FULL REPORT

OF THE PROCEEDINGS OF THE

SEVENTH ANNIVERSARY MEETING

OF THE

THEOSOPHICAL SOCIETY.

HELD AT THE FRAMJI COWASJI INSTITUTE,

BOMBAY, ON THE 27th NOVEMBER, 1882.

[Published under authority.]

CALCUTTA:

Printed by H. M. Mookerjea & Co., at the "New Sanskrit Press."

11, *Simla Street,*

1883.

CELEBRATION OF THE SEVENTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

THE Celebration of the Seventh Anniversary of the Theosophical Society, took place at the Framji Cowasji Institute, Bombay, on the evening of the 7th December, 1882. It was the most successful and encouraging ever held. The audience, as is usual at the Theosophical public meetings, overflowed the Hall, and the enthusiasm was as marked as heretofore. An unusual dignity was given to the occasion by the presence in the chair of Mr. A. P. Sinnett, author of the "Occult World," whose private character and social influence are well known throughout India. Besides that gentleman, who represented the Simla Ecclectic Theosophical Society, upon the platform sat the following gentlemen as delegates from their respective branches of the Parent Society: Babu Nobin K. Banerjee of Berhampore, Bengal, representing the ADHI-BHOUTIC BHRATRU Theosophical Society; Dr. Avinas Chandra Banerji, L.M.S. of Allahabad, representing the PRAYAG PSYCHIC T.S.; Babu Norendra Nath Sen, and Babu Mohini M. Chatterji, M. A., B. L., of Calcutta, of the BENGAL T.S.; Munshi Bishen Lall, M. A., Bareilly, N. W. P., of the ROHILKHAND T.S.; Pandit Keshav Sakharam Shastri, of the Baroda T. S.; M.R.Ry. L. Venkata Varadarajulu Naidoo, of the MADRAS T.S.; Pundit Gopinath, Editor of the *Mitra Vilasa*, of Lahore, representing the PUNJAB branches; Rao Bahadur Gopalrao Hurry Deshmukh, President, and Dr. Pandurang Gopal, and Mr. K. M. Shroff, of the BOMBAY T. S.; Rao Bahadur J. S. Gadgil, B. A., LL. B., of the REWAH T. S.; M. R. Ry. Ramaswamier, B.A., of the TINNEVELLY T. S., Pandit Nityananda Misra, of the BHAGULPORE (Bengal) T. S.; Dr. Mohindra Nath Gangooly, of the CHOHAN (Cawnpore) T. S.;

Babu Tarapada Banerji, M.A., B.L., of the NUDDEA (Bengal) T.S.; Mr. Thomas Pereira Abeyawardene, of Galle, Ceylon, representing the Buddhist Section of the T. S.; Mr. Jamsetji, N. Unwalla, of SAORASHTRA (Katthiawar) T. S.; and Mr. Abraham D. Ezekiel, of the POONA T.S.; the Corresponding Secretary, Madame Blavatasky, the Joint Recording Secretary Mr. Damodar K. Mavalankar, and, of course, the President-founder were also present. Around the Hall were suspended thirty-nine metal shields, painted blue, upon which were inscribed the names of the branches of the Society which have been founded in Asia, since the arrival of the founders in India, in the year 1879. This visual reminder to the Bombay public of the ceaseless labours of the founders for the spread of the Theosophical cause made a deep impression. Behind the President-founder, a sepoy held the beautiful banner, which had just been worked for the Society by Madame Coulomb. It was in carbuncle-coloured Chinese satin, 58 by 77 inches in size, with silken cords and tassels, the pole and cross-sticks of teak, with gilded tips. The staff was surmounted by a carved brazen device, comprising an Egyptian fan entwined with a serpent, (carved and enamelled to resemble nature), which together from the monogram "T.S." of the Society, and symbolize the Egyptian and ancient Chaldean religions; and an enclosing circle, typical of the Buddhist *chakras*, and inscribed in red Pali characters, with the celebrated *sutta* of Buddha, "*Sabba ppapassa akaranam*, &c. The central device embroidered upon the banner in floss-silk gold-thread and beads, was the six-pointed star (*Sri yantra*) or interlocked black and white triangles, forming the "seals" of Vishnu and Solomon, which stand at once for the Hindu and Hebrew esoteric philosophies, backed by the blazing Sun of Zoroastrianism. Over all is the monogram of the mystic symbol, AUM, in Sanscrit; and, in the lower-half of the banner, the grand motto of the Maha

rajah of Benares—long since taken, with his Highness's kind permission, as the watchword of the Society's magazine,—the *Theosophist* "There is no Religion higher than Truth." Thus, in one symbolical composition were included the emblems of all the ancient Asian faiths, and typified the catholic spirit of the Theosophical Society—whose initial letters appeared again to the right and left of the central device. A round of loud applause broke from the crowded assemblage when the banner was carried upon the platform before the President-founder, his colleagues, and the delegates.

Upon the motion of Rao Bahadur Gopalrao Hurry Deshmukh, seconded by Mr. K. M. Shroff, Mr. Sinnett, President of the Simla Ecclectic Theosophical Society, was elected Chairman of the meeting, and upon taking his seat was received with cheers and loud applause. The Chairman then opened the proceedings with the following remarks :—

"The business we have before us this evening is the celebration of the seventh anniversary since the foundation in New York, and the fourth that has been held since the headquarters were transferred to Bombay. We have the pleasure of welcoming a large number of delegates from various branches of the Society scattered all over India, and from each of them we hope to hear some account of the progress that has been made with the work of the Society in the places they represent. We have also to hear from the President-founder Colonel Olcott, a general report on the progress of the whole Society. That this report will be satisfactory in its nature, the aspect of this meeting affords us at starting good ground for hope. The Society has now been established in Bombay for nearly four years, and has effectually lived down the misapprehension by which its earliest efforts were attended. Many friends of the Society were indignant to find that any misapprehensions were possible; but although I certainly count

myself among its warmest friends, I do not see reason to be surprised at the development of mistrust and vague suspicion at first. The public could hardly fail to see ground for suspicion in the aspect of this movement in the beginning. Two foreigners coming to set up a large organisation in India could hardly expect to escape suspicion at the outset of their operations, nor to avoid engendering among ordinary worldly-minded people an impression that they must have some private ends to gain, or some unexplained objects to serve. In a measure, the natural uncertainty concerning their designs to which I refer, was shared at first by the constituted authorities; but to a much more limited extent, I think, than some exaggerated reports may have led some of you to imagine. It is the clear duty of constituted authorities in every country to watch the proceedings of foreign visitors who call public meetings and address the people. And the only way by which such watchfulness can be carried out, is by means of the regular agents which constituted authorities employ. In the present case, however, I am confident in saying that the attention, which the founders of the Theosophical Society excited, led, in an exceedingly short time, to the conclusion that their attitude and objects were altogether blameless, even if the philanthropic dreams by which they were animated might be vain and chimerical. Gentlemen, it is from a mistrustful generation, and not from a liberal-minded Government, that the founders of the Theosophical Society have had to encounter opposition. (Applause.) The founders of this Society have come to number many of their best friends amongst the representatives of authority, while among the people, to whose welfare they have devoted their lives, they have encountered much cheering support it is true, but some hostility and opposition. This opposition seems to have sprung partly from the inability, under which some persons find themselves, to believe in a

philanthropy that is perfectly pure-hearted, and in connection with which there are no personal objects to gain, and partly from the sensitive dislike, which so many of us entertain for any philosophical views which can in any way be constructed as hostile to our own particular religious faith. Now, the Theosophical Society, as a society, though in no sense of the word, an irreligious society, is a society of no specific religion. One of the ends it has in view is to promote a searching investigation into the original basis and foundations of all religions, with the idea rather of justifying all than of overthrowing any. But in the magazine which is the organ of the Society, and in speeches which have been made from time to time by its representatives, criticisms have often been put forward which have found fault with the external modern developments —now of one religion and now of another. In this way it has come to pass that the devotees of more than one religion have resented the utterances of various members of the Society as indicating a special hostility on the part of the society to their own particular faith. But no impression can be more erroneous than one which would picture the Society as either the champion or the foe of any particular faith. That of which it is the champion is Truth, some portion of which underlies every religion which has ever won its way in the world : that of which it is the foe, is Error, with which every religion after long use in the world becomes more or less encrusted. But even this philosophical search for truth is hardly the primary object of the Society. That object is promoted by the philosophical search for truth, as I hope directly to show ; that object itself is that pressed in the foremost watchword of the Society, Universal Brotherhood. (Cheers.) Now universal brotherhood is not a new idea, and the Society is sometimes unfavourably criticised for taking it as a watchword, on the ground that it is too vague an idea to be realized, and too vast to be other-

wise than Utopian. But, first of all, it should be remembered in our favour that there never was a time or a country in which an effort in the direction of establishing a feeling of universal brotherhood was more urgently needed than it is needed in this country now (Loud cheers) ; and secondly, we maintain that the Theosophical Society comes before the world with a modification of the old and hitherto unrealised idea, which renders it less vague than it has been hitherto, if not less vast, and certainly more practical. For hitherto universal brotherhood has been preached as the brotherhood of this or that religious denomination. Now, we, Theosophists, preach the idea as divorced from all denominational exclusiveness, and as embracing all seekers for truth, whatever their creed may be and of necessity whatever their races. In this way the watch-word of the Society in its application to India may be translated into an appeal to all well-wishers of India, to do good to India in the way in which good most requires to be done,—in the way of pointing out fields of intellectual activity in which the cultivated men of all races which inhabit India may work together, and feel themselves brotherly in mind and thus, in the progress of time, as their intellect inspires their sympathies, truly brotherly in feeling. Gentlemen, there is only one way in which you can bring together races of people who differ from each other in habits, tastes, and pursuits. You must show each that it really has something to gain from the other. Not in any ignoble sense of the term, but in the sense in which all men of real culture must necessarily gain from association with each other. A merely philanthropic desire to promote good feeling in India, for good feeling's sake, is merely equivalent to saying the thing ought to be done ; but the leaders of the Theosophical Society have this peculiarity as compared with all other philanthropists I know of, who have declared for the same good object, that they go on to show

how the thing can be done. They have discovered the true channel through which sympathies may flow between Europeans and Asiatics. That channel is philosophical study, in which the two main races which constitute the Indo-British nation are the complement of each other. The Theosophical Society shows European thinkers how the rich stores of ancient Aryan philosophy contain, disguised perhaps by symbology —but none the less intelligible when the symbology is interpreted—that which I for one should call the absolute truth about spiritual things, and which, at all events, all intelligent students must recognise as a most valuable contribution to the purely speculative philosophers of the West. Let any European of culture, of any nationality, realize the true esoteric meaning of oriental philosophers—and, furthermore, by personal association with cultivated natives of this country, let him realize the great flexibility and acuteness of perception which characterise the Indian mind in regard to philosophical ideas, and he will certainly find a bond of sympathy with, and a motive of respect for India that cannot fail to put him in a new attitude of mind towards the people of this country generally. In the same way, let the Indian philosopher realize by working with the European how much even his own philosophy has to gain by contact with the clear practical methods of thought which European science teaches, and reciprocal feeling of respect will be developed on his part—a respect not merly for the valuable, practical every-day qualities of the European character with which every one is familiar, but for that quality in the European mind which renders it in philosophical speculation, as I have said before, the complement of the other." The Chairman then proceeded to give what he called the secret history of the Society, remarking that it did not primarily devote itself to the study of occult sciences, but its inception was most undeniably due to the Brotherhood

of Adepts. He thought the time had come when the study of occult sciences and the good philanthropic idea which gathered round the knowledge, might be disclosed to people who had an ardent sympathy with that kind of study. And in order that the work might be accomplished, they the Adepts pitched upon one of the few people here willing to make such a complete sacrifice as a devotion to the work involved. Madame Blavatsky was, therefore, selected for the work, and she chose as her associate Colonel Olcott. The two founders were then brought together and launched on their career. The Society was of an occult origin. It had from its commencement the desire on the part of the Brotherhood to do good to humanity. He did not think there was any room for ambiguity as to the Theosophical Society which stood quite clearly before the world; its origin was clearly intelligible, and its work was clearly marked out (Loud applause). Looking at the meeting he would defy anybody to dispute that position (Loud and prolonged applause.)

The Treasurer's Annual Report was then read by Mr. Damodar. It is as follows:—

Receipts.				Expenditure.			
From 1st Jan. to 4th Dec., 1882:—				From 1st Jan. to 4th Dec., 1882:—			
Admission Fees.....	4,163	0	0	Headquarters, Maintenance.....	4,571	8	0
Donations:—				Society's Printing (333-12-0) Stationery and Postage (316).....	649	12	0
Tukaram Tatya F. T. S. 100, Balai Chand Mullick F. T S., 90.....	190	0	0	Telegrams.....	157	9	0
Cash advanced by Madame H. P. Blavatsky and Col H. S. Olcott.....	4,552	15	8	Travelling expenses and cost of special missions to the Punjab, N.-W.-P. Ceylon, Sikkhim, and elsewhere including journeys of 40,052 miles.....	3,417	2	8
				To the Widow of a Theosophist	100	0	0
				Fee refunded in Ceylon...	10	0	0
Total Rupees...	8,905	15	8	Total Rupees...	8,905	15	8

THE THEOSOPHICAL SOCIETY.

Treasurer's account from 1st January to 4th December 1882. (inclusive).

E. and O. E., Bombay, 4th December, 1882.

DAMODAR K. MAVALANKAR,
Treasurer.

Examined by order of the General Council and found correct.

BABU NOBIN K. BANERJI.
M.R.RY. S. T. RAMASWAMIER. } Committee of Audit.

The following telegram was received from His Highness the Thakore Saheb of Wadhwan:—

"I am very sorry I am unable to attend the meeting. I wish every success to the Society. Though not present in body, I shall be in spirit with you in the Society."

The Editor of the *Arya* of Lahore, the organ of the Arya Somaj, telegraphed to convey his fraternal congratulations to the brothers, assembled at the Anniversary Meeting.

Congratulatory telegrams were also received from soveral other quarters.

The Hon'ble RAO BAHADUR GOPAL RAO HURRY DESHMUKH, President of the Bombay Theosophical Society, on being called upon by the Chairman to address the meeting, rose and said:—

"I am exceedingly happy to welcome so many delegates from the distant Branches of the Theosophical Society. There are representatives here from Baroda, Bhownuggur, Calcutta, Ceylon, Madras, Lahore, and other places. They have all come here at great cost and trouble to testify to the usefulness of the Theosophical Society, and honor our seventh anniversary, which will be the last in Bombay. The presence of these gentlemen who have assembled here to shew their appreciation of the work, done by the Society, adds a peculiar grace to the ceremony, especially as all of them are men of consi-

derable position, learning and intelligence. I became connected with the Society long before its advent to Bombay, and have taken great interest in its work. I must say that this Society is neither a religious nor a political body. Its pretensions are very humble. On many occasions it has declared that it has come to learn rather than to teach. There are three great objects at which the Society aims. The first of these is Universal Brotherhood. There are many people who regard this object as chimerical and impracticable in the present state of society. They say that a Universal Brotherhood is not possible, because Mussulmans regard every one not of their faith as *Kafirs*; Christians call them heathens; Vaisnavas treat Shaivas with contempt, and Brahmans abhor even the shadow of low castes. I, however, think that this is the very reason why Universal Brotherhood should be proclaimed throughout the land, and that it is particularly needful in a country which is more than any other divided by races, castes and creeds. I admit that this is not a new idea. In ancient times, it was propagated by all sages and good men. It is in fact proclaimed in this country by the word "Bhai," which is commonly used towards each other. The word is in the mouth of every body, but the meaning is forgotten. The use of the word must have come into practice from the consideration that each one is brother of the other. It is, therefore, of great importance to preach this humane idea until it is fully impressed upon the minds of the people. There is no doubt that it will take root when people understand the truth. It has been preached by all ancient religions, and it is perfectly right that we should strive to revive it among all human beings. The second object of the Society is the investigation of the ancient religion, science and philosophy of India. This ancient literature is full of allegories and typical allusions and symbols. It has been much neglected for many centuries,

and since the fall of the Sanscrit language, it may be considered as locked up in a box which ordinary men could not open. The "Adhyatma Vidya," which is placed by all authorities as the most excellent of all departments of knowledge, is now little understood. It is, therefore, right that we should endeavour to expound what this science is, and in order to encourage this enquiry, the Theosophical Society publishes a journal which is highly interesting. There has been no peace in India almost from the time of the great Asoka and Vikram, but this blessing has been secured to us by the British Government, and the present is a most propitious time to undertake such an enquiry. The third object of the Society is enquiry into the mysterious powers of nature. We call it "Yoga Vidya;" others call it Occult Science. We have good authorities as well as traditions to shew that it was understood by our ancient *Rishis* and *Munis* who have left systematic works on the subject. It is, therefore, of great importance to ascertain how much truth is contained in these books, and in the traditions which are current in this country. For instance, Datatraya Yogi is believed in the Deccan to be still living and making himself manifest in different places. We have traditions of miracles, wrought by different *Sadhus* who possessed certain mysterious powers. It is worth while to know whether these powers are attainable in the course of nature, without the intervention of any supernatural agency, by means of particular discipline and study. The learned delegates who are present here, will state their experiences, and afford such testimony as will put the usefulness of the Society beyond a doubt.

