GENERAL REPORT

OF THE

TWENTIETH ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY,

AT THE HEAD-QUARTERS, ADYAR, MADRAS,

DECEMBER 27TH, 28TH, 29TH AND 30TH, 1895.

WITH OFFICIAL DOCUMENTS.

THE Chair was taken as usual by the President-Founder at noon on the 27th December and the meeting called to order. The attendance of Delegates was large and as usual various religions, nationalities, castes and sects were represented. An interesting circumstance was the presence of seven American members, coming from the States of Vermont, New York, Kentucky and Michigan. The President read his

ANNUAL ADDRESS

as follows:—

Once again welcome, my brothers and friends, to the Head-quarters of our Society. We now celebrate the completion of the twentieth year of the Society and enter into its third Septennate. Seventeen years ago, on the 17th of this month, the Founders took ship at New York for England and closed the introductory chapter of the Society's history. Before us stretched a future as wide and stormy as the oceans we had to cross; a future whose developments were not then revealed to us. The one thing we knew was that our faces were turned towards the Land made holy to our hearts by the residence in it of the Masters of Wisdom, and the stimulating aura with which the Rishis and their successors had saturated the soil from remotest ages.

Our journey out was tempestuous almost throughout, our ships were buffeted and tossed about by storms, and there were times when it almost seemed as if we must be engulfed. But on the 64th day after our departure we entered Bombay Harbour and set foot for the first time on Indian soil. Of those days fifteen had been passed in London, so that 7 times 7, or 49 days had been occupied in the transit. While in London I issued an Executive Notice,—before me as I write—dated January 17th, appointing Maj. Gen. A. Doubleday, President, *ad interim*, Mr. D. A. Curtis Corresponding Secretary, *ad interim*, and Mr. G. V. Maynard, Treasurer of the Society.

The stormy seas we had to traverse in reaching our objective point were typical of the moral conflicts through which our future stretched, and as, after all, we came safely through, so has our bark weathered every gale during these twenty years and proved herself staunch and strong in every emergency. Some of our companions have deserted, some sail under another flag, some have tried to destroy our ship; but still she rides the sea of modern thought fit for another twenty years of useful service.

The American Secession.

The disturbing causes which were so long seething below the surface of our affairs, at last culminated in the formal secession of 75 of the 101 American Branches on our register of 1894, and the formation of a new Society, with Mr. W. Q. Judge as Life President, which assumed our corporate name and seal, and took possession of the records, office property and money of our American Section. Of our remaining Branches 14 have remained loyal to our Constitution and have been re-chartered by me as the American Section T. S. The unenumerated ones have, I believe, not yet decided as to which party they will adhere to. I have elsewhere ruled (see Executive Notice of 5th June from Zumarraga, Spain) that our American colleagues were within their constitutional rights to secede from the Society, individually and collectively. If they had confined themselves to that I should have had to utter no word of protest, but only to wish them Godspeed and offer our hearty co-operation and brotherly help. For we have no patent to a monopoly of the world's reformatory work, and if there were fifty similar societies it would be all the better. But this lawful and proper action of the Boston Convention of last April was tainted with an act of treachery and an insult to the memory of H. P. B. and to her surviving co-Founder. A vote was passed virtually declaring that all the building up of the Society done by her and myself after we left for India in 1878, was unconstitutional and unwarranted; the central authority having always remained at New York, and no lawful Theosophical Society having ever existed elsewhere; that the T. S. Branches in Convention at Boston were an enlargement of the New York original centre, and that Adyar was but the centre of the *de facto*, irregular and adventitious body, which was bearing the name without representing in law or equity that first centre. In this spirit I was officially addressed by Mr. Judge, and the fraternal message sent to be read at the London Convention of the European Section, in July last, was framed in the same tone. As I presided on the latter occasion in my official capacity, it was evidently impossible for me to admit the preposterous claim thus formulated, and so I ruled the document out of order: to have done otherwise would have been for me to stultify every official act of mine as President since 1878, and cast upon the memory of H. P. B. the same stigma of irregularity in official conduct, since we invariably acted together in all important Society business, and what one did, the other approved of and supported. The above-named document

was addressed to " The European Theosophists in Convention assembled as the 'European Section of the Theosophical Society,' " thus implying that there was no properly formed European Section, but only a conclave of individual members. The discourtesy intended and expressed is too evident to require further notice. In history there is no record, to my knowledge, of any such paper having ever been admitted to a reading by any sober assemblage or Convention. All the imputations of unbrotherliness because of its exclusion on this occasion are, therefore, baseless.

I regret to have to make even this brief mention of the American secession, but our history would not be complete without it. I have tried and shall ever try to avoid doing or saying anything to increase bad feeling among us, to widen the existing breach, or to make it hard to close it again. Apart from personalities, there was no reason whatever why it should be made.

As regards the methods by which seceded individuals and Branches may resume the old connection, I will say that, no vindictiveness being felt on my part, I should simply require that the wish to return should be expressed and I should order new diplomas and charters to be issued without charge, save for postage and other petty matters, and take the proffered hand with brotherly cordiality. It is really distressing to see the angry and sometimes insulting tone in which leaders in the Society, hitherto highly honored, are being discussed in some quarters. I hope that a more dignified and honorable policy will soon be adopted.

It has been reported to me by Mr. Judge's physician that his health is seriously impaired and that he has long been under medical treatment. In recalling to mind the record of his important work within our Society, I can only express the hope that his life may be spared to meet the grave responsibilities which his recent action has imposed upon him towards the hundreds of good men and women who have enlisted themselves as his followers.

Before leaving the American question I shall just cite a few figures to show you where the vortex of this movement of ours was from the time of our leaving America to, say, the close of 1887. In 1879, 1880 and 1881 those in charge of the New York centre formed no new Branches, H. P. B. and I formed 24; in 1882 the St. Louis (Arjuna) and Rochester Branches were formed, we had formed 52; in 1883 the dead New York (original) Society was re-incarnated in the Aryan T. S., Mr. Judge obtaining the charter from us; in the whole United States there were 3 Branches at the close of the year 1883, but we had formed 95; in 1884 there was one Branch formed in the United States, making 4 in all, while we had 103 elsewhere; Mr. Judge met the Founders in Europe in that year, was home again in 1885, and two new Branches sprang up: we had chartered 124 in all; in 1886 two were made in America and 136 charters were extant; finally, to the end of 1887—twelve years after our beginning, and nine after the Founders came to India—eleven charters had been issued by me to American Branches

and 147 to others in other countries. Whether *de facto* or *de jure* it is evident that H. P. B. and I were doing the hard work of building up the Theosophical Society and making its name and objects known throughout the whole earth.

The great success achieved by this effort has been largely due to the form of organization adopted; one in which the widest personal freedom has been given to individuals, along with the maintenance of a bond of unity for combined work. No world-influencing movement can be carried on without collective action; the needed energy would otherwise be as dispersed as that of the countless rills and streamlets trickling down the mountain, but which ultimately unite in the broad river that empties into the sea.

The Hartmann Bequest.

Settlement of the estate of the late Carl. H. Hartmann, of Queensland, which was bequeathed to me for the Society, has not yet been effected but will soon be. My attorney, the Hon. G. W. Paul, of Brisbane, wrote me in November that he only waits for the heirs to take delivery of the property, which I have authorized him to convey to them, as I regarded the Will as unjust. I shall never allow any person to use me as the agent in perpetrating an injustice on any member of his own family.

Ceylon Branches.

Our relations to the registered T. S. Branches in the Island of Ceylon are peculiar. Properly speaking not one of them is a *Theosophical* society as the word is commonly understood, for they are—with the exception of Hope T. S., a very small body comprising a few members—strictly Buddhist societies. Yet each of them is doing Theosophical work in that its members are promoting the spread of secular and religious education and helping to raise the nation to a higher level. Not one member in fifty, I suppose, has read Theosophical books or looked into the fundamental unity of the world's religions, yet I am proud to point to the statistical returns of the Ceylon Government where we see that our self-denying colleagues have opened many schools for boys and girls and gathered into them several thousand children. The Annual Report of Mr. Buultjens, our General Superintendent of Buddhist Schools, and the accompanying documents are extremely interesting proof of the eclectic religious spirit of our Society. The Sanghamitta Girls' School is still kept up under Miss Ratnawera, and Mrs. Higgins is bravely battling for the up-keep of the Museus School and Orphanage for Buddhist Girls. Mrs. Elise Pickett, of Australia, the venerable mother of the devoted young Lady Principal of Sanghamitta School, who lost her life by accident, will shortly join Mrs. Higgins and aid in her work.

Pariah Education.

I have begun, as you know, a somewhat similar movement among the poor Pariahs of Southern India, and I invite you to visit the "Olcott Free School" during your stay here. Messrs. Grece and Clark, of America, now present with us, were extremely surprised and pleased with the intelligence displayed by some of the Pariah children when examined by them. So also was H. E. Lord Wenlock, Governor of Madras, who recently paid the school a visit, and H. E. the Viceroy of India, Lord Elgin, has written, by his Private Secretary, that he "is in sympathy with the work done by you (me) and by other philanthropic individuals and societies who endeavour to raise the position of the Pariah by means of Education." The success of my first humble venture has brought me urgent appeals to open other similar schools and I would gladly do so if my private means allowed. I am quite sure that within five years I could gather 50,000 Pariah children into the school-house and thus help them materially to fight their hard life-battle.

The "E. S. T."

I am most happy to tell you that the restraint formerly used towards myself as to the work of the Eastern School of Theosophy has all passed away with the American crisis. I am now in a position to cordially testify to the value of the teachings given by Mrs. Besant, to her personal competency, and to recommend such as incline towards the study and practice of Indian Esotericism to place themselves under her. There is no sign of dogmatic assumption nor of desire to interfere in the practical working of the Society. And in every one of her relations with us Mrs. Besant has won our love, confidence and respect.

Australasia.

We owe expressions of gratitude to Mr. Staples, General Secretary of the Australasian Section for his judicious and energetic management during the past year; and to the Countess Wachtmeister for her travels and lectures in that part of the world, which have given great public satisfaction and aroused a wide and deep interest.

The Vice-Presidency.

My nomination of my old and very respected friend Mr. A. P. Sinnett to the Vice-Presidency has been ratified by acclammation by all the Sections. The feeling is general that in him we have one who has ever proved in every crisis his loyal devotion to the Masters, to H. P. B., their servant, and to the whole Society.

The Adyar Library.

Many additions have been made and considerable work done for the Adyar Library during the year 1895. Pandit R. Ananthakrishna Sastry has made tours in Southern India and in Venkatagiri and other places. The Pandit catalogued the Chinese and Japanese Buddhist works in the library, with the indispensable assistance of Mr. C. Tokuzawa, one of our

Japanese members. The Pandit has translated "Râjayogabhâshya" of Sri Sankarâchârya, from the palm leaf MSS. in the library. The above-mentioned MS. was not known to the public until a year or two ago, and now we have the pleasure to inform the public that we have gathered 3 or 4 copies of the MSS. from different parts of the country which enable us to ascertain the correctness of the text. Further, a rare work on astrology, entitled "Keralajyotisha" is among the many additions to the library. We can hardly find this work in the public libraries of India or in western countries. By the kind permission of Mr. G. Subraya Nayadu Garu, of Madura, the "Sukranadigrantha," on astrology, is being copied for the library.

Mr. Tokuzawa has generously given us several exquisitely minute paintings of religious subjects *on single grains of rice*, executed by a Japanese priest of his acquaintance. They are very valuable curiosities of art.

Mr. Robert Cross, F. T. S., of England has enriched our collection with a complete set of Raphael's Ephemerides from 1800 to 1895 inclusive, which is a most useful and important gift to an Indian library, where Astrology is not only a recognized science but is appealed to for directions in the most critical periods of life by every Hindu family. I am, in short, gradually accumulating the literary equipment for an Oriental Institute, and my hope is to see our lovely Adyar become a great centre of Oriental learning, with its groups of savants, its classes of students, and its regular courses of lectures. Perhaps an endowment may some day be given.

During the year, 440 books have been added, 200 by gift, 240 by purchase. The contents of the Library are as following :—

ORIENTAL SECTION.

1.	Vedas and Vedangas	218
2.	Puranas	142
3.	Dharma Sastra	324
4.	Philosophies of six Schools	605
5.	Jyotisha, Vaidya, &c.	90
6.	Jainism (Sanskrit)	27
7.	Tantra Sastra	165
8.	Grammars and Lexicons	165
9.	Literature...	225
10.	*The Pandit*, (Magazine) *Anandasrama*, *Kavyamala* and other publications	152
11.	Stotras, &c.	89
12.	Indian Vernaculars...	705
13.	Reference books including sacred books of the East (Trubner's Series)	544
14.	Buddhism, including Chinese, Japanese, Burmese, Pali texts, &c.	1423
	Total...	4874

WESTERN SECTION.

General literature under 16 separate headings, such as History, Biography, Science, &c.	3831
Grand Total...	8705

THE RECORDING SECRETARYSHIP, ETC.

As I have persuaded our respected colleague Dr. W. A. English to come and take up the sub-editorship of the *Theosophist*, and he is willing to aid me in Society work, I have appointed him Recording Secretary of the Society, Mr. T. Vijiaraghava Charlu retaining the Treasurship. Messrs. C. Sambiah and R. Runga Row have earned our thanks for their trouble in auditing our accounts during the past year and are so obliging as to be willing to repeat the service during the coming one.

GROWTH OF THE SOCIETY.

The American schism has, of course, greatly reduced the number of our living charters of last year and also temporarily checked our expansion. The new Branches number 14 and are distributed as follows:—

Europe 2; Scandinavia 6; the United States 1; Australia 6.

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF EACH YEAR SINCE ITS FOUNDATION IN 1875.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1993	1894	1895
1	2	10	25	52	95	107	124	136	158	179	206	241	279	304	352	394	408

Deducting 75 Branches seceded in America, 9 in Europe and 1 in Australasia, we have 323 living charters at the close of the year 1895—a great reduction, yet still a very large number in the aggregate.

LOCALITIES OF NEW BRANCHES.

Europe: East London and Liverpool, Stockholm, Jönköping, Hernösand, Wenersborg, Solleptea and Christiania.

Australia:—South Yarra, Woodville, Pahiatua, Sydney, Surrey Hills, Dayspring.

America:—East Las Vegas.

REVISION OF THE RULES.

Our recent experience having shown the urgent necessity for recasting the Rules, a committee of the European Section has led the way with a tentative draft which is in circulation. In making it public I expressed no opinion upon the merits of the several proposed amendments, but having now given them close attention I must say

that they seem capable of some improvement. Clauses not mutually related have been grouped together, some important points have been entirely overlooked, and some provisions suggested which are hardly practical. I have carefully gone over them with Mr. Keightley and shall appoint a committee of the Indian Section to take the matter into consideration and report to the Convention for taking the necessary vote.

Our Sections.

The following Sections now exist, *viz.*, the European, the Indian, the American, the Australasian and the Scandinavian. The last-named was chartered by me on the 7th July last, on the application of fourteen Branches in Sweden, Norway, Denmark and Finland. The very restricted knowledge of the English language in those countries, making it necessary to translate our current works into the Scandinavian languages, and presenting great obstacles to free communication of ideas with the European Sectional Head-quarters at London, I cheerfully consented to the proposed separate organization and issued the charter as above stated. Our Brothers in those countries have long since won our hearty respect and admiration by their indefatigable zeal and perseverance in pushing on our movement.

Presidential Tours.

The exigencies of the Society's business at the West compelled me again to visit Europe and kept me there six months. During this visit I had the pleasure of meeting our Branches and members in Germany, Spain, Belgium, France, Holland and England. I was received everywhere with the greatest kindness and affection and was, I believe, enabled to encourage our European colleagues and help to tranquilize their minds about the condition of the Society. My visit to Spain and Holland deepened, if that were possible, my appreciation of the loyal spirit and unfaltering persistence in good works of our Spanish and Dutch members.

Our Literature.

We are prolific literary people and are annually putting forth many books, pamphlets, journals and other publications which deal with our favorite subjects :—

New Books.

Old Diary Leaves. The True History of the T. S. by myself.
In the Outer Court, by Mrs. Annie Besant.
Karma, do
Bhagavadgita, do
The Masters as Facts and Ideals, do
Theosophical Essays, do
Involution and Evolution according to the Philosophy of Cycles, by Kalpa.
The Gospel of Buddha, by Paul Carns.
The Dream of Ravan.

The Astral Plane, by C. W. Leadbeater.
The Self and its Sheaths, by Annie Besant.
The Yoga of Christ, edited by Miss Müller.
The Unknown World, edited by A. E. Waite.
Iamblichus on the Mysteries.
Lecture on the Vedanta Philosophy, by M. L. Bhattacharya.
The Esoteric Basis of Christianity, by W. Kingsland.
Indian Palmistry, by J. B. Dale.
The Birth and Evolution of the Soul, by A. Besant.
Buried Alive, by F. Hartmann.
An Analysis of Astronomical Motion, by Henry Pratt.
Collection of Esoteric Writings, by T. Subba Row.
The World Mystery, by G. R. S. Mead.
The New Aspects of Life, by H. Pratt.
The Vedic Philosophy, by Har Narain.
Studies in Occultism, 6 Vols.
First Steps in Occultism.
The Hermetic Arcanum.
The Science of Alchymy, Spiritual and Material.
Somnium Scipionis.
The Chaldean Oracles of Zoroaster.
Green Leaves, by Mabel Collins.
Srimat Bhagavata, English Translation, by Mahendra N. Chatterji.
Gherauda Sanhita—a treatise on Hatha Yoga, by S. C. Vasu.
Seven Principles of Man (Swedish).
Reincarnation, translated into French.
The Seven Principles of Man do
A Modern Panarion.
Plotinus.
108 Upanishads in Sanskrit (Devanagiri).
Answalayana Graha Sutra (Sanskrit Text).
Namadevagita (Maharatti).
Imitation of Sri Sankarâchârya (English).
Prasnottara Ratnamala (English Translation).
Death and After (Guzarati Translation).
Rajarishi, by N. O. Trivedi.

New Pamphlets.

Transactions of the Scottish Lodge, Part 17.
Modern Spiritualism, by A. P. Sinnett.
Theosophical Analogies in the Divina Commedia.
The Path of Initiation, by A. P. Sinnett.
The Lunar Pitris, do
Theosophy and our Times, by R. Eriksen.
Karma and Reincarnation, do
Death and After, do

The Aura, by C. W. Leadbeater.
Altruism—a Law, by R. Mukerji.
Vegetarianism or Non-flesh Diet, by W. J. Hunt.
The Philosophy of Life.
The Perils of Promature Burial, by A. Wilder.
Vegetarianism in the Light of Theosophy, by A. Besant
The Meaning and Use of Pain, do
Devotion and the Spiritual Life, do
The Place of Politics in the Life of a Nation, do
Materialism Undermined by Science, do
The Pilgrimage of the Soul, (Swedish)
The Use of Evil, do
Eastern Castes and Western Classes.
The Means of India's Regeneration.

Official Publications.

Report of the Proceedings of 19th Anniversary.

Report of the Proceedings of the Annual Convention of the European Section T. S.

Journals.

The Theosophist,	*English* (Monthly)		12	numbers.
The Path,	,,	,,	12	,,
Lucifer,	,,	,,	12	,,
Vahan,	,,	,,	12	,,
Forum,	,,	,,	12	,,
Prasnottara,	,,	,,	12	,,
The Irish Theosophist,	,,	,,	12	,,
Theosophic Gleaner	,,	,,	12	,,
Theosophy in Australasia	,,	,,	12	,,
The Seen and the Unseen	,,	,,	1	,,
The Moslem World	,,	,,	12	,,
Notes and Queries	,,	,,	12	,,
The Buddhist,	,,	,,	12	,,
Journal of Mahabodhi Society,	,,	,,	12	,,
Mercury,	,,	,,	12	,,
The Pacific Theosophist,	,,	,,	12	,,
The Lamp,	,,	,,	12	,,
Arya Bala Bodhini,	,,	,,	12	,,
Book Notes,	,,	,,	12	,,
New England Notes,				
The Theosophic Thinker,	,,	(Weekly)	52	,,
Ourselves,	,,		6	,,

Sophia	*Spanish*,	(Monthly)	12	numbers.
Le Lotus Bleu	*French*	,,	12	,,
Antahkarana (Barcelona),	*Spanish*	,,	12	,,
Theosophia (Holland)	*Dutch*	,,	12	,,
Lotus Blüthen	*German*	,,	12	,,
Teosofisk Tidskrift	*Swedish*	,,	12	,,
L'Aurore	*French*	,,	12	,,
Sanmarga Bodhini	*Telugu*	(Weekly)	52	,,

And now, Brothers and friends, let us enter upon the work of our twenty-first year with the wisdom begotten of experience, and the courage which comes from victory in many fights against obstacles Personally, I say, that if the Master be with us, none can stand against us.

The report of the Treasurer, Mr. T. Vijia Raghava Charlu, was then presented as follows:—

FINANCIAL REPORT OF 1895.

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1894 ...	21,126	13	3	Transferred to the Hd. Qrs. Fund the interest on Rs. 1,500 Govt. Pro. Notes ...	65	7	3
Half yearly and anticipation Interest on Rs. 1,500 Govt. Pro. Notes of 4% Loan of 1865 converted into 3½% ...	65	7	3				
Interest on the amount in the Post Office Savings Bank for the year 1894-95. ...	2	10	6				
				Balance...	21,129	7	9
Total Rs...	21,194	15	0	Total Rs...	21,194	15	0

1895.

SUBBA ROW MEDAL FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	RS.	A.	P		RS.	A.	P.
Balance on 22nd December 1894 ...	660	9	0	Paid for a gold medal presented to Mrs. Annie Besant for the course of Lectures of 1894 ..	64	5	0
Interest on the amount in the Post Office Savings Bank for the year 1894-95. ..	18	12	0				
				Balance...	615	0	0
Total Rs...	679	5	0	Total Rs...	679	5	0

BLAVATSKY MEMORIAL FUND.

RECEIPTS.	Amount.		
	RS.	A.	P.
Balance on 22nd December 1894	2,681	6	10
Total Rs...	2,681	6	10

OLCOTT PENSION FUND.

RECEIPTS.	Amount.		
	Rs.	A.	P.
Balance on 22nd December 1894	2,495	15	6
Donations :—			
Pandit Jai Datt Joshi, Gerhwal	10	0	0
Pandit Gopi Nath, Lahore	10	0	0
Total Rs...	2,515	15	6

SUSPENSE ACCOUNT.

RECEIPTS.	Amount.		
	Rs.	A.	P.
Balance on 22nd December 1894	396	14	10
Donations—			
Members through American Section T. S. £1- 6-7 ...	23	3	0
Do do T. S. 4/- ...	3	8	0
Do do T. S. £0-16-2 ...	14	7	9
Total Rs...	438	1	7

1894.

ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 22nd December 1894	291	5	7	Cost of erecting a platform on Maidan for Mrs.Besant's open-air Lecture ...	34	4	0
DONATIONS:—				Paid shorthand writers for taking down notes during			
Mr. John C. Staples ...	20	0	0	the last Convention ...	99	0	0
Mrs. Lloyd	15	0	0	Hire of carriages for the V.T.			
Mrs. Annie Besant ...	26	14	0	Hall	50	0	0
The Countess Wachtmeister..	190	0	0	Food Expenses at the Euro-			
Mrs. Batchelor	2	2	9	pean table	158	3	4
„ Elin White	10	0	0	Printing charge for invitation			
Mr. C. Annamalai Mudaliar...	10	0	0	cards, &c.	13	14	6
„ V. C. Seshachariar ...	5	0	0	Iron gate and railings for			
ANNUAL DUES:—				the Convention Hall ..	69	13	3
				Extra establishment of ser-			
Colombo T. S. Rs. 25- 0-0				vants during the Conven-			
Hope Lodge T. S. 10- 0-0				tion	11	4	0
South Yarra T. S. 12/ 10-13-0				Carpet for the Convention			
Christ Church T.S. 28/ 25- 6-0				Hall	48	9	0
Rockhampton T.S. 22/ 20- 5-0				Cost of hiring V. T. Hall for			
Dunedin T. S. 40/ 37- 6-0				19th Anniversary ...	30	0	0
Adelaide T. S. 30/ 27-12-0				Cost of hiring V. T. Hall for			
Bandaberg T. S. 8/ 7- 2-7				20th Anniversary ...	30	0	0
Mr. Alfred Deakin 5/ 4-10-0				Sundries including white-			
„ Frances Haselden 5/ 4- 8-6				washing of the premises,			
„ J. Perkinson 5/ 4- 8-6				preparation of branch			
	177	7	7	shields, repair of lanterns,			
Messrs. N. S. Clark, E. S.				lamps, lights, mats for			
Grece, and J. H. Scrogin				pandals, color for white-			
@ Rs. 4/6	13	2	0	wash, coolies for clearing			
Loan from the Hd.-Qrs. Fund.	150	0	0	the weeds around the pre-			
Interest on the amount in the				mises &c., &c., &c. ...	357	7	7
P. O. Savings Bank ...	1	2	0		902	7	8
				Balance on hand...	9	10	3
Total Rs...	912	1	11	Total Rs...	912	1	11

1895.

LIBRARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 22nd Dec. 1894	957	14	11	Purchase of books ...	288	1	0
				Binding books	32	8	0
				Travelling expense of the Librarian	59	2	3
DONATIONS :—				Furniture	8	8	0
				Freight and postage on books received	25	7	5
Rai Bahadur Tirugnana Sambanda Pandara Sannadi of Madura Mut ...	53	12	0	Sundries	2	5	0
				Stationery	1	15	0
Nellore Branch Theosophical Society ...	100	0	0	Subscriptions to periodicals	36	7	0
Mr. N. B. Atraya, (*Sagar*).	1	0	0	Establishment charges ...	378	0	0
Rai Mehta Panna Lalji, (*Oodypur*)	25	0	0				
Mr. C. Sambiah Chettiar, (*Mylapore*)	24	0	0				
H. H. the Maharajah of Travancore	250	0	0				
Mr. G. Narain Iyer, (*Palladum*)	1	0	0				
Mr. D. M. Oza, (*Mangrol*)..	5	0	0				
„ Henry Pratt, (*London*) £10, as per Post Office Schedule No. 42 ...	174	9	0				
H. H. the Rajah of Venkatagiri	100	0	0				
H. H. the Rajah Muthukrishna Bahadur ...	100	0	0				
H. H. the Rajah Venkatakrishna Bahadur ...	100	0	0				
Mr. R. Sooria Row Naidu.	20	0	0				
Sale of duplicates and other books	89	14	0				
Interest on the amount in the P. O. Savings Bank.	24	10	0				
					832	5	8
				Balance in hand...	1,194	6	3
Total Rs...	2,026	11	11	Total Rs...	2,026	11	11

1895.

HEAD-QUARTERS FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1894 ...	2,228	6	10	Food Expenses	51	12	0
Donations.— ...				Postage and Telegrams ...	148	5	6
Mr. F. W. Thurstan ...	5	0	0	Printing and Stationery ...	425	4	11
Dr. A. S. Gour, Hoshangabad	10	0	0	New room upstairs and various Repairs	837	8	4
Indian Section T. S. for the year 1894 ...	500	0	0	Travelling	1,361	10	0
Babu Shyama Charan Bhatta, Benares ...	10	11	0	Stable	269	3	11
Mr. G. Narainasawmy Iyer, Palladam ...	7	0	0	Establishment charges ...	1,516	12	9
„ C. Sambiah Chettiar, Mylapore ...	24	0	0	Loan returned to *Theosophist* Office	406	0	0
„ Dheer Krista Sircar, Calcutta ...	2	0	0	Sundries, including Freight, Conveyances Subscriptions, Taxes, Lights, Charity, Table utensils, improvement of gardens and odd items ...	874	9	11
Mrs. M. J. Robbins, per *American Section*, T.S. ...	17	13	0				
„ Ida R. Patch ...	17	13	0				
The Mozaffarpore T. S. for White Lotus Day ...	3	0	0		5,886	3	4
Mr. Anantrai Nathji Mehta Kundla ...	84	0	0				
„ C. Burrad, Bombay ...	7	0	0				
„ A. P. Sinnett, London Lodge ...	87	4	0				
„ P. Nanjunda Naidu, Shimoga ...	3	0	0				
„ Suraj Bhau, Lahore ...	100	0	0				
„ Jaganath, do ...	25	0	0				
„ Manoharlal, Jubbalpore.	5	0	0				
„ A. Venkatakanniah, Vellore ..	2	0	0				
„ Nasarvanji M. Desai Amroati ..	10	0	0				
Mrs. Ida R. Patch, per M. A. Fullerton ..	18	0	6				
„ Mary J. Robbins, do ...	18	0	6				
Mr. P. Vanderlinden, Little Rock U. S. A. ..	3	14	0				
„ Pherozeshaw R. Mehta, Bombay ...	15	0	0				
„ Robert Cross, England £ 25 ...	436	5	0				
„ Anantaram Ghosh, Pubna	25	0	0				
Diplomas and Charter fees							
American Section, T. S. (Seceded) ...	894	5	7				
European Section, T. S.	468	10	5				
American Section, T. S. ...	75	4	0				
Adelaide, T. S. ...	41	13	0				
Auckland, T. S. ...	4	8	6				
Bandaburg, T. S. ...	18	7	0				
Christ Church, T. S. ...	9	1	0				
Dunedin, T. S. ...	22	12	0				
Melbourne, T. S. ...	78	8	0				
South Yarra, T. S. ...	46	3	0				
Carried over...	5,324	12	4				

1895.

HEAD-QUARTERS FUND.—(*Continued.*)

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Brought forward...	5,324	12	4				
Wellington, T. S. ...	46	10	0	Brought forward...	5,886	3	4
Mr. Alfred Deakin ...	4	10	0				
„ Frances Haselden, Thames ...	4	8	6				
„ Norman S. Clark, Michigan, U. S. A. ...	4	6	0				
„ Edward S. Grece, do	4	6	0				
„ J. Herbert Scrogin, Kentucky, U.S.A. ...	4	6	0				
Contribution towards President's tour in Europe £50 by the European Section T. S. ...	872	11	0				
Gain in changing cheque for £40 owing to rise in exchange over the amount shown in the cash account as per P. O. Sec. No. 42 ...	23	2	0				
Loan returned ...	21	4	0				
Transfer of Interest of the Permanent Fund to Hd.-Qrs. ...	65	7	3				
Value of stamps enclosed in the appl'n for invitation cards for last Convention ...	2	0	6				
Amount realised by sale of excess rice bought for W.L.D. ..	2	7	8				
Loan from the *Theosophist* Fund ...	446	0	0				
Interest on the amount in the P.O.S. Bank ...	1	4	0				
				Balance Rs...	944	11	11
Total Rs...	6,830	15	3	Total Rs...	6,830	15	3

To

The President of the Theosophical Society.

DEAR SIR AND BROTHER,

We annex the account current of receipts and outlay for the year 1895 compiled from the 4 quarterly account currents already sent by us.*

We beg to remain,
Yours faithfully,

27th December 1895.

C. SAMBIAH.
R. RUNGA ROW.

* The first three quarterly statements have been published, the fourth is appended hereto.

Account Current of the Theosophical Society

Particulars of Receipts.	Receipts.											
	By Cash.			By transfer.			Total.			Grand Total.		
Balance on the 22nd Dec. 1894.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Permanent Fund ...							21,126	13	3			
Anniversary do ...							291	5	7			
Library do ...							957	14	11			
Head-Quarters do ...							2,228	6	10			
Subba Row Medal do ...							600	0	0			
Blavatsky Memorial do ...							2,681	6	10			
Olcott Pension do ...							2,495	15	6			
Suspense Account ...							396	14	10			
										30,839	6	9
Receipts during the period from 23rd Dec. 1894 to 24th Dec. '95												
Permanent Fund ...	68	1	9	..	...	...	68	1	9			
Anniversary do ...	470	12	4	150	0	0	620	12	4			
Library do ...	1,068	13	0	...	...	...	1,068	13	0			
Head-Quarters do ...	4,537	1	2	65	7	3	4,602	8	5			
Subba Row Medal do ...	18	12	0	...	...	...	18	12	0			
Blavatsky Memorial do ...	...	...	...	...	...	...	...	...	...			
Olcott Pension do ...	20	0	0	...	...	...	20	0	0			
Suspense Account do ...	41	2	9	...	...	...	41	2	9			
Total Receipts...	6,224	11	0	215	7	3	6,440	2	3	6,440	2	3
Detail of balances on different Funds—												
	Rs.	A.	P.									
Permanent Fund	21,129	7	9									
Anniversary do	9	10	3									
Library do	1,194	6	3									
Hd.-Quarters do	944	11	11									
Subba Row Medal do	615	0	0									
Blavatsky Memorial Fund	2,681	6	10									
Olcott Pension do	2,515	15	6									
Suspense Account	438	1	7									
Total Rs...	29,528	12	1							37,279	9	0

for the period from 23rd December 1894, to 24th December 1895.

Particulars of Outlays.	Outlays.											
	By Cash.			By transfer.			Total.			Grand Total.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Permanent Fund	...	...	...	65	7	3	65	7	3			
Anniversary do	902	7	8	...	...	...	902	7	8			
Library do	832	5	8	...	...	...	832	5	8			
Head-Quarters do	5,736	3	4	150	0	0	5,886	3	4			
Subba Row Medal Fund ...	64	5	0	...	...	...	664	5	0			
Blavatsky Memorial do	...	...	...	...	...	...	...	...	...			
Olcott Pension do	...	...	...	...	...	...	...	...	...			
Suspense Account ...	...	...	...	...	...	...	...	...	...			
	7,535	5	8	215	7	3	7,750	12	11	7,750	12	11
Balance on the 24th December 1895—.												
Permanent Fund, 3½ per cent. Govt. Paper, deposited for safe custody with the Bank of Madras in the names of Col. Olcott and V. Cuppusawmy Iyer as per Bank Secretary's receipt No. 100445 of 16th May 1893 ...							21,000	0	0			
Blavatsky Memorial Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt No. 100372 of 4th October 1894. ...							2,600	0	0			
Olcott Pension Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt No. 100372 of 4th October 1894 ..							2,400	0	0			
Deposit in Madras Bank as per Bank Pass Book and receipt ...							299	0	3			
Post Office Savings Bank Deposits.												
Permanent Fund 129 7 9												
Anniversary do 1 2 0												
Head-Quarters do 101 4 0												
Library do 1,000 0 0												
Subba Row Medal do 615 0 0							1,846	13	9			
Cash in the London and Westminster Bank, Limited, in the name of Col. Olcott £ 67 at 1/1¾ per rupee as per Post Office Schedule No. 42, *vide* President's receipt							1,169	6	0			
In the chest—												
Cash ...							0	4	1			
Cheque ...							207	4		29,528	12	1
										37,279	9	0

C. Sambiah.
R. Runga Row.

To The President of the Theosophical Society.

DEAR SIR AND BROTHER,—In accordance with the resolution passed in the Convention held in December 1893, we beg to report that we have carefully examined the accounts of the Theosophical Society for the period from 1st October to 26th December, 1895, and found them correct. The

Account Current of the Theosophical Society,

Particulars of Receipts.	Receipts.											
	By Cash.			By transfer.			Total.			Grand Total		
Balance on the 30th September 1895—	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Permanent Fund							21,129	7	9			
Anniversary do							81	6	6			
Library do							1,173	2	8			
Head-Quarters Fund							1,046	10	2			
Subba Row Medal do... ...							615	0	0			
Blavatsky Memorial Fund ...							2,681	6	10			
Olcott Pension do ...							2,505	15	6			
Suspense Account							438	1	7			
										29,671	2	10
Receipts during the period from 1st October to 24th Dec. '95.												
Permanent Fund												
Anniversary do	29	14	0	150	0	0	179	14	0			
Library do	334	8	0	...	...	...	334	8	0			
Head-Quarters do	1,708	0	0	...	...	...	1,708	0	0			
Subba Row Medal do	...	...	...	...	...	...	...	...	...			
Blavatsky Memorial do	...	...	...	...	...	...	...	...	...			
Olcott Pension do	10	0	0	...	...	...	10	0	0			
Suspense Account	...	...	...	...	...	...	...	...	...			
	2,082	6	0	150	0	0	2,232	6	0	2,232	6	0
Detail of Balances on different Funds—												
	Rs.	A.	P.									
Permanent Fund	21,129	7	9									
Anniversary do	9	10	3									
Library do	1,194	6	3									
Head-Quarters do	944	11	11									
Subba Row Medal do	615	0	0									
Blavatsky Memorial do	2,681	6	10									
Olcott Pension do	2,515	15	6									
Suspense Account	438	1	7									
Total Rs.	29,528	12	1							31,903	8	1

26th December, 1895.

several items of expenditure are supported by vouchers from the parties who received the disbursements and by accounts signed by Dr. English till Col. Olcott returned from London, and then by the latter.

We annex the account current of receipts and outlay for the period above indicated.

from 1st October to 24th December 1895.

Particulars of Outlays.	Outlays.											
	By Cash.			By transfer.			Total.			Grand Total.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Permanent Fund	...	...	...	...	...	...	...	...	...			
Anniversary do	251	10	3	...	...	...	251	10	3			
Library do	313	4	3	...	...	...	313	4	3			
Head-Quarters do	1,659	14	3	150	0	0	1,809	14	3			
Subba Row Medal Fund ...	...	...	...	...	...	...	...	...	...			
Blavatsky Memorial do ...	...	...	...	...	...	...	...	...	...			
Olcott Pension do ...	...	...	...	...	...	...	...	...	...			
Suspense Account	...	...	...	...	...	...	...	...	...			
Total Rs....	2,224	12	9	150	0	0	2,374	12	9	2,374	12	9
Balance on the 26th Dec. 1895—												
Permanent Fund, 3½ per cent. Gov. Paper, deposited for safe custody with the Bank of Madras in the names of Col. Olcott and V. Cuppuswamy Iyer, as per Bank Secretary's receipt No. 100445, of 16th May, 1893. ...							21,000	0	0			
Blavatsky Memorial Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto as per Bank Secretary's receipt No. 103372, of 4th October, 1894. ...							2,600	0	0			
Olcott Pension Fund, 3½ por cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt No. 103372, of 4th October, 1894. ...							2,400	0	0			
Deposit in Madras Bank as per Bank Pass Book and Receipt ...							299	0	3			
Post Office Savings Bank Deposits												
Permanent Fund 129 7 2												
Anniversary do 1 2 0												
Head-Quarters do 101 4 0												
Library do 1,000 0 0												
Subba Row do 615 0 0							1,846	13	9			
Cash in the London and Westminster Bank, Limited, in the name of Col. Olcott £67 at 1/1⅛ per rupee as per Post Office Schedule No. 42, *vide* President's receipt							1,169	6	0			
In the Chest—												
Cash...							6	4	1			
Cheque							207	4	0	29,528	12	1
										31,903	8	10

C. Sambiah.
R. Runga Row.

The reading of the reports of distant Sections was apportioned by the President as follows:—

(1) European, to Mrs. Annie Besant.
(2) American, „ Bertram Keightley, M.A.
(3) Scandinavian, „ N. S. Clark, U. S. A.
(4) Australasian, „ J. H. Scrogin, M.D., U. S. A.
(5) General Manager of Buddhist Schools, Ceylon, to W. A. English, M.D.

REPORT OF THE EUROPEAN SECTION T. S.

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,—The European Section now includes thirty-three Lodges and about sixty Centres. The reduction in the number of Lodges is due principally to the formation of the Scandinavian Section, which previously formed part of the European Section. Fourteen Lodges were thus removed from the latter.

The following nine Lodges have seceded from the Society and joined a Society presided over by Mr. W. Q. Judge: Dublin, Brixton, Croydon, Earl's Court, Bow, Southport, Eastern, H. P. B. and Charleroi.

Since the last report nine Charters have been issued to the following Lodges: Norwich, Hernösand (Scandinavian), Eastern (seceded), Jönkoping (Scandinavian), H. P. B. (seceded), Ajax (Scandinavian), Wenersborg (Scandinavian), East London and City of Liverpool.

From Nov. 17, 1894 to Nov. 17, 1895, 280 members have joined the Section.

The sum of £38 was paid in to the General Treasury for Charter and Diploma fees from May 1st, 1894 to April 30th, 1895; and a further donation of £50 has since been added.

The Past year has been one of great strain for this Section, and many changes have taken place, which though of a painful nature at the time, have strengthened rather than weakened us.

A Committee was appointed at our last Convention to receive and consider amendments to the General Constitution of the Society. The Committee has now concluded its labours and reported thereon directly to yourself as the proper recipient of such suggestions.

Mrs. Besant has been very active in England since her return in April. Her first lecture was delivered in St. James' Hall, on "Mahâtmâs as Facts and Ideals," the large hall being crowded. Three series of four lectures each have also been delivered by her on Sunday evenings in St. James' Small Hall and in the small Queen's Hall, the first series having for its subject "Man and Law," the second "Reincarnation and Devachan" and the third "Man and his Bodies." All these lectures were excellently attended and proved of great value in spreading Theosophical ideas.

Besides these, numerous lectures, public and to Lodges, have been delivered in London and the provinces, such as the series of five, entitled, "The Outer Court," which is now in print and forms a valuable addition to our literature.

The Blavatsky Lodge has maintained its usual standard, the attendance at the lectures having been excellent. The new members have much more than made up for those who left early in the year.

The other London and provincial Lodges have done good work and are in most cases as active as ever. The new Lodge at Liverpool promises to put fresh life into the work there.

The Continental Lodges are also in a satisfactory condition; Holland and Spain showing especial activity. In both these countries the formidable work of translating the "Secret Doctrine" is being rapidly proceeded with, one volume being already published in Spain. The General Secretary visited many of the Continental Lodges in the Spring and Summer, and Mrs. Besant and Mrs. Cooper-Oakley also lectured in Amsterdam, a large audience attending Mrs. Besant's public lecture.

You yourself also, Sir, have had some personal knowledge of our work during your recent visit among us, and will be able to speak in your report from first hand information.

The translations of English Theosophical books into other languages have been added to considerably during the last year, and original books in French have also been published. Among these, Dr. Pascal's "Reincarnation," and "Seven Principles of Man" may be mentioned.

Among the important publications in English are the following: "Index to the Secret Doctrine," "A Modern Panarion," "Iamblichus on the Mysteries," "The Bhagavad Gîtâ," "The World Mystery," "Plotinus," "In the Outer Court," "The Birth and Evolution of the Soul," and "The Astral Plane." The fourth and fifth of the Theosophical Manuals are in the Press and will be issued immediately. The fourth Manual is by Mrs. Besant and is on "Karma" the fifth being a reprint of Mr. Leadbeater's "Astral Plane," with some alterations and amendments. But I append a more systematic list of literature to incorporate in the General Report.

The "Secret Doctrine" and "Seven Principles" Classes by Correspondence, under the direction of Mrs. Cooper-Oakley, have continued their useful work in a satisfactory manner.

It is with regret that I have to announce the deaths of Mons. Arthur Arnould, and of Mme. la Duchesse de Pomâr and Countess of Caithness, both old friends of your own, and well-known names in the Theosophic world.

The wise choice of Mr. A. P. Sinnett as Vice-President of the Theosophical Society has been enthusiastically confirmed by this Section.

In conclusion, Mr. President, I beg to assure you, and through you all the members of the Theosophical Society, that the European Section has every confidence in the future ; it has shaken itself free and moved on. Its responsible members are better instructed than in the past; and there are most encouraging signs of work being done that can stand inspection, and of the growth of a spirit of first hand research that has in general been sadly lacking of late years. We therefore steadily pursue our work with every confidence, striving to bring about that union between the thought of the East and the West, which so many of us believe to be necessary for the welfare of the world.

For the Executive Committee.

G. R. S. MEAD,

General Secretary.

REPORT OF THE AMERICAN SECTION T. S.

The facts in the action of the Convention of the American Section in Boston last April, the secession of the vast majority of Branches and members from the T. S., the formation of Mr. Judge's Society, the reconstruction of the loyal Section, and the various steps taken in or under Executive orders, are all too well known to need rehearsal. Active loyalists in Chicago, Minneapolis, and California exerted themselves to ascertain the exact strength of the loyal Branches and members-at-large, and the records were handed over to the General Secretary upon his appointment. Various corrections and additions to date (Nov. 25th) show that two Branches have dissolved and returned their charters,—the Indra T.S., Clinton, Iowa; and the Port Townsend T.S.,Port Townsend, Washington; that one new Branch has been chartered,—The Annie Besant T. S., of East Las Vegas, New Mexico; that the Golden Gate Lodge, T. S., of San Francisco has been re-chartered, and the Narada T. S. of Tacoma, Washington, is about to be; that in the whole Section there are 14 Branches; that the Branch members number 178, and the members-at-large 110. Twenty-seven new members have been admitted to the T. S., and occasional names of loyalists come in for registration.

Mercury, originally a magazine for the children of Theosophists, and carried on with great industry and expense by its editor, Mr. Wm. J. Walters, of San Francisco, was generously offered by him to the Section for enlargement and management as it should see fit, and the enlargement adopted has fitted *Mercury* for position as the sectional organ, Mr. Walters continuing as editor.

The Section has naturally suffered no little inconvenience from the loss of its office property ; its money, records, rolls, diplomas, charters, circulars, leaflets,seal and documents of every kind having been seized by Mr. Judge's Society, and those not useable destroyed. Gradually the essential ones were replaced, and a new supply of leaflets is under way

by the Central States Committee. Kind friends have at their own expense contributed several of the most important documents.

The weakness and smallness of the Section preclude any large amount of present work, but the mere maintenance of the Theosophical Society in this country is of value, and time and the aid of the Masters to those who truly serve Them will indubitably bring to pass an era when the Section and its work will possess more of former volume and be again able to impress Theosophy on a land sorely needing it.

ALEXANDER FULLERTON,
General Secretary.

THEOSOPHY IN HOLLAND.

FROM THE NEDERLANDSCHE THEOSOPHISCHE VEREENIGING.

AMSTERDAM, *3rd December*, 1895.

To the President of the Theosophical Society, Adyar.

DEAR SIR AND BROTHER,—We, the undersigned, officers of the Theosophical Society in Holland, hereby, in the name of all our members, tender you and our Indian Brothers our cordial fraternal greetings on the occasion of this twentieth Annual Convention of the T. S.

Your visit to Holland this summer enabled the majority of our members to make your personal acquaintance and thereby materially strengthened the tie between this country and India.

Theosophy is spreading more and more in this country and growing up among us is an ever increasing band of earnest workers fired with loving devotion to our great teacher H. P. Blavatsky, for the light she brought us from the East and the great work for which she lived, and which we consider it a privilege even in a small way, to help forward.

We desire to express our entire confidence in you her co-worker and tried friend, as President of the Theosophical Society, and to thank you for the very efficient way in which you have fulfilled your official duties and have piloted the T. S. safely through all the storms that have threatened its destruction.

Trusting you may still for many years be able to continue your duties as President of the Theosophical Society, and with heartfelt good wishes for a successful convention.

We are,
Yours faithfully and fraternally,
W. B. FRICKE.
P. C. MEULEMAN v GINKEL.
E. WINDUST.
A. S. OBREEN TOE LAER.
H. WIERTS VAN COEHOORN.
P. C. MEULEMAN, SR.

FIRST ANNUAL REPORT OF THE SCANDINAVIAN SECTION, T. S.

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,—Since you, on July 7th, 1895, on application of 14 Lodges, granted the former Scandinavian Sub-section a Charter as a full Section of the T. S., it is my duty to send you an annual report of the state and progress of the Theosophical movement in the Scandinavian countries; and, to avoid difficulties, I beg you to allow me in this first report, to give you the history of our Society during a period beginning with the 1st of June 1894, and ending with the 31st of October 1895.

During this period six new Lodges have been chartered: in 1894, at Smedjebacken, Hernösand, Jönköping, and, 1895, at Stockholm (its 3rd Lodge) "Ajax," Wenersborg, and Solleptea.

With the 9 Lodges existing on June 1st, 1894, there are consequently now 15 chartered Lodges in Scandinavia, with a not official but yet active centre in Helsingfors in addition.

Our members are at present 423 in number, as you will see from the annexed printed list with its written Appendix. During the above named period 126 new members have been enrolled, three have died, seven have migrated to America, 10 resigned, and 17 have failed to notify us of their wish to remain in the Society.

Out of the present 423 members, 341 are Swedes, 24 Norwegians, 20 Danes and 38 Finlanders.

