That a circular be issued to Branches recommending them to adopt a policy which should make the property of Branches—books, furniture, &c., vest in the General Secretary, so that, on failure of a Branch, the books, &c., may be granted by the General Secretary to another Branch. And that the General Secretary shall be furnished by each Branch with a catalogue of its books and on receiving the same he shall give a receipt therefor."

Bro. S. V. Edge then spoke on the subject of libraries and pointed out how important it was that every Branch should have a library, no matter how small.

The President addressed the meeting with reference to the Adyar Library and asked members to make a point of collecting books. He stated that there were many valuable books being daily lost to India through carelessness and neglect. He did not ask for money, but simply that members should give themselves the slight trouble of saving from decay these priceless books, by collecting and forwarding them to the Adyar Library.

The meeting then adjourned.

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#### SECOND DAY.

*Monday Morning, December 28th,*

The Convention re-assembled at 12 noon.

#### H. P. B's PROPERTY.

The President spoke as follows:

"Some person or persons have been showing a great anxiety to know what has become of Mmc. Blavatsky's property, saying that it must



have come to the Theosophical Society. H. P. B. was working here for the Society without earning even a penny. She had no property; whatever, when she and I lived in America. It was I who paid the expenses of her coming out here. When she died, she owed obligations in England to the amount of £1,300. She had undertaken to pay a certain share of the expenses of the Head-quarters in London. There were then in the Head-quarters, with her Countess Wachtmeister, Mr. Bertram Keightley and Dr. Archibald Keightley. They had then made some advances to her for various purposes. If they had chosen to put forward their claims to the amount of £ 1,200, they could have done so. She had no jewels except a brooch, which I have now brought and given to Babula. Her sister came and took whatever was worth taking. Then there came the question about the copyright of her books "The Secret Doctrine," "Isis Unveiled," "Key to Theosophy" and other books. In the will that she executed here, she left me everything and offered her sister the copyrights of her books if that would pay her debts. The copyright did not amount to  $\frac{1}{4}$  of her debts."

The President then called for the report of the following Committee.

REPORT OF THE COMMITTEE FOR THE DISPOSAL  
OF H. P. B's. ASHES.

"The Committee respectfully begs to report that it is their unanimous opinion that the ashes of our revered H. P. B. may well be disposed of in the Orthodox Hindu style as prescribed by our Shastras, and sanctioned by the general usage and custom prevailing throughout the country, namely, to carry them to the sea and scatter the ashes in that grand reservoir of the purifying element. Besides, to give effect to the wishes of the revered Madame, portions of the Gita, and the "Light of Asia", may be read at the Head-quarters on the Anniversary days.

2. That it is also essential that something permanent should be done to perpetuate her memory; and that all the money that has been, and may hereafter be collected, should be capitalized; and that the annual interest on such capital be utilized towards the publication of, or the paying for the best translation or essay that is to be called for, and may be produced in furtherance of the cause of Theosophy".

V. COOPOOSWAMY IYER.

TOOKARAM TATYA.

A. U. TRIVEDI.

A. NILAKANTA SASTRI.

RAI B. K. LAHERI.

S. E. GOPALACHARLU,

*Secretary.*

In connection with the 1st Section of the above report, Bro. Rai B. K. Laheri proposed and Bro. Tookaram Tatya seconded: "That the matter of the disposal of H. P. B's ashes be left entirely in the hands of the President for consideration." The proposition was adopted by the Convention.

The President announced that Miss Müller had very kindly offered to purchase a piece of ground, if necessary, for the erection of a *dagoba*.

#### H. P. B. MEMORIAL FUND.

Mr. B. Keightley spoke as follows :—"The Convention of the Theosophical Society in Europe recommended that steps should be taken to establish an H. P. B. Memorial Fund, the object being that the sums contributed to the fund should be utilised to provide for the publication of expenses, and in cases where it is desirable, the payment for the translation or writing of original works on spiritual philosophy, and that the money should be actually invested in those publications. As the money was recovered by the sale of publications, it should be utilised again to bring out another book. There are many books, for instance, in Sanskrit which have not been translated and which will never be translated unless money is found for the purpose; for they are not of such value to pay the ordinary publisher for publication, and the only way for their translations to be secured is by the agency of the "H.P.B. Memorial Fund." I should recommend to this Convention to adhere to this plan adopted by other great Sections of the Society, particularly as I learn that the amount of money subscribed in India is comparatively very small as compared to what has already been contributed by the European and American Sections. The fund should be invested so as to get interest at 5 per cent. We can be going on with translations and publications and each volume of the translation will bear the inscription, "The H. P. B. Memorial Fund" on the title page. The wider the sale of books, the more money will come back to the Committee of management for carrying on the work in the same sort of way. For my part, I should move that this Convention had better simply adhere to the scheme as already formulated by the European Convention of the Theosophical Society, and I urge upon the members of the Society in India to use their best endeavours to contribute to the fund so as to enable the Committee to carry on this work in a way worthy of India, worthy of the Sanskrit literature and worthy of the gratitude which the Hindus owe to H. P. B." (Loud Applause).

Tookaram Tatya in seconding the above motion said that the amount could be collected and invested in Government papers when the fund grew sufficiently large as to get 9 per cent interest.

P. R. Mehta after a few remarks on the above subject, supported Mr. Keightley's suggestion.

It was eventually decided by the Convention, following the Resolution of the European Convention, that the money of the fund should not be capitalised as suggested by the Committee, but kept as a current account, and used for the publication of books, and also, as to the nature of the books to be translated, that any book treating of spiritual philosophy

phy, not only from the Hindu Shastras, but also from other religions, should be translated.

#### REPORT OF THE TRUST DEED COMMITTEE.

The following report was read :

"Your Committee beg to report that they have carefully examined and discussed the draft deeds vesting the property of the Theosophical Society in trustees on behalf of the Society, which have been prepared in accordance with the recommendation of last year's Convention upon the general lines of the trust deeds of the Society in Europe.

Your Committee recommend therefore that those deeds be engrossed and executed as soon as possible in order to avoid trouble in the future."

They further desire to suggest the following persons as Trustees :—

H. S. Olcott.

W. Q. Judge.

Honorable S. Subramania Iyer.

B. Keightley.

S. V. Edge.

N. D. Khandalavalla.

V. Coopposwamy Iyer.

Tookaram Tatya.

Alternative in case any one of the above is unable to act :

Dina Nath Ganguli.

(Signed) BERTRAM KEIGHTLEY.

S. V. EDGE.

V. COOPOOSWAMY IYER.

P. R. MEHTA.

With reference to the report of the above Committee, the President pointed out to the Convention that the Convention of last year passed the strongest recommendation that the property of the Theosophical Society should be vested in a body of Trustees, and said that a Trust Deed had been framed by B. Keightley and S. V. Edge on similar lines to the Trust Deed of the property of the London Headquarters. On the motion of Mr. Tookaram Tatya, seconded by Rai B. K. Laheri, it was resolved to adopt the Deed of Trust and to accept the Trustees suggested by the Committee.

The meeting adjourned at 1-30 P. M.

#### PUBLIC MEETING IN PACHEAPPA'S HALL, MADRAS.

A public meeting was held in Pacheappa's Hall, Madras, at 4 in the afternoon. The Hall was crowded and the following addresses were given :

Dr. Alice B. Stockham, "Kindergaten Education for Children"; Count Axel Wachtmeister, "Theosophy in Sweden"; Miss Müller, "How I refused to pay my taxes;" Mr. S. V. Edge, "Our Work and Workers in England." Dr. Emma Ryder, "Why I am Here;" Mr. Bertram Keightley, "The Indian Section of the Theosophical Society."

The President-Founder brought the meeting to a close with an extensive review of the work of the year.

### THIRD DAY, TUESDAY, 29TH DECEMBER.

#### REPORT OF THE LIBRARY COMMITTEE.

ON the reassembling of the Convention, the following Report of the Library Committee was read:—

“Your Committee beg to report that, considering the financial condition of the Library, the following suggestions are made for your approval:—

1. That the “Sacred Books of the East” series, except those we already possess, be purchased for the Library, and the whole series may thus be made complete.