Babu Norendro Nath Sen, Editor of the *Indian Mirror*, as delegate of the Bengal Theosophical Society, said:—

"Ladies and Gentlemen,—I have much pleasure in addressing you on the occasion of this Septenary Anniversary of the Theosophical Society, as a delegate from its Bengal Branch,

of which I have the honor to be the Secretary. Our Branch is one of very recent growth. It was established in Calcutta in April 1882, when the Founders of the Society paid our city a visit. You in Bombay, the *Urbs Prima in Indis*, as you delight to call your city, have had the first start of the Theosophical movement ; and, in my opinion, this ought to make you much more proud than any thing else that I know, or can think of, for I am perfectly convinced of the immeasurable good that the Theosophical Society is destined to achieve for India. We in Calcutta,—provincial Calcutta—as some of you would, perhaps, choose to call it, notwithstanding its proud position as the metropolis of India, are only just beginning to feel the influence of the movement, first inaugurated in Bombay. We are only taking a leaf, my friends, out of your book. So there is nothing to quarrel, or be jealous about. Let us, for once I say, shake off all our petty, provincial jealousies, and let Sister Bombay and Sister Bengal act hand in hand in all matters affecting the best interests of this country, and let us copy each other's best institutions, and thus contribute to the great work of national progress which should be the aim and endeavour of every true-born Indian to promote. But to come back to our Branch. Before its formation, many of us in Calcutta had been always most anxious to see the distinguished Founders of the Theosophical Society, and to know something more of Theosophy. It was, therefore, a real pleasure to us to meet Colonel Olcott and Madame Blavatsky in our city when they visited us last year. The Colonel's lecture at the Town Hall, Calcutta, on "Theosophy, the Scientific Basis of Religion," was largely and respectably attended, and our Branch started the day following the lecture. The Founders were hospitably received, and during their stay, they were the guests of the first Native gentleman in Calcutta, the Hon'ble Maharajah Sir Jotendro Mohun Tagore K. C. S. I. Our Branch has been

holding its meetings regularly twice every month since its establishment, and trying its best to improve itself. Though the practical work, done by it within the short period of its existence, has not been very considerable, yet it has been the means of bringing to the surface several good Theosophists among us, and of keeping alive public interest in our movement, and also of exciting an active spirit of enquiry in many quarters. The most useful service, perhaps, that the Calcutta Branch has rendered, is the publication in pamphlet form of five thousand copies of Colonel Olcott's lecture in our city, which are being advertised and distributed gratis far and wide. It is a most gratifying fact that the demand for copies of this lecture is something enormous. This in itself is an unmistakable evidence of the avidity of the public to learn the objects and principles of Theosophy. The Calcutta Branch now consists of upwards of fifty members including several distinguished men. Those few working members who have done something for the Society have received various proofs of a most incontrovertible character as to the existence of the Great Himalyan Brothers. This has made them more earnest workers than ever, and I hope it will be a stimulus as well to others of our Fellows to work in the same spirit. On the whole, I may safely say that the Calcutta Branch has not done much less work than many important Branches in India, and of much longer standing.

Ladies and Gentlemen, I feel it a great privilege to be allowed to take part in this day's proceedings, for, as a Hindu, I view them with no ordinary interest as bearing on the true welfare of India, and it is, therefore, that I have come all the way from Calcutta to be present on this occasion. To me it appears there is no institution in all India more useful and dealing with much higher and nobler objects than the Theosophical Society, and that the presence in India of its Founders

who are both well-known persons in their own countries, and to whom we should be deeply indebted for all that they have done, and are still doing for the reawakening of this country, at an enormous self-sacrifice, and, as I know too well, with the purest and most disinterested motives, is an event of no mean importance in the history of this country. This is neither the time nor the place for me to compliment them. But my heart is full ; and I beg I may be permitted to give expression to my spontaneous feelings in regard to them. I have the highest respect for them, because of the truly unselfish, unostentatious and self-denying lives that they lead. In fact, the more intimately I come to know them, the more regard I learn to have for them. Though Europeans by birth, they are Hindus at heart,—better Hindus than many of us, I should say. Somehow or other it appears, by a strange fatality, the position has been changed, and it has now become the turn of the West to teach the East, as it was before the turn of the East to teach the West. By a wise dispensation of Providence, Englishmen have become our rulers, and whatever we have learnt till now, we owe wholly to them. Among other things, they are now teaching us the great art of Self-Government, for which the Natives of India cannot be grateful enough, especially to the present noble-minded Viceroy, Lord Ripon. The same mysterious power, perhaps, which has brought Englishmen to our shores, has also brought from beyond the Atlantic two remarkable foreigners, one an old lady and the other an old gentleman, one a Russian and the other an American by birth, but both citizens of the United States, *not to teach us anything new*, but simply to tell us to seek wisdom at our very doors, in our own Eastern books of antiquity which we have hitherto totally neglected,—wisdom much higher than is to be met with in any other part of the known world. Their mission is one purely of love and benevolence. They come also under the

most distinguished auspices—the auspices of the Great *Rishis* or *Mahatmas*—who have their sacred abodes on the heights of the Himalyas, and are, therefore, known as the Himalyan Brothers. They are the successors of those holy sages who lived in Ancient India, and the tradition of whose existence is not yet extinct among the present generation of Hindus. Well, the Founders have come to India, determined to fulfil their philanthropic object. They are no adventurers, certainly, as some silly persons would call them. Every one who has read Madame Blavatsky's rare work, *Isis Unveiled*, must have been impressed with the great learning and industry of its eminent author. A noble lady by birth, and a public writer of great reputation in America, France and Russia, she leaves home and friends, and comes here to work, heart and soul, for the moral regeneration of India along with Colonel Olcott, late a well-known Counsellor-at-law, author and journalist in America, who held various positions of trust, responsibility and importance, and the memory of whose past valued services is still green in that country. They sacrifice wealth, social position, and every thing that is prized in this world, and settle for good in India which they justly regard as the cradle-land of humanity, and work unceasingly for the benefit of our country. They deny themselves rest, and give their whole time and attention to this end. They, like many other foreigners of distinction in Europe and America, who have studied our Aryan literature and philosophy, are impressed with their sublime truths, and proclaim them to us, the present Europeanized Hindus, and recall to our minds the glorious past of Hindustan, and encourage us with their words of brotherly love and sympathy. How can we be so unpatriotic and heartless as not to extend to them the right hand of fellowship, and co-operate with them most cordially in their labors of love? I have watched them very closely, and have had many opportunities of judging

derable position, learning and intelligence. I became connected with the Society long before its advent to Bombay, and have taken great interest in its work. I must say that this Society is neither a religious nor a political body. Its pretensions are very humble. On many occasions it has declared that it has come to learn rather than to teach. There are three great objects at which the Society aims. The first of these is Universal Brotherhood. There are many people who regard this object as chimerical and impracticable in the present state of society. They say that a Universal Brotherhood is not possible, because Mussulmans regard every one not of their faith as *Kafirs*; Christians call them heathens; Vaisnavas treat Shaivas with contempt, and Brahmans abhor even the shadow of low castes. I, however, think that this is the very reason why Universal Brotherhood should be proclaimed throughout the land, and that it is particularly needful in a country which is more than any other divided by races, castes and creeds. I admit that this is not a new idea. In ancient times, it was propagated by all sages and good men. It is in fact proclaimed in this country by the word "Bhai," which is commonly used towards each other. The word is in the mouth of every body, but the meaning is forgotten. The use of the word must have come into practice from the consideration that each one is brother of the other. It is, therefore, of great importance to preach this humane idea until it is fully impressed upon the minds of the people. There is no doubt that it will take root when people understand the truth. It has been preached by all ancient religions, and it is perfectly right that we should strive to revive it among all human beings. The second object of the Society is the investigation of the ancient religion, science and philosophy of India. This ancient literature is full of allegories and typical allusions and symbols. It has been much neglected for many centuries,

and since the fall of the Sanscrit language, it may be considered as locked up in a box which ordinary men could not open. The "Adhyatma Vidya," which is placed by all authorities as the most excellent of all departments of knowledge, is now little understood. It is, therefore, right that we should endeavour to expound what this science is, and in order to encourage this enquiry, the Theosophical Society publishes a journal which is highly interesting. There has been no peace in India almost from the time of the great Asoka and Vikram, but this blessing has been secured to us by the British Government, and the present is a most propitious time to undertake such an enquiry. The third object of the Society is enquiry into the mysterious powers of nature. We call it "Yoga Vidya;" others call it Occult Science. We have good authorities as well as traditions to shew that it was understood by our ancient *Rishis* and *Munis* who have left systematic works on the subject. It is, therefore, of great importance to ascertain how much truth is contained in these books, and in the traditions which are current in this country. For instance, Datatraya Yogi is believed in the Deccan to be still living and making himself manifest in different places. We have traditions of miracles, wrought by different *Sadhus* who possessed certain mysterious powers. It is worth while to know whether these powers are attainable in the course of nature, without the intervention of any supernatural agency, by means of particular discipline and study. The learned delegates who are present here, will state their experiences, and afford such testimony as will put the usefulness of the Society beyond a doubt.

Babu Norendro Nath Sen, Editor of the *Indian Mirror*, as delegate of the Bengal Theosophical Society, said:—

"Ladies and Gentlemen,—I have much pleasure in addressing you on the occasion of this Septenary Anniversary of the Theosophical Society, as a delegate from its Bengal Branch,

of which I have the honor to be the Secretary. Our Branch is one of very recent growth. It was established in Calcutta in April 1882, when the Founders of the Society paid our city a visit. You in Bombay, the *Urbs Prima in Indis*, as you delight to call your city, have had the first start of the Theosophical movement ; and, in my opinion, this ought to make you much more proud than any thing else that I know, or can think of, for I am perfectly convinced of the immeasurable good that the Theosophical Society is destined to achieve for India. We in Calcutta,—provincial Calcutta—as some of you would, perhaps, choose to call it, notwithstanding its proud position as the metropolis of India, are only just beginning to feel the influence of the movement, first inaugurated in Bombay. We are only taking a leaf, my friends, out of your book. So there is nothing to quarrel, or be jealous about. Let us, for once I say, shake off all our petty, provincial jealousies, and let Sister Bombay and Sister Bengal act hand in hand in all matters affecting the best interests of this country, and let us copy each other's best institutions, and thus contribute to the great work of national progress which should be the aim and endeavour of every true-born Indian to promote. But to come back to our Branch. Before its formation, many of us in Calcutta had been always most anxious to see the distinguished Founders of the Theosophical Society, and to know something more of Theosophy. It was, therefore, a real pleasure to us to meet Colonel Olcott and Madame Blavatsky in our city when they visited us last year. The Colonel's lecture at the Town Hall, Calcutta, on "Theosophy, the Scientific Basis of Religion," was largely and respectably attended, and our Branch started the day following the lecture. The Founders were hospitably received, and during their stay, they were the guests of the first Native gentleman in Calcutta, the Hon'ble Maharajah Sir Jotendro Mohun Tagore K. C. S. I. Our Branch has been

holding its meetings regularly twice every month since its establishment, and trying its best to improve itself. Though the practical work, done by it within the short period of its existence, has not been very considerable, yet it has been the means of bringing to the surface several good Theosophists among us, and of keeping alive public interest in our movement, and also of exciting an active spirit of enquiry in many quarters. The most useful service, perhaps, that the Calcutta Branch has rendered, is the publication in pamphlet form of five thousand copies of Colonel Olcott's lecture in our city, which are being advertised and distributed gratis far and wide. It is a most gratifying fact that the demand for copies of this lecture is something enormous. This in itself is an unmistakable evidence of the avidity of the public to learn the objects and principles of Theosophy. The Calcutta Branch now consists of upwards of fifty members including several distinguished men. Those few working members who have done something for the Society have received various proofs of a most incontrovertible character as to the existence of the Great Himalyan Brothers. This has made them more earnest workers than ever, and I hope it will be a stimulus as well to others of our Fellows to work in the same spirit. On the whole, I may safely say that the Calcutta Branch has not done much less work than many important Branches in India, and of much longer standing.

Ladies and Gentlemen, I feel it a great privilege to be allowed to take part in this day's proceedings, for, as a Hindu, I view them with no ordinary interest as bearing on the true welfare of India, and it is, therefore, that I have come all the way from Calcutta to be present on this occasion. To me it appears there is no institution in all India more useful and dealing with much higher and nobler objects than the Theosophical Society, and that the presence in India of its Founders

who are both well-known persons in their own countries, and to whom we should be deeply indebted for all that they have done, and are still doing for the reawakening of this country, at an enormous self-sacrifice, and, as I know too well, with the purest and most disinterested motives, is an event of no mean importance in the history of this country. This is neither the time nor the place for me to compliment them. But my heart is full ; and I beg I may be permitted to give expression to my spontaneous feelings in regard to them. I have the highest respect for them, because of the truly unselfish, unostentatious and self-denying lives that they lead. In fact, the more intimately I come to know them, the more regard I learn to have for them. Though Europeans by birth, they are Hindus at heart,—better Hindus than many of us, I should say. Somehow or other it appears, by a strange fatality, the position has been changed, and it has now become the turn of the West to teach the East, as it was before the turn of the East to teach the West. By a wise dispensation of Providence, Englishmen have become our rulers, and whatever we have learnt till now, we owe wholly to them. Among other things, they are now teaching us the great art of Self-Government, for which the Natives of India cannot be grateful enough, especially to the present noble-minded Viceroy, Lord Ripon. The same mysterious power, perhaps, which has brought Englishmen to our shores, has also brought from beyond the Atlantic two remarkable foreigners, one an old lady and the other an old gentleman, one a Russian and the other an American by birth, but both citizens of the United States, *not to teach us anything new*, but simply to tell us to seek wisdom at our very doors, in our own Eastern books of antiquity which we have hitherto totally neglected,—wisdom much higher than is to be met with in any other part of the known world. Their mission is one purely of love and benevolence. They come also under the

most distinguished auspices—the auspices of the Great *Rishis* or *Mahatmas*—who have their sacred abodes on the heights of the Himalyas, and are, therefore, known as the Himalyan Brothers. They are the successors of those holy sages who lived in Ancient India, and the tradition of whose existence is not yet extinct among the present generation of Hindus. Well, the Founders have come to India, determined to fulfil their philanthropic object. They are no adventurers, certainly, as some silly persons would call them. Every one who has read Madame Blavatsky's rare work, *Isis Unveiled*, must have been impressed with the great learning and industry of its eminent author. A noble lady by birth, and a public writer of great reputation in America, France and Russia, she leaves home and friends, and comes here to work, heart and soul, for the moral regeneration of India along with Colonel Olcott, late a well-known Counsellor-at-law, author and journalist in America, who held various positions of trust, responsibility and importance, and the memory of whose past valued services is still green in that country. They sacrifice wealth, social position, and every thing that is prized in this world, and settle for good in India which they justly regard as the cradle-land of humanity, and work unceasingly for the benefit of our country. They deny themselves rest, and give their whole time and attention to this end. They, like many other foreigners of distinction in Europe and America, who have studied our Aryan literature and philosophy, are impressed with their sublime truths, and proclaim them to us, the present Europeanized Hindus, and recall to our minds the glorious past of Hindustan, and encourage us with their words of brotherly love and sympathy. How can we be so unpatriotic and heartless as not to extend to them the right hand of fellowship, and co-operate with them most cordially in their labors of love? I have watched them very closely, and have had many opportunities of judging

of their character, their motives and their labors ; and I can tell you most confidently that, at this moment, India cannot have better and more sincere friends than these persons. As the Indian public come to know them more intimately, I am sure, all existing prejudices against them will wear away. In the meantime, what grieves me most is to see that instead of being respected and honored as they deserve to be, they are reviled and laughed at by people who probably know little, or nothing of them ; aye, sometimes even by our own countrymen. This is really most painful to my feelings as a Hindu, and I am ashamed of the conduct of such men. For myself, I do not respect any one half so much as an earnest and devoted worker in the cause of humanity. May we have more such persons in our country and in the world at large, to increase the sum of human happiness. India, at least, badly wants their services, at the present moment. The progress of India is being hampered by men who apparently patriotic, have still got a good mixture of selfishness in them. They actually sacrifice the interests of our country for their own individual advancement. They follow a temporising policy, and tamper with the great cause of India. We want no such men. What we want, is a number of true, unselfish patriots, who will be prepared to set aside all personal considerations, and all thoughts of self-aggrandisement altogether. We must learn to love our country, for our country's sake. We must serve it not for the earthly honors and distinctions that it may bring in the way. The SELF has become so powerful in our unfortunate mother-land that the very ideal of unselfishness has become quite extinct among us ; and such few persons as may be found still prepared to give even their last drop of blood for us, are liable to be misunderstood and unappreciated. It is on account of our selfishness alone that we Hindus do not now love truth so much as we did in the past. We have become almost

a race of flatterers and sycophants—a brood of *apke-wastes* as we call them in Calcutta. We have lost that independent manliness of spirit for which we were at one time distinguished. What a deplorable sight to every friend and well-wisher of India! Our national heart and national honor must be completely dead when we are capable of treating our own benefactors as the Founders of the Theosophical Society with contempt, and of casting reproach and obloquy on them. If we find foreigners like them prepared to do so much for us, should we not be roused to save our country from moral degradation, even from very shame? I consider it one of the highest duties of humanity to serve one's country as to serve one's king. Let us, therefore, all join hands together, and earnestly work for our national resuscitation, irrespective of all desires of self, and without caring whether we succeed or fail in our efforts. The results, you may be sure, will come of themselves, and no one, perhaps, more than ourselves will eventually be surprised at them. The great secret of working for the public good, without any, the least selfish or mercenary objects, is that marvellous success invariably attends our labors; and that without seeking for it, we ultimately reap our own reward. So let us make a strong, united resolve to give up all sorts of self-seeking in our noble attempt to elevate our country, and India will stand regenerated and reformed so rapidly and effectually as even beyond all our wild anticipations. I say—try, and you will realize the fact. With the scientific precision of every law of nature, the result will follow the act,—the cause will produce the effect. We now always go to work in a wrong direction, and that is why we so often fail. Be assured, my friends, we can always render ourselves individually and collectively happy by working in a purely disinterested and philanthropic spirit in all matters of public welfare. Our good deeds will never go un-

rewarded. This thought should sustain every one of us in his public life.