The Scandinavian Society, chiefly represented by the three Stockholm Lodges, has held 12 public meetings, with lectures and discussions on various Theosophical subjects, and the 12 elder Lodges, two to four public and private meetings every month except June—August. Messrs. Algren, G. Ljungström, E. Bogren and R. Eriksen have given 25 public lectures in different parts of Sweden, Norway and Denmark.

The central office of the Section at Sturegaton 28, Stockholm, is now charged with the publishing business of nearly all Swedish Theosophical literature, and has also foreign literature on hand or supplies at request. There is also the lending library with reading room and special hours for enquirers; almost all the meetings of the Stockholm-Lodges are held there.

All Scandinavian Lodges have lending libraries.

Books and Pamphlets published: Originals nine, including our Magazine, *Teosofisk Tidskrift*. Translations in Swedish and Norwegian:—

"The Secret Doctrine, I vol., complete in 4 issues	Translated by F. Kellberg.
" Do do II vol., 6 issues	
"The Idyll of the White Lotus,	Translated by H. A. & E. Z.
"Why you should be a Theosophist,	" " C. S.
"Vegetarianism in the light of Theosophy,	" " S. S.
"Reincarnation (A. Besant),	" " H.
"What is Theosophy (W. R. Old),	" " Eriksen.

"Short Glossary of Theos. Terms (A. Besant and H. Burrows), Eriksen.

Moreover, some of the pamphlets published respecting the Annie Besant-Judge Case are translated and distributed gratis.

Translated and ready for publication are:

"Letters that have helped Me;" "The Ocean of Theosophy;" "The Building of the Cosmos; "The Self and its Sheaths;" "Sciences des Mayas;" "Les Cycles;" "Uber die Bedentung der Alchemie;" "Studies in the Secret Doctrine" (Cooper-Oakley class.); "Concentration" (Fullerton).

The Bhagavad Gîtâ is being translated by M. F. Nyström and published, chapter by chapter, in *Teosofisk Tidskrift.*

The Second Annual Convention of the Scandinavian Society took place on May 24—25th, 1895. Several amendments of the Rules were accepted, among which a bill proposing that family members should pay annually only 3 Crowns instead of 5, and another providing for the means of taking a general vote affecting the whole Scandinavian Section, if such be necessary before the next annual meeting.

Lectures were given by O. Ljungström: "Ett och annat of Teosofiskt intresse fran Indien och Thibet," by G. Zander: "About the Astral body," and two papers by G. Ljungström were read by O. Zander.

Up to the present date 197 votes have been given by members of the Section, all but one confirming the appointment of Mr. Sinnett as Vice-President of the Society.

STOCKHOLM,
November 1st, 1895.

G. ZANDER,
General Secretary,
Scandinavian Section.

To

Colonel H. S. Olcott, P. T. S., Adyar.

MY DEAR PRESIDENT,—I have the honor to submit to you herewith my report of the Australasian Section, whereto you will find appended a statement of accounts as between this Section and your Head-quarters, and an official notification of the approval, by the Branches of this Section, of the appointment of Mr. A. P. Sinnett to be Vice-President of the Theosophical Society.

I am,
My dear President,
Fraternally yours,
JOHN C. STAPLES,
General Secretary,
Australasian Section, T. S.

REPORT OF THE AUSTRALASIAN SECTION, T. S.

GENERAL SECRETARY'S OFFICE,
42, MARGARET ST.,
SYDNEY, *November 1st*, 1895.

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,—I have the honour to report to you that the number of Branches of the Theosophical Society now on the roll of the Australasian Section is 15. Of these, 3 have been chartered since Australasia has been erected into a Section of the T. S.

The new Branches are "Woodville" and "Pahiatua" in New Zealand, and the "Dayspring" Branch, "Surry Hills," and "Sidney," in Australia.

Although the "Queensland" (Brisbane) Branch is constituted under a Charter issued by you shortly after your visit to these colonies, it is virtually a new Lodge of the T. S. The original Branch formed by you in Brisbane had gradually dissolved and fallen into abeyance. No meetings had been held, nor any business, even of the most routine character, transacted for a very long time; and when I reached Brisbane, on my tour of inspection, but few of the original members cared to resume activity. Some, however, retained their interest, and new candidates being attracted, the nucleus of a strong Branch was formed. The opportune coincidence of the receipt of the Charter belonging to the original Branch, from Adyar, at the moment when it was in debate whether a new Branch should be formed, or an attempt be made to resuscitate the old one, created some enthusiasm and the Branch now is strong in numbers, and in activity and energy.

There seemed at one time to be a promising prospect of new Branches springing up in Western Australia, in Victoria, and in Queensland, but, I regret to say, the prospect has not yet been realized, and up to the present, much disinclination has been exhibited by members, in the quarters alluded to, to take active steps towards organization, and still more disinclination among the public to identify themselves with our movement.

This feeling is undoubtedly due in part to the late unfortunate division in our ranks, with its accompaniment of scurrilous newspaper comment, and, in part, to the publication of M. Solovioff's book "A Modern Priestess of Isis." Both these circumstances have acted unfavourably upon the public mind, and have damped the rising enthusiasm of those who had begun to be interested in the noble ethical ideals and philosophic and scientific teachings of Theosophy.

It will need time to restore confidence, but from communications I receive, I am able to assure you that the dignified and impartial attitude assumed by yourself and your coadjutors at the late convention in London, and the nature of the policy adopted and the action taken by

the T. S. towards the seceding party, have done much towards that restoration of confidence.

The roll of membership of the Society in this Section amounts to 365. Of these, 67 have been added since the Section was formed. There have been resignations, of which 27 are certainly due to the secession of the *Theosophical Society in America*; and there have been three deaths.

In considering these figures it must be kept in mind that the total population of all the colonies making up the Australasian Section is no more than that of two large cities of the European or American sections, and that this population instead of being concentrated, is scattered over a vast area scantily furnished with means of communication.

This Section has had, during the last six months, the great advantage of the presence of the Countess Wachtmeister who has spent much time in each of the Australian Branches, with excellent results in the direction of creating new interest in Theosophy and in deepening that already existing. The Countess has done much valuable work in lecturing, in holding receptions, in visiting, and other modes of propagandist activity; and had it not been for the unfortunate circumstances noted above, the attractive personality of this invaluable worker, and her manifest sincerity and contagious enthusiasm, would have produced greater results than have actually accrued, important as these have been.

There is no lack of interest, among the thinking portion of the community, in the great subjects which form the body of teaching of Theosophy, but there is a faint-heartedness which prevents many of the public from avowing the interest they feel, in opposition to the forces of orthodox prejudice on the one hand, and a rampant materialism on the other.

It is, however, encouraging to find that in every Branch there are a number of earnest and devoted workers who, being themselves deeply penetrated with the value of the teachings of Theosophy, and engaged in a sincere effort to lead the theosophic life, serve the cause no less by their example and silent influence, than by their expositions of the doctrines of that message that H. P. Blavatsky transmitted to the world.

These workers are now all in communication with me and, through this office, with one another, and a feeling of solidarity is growing up in consequence which, cannot fail to re-act beneficially on the progress of the movement and render practicable concerted action in various directions.

For instance, such literary ability as we possess can be brought to bear at any point on newspaper correspondence and on the supply of articles of an explanatory nature, whenever and wherever an opportunity occurs. And, again, good branch papers and addresses need no longer be restricted to the locality where they were first delivered, but

can be circulated widely. Bro. Irwin, President of the Rockhampton Branch is helping to organize these departments.

Moreover, the difficulties and perplexities of students can be solved by those best qualified to deal with them, and mutual aid be rendered in many ways.

A scheme of graduated study of theosophic teachings has been formulated, with the aid of Miss Lilian Edger, M.A., President of the Auckland Branch, and is finding much favour. It is designed to serve the object of training up a body of real students, who will be well grounded in the elementary principles of Theosophy, and who will pass on in orderly succession from the simpler to the more abstruse subjects. Too often, study in Lodge meetings is apt to become desultory, and this plan is designed to correct that tendency.

A modest 8 pp. sheet, entitled *Theosophy in Australasia* has been published monthly since April last, in order to supply the place of a Sectional Magazine and as a convenient means of communicating with members throughout the Section. It has served its purpose hitherto sufficiently well, and it is hoped that it may, in course of time, as funds become available, be enlarged both in size and scope, and enter on a wider sphere of usefulness. Leaflets and booklets have also been prepared, and some of them already widely distributed.

During the year, I have visited all the Branches and Centres in this Section, with the exception of Mount Gambier and Perth (centres), and the Countess Wachtmeister is now going over the same ground, and including many places I was compelled to pass by. Nothing is more calculated to do good here than the work that can be effected by a competent travelling lecturer, who has leisure to spend sufficient time in each place he visits, to consolidate the results of his work. Unfortunately, the slender means at the disposal of this Section forbid our resorting largely to this method of propaganda, and we are grateful to those who at their own cost will undertake this work.

Thanks are on this account due to Mr. Pestomji Dinshawji Khan, who has given much time during a holiday trip to these colonies, to helping the Branches he has visited; also to Miss Lilian Edger, M. A., who has devoted her rare vacations to work of this nature in New Zealand.

All the usual Branch activities are carried on steadily and, in most cases, with growing vigour.

To conclude; the final verdict must be, that the past year affords grounds for legitimate satisfaction and gratulation; and the coming year bears within it promise of increased progress.

Fraternally yours,

JOHN C. STAPLES,
General Secretary,
Australasian Section, T. S.

AUSTRALASIAN SECTION.

			£. s. d.
Entrance Fees for			
67 New Members	@ 5/ ea. *one half*	8 7 6	
Charter Fees for			
Pahiatua Branch N. Z.			
Woodville „ „			
Dayspring „ Sydney	@ 20/ ea. *one half*	1 10 0	
			9 17 6
	Deductions.		
Entrance Fees and Annual Dues forwarded to Adyar by :—			
Wellington Branch (N. Z.)			
Entrance Fees for 7 Members	@ 5/		
Acknowledged by Treasurer (Adyar) on 23/5/95	*one half*	0 17 6	
Christchurch Branch (N. Z.)			
Annual Dues for 12 Members	@ 2/		
Acknowledged by Treasurer (Adyar) on 10/4/95	*in full*	1 4 0	
Entrance Fees and Annual Dues			
Henry Message, Christchurch, N. Z. Mrs. J. C. Aiken „ „	@ 14/		
Acknowledged by Treasurer (Adyar) on 27/3/95			
	ono half Fees	0 5 0	
	Dues in full	0 4 0	2 10 6
			£7 7 0

SYDNEY,
31*st October*, 1895.

THE VICE-PRESIDENCY.

To Colonel H. S. Olcott, P. T. S.

DEAR SIR AND BROTHER,—I am to inform you that the Branches of the Theosophical Society in Australasia have approved of the appointment of Mr. A. P. Sinnett to be Vice-President of the Theosophical Society, and have accompanied their approval with expressions of high esteem and appreciation of Mr. Sinnett's services to the cause of Theosophy.

I am,
Dear Sir and Brother,
Fraternally yours,
JOHN C. STAPLES,
General Secretary,
Australasian Section, T. S.

November 1st, 1895.

CEYLON.

REPORT OF THE GENERAL MANAGER OF BUDDHIST SCHOOLS.

To Col. H. S. Olcott, President, T. S.

DEAR SIR AND BROTHER,—I have to report that a distinct advance has been made over previous years in the number of registered schools, in the amounts of Government grants earned, in the number of new schools opened, and in general efficiency.

2. The following statistics relate to the Buddhist Schools in the Island, including those under private management.

3. As regards the Quarter-Mile-Clause against which an appeal had been made by me to the Secretary of the State for the Colonies, the special grievance in regard to the three schools at Weragampita, Dikwella and Kurunegala has been redressed by their registration, but the prayer for the rescission of the clause has not yet been answered; hence the Buddhists are still prevented from opening schools in eligible sites.

4. Another, and a still severer hardship is the persistent policy of the Director of Public Instruction in handing over Government Schools containing large numbers of Buddhist children, to Christian educational agencies as fully registered schools. In reply to my protest in the case of one school at Indibetta the Director replies—"I have the honor to inform you that the Director is at perfect liberty to deal with his own schools in the manner he thinks best."

The correspondence referring to this case may be read in the *Buddhist*, Vol. VII, pp. 228—232.

In the last Adyar Convention Report a similar grievance with regard to the Wattegama school was noted. The members of the T. S. in England can be of great help to us, and will earn the gratitude of 3 million Buddhists in Ceylon by requesting a member of Parliament to put a couple of questions in Parliament as to the injustice done to Buddhists by the Quarter-Mile-Clause and by the transfer of Government schools to Christian agencies.

5. The Director of Public Instruction has introduced certain innovations into the Code for 1896 which have met with the disapprobation of the School Managers of all denominations in Ceylon.

These innovations, particularly the fixing of a departmental scale of fees payable by students attending English Schools, affect English Schools throughout the Island, and the Report from the Kandyan Circuit annexed below alludes to the way in which it will affect the English schools of that Circuit. This action of the Director has led to the formation of a "Ceylon Educational Association" composed of Managers of Schools, Principals of Schools, &c.

D. B. Jayatilleka, Esq., B. A., and the undersigned are Committee Members of the Association representatives of the Buddhist Schools.

6. The Colombo T. S. have succeeded in putting up a large school room, 180×34 ft. at Maradana, at a cost of Rs. 8,000 raised this year by public subscription mostly from the members of the Colombo T. S. and from the Buddhist public of Colombo.

The Buddhist English School situated at Pettah was transferred to the new premises, standing on 4 acres of land, in September and has been named "The Ananda College."

The attendance has so increased, 333 on list and 262 highest daily attendance, that an extension of buildings is contemplated early next year. The building is now appealing to the Buddhists in general for a further sum of Rs. 20,000 for additional accommodation for day scholars, dormitories for boarders, Masters' quarters, a Vihara, &c. There is no reason why in the near future, the Buddhists should not have a College second to no other in the Island.

7. The Sanghamitta English Girls' School continues to progress under the Principalship of Miss L. R. Ratneweera.

The Boarding Department under Mrs. Anthonisz is a success. It is hoped that in December 1896 a few girls will be presented for the first time at the Cambridge Local Examination.

8. The National Buddhist fund raised by Colonel Olcott in Ceylon was of the greatest service this year, as monthly grants were made out of the interests in aid of distant outlying schools. The following schools were, helped thus, *viz.*:

Nedimale Mixed.
Kirillapone Mixed.
Weragampita Mixed.
Walana Boys'.
Pore Girls'.
Kokandera Boys'.
Habaraduwa Mixed.
Arukgoda Boys'.

I calculate that with a fund of Rs. 75,000 as many as 100 new schools with an attendance of 10,000 children can be opened. The Buddhists of Ceylon, considering their comparative poverty, are doing their best. Will their sympathisers in Europe and America give aid in money for a cause so good as the education of poor, ignorant, boys and girls in the villages of distant Ceylon?

9. The following is a list of 16 new schools opened in 1895, *viz.*:

1. Badulla Girls'.
2. Kal Eliya Girls'.
3. Batawela Girls'.
4. Mukalangamuwa Boys'.
5. Indibedda Mixed.
6. Habaraduwa Mixed.
7. Talpitiya Boys'.

8. Duwegoda Boys'.
9. Moragalla Boys'.
10. Nalluruwa Mixed.
11. Gintota Boys'.
12. Watugedera Boys'.
13. Tangalla Mixed.
14. Ambalangoda English Boys'.
15. Kalubowila Girls'.
16. Koralawella Mixed.

10. The following schools have been registered during 1895, *viz:*

1. Kirillapone Mixed.
2. Hokandera Boys'.
3. Arukgoda Mixed.
4. Weragampita Mixed.
5. Dikwella Boys'.

A. E. BUULTJENS, B.A.,
Manager.

Report of the General Manager of Buddhist Schools within the Central Circuit under the control of the Kandy Buddhist Theosophical Society for 1895.

The following new schools have been opened since the last report.

1. Gampola English Boys' School.
2. Millagahalanga Vernacular Boys' Schools.
3. Gadaladeniya „ Mixed „
4. Iriyagama „ Girls' „
5. Meyagoda „ Boys' „
6. Padiyapelella „ „ „
7. Teldeniya „ Girls' „
8. Maturatte „ „ „
9. Murutallawe „ Boys' „
10. Dodanwela „ „ „

1. There are therefore 18 Boys' Schools, 15 Girls' Schools, and 3 Mixed Schools, total 36 Schools within the circuit, which exceeds the number given in the last report by 10. Arrangements are being made to open a school at Nawalapitiya.

2. Total number of children receiving education in these schools is

Boys	2,493
Girls	837
Total...	3,330

Last Report, Boys	1,854
Girls	740
Total...	2,594

3. The following schools have been registered as Grant-in-Aid, during the year under review :—

1. Panwila English Boys' School.
2. Panwila Vernacular Girls' ,,
3. Dankande ,, Boys' ,,
4. Mailapiliyê ,, Girls' ,,
5. Kurunegala English Boys' ,,
6. Manikkawe Vernacular Mixed School.

There are therefore 20 registered which are an advance on the number in the last report by 6.

4. Applications for the registration of the following schools are now before Government.

		FORWARDED ON
1.	Buwelikade Vernacular Girls'	17-11-95.
2.	Kadugannawe ,, ,,	10-10-95.
3.	Ampitiya ,, ,,	14- 7-94.
4	Ulapane ,, Boys'	22- 8-95.
5.	Wattegama English Boys'	28- 2-95.
6.	Digane Vernacular Girls'	28- 2-95.
7.	Gadaladeniya ,, Mixed	22- 8-95.
8.	Iriyagama ,, Girls'	22- 8-95.
9.	Meyagode ,, Boys'	22- 8-95.
10.	Padiyapelella ,, ,,	23- 8-95.
11.	Millagahalange ,, ,,	18- 7-95.

5. The Grants earned during the year amount to Rs. 4,399, from which it will appear that the estimated amount of Rs. 4,000 has been realised.

6. Buddhist Press of Kandy has been issuing a weekly paper under the title of "Satyodaya" since 31st January last, upon the same principle as the sister-paper the "*Sarasavisanderesa.*"

7. During the year schools have been grouped into districts, and Sub-Inspectors, who render services gratis, appointed. They are under the Inspector Mr. D. B. Jayatilleka, B. A., Principal of the Buddhist High School, Kandy; and are as follows :—

Mr. D. C. DePonnamperuma for Udapalata District.
,, M. B. Batuwantudawê for Matale District.
,, D. C. Karunatileke for Dumbera District.
,, E. A. Gurusinha for Hewahete District.

This arrangement has led to periodical visits of schools and contributes to the increased efficiency of the establishments. Thanks are due to the above gentlemen for their services as well as to the local managers and teachers for their good services.

8. Mr. D. S. S. Wickramaratne, Secretary, Kandy Theosophical Society, continues to be Assistant Manager. He has been promoted by Government to the Head Clerkship of P. W. Department. Kurunegala

thereby his visits have been reduced to a minimum. Ere long arrangements will have to be made to fill his post by a competent paid man.

9. On the whole the Kandy Theosophical Society's work is progressing satisfactorily.

10. I regret to report that the revised Educational Code, of the Public Instruction Department, for 1896, will prove disastrous to several English Schools under our management.

Hitherto the recovery of fees has been left to the discretion of the Managers, but from 1896 a prescribed scale of fees will be enforced, and the grant from Government will depend on the due recovery of fees, as a pupil who shall have not paid in full the fees, which in most cases are exorbitant, will not be eligible for Grant Examination.

Most of our schools, such as Ampitiya, Katugastota, Panwila, Hotton, &c., have been established and are maintained by the Public, who will be unable to bear the additional imposition of a fee. These schools must cease to exist as English Schools from next year, and either they must be converted into Vernacular Schools or, I regret to say, closed; besides, the attendance of Kandy, Matale, and Kurunegala English Schools will be seriously affected. In fact the poorer classes will have to give up learning English, though a knowledge of English is now absolutely necessary even in every-day avocations.

GAMPOLA, *Dec.* 2, 1895. T. B. PANABOKHE,
Manager.

REPORT OF THE MANAGER OF THE BUDDHIST PRESS, COLOMBO.

To Col. H. S. Olcott, President, Theosophical Society.

DEAR SIR AND BROTHER,—I beg to submit the following report for the year ended 30th November, 1895, for your information.

The establishment is divided into two divisions, *viz.*, the English and Sinhalese Departments. I have much pleasure to state that there has been a steady advance all throughout. The resources of income which were very poor formerly, have been, since 1893, considerably developed after I was able, with difficulty, to enlarge the establishment and to introduce several new methods.

I shall now proceed to give a brief account of the work of the two establishments.

SINHALESE DEPARTMENT.

The "*Sarasavisanderesa*," published every Tuesday and Friday, is now the most influential and the leading Vernacular newspaper. It has become, so to speak, a power among the Buddhists and its suggestions, counsels and proposals are always adhered to by the Buddhist public, as coming from the best authority. Its powerful and able articles and essays written by its editor-in-chief the well-known Pandit Mr. T. Karunaratna, F.T.S., have been greatly instrumental in bringing the paper to its present high stage. The discussion of political questions in its columns by various writers is a feature which is not generally

seen in the other native periodicals. Notwithstanding the heavy competition now going on all round among native journalists, the number of subscribers is steadily on the increase and at present, I am in a position to state that our circulation is larger than that of any Sinhalese newspaper, of which, in Colombo alone, there are eight: one a daily, one a tri-weekly and the others bi-weekly and weekly papers. Owing to the increased patronage of advertisers and contributors the paper was enlarged from a demi-sized paper to its present size. The space at our disposal is again becoming less and less and I am now contemplating to submit the matter to our Society to get the permission to again enlarge its size.

To complete the requirements of our press the want of a machine was much felt. A Wharfdale double demy machine was imported last year, and since that time, the despatch of business has been very greatly facilitated.

There are two hand presses and about 3,000 lbs. of type. The machine and the presses are always at work. The amount of "job" work is daily increasing. An order has been given for a set of new type and before January next, I think I will be able to utilize them instead of the old types.

As the work has increased I had to take several new workmen. The "*Sihala Sangarawa*" or the "*Sinhalese Review*," an important monthly periodical is printed here.

The following are the new books and pamphlets issued from our press during the year under review.

1. The Buddhist Catechism (Sinhalese—5th edition).
2. Sisubodaya I } 6th edition.
3. do II }
4. Ananda Sthawira Charita.
5. Parusa Wôcâdinawa.
6. Ghomansa Anubhawaya.
7. Dharmapala Jotaka.
8. Upadesa Wakya Manjari.
9. Pad Nitiya.
10. Yehowah Wahanse Kanda.
11. Yesus Kanda.

Of these, two books (8 and 9) are literary, and the last two are expositions of defects in Christianity. The rest are all valuable Buddhist works.

Our Book Depôt, I am glad to state, is also in an advanced condition. Books printed by our Society and other religious and school books published by outsiders are sold at our stalls.

The English Department.

The principal portion of work executed here is in connection with our English weekly journal "*The Buddhist.*" The progress of this

journal, I regret to say, is slow, owing to lack of sufficient support. Mr. A. E. Buultjens, B.A., who so ably conducted this magazine, resigned the editorship in September last, owing to heavy work in the Ananda College, of which he is the Principal, and Mr. D. C. Pedris, a Proctor of the Supreme Court of Colombo has kindly consented to officiate as Editor. Recently I imported an assortment of new types and ornamental borders with a view to increase business in executing "job work"; and since then I find we are beginning to gradually get orders from outsiders. I hope, therefore, that I will be able to give a more favourable account of this Department in my next report.

THE WORKING STAFF.

It is with the greatest pleasure that I record here my testimony as to the diligence and industry of our workmen. They work with a zeal and truly take an interest in our altruistic work.

In conclusion I have to thank, my indefatigable assistants, Messrs. C. J. R. Sirisena and C. P. Wijayaratna, who have rendered me every assistance they can afford to bring the establishment to its present position.

I am,
Dear Sir and Brother,
Yours fraternally,
H. S. PERERA.
Manager.

THE BUDDHIST PRESS,
COLOMBO,
6th December, 1895.

CONVENTION OF THE INDIAN SECTION.

The annual meeting of the Indian Section was held on the second day of the session—the President-Founder occupying the chair. Congratulatory telegrams from London, Sydney, Calcutta, Rangoon and Kathiawar were received and read, also a letter of greeting from the General Secretary of the European Section, which was read by its delegate, Mrs. Besant, and one from the General Secretary of the Australasian Section. It was voted to grant to members of other Sections the privilege of debate in this meeting.

The annual report of the Indian Section was then read by its General Secretary, Mr. Bertram Keightley.