2. That lump sums of Rs. 100, and more, received for the Library, be invested in Government Securities, and the interest thereon be utilized for expenditure.

3. That as there are in the Library some very old MSS. in Sanskrit, which, if any longer neglected, may crumble into dust, the Referee (Pandit Desika Charya) now attached to the Library may be employed in the transcription on thick paper of such old MSS.

4. That copies be also made by him of such manuscripts in the Library as are applied for, on crediting the same to the Library Fund; and any extra copyists, may be employed in addition, when necessary.

5. The copying fees shall be fixed at Rs. 2 per 1,000 verses for theosophists, and Rs. 3 per 1,000 verses for non-theosophists; the lowest rates charged by the local Government Oriental Library being Rs. 2-8 per 1,000 verses.

6. That whenever any cheap offer of books for sale, comes, arrangements be made for the purchase of the same.

7. That a copy of the Oriental Library Catalogue be sent to each Branch in India, and also to those scholars and Pandits, whom the President-Founder thinks, may help the Library by donations of books, publications, MSS. or their duplicates, with a request to do so.

V. V. S. Avadhani.

Tookaram Tatya.

S. E. Gopalacharlu.

Ishan Chandar Dev.

Mr. B. Keightley said that in connection with the report of the above Committee he would recommend the purchase of Trübner's Oriental Series of books and Prof. Max Müller's “Sacred Books of the East.” He suggested that the idea of investing small sums of Rs. 200 or Rs. 300 was bad and that the investment of the Library Fund should be made only after the necessary books for the Library were purchased.

The following Resolution on the report, was, on the motion of Mr. B. Keightley, seconded by Mr. C. Sambiah Chetty, adopted :—

“Resolved, That, in addition to “Trübner’s Oriental Series,” and Prof. Max Müller’s “Sacred Books of the East,” there be purchased by the President-Founder for the Library other valuable publications in various languages from time to time, as funds become available, and that any funds not required for current expenses or the purchase of necessary books, shall be invested in Government Securities for the benefit of the Library.

Resolved, That the other recommendations of the Committee be adopted.”

#### AUDIT COMMITTEE.

The following report of the Audit Committee was then read, and adopted on the motion of Dr. D. J. Edal Behram, seconded by Rai Baroda Prasad Basu, Bahadur :

#### *Report.*

“We beg to report that we have gone through all the accounts and found them correct. We are glad to say that the suggestion made by the last year’s Audit Committee to the effect that Government Securities should be lodged in a Government Bank for safe custody, has been carried out”.

27—12—91.

TOOKARAM TATYA.

V. VENKATASESHAYYA.

K. NARAYANSWAMI IYER.

M. M. SHROFF.

Mr. B. Keightley pointed out in the above connection the difficulty of one and the same person entering and checking the accounts in books and said that one of the Assistant Secretaries volunteered his assistance to the Asst. Treasurer in checking the accounts. He gave as his explanation for the excess of expenditure the high price of grain, &c., owing to famine, and that rupees 250 had to be spent for repairing the carriages which were very old and that the only substitute would be to buy new ones. The horses also had become old and he himself had promised the President to pay Rs. 250 towards buying a new horse, which was absolutely necessary for going to town on office business.

#### THE INDIAN SECTION BUSINESS.

##### ELECTION OF OFFICERS.

The following were elected unanimously by the Convention :

##### *General Secretary.*

Bertram Keightley, M. A. (*Cantab.*)

##### *Assistant Secretaries.*

Sydney V. Edge, (*Solicitor.*)

P. R. Venkatarama Iyer.

T. S. Ganapati Iyer.

*Provincial Secretaries.*

*Western and Central India* :— Dr. J. K. Daji.

*Northern India* :—Pandit Gopi Nath.

*North Eastern India* :—Babu Dinanath Ganguly.

*Councillors.*

Tookaram Tatya.	C. Sambiah Chetty.
N. D. Khandalvala.	Dr. J. K. Daji.
Dorabji Dosabhoy.	Babu Dinanath Ganguly.
C. Kotayya.	Dewan Bahadur R. Ragoonatha
Lieut. Peacocke.	Row.
V. Cooposwami Iyer.	R. Jagannathiah.
P. Kesava Pillay.	Baroda Prasad Basu.

And all Presidents of Branches.

*Executive Committee.*

Mr. Tookaram Tatya.

Mr. N. D. Khandalvala.

Mr. S. V. Edge.

Dr. J. K. Daji.

Rai B. K. Laheri.

Mr. C. Sambiah Chetty.

Mr. C. Sambiah Chetty proposed that the name of Baroda Prasad Basu Bahadur be added to the list of Councillors. Mr. K. Naraina-swami Iyer seconded the above. The proposition was put to the meeting and carried unanimously.

Mr. B. Keightley submitted the names of Rai B. K. Laheri and Mr. S. V. Edge to be substituted for those of P. Kesava Pillay and Pandit Gopinath, as members of the Executive Committee—*carried*. Mr. Keightley proposed that Miss F. Henrietta Müller be requested to accept the temporary appointment of Acting Inspector of Branches in India during the remaining period of her stay in the country—*carried*. Miss Müller, in accepting the above appointment, thanked the Convention for the honour they had done her.

*T. SUBBA ROW MEDAL.*

The question as to the award of the Subba Row Medal having arisen, it was resolved on the motion of Mr. S. E. Gopalacharlu, seconded by Mr. Tookaram Tatya :

“That in future the Subba Row Medal be awarded by each annual Convention to the Author of most valuable contribution of the year to Theosophical Literature either by translations into English or original compositions.”

## TRUSTEES OF PACHEAPPA'S HALL.

A vote of thanks was unanimously given to the Trustees of Pacheappa's Charities for their kindness in permitting the use of the Hall for the Public Meeting on Monday, December 28th.

## GREETINGS TO SECTIONS.

It was also resolved that letters of congratulation on their zeal and success be sent to the following Sections and Groups:

European, American, Pacific Coast Committee (U. S. A.), Swedish and Barcelona.

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 THE PRESIDENT-FOUNDER.

The congratulations of the Convention were offered to the President-Founder for his successful year's work and the good health he is now enjoying again upon his return to Adyar (cheers).

## PRESIDENT'S CLOSING ADDRESS.

The President-Founder then spoke as follows:—

“Brothers and Sisters. The time for another parting is come. Year by year I am getting older. Some people have prophesied that my death will be sudden, so I ought to look upon you with the interest of one who may not see you again. I feel encouraged this year. I think that this Indian Section experiment of ours is a success. It is what was needed in India. The Indian Section keeps the Head-quarters in constant touch with the Indian Branches. I can no more be going on immense tours around the Branches as I used to do, nor have we at Head-quarters enough men to constantly visit the Branches. We have now enough to do the clerical work of the Society, but we lack conspicuously, able men to take charge of the Branch superintendence and inspections. We have none save Mr. Kotayya, who has volunteered his services and been made an Inspector. The Hindus are almost like children as regards the management of public affairs, for they have never been trained for co-operative public work. Look at the workers in England and America. They are always forward in action. We have to labor constantly to keep the Hindus actively interested in even religious work. When we formed the Madras Branch we got the cream of Hindu society and I initiated 27 men simultaneously in Sir T. Madhava Row's house. If there was to be a good Indian Branch, it should have been the Madras Branch. But it has been a discreditable failure because those leading men were swept away into politics and worldly pleasures. We are working for knowledge, forgetting ourselves and doing the best we can for our spiritual welfare. This Indian Section has been of very great use. We have had the advantage of the services of an M. A. of Cambridge. He was a devoted disciple of H. P. B. He gives not only his services but also his money to the work of the London Head-quarters and the Indian. Now again, there is this young man, Mr. Edge.