People who do not know the objects and principles of Theosophy often ask,—Of what use is the Theosophical Society? They say it is a Society merely of jugglers, conjurers and magicians. I, for one, should certainly not have joined the Society, if I were not satisfied of the immense good it was capable of doing to our country. I did not join it, only for its occultism. I joined it, because I thought it the duty of at least every educated Native to identify himself with every well-directed movement, having for its object the good of India. India stands to us in the relation of mother, and we are her children. Mother India has been too much neglected by us,—her unworthy, degenerated and undutiful sons; and it should be the endeavour of every Indian, be he rich or poor, learned or unlearned, young or old, to serve her as a duty sacred to him. Let each of us in his own way prove himself useful to his country in the best way he can; and then what is known as the Indian revival will not be a myth, but an assured fact. The responsibilities of wealth, rank and learning should be better recognised by our countrymen. Our wealthy men have yet to learn that they hold the immense hoards they possess, not so much for themselves as in trust for their fellow-countrymen. Poverty sits as an incubus upon the national mind, and every means should be devised to remove it from our land. It has a paralyzing effect upon our energies. It crushes all our noble aspirations, and prevents the development of all the excellencies of the heart. Rank should be always employed, as it has been given, for the promotion of national good. The higher the position of a man, the greater are his duties and responsibilities to his country. This fact should be impressed thoroughly upon the minds of all persons occupying a high position in society. Every one

of us should give the benefit of his learning to others less favored than ourselves. India is not dead but asleep. What is wanted is only to rouse her from her present torpor.

For myself I am concerned more with the practical than with the occult branch of the work of our Society. An humble publicist myself, who took to journalism at an early age, solely from a desire to be able to do some good, however small, to my own country, I have allied myself with a movement in which I find all the important factors of the future advancement of our country.

We, the present generation of Aryans, have lost all those noble traits in our character which distinguished our forefathers, and raised them so much above all other nations as still to excite the admiration of the rest of the world. We are wanting in those very qualities which contribute to exalt a people. It is my belief bordering upon conviction that Theosophy will supply them all; and it is, therefore, only that I have given my adhesion to the Theosophical movement in India. Theosophy teaches the cultivation of a brotherly feeling among different persons and races, and the preservation of our national life. It also teaches force of character, energy of action, self-help, self-reliance, self-respect, truthfulness, independence and fearlessness of spirit, purity of character, and a knowledge of the secret forces or laws of nature, unknown to modern science, with the help of which we may widely extend our powers of usefulness, and make life as happy as possible in this world. What better science can Modern India in particular, or the world in general, have, or wish for? Our so-called patriots and reformers in India are only groping in the dark. The axe must be laid at the very root of the evils which are undermining our national manhood. You will all admit, I suppose, that Universal Brotherhood is nowhere needed more than in India where we have a

heterogeneous population with conflicting interests, and of various colors and creeds. The antagonism of races, as we all know, flourishes somewhat with wild fury on the Indian soil. Not only between Europeans and Natives, but also between Hindus and Mahomedans, such a bad, unneighbourly feeling is observable as to sink the heart of a patriot or a lover of humanity. There is a total absence of an *entente cordiale* between the different classes which make up our Indian society. What is the great remedy for this great social ill? Is it not the formation of a Universal Brotherhood, which is the primary object of Theosophy? If as members of the large family of the human races, we look upon each other as loving brothers and sisters, how much the face of the world will be changed for the better, how much peace, charity and love will pervade the universe, and how much we may make this and the life to come, happier! The idea of a Universal Brotherhood may be regarded as a Utopian dream by some. It may be said that it is an idea as old as mankind, but never realized. All religions, we know, have more or less attempted to establish such a brotherhood, but with indifferent success. The chief reason of such failure has been the observance of a procrustean rule, to which every one claiming brotherhood was forced to submit. The Theosophical Society seeks to organise a Universal Brotherhood only upon such points of contact in which all men touch each other. It is consistent with the utmost individual liberty and freedom of action and thought, and, therefore, easy of attainment. No body has any thing to lose but a great deal to gain by joining such a Brotherhood. Here people are brought on a common platform of reciprocity and co-operation. The platform is wide enough to contain all men, without their jostling against each other. The only duty which this Brotherhood enjoins upon each of its members, is to lend that helping hand to his brother, which he himself expects from him. The

only thing, of which it is intolerant, is intolerance itself. It is founded upon the broad principle of toleration of the beliefs of others, which each member desires all his brother-members to exhibit in regard to his own faith. This differentiates Theosophical Brotherhood from all other Brotherhoods in the world.

When the doctrine of Universal Brotherhood than which there can be no higher doctrine propounded by any social or religious system, will be preached and practised throughout the world, then and then only we may expect to have a heaven on earth, and to realize the fabled wolf drinking from the same stream with the fabled lamb. If through the Theosophical movement, the varied classes composing the Indian population are brought into brotherly union with each other, why—the Theosophical Society will then have solved one of the greatest Indian difficulties, and removed one of the strongest barriers to social progress. India has principally fallen so low in her condition because we have so much hatred, jealousy, and uncharitableness among us as are hardly to be found anywhere else in the world. The worldly prosperity of some of our own countrymen, will make us sometimes so uncomfortable as to rob us of our appetite, or give us a bad headache! All this will vanish, if our people cultivate a more brotherly feeling among them. Here in Bombay at this Anniversary, we have the rare sight of witnessing Europeans, Parsis, Marhattas, Madrassis, Bengalis, Hindustanis, Punjabis and Sinhalese fraternising together, calling each other "Brothers," forgetting all their quarrels and race and provincial prejudices, and each striving in his own way to do some good to the country of his birth or adoption, as the case may be. The spectacle is one worth the sight of gods. How to bring about a better understanding between the Europeans and Natives has been a puzzle to many of our social reformers. Various means have been suggested,

but in vain. And yet the Theosophical Society has already succeeded, to some extent, in producing results the most satisfactory in this direction. There are now no better friends of the Natives than Mr. Sinnett of the *Pioneer*, and Mr. A. O. Hume, late of the Bengal Civil Service. I could mention a few other instances, but I am not privileged to name them. To the Europeans in India particularly, I would recommend Theosophy, as it will, I am sure, interest them deeply in our Indian traditions, literature, science, philosophy and religion. I think the Theosophical Society is now somewhat fulfilling the functions of the Asiatic Society of Calcutta which rendered such great service to the country in the olden days, and that the journal of the Theosophical Society, known as the *Theosophist*, than which there is no journal more interesting that I know of, has taken the place partly of the old *Asiatic Researches*, issued by the Asiatic Society in Bengal. The old generation of Anglo-Indians felt a greater regard for the Hindus than the present one do,—and why? Because many of them made our *Shastras* their special study. Who could be more powerful friends of the Hindus in the past than Sir William Jones, Professor Horace Hayman Wilson, Mr. Henry Colebrooke, Sir Thomas Strange, the Rev. Mr. Ward, M. Burnouf and others of that glorious band? Who now can be greater friend of theirs than Professor Max Muller, some of whose remarkable papers on India have lately appeared in the *Contemporary Review*? It is a well-known fact that every European who has taken to the study of the Sanskrit language, and to the research of our ancient literature and science has invariably turned a friend of the Hindus. The want of sympathy between the Europeans and Natives arises chiefly from a want of proper knowledge and understanding of each other.

With English education in full swing, to the utter neglect of Oriental studies, we are fast losing our nationality, and getting

Europeanized to such an alarming extent that it will be no wonder if, in the course of a few years more, the Natives of India become a race of dark Englishmen altogether. The tide of denationalisation is running its irresistible course. Our national literature and science are fast dying out. Happily for the country, Theosophy has stepped in to rescue them from decay and oblivion, and to unfold to us the valuable treasures of Indian antiquity, hidden in our sacred books. We have had enough of English education. Its results have been tried now for a little less than half a century; and by a strange coincidence of circumstances an Education Commission is now sitting to enquire into these results. This Commission would do well to look into the records of the old Council of Education in Bengal, and search for the Minutes which were written by the two parties in Calcutta then fighting with each other, one known as Orientalists, headed by Professor Horace Hayman Wilson, and the other known as Anglicists, headed by Mr. T. B. Macaulay, (afterwards Lord Macaulay). The words of Professor Wilson, uttered in 1839, I believe, as to the danger of a purely English education in this country have come to be prophetic. I am glad that in the Punjab University, Oriental studies have been adopted along with English studies—thanks to the influence of that great Orientalist, Dr. Leitner of Lahore. The Punjab has been thus happily saved. Neither in England nor in America are the classical languages of the West neglected at all. But it is strange that here in India alone where we have the best of all classical languages, a different course is observed. What I wish to see is that from the very date of a Hindu boy's admission to school, a Sanskrit primer should be placed in his hands along with an English primer, so that as he advances in years, and makes progress in his Sanskrit and English studies, he may compare the ancient Indian literature and philosophy with the modern English literature and

philosophy. In that case, the evil of denationalisation will be stopped. Oriental studies are essentially necessary to keep up our national spirit, and to produce in us a larger and more abiding love of our country. Patriotism has become a lip-patriotism in India, because, as I believe, of the shameful neglect of the study of our own *Shastras*. A Hindu has no more idea of his own sacred books than the man in the moon. The Theosophical Society strongly recommends the study of these books. It advocates the establishment of Sanskrit schools and colleges throughout the length and breadth of this land.

The educational policy in India has been a mistaken one from the beginning. I am afraid it has, in the long run, done more harm than good. Through the action of a purely English education, we have lost our respect for our ancestors, we have lost faith in our own religion without getting something better in substitution, we have contracted more the vices than the virtues of Englishmen, we have got merely an external polish while we are rotten within, we have developed more our physical than our spiritual nature ; and many other evils have been brought in, which would not have come into existence at all, if Western education had gone hand in hand with Eastern education. To be brief, our nationality and spirituality, the two most important elements which contributed so much to the glory of Ancient India have departed. I hope the result of the labors of the present Education Commission will materially change the policy, hitherto followed in regard to public education in India. Nothing influences the character of a nation more than the education that is imparted to them, and the present Government of India could not have directed its attention to a much larger question than the educational one, after the fair trial given to a purely English education for such a long period. Besides Oriental studies, our people now need more an industrial and agricultural education than a

purely literary education, to save them from poverty, and to lessen the growing discontent among them.

Let me not be misunderstood. I do not condemn English education *in toto*. What I do condemn is an exclusive English education, leaving out national education in the cold. It must not be thought that I want to convert the distant past into the immediate future of our country. Such a thing would be the very height of absurdity. What I wish to impress upon my countrymen is to catch our national spirit from a study of the past, and to be guided by its light in our future onward progress.

If we have any respect for the memory of the past of India, and wish to be as great as our Aryan ancestors were, we should never neglect to cultivate and foster one thing in particular among us,—and that is—the love of humanity. Without it, we are no better than the animals of the lower creation. Under the influence of modern ideas, we have certainly learnt all sorts of luxury, but not the luxury of doing good to others. Ah! It is a luxury, indeed, as every humane man will be able to tell you from his own personal experience. Love of humanity was one of the chief characteristics of the Aryans, and is so still of the Great *Mahatmas*,—the Himalyan Brothers—whose name I cannot pronounce without the utmost reverence. If all of us knew one half of what they feel for humanity, we could then only realize to ourselves how they have attained to their present superiority in existence. The Theosophists should certainly be proud to be permitted to call themselves their followers. It is the love of humanity which raises one immeasurably above the common herd of men, and brings him nearer to the ideal of a deity. National life will always revive under its influence, and all the virtues which adorned the character of the ancient Hindus will come back to us, and make us as much respected as before. You may laugh at

Occultism as something beyond the reach of man. But I can tell you one great secret. If you want to be great occultists, you can never expect to acquire the powers of one, unless you have a good share of the love of your own species in you. Every true lover of mankind developes unconsciously his psychic or spiritual powers, and becomes a clairvoyant by nature. This explains the gift of prophecy by many good and religious men. Love of humanity is so great a virtue that with it will come, as a matter of course, the love of our country, unselfishness, truthfulness, purity of mind and character, and every thing else which ennobles man. To be a genuine Theosophist, without being a lover of humanity, is quite a misnomer. I have given a good deal of attention to Spiritualism and Theosophy, and my experience tells me that both among Spiritualists and Theosophists, no virtue is rated so high as this love of humanity.

Most of us think that if we all attended to our personal concerns alone, and worshipped Mammon as our god, without caring at all for our fellow-creatures, we should benefit ourselves. Poor, deluded men! We may prosper for a time, perhaps, by the effects of our own *karma* in the previous existence, but we shall have to account heavily for our intense selfishness in the end. India has come to be so much degraded, because we all live for ourselves, and not for others. We do not give a thought to any body else, except to ourselves, our wives and our families. This was not certainly what our honored progenitors did, and that is exactly why they were so much better off than ourselves. Our ignorance is the cause of our own happiness. What we call knowledge, according to our modern ideas, is no knowledge at all. The true knowledge is to be found only in the ancient books of the East, the result of accumulated ages, and of that highest development of spirituality for which India was at one time so noted.

It is only the national character of the English which has made them so great; and we, in our turn, must look to our own national character too for the germs of our national greatness hereafter. We have not the same force of character, the same energy, the same desire for self-help, the same self-reliance, the same self-respect, the same love of truth, and the same manly independence of spirit, as our rulers have. By the process of degeneration which has been actively going on for many, many years, we have become distinguished at last for our weakness of character, our apathy, our dependence too much upon Government for every thing, and not upon ourselves, our loss of self-confidence, our want of self-respect, our servility and subserviency, and our want of truthfulness. Theosophy will tell you what man, that "paragon of animals," as Shakespeare calls him, and who, according to the Bible, was made after God's image, can accomplish by the mere force of his will, and how much he can bend circumstances to his will, instead of his being a slave to circumstances himself. When we are able fully to realize to ourselves, with the light of Theosophy, the great store of powers that lie in us unused and unsuspected, we shall take heart, and not flinch from any task, however insurmountable it may appear to be. No danger will then appal us, no difficulty will then daunt us. We shall become a new race altogether, and with more truth than the old courtier of Louis the Fourteenth, we shall be able to say "If such a thing *can* be done, why it is done. If it is impossible to be done, why it will be done." When you come to know the extraordinary powers latent in man, you will then feel the dignity, honor and responsibility of being a man. The Great Himalyan Brothers produce what we call phenomena by the exercise only of their will-force. "Help thyself" is their great motto. They are perfectly conscious of the powers of man to conquer all difficulties,

however insuperable, and they hate a crouching spirit of dependence upon others. They do not like to see us cling fast to the apron-strings of a nursing mother for ever and ever. Every Adept Brother has attained to his high position, only by his independent efforts, and not with the help of any one else. This very thought, and the great effect of a strong determination of will, as we perceive in the production of the phenomena in Theosophy, are sure to infuse into us strength of character, activity in life, and a spirit of self-help and self-reliance in which we are so sadly deficient now.

As the love of truth only leads one to be a Theosophist, and renders him wholly regardless of the foolish ridicule of the world, a Theosophist naturally respects truth more than any body else. One who can make sacrifices for the sake of truth, can never violate or forsake it. Nothing will swerve him from the right path of truth, and we assuredly want more truthfulness among us to raise our national character. In order to please a great man, to earn his smiles and to gain our own individual end, some of us would readily immolate truth without any compunctions of conscience. Sometimes, some of our public writers would not tell the truth at all, because of offending somebody in power whom they have a private object to conciliate. When a nation continue to respect truth, their prosperity advances, and is assured. When they cease to do so, all sorts of disasters follow. The history of all countries will tell you this. No one pays greater homage to truth than the English, otherwise they would not allow a free press to exist, unlike other countries of Europe.

Self-respect is an inseparable virtue with every good Theosophist. He can only expect to rise higher in grade, as he learns to have greater respect for self.

As for purity of character, no one who is a drunkard or leads an immoral life, is admitted as a Fellow of the Theoso-

phical Society until he gives up his bad habits altogether. If he is found to be still addicted to them, he is ignominiously expelled from the Theosophical Society. The Great Himalyan Brothers are so pure in life, that they can never live in an impure atmosphere, and cannot come in contact at all with men who are impure in their lives.

So the Theosophical Society is an institution, which, if rightly viewed, is an accession of great strength to the people and the State, and a most hopeful movement for the future of India. Ladies and Gentlemen, we were at one time literally a race of intellectual giants. But we have now become verily a race of intellectual pigmies. Let us try, then, to acquire those powers which made us so intellectually great in the past. They are yet within our reach. The knowledge which gave us those powers is not yet lost to us, if we only try to seek it ; and having found it, we should mould it to altered circumstances, and apply it to the practical uses of the present day. We wonder at the rapid march of civilization in the West, but we do not care to look into the past of our own country—the home of the oldest civilization in the world. There is enough in it to fill a Hindu heart with more than honest pride, and to sustain us in our present feeble efforts to give India a national vitality.