REPORT OF THE INDIAN SECTION T. S.

To

COLONEL H. S. OLCOTT,
President-Founder, T. S.

DEAR SIR AND BROTHER,—Herewith I have the honour to trasmit to you a copy of my Annual Report of the working of this Section for the year 1895, up to November 30th, the date upon which we closed our books for this year.

I have the honour to be,
Yours fraternally,
BERTRAM KEIGHTLEY,
General Secretary.

BENARES, N. W. P.,
December 7th, 1895.

DEAR BROTHERS AND CO-WORKERS,—This year again it is my privilege to be amongst you and personally present the Fifth Annual Report of the work of our Indian Section; and again we are honoured by the presence of our dear sister Annie Besant at our Convention, to whom in all our names I desire to express the warmest welcome, the most heartfelt gratitude for her untiring labours in our sacred cause.

We miss, however, at this gathering the face of Countess Wachtmeister who was with us last year. Called to Australia by her duty to the cause of Theosophy, she has done splendid work there during the past six or seven months, her presence and zeal bearing much fruit in the rapid progress that Theosophy has made in that country.

The new Head-quarters of the Section.

The decision to transfer the Head-quarters of the Section to Benares has been now fully carried into effect. Unfortunately this transfer, which we hoped to complete last February, had to be postponed, owing to my being urgently summoned to England early in that month by telegraphic news of my mother's being most dangerously ill. In consequence of my absence the actual transfer of our working Head-quarters had to be deferred and was only finally completed after my return to India in the course of the last two months. Now I am glad to say that the transfer is complete and the working staff at Benares well organised, so that the work is going on smoothly and satisfactorily. Doubtless some few instances of confusion will occur from time to time, but thanks to the courtesy of our President-Founder's staff at Adyar, hardly any inconvenience is likely to result therefrom.

Conventions.

As you know, we had hoped to hold an Annual Convention of the Section for the first time this autumn in our new Head-quarters at Benares. But our sister Annie Besant was detained by her Theosophical duties in England and could not reach India in time for the Durga Poojah holidays—the only period of the year at which a convention can be successfully held in the north. Our new Head-quarters so largely owes its existence to her generosity, and her presence forms such an important feature at our Conventions, that it was therefore felt desirable to defer the holding of our first Convention in the north till she could be present. This will be the case next autumn; and so when next we meet in Convention it will be in India's holiest city on the banks of the sacred Ganga. The Anniversary Meeting will however be held at Adyar next Christmas as usual, and I trust that both Mrs. Besant and Countess Wachtmeister will be present there as well as at our Benares Convention.

Our Workers.

My own personal thanks, as well as those of all our members are specially due this year to Brother Babu Upendra Nath Basu of Benares, who most kindly took over the duties of Acting General Secretary, at a moment's notice, when I was so suddenly called to England. I felt confident that throughout India our active workers will one and all bear testimony to the ability

and conscientiousness with which he has discharged those duties, and will honour the devotion which led him to undertake them amidst the incessant calls of his professional duties and of the multifarious demands which are made upon his time from all sides.

Our hearty thanks are also due to our energetic Assistant Secretary, Mr. Raghavendra Rao, for his faithful, honest and loyal performance of arduous duties under circumstances of special difficulty. Having bravely come to my help at a moment's notice at last Convention, having to take over new duties without preparation or guidance, and being left by my unexpected departure to carry on all the routine and general business of the Section without supervision or help on the spot, I am sure we must all feel that he has acquitted himself exceedingly well and carried on the work of the Section much better than could have been hoped for under such trying and difficult conditions.

We have been very unfortunate in being deprived, by illness, of the active services of Pandit Cheda Lal, a retired Government Officer of great learning, ability and devotion, who had taken up the work of an Honorary Assistant Secretary at Head-quarters. Early in the year he was attacked by writer's cramp so severely as to be quite incapacitated from doing any writing at all. And though he is still working for our cause to his utmost ability, yet so long as he is unable to write, he is prevented from doing the kind of work mentioned, since it involves almost incessant writing. Under these circumstances, and as no date can be fixed for his recovery, it has become urgent to make proper arrangements for carrying on the work at Head-quarters.

The experience of this year has shown the very serious inconvenience and confusion to which our work is liable when dependant upon a single individual. The Head-quarters work demands a skilled worker, experienced in, and familiar with, its special character. Such a man cannot be found at a moment's notice should illness, death or duty deprive us of the services of our present Assistant Secretary. Moreover there is great need of additional Branch Inspectors, and especially of one at least, practically familiar with the needs of the Head-quarters. To meet these difficulties I have decided, subject to your approval, to increase the immediate Head-quarters staff by adding another Assistant Secretary. This will give us two men thoroughly at home with the work at Head-quarters and able to replace and relieve each other at any moment. But it is my intention that only one of the two shall be actually residing at Head-quarters at a time, while the other is engaged in visiting the Branches and other similar work at a distance.

We have been, I think, very fortunate in securing the services, as additional Assistant Secretary, of Babu Kirti Chandra Roy, a very earnest and devoted member of the T. S. of more than twelve years standing. He comes to us from Bengal, where he belongs to one of the most respectable families of Sântipur. He possesses special qualifications for the post in question, having had a large experience in some-

what similar work. All his life he has worked in the cause of Humanity, and his services are well-known in the town which has had the honour to claim him as its citizen. The Bandhu Sabhâ of Sântipur, with its noble object of maintaining orphans and helpless widows, owes its existence and growth entirely to the unceasing and disinterested zeal of Kirti Babu and is a standing monument, though not a pretentious one, of his generous and benevolent heart as well of his energy and devotion.

This addition to our permanent staff is the more needed as illness has again this year prevented our good Brother C. Kotayya from resuming his work of Branch visiting, while domestic duties have very largely curtailed the work in this department which Brother Bhawani Shankar has been able to undertake during the last twelve months. On the other hand Brothers K. Naraynswami Iyer, J. Srinivasa Rao, Purnendu N. Sinha, R. Jagannathiah and Nibarun C. Gupta have all done good work in this field, though unfortunately most of them have been obliged to limit themselves to a comparatively small district, owing to other duties and ties which bind them down. Details of their work will be found elsewhere.

Visits to Branches.

Owing to several causes already alluded to, our list of visits to Branches is this year less satisfactory than last.

In the months of February and March, Mrs. Besant paid extremely successful visits to Lahore, where she remained for a week giving five public lectures, and to Calcutta where she spent ten days, lecturing on seven occasions. At both places the whole of her time was absorbed by an uninterrupted succession of visitors, both members and enquirers; at both places her stay was productive of very good results and has left lasting effects behind in arousing and focussing an activity in the cause of Theosophy which promises to grow and spread. She lectured also at Ludhiana on her way north.

Besides the above, Mrs. Besant gave two public lectures in Benares, and during her stay at our new Head-quarters, she delivered a series of most interesting discourses upon Karma to the members of the Branch and a few visitors. These addresses were given at the Head-quarters, and being intended for fairly well-read students were not publicly announced or advertised, except among our members and their friends. The other places at which she lectured were Adyar, Madras and Bombay.

My own prolonged absence in the early part of the year, and since my return the work of transferring our Head-quarters to Benares, has sadly curtailed my opportunities of visiting our Branches and I have only been able to go to Mozufferpur, Allahabad, Ghazipur, Agra, Surat and Bombay during the current year.

Our Southern Provincial Secretary, Mr. K. Naraynswami Iyer has visited Tanjore, Madura, Tinnevelly, Dindigul, Periacolum, Madras, Vel-

lore, Bangalore, Negapatam, Pondicherry and Nellore; while Brother J. Srinivasa Rao has visited Bellary, Bezwada, Kurnool, Guntur, Rajmandry, Masulipatam, Cuddalore and Markapure this year.

Brother Bhawani Shankar could only commence his tour in the month of October, but he has visited, up to the present, the Branches at Cawnpore, Allahabad, Bareilly, Meerut, Muttra, Aligarh and Ludhiana.

Brother R. Jagannathiah has visited various places in connection with his Vernacular work.

New Branches and Centres.

No new Branches have been formed in this Section during the past year; but the old Branches at Dindigul, Vellore and Periacolum, which had long been entirely dormant, have been revived and are now doing good and active work.

A new centre was formed at Coimbatore under the name of the "Satchitananda" centre and has been working satisfactorily. Another was formed at Motihare in the North.

New Members.

Ninety-three new members have joined the Section in the past year, a marked falling off as compared with last; but both in this respect and in the formation of new Branches the absence of Mrs. Besant and other workers has told heavily against the growth of the Section.

Obituary.

Death has deprived us during this year of the following valued colleagues and fellow-workers:—Brothers Kandaswami Mudaliyar of Bhaunagar, P. Mumgasa Mudalyiar of Bangalore, Babu Poorna Chandra Mitter, a devoted Theosophist and first rate Sanskrit scholar, President of the Muzufferpur T. S., Dewan Ramjas Sahib, C.I.E., Dewan of Kapurthala, and Babu Rama Pada Mukerjee of Calcutta. Mr. N. Annasami Row, President of Coimbatore Branches met with a sudden and untimely death.

Publications.

The most important Publications of the year are the verbatim report of Mrs. Besant's series of lectures at our last Convention, issued both here and in England under the title of *The Self and its Sheaths*, and the complete collection of the writings of the late Mr. T. Subba Row, published by Mr. Tookaram Tatya.

Besides these the following have been issued:—

Bombay.

1. The Yoga Sâra Sangraha with Sanskrit text and English translation.
2. Gheranda Sanhita—being a treatise on Hatha Yoga, with Sanskrit text and English translation.
3. One hundred and eight Upanishads—Sanskrit text, no translation.
4. Auswalayana Graha Sutra. Sanskrit text only.
5. Nama Deva Gita, in Marathi or the Poetical works of Nama Deva.

6. An edition of 1000 copies of Dr. Deussen's lectures in English on Vedânta, for gratuitous distribution.

Bangalore. An English translation of Prasnottara Ratnamala was printed and distributed gratis.

Bellary. *The Sanmarga Bodhini* has been published regularly.

Surat. H. P. B. T. P. S. A translation into Guzerathi of Mrs. Besant's "*Death and After*" has been issued; and also a second edition *Raja-rishi*, a work treating of Raja Yoga, by Nowtamram Trivedi.

Benares. Mrs. Besant's translation of the *Bhagavad Gîtâ* at the cheap rate of annas 8, has had a large sale. The following pamphlets and lectures by the same writer have been published or reprinted for sale at the low price of annas two per copy:—

1. *Vegetarianism in the Light of Theosophy.*
2. *Devotion and the Spiritual Life.*
3. *The Place of Politics in the Life of a Nation.*
4. *Materialism undermined by Science.*
5. *The Pilgrimage of the Soul.*
6. *The Use of Evil.*
7. *Eastern Castes and Western Classes.*
8. *Why I became a Theosophist.*
9. *The Place of Peace.*

And the remainder of her published lectures will be issued as rapidly as they can be printed.

The two pamphlets: *The objects of the T. S.*, and *Brotherhood* have also been reprinted by the Indian Section for free distribution.

Prasnottara. The issue of *Prasnottara* has been continued regularly; but owing to various causes it has not been possible to keep its contents up to such a high level of interest as was hoped. Now however that this our Sectional Magazine will be both edited and printed at Benares, we may confidently look forward to a steady improvement in its interest and value.

Our devoted Brother Babu Upendra Nath Basu has most kindly consented to undertake its permanent editorship, so that our *Prasnottara* will no longer suffer as heretofore through my absence and that of Mrs. Besant. It is proposed to pay special attention to the *News and Notes* Department, to give summaries and extracts of interest from other Theosophical papers and magazines, as well as from other publications containing matter likely to be of interest to our members. We shall also endeavour to ensure that each number shall contain at least one article of direct practical interest to students of Theosophy, especially to those who seek to enter into the higher life.

In this way we hope to make our *Prasnottara* of real value and interest to the members of the Section and thus to stimulate interest and work for the movement, as well as keeping our members informed of what is going on in the Society all over the world.

H. P. B. Memorial Fund.

The first Volume of the collection of H. P. B.'s Miscellaneous writings was published last July in London under the title of *A Modern Panarion.* It includes all we have been able to discover of H. P. B.'s newspaper and magazine articles from the beginning of her literary activity in America, early in the seventies, down to the founding of *Lucifer* in 1887. I need hardly tell you that its contents are most varied and interesting and in many instances even fertile in amusement.

Vernacular Work.

The principal centres of activity in this field are Bellary and Surat from both of which work has been actively carried on throughout the past year. The details in both cases will be found in the special reports from the Surat Branch and from Brother B. Jagannathiah.

Affiliated Students' Associations and Schools.

The *Arya Bala Bodhini* magazine which was started last year to assist our work in this most important field, has been regularly carried on and its contents have been interesting and valuable. Special gratitude is due in this respect to Mrs. Lloyd, who has steadily contributed interesting and useful articles, even since her return to England, and the editors of the magazine may be congratulated upon the success of their efforts during the current year having secured over eight hundred subscribers in the course of the year.

At Bankipur, an Anglo-Sanskrit School has been started and maintained at his own expense throughout this year by Brother Purnendu N. Sinha, our devoted and energetic Provincial Secretary for Behar. It has been very well attended, and has done and is doing most useful and excellent work.

Under the auspices of the Calcutta Branch, the revival to active and energetic work of which forms one of the most pleasing features of the past year, there has been formed a *Young Men's Aryan Union*, which has been affiliated with the national *Hindu Boys' Association.* It is doing admirable work in Calcutta and the local members who have devoted their time and energy to it are making for themselves an enviable record of good work, the fruit of which will be seen in years to come, when the slow and gradual revival of India now in progress, to which they are so effectively contributing, shall have attained volume and power enough to make it a leading factor in the life of the Hindu people.

Finance.

In point of finance, the current year has been much less satisfactory than the three preceding ones, as the following figures show—

	Total Net income.				Total Net expenditure.		
		Rs.	AS.	P.	Rs.	AS.	P.
1892	...	5,789	3	0	5,444	7	0
1893	...	7,415	7	4	6,910	5	0
1894	...	8,291	0	0	6,337	4	0
1895	...	3,411	0	0	3,148	0	0

Our net income from all sources for the year has only exceeded our expenditure by some 263 rupees though the latter is much less than in the preceding years, so that, but for the balance brought over from last year, we should be unable to pay any contribution towards the up-keep of the Head-quarters of the General Society at Adyar. And it must be remembered that no part of the expense of the Benares Head-quarters falls upon the Section, as the whole cost thereof, including the food of the staff, is paid for entirely by Mrs. Besant, Countess Wachtmeister and myself.

There has been a serious falling off in the amount realised from the Annual Dues and this is largely due to the default of the Branch officers in collecting them. It is therefore my duty to impress most strongly upon all Presidents and Secretaries of Branches that unless they do their duty, and *by personal application and urging secure* the payment of this small sum by *each* member of their Branch, the Section will be unable to carry on its work and the progress of the spiritual revival of India will be most seriously retarded. For it is impossible to work without funds, and if the Branches are to be visited by Inspectors, by Mrs. Besant, myself or others, if *Prasnottara* and other publications are to be issued, if any vernacular work is to be done, funds *must* be provided. The utmost economy is maintained in every department of our work; there is no waste and no personal profit gained by any one; but unless our members and especially the Branch officers do their duty and pay the small sum asked of them, then it is inevitable that our activity and work must decline to the level of the means at our disposal, and the Karma for the failure will fall upon those who have not done even the small share asked of them for the carrying on of this great work.

Mr. W. Q. Judge.

It will be remembered that at last year's Convention, you passed a resolution calling upon our President-Founder to expel Mr. Judge from the Society should he fail to satisfactorily meet the charges against him within six months. When Mr. Judge found that the majority of the Sections would endorse this request, he anticipated the action of the President by seceding from the Society, carrying with him a majority of the American Section, but very few members in any other part of the world. Our sincere gratitude is especially due to the President-Founder

for the tact and skill with which he dealt with the situation under exceedingly difficult circumstances in London, where every effort was made by Mr. Judge's few adherents to confuse the issues or prevent any satisfactory solution. Despite this, by his knowledge of the Society's history and his dignified moderation he succeeded in completely vindicating the Society and frustrating the attempt made to destroy it.

General Result of the year's work.

The past year has been a stormy and trying one for the T. S. in all parts of the world, and India has not escaped a share in its effects, as the rather unfavourable character of this year's Report when compared with that of last year, only too plainly shows. In some respects India has had to suffer more than other places. For not only has the storm swept over us here too, but its dying gusts, in preventing Mrs. Besant from coming to India as intended in October, making a tour in the Panjab and breaking fresh ground in Scinde, have wrought us specially a good deal of harm. Then the fact that Karmic duty to my mother kept me absent in England almost the whole year has aided the growth of apathy and indifference, while the dislocation of our organisation consequent upon my sudden departure, and the change to a new Assistant Secretary then unfamiliar with the work, have also contributed to hamper and check its growth as well as permitted the decay of activity in sundry quarters.

The future.

Turning to the future I see no cause for despondency or discouragement. On the contrary we have stronger and more solid ground for hope than ever before. Not only has our Society emerged safe and vigorous from two years of constant and most searching trial, but its real inner vitality is stronger now than ever before. For it is not mere numbers that matter, but the presence of real life in our body that is all important. And there is a steady growth in the number of members now in our ranks who *know* the reality of the spiritual life and the truth of Theosophy from their own personal, direct experience. It is these who form the real living centre of our organisation, and so long as that centre grows steadily and healthily, so long will all attacks and onslaughts be powerless to permanently harm our Society. Therefore I look forward to the future with the utmost confidence. Storms we shall inevitably encounter; trials, struggles, opposition are integral elements in our growth, and without them no growth could take place at all; friends and companions will drop by the way or leave us, under the blinding powers of illusion; but of this be sure, the T. S. will live on, growing ever stronger and containing within its circle an ever increasing number of men and women who have won their way from faith to knowledge, whose feet are set firm upon the rungs of the ladder of life, whose hearts are purified from self-seeking and full of love for all who need their help.

In conclusion, I have to state that my duty to my mother will again oblige me, to my great sorrow, to start for London within the

next few days and it will most likely not be until August or September next that I can hope to return to my cherished home and work in India. Under these circumstances, it rests with you to decide what steps it will be wisest to take to ensure the good management of the Section. I need not say, what you well know, that I am entirely at your service, so far as my duty to my mother will permit; but you must remember that my duty to her involves my absence from my post for at least six or seven months in each year so long as she lives, and I would therefore urge upon you, in case you should desire to continue me in office as your General Secretary, that you should elect my dear Brother Upendra Nath Basu as Joint General Secretary, so that he may have full power and authority under your express sanction, to manage the affairs of the Section in my absence.

With this recommendation I beg to conclude my Report of the work of the Section for the past twelve months.

BERTRAM KEIGHTLEY,
General Secretary.

AMENDMENT OF T. S. RULES AND REGULATIONS.

The Revision of the rules being now in order, the President read the interesting letter of Dr. Hübbe Schleiden thereupon, which is here given.

CALCUTTA, *13th December, 1895.*

TO COLONEL H. S. OLCOTT,
President of the Theosophical Society,
Adyar, Madras.

DEAR SIR AND BROTHER,—You have been good enough to send a copy of the Report of the English Committee for the Revision of the T. S. rules and regulations to me, as representative of the German Branches and Lodges of the T. S., asking for my opinion upon the proposals made therein.

On the proposed rules in general I have to make no remarks except that I would prefer any rules tending towards an autocratic power vested in the President, to the slowly working apparatus of a representative democracy. The affairs of the Society cannot be carried on effectually on democratic principles; and if we had at any time no President who could safely be entrusted with an autocratic management of the Society, then a democratic constitution would not prevent its rapid decay.

The only paragraph of the proposed rules which seriously calls for amendment, seems to me (and has always appeared so to all the leading members of the theosophical movement in Germany) to be the *second paragraph*, concerning the OBJECTS *of our Society.*

The new wording of the FIRST *object* appears to be an improvement. The T. S. has hitherto failed to form or to represent the "nucleus" of

Spiritual Brotherhood; and this is principally due to the fact, that the *feeling* of brotherhood is at present insufficiently realized. Therefore, "to promote the *recognition* of the Brotherhood of mankind" seems to be necessary first. If thereby the Society actually becomes the desired "nucleus" of this Brotherhood, well and good; but it is more wise and prudent to promise little and to fulfil more, than to promise much and fulfil nothing. The addition of the word "spiritual" to "Brotherhood of Humanity" is in accordance with the hitherto accepted German wording of our objects.

The proposed formulation of the "SECOND *object*" seems to express but very insufficiently the intellectual work really done by the Society; it evidently draws the limits of this work much too narrow. *Occultism* is quite left out of consideration; and although the *Eastern* literature is taking perhaps the greater share of our study and attention, a great deal of very useful, if not necessary, work has been actually done for theosophy, and contributions written for the T. S. Journals, on the basis of *Western* literature: why should we not continue this?

And the literature of "science" in the East is, properly speaking, that of occultism; for the term "science," as it has been used for more than a hundred years, does not apply to this or any literature of the "East" at all. I, therefore, propose the following wording of the second object:

Second.—To encourage the study of esoteric knowledge in the religious, philosophical and mystical literatures of all countries.

The "THIRD *object*," in its present conception, is altogether unacceptable to us; it is untheosophical and is in no organic harmony with our first and second objects.

"To investigate unexplained laws of nature and the faculties and powers latent in man," may be the object of any Society of Psychical Researchers or of Spiritualists, but it is just this which distinguishes the Theosophist from them, that *he* aspires to more; *his* aim is theoretical and practical *Theosophy*. Theosophy is "divine wisdom," and although the laws of nature and the powers latent in man form part of divine knowledge and divine power, they are just that which is *not* divine *wisdom*. For it is well-known and generally agreed upon by all leading theosophists, from the masters down to the meekest co-worker, that divine wisdom is the SPIRITUAL *life*. While, therefore, our second object is the theoretical (literary) study of this divine wisdom, the third object can and ought to be only its *practical* realisation by the theosophist himself or herself. Accordingly we think, that the third object ought to be formulated in the following way. (Perhaps a better expression of English thought might be found for this translation of our German thought):—

Third.—To further the striving for spiritual progress and for the realization of divine wisdom within the individual self.

It might however be, and has actually been pretended, that the knowledge of the occult laws of nature, and the development of occult powers in man are necessary *means* to attain to spiritual life. Now, the practical experience of 600 years has taught the German mystics, that this is an error; occult knowledge and powers, although accessory to spiritual life, are no help to its realization, but are hindrances which have to be overcome and mastered. However, the present tendency, in many influential members of our Society, is so prominently bent on the exercising of psychic powers, and this has also been so much of an attraction for new members to our Society, that a compromise between these two different views, the German and the English, might be advisable.

But even then it seems quite sufficient to mention "the faculties and powers latent in man," because "the *elemental world* of nature and its laws" *can* only be practically investigated, *after* the psychic powers have been developed to a considerable extent, and their study *then* forms a natural, and *unavoidable*, but *undesirable* part of this psychical development. They need, therefore, not be expressly mentioned; and the less said about them, the better.

Thus, should a compromise be deemed necessary, we would propose the following combination:

Third.—To investigate the faculties and powers latent in man and to strive for spiritual progress and the realization of divine wisdom within each individual self.

Yours Fraternally,

Hübbe Schleiden.

A draft of proposed amendments to the rules having been submitted, through the President, by the Committee of the European Section was considered by the Committee of the Indian Section who were duly appointed for this purpose by the Chairman, as follows:—

Upendra Nath Basu, A. C. Kannan Nambiah, Dr. D. J. Edal Behram, V. Cooppooswami Iyer and Bertram Keightley.

After very full and careful discussion, a revision of this draft was unanimously agreed upon in Committee and reported back to the Section, on the 29th.

It was then moved by Tookaram Tatya, and seconded by Manmohan Das,

That the revised draft of rules agreed to by the Committee of the Indian Section be accepted and endorsed by the said Section, and recommended for adoption by the Theosophical Society.

The motion was carried unanimously.

A more detailed account of the proceedings will be found in the report of the Section.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, *29th December*, 1895.

I.

The accompanying draft of amendments to the Rules of the Society was this day unanimously adopted in Convention of the Indian Section T. S. and is hereby referred to all General Secretaries, for submission to their respective Sections for action.

II.

The results of the voting to be reported to the undersigned for action by the General Council.