He gives up his career and comes to India to work for our cause. So we should be encouraged. The outlook is very good and will be better in proportion as we can interest the local members of the Society. I can go occasionally to certain great centres over the country, without repeating my old detailed tours, and I shall. Branches that want me, should in the usual way apply to the Recording Secretary, and I can choose for myself. I shall first begin with Akyab. I have promised the people to visit their place, and shall do so soon after the Convention. When I went to America recently, my relatives asked me to settle myself again there. If I like, I might go and take to politics, law, or literature with the certainty of success; but I told my people that I would not leave India for the most tempting prospects, and should not return to the world which I had left. Need I tell you why I feel so? You know it is because down to the depths of my nature has descended the influence of the Masters. They whom we all love and revere have directed me and counselled me for the last 16 years. Therefore I am conscious of their existence and the influence of the principles they have taught me has passed into the very chords of my heart and I will not separate from it. (Loud applause). I could not think of myself as a family man again. Now I want you to feel in the same way, as your private circumstances allow: but I am afraid you do not feel that. Look on the unselfish work of the Salvationists and judge yourselves. Do you deny yourselves as the Salvationists do? Are you willing to forego luxuries, or at least one luxury, for one week in the year, and give the cost of that thing to this cause? The Salvationists give up their superfluities and some even forego the very necessities of life for theirs. They walk barefoot street by street, begging for money and will accept even the smallest coin. That is why they are succeeding and have got plenty of money. Now many wealthy members of the Theosophical Society are not willing to pay even the paltry annual subscription of one rupee. Yet they will pay 50 rupees to the Cosmopolitan Club, where they can play billiards and drink at a bar. If any member begrudges his one rupee, it brings him no merit. Whatever you give must be given with full heart: pay heed, I pray you to the words of your true and loyal friend. Now then, dear Colleagues, I must bid you farewell I hope that your actions this year will be such as to bring you happiness, the highest happiness that can be enjoyed by anybody. Next year, let me hear from you that you are better men than this year. Make me to see you working with increased zeal. I hope you will be spared all afflictions, such as the losing of your friends, your health, and all the misfortunes attaching to property: I again wish you a prosperous year." (cheers.)

The Convention then adjourned, *sine die*.

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## APPENDIX.

## INDIAN SECTION: FINANCIAL STATEMENTS.

## BRANCH DONATIONS ABOVE Rs. 10.

	RS.	A.	P.		RS.	A.	P.
Ambasamudram T. S.	...	24	0	G	Hoshangabad T. S.*	...	12 0 0
Bhavnagar T. S.	...	13	0	0	Jubbulpore T. S.*	...	25 0 0
Bellary T. S.	...	36	0	0	Kumbakonam T. S.	...	50 0 0
Bombay T. S.*	...	184	0	0	Kanigiri T. S.	...	25 0 0
Cuddappah T. S.	...	41	0	0	Madras T. S.	...	450 0 0
Calcutta T. S.	...	20	0	0	Nellore T. S.	...	18 0 0
Gooty T. S.	...	25	0	0	Secundrabad T. S.*	...	18 0 0
Guntur, Krishna T. S.	...	15	0	0			
Gorakpur T. S.*	...	15	0	0	Total...	971	0 0

## DONATIONS FROM INDIVIDUAL MEMBERS.

	RS.	A.	P.		RS.	A.	P.
Continued from the above account	...	971	0	0	Lieut. C. L. Peacocke.	...	85 0 0
J. D. Amarasuriya (Trevan-	...	15	0	0	S. J. Padshah	...	68 0 0
dram)	...	21	0	0	C. R. Pattabhiramaiyar	...	25 0 0
Ananthanathji Mehta (Kun-	...	100	0	0	A. Ramachandra Iyer	...	40 0 0
dla)	...	20	0	0	M. M. Shroff	...	13 0 0
Mme. H. P. Blavatsky	...	27	0	0	C. Sambayya	...	45 0 0
Lieut. Beale	...	25	0	0	Shyamachurn Bhatta	...	20 0 0
V. Coopposwami Aiyar	...	50	0	0	Dewan Bahadur Subramania	...	100 0 0
Dinanath Ganguly	...	25	0	0	Iyer	...	45 0 0
Dr. D. J. Edal Behram	...	25	0	0	Y. Srinivasa Row	...	25 0 0
Pandit Gopinath	...	50	0	0	J. Srinivasa Row	...	200 0 0
S. E. Gopalacharlu	...	20	0	0	Tookaram Tatya	...	71 6 4
D. D. Jussawala	...	150	0	0	W. Temple (N. Y.)	...	900 0 0
Jehangir Sorabji	...	50	0	0	Theosophist Office	...	15 0 0
C. Kottayya	...	25	0	0	J. N. Unwalla	...	15 0 0
N. D. Khandalwala	...	25	0	0	D. D. Writer	...	15 0 0
B. Keightley*	...	50	0	0			
P. R. Mehta	...	20	0	0			
A "Brahmin unity"	...	133	0	0	Other donations*...	385	3 0
A. Nanjundappah	...	20	0	0			
R. W. Nicholson	...	25	0	0	Total...	3,874	9 4
H. S. O.	...	100	0	0			

\* Contributed in whole or part towards the travelling expenses of Mr. Keightley and Mr. Kottayya.



## SUMMARY.

INCOME.	Amount.			EXPENDITURE.	Amount.		
Donations(including Rs. 175-8 contributed towards travelling expenses).	3,874	9	4	Mr. S. V. Edge* 100-0-0			
				„ P. R. Venkata-rama Iyer... 300-0-0			
Annual dues ...	1,707	3	6	Salaries. { „ T. S. Ganapati Iyer ... 270-0-0			
				Krishnasamy Iyer. 235-7-9			
Entrance fees ...	1,828	0	0	Office peon ... 50-0-0			
					955	7	9
				Travel-ling ex-penses. { Mr. B. Keightley 488-11-0			
				„ S. V. Edge* ... 752-5-0			
				„ C. Kotayya ... 212-9-2	1,353	9	2
				Printing charges includ-ing paper. { Prasnottara ... 852-0-0			
				Branch work ... 182-0-0			
				Miscellaneous, (Branch Lists, &c.) 608-2-10			
					1,642	2	10
				Postage. { Prasnottara ... 480-0-0			
				Branch work ... 50-0-0			
				General ... 707-14-6			
					1,237	14	6
				Paid to Head-quarter's Fund ...	1,000	0	0
				Sundries ...	307	8	6
				Total expenditure...	6,496	7	3
				Add balance...	913	5	7
Total...	7,409	12	10	Grand total...	7,409	12	10

\* Paid by the Theosophist Office.

## SPECIAL INFORMATION.

## THE THEOSOPHICAL SOCIETY.

FROM the objects of the Society it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man; (b) a decided interest in the study of ancient literature and Aryan intellectual achievements; or (c) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person; he may sympathize with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind, or the superior value of Aryan over modern science, or existence of occult powers latent in man. Looking, however, on the Society as a whole, it may be truly said to appeal to the sympathies of anyone who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their colour, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can and should be brought about only by the parties concerned.

But they have no sympathy with those modern critics, who, wise only in their own conceit, denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant Past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to rather than discarded.

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudices and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each others' pre-conceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased

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OFFICERS  
OF THE  
THEOSOPHICAL SOCIETY  
AND  
UNIVERSAL BROTHERHOOD.

---

PRESIDENT.

HENRY S. OLCOTT,

(Late Colonel S. C. War Dept., U. S. A.)

---

VICE-PRESIDENT.

W. Q. JUDGE.

---

RECORDING SECRETARY AND ASSISTANT TREASURER.

S. E. GOPALA CHARLU.

---

GENERAL SECRETARIES OF SECTIONS.

WM. Q. JUDGE, *General Secretary*, for the American Section.

BERTRAM KEIGHTLEY, M. A., Do. do. Indian „

G. R. S. MEAD, Do. do. European „

(Other Secretaries will be added as more Sections  
are formed.)