India has been described as the brightest jewel in the Crown of England, and so she really is both materially and morally ; metaphorically and literally. I feel truly proud to be a Hindu—a descendant of those great men who have left us such a rich inheritance of learning on which we can work so much to our individual and national advantage. But there is still another great fact to encourage us. I am proud not only as a Hindu, but also as a subject of Her Most Gracious Majesty the Queen-Empress of India, than whom there is no greater sovereign in the whole world,—a sovereign on whose

dominions it is said the sun never sets. There is no nation in the world more fitted for administrative capacity than the English. I have heard even many continental Europeans admit this fact. While taking advantage of all our temporal gains under the British Government which are numerous, let us, with the assistance of the Aryan learning of old, try to make up all our spiritual losses. Our only hope lies in the assimilation of the wisdom of the past with the practical genius of the present day. To me it appears the present position of India stands somewhat thus :—The past had been a continuous blaze of dazzling light ; the present is the dawn of the dim, returning light, and the future will be the meridian of the concentrated lights of the past and the present. So let us take heart, my friends, and with united efforts, as brothers of the same nationality, work out the moral regeneration of India, and keep up her reputation, pure and unsullied.

It is a happy thing for us all that we are having our training, as a subject-people, under the British rule. A bright future awaits us, if we look at the many measures of reform now in active operation in India. With Queen Victoria as our Mother-Empress, and with India as our Mother-Country, we have much to thank and to hope for. While the British Government in its benevolence, and with the advanced principles which guide its administration, is ready to take us by the hand, and to concede to us all reasonable privileges, the wisdom of the past is an open book to us, with the aid of which we may bring back that spiritual and national life which we have lost by centuries of foreign rule. The elements at work before us are full.

As to the existence of the Himalyan Brothers, I for my part believe in it as I do in my own life. You may not, like me, believe in their existence. But do not on that account give up the investigation and study of Theosophy. It will do you

good, and may ultimately bring you ample proofs of their existence. As to the phenomena, when you come to know the laws which underlie their production, you will, I am sure, have no cause to doubt their genuineness. In some of the Districts even in advanced Bengal, the poor and ignorant peasants till lately looked upon, and even worshipped the locomotive engine as a god, from mere ignorance of the agency employed to work it. The early authorities of the Northern Bengal State Railway will, I am sure, be able to bear me out in this statement. You will, therefore, understand why the same ignorance lies at the root of the present general unbelief of the *bona fides* of the phenomena. When we come to know the secret forces of nature which produce the phenomena, we shall not certainly be much surprised at them. You will, I hope, be able to understand the theory of the phenomena much better from the following very simple words, given me by a Great *Mahatma* himself :—The great lever which is at the service of men (all men) to produce phenomena consists, in the first place, in the consciousness of our power to do so, and, in the next, in the fixing of our will on the object to be gained. For its accomplishment, we should summon forth our vital powers from the innermost depths of our physical life, and we will command the phenomena. We should exercise our own faculties. We should develope the mesmeric powers in ourselves. This life is a constituent part of the One Life diffused throughout the universe. A man whose will is strong draws more than his allotted portion, and directs other existences in the *akasha*—elementals as they are called—by his will, forcing them to produce phenomena.

PUNDIT GOPINATH, the Editor of the *Mitra Vilas* of Lahore, spoke in Hindi. The following is a translation of his speech :—

"OM TATSAT. O ! dear, great-minded men ! The reason of my addressing you in the Hindi dialect is, firstly, that I am the Editor of a Hindi newspaper, and, secondly, that I consider

myself a representative of those numerous people, professing the Hindu religion, known as "Pundits," and use this language in their social intercourse.

"On this occasion the object with which I rise to address you, is that having come from a distant country, that is, from Lavpura, (Lahore), the chief city of the province of the Punjab, on the farthest northern boundary of this Bharat Varsha (or India), I wish to acquire or enjoy the happiness which now presents itself to me, and which not only the people of the Punjab and Cashmere, but those of all the great and large districts are trying to indulge in. How, I say, can such gratification be obtained without an effort? What! Am I not fortunate in being enabled to appear here on this auspicious occasion, and to hold social intercourse with you with that brotherly affection, which it becomes us to have for each other, and wihout which the prosperity of Bharat Varsha cannot be secured? The prosperity of Bharat Varsha can be secured only when in the different districts of this country in which the people are divided into various castes and creeds, *Samajes* (or Associations) are established—*Samajes* which will spread a brotherly feeling, and create love and affection. Now-a-days, we find many such *Samajes* formed. They give out that the object of all of them is to advance the prosperity of the country. They declare that they they are scattering the seeds of politeness and good breeding, and that they are the well-wishers of the country. But it would have been very fortunate, indeed, for us if there had been even one *Samaj* which could bring about such results. We should have been very much delighted, if there had been a single public body here to show that it could fulfil these obligations. There would have been no limit to our happiness, if for the purpose of securing prosperity for our country in a proper way, there had been any such body among us. Blessed is that country where there are such *Samajes* in existence!

Blessed is that land where there is such good feeling spread around, and blessed are those people who devote their time to the establishment of *Samajes* of this description ! How can we, the people of Bharat Varsha, be so fortunate as to expect to see such *Samajes* springing up in our country freely ? How can we be so fortunate as to have such *Samajes* established and the prosperity of our country secured, and her regeneration completely effected ? Undoubtedly our country is perfectly unfortunate. Ah ! Bharat-land ! Ah ! Dear land of my birth ! Are you in reality the same whose glory was sung far and wide ? Are you in reality the same, which was at one time considered to be the most prosperous country in the world ? Are you, indeed, the same to which the inhabitants of distant countries resorted to receive instruction, which satisfied them all ? Dear Bharat-land ! To what a state have you come ? Are you the same which at one time served as a lamp of knowledge, shedding its lustre over a world groping in the darkness of ignorance ? Are you the same which was the principal source of imparting instruction to the world ? Are you the same whose highly valued excellencies are still traceable in the books of ancient times ? Dear land ! As for me, I do not believe this, because if you had been so, why should you have come to this miserable condition ? Why, thus covered with dust, should you have become insensible, and why should you not, as a mother, have taken care of your children, unworthy children ? Ah ! But what can you even do ? What ? Do you feel ashamed to look at your unworthy children ? Does your heart break at the sight of your valourless children ? And at the sight of the shameless inhabitants of Bharat Varsha, do you, through extreme grief, lying on the ground, shed tears, which run like overflowing streams, and do you fetch deep sighs ? This is true, however. How can your mind be at rest ? It is owing to your daring alone that you exist, after having held

these sinful and disgraceful people, otherwise it was not at all surprising if you should have sunk down, and become one with the ocean of waters which surround us now by three sides, and having got yourself freed from the sea of misery, you should have been submerged in the ocean!!! O! Bharat-land! Although a shower of questions is like the sprinkling of salt upon your grievous wounds, yet with the view of casting my sorrows into your sea of grief, I again ask whether you are the same Bharat-land where Rajahs like Bhoja and Vikrama, who took so deep an interest in education, were born—the books of whose times still spread your fame far and wide—and by looking at which the Pundits of the most civilized countries now feel astonished and abashed? Are you the same land of heroes where victorious Rajahs like Dasharatha, Ramchandra and others, the ornaments of the race of Raghu, were born—and whose valour and daring no one could withstand-and at the light of whose countenances their enemies trembled? Are you the same land of benevolence where generous and munificent Princes like Rajahs Harischandra and Karna were born, and who through their great munificence left behind them incomparable renown and great glory—which caused their histories to be recorded in the *Puranas*, and made their names worthy of being recited in morning devotions? Are you the same land of religion where pious men, like Yudhishthira, Vidura and others, were born—men whose devoted attachment to religion and whose firm adherence to truth are spoken of all around, and the following of whom will enable us to attain a sound knowledge of all the ordinary religious doctrines? Are you the same land of knowledge where several pious men like Shri Krishnachandra, Sanat Kumar and others were born, and who by preaching and expounding the occult knowledge, contained in *Shrimad Bhagvat Gita*, and a variety of the secret *Yog-bignan*, showed to the common people the way

to attain *Mukti* or salvation, and made them careful to preserve themselves from following the way to perdition? Are you the same enlightened land, where Vasishtha, Dronacharya, Ashwatthama and other Brahmans, performed wonderful things on the strength of their knowledge of the Supreme, and firmly planted the flag on the pillar of victory? Oh! Bharat-land! The mother of men of knowledge, of worthy and generous men! Undoubtedly, there is no quality in the world, at the full development of which some of your sons had not arrived. Your children had such high attainments as to have acquired their banners of victory waving over distant countries, and which banners cannot be seen without the eyes of knowledge. But alas! Shame to this time! Shame to the men of these days professing nominal politeness, and fie to the unholy tongue of those who by their voice now-a-days put Bharat-land to shame, and who by their blasphemy cause misery. And shame also to those, who proclaim the preachers of the true religious tenets of Veda Vyas, and others, and the preachers of the ordinary religious doctrines to be demented, who call Krishnachandra and other great men by bad names, such as thieves, profligates &c., and who holding *Srimad Bhagvat* and other *Puranas* as useless, open their lips to revile them? Where is that Arjun with the fiery vehicle who, by stretching the string of the Gandiva bow, given to him by Agni, could with a twanging sound launch his sharp arrows, and consign these men to the house of death? Where is that Bhimsen, endowed with golden arms and a broad chest, who by whirling his fiery mace, could reduce to atoms the heads of these men? Where is that high-souled, white-robed Dronacharya, skilled in archery, who employing the missiles, given to him by Indra, Agni, Varun and Prajapati, could manifest his own supernatural glory, and could exhibit to all his own extraordinary qualities? Alas! Where are all those high-souled men whom I have men-

tioned ? Not even one of them can be seen. Is it our misfortune, or the misfortune of Bharat-land, or is it due to the wrath of the Supreme Deity? I am at a loss to know what it is! The greatest of all wonders is this, that while it is allowable that those who profess doctrines differing from ours, and who are opposed to our religion should revile our high-souled ancestors ; and even our brethren, the sons of this land of heroes, the land of religion and the land of benevolence, should resort to such a vicious course, and by so doing bring ruin upon the greatness of our birth-land, and by vain disquisitions revile those high-souled men—men whose fame being preserved spotless, our and their glory and honor are enhanced—and men by the simple hearing of whose names and by the simple fact of being born in whose families we consider ourselves blessed.

Bharat-land, our country—in what an exalted state was it formerly, and how degraded a state is it in now ! This is a fact which we preserve. Dear brethren, that was our happy time when throughout the whole of our Bharat-land, the only language prevalent was the Sanskrit language, the only *Shastra* was the Sanskrit *Shastra*, the only religion was the Vedic religion, the only observance was the Vedic observance, the only polity was the Vedic polity, the only custom was the Vedic custom, and the only intercourse was the Vedic intercourse. Again, the whole of mankind, whether female or male, whether young or old, all followed one course. Their original language was Sanskrit ; they spoke it ; they wrote it ; and they learnt it, and wrote numerous books in it—and though this has much degenerated, yet no matter where you look, many books on different subjects still appear in that language. If you look to *Dharm Shastra*, there are many on that subject. If you look to politics, there are numberless books on that subject too. If you look to the science of medicine, there are numerous books in connection with it. If you look to mecha-

nics, there is a great variety of works dealing with that science. If you look to the science of mathematics, you will find it in the form of a tree, presenting with its branches and sub-branches of surpassing beauty, a cool shade which has no limit. The authors of books on Grammar, Poetry, Rhetoric, the Drama, *Champu* &c., have so firmly planted their respective flags, that up to this day no flags similar to theirs have appeared. The authors of the different systems of philosophy, *viz.*, the great sages Kanad, Goutam, Kapil, Jaimini, and Patanjali and others have elaborated their respective systems in this language, the equals to which are not to be found. This is not all, but there are many such occult sciences upon which these high-souled men have written, on hearing the names and subject-matter of which it is difficult for one to be led to believe the truths contained therein, far more so to become acquainted therewith. Dear friends, where are these sciences of ours, and where have they departed? By means of these sciences our forefathers became so prosperous among the races of men, inhabiting the earth, and could work such miracles as placed them in the ranks of gods. What! Can we not acquire those sciences? Why not? They can be acquired, but owing to want of steady application, they have become so lost to us that unless great efforts are made, those who know them, cannot be discovered. And one other great disadvantage is that the sophisms of the English have dwarfed the understanding of those persons for whom those sciences exist, and who are the lawful heirs to the same, to such an extent, that they have no faith in those sciences, and those who had some little faith in them, have also been spoiled by those sophists. There are such people by whom our land has been greatly troubled, and we too having been much distressed, were passively suffering, not knowing to whose assistance we should look, and where to go to. But such is the law of nature that those who anxiously look

for the assistance of some one, soon find some one to assist them, and it is with great gratification that I say that this useful assistance the Theosophical Society has come forward and rendered to us, the Society whose seventh anniversary we have assembled here to celebrate. It is necessary that I should tender my grateful thanks to the Founders of the Society, because they have done within a short time so much, that they have made us stay the hands of those people, who used to spend their knowledge and logic in vainly perverting our true faith—and who degenerated themselves as well as others. If there is any Society which has spread a brotherly feeling, it is this—and if any Society has fully spread Universal Brotherhood, it is the Theosophical Society whose anniversary is celebrated to-day.

Many people find fault with the Society. They say that it is not steadfast in its belief in one religion, and it admits as its members men professing different religions. Therefore, it is not to be trusted. Dear Brethren! If you take a common-sense view of the matter you will see that this is the only good and easy means to spread brotherly feeling among us. In reviling any one's religion and in perverting one's faith, whether it be low or exalted, a brotherly feeling is not proved to exist, and if any thing is done by it, it is just the reverse. There are several *Samajes* now-a-days of this discription—but I do not like to mention their names here—on a happy occasion like the present.

The Theosophical Society, if it does not, as a Society, accept any one tenet or religious faith, yet it does not pervert any one's religious principles. If the Society expects any thing from those people who are its members, it is only this that they may follow any religion they like, but that they should have perfect faith in it. They should never consider it their duty to revile another's religion. It is the law of nature that a man's faith is regulated by the associations amidst which he is brought

ap. The faith of the people following low and ordinary religions is not excellent, and cannot correspond with the faith of the *Paramhans* (or meditative ascetics). By this it is not proved that there may not exist a unity among the followers of all religions. Nay, if people of all religious persuasions should be possessed of faultless and holy minds, of course, there will be love among them. If one man saves himself from sin by means of *Tirthayatra* and *Haj* (pilgrimages), and another remains holy by worshipping deities, or by inclining his head in prayer in a Musjid, and a third remains pure and clean by means of the close study of self (*Atma Chikitsa*) then in my opinion these three equally participate in the honor, and no one can say that he can entertain friendship towards one, and cherish ill-feeling towards another. This is the principle upon which the Theosophical Society works, and this is the cause why we having distinct temperaments, distinct religious observances and distinct faiths, and, at the same time, being divided into separate castes, have at this time joined and assembled together with joy and happiness as brothers. If the Theosophical Society spues any one, it spues those who find fault with every religion and religious ceremony, but whose own religious observances are not pure, and if the Society has broken its alliance with any one up to this day, it is with men like these.

How far are we to thank the Theosophical Society? By showing the glory of the light of occult sciences, it has not only made us, the inhabitants of Bharat-land, perfect brethren, but also the inhabitants of several countries, who had hitherto treated us with contempt, and considered us as barbarous. Now they have commenced loving us in such a manner that such love could never have been brought about by merely eating and drinking with them. The reason is that the Theosophical Society has assured the people in distant countries

of the fact that the old *Rishis* of Bharat Varsha had perfectly mastered all the occult sciences—sciences wonderful to the common eye, a particle of which even has not up to this day been acquired by any one, and even if it can be attained, it can be attained only in Bharat Varsha by the favor of those High-souled Men, who in their love of the sciences have left populous places, and are living in jungles, and on mountains in retirement.

There are also people of another description, who in another way blame the Theosophical Society. By these people I mean those who were or are members of the Society, who entertained and still entertain an ill feeling towards it on the ground that the wonders which the Founders of the Society shewed that the secret sciences possessed, were not placed within their reach. As a knowledge of these sciences has not been acquired by them, they blame the Society, and say that it is false. But, Gentlemen, see how unjust this blame is. When ordinary sciences are acquired by great exertions and steady application, how do you imagine these most sacred sciences can be acquired by simple oral communication ? Means are necessary to acquire these sciences, but the principal of all these means is that a man should keep himself aloof from lust, anger, desire, and infatuation, and other vices, and become pure, holy and clean. The people of this country within a short time by close application can acquire these sciences, but never without it. Say, whether the Theosophical Socity or any other Society or religion is such that by a mere touch with it, a man can get himself completely freed from vices, and become holy, so long as he does not exert himself to become so. A person goes to a *Tirth* (or holy place of pilgrimage) and there commits sin ; he goes to a religious temple and indulges himself in wicked actions, and then afterwards blames the *Tirth* and the temple, saying that they did not make him holy ! How ridiculous this is !

Enough, dear Brethren! It was my desire to speak something more, but I beg you will fully understand me from what I have already said, because the time is so short. The object of my coming to this place is only to prove that while you, the people of this Presidency, take such a deep interest in the movement of the Society, there are even at the distance of 11,250 miles many Hindu Pundits who consider the establishment of the Society a great blessing for this country, and sympathise heartily with the objects of the Society. It is owing to this Society that I have come from a great distance to meet you. Now I sincerely express my desire that the Theosophical Society may thrive and bear fruit, and restore our ancient learning to its exalted position, and that it may be enabled to enhance the honor and to spread a brotherly feeling, of which there exists a great necessity, and without which the prosperity of this Bharat-land can never be attained."