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

AMENDED RULES OF THE THEOSOPHICAL SOCIETY,

AS PROPOSED BY THE INDIAN SECTION IN CONVENTION, DEC. 29, 1895.

Constitution.

The title of this Society, which was formed at New York, United States of America, on the 17th of November, 1875, is the "Theosophical Society."

The objects of the Theosophical Society are:

First: To promote the recognition of the essential brotherhood of Humanity, and its realization in life.

Second: To encourage research into the inner meaning of the Eastern and other religious and philosophic literatures.

Third: To promote investigation into unexplained laws of nature, the faculties and powers latent in man, and especially to aid spiritual progress towards the realization of Divine wisdom.

The Theosophical Society has no concern with politics, is unsectarian, and demands no assent to any formula of belief, as a qualification of membership.

It does not interfere with caste-rules or any other social observance.

The Society as such is not responsible for the personal opinions of its members or for any expression thereof.

Membership.

Every application for membership must be made in the authorised form hereinafter prescribed, signed by the applicant, and endorsed by two members of the Society, but no persons under age shall be admitted without the consent of their guardians.

Admission to membership may be obtained through the Recording Secretary of the Society, the General Secretary of a Section, or the President of a branch; and a certificate for membership, bearing the signature of the President, the Seal of the Society, and countersigned by one of the above-named officers, shall be issued to the member.

If a member be convicted of felony, he shall "IPSO FACTO" cease to be a member of the Society.

Officers.

The Society shall have a President, a Vice-President, a Recording Secretary and a Treasurer.

The President-Founder, Colonel H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating a successor, subject to the ratification of the Society.

The term of the Presidency is seven years (subject to the above exception).

The President may nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

The President shall be the custodian of all the archives and records of the Society, and shall be one of the trustees and administrators for property of all kinds, of which the Society as a whole is possessed.

The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the Society.

On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organisation.

Any seven members may apply to be chartered as a Branch, the application shall be forwarded to the President through the Secretary of the local Section, or, if there be none, to the President direct.

The President shall have authority to grant or refuse applications for charters, and each charter must bear his signature, and the Seal of the Society, and be recorded at the Head-quarters of the Society.

A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

Each Branch and Section shall have the power of making its own rules, provided they do not conflict with the General Rules of the Society, and the Rules shall become valid on their confirmation by the President.

Every Section shall appoint a General Secretary who shall be the channel of communication between the President and the Section.

The General Secretary of each Section shall forward to the President annually, not later than the 1st day of November, a report of the work of each Section up to that date, and at any time furnish any further information the President may desire.

Administration.

1. The General Council is composed of the President, the Vice-President, and General Secretaries of Sections.

2. The President is the Executive Administrator of the Society, and has full discretionary power in all matters, the exercise of such power being subject to revision by the General Council.

The President may be removed from office by the vote of a majority of the Sections of the Society. The vote of each Section shall be taken by the General Secretary thereof according to its rules. The votes so taken shall be acted upon by the General Council, which in such a case shall be convened by the Vice-President, upon the request of any Section.

In all other cases the General Council shall be convened by the President.

The Vice-President may be removed from office by the President, subject to the approval of a majority of the General Council.

No General Secretary shall hold the office of President or Vice-President.

Election of President.

Six months before the expiration of the President's term of office, his successor shall be nominated by a majority vote of the General Council; the retiring President being eligible for renomination. The nomination shall be sent out by the Vice-President to the General Secretaries and the Recording Secretary. Each General Secretary shall take the vote of the members of his Section according to its Rules, and the Recording Secretary shall take those of unattached branches and members. A majority of two-thirds of the recorded votes shall be necessary for election.

Head-Quarters.

The Head-quarters of the Society are established at Adyar, Madras, India.

The Head-quarters and all other property of the Society including the Adyar Library, the Permanent and other Funds, are vested in the Trustees for the time being, of the Theosophical Society appointed or acting under a deed of Trust, dated the 14th day of December, 1892, and recorded in the Chingleput District Office, Madras, India.

Finance.

The fees payable to the General Treasury by Branches not comprised within the limits of any Section are as follows:

For charter, £1; for each certificate of Membership 10*s.*; for the Annual Subscription of each member 5*s.* or equivalents.

Unattached Members not belonging to any Section or Branch shall pay an Annual Subscription of £ 1 to the General Treasury.

Each Section shall pay one-fourth of the total amount received by it from annual dues and Entrance Fees, into the General Treasury.

The Treasurer's accounts shall be yearly certified as correct by qualified auditors appointed by the President.

Meetings.

The Annual General Meeting of the Society shall be held at Adyar in the month of December.

The President shall also have the power to convene special meetings at discretion. The Rules of the Society remain in force until revision is amended by the General Council.

OUR TWENTIETH ANNIVERSARY.

Victoria Hall, in Madras, was crowded with a large and enthusiastic audience on the evening of the 29th December, 1895. We have room for only a very brief summary of the report in the *Madras Mail.*

In opening the proceedings Colonel Olcott said that the present meeting was for the purpose of celebrating the twentieth anniversary of the Theosophical Society. He had been accustomed previously to bring forward delegates from all parts of India to give an account of the working of the various branches of the Theosophical Society, but he thought that under the circumstances he would make the programme shorter by calling upon one Indian delegate to speak for all, one foreign delegate for all, Mr. Keightley to speak for the Indian Section, while Mrs. Besant and himself would also address the meeting.

MR. O. L. SARMA, of Madanapalle, said that it would be presumptuous on his part to stand there on the platform to make any speech on Theosophy when the audience were ready to hear an eloquent speech from Mrs. Besant.

MR. EDWARD S. GRECE, an influential Barrister-at-Law, from the United States, who had lately joined the Theosophical Society, made some pertinent observations on the present state of religious opinion in America.

MR. BERTRAM KEIGHTLEY, the General Secretary of the Indian Section, said that in addressing the meeting he spoke as representing in a very peculiar way the essential life of the Theosophical Society. For among other things which it had set itself to accomplish and, which in no small measure it had already achieved, was from the outset the bringing about of a union, of a real co-operation and fellow-feeling, between the East and West. They heard from the previous speaker how throughout the West in the most active, in some cases in the most progressive, of the Western nations the blank negation of materialism had succeeded the rigid dogmas and blind faith of their forefathers. It was therefore necessary for the further progress of humanity that the life-giving spiritual philosophy of the East, the divine wisdom which the great teachers of India's past had stored up and handed down, should be used to enlighten the peoples of the West. And, on the other hand it was no less necessary that the practical mind, the energy, the devotion and the power which the struggle—hard and bitter—with nature and surrounding difficulties had roused should be brought into contact with the spiritual enlightenment in order that the East once more might rise

from its lethargy and fulfill its mission as the life-giver and spiritual teacher of the world.

COLONEL OLCOTT, the next speaker, said that it was seventeen years that month since Madame Blavatsky and he sailed from New York for India to set up their head-quarters in Bombay. He described graphically the difficulties and dangers that they met with on their voyage to India. As soon as they landed at Bombay they found themselves in an atmosphere which to them was like the balmy breezes of the fabled Spice Islands, because it was the atmosphere of Indian thought and wisdom. They were surrounded as soon as they arrived by the people towards whom their hearts had been warming for years before. They came to a place that was hallowed by the memory of the *Rishis* and the *Munis* of the past. They had come to a place where the ancient civilisation had once reared aloft on the plains of human thought the glittering pinnacles of Aryan wisdom—the land made sacred by all those memories—the land where tradition had incorporated into the public mind a belief in the existence of the great hidden Teachers—the land where the people met them with open arms and hailed them as brothers. They had found in the history of these subsequent years that the stormy oceans that were crossed were but the types of the stormy stages through which the Society must pass at the end. Since that time there had been a constant battle. There had been more animosity, more malevolence shown by the public press and by public bodies and private individuals against the Theosophical Society than he supposed was ever shown against any other organisation whose aims were as inoffensive as its aims had been. They had not wronged any human being, they had not propagated falsehood, and yet they had been rewarded with the persecution which history taught was always awaiting those who strove to help their fellowmen. But they had lived through all, and were that day as strong, hopeful and confident as they were ever before. (Cheers.) They expected that when they came here they would have the love of the Hindus. They professed no particular creed, they gave no preference to any, and they had worked with whatever people had wished to work with them—were they Mahomedans, the Sinhalese, the Parsees, Buddhists or any others. He then reviewed the work of the Theosophic movement, of the formation of a school for Pariahs to give them the rudiments of education, and of the formation of Boys' societies all over India. He exhorted the audience to form Boys' societies in the villages all over the Presidency, so that they might among themselves create a public opinion in favour of their nationality and of their religion. With regard to the present position of the Society, he said that up to the 26th December last there had been 408 charters issued, and deducting those that had seceded, namely, nearly the whole of the American Section and nine in Europe and one in Australasia, they had still left 323 branches scattered about throughout the world.

MRS. ANNIE BESANT, in rising to address the meeting received a perfect ovation. She said :—

Mr. President, Friends and Brothers,—Our President has told us that 20 years of storm life lie behind the Society. At its present anniversary we are entering on our 21st year, the year that in the West is said to be that of the majority of the individual, so that when we meet you again next year we shall be celebrating the majority of the Society, its entering into full manhood and the completion of its period of youth. Looking back over those 20 years, as we naturally do on an anniversary occasion, how much there has been of mingled success and trouble, of sunshine and storm, of disappointment and success. You remember how it was stated in this Hall last year that we were facing difficulties that then were not solved. I can remember the last words I spoke to you were that fire tried the work of man, that that which was consumable the fire would consume, but that the gold came out the clearer from the purging of the fire, and as I believed the Society was the gold, it would come out from the fire the better, not the worse. That prophecy of 12 months since has been fulfilled. Though it be true, as you have just heard, that we lost in the process the majority of our American branches, yet we have branches enough left there to form a section of the Theosophical Society. And this we have done: where we found there was fraud we said we would have none of it; where we found there had been deception, we set our face steadily against it; and we declared for the Society, whose motto is "There is no religion higher than truth," that it was better that it should lose if it were even the majority of its members rather than that it should permit fraud to continue, and under the name of Divine Wisdom permit anything which was not right and open and true. And so we have fought our battle and have come out on the other side with the Society diminished slightly in its numbers, but, as the President has just said, more united and therefore stronger than before. And even had we been less strong, if in that great struggle a larger number had fallen away, even then it would have been better to have a smaller Society built on truth than a larger one built on deception. Better to lose many if true hearts remained than have treachery within the camp itself which at any moment might prove its ruin and betray the whole into the hands of the enemy. And since that time much has been done. Coming to you from England I am able to report to you that these great principles are definitely spreading, and spreading as they should spread, especially among the thoughtful and educated classes, spreading amongst those whose words influence the public mind, whose thought reaches the public brain, and we find as the months and years go over our heads that we have won to our side many valuable recruits. And not only that one after another joins openly, making themselves part of the Theosophical Society, but the teaching spreads much further than the Society extends, and is permeating the whole of our literature, public and religious life, and influences thought to an extent very much greater than the mere limits of the Society itself. For when you see—as we saw in England last summer—one of the Canons of the

Church Establishment, publicly preaching the doctrine of reincarnation, we begin to understand that some result of the work is coming, and some influence of the divine wisdom is making itself felt. You may take up magazine after magazine, and you find the great doctrine of reincarnation, no longer a thing to be jeered at, no longer a suggestion to be scoffed at, but though men do not accept it, they treat it respectfully and deal with it by way of argument and not by way of ridicule, as they did but a few years past. You find the idea of *Karma*, or the law of cause and effect, which links life with life, the past with the present, the present with the future, you find this great principle making its way so that the very word is now a common word on the lips of the public speakers and writers. You find many of their arguments are drawn from the Theosophical Society's literature, arguments as to the immortality of the soul, as to the reality of the knowledge of the unseen world, which 20 years ago would have been wholly impossible and would have aroused challenge on every side, so that not only among members of our Society do we number some Christian clergymen who have learnt the deeper truths underlying Christian dogma and spiritual verities that mere outer forms have sometimes concealed rather than expressed, not only do we see some joining the Society, but we see from our literature, that a very large number are studying our books, and who, without using the name of Theosophy at all, are becoming permeated with its ideas and are beginning to teach it to their congregations. And mind, that is a thing to congratulate ourselves upon. For every nation grows up with its religion which is wrought into the very fibre of the national life. You cannot roughly tear away from the minds and heart, of the people, the particular forms of religious faith which they have followed for perhaps hundreds of centuries, and round which the national life clings, and into the mould of which national thought has flowed. At the head of every great religion there stands some great teacher who knew the spiritual truths and spoke them out in forms fitted for the civilisation for which he meant it to apply, and for the new and dawning thought which that religion was intended to influence. It is not necessary that in every country of the world there must be the same expression of religious thought, any more than it is necessary that there should be the same expression of articulate speech, or that language should be the same in every country of the world. What we want is the reality that underlies it; the form in which it is expressed may differ with the civilisation, with the traditions, with the habits and with the thoughts of the people. It is not that we want to convert England to Hinduism, it is that we want that into the mould of English thought there shall flow the mighty spiritual truths of which India in the past has been the greatest and mightiest exponent (Cheers). Not that we desire that the words in which religious thoughts clothe themselves shall be the same, but that the truth shall be recognised, no matter what label the people of the land may put upon it. Therefore it is well that amongst the

English people these thoughts should spread and come from the mouths of their own religious teachers, and so come without raising the prejudice that is raised by a foreign garb and language that is not their own. Hinduism has never been a proselytising religion, but it has given the world most of the literature in which are certain fundamental special facts which all the world will do well to learn, for they are the spiritual bread of humanity, or rather, I might say, they are the flour of which the bread is made. This flour may be placed in the hand of each nation and they can make it into whatever form of loaf may suit the national prejudices, habits, and intellectual thought. Let them have the bread-stuff which nourishes the soul, but let them make it into whatever outward shape is best adapted to the peculiar idiosyncracies of the national mind and heart. And so the mission of the Theosophical Society has been to teach the underlying truths which in every great religion are contained, and to show people that it is not to change the form of their religion, not to make converts from one to another, not to go running about the world and, seeing a man here, say to him "Come to my temple and worship there in my particular language and my particular form," but the right spirit was to say:—"I have my temple and you have yours, I the name that to me is holy, you the name that to you is equally sacred. I do not ask you to take my tongue, I do not ask you to keep my forms. We are children of the same parent, we are streams from the same spiritual fount, we seek the same goal, we are brothers along various paths, we know that all paths are trodden by devoted souls in full faith with their hearts fixed on the Supreme." I saw with joy, and I saw with a sense of delighted satisfaction, in an English newspaper written by a Christian reviewer—a man who loved his religion and was proud of his own faith—in the review of a translation of that song of the Lord, the Bhagvadgita, he quoted the famous sloka that will be familiar to you all:—"That whosoever of faith with pure heart worships other gods, he worships me." The Christian writer said he envied Hinduism that phrase in its scriptures, and he wished he was able to have quoted it from his own Bible instead of finding it in the language of another faith. And one way in which thought is spreading is one which though not within the limits of our own Society, has its full sympathy and such support as the members are able to give: I mean the great spreading of the Vedantic Philosophy in Europe which has taken place by the labours of Dr. Deussen, Dr. Thibaut and Professor Max Müller. There you have men proclaiming to the Western nations those great thoughts of the mightiest of Eastern sages, and you find from every side in Europe there is gradually growing up a recognition of the value of the thought, of the intellectual greatness of the teaching, of the spiritual vitality which it retains, so that you find among the thoughtful public the old prejudices are breaking down, and the old suspicions are fading away, the old ideas of superiority are beginning gradually to be undermined, and Englishmen and women, and the nations also in

Europe, are looking across land and ocean to India as the birthland, the land where there is a great people, a land which has for its inheritance this thought, and thus the nations are being drawn together, and antagonism will lessen as this closer intercourse succeeds, And surely that is well. For what is this Theosophy we speak of? Divine wisdom, as the great name may be translated. It is no new thing in the history of the world. It is no fresh message spoken in the ear of humanity. It was brought first to the globe on which we live by the divine teachers who had learned it in other globes in the universe, the existence of which is dimly suggested in your Puranas, the previous creation that went before the present when other humanities lived and learnt and were evolved. From these past humanities great teachers were gradually developed so that when humanity began its intellectual life in our planet there were divine teachers who came to guide it, and divine teachers who came to instruct it, and then we trace teachers through the past. Trace them, you may say, how, in the vast antiquity? Because they have left a message for the present in the vast monuments not yet in ruins. We trace things older than any civilisation that history recognises or that record can be found to memorize. Mighty erections, mounds, vast temples made of huge monoliths sometimes weighing more than 700 tons in weight, and standing unchangeable, which even Time, the destroyer of all things, is unable to destroy. Why did these marvellous initiates, do you suppose, leave such monuments as these behind them? It is because these holy initiates knew that that was the only way they could leave a message that later humanity might learn to recognise, and by leaving these indestructible monuments behind them they would in due time justify the traditions observed by their own sacred brotherhood, and as humanity progressed and the great Fifth Aryan race came to birth, successors of the same divine teachers carried on the same teaching and spoke again the ancient word in the ears of man, and the same brotherhood and the same succession was handed down through these untold ages, and the same divine wisdom proclaimed again to the world. Out of the proclamation grew the ancient Hindu religion: out of that word spoken by these teachers came the outer form of works of the ancient Aryan faith. Then millions of years go by; Time grows old, as it were, and the nations with it, still the same truths are followed, still the same verities are believed and religions on the same lines spring up all the world over. The Persian learns his lesson, the Egyptian joins in his, the Chaldean, Babylonian, Assyrian, the later Greeks and Romans take up the story, until we come to the vast succession of philosophies, every one of them built on the same fundamental truths, so that in these modern days when history is so much studied, when we are able to trace back philosophy after philosophy in what are called historical records, you have a great succession of these records justifying the divine wisdom and proclaiming it in the ears of the world. In modern days when science was growing, ever materialistic and ever strong, in

modern days when materialism was again raising its head, when the ancient religions too much fossilised in many ways to spread their influence in every direction were being oppressed by the advancing strength of materialism, then the great brotherhood who have been in the world ever since its building, that they might watch over humanity from its infancy down to the present time, that great brotherhood took steps to reproclaim the ancient wisdom, to send out in modern language the truths of the older world. The form was new but the message was of old, the shape was modern, its content was ancient. And so, over the modern the spirit of the ancient teaching, strengthened by scientific argument, buttressed by the newer thought of the West, went forth, till even those who were its opponents begin to recognise its truth, and those who were its enemies begin to call themselves its friends. The same teaching, the same message, only a new form, and just because the form was intended to be new the West was chosen for its proclamation. As has already been said, there came from Russia and America two who were chosen to carry out the old message to the modern world, to proclaim again in fresh words but of very ancient meaning, the divine wisdom the path of which the people have left. And when we speak of the reproclamation we are right when we feel gratitude and express thanks to those—one of whom is still here amongst us, the other of whom passed 4 years ago through the gateway of death—that they spoke again the ancient message in many countries of the world. For when in 1875 the older truths again began to be spoken, in the 20 years which have since passed, archæologists have been digging and they have uncovered the ruins of the past that speak to the truth of the present, and that which the Society has proclaimed is beginning to be proved from the ancient remnants of past American life. And then coming to England and doing there the same work with the vast ruins of Stonehenge and those found also in Brittany in the North of France, we find they too bear witness to the identity of teaching, and the antiquity of the message we now clothe in modern words. Then when we come to India we bring back to the East where it has been born and give back to India what India in the past has given to other lands. I call on the children of India to recognise the glory of their birthright, and not to throw shame on the ancient traditions by being mere pigmies unworthy of the giants of ancient days. And, therefore, as I say, it is meet when we assemble here in convention that we should recognise our duty and pay it with gratitude, although we pay it better by devotion of our lives. No, I could not stand here without bearing testimony to the work that has been done and to the sacred memory of the heroic woman who gave her life for the ancient teaching, and whom the world still calumniates and understands so little. And after her I would send a message, of love, of gratitude, of hope that Karma perhaps may give her for a reward, to come back Indian—born to the Indian nation—again to take up her old work and again preach with Indian tongue that Divine wisdom that with Russian tongue she spoke in years

mmediately behind. Now what lies in front? Still the spreading of the ancient teaching, still the reproclamation of the ancient truths, of work to do here as elsewhere, of making the truths of old vital amongst a modern people. My friends and my brothers, in the land of England when I hear India spoken of and India's ancient faith attacked of men, I sometimes speak or write in her defence, and I explain your religion that is misrepresented often in the ears of the English people. But in England if that is to be done effectively, if in England Indian thought is to be justified, and the Indian religion is to be respected, then you must justify that defence by your lives, you must justify your religion by the fruit it bears in the eyes of the world. It must not be possible for the enemies to spread injury that is true of the Indian people. Therefore, it is that I appeal to you that as your religion is ancient, mighty and spiritual, the lives of those who hold and represent it before the modern world should be noble, pure and spiritual, as the religion which with their lips they profess. For thus is a nation justified of her children, thus is the name of a mother honoured by the lives of her sons, for it is the son that her womb has given to the world. None else can justify India save her own children, none else make her glorious save those who bear her name, and, therefore, it is, we who love her, who know her ancient glory, would fain see that religion in its ancient purity, free from the accretions that in course of ages have grown out of ignorance and superstition. For mighty is the work we have to do to make modern that answer to the ancient teaching, to make modern the light of the ancient code. This is the work in particular that our Society has so much to do among the Hindu population, to help the noblest, the most thoughtful, the most religious, and the most spiritual of Hinduism to work for the glory of their religion in the eyes of the world by showing what it is, and what it can do. And so also among other religions that are sacred on the Indian soil. For as was said to me by a Brahmin in Calcutta when last I was there; "If only on the soil of India where men by faith are gathered together we could get the people to understand each other and recognise the good each has, so that each shall follow his own faith, and yet respect that of his brother, if peace could be made in Indian soil amongst the different faiths that are found in this ancient land, it would be the eirenicon of peace for the whole of the world and a dawning of a nobler day of religious faith and love." May we not hope that in the years that lie before, something of this work shall be accomplished. May we not hope that men by mingling with each other shall learn the good that each faith has to teach—the brotherhood which underlies the whole of our religions. For it has well been said by a Hindu writer, that all religions of the world are like coloured glasses which let the light of the sun shine through. Shall we not try each to purify the glass through which the light shall shine, and then each faith growing pure and glorious shall join hands with its sister faith for the spiritual regeneration of the world. They all believe in

the one Supreme who reproduces himself in the human spirit; they all believe in the life of man and the life he draws from the divine, that he developed gradually and slowly millenium after millenium. Some speak more clearly than others, let us learn from those. Some have a fragment of truth that others have lost, let us make the fragment common property and share each with each, and so, rising above differences, we shall find unity and spiritual life, our brains divided, our hearts and souls shall unite, our tongues, learned at our mother's knees, may separate us, the language which we have learned from religion will draw us more closely together, and we may look forward to the glorious time when all religious of the world shall build one mighty temple, one temple of universal faith, proclaiming the universal brotherhood of spirit in all as one, and the spirit in all as Divine. Our bodies separate us, but our bodies are illusions, by ignorance they are able to divide us, by ignorance they are able to keep us apart. Let us rise above illusion, let us transcend the way that divides us, let us see that by whatever name, the Supreme is one and indivisible, by many aspects known, but one in essence, by many phases, but one in love. Out of that spiritual unity shall grow a brotherhood where there shall be no more war, no more division, no more oppression, no more persecution. Divine wisdom shall unite that which ignorance has separated, and all shall join in one mighty brotherhood and spiritual unity of mankind. (Cheers.)

Colonel Olcott with a few concluding words dismissed the Convention.

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BRANCHES OF THE THEOSOPHICAL SOCIETY.

(Corrected annually on the 27th December.)

INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni ...	The Adoni T. S. ...	1882	A Chengalvoraya Rajoo ...	Mr. S. J. Parthasarathier.	Medical Officer, Adoni.
Agra ...	The Agra T. S. ...	1893	Lalla Baijnath, B.A. ...	...	Judge, Small Cause Court, Agra.
Aligarh ...	The Aryan Patriotic T. S. ...	...	...	Dormant ...	...
Allahabad ...	The Prayag T. S. ...	1881	Babu G. N. Chakravarty, M.A., LL.B. ...	Dr. Abhinash Ch. Bannerji, L. M. and S. ...	Colvin Medical Hall, Allahabad.
Almorah ...	The Tatwa Bhodhini Sabha T. S.	1893	Pandit Bhairab Dat Joshi	Pandit Badri Dutt Joshi, LL. B. ...	Almorah, N. W. P.
Ambasamudram ...	The Ambasamudram T. S. ...	1889	...	Mr. R Subbiah ...	First Grade Pleader, Ambasamudram.
Anantapur ...	The Anantapur T. S. ...	1885	...	Dormant ...	...
Arcot ...	The Arcot T. S. ...	1884	...	Dormant ...	...
Arni ...	The Arni T. S. ...	1885	...	Dormant ...	...
Arrah ...	The Arrah T. S. ...	1882	...	Dormant ...	...
Baluchar ...	The Jaina Tatwagnâna Sabha T. S. ...	1890	...	Dormant ...	...