**BRANCHES OF THE THEOSOPHICAL SOCIETY.**  
*(Corrected annually on the 27th December.)*

**Indian Section.**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni Theosophical Society ...	1882	Mr. E. Ramaswami Naidu.	Mr. V. Jagannatham	Head Clerk, The City People's Press Co., Ltd., Adoni.
Aligarh	The Aryan Patriotic Theosophical Society.	...	...	Dormant	...
Allahabad	The Prayag Theosophical Society.	1881	Rai Pyatilal.	Mr. M. A. Hydari	Asst. Acctt. General, Allahabad.
Ambasamudram	The Ambasamudram Theosophical Society.	1889	Mr. S. Madanasawmy Row	Mr. R. Subbiah	First Grade Pleader, Ambasamudram.
Anantapur	The Anantapur Theosophical Society.	1885	...	Mr. Bellary Muniswami Moodelliar.	Anantapur.
Arcot	The Arcot Theosophical Society ...	1884	...	Enquire of Mr. A. V. Kaniah	Sub-Registrar, Arcot.
Arni	The Arni Theosophical Society ...	1885	...	Dormant	...
Arrah	The Arrah Theosophical Society...	1882	...	Babu Avadh Biharilal	Sheoganj Arrah, (Behar.)
Baluchar	The Jaina Tatwagnana Sabha Theosophical Society.	1890	Rai Dhanput Sing Bahadur.	Babu Giridarilal Sanghvi.	Baluchar, Bengal.
Bangalore	The Bangalore Cantonment Theosophical Society.	1886	V. S. Vaidyalinga Moodelliar Esq.	Mr. A. Singaravelu Moodelliar.	Resident's Office, Bangalore.
Do.	The Bangalore City Theosophical Society.	1886	...	Dormant	...

Bankipore	The Behar Theosophical Society ...	1882	Babu Purnendu Narayan Sinha, M. A., B. L.	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, (Behar.)
Bankura	The Sanjeevan Theosophical Society.	1883	Babu Protap Narain Singh	Babu Kedarnath Kulabhi.	Teacher, Zillah School, Bankura, (Bengal.)
Bara-Banki	The Gyanodaya Theosophical Society.	1883	Pandit Parmeshwari Dass.	...	Bara-Banki, (Oudh.)
Bareilly	The Rohilkund Theosophical Society.	1881	Raja Madhav Row Vinyak Feishwa.	...	...
Barisal	The Barisal Theosophical Society...	1887	...	Aswini Kumar Dutt	Barisal, Bengal.
Baroda	The Rewah Theosophical Society...	1882	Rao Bahadur Janardan Sakharan Gadgil, B. L.	Rao Salib Parmanend Bolabhai Parek.	1st Class City Munsiff, Baroda.
Beauleah	The Rajshahye Harmony Theosophical Society.	1883	...	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beauleah, (Rajshahye, Bengal.)
Bellary	The Bellary Theosophical Society.	1882	Rai Bahadur A. Sabhapati Moodelliar.	Mr. T. A. Swaminatha Iyer	"Sanmarga Samaj," Bellary.
Benares	The Kasi Tatwa Sabha Theosophical Society.	1885	...	Babu Upendra Nath Basu, B. L.	Pleader, Benares City.
Berhampore	The Adhi Bhoutic Bhratru Theosophical Society.	1881	Babu Dinanath Ganguli...	Babu Shyama Charn Bannerji.	C/o Babu Dinanath Ganguli, Government Pleader, Berhampore, Bengal.
Bezwaada	The Bezwaada Theosophical Society.	1887	Mr. M. Parankusa Pillay..	Mr. T. Venkatanarasiah....	Pleader, Munsiff's Court, Bezwaada.
Bhagulpore	The Bhagulpore Theosophical Society.	1881	...	Dormant	...
Bhaunagar	The Bhaunagar Theosophical Society.	1882	His Highness Prince Harisingji Rupsingji.	Mr. J. N. Unwalla, M. A.	The College, Bhaunagar, Kathiawar.

Branches of the Theosophical Society—Indian Section—(Continued.)

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Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bhowanipore ...	The Bhowani Theosophical Society.	1883	...	Dormant	...
Bolaram ...	The Bolaram Theosophical Society.	1882	...	Dormant	...
Bombay ...	The Bombay Theosophical Society.	1880	Rei Bahadur Gopal Rao Hari Deshmakh.	Mr. M. M. Shroff	Church Gate Street, Fort, Bombay.
Bulandshahr ...	The Baron Theosophical Society...	1887	...	Dormant	...
Burdwan ...	The Burdwan Theosophical Society	1883	...	Dormant	...
Calcutta ...	The Bengal Theosophical Society...	1882	Babu Narendro Nath Sen.	Babu Neel Comul Mukerji	22, Banniapooker Road, Entally, Calcutta.
Calcutta ...	The Ladies' Theosophical Society..	1882	...	Dormant	...
Cawnpore ...	The Chohan Theosophical Society.	1882	Babu Devi Pada Roy ...	Babu Bireshwar Chuckerbutty.	Patkapore, Cawnpore.
Chakdighi ...	The Chakdighi Theosophical Society.	1883	...	...	...
Chingleput ...	The Chingleput Theosophical Society.	1883	Mr. K. Ramachendra Iyer	Mr. D. Raghurama Row...	Pleader, Chingleput.
Chinsurah ...	The Chinsurah Theosophical Society.	1883	...	Dormant	...

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Chittagong ...	The Chittagong Theosophical Society.	1887	...	Babu Rames Chandra Sen B. L.	Pleader, Judge's Court, Sitack, Chittagong.
Chittoor ...	The Chittoor Theosophical Society.	1884	Mr. C. Masilamony Moodo- liar.	Mr. C. Annamaly Mode- liar.	Head Clerk, District Board Office, Chittore.
Cocanada ...	The Cocanada Theosophical Society	1885	Mr. K. Subbaryndu ...	Mr. K. Peraraju	Pleader, Cocanada.
Coimbatore ...	The Coimbatore Theosophical Society.	1883	Mr. N. Annasawmy Rao..	Mr. N. Ramasawmy Iyer.	Pleader, Coimbatore.
Combaconum ...	The Combaconum Theosophical Society.	1883	Mr. A. Nilakanta Sastriar	Mr. K. Narainaswami Iyer.	Pleader, Combaconum.
Cuddalore ...	The Cuddalore Theosophical Society.	1883	...	Dormant	...
Cuddapah ...	The Cuddapah Theosophical Society.	1886	Pandit D. Venkatachella Sastry.	Mr. A. Nanjundappa, B.A., B. L.	Vakil, Cuddapah.
Dacca ...	The Dacca Theosophical Society...	1883	...	Dormant	...
Darjeeling ...	The Kinchinjunga Theosophical Society.	1882	...	Babu Chhatra Dhar Ghosh	Rosebank, Darjeeling.
Delhi ...	The Indraprastha Theosophical Society.	1883	...	Enquire of Dr. Hem Chan- dra Sen.	Delhi.
Dindigul ...	The Dindigul Theosophical Society.	1884	...	Dormant	...
Dumraon ...	The Dumraon Theosophical Society	1883	...	Mr. M. Omrao Ali	Inspector of Dumraon Raj Schools, Dumraon.
Durbhanga ...	The Durbhanga Theosophical Society.	1883	...	Babu Kalipada Banerji ...	Secretary, Theosophical Society, Durbhanga.

**Branches of the Theosophical Society—Indian Section.—(Continued.)**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ellore.	Gupta Vidya Theosophical Society	1887	Mr. D. Sriramulu	Mr. T. Gopalakrishna Murti.	Secretary, Theosophical Society, Ellore.
Ernacolum	The Ernacolum Theosophical Society.	1891	Mr. W. Ramiah	Mr. T. S. Subbaraya Iyer.	Clerk, Huzur English Office, Cochin.
Erode	The Erode Theosophical Society ...	1891	Mr. N. Sarvottam Row, B. A. B. L.	Mr. M. Govinda Row	Pleader, Erode.
Fatehgarh	The Gnana Marga Theosophical Society.	1885	Pandit Ray Nath Sahib...	Pandit Kundan Lall	Head Clerk, Collector's Office, Fategarh, N. W. P.
Fyzabad	The Ayodhya Theosophical Society.	1883	"	Dormant	"
Ghazipore	The Ghazipore Theosophical Society.	1883	"	Dormant	"
Gooty	The Gooty Theosophical Society...	1883	Mr. J. Srinivasa Row	Mr. C. Casava Pillay	Pleader, Gooty.
Gorakhpur	The Sarva Hitkari Theosophical Society.	1883	Dr. Jagnewara Roy	Babu Munipat Dos	Library Friends' Association, Gorakhpur.
Guntoor	The Krishna Theosophical Society.	1882	Mr. J. Purnayya Pantulu.	Mr. P. Sriramulu	Pleader, Guntoor.
Guntur	Sadvichara Theosophical Society...	1891	Mr. L. Venkatasubbaiah.	Mr. D. Purushotham, B. A.	Sadvichara Theosophical Society, Guntur.
Gya	The Gya Theosophical Society ...	1882	Babu Hari Hara Nath	Babu Indra Narayan Chakravarti.	Government Pleader, Gya, Behar.