MR. L. VENKATA VARADARAJULU NAIDOO, on behalf of the Madras Theosophical Society, spoke as follows :—

"MR. CHAIRMAN, FELLOWS OF THE SOCIETY, LADIES AND GENTLEMEN :—In answer to the President's call, the Members of the Madras Branch of the Theosophical Society, have deputed me to be present here on this occasion, and address you a few words on their behalf. As is, perhaps, already known to many of you, the Branch to which I have the honor to belong, was established in the month of April last when our worthy President-Founder and the Corresponding Secretary of the Parent Society were pleased to visit Madras. And as our Society has only been in existence for 7 or 8 months, I am not in a position to point out any definite work that we have done either for the propagation or the rehabilitation of the ancient Aryan systems of philosophy and religion, or for promoting the cause of Universal Brotherhood, or for investigating the mysteries of nature. It is too soon to expect any

appreciable results from our labours in the cause of Theosophy and of Universal Brotherhood. But I am in a position to assure you that the attidude of educated Natives in our part of the country towards their ancient religion and science has been considerably altered since the arrival of Colonel Olcott and Madame Blavatsky at Madras, and the formation of our Branch. It undoubtedly betokens some advance in the right direction when educated Natives, in these days, are induced to study their ancient science and literature. And looking at the interest already created in Theosophy in the minds of Hindus, as shown not only by the present strength of our Branch, but also by the extended circulation of the *Theosophist* in our Presidency, the attempts that are now being made in various districts for the formation of new Branches and the enquiries of intelligent Natives regarding the aims and objects of the Theosophical Society, there is every reason to expect that the noble work which the Society has undertaken for the good of our countrymen, will soon find thousands of earnest supporters in our part of India. And I may be permitted to say here that we shall be justly proud, if in this noble work, our Presidency can take the lead in India. Moreover, as the President-Founder and the Corresponding Secretary of the Parent Society have kindly consented to remove their head-quarters to Madras, the Theosophical movement there will no doubt soon acquire an additional amount of vigour and strength, and the presence of the distinguished Founders of the Society amongst us, their kind advice and help, will, we fully expect, enable us to work side by side with them in furtherance of the objects for which they have been devoting their whole time and energies. As our Brothers of the Bombay Branch have had the advantage of having them in their Town since their arrival in India, we hope that they will now kindly permit us to have the same advantage in our turn. We sincerely

hope that all the Branches in India will gradually gain strength and, heartily co-operating with each other, work in fraternal concord for the welfare of the people of this country, and the progress of Theosophy."

THE CHAIRMAN observed that on account of the lengthy remarks of the speakers, the meeting appeared to have grown impatient, and it was his intention, therefore, that before the other gentlemen-delegates addressed the meeting, Colonel Olcott should be heard first as to the doings of the Society for the past twelve months. If gentlemen were desirous to leave, they would be given an opportunity to do so at the end of Colonel Olcott's speech, and the programme of the evening would then have to be carried out.

Colonel Olcott asked the meeting if they would hear him first or the gentlemen-delegates who had attended the meeting all the way from Allahabad, Cawnpore, Bhaugulpore Ceylon, Tinnevelly and other distant places. If gentlemen were in favour of hearing him first, they would show their intention by saying "Aye."

The audience shouted out at the top of their voice "Aye," "Aye." (Loud laughter).

Colonel Olcott: Now those who are against, should say "No."

There was also a cry of "No." "No." (Laughter.)

The Chairman said that the "Ayes" should undeniably have their wishes fulfilled.

COLONEL OLCOTT was received, as usual, with marked enthusiasm and loud cheering. He said that at the outset before proceeding with his address, he must give voice to a feeling which prevailed throughout all Aryavart—a feeling of gratitude to the gentleman who occupied the chair, for his loyal devotion at all hazards to the truth, and his kindly sympathy with their sorrowing country. None but a courageous heart would have dared like him to face the prejudice of his race and generation,

and bear testimony to the existence of those *Mahatmas*, whose names wore revered by every true Hindu. He hoped and believed that in the working of that Great Moral Law of the Universe, known to us as *kurma*, this brave Englishman and true friend would meet with a sure and abundant recompense. (Cheers). Colonel Olcott then continued his remarks as follows:—

"Mr. Chairman, Gentlemen-Delegates, Brother-Members all, Ladies and Gentlemen:—On previous occasions of this sort, it has been my custom to not only review the Society's operations during the year, but go more or less into disquisitions upon the state of morals and religious opinion throughout India and the world. The several addresses to which you have now listened, and are to listen will have given you so perfect a view of the effects of our Theosophical movement as to relieve me of a portion of my labour: I need only synthesise. The gentlemen-delegates whom you see about me on this platform, though numbering twenty-two and speaking for as many different Branches, represent but a small part of the Theosophical Society's organisation. Our operations now cover many countries besides India and Ceylon. Around this hall you see suspended thirty-nine shields, each bearing the name of a Branch, with the date of its foundation. These are only the Branches in India and Ceylon, and if you will observe the dates, you will see that none of them goes back of the year 1879—the time of the arrival of the Founders at Bombay from America. Observe too, that the names on the shields prove that from Lahore and Simla on the North, to Tinnevelly and Ceylon on the South, from Darjiling and Calcutta on the East, to Bombay, Baroda and Wadhwan on the West, we have laid the corner-stones of that fair temple of Universal Brotherhood, which the Founders saw in their dreams when they organised the Theosophical Society at New York, in 1875. Men talk of this

Brotherhood of Mankind as a philanthropic "fad," an optimistic fallacy; but with these proofs before us of what honest effort can accomplish, I now challenge the sceptic and doubter to deny the truth of Kossuth's pregnant proverb, "There is *no* impossibility for him who WILLS!" We are charged, Mr. Chairman, with being an unpractical Society, but I affirm that no mere theorists could have presented to this audience the grand spectacle of unification of naturally discordant social elements that we are witnessing this day. At our last Anniversary in this place, a Mussulman, an American Freethinker, and a well-known Zoroastrian, all Theosophists, addressed the public in praise of our Society. To-day you have heard and will just now hear members, representing the Jewish, the Christian, the Hindu, the Parsi, and the Buddhist national religions, testify to the good they have respectively found in Theosophy, and its ability to solve the riddles of those faiths. Do you ask for any better evidence than this, that even in this age of sectarian strife, a kindly co-operation on the basis of tolerance is possible,—that the "soft answer turneth away wrath?"

"But this fostering of the germs of a future Brotherhood of Man is not all our aim. Many who would have their scorn for that "chimera," taken as a sign of their robust "common-sense," can yet tolerate us, because of the second of our declared objects, "the promotion of the study of the Aryan and other Eastern literature, religions and sciences, and the vindication of its importance." Here, now, they say we descend from our clouds and stand upon firm ground. Not only does this clause bespeak the regard of Western scholarship, it also draws to us every intelligent, liberal-minded Hindu, Parsi, Buddhist, and Jain, who loves the memory of his ancestors, and would see the faith he reveres command the respect of thoughtful men. And then, for a minor group of earchers after truth—alas! how small in these degenerate

days—the third feature of our programme—the "investigation of the hidden mysteries of nature and the psychical powers latent in man"—has a peculiar fascination. The literature of past generations that time's charges have spared for our instruction, shows that in every epoch, even amid the rustling of arms and the competition of trade, there have been a knot of delvers into the arcane department of nature. Yogis, Neo-platonists, Sufis, Magicians, Sorcerers, Rosicrucians, Hermetists, Fire-Philosophers, Alchemists, Astrologers, Magicians, Mesmerists, and their multitudinous sub-divisions—their various appellations are but the one parti-colored cloak that has concealed from vulgar curiosity the aspirant for knowledge and power. As there are many race-types among men but one human-nature common to all, so among the world's lovers of occult wisdom, there have been many external names invented to designate them, but under each and every one the same aspiration has been the motive-force and spur to action. Statesmen and writers who have had to deal with Indian questions have too often, in the face of the thousand and one difficulties which lie upon the surface, despaired of ever finding a common ground upon which the races of the North and the South, the East and the West, could work together for the public good. They have not seen how the antipathies of sects and the smouldering hatred engendered by past disturbances could be made to rest, while any scheme to revive good morals and refresh religious intuitions, to say nothing of the lower questions of politics and social reform, was being tried. But that difficulty has arisen, because they have not looked into that well-spring of human actions, the heart, and seen that if that only could be reached, then the hope of brotherly co-operation would cease to be a vision and take tangible shape."

Colonel Olcott then gave a brief summary of the working of the Society during the year. From the very first the Society

had been struggling against great difficulties, great misconceptions, and much unkindness, but long as the night might be, the sun always rises in the morning. The thought that, in view of the present state of the Theosophical movement, it was not too much to say that its sun-light had come at last, and from the auguries of this blessed dawn we could all forecast the setting in of a brighter and happier time for Theosophy. As the Chairman would be able to tell them, the Society could now count among the most influential groups of Anglo-Indians some of its sincerest friends. He, the speaker, would add that among these were some who two or three years ago, under sad misconceptions of the facts, had been unfriendly to, and suspicious of, the Society. As time went on, the last of these misconceptions must inevitably die away, and Theosophy come to be recognised as not only a factor, but a most important one, in the problem of Indian regeneration. During the past year the Society had been productive of much practical good. Putting aside what many would call the sentimentality of the idea of Brotherhood and the unprofitableness of occult study, there was a residuum of practical results that might well be boasted of. In the N.-W.-Provinces, Bengal and Madras, Branches of the Society had already established a number of Sanskrit schools, and were preparing to open more. The Bombay Branch had just published a translation of Patanjali's Yoga Sutra with important addenda. Several members of the Society at Bombay, Kathiawar, Cawnpore, Allahabad and Ceylon after learning mesmerism from him, had been practising the art without pecuniary recompense, and had cured several hundreds of sick persons (Applause.) Another member, Mr. Kavasji M. Shroff of Bombay, had been actualy engaged in organising one of the noblest of charities, a hospital for animals (Applause). Some of the prominent members of the British Theosophical Society had united themselves

with men of scientific eminence like Prof. Balfour Stewart, Prof. Barrett and Mr. Henry Sidgwick of Cambridge, to form a Society for Psychic Research. In Ceylon the Galle District of the Southern Province had been canvassed for the Sinhalese National Buddhistic Fund, and Rs. 8,000 collected and put in the hands of Native Trustees for opening schools, and promote the spread of Buddhistic literature and science."

The speaker said that he came of a practical nation, and should not allow this occasion to pass without throwing out a suggestion for them to consider during the coming twelve months. He believed that the truest interests of India would be promoted by a revival of the study of Sanskrit, so that the rising generation might read in their mother-tongue the glowing story of Aryan greatness, and be inspired to emulate the moral and spiritual perfections of their forefathers. There was a golden age of *Aryavart*, and he (the speaker) believed with the deepest conviction that India had not so far degenerated that this glorious epoch could not be reproduced. (Applause). This was the last anniversary in Bombay, as in another fortnight the Head Quarters would be shifted to the Eastern Coast. This was not because they were tired of Bombay, or Bombay had grown tired of them. The Society had grown so large, and was extended over so large an area that the Western emporium of trade was no longer a convenient or economical centre from which to reach the various Branches in India and Ceylon. But though their official residence would henceforth be at Madras, he hoped for the pleasure of addressing the Bombay public every year, and that for many seasons to come, he anp they would work together, as in the time past, for the good of India and the world. (Loud and prolonged applause. The cheering continued for several minutes).

Mr. A. D. Ezekul of the Puna Theosophical Society said :—

"MR. PRESIDENT AND GENTLEMEN:—After the able addresses you have just heard, I have but little to say and shall not detain you long. The Poona Branch that I represent is not even a year old, but we are a goodly number, and we have amongst us several persons of enquiring mind who earnestly labour to find out the truth about the acquirements of the ancients in certain branches of knowledge which are clouded with the veil of superstition.

The attention of those who come across us is certainly arrested by the subjects we take up, and there is no doubt that a great deal of enquiry has been awakened in the matter.

The average reader or hearer who is content to form his opinions second-hand, at the mere mention of the word Theosophy, calls forth the image of ghosts, goblins and wondrous phenomena which are vulgarly called miracles; next comes to him the thought that modern science regards all these as delusions and impostures, and he concludes thence that those who talk of such things are either fools or knaves.

Theosophy, however, treats of numerous branches of science from a thoroughly rational, scientific, and most liberal standpoint, and the explanation of wondrous phenomena by natural causes is only one of its branches.

Not even a tenth part of those who are members of the Theosophical Society believe in any abnormal phenomena as a matter of blind faith.

They only believe when they know a thing to be true, and instead of conceitedly rejecting well-authenticated phenomena, they show a desire to enquire into the matter without prejudice.

The very men who speak of liberty and free enquiry become dogmatists when a subject unamenable to their methods of enquiry is brought before them; and, therefore, the chief aim of the Theosophical Society is to afford a broad platform for

enquiry into every branch of knowledge, without prejudice or dogmatism of any sort.

Theosophy looks upon religion as a part of science, and one of its objects is to enquire deep into the religious systems of old, to find out whether these systems rest on the fancies and imaginings of the people of old, or they have a solid foundation of scientific facts underlying them.

As a member of the Jewish nationality, I might say that the teachings of Theosophy are likely to be of the greatest use in making a thorough enquiry into the truths of the Hebrew religion, and when the discrepancies that appear in a literal interpretation of the religious books are read in the light of Theosophy, they are found to be but masks over my race's inheritance of the wisdom-religion of old which pervades all the great ancient faiths of the world.

The Kabala, so mysterious and so little understood, is based on profound scientific knowledge, and to those who properly study it, it yields the key to a correct interpretation of the Jewish scriptures.

It seems to me that we cannot sufficiently well thank the two Founders of the Theosophical Society, for their disinterested and arduous labours in arousing within us a genuine love of real knowledge, in widening our sympathies, and spiritualising our aspirations."

Mr. Jamsetji N. Unwalla M.A., of the Saurashtra Branch of the Theosophical Society, said :—

"Pursuant to the wishes of the Founders of the Parent Society, we, members of the Kathiawar Branch, take this opportunity on this auspicious occasion to give expression to our deep sense of gratitude to the Founders, and of our undying sympathy with the objects of our Society. Our branch is scarcely two years old, and although numerically it may not be so strong as other Branches in this vast country, yet we

humbly venture to submit that there is no one among us devoid of that devotedness and sympathy, which this great cause demands from its votaries in this country. The advantages accruing to us from this devotion are so many that it would be scarcely possible for us, mere students, to enumerate them—but we may be allowed to remark that our studies in our humble way of Theosophy and kindred subjects develop in us daily a dignified idea of the infinitive capabilities of the human soul—an emanation of that Paramatma, that *Anima mundi**, on which vivifying, and forming a component part of the Universe, sages and philosophers, esoteric and exoteric, have meditated from time immemorial.

We firmly believe that the strenuous and philanthropic efforts, made by our Society in its corporate capacity, not without the guiding hand of our immortal Gurus, for the revival of Aryanism, have averted a great national calamity for our ancient philosophies and religions, through the introduction from alien sources of gross materialism, indifferentism, and all their concomitant evils, were soon losing their hold on the hearts of Young India. This Society has, therefore, inspired its votaries with self-respect and self-reliance in a manner worthy of grateful appreciation, and reverence at the hands of those who bear the name of Indo or Irano-Aryans.

Now that our Society has grown to such vigorous proportions, the time has already arrived, when our brethren can safely challenge any Society, philanthropical or religio-philosophical, to show such splendid results in connection with the moral and spiritual welfare of our beloved country.

Occultism, with all its varied and ennobling phenomena,

---

* Spiritus entus alit, to tamque infusa per artus,
Mens agitat molem et magno se corpore miscet.
Inde hominum pecudumque genus vitaeque volantum,
Et quae marmoreo fert monstra sub aequore portus.—*Virgil.*

when used for securing the well-being of humanity, has from the very few glimpses we have had of it, engaged our serious attention, although ignored by modern science with all its gross materialism. We cannot, therefore, be sufficiently grateful to the Adept Brothers, and their Pupils, for imparting to us their knowledge, although in a fragmentary form, of the sublime and tremendous truths that they have been the guardians of, for ages. One of the Brothers of our Branch has been very earnest in devoting his energies to the study and practice of Mesmerism, the key, as we have been taught, to all occult studies. He has been so far successful with it that he has made a great many cures, some under even test conditions, thus proving how modern science with all its flippant self-conceited dogmatism, ignores and rejects a sure and safe means of alleviating human suffering and pain.

In conclusion, we beg to offer, at this interesting meeting, our humble but heart-felt congratulations to the Founders on the philanthropic and disinterested efforts that have been crowned with so much success."

Mr. T. PEREIRA ABEYEWARDENE, delegate from Ceylon, said :—

"With pleasure I take this opportunity of saying a few words in reference to the working of the Theosophical leaven in Ceylon. Before the Founders of the Society went to Ceylon, in 1880, the people did not take much interest in their own religion. The Missionaries had misrepresented the national faith, and shown us only the bright side of their own. We have not the slightest objection to their making converts, if they can, by truthful representations; but we demand justice and fair play. If the *pros* and *cons* of both Christianity and Buddhism are ungrudgingly placed before the people, and *then* conversions are made, we shall not have a word to say. But our faith was so much disfigured by the Missionaries and the

sympathies of the Europeans had been so strongly with them, that until now, a Buddhist was ashamed to avow publicly his belief in Buddhism. The staunchest among us was almost afraid to refuse to swear on the Bible, when called into court as a witness. The advent of Theosophy, however, has marked an entirely new era. We were given access to proofs which showed how Christianity was falling off in the West, and how Buddhism was there being more and more appreciated. The indefatigable labours of Colonel Olcott which, despite every unfriendly prophecy, have never flagged, put us to shame, and we were roused to activity. We got as many critical tracts as we could from the West, and circulated translations of them into Singhalese all over the Island. In the meantime, the Colonel set himself seriously to work and prepared a Buddhist Catechism, the effect of which was magical. It went straight to the Singhalese heart and conscience. Now the Buddhists loudly proclaim their faith, while, it is the turn of our Christian converts to be ashamed to confess that they have abandoned so good a religion without sufficient cause. The tables are evidently turned, and now we Buddhists all see that in a fair comparison, our religion need not give the palm to its rival. At the same time, we cannot confess without a blush that Colonel Olcott's Catechism shows in him a greater knowledge of our religion than the generality of our people possess. We were thus naturally led to enquire deeper and deeper into it, and have found that like other religions ours too had been distorted, from time to time, to suit the convenience of the wicked and the selfish. A grand field of reform has thus been opened before us, in which we are happy to see that even our priests—a class in every religion whose vested interests make them rebel against any work of religion,—are more or less heartily co-operating with us, under the beneficent influence of the Theosophical Society. Already a change is observ-

able in the moral tone and attitude of those of my countrymen —whether laymen or priests—who have joined our Society. And we have every confidence that the day is not very far off when our religion will be restored in Ceylon to its pristine purity, as taught and propounded by our Lord and Master, Gautama Buddha. Although, perhaps, Madame Balvatsky and Colonel Olcott may not live to see that bright result of their beneficent, good work, it will surely be achieved.