Bangalore ...	The Bangalore Cantonment T.S.	1886	Mr. T. C. Mahaswami Pillai ...	Mr. A. Singaravelu Moodelliar. ...	Resident's Office, Bangalore.
Bankipore ...	The Behar T. S. ...	1882	Babu Purnendu Narayan Sinha, M. A., B. L. ...	Babu Jogesh Chandra Banerjee. ...	Clerk, Commissioner's Office, Bankipur (Behar).
Bankura ...	The Sanjeevan T. S. ...	1883	Babu Bipin Beiharry Pramanik. ...	Babu Kedarnath Kulabhi.	Teacher, Zilla School, Bankura (Bengal).
Bara-Banki ...	The Gyanodaya T. S. ...	1883	Pandit Parmeshwari Dass.	Babu Debi Sahai ...	Dt. Surveyor, P.W.D., Bara-Banki (Oudh).
Barakar ...	The Sadhu Sanga T. S. ...	1892	Babu Shyama Charn Bhatta. ...	Babu K. P. Mukherji. ...	Barakar.
Bareilly ...	The Rohilcund T. S. ...	1881	Raja Madho Rao Vanaik Peshwa. ...	Rai Bishan Lal ...	Vakil, High Court, Bareilly.
Barisal ...	The Barisal T. S. ...	1887	...	Dormant. ...	...
Baroda ...	The Rewah T. S. ...	1882	Rao Bahadur Janardan Sakhâram Gadgil, B.L....	Rao Sahib Maneklal Ghelabai Jhaveri. ...	Baroda.
Beauleah ...	The Rajashahye Harmony T. S...	1883	...	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beauleah (Rajashahye, Bengal).
Bellary ...	The Bellary T. S. ...	1882	Honorable Rai Bahadur A. Sabhapati Moodeliar.	Mr. R. Jagannathiah ...	"Sanmarga Samaj," Bellary.
Benares ...	The Kasi Tatwa Sabha T. S. ...	1885	Babu Upendra Nath Basu, B. A., LL. B. ...	Babu Govinda Dasa ...	Durgakund, Benares City.
Berhampore ...	The Adhi Bhoutic Bhratru T.S. ..	1881	Babu Dinanath Ganguli...	Babu Satcowri Mukherji.	Sheristadar, Manager's Office, P. O. Khagra, Berhampore, Bengal
Bezwada ...	The Bezwada T. S. ...	1887	Rao Bahadur S. Lingia ...	Mr. T. Venkatanarasiah...	Pleader, Munsiff's Court, Bezwada.

Indian Section—*Continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bhagulpore ...	The Bhagulpore T. S. ...	1881	Parbati Charn Mukkerji...	Babu Motilal Misra ...	Bhagulpore.
Bhaunagar ...	The Bhaunagar T. S. ...	1882	Raol Shri Prince Harsingji, Rupsingji. ...	Mr. J. N. Unwalla, M. A....	Principal, Samaldas College, Bhaunagar, Kathiawar.
Bhawani ...	The Bhawani T. S. ...	1893	Mr. E. Subramania Iyor...	Mr. M. P.K.T. Simhachary	Civil Apothecary, Bhawani.
Bhowanipore ...	The Bhowani T. S. ...	1884	Dormant ...	Dormant ...	...
Bolaram ...	The Bolaram T. S. ...	1882	...	Dormant ...	...
Bombay ...	The Bombay T. S. ...	1880	Mr. David Gostling ...	Mr. S. Ragahavendra Row.	37, Hanby Row, Fort, Bombay.
Broach ...	The Broach T. S. ...	1892	...	...	...
Bulandshahr ...	The Baron T. S. ...	1887	...	Dormant ...	...
Burdwan ...	The Burdwan T. S. ...	1883	...	Dormant ...	...
Calcutta ...	The Bengal T. S. ...	1882	Babu Narendra Nath Sen.	Babu Neelcomul Mukherji. ...	3, Ramnath Muzumdar's Lane, College Square, Calcutta.
Do ...	The Ladies' T. S. ...	1882	...	Dormant ...	...
Cawnpore ...	The Chohan T. S, ...	1882	Babu Devi Pada Roy ...	Babu Dharm Das Mukherji	Executive Engineer's Office, Irrigation Branch, Cawnpore.
Chakdighi ...	The Chakdighi T. S. ...	1883	...	Dormant ...	..

Chingleput ...	The Chingleput T. S. ...	1883	...	Mr. D. Raghurama Row...	Pleader, Chingleput.
Chinsurah ...	The Chinsurah T. S. ...	1883	...	Dormant ...	...
Chittagong ...	The Chittagong T. S. ...	1887	Babu Durgadas, Das ...	Babu Kamala Kanta Sen	Pleader, Judge's Court, Chittagong.
Chittoor ...	The Chittoor T. S. ...	1884	Mr. T. Swamy Iyer, B.A. ...	Mr C. M. Durasawmy Mudaliar, B. A., B. L.	District Court Vakil, Chittoor.
Cocanada ...	The Cocanada T. S. ...	1885	...	Mr. K. Perrazu ...	Pleader, Cocanada.
Coimbatore ...	The Coimbatore T. S. ...	1883	...	Mr. S. N. Ramasawmy Iyer	Pleader, Coimbatore.
Combaconum ...	The Combaconum T. S. ...	1883	Dr. A. Vaideswara Sastri..	Mr. G. Kaliana ...	Sundara Iyen St., Combaconum.
Cuddalore ...	The Cuddalore T. S. ...	1883	...	Dormant ...	...
Cuddapah ...	The Cuddapah T. S. ...	1886	Mr. A. Nunjundappa, B.A..	Mr. A. S. Vaidianatha Iyer	Head Master, High School, Cuddapah.
Dacca ...	The Daeca T. S. ...	1883	...	Dormant ...	...
Darjeeling ...	The Kinchinjunga T. S. ...	1882	Babu Srianth Chatterji ...	Babu Priyanath Mukherji.	Dy. Magistrate and Sub-Judge, Darjeeling.
Dehra-Dun ...	The Dehra-Dun T. S. ...	1892	Lala Baldeo Sing ...	Babu Ishanchandra Dev, B. A. ...	G. T. Survey Office, N. W. P., Dehra-Dun.
Delhi ...	The Indraprastha T. S. ...	1883	...	Dormant ...	...
Dindigul ...	The Dindigul T. S. ...	1884	Mr. Vencateswara Iyer ...	...	Tahsildar, Dindigal.
Dumraon ...	The Dumraon T. S. ...	1883	Babu Davi Persad ...	Mr. M. Omrao Ali ...	Inspector of Dumraon Raj Schools, Dumraon.
Durbhanga ...	The Durbhanga T. S. ...	1883	Pandit Lakshmi Narain...	Babu Ganganath Jha, M. A.	Durbhanga.

Indian Section—*Continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ellore ...	The Gupta Vidya T. S. ...	1887	Mr. D. Sriramulu ...	...	Ellore.
Ernacolum ...	The Ernacolum T. S. ...	1891	Mr. W. Ramiah, B. A. ...	Mr. T. S. Subbaraya Iyer.	Clerk, Dewan's Office, Ernacolum, Cochin.
Erode ...	The Erode T. S. ...	1891	Dormant ...	...	...
Fatehgarh ...	The Gnâna Marga T. S. ...	1885	Munshi, Bhaktwar Lal, B.A.	Lâlâ Har Prasad ...	Head Clerk, Railway Office, Fatehgarh, N. W. P.
Fyzabad ...	The Ayodhya T. S. ...	1883	...	Dormant ...	...
Ghazipore ...	The Ghazipore T. S. ...	1883	...	Dormant ...	...
Gooty ...	The Gooty T. S. ...	1883	Mr. J. Srinivasa Rao ...	Mr. P. Casava Pillai ...	Pleader, Gooty.
Gorakhpur ...	The Sarva Hitkari T. S. ...	1883	Dr. Jaganeswara Roy ..	Babu Munipat Dass ...	Library, Friends' Association, 55, Ramnagurh, Gorakhpur.
Guntoor ...	The Krishna T. S. ...	1882	Mr. B. Veerasawmy Aiyah	Mr. P. Sriramulu ...	Pleader, Guntoor.
Guntur ...	Sadvichara T. S. ...	1891	Mr. L. Venkatasubbaya...	Mr. D. Purushotham ...	Sadvichara T. S., Guntur.
Gya ...	The Gya T. S. ...	1882	Babu Hari Haranath ...	Babu IndraNarayan Chakravarti. ...	Government Pleader, Gya, Behar.
Hoshangabad ...	The Nerbudda T. S. ...	1885	Babu Choudry Prayagchand ...	Babu Jagannath Prasad...	Pleader, Hoshangabad, C. P.
Howrah ...	The Howrah T. S. ...	1883	...	Dormant ...	...

Hyderabad ...	The Hyderabad T. S. ...	1882	Dorabji Dassabhoy, Esq...	Capt. G. Raghoonath ...	H. H. Nizam's Paiga Troops, Troop Bazaar, Hyderabad, Deccan.
Jallandhur ...	The Tatwagnâna Pracharni T. S.	1893	Babu Sandeeram ...	Babu Sawan Mall ...	Busteegoozan, Jallandhur, Punjaub.
Jalpaiguri ...	The Jalpaiguri T. S. ...	1889	...	Babu Benode Behary Banerji ...	Dy. Commissioner's Office, Jalpaiguri.
Jamalpore ...	The Jamalpore T. S. ...	1882	Mr. B. J. Elias ...	Babu Kali Bhushan Roy...	Secretary, Loco. Office, Jamalpur.
Jessore ...	The Tatwagnâna Sabha T. S. ...	1883	...	Dormant ...	...
Jeypore ...	The Jeypore T. S. ...	1882	...	Dormant ...	...
Jubbulpore ...	The Bhrigu Kshetra T. S. ...	1883	Babu Kalicharn Bose, B.A.	Mr. Manohar Lal ...	Treasury Head Clerk, Deputy Commissioner's Office, Jubbulpore, C. P.
Kanigiri ...	The Olcott T. S. ...	1890	...	Mr. M. Venkatasubba Row	Pleader, Kanigiri, Nellore District.
Karur ...	The Karur T. S. ...	1885	...	Mr. T. R. Ramachendra Iyer.	Pleader, District Munsiff's Court, Karur.
Kapurthala ...	The Kapurthala T. S. ...	1883	Sirdar Bhazat Singh ...	Lala Harichund ...	Judicial Asst., Kapurthala, Punjaub.
Karwar ...	The North Canara T. S. ...	1883	...	Enquire of Mr. K. M Raghavendra Row.	Teacher, High School, Karwar (North Canara District).
Krishnaghur ...	The Nuddea T. S. ...	1882	...	Dormant ...	...
Kuch Behar ...	The Kuch Behar T. S. ...	1890	...	Dormant ...	...
Kurnool ...	The Satkalatchepa T. S. ...	1883	Mr. T. Chidambaram Row.	Mr. C. Venkataramiah ...	Collector's Office, Kurnool.
Lahore ...	The Lahore T. S. ...	1887	Lala Nath Mal ...	Pandit Ikbalnath ...	Clerk, Government Advocate's Office, Lahore.

Indian Section—*Continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Lucknow ...	The Satya Marga T. S. ...	1892	Rai Naraindas Bahadur...	BabuMritunjayaChatterji, B.A.	Head Clerk,General Department, Office of the Postmaster-General, Lucknow.
Ludhiana ...	The Ludhiana T. S. ...	1891	Pandit Chandi Prasada-shastri.	Rai B. K. Lahiri ...	Ludhiana.
Madras ...	The Madras T. S. ...	1882	Mr. Koralla Subbarayadu-garu.	Mr. V. Venkataseshayya...	Manager, Stock Depôt, Postmaster-General's Office, Madras.
Madura ...	The Madura T. S. ...	1883	Mr. V. Kuppusami Iyer, M.A., B.L. ...	Mr. P. Narayana Iyer ..	Vakil, High Court, Madura.
Madanapalle ...	The Jignasa T. S. ...	1891	Mr. O. L. Sarma ...	Mr. R. Seshagiri Row ...	Pleader, Madanapalle.
Mannargudi ...	The Mannargudi T. S. ...	1891	...	Dormant ...	...
Masulipatam ...	The Masulipatam T. S. ...	1887	Mr. V. V. S. Avadhani, B. A.	Mr. K. Ananda Row ...	Treasurer, Collector's Office, Masulipatam.
Mayaveram ...	The Mayaveram T. S. ...	1883	...	Dormant ...	...
Meerut ...	The Meerut T. S. ...	1882	Babu Rama Prasad, M.A....	Babu Kriparam ...	Commissioner's Office, Meerut (N. W. P.).
Midnapore ...	The Midnapore T. S. ...	1883	Babu Hari Charan Roy, M.A.	Babu Grirish Chandra Mittra.	Pleader, Judge's Court, Midnapore (Bengal).
Monghyr ...	The Monghyr T. S. ...	1887	Babu Russick Lal Bannerji.	Babu Priyanath Chatterji.	Monghyr.
Moradabad ...	The Atma-Rodh T. S. ...	1883	...	Dormant ...	...

Muzaffarpur ...	The Muzaffarpur T. S. ...	1890	Babu Surendra Krishan Datt, B. A., B. L. ...	Babu Raghunandana Prasada Sarma ...	Zemindar of Mahamadpur-Susta *vid* Silout T.S.Ry., Dt. Muzaffarpur
Muddehpoorah ...	The Muddehpoorah T. S. ...	1881	...	Dormant ...	...
Muttra ...	The Muttra T. S. ...	1891	Babu Prathvi Nath, B. A., B. L. ...	Dr. Ramji Mull, L. M. S. ...	Medical Hall, Muttra City.
Nagpur ...	The Nagpur T. S. ...	1885	Rai Bahadur C. Narainswamy Naidu ...	Mr. C. Srinivasa Das	Clerk, Revenue Secretariat, Nagpur (C. P.).
Naini Tal ...	The Kurmachal T. S. ...	1888	...	Dormant ...	...
Narail ...	The Narail T. S. ...	1883	...	Dormant ...	...
Narasarowpet ...	The Narasarowpet T. S. ...	1891	Mr. T. Anjaneya Sastri ...	K. Viyyanna Pantulu ...	Pleader, Narasarowpet.
Nassik ...	The Nassik T. S. ...	1891	Mr. D. R. Tarkhadkar, B. A.	Mr. Maheshwar Narain Devdhar, B. A.	2nd Asst. Master, High School, Nassik.
Negapatam ...	The Negapatam T. S. ...	1883	Mr. S. Chakrapani Iyer...	Mr. G. Sambasiva Iyer ...	2nd Grade, Pleader, Negapatam.
Nellore ...	The Nellore T. S. ...	1882	Mr. T. Jayarama Naidu...	Mr. A. Narayana Iyer, B.A.	Ver. Hd. Clerk, Collector's Office, Nellore.
Nilphamari ...	The Nilphamari T. S. ...	1892	Babu Umanath Ghosal ...	Babu Rajnin Kanta Sirkar.	Nilphamari, Bengal.
Noakhali ...	The Noakhali T. S. ...	1886	...	Dormant ...	...
Ongole ...	The Ongole T. S. ...	1891	...	Mr. N. Seshagiriayer ...	Pleader, Ongole.
Ootacamund ...	The Todabetta T. S. ...	1883	Major-Genl. H. R. Morgan	Pandit R. Jayaraja Row...	Collector's Office, Ootacamund.
Orai ...	The Orai T. S. ...	1886	...	Dormant ...	...
Pahartali ...	The Maha Muni T. S. ...	1887	...	Dormant ...	...

Indian Section—*Continued.*

Place.	Name of the Branch.	Date of Charter	President.	Secretary.	Secretary's Address.
Pakur ...	The Pakur T. S. ...	1891	Rajah Sitesh Chandra Panday Bahadur ...	Babu Patiram Bannerji...	Pakur, Bengal.
Palghat ...	The Malabar T. S. ...	1882	Mr. V. Vengu Iyer ...	Mr. S. Veeraraghava Iyer.	Sagaripuram, Palghat.
Paramakudi ...	The Paramakudi T. S. ...	1885	Mr. S. Minakshi Sundram Iyer. ...	Mr. A. S. Krishnasawmy Sastriar, B. A. ...	Paramakudi.
Penukonda ...	The Penukonda T. S. ...	1893	Mr. A. Ramachandria ...	Mr. N. Kurattalwar ...	Head Master, Board Lower Secondary School, Penukonda.
Periyakulam ...	The Periyakulam T. S. ...	1884	Mr. Nadamuni Iyer ...	...	Retired School Master, Periyakulam.
Pollachi ...	The Pollachi T. S. ...	1885	...	Dormant ...	...
Pondicherry ...	The Pondicherry T. S. ...	1883	...	...	...
Poona ...	The Poona T. S. ...	1882	Khan Bahadur Naoroji Dorabji Khandalwalla...	Mr. Rajana Lingu ...	Pleader, Camp, Poona.
Prodattur ...	The Prodattur T. S. ...	1893	Mr. Y. Nagayya ...	Mr. G. Venkataramayya...	2nd Grade Pleader, Prodattur.
Rai-Bareilly ...	The Gyanavardhini T. S. ...	1883	...	Dormant ...	...
Rajahmundry ...	The Rajahmundry T. S. ...	1887	Mr. V. Vasudeva Sastriar.	Mr. K. Rama Brahmam Garu. ...	Rajahmundry.
Rajmahal ...	The Rajmahal T. S. ...	1887	Babu Panchanan Gosh ...	Babu Phagu Lal Mandul...	Rajmahal, Bengal.

Ranchi ..	Chota Nagpore T. S. ...	1887	Mr. Nibaran Chandra Gupta.	Babu Manmatha Nath Chatterji.	Chota Nagpur.
Rangoon ...	The Irawadi T. S. ...	1885	...	Dormant ...	...
Do ...	The Shavai Daigon T. S. ...	1885	...	Dormant ...	...
Do ...	The Rangoon T. S. ...	1885	...	Enquire of Mr. P. Vedaraniam Pillay.	Head Clerk, General Post Office, Rangoon.
Rawalpindi ...	The Rawalpindi T. S. ...	1881	Babu Shyama Charn Bose	Babu Dharendra Kumar Banerji.	Rawalpindi.
Seeti ...	The Seeti T. S. ...	1884	Babu Rajkishen Mukerji...	Babu Priyanath Das ...	Loco. Office, Kancharapara, E. B. S. Ry.
Searsole ...	The Searsole T. S. ...	1883	...	Dormant ...	...
Secunderabad ...	The Secunderabad T. S. ...	1882	Mr. Bezonji Adurji ...	Mr. Kavasha Eduljee ...	Pleader, Tower St., Secunderabad, Deccan.
Seoni-Chappara ...	The Seoni T. S. ...	1885	Mr. Baijnath, B.A. ...	Mr. S. G. Subhedar, B.A....	Extra Assistant Commr., Seoni-Chappara (C. P.)
Sholapore ..	The Sholapore T. S. ...	1882	...	Dormant ...	...
Sholinghur ...	The Sholinghur T. S. ...	1891	...	Mr. L. Sreenivasa Raghavier.	Pleader, Sholinghur, North Arcot.
Siliguri ..	The Siliguri T. S. ...	1885	...	Dormant ...	...
Simla ..	The Himalayan Esoteric T. S. ...	1882	M. C. P. Hogan ...	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.
Simla ...	The Simla Eclectic T. S. ...	1881	...	Dormant ...	...
Srivilliputtur ..	The Natchiyar T. S. ...	1883	...	Dormant ...	...

Indian Section—*Continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Surat ...	The Sanatan Dharma Sabha T. S.	1887	Mr. Nantamram Uttamram Trivedi.	Mr. Ganesh Vishnukher...	Setan Falia, Gopipura, Surat.
Tanjore ...	The Tanjore T. S. ...	1883	Mr. S. A. Swaminatha Aiyar.	Mr. S. Venkata Subba Aiyar.	Pleader, Vennar Bank, Tanjore.
Tinnevelly ...	The Tinnevelly T. S. ..	1881	Mr. S. R. Ramakrishna Aiyar, B.A.	Mr. S. Ramachendra Sastri.	Clerk, District Court, Railway Station, Tinnevelly.
Tipperah ...	The Tatwagnâna Sabha T. S. ..	1889	Prince Rajakumar Navadwipchandra Deb Varman Bahadur.	Babu Chandra Kumargu-ha.	Sheristadar, Collectorate, Comilla, Tipperah, E. Bengal.
Tirupattur ..	The Tirupattur T. S. ..	1884	...	Dormant ...	...
Tirur ...	The Tirur T. S. ...	1894	Mr. A.C. Kannan Nambiar.	Mr. C S. Adinarayana Aiyer	Pleader, Tirur, Malabar.
Tiruvalur ...	The Tiruvalur T. S. ..	1891	Mr. N. Vaidyanathier ...	Mr. T. K. Ramaswamier...	2nd Grade Pleader, Tiruvalur, Tanjore District.
Trevandrum ...	The Trevandrum T. S. ...	1883	Mr. R. Raghunatha Row...	Mr. R. Padmanabhachariar, B.A.	Dewan's Office, Trevandrum (Travancore).
Trichinopoly ...	The Trichinopoly T. S. ...	1883	Mr. A. Ramachendra Iyer.	Mr. N. Harihara Iyer, B.A., B.L.	Pleader, Trichinopoly (S. I. Ry.)
Udamalpett ...	The Udamalpett T. S. ...	1894	...	Mr.P.L. Palaniandi Pillay.	2nd Grade Pleader, Udamalpett.
Umballa ...	The Umballa T. S. ...	1891	Rai Bishamburnath.	Babu Shyamacharn Mukkerji.	Royal Medical Hall, Suddar Bazaar, Umballa Cantonment.

Vellore ...	The Vellore T. S. ...	1884	Mr. V. Sivayogi ...	Mr. M. Krishnasami Iyer..	Peader, Dt. Munsiff's Court, Vellore
Vizagapatam ...	The Vizagapatam T. S. ...	1887	...	Mr. S. T. Srinivasiengar, M. A.	Principal, Hindu College, Vizagapatam.
Vizianagaram ...	The Vasistha T. S. ...	1884	...	Pandit C. R. Srinivasiengar, B. A.	Head Master, Ripon High School, Vizianagaram.
Warangal ...	The Satyavichara T. S. ...	1891	Mr. C. Luxman ...	Mr. T. Govindarajulu Naidu.	Care of Station Master, Warangal, N. G. S. Ry.
Gujranwalla ...	Gujranwalla T. S. Centre ...	1894	Ralla Ram Arora ...	Dewand Chand Varma.	Lane Mul Singh Kapur, Gujranwala.
Panier ...	Panier T. S. Centre ...	1894	Sindar Sahib Singh ...	Lala Anunt Ram ...	Contractor, M.B.S.R., Panier vil. Sibi.
Coimbatore ..	Satchitananda Centre ...	1895	...	G. Paranjothi Chetty ...	Teacher, St. Michael's College, Coimbatore
Motiharee ...	Motiharee Centre ...	1895	Babu Kristna Dan Mukherjee, M. A. ..	Babu Rajendra Lal Mukherji, M.A., B.L., F.T.S.	Secretary Motiharee Centre Motiharee.