Hoshangabad	The Nerbudda Theosophical Society	1885	Babu Chawdry Prayajchand.	Babu Jagannath Prasad...	Pleader, Hoshangabad, C. P.
Howrah	The Howrah Theosophical Society.	1883	"	Dormant	"
Hyderabad	The Hyderabad Theosophical Society.	1882	"	Capt. G. Raghoonath	B. H. Nizam's Paiga Troops, Troop Bazaar, Hyderabad, Decan.
Jalpaiguri	Jalpaiguri Theosophical Society.	1889	"	Babu Benodo Behary Banerji.	Dy. Commissioner's Office, Jalpaiguri.
Jamalpore	The Jamalpore Theosophical Society.	1882	Babu Trailokyo Nath Roy.	Babu Kali Bhushan Roy.	Secretary, Loco. Office, Jamalpur.
Jessore	The Tatvagyanana Sabha Theosophical Society.	1883	"	Dormant	"
Jeypore	The Jeypore Theosophical Society.	1882	"	Esquire of Babu A. L. De.	Jeypore, Rajputna.
Jubbulpore	The Bhriugu Kshetra Theosophical Society.	1883	Babu Mano Har Lal	Mr. Panda Baijnath, B. A.	Govt. College, Jabulpore, C. P.
Kanigiri	The Olcott Theosophical Society...	1890	Mr. T. Ramachandra Row	Mr. M. Venkatasubba Row	Pleader, Kanigiri, Nellore District.
Karur	The Karur Theosophical Society...	1885	"	Mr. T. R. Ramachandra Iyer.	Pleader, District Mf's Court, Karur.
Kaputhala	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I....	Lala Harichand	Judicial Asst., Kapurthala, near (Punjab.)
Karwar	The North Canara Theosophical Society.	1883	"	Esquire of Mr. K. M. Raghavendra Row.	Teacher, High School. Clerk, District Court, Karwar, (North Canara District.)
Kishnagur	The Nuddea Theosophical Society.	1882	"	Dormant	"
Kuch Behar	The Kuch Behar Theosophical Society.	1890	His Highness the Maharajah, K. C. S. I.	Babu Santa Prasad Sinha.	Pensioner, Kishnagur. Private Secretary to His Highness the Maharajah.
Kurnool	Satkalatchepa Theosophical Society.	1883	Mr. T. (hidambara Row	Mr. C. Venkataramiah	Collector's Office, Kurnool.



### Branches of the Theosophical Society—Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Lahore	The Lahore Theosophical Society.	1887	Pandit Gopi Nath	Lalla Ramkishan Doss	Translating Dept., Chief Court, Lahore.
Lucknow	The Satya Marga Theosophical Society.	1882	"	Enquire of Mr. William Thurston.	Martineire, Lucknow.
Ludhiana	The Ludhiana Theosophical Society.	1891	Rai B. K. Laheri, Esq.	Babu Kashmiri Lall.	Ludhiana.
Madras	The Madras Theosophical Society.	1882	Mr. D. B. Balaji Row	Mr. V. Venkatesahayya.	Post-master-General's Office, Madras.
Madura	The Madura Theosophical Society.	1883	"	Mr. P. Narayana Iyer	Vakil, High Court, Madura.
Madarapalle	The Jignasa Theosophical Society.	1891	Mr. O. L. Sarma	Mr. R. Seshagiri Row	Asstt Master, T. C. High School, Madarapalle.
Mannargudi	The Mannargudi Theosophical Society.	1891	Mr. Krishna Mudaliar	Mr. S. Venkatarama Iyer.	Municipal Councillor, Mannargudi.
Masulipatam	The Masulipatam Theosophical Society.	1887	Mr. V. V. S. Avadhani Garu, B. A.	Mr. K. Ananda Row	Head Accountant, Collector's Office, Masulipatam.
Mayaveram	The Mayaveram Theosophical Society.	1883	"	Dormant	"
Meerut	The Meerut Theosophical Society.	1882	Babu Rama Prasad, M. A.	Pandit Chandra Shekhar.	2nd Master, District School, Meerut, (N. W. P.)
Midnapore	The Midnapore Theosophical Society.	1883	Babu Hari Charan Roy, M. A.	Babu Girish Chandra Mitta.	Pleador, Judge's Court, Midnapore, (Bengal.)
Monghyr	The Monghyr Theosophical Society.	1887	"	Dormant	"
Moradabad	The Atma-Bodh Theosophical Society.	1883	"	Babu Kalka Prasad	Teacher, Govt. School, Moradabad, Bengal.
Mozufferpore	The Mozufferpore Theosophical Society.	1890	Baboo Poorna Chunder Mitter.	Babu Regnundan Prasad.	Silhout, Dt. Mozufferpore.

Muddehpoorah.	The Muddehpoorah Theosophical Society.	1881	"	Dormant	"	Medical Hall, Muttra.
Muttra	The Muttra Theosophical Society.	1891	Babu Raj Kumar Benorji.	Dr. Rami Mull, L. M. S.	"	Clerk, Chief Secretariat's Office, Nagpur (C. P.)
Nagpur	The Nagpur Theosophical Society.	1885	Mr. C. Narainswamy Naidu.	Mr. C. Laxmanawami Naidu.	"	"
Naini Tal	The Kurnachal Theosophical Society.	1883	"	Dormant	"	"
Narail	The Narail Theosophical Society.	1883	"	Dormant	"	Pleador, Negapatam.
Negapatam	The Negapatam Theosophical Society.	1883	Mr. Swayambhu Iyer	Mr. G. Sambesiva Iyer	"	Mulapet, Nellore.
Nellore	The Nellore Theosophical Society.	1886	Mr. T. Jayarama Naidu	Mr. A. Narayana Iyer, B. A.	"	Noakhalli, Bengal.
Noakhali	The Noakhali Theosophical Society.	1886	Babu Probodh Chander Chatterjee.	Post Master	"	Collector's Office, Ootacamund.
Ootacamund	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Pt. R. Jayareja Row	"	"
Orai	The Orai Theosophical Society	1886	"	Dormant	"	Raozan, Chittagong, Bengal.
Pahartali	The Maha Muni Theosophical Society.	1891	"	Babu Krishna Chandra Chondhry.	"	Pakur, Bengal.
Pakur	The Pakur Theosophical Society.	1891	Raja Sitish Chandra Pandar Bahadur.	Babu Fatiyam Bannerji	"	Municipal Councillor, Palghat.
Palghat	The Malabar Theosophical Society.	1882	Mr. V. Vengu Iyer	Mr. S. Veeraraghava Iyer.	"	First Grade Pleader, Paramakudi, (Madura District.)
Paramakudi	The Paramakudi Theosophical Society.	1885	Mr. S. Minakshi Sundrum Iyer.	"	"	2nd Grade Pleader, Periyakulam.
Periyakulam	The Periyakulam Theosophical Society.	1884	"	Enquire of Mr. V. P. Rajam Iyer.	"	"
Pollachi	The Pollachi Theosophical Society.	1885	"	Dormant	"	"