Another feature of the good work of the Society is its introduction to our notice of that excellent science—Mesmerism. Not only are we referred to books in regard to that subject, but Colonel Olcott has kindly given us practical demonstrations of what an enormous amount of good can be effected with its help. This season he has been successfully healing the sick.

Seeing the enthusiasm of the Buddhists roused to such a pitch by the advent of Theosophy, some Jesuit Missionaries began this year the game of a miraculous well, by whose waters, it was reported, all diseased persons could be cured. We heard reports about it, but there is no authentic proof that any genuine case of cure has been made. Colonel Olcott, however, introduced the subject of Mesmerism, and as a demonstration of the efficacy of that science in curing almost all organic or nervous diseases, he undertook in August last the cure of several patients. The Hall of the Galle Theosophical Society, to which Branch I belong, was a sight to see in those days. People came from not only the Southern Provinces, but other parts of the Island ; some, from a distance of many miles, to get healed by Colonel Olcott. We saw with our own eyes wonderful cures effected by him—cures which the ignorant and superstitious consider miraculous. Several patients suffering for years from paralysis, came on crutches and with staffs, but went away after the first, and, in rare

cases, second or third visit, using only their own legs. They were completely cured! Though I alone am now here to affirm the truth of these wonderful cures that I saw, yet all the Southern Provinces know of them, and Colonel Olcott's friends have collected a book full of certificates of patients, who were relieved of their sufferings. An enquiry into this science led us to discover that the so-called miracles are nothing but effects produced by a knowledge, more or less complete, of the Mesmeric Science. And all members of our Society will bear me out in the statement that this fact has always been loudly proclaimed by the Founders of our Society. Colonel Olcott's experiments also helped to show the truth of the various phenomena mentioned in our religious books, to explain to us their *rationale*, and thus to convince us that if they were not miracles, they at least were not "old superstitions." We also began to perceive that underneath the mask of our exoteric religious rites and our mythological fables, lies a grand and noble philosophy. Since my arrival in India I have heard my Hindu and Parsi brothers say the same thing in regard to their respective religions. When this truth is brought home to people's minds more widely, the idea of a Universal Brotherhood of Humanity, which some declare to be a chimera and a Utopia, will become a living reality. Already the seed sown by our noble Founders has begun to germinate. I might cite here many instances proving the growth and gradual development of this idea of Brotherhood under the fostering care of Theosophy; but I regret that the time at my disposal is very limited. I might here remind you, however, of the planting by a Committee of my co-religionists and Brother-Theosophists, of a cocoanut-tree, in the compound of a Hindu temple at Tinnevelly. And now here I stand, a Singhalese Buddhist, and, renewing the professions of good-will made to you by that Committee, extend to you my right

land of fellowship and brotherhood upon the basis of mutual toleration and mutual intellectual sympathy. For India was the cradle of my race in the time past; and in this holy land of light and truth was born the Founder of Buddhism, and here was his *Dharma* first preached. Dear Brothers of a common Aryan mother-land, may we all realize the importance of this sublime idea of religious tolerance, and, whether by the same or different paths, come to that blessed state which we, Buddhists, call *Nirvana*, and you, Hindus, call *Moksha*; and may we all attain *Kellewere Uteemwoo Nirvana Sampat.*"

Mr. S. RAMASWAMIER, B.A., delegate from the Tinnevelly Theosophical Society, said :—

"From Cape Comorin, as a delegate of the Tinnevelly Theosophical Society I come, gentlemen of Bombay, to greet you. Our Branch was founded through the strenuous exertions of our Secretary, S. Sundram Iyer, in the year 1881. The state of the minds of the people of our District at the time may be summed up in a few words. The country cannot, to this day, boast of much progress in Western civilisation. Until lately it was never ruled by foreign kings. The Mahomedans held a nominal sovereignty over it, but it was ruled always by Hindu Governors who paid a fixed sum to the Nabob of the Carnatic. This very day the Hindus of the mofussil in our Presidency follow the same life they led during the Aryan ages. The Brahmins have their Agnihotra and *oupasana*. Holy sacrifices, according to the Vedic rites, are performed every year. Popular literature is full of the history of *Sadhus*. There is scarcely a village which does not claim to have acquaintance with one *Sadhu*—which does not possess trace of the calm and peaceful retreat of one for his contemplation. I can name by thousands Tamil ballads which are in the mouths of every boy and girl which show in homely and every-day language the highest truths of Vedantism and

Yogism. There are many old men living now, who have seen with their own eyes many *Sadhus* of the highest order, and many of their *chelas*. I have subsequently verified several of the statements of these men and found them to be only too correct. After the advent of the English Government, the *padris* began to disperse the blessings of Christianity, but I am glad to say that only among the Pariahs who, gain every thing by becoming perverts to it, and lose nothing. Among the intelligent classes they have made no impression. These classes are perfectly satisfied with the hoary philosophy of their Aryan Fathers. To them it solved the problem of life as no other philosophy in the world could do. With the introduction of the English education,—high University education—a change came over the spirit of the Hindus. Young India was taught that Hinduism was no philosophy, it was an abominable demonolatry with 33 crores of gods and that their revered *Rishis* were entitled to no higher spiritual rank than the cannibals and savages, just emerging from darkness into the dawn of civilisation. Reverence for antiquity, for everything we used to hold sacred, was knocked out of our brains. Our mind was left negative. But nothing was taught us in its place. Christianity cannot have charms to a Hindu who is not blindly predisposed to it from his infancy. Many of the scientific books and essays put into his hands assail the teachings of the Bible from every point of view. His blank mind takes in impressions from sceptical authors, he becomes in fact the veriest materialist with no conception of higher aspirations. His whole teaching is on the first half of the *Ekam evádvitiyam* (one only and no second) of our Vedas. The other half he ignores and in his self conceit denies it. To this day there is a great prejudice among people in our parts against sending their children to English schools. An English graduate is looked upon with derision for his opinions con-

cerning the highest intelligence. He cannot persuade them or reason them out of their wrong beliefs. His notion that the *Siddhis* are against the laws of Dynamics and gravitation, they treat with contempt nodding to each other that nevertheless they knew *Siddhis* to be a fact. Thus a graduate has opinions of things diametrically opposed to those of every one of his household and neighbours and what is more the pandit of the village. It was about this time the English-knowing Hindu world was startled by the arrival of the founders of the Theosophical Society, with opinions of things literally the same as are expressed in hundreds of ballads recited to us every day, by boys and girls and street-begging *pandarams*. Their humiliation and disappointment to find that they should be wrong were swallowed up in a patriotic pride that they are the inheritors of a philosophy which has no second in the world. This is the reason why Theosophy has found greater favour with the people of Madras than elsewhere. The brotherhood of *Mahatmas* may be a myth to the world. It is not so to Madras. Their laws concerning *chelas* may be unreasonable to others, but not one Hindu from Madras will say so, because he knows the reason of the thing. I myself am the accepted *chela* of a *Mahatma*, a high caste Hindu, whom I have seen in his astral form on several occasions, and also in his physical body, in his body of flesh and blood, and conversed with him and spent sometime in his blessed company. I know a fellow countrymen of mine, an erudite English and Sanskrit scholar occupying a very high social position, who has been regularly taking lessons from my *Guru* for the last fifteen years or more. I know also of another *Mahatma* who occupied a very high position in our country not very long ago. I myself saw him when I was a boy, but he disappeared from among us in a way known only to his very intimate friends. You will thus see, gentlemen, that the

Theosophical Society in our case only re-asserts in an authoritative manner what we believed intuitively and what for many generations had been known to and affirmed by our ancestors. But to return to my report from this digression. Colonel Olcott was invited to come to our town for the ceremony of admitting the members of our present Branch, in the concluding part of last year. He arrived, accompanied by three Buddhist delegates, from Ceylon. You all have heard with what enthusiastic welcome the whole District, to a man, received him. Besides his public lectures to the educated class, he was specially requested to deliver a lecture to the masses from within the pagoda ; a favour never granted previously to a stanger. The Buddhist delegates in commemoration of their friendly visit bringing a message of peace, good will and brotherly love across the ocean, were permitted to plant amidst the cheers of a multitude of Orthodox Hindus numbering at least 5000 persons, a cocoanut tree within the sacred precincts of the pagoda. This act created a great sensation at the time, and roused the ire and jealousy of the *padris*. After the Colonel left us we arranged for a series of lectures on mesmerism to the fellows. We organised a body of young men into an association called "Our Aryan Forefathers' Society," and taught them to preach Hinduism to our countrymen in all public gatherings, especially in towns where *padristical* influence was in the ascendant. We succeeded in this novel and important work much beyond our expectations, so great was the enthusiasm awakened in the lads by Colonel Olcott's appeals. I am glad to say also that it did some practical good. It did pluck a few 'brands from the burning.' If the Society goes on as it has began, and I am sure it will, the missionaries will one day find that Tinnevelly District has become a lean pasture and may look about for some other place for their Pariah chase. For those who are

called "converts" are even now for the most part only so in name. They are Hindus in all their customs and manners without exception. They observe caste even more strictly than we do. They will at the first opportunity turn Hindus if they are not so already.

Our Branch has translated into the Vernacular several useful Theosophical tracts and published them at our expense. We are carrying with our heart and soul, in proportion to our strength, stones in aid of the triumphal arch on which shall be inscribed the glorious legend, "The Moral Regeneration of India" and which is being built under the auspices of the Theosophical Society or Universal Brotherhood—a resplendent arch cemented together with love and kindness under the patronage of the living Representatives of the hoary *Maha Rishis* of Aryavarta. Oh blessed day! Oh auspicious hour! that saw its foundations laid by our Brothers from across the seas! Brothers of queenly Bombay! here rises the holy alter of Religion, the altar beside which our forefathers learned the secrets of nature and the wisdom of gods. Come, stand beside us, and for the sake of the memories of the past, with the blessing of the *Rishis*, whose spiritual teachings come down to our ears like dulcet music through the long corridors of time, let us pledge to ourselves, heart to heart and hand to hand, to make good use of our inheritance, to be worthy of our Aryan sires!!!

Rao Bahadur Janardan S. Gadgil B.A., L.L.B., of the Rewah Theosophical Society of Baroda said :—

Gentlemen, On an occasion like the present, it is but natural that I should speak a few words, and with your permission I shall do so.

I was among the first who made their acquaintance with Madame Blavatsky and Colonel Olcott, very soon after their landing at Bombay. It happened that I had looked into

"Isis Unveiled" a little while previously, and the work had so much excited my curiosity to see and have a personal conversation with the author of that remarkable production, that I took the earliest opportunity to satisfy it by coming down to Bombay on short leave. I had the desired interview, and it more than satisfied my expectations. Well, at the end of now nearly four years, our acquaintance has, I hope, matured into friendship, or rather into brotherly and sisterly love.

Closer and closer acquaintance convinced me, as it has convinced so many other brother Theosophists, that the mission of Madame Balvatsky and Colonel Olcott was high—far higher even than men can—ordinarily understand. Their philosophy was of the purest kind—so pure that worldly men could not believe in it. The powers that Madame Balvatsky possess are so astounding that it is difficult to believe in their reality until by hard experience you are obliged to pronounce them to be true in spite of yourself. If Madame Balvatsky and Colonel Olcott are still looked upon with suspicion in some quarters, the reason of it is that their mission, their philanthropy, and their powers are too high for ordinary comprehension. To check the materialistic tendency of this 19th century, and establish the truth of those philosophies which regard an all-pervading Intelligence as the only real existence which appears under different phases of matter or spirit; to show how matter and spirit are connected and how spirit entirely controls matter, to furnish a key by which the mystery of life and death and of sorrow and happiness can be solved, this is the high mission to which they have been appointed by those that guide them; and they have made a commencement. A total abnegation of worldly self-interest and complete devotion to the cause of Humanity without distinction of race, colour or creed is the high standard of philanthropy to which they have pledged themselves before

they were appointed to their mission ; the extraordinary powers which Madame Balvatsky possesses furnish actual proof that the philosophy they advocate is not a matter of faith and fancy but a science capable of even experimental demonstration. All these things are too high for ordinary comprehension and too far beyond ordinary experience to command immediate belief ; and knowing, as every one does, how the world is full of pretenders, is is not at all surprising that Madame Balvatsky and Colonel Olcott's motives, conduct and doctrines should have been looked upon with distrust. But it is now high time that truth should be perceived. They have out-lived the suspicions of friends and foes as regards their motives. The philosophy they advocate underlies every Aryan religion and probably all the religions of the world, the powers which Madame Balvatsky and in a far higher degree the Himalayan Mahatmas possess can no longer be questioned. The existence of these Mahatmas can no longer be doubted. There are persons in this hall who went to the Himalayas and succeeded in actually seeing and conversing with some of them. As to those powers, sufficient manifestations were given at Simla and elsewhere, and those who, like myself have been eye-witness to some of them, cannot doubt their reality or significance. Under these circumstances, it is high time, I say, to open one's eyes to truth. And to a Native of India, only if he open his eyes to see, the prospect is really most cheering. Those of us, Natives of India, who have paid any attention to the learning of our forefathers know that from time immemorial the philosophy of our fore-fathers has taught us that an all-pervading Intelligence is the only true and eternal existence and that all else that appears is its manifestation. It was always taught that by a course of rigid discipline in virtue and science and self contemplation, man can attain to powers, the manifestations of which appear to

the ordinary understanding either as miracles or legerdemain. It has always inculcated that the highest science of all sciences, is the Adhyatma Vidya (अध्यात्म विद्या) that is the science which teaches what WE ARE. These teachings the sons of India are familiar with almost from their cradle, but of late it had come to pass that the truth of these teachings had come to be doubted. Sanskrit learning had begun to be looked upon as full of wild stories, or of ingenious disputations but devoid of scientific value. Our Yoga Vidya seemed to remain only in solitary books, as a memento of wild fancy and superstition. But fortunately for our country the sleep of ignorance has been of short duration. The time is come again to vindicate the intellectual and spiritual glories of our country. The Theosophical Society has opened our eyes to the fact, that there are men living at the present day who are masters of the Yoga Vidya and the other sciences, which reveal the hidden mysteries of Nature and the Psychical powers latent in man; that these living Mahatmas, residing in secluded places or in the midst of Society as occasion may require, have the highest interests of mankind at heart : that the old learning of India has been preserved by them as the most valuable gift to mankind and that the truths of that learning are as demonstrable as of any other true science. I ask my countrymen whether this dawn of the rising sun is not most cheering. And should not this light direct the national attention back to our national learning and philosophy. The Theosophical movement aims at effecting this. It has taken a stand which ought to disarm all fears of propogandism or sectarianism. It leaves free every member to follow the outer forms of any religion he may believe in. It aims to direct his attention to that esoteric unity which is the essence of all religions, whereas the ever changing exoteric forms are merely their accidents determined by time, country and circumstances. It gives to

morality and virtue a significance and value undreamt of from a merely worldly point of view, for it inculcates, that the higher latent powers in man can be developed only in proportion as he will be able to subdue his passions and other evil propensities. Such being its stand point and such its aims, it would appear that no native of India who loves his country, should neglect this opportunity to combine for reviving the ancient intellectual and spiritual glories of his mother-land. The means for such a revival is not of easy attainment and stands in need of all the active sympathy and co-operation which it is possible for the sons and well-wishers of India to give. Happily the voice of the Parent Theosophical Society has not remained unheard or unheeded. Thirty-nine Branch Societies have sprung up in the different parts of India and Ceylon, and there is every prospect of more Branches being established. I represent the Rewah Branch established at Baroda in July last when Madame Balvatsky and Colonel Olcott paid a visit to that place.

Numerous Branches exist also in Europe, America and other parts of the world. The movement, thus, is really cosmopolitan and there is every hope that at the end of its first seven years of existence, it has acquired such strength and vigor, as will enable it, under the kind eye of the Mahatmas who take interest in its welfare to spread far and wide over the whole earth and succeed in establishing the supreme excellence of that learning which the Mahatmas have preserved and which elevates man to that beatitude which is his own. That the sons of India might rise equal to the occasion is the fervid prayer of us, their humble brothers.

PUNDIT NITYANANDA MISRA spoken Sanskrit, a purport of his speech is given below :—

The Bhagulpore Society of which I am the delegate is now only in its infancy, having been established by our brother

Rama Swami on the 9th of November last. On that day in the house of Babu Ganga Dhur Banerji, a distinguished Bengali gentleman, who is now a very active member of the Society, before a friendly gathering of persons sympathizing with the objects of the Society, our Brother explained the principles on which this great movement is founded. It was to the kind exertion of our Brother Rama Swami that this Society owes its origin. He was among us for two days during which he underwent many troubles—walking some five or six miles every day, even without taking any food. Twenty one persons applied in due form for Fellowship of the Society—and they were initiated in the regular way by the Brother as a delegate and properly qualified representative of the Parent Society.