Address : Bertram Keightley, M. A., General Sec., Indian Section T. S., Benares, N. W. P.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago ...	Chicago T. S. ...	1884			
San Francisco ...	Golden Gate T. S. ...	1885			
Los Angeles ...	Los Angeles T. S. ...	1885			
Minneapolis ...	Ishwara T. S. ...	1887			
Tacoma, Wash. ...	Narada T. S. ...	1890			
Muskegon, Mich. ...	Muskegon T. S. ...	1890			
Portland, Oregon ...	Willamette T. S. ...	1890	No proper returns having been made up to date, enquirers are referred to the General Secretary, of the Section whose address is given below. The Section returns are moreover incomplete because a number of Branches have not as yet determined whether to secede or not.		
Toronto, Canada ...	Toronto T. S. ...	1891			
Boise City, Idaho ...	Boise T. S. ...	1892			
Toledo, Ohio ...	Toledo T. S. ...	1892			
San Diego, Calif. ...	San Diego T. S. ...	1893			
Los Angeles, Calif..	Harmony Lodge T. S. ...	1894			
East Las Vegas ...	Annie Besant T. S. ...	1895			

☞ Address: Alexander Fullerton, General Secretary, American Section, 108, East 17th St., New York, U. S. A.

EUROPEAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Great Britain.		
London ...	London Lodge ...	1878	A. P. Sinnett ...	C. W. Leadbeater ...	*Pres.*, 27, Leinster Gardens, W.
Edinburgh ...	Scottish Lodge* ...	1884	(Private Lodge) ...	A. P. Cattanach (Lib'n)...	67, Brunswick Street, Edinburgh.
London ...	Blavatsky Lodge* ...	1887	Annie Besant ...	Miss L. M. Cooper ...	*Sec.*, 19, Avenue Rd., Regent's Park, N. W.
Liverpool ...	Liverpool Lodge* ...	1888	Rowland Jevons, M. A. ...	H. M. Savage ...	*Sec.*, 18 A, South Castle Street, Liverpool.
Brighton ...	Brighton Lodge* ...	1890	Mrs. Tippets ...	Dr. Alfred King ...	*Sec.*, 30, Buckingham Place, Brighton.
Birmingham ..	Birmingham Lodge* ...	1890	O. H. Duffell ...	Sydney H. Old ...	*Sec.*, 85, Wilson Road, Handsworth, Birmingham.
Bradford ...	Bradford Lodge* ...	1891	Oliver Firth ...	Jno. Midgley ...	*Sec.*, Central Coffee Tavern, West Gate, Bradford
Chiswick ...	Chiswick Lodge* ...	1891	P. C. Ward ...	J. B. Cox ...	*Sec.*, Adyar Studio, Flanders' Road, Bedford Park, W.
London ...	Adelphi Lodge* ...	1891	J. M. Watkins ...	Frank Hills ...	*Pres.*, 7, Duke Street, Adelphi, W. C.
Harrogate ...	Harrogate Lodge* ...	1892	Hodgson Smith ...	Miss Shaw ...	*Sec.*, 7, James' Street, Harrogate.
Manchester ...	Manchester City Lodge* ...	1892	C. Corbett ...	Mrs. Larmuth ...	*Sec.*, 24, Eccles Old Road, Pendleton, near Manchester.
Leeds ...	Leeds Lodge* ...	1892	F. Rust ...	H. W. Hunter ...	*Sec.*, 205, Belle Vue Road, Leeds.
Bournemouth ...	Bournemouth Lodge* ...	1892	Thos. Williams ...	H. S. Green ...	*Sec.*, High Street, Christchurch, Hants.
Edinburgh ...	Edinburgh Lodge* ...	1893	G. L. Simpson ...	C. M. Oliver ...	*Pres.*, 152, Morningside Road, Edinburgh.
Middlesborough ...	Middlesborough Lodge* ...	1893	W. H. Thomas ...	G. J. Henderson ...	*Sec.*, 28, Sussex Street, Middlesborough.

European Section—*Continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bristol ...	Bristol Lodge* ...	1893	Mrs. Clayton ...	Mrs. Clayton ..	17, Royal Park, Clifton
Bradford ...	Athene Lodge ...	1893	Miss Ward ...	Miss Ward ...	Eldon Buildings, Bradford.
London ...	North London Lodge* ..	1893	A. M. Glass ...	R. King, Jun. ...	*Sec.*, 69, Barnsbury St., Liverpool Rd., N.
York ...	York Lodge* ...	1894	J. Packer, M. B., Ch. M. ...	E. J. Dunn ...	*Sec.*, Keldfield Lodge, near York.
Margate ...	Margate Lodge* ..	1894	Philip Holmes ...	Mrs. M. Holmes ...	*Sec.*, 39, High Street, Margate.
Norwich ...	Norwich Lodge* ...	1894	...	Not reported ...	Not reported.
London ...	East London ...	1895	...	...	...
Liverpool ...	City of Liverpool ...	1895	...	...	...
	Bath Centre* ...	...	...	Edwin Hill ...	9, Tyning Road, Widcombe, Bath
	Battersea Centre* ...	...	...	T. R. Barnes ...	139, Maysoule Road, New Wandsworth, S. W.
	Bolton Centre* ...	...	...	Mrs. Ralphs ...	237, Church Street, West Houghton, near Bolton.
	Burnley Centre ...	...	...	F. D. Harrison ...	17, Carlton Road, Burnley.
	Cardiff Centre* ...	...	...	John Morgan, Jun. ...	Bryngolen, Llantrisant, Glamorgan.
	Cheltenham Centre ...	...	...	Mrs. Von Holst ...	46, Lansdown Crescent, Cheltenham.
	Darlington Centre ...	...	...	Mrs. Downie ...	46, Victoria Embankment, Darlington.
	Derby Centre* ...	...	...	Miss Emma Ousman ...	Fritchley, near Derby.

	North Dublin Centre*	...	...	...	J. Coates	... 194, Clonliffe Road, Dublin.
	Duff Town Centre*	...	...	...	G. McLennan	... Bookseller, Duff Town, Banff's.
	Eastbourne Centre	...	...	...	Barclay Day	... Redcot Meads, Eastbourne.
	Exeter Centre*	...	...	Mrs. Passingham ...	Miss L. Wheaton	... *Sec.*, 10 Lion Terrace, Alpington Road.
	Falmouth Centre*	...	...	...	Miss S. E. Gay	... "Rosvean," Falmouth.
	Folkestone Centre*	...	...	...	Wm. Fagg	... Laudec Villa, Park Road, Folkestone.
	Glasgow Centre	...	...	...	James Wilson	... 151, Sandyfaulds Street, Glasgow.
	Hull Centre	...	...	...	W. H. Dyer	... Hayesleigh, Newland, Hull.
	Kensington Centre	...	...	...	F. W. D'Evelyn	... 77, St. Dunstan's Rd., W. Kensington, W.
	Kingston-on-Thames Centre	...	...	...	S. F. Weguelin-Smith	... 2, Doric Villas, King's Road, Kingston-on-Thames.
	Leicester Centre*	...	...	...	Robt. Boyinton	... 18, Cedar Road, Leicester.
	Llandudno Centre*	...	...	...	W. Kingsland	.. Roslin Cottage, Old Road, Llandudno.
	Merthyr Centre*	...	...	...	E. M. Thomas	... 18, Park Place, Merthyr Tydvil.
	Newcastle Centre	...	...	...	John Wilson	... 123, Hamilton St., Newcastle-on-Tyne.
	Norwich Centre*	...	...	...	Selby Green	... The Croft, Lime Tree Road, Norwich.
	Peterborough Centre	...	...	...	L. Stanley Jast	... 143, Lincoln Road, Peterborough.
	Plumstead Centre*	...	...	...	W. G. Wratten	... 603, Wrottesley Road, Plumstead, S. E.

*All Branches and Centres marked with an Asterisk have Theosophical Lending Libraries.

European Section.—*Continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	Ramsgate Centre* ...	...	...	Miss H. Hunter ..	Clarendon Villa, The Elms, Ramsgate.
	Redcar Centre ...	...	...	W. H. Thomas ...	14, Teresa Terrace, Coatham, Redcar.
	Romford Centre ...	...	...	H. J. Perrett ..	Cromer House, Romford, Essex.
	Sheffield Centre* ...	...	...	C. J. Barker ...	503, Intake Road, Sheffield.
	South Shields Centre ...	...	...	Mrs. R. E. Binks ...	15, Argyle Terrace, South Shields
	Stock-on-Trent Centre* ...	...	...	Thos. Ousman ...	36, South Street, Mount Pleasant, Stoke-on-Trent.
	Streatham Centre* ...	...	...	Mrs. Raphael ...	31, Lewin Road, Streatham Common, S. W.
	Yarm-on-Tees Centre* ...	...	...	W. A. Bulmer ...	Eaglescliffe, Yarm-on-Tees.
			Austria.		
Vienna ..	Vienna Lodge* ...	1887	...	Count Leiningen-Billigheim ...	*Sec.*, Billigheim, bei Mosbach in Baden, Germany.
Prague ...	Blue Star Lodge* ...	1892	Herr Fritz Schwartz ...	Her Carl Weinfurter ...	*Sec.*, Kolargasse, 715, Weinberge, bei Prag.
	Hallein Centre ...	...	...	Dr. Franz Hartmann ...	Hallein, bei Salzburg.
			Canary Islands.		
Canary Island ...	Canary Islands Centre ...	...	...	Miss J. de Forssmann ...	Lomo de los Guirres, Orotava Tenerife.
			France.		
Paris ...	Ananta Lodge* ...	1891	...	Madame L. Kolly ...	18, Rue d' Estries. ...

Cherbourg ...	Cherbourg Centre ...	...	...	Mons. Syffert ...	18, Rue, du Chateau, Cherbourg.
Breton ...	Breton Centre ...	...	...	Mons. le Dr. Leissen ...	10, Grande Rue, Hennebont.
Toulon-Sur-Mer ...	Toulon Centre ...	...	...	Mons. le Dr. Pascal ...	39, Rue, Victor Clappier, Toulon.
Yonne ...	Yonne Centre ...	...	...	Mons. Lemaître ...	St. Florentin.
			Germany.		
Berlin ...	Berlin Lodge ...	1894	Dr. Hugo Göring ...	Herr Benedict Hübbe ...	*Sec.*, Bülowstrasse 55, Berlin, W.
Munich ...	Munich Lodge ...	1894	Herr L. Deinhard ...	Herr O. Huschke ...	*Sec.*, Georgenstrasse 36, München.
	Leipzig Centre ...	...	...	Frl. Hedwig Kolbe ...	Weststrasse 16, Lyceum, Leipzig.
			Greece.		
Corfu ...	Ionian Lodge ...	1879	Prof. Pasquale Meneleo ...	Mons. Otho Alexander ...	*Sec.*, Corfu, Greece.
			Holland.		
Amsterdam ...	Dutch Lodge* ...	1891	Mynheer W. B. Fricke ...	Mynheer W. van Cochoorn	*Pres.*, Amsteldijk, 34, Nieuwer Amstel, Amsterdam.
Arnhem ...	Arnhem Centre ...	...	...	Mejuffr. Immerzeel ...	...
	Zaandam Centre ...	...	...	Mynheer v. d. Zeyde ...	...
	The Hague Centre ...	...	..	Mynheer v. d. Beek ...	...
	Helder Centre ...	...	...	Mynheer S. Gazan ...	...
	Rotterdam Centre ...	...	...	Mynheer v. d. Lann ...	...

* All Branches and Centres marked with an Asterisk have Theosophical Lending Libraries.

European Section—*Continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Italy.		
Olevano Romano ...	Olevano Romano Centre ...	...	...	Mrs. Murphy ...	Olevano Romano, near Rome.
			Russia.		
Odessa ...	Odessa Centre ...	...	...	Mons. Gustav Zoru ...	Odessa, Russia.
Warsaw ...	Warsaw Centre ...	...	...	Wielmozny Moes-Oskragiello ...	Wiejska 18, Warszawa, Russian Poland.
			Spain.		
	(Original Spanish Group Charter*	1889	...	...	
Valencia ...	Valencia Lodge* ...	1893	Sr. D. De Toledo y Perez.	Sr. D. M. Llop Sanchez ...	*Pres.*, Alameda, 9, 2 iza, Valencia.
Madrid ...	Madrid Lodge* ...	1893	Sr. D. José Xifrê ...	Sr. D. Tomas Doreste ...	*Sec.*, San Juan 3 and 5, Madrid.
Barcelona ...	Barcelona Lodge* ...	1893	Sr. D. Jesé Plana y Dorca	Sr. D. J. Prats y Grau ...	*Pres.*, Calle Aribau 104, 2. 10. Barcelona.
Alicante ...	Alicante Lodge ...	1894	Sr. D. J. Jimenez Serrano..	Sr. D. Aleman y Liminan.	*Sec.*, Calle del Cid 16, Alicante.
Coruna ...	Coruña Centre ...	...	...	Sr. D. Florencio Pol ...	Ordenes (Galicia), Spain.
			Switzerland.		
Bern ...	Bern Centre ...	...	...	Herr Karl Brünnich ...	Ingenieur, Turnweg 27, Bern.
Locarno ...	Locarno Centre ...	...	...	Dr. Pioda ...	Locarno.
Zurich ...	Zürich Centre ...	...	...	Herr J. Sponheimer ...	Häringstrasse 18, Zürich.

* All Branches and Centres marked with an Asterisk have Theosophical Lending Libraries.

Address: G. R. S. Mead, Gen. Sec., European Section, 19, Avenue Road, Regent's Park, London, N. W.

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	(Original Swedish Lodge Charter ...	1889	...	...	...
Stockholm ...	Stockholm Lodge* ...	1893	Herr H. Cederschiöld ...	Herr A. Ellsén ...	*Sec.*, Engelbrektsgatan 19, Stockholm.
Stockholm ...	Ajax Lodge ...	1895	Herr E. Zander ...	Herr O. Zander ...	Jaktvarfsgatan 4, Stockholm ...
Stockholm ..	Stockholm "Orion" Lodge ...	1893	Herr T. Algren ...	Fru. A. Rossander ...	*Sec.*, Lilljans Plan 4, Stockholm..
Gothenburg ...	Gothenburg Lodge ...	1893	Herr W. Hansen ...	Fru. Helen Sjöstedt ...	*Sec.*, Victoriagatan 15, Göteburg.
Kalmar ...	Kalmar Lodge ...	1893	Herr Victor Lidman ...	...	Kalmar.
Lund ..	Lund Lodge ...	1893	Herr H. Sjöström ...	Herr. O. E. Hagg ...	*Sec.*, Lilla Tvärgatan 23, Lund.
Helsingborg ..	Helsingborg Lodge ...	1893	Herr E. Bogren ...	Herr. A. W. Fornstedt ...	*Sec.*, Kontorsskrifvare, Helsingborg.
Örebro ...	Örebro Lodge ..	1893	Herr. E. Eklund ..	Herr Axel Anderson ...	*Sec.*, Bokhallare, Oskarsberg Örebro.
Denmark ...	Copenhagen Lodge ...	1893	Herr G. Howitz ...	...	Helgolandsgade 15, Kjöbenhavn.
Sweden ...	Smedjebacken Lodge ...	1893	Herr Fröken Ingeborg Ling ...	Herr G. Weibull ...	Starbo, Gräsberg Smedjebacken.
Jönköping ...	The Jönköping Lodge ..	1895	Herr E. Fegræus ...	Herr C. M. Eriosson ...	Östra Storgatan Jönköping.
Det Norske ...	Det Norske T. S. ...	1895	Herr M. Knoff ...	Herr C. Sjöstedt ...	Keysers Gade 9, Det Norske.
Hernösand ...	Hernösand Lodge ...	1895	Herr W. Härngvist ...	...	Hernösand.
Wenersborg ...	Wenersborg Lodge ...	1895	Herr J. Böggström ...	Froken A. Rosengren ...	Lärarinna, Wenersborg.
Solleptea ...	Solleptea Lodge. ...	1895	Herr A. Berglund ,	...	Solleptea.

Address: Dr. Gustaf Zander, General Secretary, Scandinavian Section, 89, 10/2, Jaktvarfsgatan, 4, Stockholm, Sweden.
* All Branches and Centres marked with an Asterisk have Theosophical Lending Libraries.

CEYLON BRANCHES.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Anuradhapura ...	Maha Mahendra T. S. ...	1889	Mr. Relapanawa Ratemmaya.	Mr. Joseph de Alwio ...	Kachcheri, Anuradhapura.
Badulla ...	Uva T. S. ...	1887	Mr. D. C. Kotalawela ...	Mr. M. O. Jinadasa ...	Badulla.
Batticaloa ...	Sugatapala T. S. ...	1889	Mr. G. V. Bastian Silva ..	Mr. J. Fernando ...	Batticaloa.
Do ...	Paragnanamarga T. S. ...	1891	Mr. Sathasivam Pillai ...	Mr. R. N. Arolambalam ...	Kachcheri, Batticaloa.
Bentota ...	Bentota T. S. ...	1880	Mr. Andrew Silva Tillekaratna ...	...	Bentota.
Colombo ...	Colombo T. S. ..	1880	Mr. R. A. Mirando ...	C. P. Goonewardene ...	Buddhist Hd. Qrs.
Do ...	The Hope T. S. ...	1894	Mrs. M. M. Higgins ..	...	Cinnamon Gardens, Colombo.
Dikwella ...	Moggaliputta T. S. ...	1889	D. A. M. Dissanayeke ...	Mr. D. S. S. Weerasuriya...	Dickwella.
Galle ...	Galle T. S. ..	1880	Mr. T. D. S. Amarasurya...	Mr. O. A. Jayasekera ...	Mahinda College, Galle.
Jaffna ...	The Jaffna T. S. ...	1890	...	...	...
Kandy ...	Kandy T. S. ...	1880	Mr. A. D. J. Goonewardhana.	Mr. D. S. S. Wikramaratne	Theosophical Hall, Kandy.
Kataluwa ...	Sariputra T. S. ...	1889	Mr. Don Abarande Silva...	Don Teberis Silva ...	Ahangama, Kataluwa.
Kurunegala ...	Maliyadeva T. S. ...	1889	Mr. S. N. W. Hulungalle, R.	G. W. Backmiwere ...	Kurunegala.
Matale ...	Ubhaya-lokârthasadhaka T. S....	1889	Mr. Dorekembura Disawa.	H. D. A. Goonesekara ...	Matale.
Matara ...	Matara T. S. ...	1880	Mr. C. D. S. Weerasuriya..	...	Matara.

Mawanella ...	Ananda T. S. ...	1889	Mr. Wattegama,R. M. ...	L.B. Kobbakaduwe R.M.I,		Mawanella.
Panadura ...	Panadura T. S. ...	1880	Mr. D. C. Abeyasekara Mub'm. ..	Mr. James Dias ...		Panadura.
Ratnapura ...	Subaragamuwa T. S. ...	1887	Mr. W. Ellawalla, R. M....	...		Ratnapura.
Singapore ...	Singapore T. S. ...	1889	Mr. B. P. DeSilva ...	Mr. C. Edriwera ...		Main St., Singapore.
Trincomalee ...	Mahadeva T. S. ...	1889	Mr. A. D. Warnasooriya...	Mr. N. B. Daniel Silva ...		Trincomalee.
Do ...	Sat-Chit-Ananda T. S. ...	1889	Mr. C. Chelliah ...	Mr. T. Sivaratna ...		Kachcheri, Trincomalee.
Weligama ...	Siddhartha T. S. ...	1889	Mr. D. M. Samaraweera...	Mr. D. B. Jayasuriya ...		Weligama.

Address: A. E. Buultjens, B.A., General Manager, Buddhist Schools, 61, Maliban Street, Pettah, Colombo.

Note:—The three active school centres are in Colombo, Galle and Kandy. The others have been inactive but are to be taken in hand by the three former and put under training.

AUSTRALASIAN BRANCHES.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney ...	Sydney T. S. ...	1891	Mr. Geo. Peel ...	Mr. A. A. Smith ...	42, Margaret St., Sydney.
Brisbane ...	Queensland T. S. ...	1881	...	Enquire of Mr.J.H.Watson	Toowoomba, Queensland.
Hobart ...	Tasmanian T. S. ...	1890	...	Mr. J. Benjamin ...	153, Liverpool St.
Wellington ...	New Zealand T. S. ..	1888	Mr. John St. Clair ...	...	Box 275, P. O. Auckland.
Auckland ...	Auckland T. S. ..	1891	Miss Lilian Edger, M.A. ...	Mr. W. A. Draffin ...	Ponsonby College, Auckland.
Melbourne ...	Melbourne T. S. ...	1890	Mr. H. W. Hunt ...	Mr. E. W. Caring ...	Victoria Buildings, Swanston St., Melbourne.
Do ...	May Bank T. S. ...	1892	Mr. Jas. E. Pickett ...	...	22, Sutherland Road, Amadale.
Toowoomba ...	Toowoomba ...	1891	...	Mr. H. A. Nesbit ...	Harris St., Toowoomba.
Adelaide ...	Adelaide T. S. ...	1891	Mr. N. A. Knox ...	Miss Kate Castle ...	Flinders Street, Adelaide.
Rockhampton ...	Capricornian T. S. ...	1893	Mr. Irwin ...	Mrs. Greenish ...	Rockhampton, Queensland.
Dunedin ...	Dunedin T. S. ...	1893	Mr. George Richardson ...	Mr. A. W. Maurais ...	Star Office, Dunedin.
Bundaberg ...	Bundaberg T. S. ...	1894	J. E. Turner ...	Dr. M. J. Scott ...	Cran St., East Bundaberg, Queensland.
Christchurch ...	Christchurch T. S. ...	1894	John Bigg Wither ...	W. M. Meers ...	Box 109, Post Office, Christchurch, N. Z.

Address: J. C. Staples, Gen. Sec., Australasian Section, Post Office, Sydney, N. W. S.

Australasian Branches.—*Continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
South Yarra ...	Ibis Lodge T. S. ...	1894		Mr. Alfred Deakin ...	200, Walsh Street, South Yarra.
Woodville ...	Woodville T. S. ...	1895			
Pahiatua ...	Pahiatua T. S. ...	1895			
Dayspring ...	Dayspring T. S. ...	1895			
Sydney ...	Sydney T. S. ...	1895			
Surrey Hills ...	Surrey Hills T. S. ...	1895			
	Mount Gambier Centre				
	Perth Centre ...				
			Miscellaneous.		
Japan ...	Yamato T. S. ...	1889	...	Mr. M. Matsuyama ...	Nishi Hongwanji, Kioto, Japan.
Manilla ...	Manilla T. S. ...	1892	Senoro ...	Mr. B. C. Bridger ...	Escotta, 14, Manilla.
Buenos Ayres ...	Luz T. S. ...	1893	Federico, Fernandos ..	Senor Alexandra Sexonda	Buenos Ayres, S. America.
South Africa ...	Johannesburg T. S. ...		...	Lewis Ritch ...	Box 936, Johannesburg, South Africa.
	Total Charters extant December 31st, 1895.				
	Indian		154		
	Ceylonese		22		
	European (and Centres)		92		
	American		14		
	Do (not yet classified)		15		
	Australasian		19		
	West Indian		2		
	Japanese		1		
	Philippine Islands		1		
	Hawaiian Islands		1		
	S. American		1		
	S. African		1		

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

SUPPLEMENT TO
THE THEOSOPHIST.

OCTOBER 1895.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
LONDON,
September 7th, 1895.

THE present Executive Notice is issued to remove the impression that the Theosophical Society, save and except the Branch of New York (known as the Aryan Theosophical Society since 1886), has since 1879 been a merely *de facto* body "solely the result of growth, and not the result of votes." This purely fictitious claim, which is unsupported by one fact of history, but is negatived by the whole documentary record of the Society, was first put forth at the Boston Convention of our late American Section on April 26th, 1895. The Report of Proceedings was sent to me by Mr. W. Q. Judge, with a letter in which he recommends me to adopt this view as the correct one. I left Madras for Europe on May 5th and landed at Marseilles, May 30th, when I received Mr. Judge's letter; with the first news of the Boston "Act of Secession" and this pretended historical narrative. Seeing the grave consequences which must inevitably follow if I passed this over without denial, and knowing of the existence of the clearest proof of its falsity, I wrote at once to the Headquarters at Adyar for the original minute-book of the Theosophical Society Council's proceedings to be sent me; and in the "Executive Notice," issued at Zumarraga, Spain, on June 5th, promised to publish the excerpts which bear upon this question. The book came to London while I was absent on a Continental tour from which I returned this morning, and I now redeem my promise.

The important documents are two reports of meetings of the Society. The first is both written and signed by William Q. Judge, Recording Secretary, *pro tem.*, the other is written by Mr. Judge but signed by A. Gustam, Secretary. They read as follows:

I.

"*Proceedings of the Theosophical Society Meeting held at 302, West 47th Street, July 16th, 1877.*

"Present, the President and a Quorum.