# **Branches of the Theosophical Society—Indian Section.—(Continued.)**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Pondicherry	The Pondicherry Theosophical Society.	1883	Monsieur Poullé.	Mr. P. S. Sivagurunatham Pillai.	Teacher, Vellala Street, Pondicherry.
Poona	The Poona Theosophical Society.	1882	Khan Bahadur Navroji Dorabji Khandalawalla.	Mr. Rajana Lingu	...
Rae-Bareilly	The Gyanavardhini Theosophical Society.	1883	...	Dormant	...
Rajahmundry	The Rajahmundry Theosophical Society.	1887	Mr. V. Vasudeva Sastri...	...	...
Rajmahal	The Rajmahal Theosophical Society.	1887	Babu Panchanan Ghosh...	Babu Phagu Lal Mandal.	Professor, College, Rajahmundry.
Ranchi	Chotanagpur Theosophical Society.	1887	Mr. Nivaran Chander Gupta.	Babu Navakrishna Roy	Rajmahal, Bengal.
Rangoon	The Irawadi Theosophical Society.	1885	...	Dormant	Police Inspector, Ranchi, Chota Nagpore.
Rangoon	The Shavai Daigon Theosophical Society.	1885	...	Dormant	...
Rangoon	The Rangoon Theosophical Society.	1885	...	Dormant	...
Rawalpindi	The Rawalpindi Theosophical Society.	1881	...	Enquire of Mr. C. Vatharumiam.	...
Seeti	The Seeti Theosophical Society	1884	...	Dormant	Head Clerk, General Post Office, Rangoon.
Searsole	The Searsole Theosophical Society.	1883	Babu Rajkishen Mukerji...	Babu Priyanth Das	...
			...	Dormant	Loco. Office, Kancharapara, Bengal

Secunderabad	The Secunderabad Theosophical Society.	1882	Mr. Bezoni Aderji	Mr. Kavasha Eduljee	Pleader, Tower St., Secunderabad, Deccan.
Seoni-Chappara	The Seoni Theosophical Society	1885	...	Enquire of Babu Girdhari Lal.	Hd. Master, Zillah School, Seoni-Chappara (C. P.)
Sholapore	The Sholapore Theosophical Society.	1882	...	Dormant	...
Sholinghur	The Sholinghur Theosophical Society.	1891	Mr. V. Cooposwami Iyer, M. A.	Mr. K. Seshadri Iyengar, B. A.	Sub-Registrar, Sholinghur, North Arcot.
Siliguri	The Siliguri Theosophical Society.	1885	...	Dormant	...
Simla	The Himalayan Esoteric Theosophical Society.	1882	Mr. C. P. Hogan	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.
Simla	The Simla Eclectic Theosophical Society.	1881	...	Dormant	...
Srivilliputtur	The Natchiyar Theosophical Society.	1883	...	Dormant	...
Surat	The Sanatan Dharma Sabha Theosophical Society.	1887	Mr. Navtanram Ootamram Trivedi.	Mr. Mahiputram Dajibhai	Gopipara, Satna Talia, Surat.
Tanjore	The Tanjore Theosophical Society.	1883	...	Dormant	...
Tinnevelly	The Tinnevelly Theosophical Society.	1881	Mr. S. R. Ramakrishna Iyer, B. A.	Mr. S. Ramchandra Sastri.	Examiner, District Court, Tinnevely.
Tipperah	The Tatvagnana Sabha Theosophical Society.	1889	Prince Rajakumar Navad-wipchandra Deb Varman Bahadur.	Babu Chandra Kumarguba.	Sheristadar, Collectorate, Tipperah, E. Bengal.
Tirupattur	The Tirupattur Theosophical Society.	1884	...	Dormant	...
Tiruvalur	The Tiruvalur Theosophical Society.	1891	Mr. Rajagopala Iyengar, M. A.	Mr. Vaidhynadha Iyer	2nd Grade Pleader, Tiruvalur, Tanjore District.
Trevandrum	The Trevandrum Theosophical Society.	1883	Mr. B. Ragoonath Row	Mr. R. Padmanabhacharya, B. A.	Dewan's Office, Trevandrum, (Travancore.)

### Branches of the Theosophical Society—Indian Section—(Concluded.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Trichinopoly	The Trichinopoly Theosophical Society.	1883	Mr. A. Ramachandra Iyer.	Mr. T. N. Mathukrishna Iyer.	Pleader, Munsiff's Court, Trichinopoly, (S. I. Ry.)
Udamalpet	The Udamalpet Theosophical Society.	1888	...	Dormant.	...
Vellore	The Vellore Theosophical Society.	1884	...	Dormant.	...
Vizagapatam	The Vizagapatam Theosophical Society.	1887	...	Enquire of S. Sankaranarayana Iyer.	Clerk, Superintendent, P. O., Vizagapatam.
Vizianagram	The Vasishtha Theosophical Society.	1884	Mr. A. L. Narasimham, B. A., B. L.	Mr. Chellapati Sastri	College, Vizianagram.
Warangal	The Satyavichara Theosophical Society.	1891	Mr. C. Luxman	Mr. Jehanghir Sorabji	Care of Station Master, Warangal, N. G. S. Ry.

### Branches of the Theosophical Society—American Section.

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
St. Louis	Arjuna Theosophical Society	1882	Mr. W. A. Kelso	Mr. W. F. Burrows	2012, Olive Street.
New York	Aryan Theosophical Society	1883	Mr. William Q. Judge	Mr. Charles Seale	P. O. Box 2659.
Chicago	Chicago Theosophical Society	1884	Mr. G. E. Wright	Miss Pauline E. Kelly	278, Bissell St.
San Francisco	Golden Gate Lodge	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths	13, Mason St.
Los Angeles Cal.	Los Angeles Theosophical Society	1885	Mr. E. A. Kingsbary	Miss Louise A. Off	Collado St., Station F.
Malden Mss.	Malden Theosophical Society	1885	Mr. D. D. Ayers	Mr. Frank S. Collins	97, Dexter St.
Boston	Boston Theosophical Society	1886	Mr. Arthur B. Griggs	Mr. Robert Crosbie	19, South St.
Cincinnati	Cincinnati Theosophical Society	1886	Mr. Robert Hosea	Dr. T. M. Stewart	100, Dayton St.
Chicago	Ramayana Theosophical Society	1887	Dr. W. P. Phelon	Mr. Edwin J. Blood	619, W. Jackson St.
Minneapolis	Ishvara Theosophical Society	1887	Dr. J. W. B. La Pierre	Mrs. L. G. Maning	S. W. Conservatory of Music.
Philadelphia	Krishna Theosophical Society	1887	Mr. A. W. Goodrich	Mr. Stirling Wilson	1641, Kaco St.
St. Louis	Pranava Theosophical Society	1887	Mr. Seth Wheaton	Mr. Wm. Throckmorton	500, N. Commercial St.
Omaha, Neb.	Vedanta Theosophical Society	1888	Dr. J. M. Borglum	Miss Jessie Emery	Care of A. P. A., Union Par. R. Co.
Grand Island, N.	Nirvana Theosophical Society	1888	Mr. L. D. Proper	Mr. Nathan Platt	Grand Island.
San Diego Cal.	Point Loma Lodge	1888	Dr. John F. S. Gray	Dr. Thos. Docking	643, 6th St.

# Branches of the Theosophical Society—American Section—(Continued.)

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bridgeport, Conn.	Varuna Theosophical Society	1888	Dr. E. Kirchgessner	Miss Emma L. Shaanon...	59, William St.
Cleveland	Dharma Theosophical Society	1888	Mr. Wm. E. Gates	Mrs. E. E. Gates	Room 5, 89 Euclid Ave.
Secorah, Iowa...	Isis Lodge	1888	Mrs. A. M. Severson	Mr. M. O'Pierson	Box 413.
Milwaukee	Brahmana Theosophical Society...	1888	Mrs. Julia Ford	Mrs. Alice M. Wyman	421, Milwaukee St.
Brooklyn N. Y.	Brooklyn Theosophical Society...	1889	Col. H. N. Hooper	Miss Lily A. Shaw	137, Maconst.
Santa Cruz, Cal.	Bandhu Theosophical Society.	1889	Dr. W. W. Gamble	Mrs. L. A. Russell	498, Ocean St.
Washington, DC.	Blavatsky Theosophical Society...	1889	Mr. Reavel Savage	Mr. J. C. White	135, F St. N. E.
San Jose, Cal.	Excelsior Theosophical Society...	1889	Mrs. A. B. Wilcox	Mrs. P. M. Gasset	351, N. 3rd St.
San Diego, Cal.	Gautama Theosophical Society...	1889	Mrs. A. M. Doolittle	Mrs. Frances Nellis	1058, 5th St.
Kansas City	Kansas City Theosophical Society.	1889	Hon. Henry N. Ess	Mr. Chancy P. Fairman...	1328, Grand Ave.
Fort Wayne	Light Theosophical Society	1889	Judge E. O'Rowrk	Mr. Andrew A. Purman...	...
Oakland, Cal.	Aurora Theosophical Society	1889	Miss Marie A. Walsh	Mr. Henry Bowman	630, 9th St.
Tacoma, W. T.	Narada Theosophical Society	1890	Rev. W. E. Copeland	Mr. John H. Scotford	744, St. Helen's Ave.
Stockton, Cal.	Stockton Theosophical Society	1890	Mr. Frederic M. West	Mrs. Jennie Southworth...	361, Miner Ave.
Gilroy, Cal.	Oriental Club	1890	Mr. H. D. Van Schaick...	Mrs. Lydia F. Agency	...