Of these, seven including myself are Beharis—and the remaining majority are Bengalis. This Society is presided over by Babu Parvati Charan Mukerji, a retired school-master, who is held in great esteem by the people of the town, of whom many holding respectable positions in life were his pupils. He has been now spending almost the whole of his time in holy retirement, mixing in society only on occasions when things of a sacred character demand his serious attention. He has been President of Bhagulpur Arya Dharma Pracharini Sabha since a long time before the establishment of our Society. Our Secretary, Babu Tara Pada Goshal, M.A., is also a man of very regular and punctual habits. He knows besides English, Arabic, Persian, Sanskrit and several vernaculars. Our meetings are held weekly—on Sunday evenings. Many important and interesting subjects are discussed therein. We are trying our best to impart to each other more or less knowledge of Sanskrit literature and philosophies. There are only three Brothers who do not know English. All of us, on the whole, since the establishment of the Society, have been

improving morally, intellectually and physically. We raise a monthly subscription for books.

In conclusion, I beg to say that this Branch Society, although in its infancy, yet hopes to achieve grand results with the assistance and advice of our noble Founders who have made it their duty to regenerate our country.

Babu Abinash Chander Banerji, L.M.S., of the Prayag Psychic Theosophical Society (Allahabad), said :—

Mr. President, Brothers and Gentlemen,—I rise to address you this evening on behalf of the Prayag Theosophical Society. Here are assembled from different parts of the North-Western Provinces, Bengal, and of Western and Southern India delegates of Branch Societies to testify to their sincere regard and gratitude for the parent stock from which each and every one of the Branches has received its charter of existence, and to whom all of them owe their filial bond, attested by this loving spectacle of a numerous progeny, gathered together at the parental board.

As regards the working of our Society, I am glad to say the number of our sympathisers and members is steadily increasing. We have formed a small library of our own, and have been trying mesmeric healing experiments with success and beyond our expectations. We held two public meetings on the occasion of our Founders' visit to the Branch at which the objects of the Society, and of the Branch in particular were, fully explained.

Brothers of the Branch Society ! Let us remember that we have joined the Society and have pledged ourselves that so long as the great objects which led to its formation, to wit, the teaching and preaching of the idea of Universal Brotherhood, the cultivation of Aryan science and philosophy, the research into the psychical powers of man—so long as these principal and other allied objects will guide the proceedings of the

Parent Society, it shall count upon our cordial support, and it shall be our duty to follow in its wake, and contribute our mite to the resuscitation of the intellectual, moral and spiritual life of India.

Babu Nobin Krishna Banerji, President of the Berhampore Adi Bhoutic Bhratru Theosophical Society, said :—

Mr. President, Ladies and Gentlemen,—It affords me great pleasure to see so many Delegates from various parts of the country present on this occasion, and I regret that the short time, to which I must necessarily confine myself, prevents me from saying all that I might wish to say. I shall, therefore, begin at once by telling you that I became a Theosophist two years ago, not from any motives of curiosity, but because I could not help arriving at the conclusion, that if there was anything which could regenerate India, it was what formed the objects of this noble Society ; and that as a native of India if I had any duty or missson to perform as a man, it was to identify myself with that movement, which contributed to India's moral welfare in any degree.

That the Theosophical Society is doing great good, is evident from the success with which our ever-increasing Branches are giving a shape to our ideal of a Universal Brotherhood. Many persons remark, that there can be no Brotherhood unless all agree to eat and drink out of the same plate and the same cup together. This I need hardly observe is a mistaken idea. Real Brotherhood does not consist in eating and drinking together. Whatever may be the views of other fraternities and individuals on this point, our ideas are different. They partake of a purely spiritual and intellectual character. We do not concern ourselves at all to make merry and enjoy for the moment, but it is our duty to ponder seriously over matters which affect the vital interests and social well-being of man in general, and of Indians in particular. The qualification for can-

didates in other Societies is generally their creed and profession, while that of a Theosophist is "Love of Truth and Humanity, and intoleration of intolerance and bigotry." In other fraternities including even the Freethinkers,—no member is allowed to think differently from the rest, and that too in the name of Progress and Truth! But here your creed and your private opinions are your private property. No body has any right to concern himself with them, so long as your acts do not in any way come into friction with public interests and general welfare, and your example has no demoralising effects on the public. It is, in fact, something like a joint Hindu family on a large scale, where each brother follows his particular occupation, and yet all the while continues an important factor of a harmonious whole, notwithstanding that each may have his own idiosyncracies in matters of food and drink, and notwithstanding the fact that often the male members and the young daughters partake of food and drink which the old widowed mother—the mistress of the house—cannot touch, or even allow the flavor thereof to approach her. This may be a matter of surprise to Europeans; nevertheless it is a fact, and shows that we, Asiatics, can love one another dearly, notwithstanding difference in food and drink. The dining table is not the only gate to the human heart! Our liberality in food is not of so much consequence as our liberality of conduct towards those who have the misfortune to differ from us in opinion. Do you not agree in this? Ask your own hearts and say what answer you get.

The matter is so intimately connected with the revival of the Aryan literature that I cannot omit it here, although the matter has been already so ably dealt with by my brother, Babu Norendro Nath Sen. The study of a nation's literature, science and religion creates a regard for the nation. This is the reason why the Civilians of former days, who studied our literature,

loved the Natives so much; the study of Sanskrit is, therefore, sure to revive in us a great regard and admiration for our ancestors, and inspire us with confidence in ourselves, bringing at the same time to light from the oblivion to which our own apathy has consigned them, discoveries in science and art, which would strike the whole world with admiration and unite the Natives together by strong ties of sympathy and brotherhood.

Occultism and Adepts apart, as an earnest of the relations this Brotherhood of ours is destined to work out, see the good will and harmony the young Society has already produced. Is not even the little that has been gained more than satisfactory? If we can but support and tend the healthy shoot already sprung from the seed planted by our beloved, self-sacrificing Founders, the day is not far off when every Native will consider himself a member of the one Aryan family, and, as such, bound to extend his hand of fellowship to every other Native in need of it, whatever his creed.

I take this opportunity to mention that previously I considered, and I am almost certain there are many who consider still, that if a man could somehow secure an appointment—say a clerkship in a Government Office, or Pleadership of any grade, to enable him to find his *Dal-bhath* or *Dal-roti*—it was sufficient to make him live the number of days, allotted to him and eke out his existence quietly. I admit that circumstanced as we at present are, there is some struggle for existence, though it is chiefly due to our own acts, but I cannot admit that in India men came into existence as bubbles of water, with no object to live for, beyond sensual gratification, and no mission to fulfil, besides multiplying their species, or finding food for themselves. As closely related to this matter, I invite your attention to the following.

While at Darjiling one morning, we were startled by an announcement in the local newspaper that during the past

year something like 150 boys of the hill tribes had been converted to Christianity. The converts were chiefly Lepchas—the most peaceful and honest among the hill-men. The hill-men from Nepal are Hindus and those from Bhotan and Sikkim, Buddhists. The men, however, are chiefly perfect strangers to religious literature, whether Christian or Aryan. But this does not prevent their conversion, and why, because the Missionaries are trying now to make up by quantity in the hills their failure in the plains. In Bengal and other enlightened Provinces, cases of conversion to Christianity have become a thing of the past. Government is just trying to educate the Bhuteas and hill-men, and the Padres are availing themselves of the opportunity, and profiting by their ignorance. I cannot give you the reasons for it, but the impression among this innocent people is that, this proselytising movement is a Government measure, and any attempt to counteract it will be viewed by Government with disfavor, as a measure hostile to its political interests, and that those concerned will be treated accordingly! Even such a man as the Agent of the Rajah of Sikkim, who is also a Khas Mehal Tehsildar under our Government, is so strongly imbued with the idea that although he greatly wished the Missionaries every failure, he declared that he would not dare circulate anti-Christian tracts among the hill-men unless the writers of the tracts stayed there to take upon their own heads every case of criminal prosecution that might take place!!! Can any thing be more heart-rending and disgraceful to ourselves? Within 24 hours' journey of the Metropolis of British India, innocent hill-men are impressed with the idea that proselytism is a Government measure, and that Government is kidnapping their children from the bosoms of the parents, and making them haters of the religion of their forefathers—turning the converts at the sametime generally into Khansamas and Khidmutgars or tea-garden Cooly Sirdars.

If these men understood their position and the privileges they enjoy under the British Rule, in one day the influence of the Padris would cease, and they would get converts no more. In conveying to them the false notions mentioned above, the parties concerned are really blackening the character of the British Raj among the border tribes, little think they at what enormous cost to the Government. These impressions have a great deal to do with the obstinate resistance of the authorities in Tibet to hold any intercourse whatever with Englishmen.

Now, what do you gentlemen, Hindus and Parsis of Bombay, think, of all this? Don't you think these innocent hill-men, our younger brothers in the scale of humanity, have a claim on you for support and aid in preserving the peace of their humble domestic hearths? If you do, then give up selfish indolence and contribute your mite of labour, influence or of money. There are several more of such important matters. When I ponder over them I perceive that man is not the result of a freak of nature, but that I have an object to live for and a mission to accomplish. Reverse the case of the hill-men, and suppose that it was England instead of Bhutan and that the Hindus and Buddhists were making converts of the English children in the way above mentioned. What do you think the English would have done? Why, I think they would not have gone to bed before putting an end to that state of affairs; every person who has any correct idea of the duty he owes to his country, to himself and to humanity, would, I think, do the same; and why should not we—we, 240 millions of souls—who by subscribing one pice only per head per annum can raise nearly 40,00,000 Rs. annually as a fund for the moral and spiritual regeneration of our race?

Berhampore in Murshidabad, once the capital of Bengal, is at present a declining place. We have attached to our local Branch Society a Library and a journal. Our

Branch contributed and assisted the Calcutta or Bengal Branch in printing for gratuitous distribution the precious lecture of our beloved President, delivered at the Town Hall, Calcutta, and has already reclaimed from ruin and an untimely grave a few souls who were moving on to that goal through the gate of *Drink*! As you may have noticed in the By-Laws, it does not take in any person who does not make it a point in his life to endeavour and struggle within himself to live a life of temperance, purity, and love. And my brothers of Bombay, take my word for it, the more you look into Theosophy, and study this new and glorious movement, the more convinced you will be that if India shall be ever restored to her ancient moral grandeur, our descendants will celebrate as the brightest day in the calendar of this country that on which the Founders of the Theosophical Society stepped on the sacred soil of our Aryan Mother-land!

RAI BISHEN LALL, M.A., delegate from the Rohilkhand Theosophical Society, Vakil, High Court, N. W. P., said :—

MR. PRESIDENT, BROTHERS AND COUNTRYMEN.—A series of fortunate circumstances has brought about the opportunity of my being able to address you on this occasion. It is not at all an ordinary thing for a native of the North-Western Provinces of India, to undertake a long and expensive journey of two thousand miles or so to put in an appearance for five minutes at a public meeting, and to have the privilege of saying a few words. And it is not without an effort that I give utterance to these few words, for it is, perhaps, the first time in my life that I have the honor of addressing such a crowded and learned audience as I see around me this evening. Gentlemen, when I recall what splendid speeches, what eloquent orations, have been delivered in this grand hall of this great city, when I remember I am amidst a gathering of some of the greatest intellects of the East and the West,

when I find that I am surrounded by the brightest gems of my country, a sense of personal inferiority naturally inspires me with diffidence. But, gentlemen, I feel at the same time that I have a mission to discharge, a message to communicate. It gives me the greatest pleasure to say that it is a message, on behalf of the Fellows of the Rohilkhand Theosophical Society, of profound gratitude for the venerable *Mahatmas* and the honored Secretary and President of the Theosophical Society, and a message of deep heart-felt love, cordial sympathy and fraternal greetings for the Members of the different Branches throughout India.

And now, gentlemen, allow me to say very briefly why we feel so grateful to the Founders and Promoters of the Theosophical Society, how Theosophy was introduced, and what it has achieved in our part of the country. I had imbibed my first ideas about Theosophy from the early correspondence of the Founders with Swami Dyananda Saraswati. I admired them for their devotion and earnestness. When Madame Balvatsky landed in India, I wrote to her a letter of congratulation on behlaf of the Arya Samaj and was very favourably impressed with the kind reply in which she announced that she and her colleague came to live and die amongst us. A printed circular letter on Theosophy by our worthy Chairman this evening, and whose marvellous work, the *Occult World*, and kind correspondence greatly furthered my spiritual progress, and aroused me from my lethargy of mere sentimentalism. I thought over and over again, and finally came to the conclusion that the Theosophical Society was a *bonâ fide* movement for the dispersion of the black clouds of ignorance, error and degrading superstition, and that it has been really organised in the interests of religion, science and morals. I deliberately joined the Society in August 1881, being thoroughly convinced it represented a good idea, and was likely to benefit mankind. Subsequently a

desire sprung up in some of my friends also to see Madame Blavatsky, and learn all about her powers and teachings. Our earnest desire had the desired effect, and Madame Balvatsky was ordered by her Masters, the *Mahatmas*, against her own plans, to see us at our place ! We were prepared by that time to welcome her, and our Society was duly founded on the seventeenth of November 1881 to commemorate which event a silver tablet, which now hangs upon the wall of the President's Office at Head Quarters, was presented by us on the occasion of Colonel Olcott's visit to Bareilly in March last. The inscription thereon gives an idea of our feelings. It is as ollows :—

To

COLONEL. H. S. OLCOTT

President-Founder of the Theosophical Society, or Universal Brotherhood, whose philanthrophic efforts for the revival of Aryavarta's ancient glory, by awakening in the minds of mankind at large a love for a life of purity and spirituality, after the model of Aryan Sages and *Rishis*, and creating a taste for the study of Eastern Philosophy and Occult Science; and whose devotion, self-sacrifice and unsectarian zeal,

in the Spread of Truth

are not yet sufficiently known and appreciated,

THIS TABLET

is presented, most gratefully and affectionately,

by the Fellows

of the Rohilkhand Theosophical Society,

as a token of deep sympathy and reverence for the Founders and Patrons of the said Society, and to commemorate the foundation of the Theosophical Brotherhood at Bareilly by Madame H. P. Blavatsky, Corresponding Secretary,

on the 17th of November 1881—

A Date which will mark an Era in the sacred history of the North-Western Provinces.

Bishen Lall, M. A., *Cheda Lall B. A.,*
3/3/82. *President.* *Secretary.*

Over this inscription is engraved an emblematical figure of Krishna crushing the serpent, and pointing to the Theosophical Society as the door for admission into the sanctuary of occultism.

More than twelve months have elapsed since the establishment of our Society, and it will give you satisfaction to hear that on the occasion of the anniversary of our Branch, the Secretary's Report and the President's Address fully showed that the prophetic statement on the tablet has already been well nigh fulfilled, and that we have done enough in the very first year to justify our existence. We have succeeded in convincing those with whom we came in contact that our Society creates for the first time in the history of Modern India, a bond of union between men of different nationalities, creeds and castes and recognition as brothers by members of the conquering race. We have established a Library which is gradually increasing, and to which outsiders have access on certain conditions, at the discretion of the President and the Secretary. A Brahmin Delegate from Head Quarters who lived with us for some weeks just as a member of the family, effected some remarkable mesmeric cures, thus giving a practical impetus to the cause. Our local Sanskrit School, founded shortly after the visit of Colonel Olcott to our place, is doing well, and may in time serve as a model for others. Four of the Fellows of our Branch are among the Trustees to the endowment, and my friend on the left, Pundit Chandra Sekhra, our Assistant Secretary, is Secretary to the School Committee. In short, the establishment of our Society has infused a new life in sceptical and unregenerate minds, demo-

ralized by mere secular education and cast adrift without rudder or compass, men who were themselves digging the graves of their own independence and spirituality. Two Societies—the Dharma Sabha and the Arya Samaj—have sprung up since Colonel Olcott delivered a public lecture at the local Town Hall. Though Colonel Olcott convinced our orthodox friends that the Theosophical Society had no intention to foster deception of any sort, or to injure any established organization, we could not secure the sympathy or confidence of our friends, the Arya Samajists, on account of the recent rupture with Swami Dyananda. But this temporary difficulty will, I hope, soon pass away, as the aims and especially the achievements of our Society become known. Laying personalities aside, every true patriot must deplore any disagreement between bodies devoted to the welfare of our country. We ought to serve ideas, not individuals. Though I myself was connected while at Lahore, for some months, with the Parent Somaj, as one of the co-workers of the Swami in founding the Society, yet as an uncompromising Theosophist, I have a heart-felt and ineradicable sympathy for the theosophical movement, because of its freedom from all sectarian bias. The Theosophical Society has no dogmas to enforce, no creed to disseminate. It seeks for the absolute truth wherever it may be found. So, too, the Samaj is a factor in the regeneration of my beloved country. That great cause I have esteemed and held dear above all since the very commencement of my independent life, and so long as I live my best wishes will go with every effort to promote it.

With our friends of the Sabha, we could manage to be more harmonious. On the occasion of our anniversary meeting, the founder of the Sabha, a non-Theosophist, made a short speech in which he stated his conviction that the Theosophical Society was doing immense good to the country.