Mus kegon Mich.	Muskegon Theosophical Society	1890	Mr. F. A. Nims	Miss Sarah E. Sherman	157, Peck St.
San Diego, Cal.	Upasana Theosophical Society	1890	Mr. Sidney Thomas	Mr. Abbott B. Clark	4th and Palm Sts.
Sacramento, Cal.	Eureka Theosophical Society	1890	Mrs. Eliza J. C. Gilbert...	Dr. John S. Cook	922, 9th St.
Alameda, Cal.	Triangle Theosophical Society	1890	Mrs. C. McIntire	Mrs. Clara E. Story	2328, Clement Ave.
Sioux City Iowa	Dana Theosophical Society	1890	Dr. Grant J. Ross	Miss B. Wakefield	805, 9th Street.
Lincoln, Neb.	Amrita Theosophical Society	1890	Mr. David A. Clino	Mrs. C. A. Bumstead	1212, Rose St. South.
Baltimore	Hermes Council Theosophical Society.	1890	Mr. Chas. F. Silliman	Mr. W. H. Numsen	18, Light Street.
New Orleans	Vyasa Theosophical Society	1890	Dr. Jules A. Mathieu	Dr. B. D. Toledo	150, Canal St.
Kearney, Neb.	Lotus Theosophical Society	1890	Mr. Rice H. Eaton	Mr. Herman M. Draper...	...
Seattle, Washn. Terr.	Seattle Theosophical Society	1890	Mr. Frank I. Blodgett	Mr. W. F. Richardson	Room 4616, Second St.
Jamestown N Y.	First T. S. of Jamestown	1890	Miss Julia S. Yates	Mrs. H. E. L. Fenton	215, Crossman St.
Philadelphia	Die Deutchens Theosophische Gesellschaft.	1890	Mr. Geo. Falkenstein	Mr. Chas. Cloeren	1620, Randolph St.
Vicksburg, Miss.	Siddhartha Theosophical Society	1890	Mr. James M. Gipson	Mr. James B. Thompson.	Bonelli building.
Pittsburgh	Vishnu Theosophical Society	1890	Mr. Wm. C. Temple	Mr. Alex. M. Gow	Lewis Block.
Boulder, Colo.	Keshava Theosophical Society	1890	Mr. Geo. S. Adams	...	...
Portland, Oregon	Willamette Theosophical Society.	1890	Mr. Phineas Haskell	Mr. Wallace Yates	193, 6th Street.
Memphis	Memphis Theosophical Society	1890	Dr. M. Samfield	Mr. Wm. H. Hotchkiss...	298, Main Street.

**Branches of the Theosophical Society—American Section—(Concluded.)**

Place.	Name.	Date of Charter.	President.]	Secretary.	Secretary's Address.
Clinton, Iowa ...	Indra Theosophical Society ...	1890	Mr. James H. Reed ...	Mr. Chas. E. Freeman ...	227, Fifth Ave.
Pittsburg ...	Iron City Theosophical Society ...	1890	Mr. John W. Dunlap ...	Mr. Thos. T. Phillips....	111, Wylie Ave.
Fort Wayne, Ind.	Annie Besant Theosophical Society	1891	Mrs. Julia M. Fisher ...	Mrs. Dora P. Buchman ...	161, W. Washington St.
Toronto, Canada	Toronto, Canada Theosophical Society.	1891	Mr. Albert E. S. Smytho ...	Mr. A. H. Blackwood ...	291, College St.
Los Angeles, Cal.	Dhyana Theosophical Society ...	1891	Mr. Jean J. Fernand ...	...	...
Hingham, W. T.	Gray's Harbor Theosophical Society	1891	Names not yet reported.		
Haarlem ...	"H. P. B." Theosophical Society.	1891			
Springfield ...	Springfield Theosophical Society.	1891			
St. Paul Min. ...	St. Paul's Theosophical Society ...	1891			
Salt Lake City...	Salt Lake Theosophical Society ...	1891			
Soquel Cal. ...	Pleiades Theosophical Society ...	1891			
San Francisco Cal.	San Francisco Theosophical Society	1891			
Providence Rhode I.	Providence Theosophical Society...	1891			

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**Branches of the Theosophical Society—European Section.**

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adelphi	Adelphi Lodge	1891	Mr. Jno. M. Watkins ...	Mr. R. E. Shaw	7, Duke St., Adelphi, W. C.
Birmingham	Birmingham Lodge	1890	"	Mr. S. H. Old	106, Birchfield Handsworth.
Bradford	Bradford Lodge	1891	Mr. Oliver Firth	Mr. Jno. Midgley	Osborne Chambers, New Kirk-gate.
Brighton	Brighton Lodge	1890	Mr. Ed. Ellis, M. A.	Mrs. M. E. Tippetts	19, Brunswick Road.
Brixton	Philalethean Lodge	1890	Mr. Herbert Coryn, M.B.C.S.	Mr. Richard Hill	Trewirgie, Acre Lane, S. W.
Battersea	Wachtmeister Lodge	1891	Mr. W. M. N. Armfield ...	Mr. J. P. Dowling	12, York Road, Battersea, S. W.
Chiswick	Chiswick Lodge	1891	Mr. W. Kingsland	Mr. F. Leigh Gardner	37, Barrowgate Road, S. W.
Croydon	Croydon Lodge	1891	Mr. Chas. H. Rosher, C.E.	Mr. Wm. A. Dunn	33, George Street.
Dublin	Dublin Lodge	1896	Mr. H. Magee, B. A.	Mr. Fred. J. Dick, C. E. ...	3, Upper Ely Place.
Edinburgh	Scottish Lodge	1884	(Private Lodge)	Mr. A. P. Catannach. ...	67, Brunswick Street, Edin-burgh.
Exmouth	West-of-England Lodge	1890	Mrs. Passingham	(Librarian)	...
London	Blavatsky Lodge	1887	Annie Besant	Mr. C. F. Wright	19, Avenue Road, Regent's Park, London, N. W.
Liverpool	Liverpool Lodge	1891	Mr. R. B. B. Nisbet	Mr. John Hill	9, Dombey Street.
Manchester	Manchester Lodge	1891	Mr. A. H. Guest	Mr. H. Price	Westbourne, Whalley Range.
Newcastle-on-Tyne.	Newcastle Lodge	1890	Mr. F. Bandon Odling	Mr. Wm. Green	30, Hartington Street.

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**Branches of the Theosophical Society—European Section.—(Concluded.)**

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Vienna	Vienna Lodge	1837	<b>Austria.</b> Herr. Fred. Eckstein	Ct. Leiningen Billigheim	Siebenbrunnengasse 16, Vien. V.
Paris	Le Lotus Branch Theosophical Society.	1890	<b>France.</b> Mr. A. Arnould	Mme. Jury	Rue de Rennes, 97, Paris.
Corfu	Ionian Branch Theosophical Society.	1877	<b>Greece.</b> Prof. Pasquale Menelao	Signor O. Alexander	Corfu.
Amsterdam	Dutch-Belgian Lodge	1890	<b>Holland and Belgium.</b> Mme H. De Neufville	Mme. Johanna Stout	"
Madrid	Spanish Group	1889	<b>Spain.</b> Señor Francisco Montolin	Señor Jose Xifré	Asatto, 42, Barcelona.
Stockholm	Swedish Branch	1889	<b>Sweden.</b> Dr. Gustaf Zander	Fru Cederschiöld	Medico-Mekaniska Institutet, Stockholm.
Göteborg	Göteborg Lodge	1891	Herr Torsten Hedlund	Fru Helen Sjöstedt	"
Kalmar	Kalmar Lodge	1891	"	"	"

**List of Centres in Europe.**

**Great Britain** :—Bournemouth, East End, (London) Glasgow, Halifax, Hull, Jersey, Leicester, Manchester, Morthyr, Tydvil, Norwich, Sheffield, Stoke-on-Trent, Tonby, and Tooling.