Not only has our Branch Society gradually been waxing stronger, but it has also produced a marked result in spreading a net-work of theosophical ideas comparatively far and wide. The Lucknow "Satya Marga" and the Cawnpore "Chohan" Branches have been founded through our exertions, while members from Rohilkhand have done good work at Mirut, Allygarh, Moradabad, Barabanki, Pratabgarh and other remote places. To corroborate my statement, I need only mention the names of my young energetic friend, Jwala Prasad Sankhdar ; my worthy brother, Rai Kishen Lall, B.A. Munsiff; Pundit Gaindan Lall, B.A., and Pundit Kishen Lall Misra, Vakil, High Court ; all from Rohilkhand, and brought on to the path through our humble efforts.

But still we are aware we have but just begun to touch the edges of the boundless work that lies before us. Spiritual light has begun to shine over the elevated peaks of the Himalayas, and it must gradually brighten the vast plains below.

Being impressed with the importance of introducing Theosophy, that is to say, ancient Aryan Philosophy, among the masses, we, decided to publish a series of theosophical tracts in Urdu and Hindi. Our Urdu version of the Address to those about to join the Society and a brief explanation of the aims and objects of the Society, is already in the Press, and we shortly mean to start a Magazine for the benefit of the large majority who are not acquainted with the English language. In fact, we invited the fraternal co-operation of all such noble souls as could realize the importance of our field of labor, reminding them that Theosophy was not synonymous with Occultism, and that though only a few of us could aspire to be Occultists, many could be good Theosophists. That many, not initiated into the secrets of the society, should have hesitated at first, was but natural ; and that some should have readily grasped our real position, is an honor to them and to us.

Our own Fellows have learnt that temperance and a chaste life are absolutely indespensable for those who wished to be initiated into the higher wisdom, or even continue to be associated with our Brotherhood. Of those virtues the Founders of the Parent Society set us the example. The result is, gentlemen, that not one of us but has been made better and happier by his connection with the Society, while in some who previously were deep sunk in the mire of selfishness, worldliness and debauchery, there has been a marked reformation in thought, word and deed effected. These practical results of the theosophical movement I attest as an eye-witness. We are all convinced that the soul-development is a *sine quâ non* for the attainment of true felicity, and so in the field of Theosophy, we humbly seek, inquire, and reject nothing without due cause, and accept little without direct proof. We are solely animated by an earnest desire to know the Truth, whether it be consistent or not with our own preconceived notions and prejudices. We hunger and thirst after the mystic lore, remembering all along what is said in the *Mahabharata*, that the highest sphere of Vishnu can be entered only by the unselfish, the humble, those who are indifferent to pain or pleasure, those whose senses are under restraint, those who can practise profound meditation and fixed contemplation, those who can readily make sacrifices, regarding clods, stones and gold alike.

And now, in conclusion, allow me to say, gentlemen, that we are tired of our passive position, and mean to devote heart and soul to the mission for the propogation of Theosophy not as a newly imported novelty, but as the key to the faith and philosophy of the earliest ancestors of our race. Before I sit down, dear brethren, let me express a fervent hope that the good seed sown this year, may shortly produce a spiritual harvest abundant enough to satisfy our best yearnings, re-

generate our race, and restore degraded India to its former exalted position as the Mother of Philosophy, the inspired Teacher of the true Religion !

BABU MOHENDRA NATH GANGULI, L.M.S. of the Chohan Theosophical Society, Cawnpore, said :—

MR. CHAIRMAN, BROTHERS AND GENTLEMEN,—I come here as the delegate of the "Chohan" Theosophical Society of Cawnpore. That word "Chohan" is associated with the pleasantest and dearest recollections to us, and as I wish only to take a few minutes of your time—so many abler men having to address you—I need not relate to you the fortunate circumstances which led to our society being so named.

Our Society was founded in March, 1882, when our respected and esteemed President-Founder honored us with a visit. Since then we have been working steadily but unostentatiously, and I am happy to say, have succeded to add three more duly initiated brothers to our Branch. One of our fellows has lately been making a theosophical tour, and has been visiting some of the most sacred places in India, as also the Theosophical Societies of Barielly, Mirut and Jeypore, and I am glad to say, all our members have been steadily progressing, showing beyond doubt what good Theosophy has done and will yet do to our Motherland.

Gentlemen, it is needless for me to attempt to dilate on the advantages we have derived by joining the Society. Ours is a grand and noble cause, that of Universal Brotherhood of Humanity, and we stand fast by it. Our presence here this evening bears ample testimony to the fact that Theosophy which is a revival of the learning of our Aryan Munis and Rishis is taking a firm root in the minds of our people. We owe a debt immense of endless gratitude to the noble Founders of the Society. It is the constant aim of our Branch to help the Parent Society by all means in its power.

Allow me, gentlemen, to assure you that it will be your and your dear country's glory if Aryavarta is one day restored, and I sincerely hope it will be, to the intellectual and spiritual greatness from which it has so sadly fallen.

The following address from MR. D. TILDEN, Secretary of the Himalyan Branch Theosophical Society of Simla, sent in to the President Founder, was read :—

The members of the Himalyan Branch desire me, in the absence of a delegate, to convey to you their united best wishes and congratulations, coupled with an assurance of their earnest devotion to the grand work you are doing.

This Branch Society is composed of Europeans and educated Natives of whom only a few reside at Simla throughout the year, while the majority of the members move up and down with the Government of India between Calcutta and Simla.

There are among us several sincere and resolute aspirants for the acquisition of the knowledge concerning the hidden mysteries of nature &c., who have accepted the conditions of probationary discipline with the certain hope of accomplishing their object.

The difference of nationality and creed among the members of this Branch does not trouble them in the least when their liveliest interest has been roused to study the philosophy and science of the ancient religions of India with a view to promote the welfare of the poorer classes of the natives of the soil, and instill into them a higher moral tone, and a deeper and nobler sentiment of Universal Brotherhood, irrespective of the differences of caste and creed.

The Brothers of the Himalyan Society are unanimous in blessing the day that hailed your advent in India and brought you and the good Madame Blavatsky to Simla where two Societies—the Eclectic, and the Himalyan—have been formed, and are now working in parallel lines with kindred objects ;

and the relations which have been established between the Christians, the Hindus, and the Mahomedans within these Branch Societies are calculated to prove to the outside world that the first aim of the Parent Society is not so utopian as was supposed, and that Universal Brotherhood is a reality that is seen and felt better than it can be described.

The success of the Theosophical Society is the greatest phenomenon that the Nineteenth Century has witnessed, and we hope that the time is not very far off when Theosophy will be more successfully appreciated and better understood. May be, that at no distant day Western science will recognize the mysteries and the truths concerning the future state of man, and then Occultism will be the bridge that shall span the gulf between religion and science.

In conclusion, I have much pleasure in renewing the pledges to you in the name of the Himalayan Branch, and beg to offer you our sincere and kind regards with an expression of hearty sympathy for all the members of the Parent Society present before you at this, its Seventh Anniversary.

THE following address from the President of the Guntur Theosophical Society was read :—

"CHAIRMAN AND GENTLEMEN.—As a humble delegate of the Krishna Theosophical Society, Guntur, I beg to make a few remarks on the state and progress of the Krishna Branch, on this auspicious occasion of the public celebration of the Theosophical Society's Seventh Anniversary.

It may not be out of place here to touch briefly on the circumstances that gradually led to the formation of the Branch in question. It was the *Theosophist*,—the able organ of the Theosophical Society,—that gave us some information regarding the noble objects and work of this Society. It was that journal that first intimated to us that the Theosophical Society was organised on a purely philanthropic basis and had

for its object the moral and spiritual regeneration of India and of the world in general. Every month brought out a new publication, divulged new scientific truths of the Aryan philosophy and wisdom, and awakened in us a deep love and veneration for the philosophy of the East, and for our wise ancestors —the sublime Masters of the sacred science of antiquity. While we were thus watching with profound interest the working of the Society, there appeared that most able and wonderful work of Mr. Sinnett's—the "Occult World"—and gave us most convincing proofs of the truth of the Aryan occult sciences and of the noble work set on foot by the revered Founders. Thus our interest in this grand national movement being roused, we felt a deep yearning to take an active part in the working of the Society and, as a first step to begin with, we wanted to form a Branch at Guntur, and accordingly opened up correspondence with Mr. Damodar K. Mavalankar, the Joint Recording Secretary, on the subject. It was at first proposed to send a duly qualified representative to the Head Quarters to be initiated there and obtain the necessary instructions regarding the formation of the Branch in question. But as we shortly afterwords heard that Colonel Olcott was in Calcutta and was about to proceed to Madras by sea, we solicited the favor of his landing at Masalipatam and of proceeding thence to Guntur. This proposal was kindly accepted, but the course of events necessitated the Founder's going to Madras direct, and thence to Nellore where he had been likewise invited to open similar Branches. Having thus founded Branches of the Theosophical Society at those two important places in Madras Presidency, Colonel Olcott accompanied by Madame Balavatsky came to Guntur on the 15th of May last, where they were welcomed with a most befitting and enthusiastic reception. A Branch was then inaugurated at Guntur on the 17th of May under the designation of the "Krishna Theosophi-

cal Society" in honor of the sacred river that has given its name to the District.

Twenty-three members were then initiated by the President-Founder. Two more have since joined, while two others besides are to be initiated at the next meeting of the Branch, their applications having just received the approval of the President-Founder. In a short time, the Branch hopes to reckon among its Fellows a few more graduates and some more educated Native gentlemen.

Two Sanskrit Schools have been opened, one at Guntur, and the other at Amravaty in a neighbouring Taluq. A Fellow of the Branch, a graduate and able Telugu scholar—is now engaged in translating into Telugu Colonel Olcotts' lecture on "The Past, Present and Future of India" and a Sanskrit Religious work both of which will be shortly printed and circulated.

A letter having been lately received from Mr. A. Sankariah Garu, B.A., the President-Founder of the Hindu Sabha, Madras, proposing the desirability of establishing *Ashramams* connected with the several Branches, the Krishna Branch is looking out for a suitable locality and is to found one shortly; which will be placed under the charge of a practising Yogi and to which, such of the follews as may be prepared to study the science of Occultism and practise Yoga, may resort and there pursue their researches.

The Krishna Branch is thus making, in its own humble way, slow but steady progress in promoting the aims and objects of the Theosophical movement. It is trying to make its influence felt throughout the District, and its Fellows who live in the outlying Taluqs are doing their best to diffuse the noble principles of Theosophy as far and as widely as they can.

The theosophical movement is creating a revolution in the mind of the rising generation by convincing them of the spiri-

tual hollowness of the civilization of the West and shewing them that what had hitherto been despised and scorned as superstition and bigotry, has a scientific basis and significance. It is shaking off the scientific materialism that has been fast gaining ground among the educated classes and creating a strong impression that Hinduism is an embodiment of so pure a science and philosophy that it is capable of satisfying the moral and spiritual aspirations of all classes of men not only in India and Asia, but throughout the world at large."

The following address of the Satya Marga Theosophical Society of Lucknow, Oudh, was also read :—

"To the President of the Theosophical Society. The members of the Satya Marga Theosophical Sociey share with Theosophists all over the world the emotions of joy, excited by the approach of the Seventh Anniversary of the Parent Society. If we could send down to Bombay, a delegate conveying our congratulations, he would have been able to inform you, better than this communication will, what brotherly love and intellectual sympathy unite together the little band of the Lucknow Satya Marga Theosophists. A few months before, and we were nowhere; we had no common feelings of patriotism, no sense of personal responsibility in the regeneration of India, not a shadow of any effort made for the resurrection of the glorious Aryan literature and philosophy. Our moral and spiritual status was at its ebb. But since then, what a change has come over us! We were what the majority of men are when selfishly absorbed in the pursuit of their own worldly ends. And now we are—we dare not say regenerated, but certainly filled with hopes, the mere cherishing of which has bound us on an adventurous voyage to Truth. May that hope ever live in us and be to our souls the beacon-light to lead us onward when dark shadows and accidents of life fall upon our career!

Acceept then our heart-felt congratulations on the auspicious event that commemorates the dawn of Light and Wisdom in the Nineteenth Century. May the noble efforts of Colonel Olcott and of the our respected and dearly beloved Founder, Madame Balvatsky in the cause of this country's spiritual *renaissance*, and ultimately of the world in genaral, be crowned with the success they so richly deserve !"

BABU TARAPADA BANERJI, M.A., B.L., Secretary to the Nuddea Theosophical Society, of Krishnaghur, spoke as follows :—

"MR. PRESIDENT, BROTHERS AND GENTLEMEN,—The Nuddea Theosophical Society of Krishnaghur, in Bengal, has been formed only very lately. It was organised on the 23rd November last in the presence of Madame H. P. Blavatsky with the assistance of Mr. Ramaswamier of Madras and Babus Norendra Nath Sen and Janoki Nath Ghosal of Calcutta. The Fellows of the Nuddea Branch do consider the Theosophical movement a very grand one and believe that great good will come out of it in course of time, and they take it as providential that we, the unworthy sons of the ancient *Rishis*, should be taught to look to the Literature, Science and Religion of our forefathers, to unravel the mysteries of Nature and to understand the true Destiny of Man, by persons of foreign birth and education. From an infant society like ours, any thing practical could hardly be expected, but I have the good fortune to tell you, gentlemen, that our Society is trying to do something practical, in the way of founding a "Theosophical Poor House" at Krishnaghur, where persons who have been incapacitated by sickness, old age and other physical infirmities, and who are quite helpless, will be taken care of, lodged and fed, and the members have already set themselves to work out their idea. The members of our Branch, in order to spread the knowledge of Theosophy among Bengalis, who do not speak the English language, intend publishing at the

Society's cost a free translation of Mr. Sinnett's "Occult World" provided Mr. Sinnett be kind enough to give them the permission to do so. I have nothing more to tell you but to express on my own behalf, and on behalf of the Society I have the honor to represent, feelings of heart-felt gratitude and sincere regard towards the Founders of this noble movement, a movement which, I verily believe, is calculated to work out the future regeneration of India and its benighted millions."

Mr. K. M. Shroff, then addressed the meeting as follows :—

"Ladies and Gentlemen,—After what has fallen from the Chairman who has given you such an able exposition of the doctrines of Theosophy in his opening remarks, and after the addresses of the several Delegates, it would be superflous, nay, I should say presumptuous, on my part, to say any thing at length about Theosophy. I am not going to inflict upon you a long speech at this late hour. But before we part, you will permit me to propose a vote of thanks to our worthy Chairman for his able conduct in the chair. Mr. Sinnett has obliged the Society not only by coming down all the way from Allahabad, setting aside his responsible duties, but by the exemplary moral courage he has shown by presiding on this occasion and identifying himself thoroughly with all the objects of the Theosophical Society. Gentlemen, it is one thing to entertain an opinion ; it is quite a different thing to have the courage to give utterance to one's own convictions and opinions. I have known many educated men in this city who are sufficiently interested in the working of this Society, and who by their study of the teachings of this body may be said to be true Theosophists at heart, but who lack the courage to join the Society openly, being afraid of the ridicule they may be subjected to from their friends and others. To such of the class, as may be present here this evening, I point out the good example of our Chairman.

Gentlemen, if there be one thing more than another which is absolutely necessary for the regeneration of this country, it is a complete union of the various communities that inhabit India. Nothing is more urgently needed for the moral, material and political advancement of the country than a uniting together of men belonging to different religions. Those who have pondered deep over the problem of the national progress of India, have come to the conclusion that as long as castes divide castes, and so long as there are different communities that would not form one harmonious whole for any national cause, the task of the regeneration of India is difficult, nay, hopeless. Now, if we set aside for a moment the occult teachings and a lot of other things connected with the Theosophical Society, I make bold to say that many of you will readily admit that the Founders of the Society by their four years of unceasing work, have been instrumental in bringing together men of different castes, classes, and creeds, and teaching them to forget their prejudices and passions, they have succeeded in impressing upon them the necessity of a combined effort for a common cause. No better proof of the result of their efforts can be given than the spectacle presented this evening on the platform, where sit together to-day men from Simla to Ceylon, from Calcutta and Kattyawar, from the Central Provinces and the Punjab. Our Chairman justly observed in his speech that he could defy any political body or association in India to show a similar result of a union of different communities. I look upon this as one of the greatest achievements of the Theosophical Society, after their four years of continued exertions in this land. The power the Society has exercised of uniting men from its 39 Branches throughout the country to celebrate the anniversary in Bombay, is in itself an evidence that Theosophy is now sufficiently understood and recognised in all Hindustan.

Now, Gentlemen-Delegates, I turn to you for a moment and tender you on behalf of the Bombay Branch which I represent, my best and sincerest thanks for the trouble you have taken and the expenses you have undergone for coming here all the way from your distant places, in response to an invitation from the Founders, on this auspicious occasion. I shall look upon this as one of the proudest days of my life, when I have the opportunity of sitting together with you hand in hand for one common cause. The Theosophical Society, under whose auspices we meet here this day, has been indirectly assisting the great work of the rulers of the land. Lord Ripon, than whom no Governor-General breathed a more fervent love for the welfare of the millions of this unfoutunate country, has, perhaps, nothing dearer to his heart than to see the people of this country working together for their own well being. His local self-government scheme—a measure calculated to confer a great blessing on the children of the soil—depends entirely on the pacific combination and harmonious working of the people together. If the people of different classes in the mofussil were to sit together as we do to-day, and to work with union, what a bright promise it would be for the future of India. Do not think that this will be the last opportunity of our assembling in this manner, since the Founders of the Society remove their Head Quarters. I expect to meet you again on one common platform in Madras to celebrate the next anniversary. You all have really taken a great deal of trouble and put yourselves to some expense in coming here; but let me assure you, Brothers, that when you go back to your respective cities and towns, your trouble will be amply repaid when you will remember that while you were in Bombay, a large, appreciative and educated audience gave you a warm reception in this city."