**Austria** :—Prague.  
**France** :—Le Havre, Nantes.  
**Germany** :—Berlin.

**Holland and Belgium** :—Arnhem, Courcelles, The Hague, Italy :—Milan.  
**Russia** :—Odessa.  
**Spain** :—Barcelona, Gibraltar.  
**Switzerland** :—Locarno.

**Branches of the Theosophical Society—Ceylon.**

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Anuradhapura	Maha Mahendra Theosophical Society.	1889	Mr. Relapanawa Ratomaya.	Mr. A. Uluwita	Kachchori, Anuradhapura.
Badulla	Uva Theosophical Society.	1887	Mr. D. C. Kotawala	Mr. W. D. M. Appuhami.	Badulla.
Batticaloa	Sugatapala Theosophical Society	1889	Mr. G. V. Bastian Silva	Mr. J. Fernando	Batticaloa.
Do.	Paraganama-marga Theosophical Society.	1891	Mr. Satha Sivam Pillai	Mr. R. N. Arolambalam	Kachcheri, Batticaloa.
Bentota	Bentota Theosophical Society	1880	Mr. Andrew Silva Tillocka.	Mr. P. E. Wikramasinghe.	Bentota.
Colombo	Colombo Theosophical Society	1880	Mr. Batwantudawe Pandit.	Mr. W. F. Wijayasekera.	61, Maliban Street, Colombo.
Do.	Lanka Theosophical Society	1889	Mr. Edward F. Perera	Mr. H. J. Charles Perera.	Colombo.
Dikwella	Moggaliputta Theosophical Society.	1889	Mr. D. A. Kumaratunga.	Mr. D. S. Mutu Kumara.	Dikwella.
Galle	Galle Theosophical Society	1880	Mr. D. O. D. S. Goonesekera.	Mr. Thomas Silva Amara S.	Fort, Galle.
Jaffna	The Jaffna Theosophical Society	1880	"	"	"
Kandy	Kandy Theosophical Society	1880	Mr. A. D. J. Goonewardana	Mr. D. S. S. Wikramaratna.	Theosophical Hall, Kandy.
Kataluwa	Sariputra Theosophical Society	1889	Mr. Don Abaran de Silva.	Don Teheris Silva	Ahangama, Kataluwa.
Kurunegala	Maliyadeva Theosophical Society	1889	Mr. S. N. W. Hulgalle, R. M.	U. Daniel Wijetunga	Kurunegala.
Matale	Uthaya-lokarthasadhaka Theosophical Society.	1889	Mr. Dorekumbura Disawa.	G. H. de Alwis	Matale.
Matara	Matara Theosophical Society	1880	Mr. C. D. S. Weerasuriya.	J. W. R. Jayawardana	District Court, Matara.
Mawanella	Ananda Theosophical Society	1889	Mr. Wattegama, R. M.	L. B. Kobbekaduwa, R. M.	Mawanella.
Panadura	Panadura Theosophical Society	1880	Mr. D. C. Abeyasekara.	K. S. Perera	Panadura.
Ratnapura	Sabarangamuwa Theosophical Society.	1887	Muh'm.	J. de Alwis	Ratnapura.
Singapore	Singapore Theosophical Society	1889	Mr. B. P. De Silva	Mr. C. Edriwera	Main St., Singapore.
Trincomalee	Mahadeva Theosophical Society	1889	Mr. A. D. Wannasooriya.	Mr. N. B. Daniel Silva	Trincomalee.
Do.	Sat-chit-Ananda Theosophical Society.	1889	Mr. C. Chelliah	Mr. T. Sivaratna	Kachcheri, Trincomalee.
Weligama	Siddhartha Theosophical Society	1889	Mr. D. M. Samaraweera.	Mr. D. M. Jayasuriya	Weligama.

Address the Asst. General Secretary, Ceylon Branches, 61, Maliban St., Pettah, Colombo.

# Branches of the Theosophical Society—Australasian Section.

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney	The Sydney Theosophical Society.	1889	Dr. Carroll	T. W. Willans	G. P. O. Sydney.
Brisbane	The Queensland Theosophical Society.	1891	Enquire of	Mr. H. Watson	Toowoomba, Queensland.
Hobart	The Tasmanian Theosophical Society.	1890	..	J. Benjamin, 59, Murray Street, Hobart.	..
Wellington	The New Zealand Theosophical Society.	1888	Mr. John Sinclair	..	Box 275, P. O. Auckland.
Melbourne	The Melbourne Theosophical Society.	1890	Mrs. E. Pickett	..	Kew, Melbourne, Australia.
Toowoomba	The Toowoomba Theosophical Society.	1891	..	Mr. H. A. Nesbit	Horris St., Toowoomba.
Adelaide	The Adelaide Theosophical Society	1891	Mr. A. Dhobie	Mr. J. Mackenzie	G. P. O. Adelaide.
West Indies	The St. Thomas Theosophical Society.	1881	Miscellaneous.	Mr. B. D. Azoneda.	St. Thomas, Danish West Indies.
Hayti	The Haytian Theosophical Society.	1886	Mr. Charles E. Taylor	The Bishop of Hayti.	Port-au-Prince, W. I.
Japan	The Yamato Theosophical Society.	1889	Enquire of the Rt. Rev.	Mr. M. Matsuyama	Nishi Hongwanji, Kioto, Japan.
Total Charters extant December 31st, 1901.	Indian .. Ceylon .. European .. American .. Australasian .. West Indian .. Japanese ..	141 21 26 60 7 2 1	..	..	..
Grand Total...		258			

Blanks and errors indicate that Branches have failed to report official addresses. Branches and Fellows are warned against impostors collecting money without written authority from the President or General Secretaries of Sections, and beggars who use their own, or stolen, diplomas to extort charity to which their characters do not entitle them.





# The Theosophical Society.

## INFORMATION FOR STRANGERS.

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

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

**Second.**—To promote the study of Aryan and other Eastern literatures, religions and sciences.

**Third.**—A third object—pursued by a portion only of the members of the Society—is to investigate unexplained laws of nature and the psychical powers of man.

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

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein the General Council meets annually in Convention, on the 27th of December. The European Head-quarters is at 19, Avenue Road, Regent's Park, N. W., London; the American Head-quarters at 132, Nassau St., New York.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which will go towards defraying the current expenses; these are mainly, however met by the proceeds of entrance-fees, donations, and a small annual subscription from each member. By the Revised Rules of 1889, the Society was placed upon a basis of voluntary contributions and made entirely dependent for maintenance upon the generosity of its Fellows and others. But a year's experience proved the old plan the better one.

The Official Trustee for all Society property is at present the President for the time being, and legacies and bequests *should invariably be made in his name*, in the legal phraseology of the Code of the country where the testator executes his Will. If left to the Society by name, the bequest becomes void in law. A legacy of £ 8,000 was thus lost. The President's full address is Henry Steel Olcott, Adyar, Madras, India. A Board of Trustees will be shortly announced.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The Rules stringently forbid members to compromise its strict neutrality in these matters.

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

Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organised. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, British Islands, Ceylon, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1890, where all necessary information with regard to joining the Society, &c., will also be found.

Up to date, 247 charters for Branches have been issued. For particulars, see the Rules, &c., to be had on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections.

In Europe, to G. R. S. Mead, 19, Avenue Road, Regent's Park, N. W., London. In America, William Q. Judge, P. O. Box, 2659, New York. In India, to Bertram Keightley, Adyar, Madras. In Ceylon, to Mr. G. P. Weeresakara, 61, Maliban St., Colombo.

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3. All business relating to the *Theosophist* and to books and publications of all kinds, address to *The Business Manager, Theosophist Office, ADYAR.*
4. All matter for publication in the *Theosophist*, address to *The Editor of the Theosophist ADYAR.*
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