"After the transaction of routine business, and the reading of reports from the Corresponding Fellows in India, China, Greece, England and the Pacific Coast:—

"It was, on motion, resolved that the President have discretionary power to authorise the formation of branch societies in Great Britain and Ireland, India and elsewhere; provided that the presiding officer chosen shall in each case obligate himself to obey the instruction of the parent Society as to the work of his branch Society, and the Fellows of the branch Society take each an obligation to obey the directions of their own President, and shall be willing to conform to the rules of this Society *as communicated to them from time to time through the President.*

"On motion it was resolved that the provisions of Article I of Chapter VI. of the Bye-Laws, which provide for an Annual Meeting of the Society, may at the discretion of the President be suspended, and in case the President should issue no notice of an Annual Meeting, the present officers shall remain in office until their successors are elected and duly qualified.

"On motion it was resolved that *the Headquarters of the Society may be transferred by the President to any foreign country where he may be temporarily established, and he may appoint any Fellows in good standing to fill pro tempore either of the executive offices, as he may find it necessary for the transaction of business.*

"All Bye-laws in conflict with the provisions of the present resolution are, by unanimous vote of all present at this meeting, suspended.

"On motion the meeting adjourned.

"(*Signed*) WILLIAM Q. JUDGE,
"*Secretary pro tem.*

"(*Signed*) H. S. OLCOTT,
"*President.*"

II.

"*Meeting of the Theosophical Society held at 302, W. 47th Street, August 27th, 1878.*

"Present, the President and a Quorum.

"On motion resolved that, in case the Headquarters of the Society shall be at any time temporarily established in a foreign country, the President may in his discretion admit suitable persons to active fellowship upon their application in writing and their taking the oath required of candidates.

"*He shall also have full power and discretion to make such rules and regulations and do such things as he may consider necessary for the welfare of the Society and the accomplishment of the objects which it represents.*

"*All Bye-laws inconsistent with the above are hereby repealed.*

"After the transaction of routine business the Society adjourned.

"(*Signed*) A. GUSTAM,
"*Secretary.*

"(*Signed*) H. S. OLCOTT,
"*President.*"

The following points are covered in the above two documents:

1. The President was empowered to form branches in all parts of the world, in his discretion and without seeking the concurrence or endorsement of Council;
2. The annual meetings of the Society were suspended during the President's pleasure;
3. The President was given the power to transfer the Society's Headquarters to any foreign country in which he might fix his residence: no one in particular being specified, but the Headquarters to follow the movements of the President;
4. Full authority was given the President to appoint competent persons to fill executive offices and to admit to membership, without recourse to Council or the Society;
5. Unrestricted power was given him to make such rules and regulations and do all such things as he might think best for the interests of the Society and the movement in general, without recourse to either Council or Society;
6. No obligation was laid upon the President to report his actions or their results to the Council or Society of New York;
7. All existing Bye-laws in conflict with the full exercise of these ample functions and powers by the President were suspended by the Resolution of July 16th, 1877, and absolutely repealed by that of August 27th, 1878.

Each reader of this document will form his own opinion as to the wisdom and motive of the Boston Resolutions of April 26th.

To make the thread of history complete, I need only say in few words what will be found recorded in full detail in the series of executive reports, addresses and other documents that have been officially published from time to time in *The Theosophist* and elsewhere.

When Madame Blavatsky and I moved to India, new members flocked in and I was soon obliged to keep the movement within bounds by forming new Branches in all directions. Of course, it would have been nonsensical to have asked them to report to New York, when there was no person left who was then competent to deal with them, nor one in whom they felt the least interest, if they even knew them by name. So we adopted the practical course of allowing them to form their own Bye-laws, subject to my official approval. There being now several organised groups instead of the original single one of New York, all chartered from the Bombay Headquarters and all thus forming parts of the expanded whole Theosophical Society, there had to be a recast of the organisation and of its Bye-laws and Constitution; which was in due course effected (*vide Theosophist*, May, 1880, and June, 1881). The new Headquarters became the vital centre of the entire movement, the source of all its activities. Meanwhile, the New York society, having dwindled away to a few members, gradually ceased holding its meetings; my *locum tenens*, Major-General Doubleday, had no functions to perform; the Secretary was in a hard struggle for bread; and there was no social centre to replace the old "Lamasery." The society lay in a comatose state year after year, until 1886, when, as I have elsewhere shown, Mr. Judge hunted up a few of the old members, who, with him, re-organised as the Aryan Branch of the Theosophical Society, under a charter granted them for the purpose, and have so continued until, in April last, by their delegated action at Boston, they forfeited their charter and ceased to exist as a part of the Theosophical Society proper. Before this, *viz.*, on July 19th, 1881, Mr. Judge officially reports to me the Spiritualistic investigations which the members at New York were pursuing, and speaks of the old New York Society as a Branch (*Theosophist*), September, 1881.

The history of the movement, of the springing up of nearly 400 Branches, of their grouping into Sections, of the various additions to and amendments of the Rules and Bye-laws, are all of documentary record and need not be dwelt upon.

The members of the Society and the public were entitled to know the foregoing facts and they are given without further comment.

H. S. Olcott, P. T. S.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since 23rd August 1895.

	Rs.	A.	P.
Head Quarters.			
Mr. Wm. Q. Judge, General Secretary, late American Section T. S. For Charter and Diploma Fees due to the 28th April 1895.	139	6	9
Mr. A. Venkata Kunniah, Vellore. Donation	2	0	0
Mr. Nasarvanji M. Desai, Amroati. Donation	5	0	0
Mrs. Ida R. Batch per Mr. Alexander Fullerton, General Secretary, American Section T. S. Donation, $5	18	0	6
Mrs. Mary J. Robins do do	18	0	6
Defalcation Fund.			
Donation per Mr. Wm. Q. Judge, General Secretary, late American Section T. S.	14	7	9

T. Vijiaraghava Charlu,
Adyar, 22*nd September* 1895. *Treasurer. T. S.*

THE ADYAR LIBRARY.

The following books have been added during the last month :—

Donated :—

The Annual Report of the Bereau of Ethnology of America for 1889, 90 and 91; *An Ancient Quarry in Indian Territory*; *List of the Publications of the Bureau of Ethnology*; *U. S. Geographical and Geological Survey of the Rocky Mountain Region*, and Smithsonian report for 1893 from the Director of the Smithsonian Institution; *The Medico-Legal Journal*, Nos. 2 and 3, of vol. XII,

from the publisher; *Studies in Occultism*, Nos. 1, 2 and 3, from the publisher; *Birth and Evolution of the Soul, by Mrs. Besant*, from the Author; *The Chaldean Oracles*, from the publisher; *Journal of the Buddhist Text Society*, part I, vol. III; *Visuddhimârga*, and a brief *Summary of Doka Zang*, from Babu Chartchandradasa; *Inscription of Mysore District*, part I, from B. L. Rice, Esq.; Bangalore; A *Dictionary of Tamil Proverbs*, from John Lazarus, Esq., Madras; and *Taithereyasamhitâ with Commentary*, from the Curator, Mysore.

Purchased :—

Sânkhyasûtravaitti; *Brahatdharmapurâna*; *Brahat Svâyambhupurâna* and *Aithareyabrâhmana with Commentary*.

R. ANANTHAKRISHNA SASTRY,
Librarian.

THE CALCUTTA BRANCH.

This Branch has been roused to greater activity through the aid rendered by the Acting General Secretary, Bâbu Upendranath Basu, and groups have been formed for the study of Theosophical works and of the Shâstras.

We are pleased to note that the Young Men's Arya Union which has been under the care of this Branch has now become affiliated with the Hindu Boys' Association, Bâbu Hirendranath Dutta, M.A., B.L., having been elected Vice-President for Bengal.

A public meeting was held on Sunday at Tirupatty, in the premises of the Young Men's Literary Society, when Mr. Ananthakrishna Sastry of the Adyar Library, delivered a lecture in Tamil on 'Aryan Literature.'

The President-Founder, who has been making a tour through France, Spain, Germany and Holland, visiting the different centres of Theosophical work, has returned to England and will visit the chief Branches in Great Britain before his departure. He is expected at Adyar early in November.

Mr. Keightley, the General Secretary of the Indian Section, is already hard at work in Benares, and Mrs. Besant is expected there the last of this month.

A strong impetus is being given to the cause in Australasia by the earnest work which is being done by Countess Wachtmeister and the General Secretary.

During the year 320 manuscripts were acquired for the Oriental Library at Mysore. Among these were a copy of Boudhayana's Srouta-Sutra and Grihya-Sutra and a Kannada work called Dharmasarva by Nagaraja.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, MR. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

NOVEMBER 1895.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
LONDON, *17th September, 1895.*

I.

Following is the text of the Charter granted by the undersigned for the formation of the Scandinavian Section T. S.

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

"The Theosophical Society, Founded A. D. MDCCCLXXV.

"I, the undersigned, President-Founder, by virtue of the authority vested in me, do hereby authorize and empower the Fellows of the Theosophical Society in Sweden, Denmark, Norway and Finland to associate themselves together, subject to the provisions of the Society's Constitution and Rules, in an organization to be entitled

"The SCANDINAVIAN Section of the THEOSOPHICAL SOCIETY,
and to be an integral portion of that international fraternity.

"In TESTIMONY WHEREOF I have signed this Charter and affixed the seal of the Society, at London, this seventh day of July, 1895."

[L. S.] (Sd.) H. S. OLCOTT,
President.

II.

LONDON, *17th September, 1895.*

The nomination of Mr. Alfred Percy Sinnett, F. T. S., as Vice-President of the Society, having been ratified with practical unanimity by the recognized Branches and Fellows in the American, European, Australian, and—so far as heard from—Indian Sections, I now declare him to be the constitutionally chosen Vice-President, subject to the conditions prescribed in our Bye-laws.

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

(*Continued on page* viii).

To

THE PRESIDENT,
Theosophical Society.

DEAR SIR, & BROTHER,—

Agreeably to the resolution passed in the convention held in December 1893, we beg to report that we have carefully examined the accounts of the Theosophical Society for the period from 1st July to end of September 1895, and found them correct. The several items of expenditure are supported by vouchers from the parties who received the payments, and by accounts signed by Dr. English, in charge of Head-Quarters, the latter being for bazaar purchases.

We annex the account current of receipts and outlay for the period above indicated.

We beg to remain,
Your's fraternally,
C. SAMBIAH.
R. RUNGA ROW.

24th October, 1895.

Account Current of the Theosophical Society from

Particulars of Receipts.	Receipts.											
	By Cash.			By transfer.			Total.			Grand Total.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Balance on the 30th June 1895.												
Permanent Fund ...							21,129	7	9			
Anniversary do ...							79	9	6			
Library do ...							1,093	5	6			
Head-Quarters do							1,128	13	3			
Subba Row Medal Fund ...							615	0	0			
Blavatsky Memorial do ...							2,681	6	10			
Olcott Pension do ...							2,495	15	6			
Suspense Account							423	9	10			
										29,647	4	2
Receipts during the period from 1st July to end of Sept. 95												
Permanent Fund ...	...	...	...	...	...	...	...	...	...			
Anniversary do	1	13	0	...	...	...	1	13	0			
Library do ...	254	13	0	...	...	...	254	13	0			
Head-Quarters do ...	786	10	2	...	...	...	786	10	2			
Subba Row Medal do ...	...	...	...	...	...	...	...	...	...			
Blavatsky Memorial Fund ...	...	...	...	...	...	...	...	...	...			
Olcott Pension do ...	10	0	0	...	...	...	10	0	0			
Suspense Account ...	14	7	9	...	...	...	14	7	9			
	1,067	11	11	...	...	...	1,067	11	11	1,067	11	11
Detail of Balances on different Funds—												
	Rs.	A.	P.									
Permanent Fund	21,129	7	9									
Anniversary do	81	6	6									
Library do	1,173	2	6									
Hd. Quarters do	1,046	10	2									
Subba Row Medal do	615	0	0									
Blavatsky Memorial Fund	2,681	6	10									
Olcott Pension do	2,505	15	6									
Suspense Account	438	1	7									
Total Rs...	29,671	2	10							30,715	0	1

1st July to end of September, 1895.

Particulars of Outlays.	Outlays. By Cash. Rs.	A.	P.	By transfer. Rs.	A.	P.	Total. Rs.	A.	P.	Grand Total. Rs.	A.	P.
Permanent Fund	...	...	...	...	...	...	...	...	...			
Anniversary do ...	...	...	...	...	...	...	...	...	...			
Library do	175	0	0	...	...	...	175	0	0			
Head-Quarters do	868	13	3	...	...	...	868	13	3	This includes the clearance of loan of 400 from Theosophist in the last quarter.		
Subba Row Medal Fund ...	...	...	...	...	...	...	...	...	...			
Olcott Pension do	...	...	...	...	...	...	...	...	...			
Suspense Account	...	...	...	...	...	...	...	...	...			
	1,043	13	3	...	...	...	1,043	13	3	1,043	13	3
Balances on the 30th June 1895—												
Permanent Fund, 3½ per cent. Govt. Paper deposited for safe custody with the Bank of Madras in the name of Col. Olcott and V. Cuppuswamy Iyer, as per Bank Secretary's receipt No. 100445, of 16th May, 1893.	...	...	...	...	...	...	21,000	0	0			
Blavatsky Memorial Fund, 3½ per cent. Govt. Paper deposited for safe custody with ditto, as per Bank Secretary's Receipt No. 103372, of 4th October, 1894. ..	...	...	...	...	...	...	2,600	0	0			
Olcott Pension Fund, 3½ per cent. Govt. Paper deposited for safe custody with ditto, as per Bank Secretary's Receipt No. 103 372, of 4th October, 1894	...	...	...	...	...	...	2,400	0	0			
Deposit in Madras Bank as per Bank Pass Book and Receipt ...	...	...	...	...	...	...	774	15	3			
Post Office Saving's Bank Deposits												
Permanent Fund (As per Post Office Saving Bank Books.) 120 7 9												
Anniversary do 101 2 0												
Hd.-Quarters do 101 4 0												
Library do 1,000 0 0												
Subba Row Medal Fund 613 0 0												
	...	...	...	...	...	...	1,946	13	9			
Cash in the London and Westminster Bank Ld. in the name of Col. Olcott, £17-11-7 at 1-1¾ per rupee as per Post Office Schedule No. 42, *vide* President's Receipt and letter ...	...	...	...	...	...	...	306	14	0			
In addition to £7-3-7½ as per Post Office Schedule No. 36, in the hands of Mr. J. M. Watkins for disbursements on Library Account, President's Receipt ...	...	...	...	...	...	...	113	0	0			
With Col. Olcott the sum of £ 5 being donation of the London Lodge T. S. at 1s. 1½d. per Rupee as per P. O. Sch. No. 42.	...	...	...	...	...	...	87	4	0			
With Col. Olcott { 11 Sovereigns..	...	...	...	...	...	...	203	3	0			
With Col. Olcott { Cash ...	...	...	...	...	...	...	53	0	0			
In Cash Chest ...	...	...	...	...	...	...	189	0	10			
										29,671	2	10
										30,715	0	1

C. Sambiah,
R. Runga Row.

(*Continued from page* v).

III.

[The Coming Convention.]

LONDON, *21st September, 1895.*

Timely notice must be given this year by Branches and individual members who wish extra accommodation provided for them outside the main buildings, at the forthcoming Adyar Convention in December. The experience of last year shows that cadjan huts are more comfortable and less expensive than tents, and the undersigned recommends them in preference. The contractor's charge for erecting and dismounting a small cadjan hut of two rooms, with a fortnight's use and cartage, was less than 5 Rs. Applications for space and for huts to be made to the Gen. Secy., Indian Section T.S. Adyar, or to the Recording Secy., T. S. By the erection of iron gates and a movable fence in the Convention Hall, the inconvenient crowding of Delegates and invited guests, hitherto so vexatious, will henceforth be entirely obviated. However great the throngs may be at Mrs. Besant's lectures, those best entitled to room shall have it.

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

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks, the following donations and subscriptions to the various Funds of the T. S. since 23rd September, 1895.

	RS.	A.	P.
HEAD-QUARTERS FUND.			
Mr. C. Sambiah Chettiar, Mylapore. Subscription for July, August and September 1895	6	0	0
LIBRARY FUND.			
H. H. The Raja of Venkatagiri. Town. Donation	100	0	0
H. H. Raja Muthukrishna Bahadur. Venkatagiri Town. Donation	100	0	0
H. H. Raja Venkatakrishna Bahadur. Venkatagiri Town. Donation	100	0	0
Mr. C. Sambiah Chettiar. Mylapore. Subscription for July, August and September 1895	6	0	0

ADYAR, *24th October*, 1895.

T. VIJIARAGHAVA CHARLU, *Treasurer, T. S.*

ACTIVITIES.

Mr. R. Ananthakrishna Sastry of the Adyar Library, left on the 22nd of September, for Venkatagiri and other places, to collect MSS. for the library. He waited upon the Rajah of Venkatagiri, who received him in his Darbar Hall, and after enquiring about the improvement of the Library, he presented Rs. 100—and promised to help the library annually. Then his brothers also, Rajah Muthukrishna Bahadur, and Rajah Venkatakrishna Bahadur, contributed each Rs. 100. He then visited Kalahasti. There, too, the Rajah of the district received him in his palace and promised to help the library. Then he returned to Tirupati, where he delivered a lecture upon our Ancient Literature which had been lost, owing to negligence of pandits. He returned, after a 10 days' absence, to the Head-Quarters.

MRS. BESANT AND CASTE.*

TO THE EDITOR OF THE "STATESMAN."

SIR,—"Mrs. Besant on Caste" was so fully discussed in the columns of your journal a short time ago, that it can scarcely be desirable to re-open the subject. Besides this, the letter published in the *Statesman* of the 31st ulitmo, dated Victoria (Australia) on this very subject hardly throws any new light upon the dark sides of the question of caste. We are, in fact, told that the institution of caste is on the one side, according to Mrs. Besant's

* [At the request of the author this re-print is inserted in Supplement—the main forms being full. *Ed. Note.*]

statement, "an inherent law of Nature," a law so immutable, that "Nature itself will build up caste under free conditions for action;" but that, on the other side, Mrs. Besant herself is exempt from that law, for the reason that she is one of those who "have attained the height of oneness in the Great Brotherhood of the Universe and power to receive the relative force of evil in the attainment of the Divine." So that, in her own case we must not wonder that she transgressed the very law of celestial caste, and chose to come down from heaven in the garb of a *Mlechha*, although, according to "the inherent law of caste in Nature" so persistently dwelt upon in her occasional lectures, she ought, in all fairness, have come down, to say the least of it, as a Pundit, considering that as a Pundit she had entered the kingdom of heaven at her previous transmigration.

That caste has for thousands of years been disastrous to the social, moral, and spiritual development of India, is, in the eyes of your correspondent, far from being a proof against the institution; for, "the higher a natural law is, the lower its outward institution may be degraded, when the purity of the original idea is clouded and lost sight of." A fair and welcome explanation this. * * * *

In the first letter of mine on this subject, which appeared about two months and-a-half ago, I tried to show how inconsistent Mrs. Besant is, in believing on the one side, with every orthodox Hindu, in the avatarship of Buddha, and preaching caste on the other hand, known as it is that Buddha repudiated the birthright of caste as far as the Brahmans are concerned, he having taught that "Not he is a Brahmin who is born a Brahmin, but he who does as a Brahmin should do." Your correspondent in quoting the last sentence from my letter, thus comments upon it. This very teaching of Buddha "pre-supposes the natural existence of such a caste; for to live as a Brahmin should do, necessitates the order of caste. A Brahmin cannot well live as a Brahmin should do in a Pariah condition, etc." . . . Let us see what Buddha really said with regard to Brahmanism; for any impartial reader of my previous letter will easily perceive that in having mentioned Buddha's teaching in connection with the question under discussion, I did not reproduce his very words, but tried to convey in a general way the aim and object of his teaching. Since that sentence of mine has been taken in a literal sense, and commented upon as such, it is but fair to let the Master speak for himself. "Wherein, O Gautama"—such was the question addressed to Buddha by a Brahman "wherein consists the nature of the Brahman, and what are the qualities which make a man a Brahman?"—Buddha tells him: "He is a true Brahman who has put away all evil from himself, who knows nothing of contempt nothing of impurity—a conqueror of self."—Let the reader judge whether this description of a Brahman "pre-supposes the natural existence of the Brahman *caste*." I should rather say that it presupposes, among many other grand and noble things, the noble saying of St. Paul, to the effect that "Unto the pure all things are pure."

We are told by your correspondent that "Mrs. Besant's effort in India is to restore the idea of the four natural castes." . . . . and farther on, "Her great aim is to restore India to its original purity and simplicity." After this it is hard to believe that Mrs. Besant, her adherents and "admirers" know the alphabet of Indian history, in other words, how India was constituted during the Vedic period of original purity and simplicity. According to the joint testimony of such known Sanskrit scholars as Max Müller, Weber, Roth, Muir, the institution of caste was unknown at that period of Indian history. Here is a short description of the state of things in India at that epoch:—

"The entire body of Aryans was then a united community, and the only distinction of castes was between the Aryans and the aborigines. Even the distinction between professions was not very marked; and the sturdy lord of many acres, who ploughed his fields and owned large herds in times of peace, went out to defend his village or plunder the aborigines in times of war, and often composed spirited hymns to the martial gods in his hours of devotion. There were no temples and no idols; each patriarch of a family lighted the sacrificial fire on his own hearth, and offered milk and rice offerings or animals, or libations of soma juice to the fire, and in-

voked the 'bright' gods for blessings and health and wealth for himself and his children. Chiefs of tribes were kings, and had professional priests to perform sacrifices and utter hymns for them; but there was no priestly caste, and no royal caste. The people were free, enjoying the freedom which belongs to vigorous pastoral and agricultural tribes."*

It was between the years 1400 to 1000 B. C., that the caste system was formed; a system which, according to Mrs. Besant's own concession, ran parallel with India's beginning degeneration. And yet! And yet!. ....

Ah, I hear the Easternised Wise of the West say, you speak of profane history, and of such profane *Mlechha* historians as Max Müller, Weber, and the rest, but we know better; we hold in our hands the keys to the occult history of the world at large, and of humanity in particular. Let us then hear what Madame Blavatsky has to say in the name of her Master, who, by the way, is supposed to be the Master of Mrs. Besant as well. Speaking (*Secret Doctrine*, II, 503) of the "systematic persecution of the Prophets of the Right Path by those (sorcerers and false prophets), of the Left," she says "The latter having inaugurated the birth and evolution of the sacerdotal castes have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "hoi polloi' and the ignorant, for ritualistic pomp and the materialisation of the over-immaterial and Unknowable Principle."

L. SALZER.

THE ADYAR LIBRARY.

The following books have been added during the last month:—

Donated:—

Keralajyotisha, and *Illustration of Asvamedha Sacrifice*, from Mr. Srinivasa Row, Bangalore; *Transactions of London Lodge*, *The Lunar Pitris*; *Mândûkyopanishad*, from the author; *Sâmbâsukulavilakkam* (in Tamil), from Mr. E. Srinivasam; and The English-Hawaiian Dictionary, from A. Marques —Honolulu.

R. ANANTHAKRISHNA SASTRY,
Librarian.

OLD DIARY LEAVES.

The Prospectus of this *True Story of the Theosophical Society*, will appear in next month's Supplement. The work is *Illustrated Crown 8 vo. Cloth*, 483 pp. and the price about 7*s.* 6*d.* It is to be issued simultaneously in London, New York and Madras. The forthcoming appearance of the book has been widely noticed by the British Press and large orders have already been received by the publishers.

The *Table of Contents*, and list of Illustrations will be given in December issue.

I beg to acknowledge, with many thanks, receipt of £ 5 from Mr. A. Von Hoffmann and £ 2/10 from Mr. C. W. Leadbeater by Col. Olcott in London. The sum of £ 7/10 will be equally divided between Arya Bala Bhodini Fund and Col. Olcott's Free Pre-Aryan School.

Mr. Ramkaran Sivakaran of Secunderabad, Deccan, has kindly donated to the same Pre-Aryan School the sum of Rs. 25. Thank him for the same.

ADYAR, MADRAS,
30th October 1895.

T. V. CHARLU,
Manager, Theosophist Office.

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* History of Ancient India I., p. 5, by R. C. Dutt.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, MR. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

DECEMBER 1895.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 17*th November*, 1895.

The subjoined official draft of the Report of the Committee appointed by the European convention, in July last, to submit for adoption by the whole Society a revised form of our Constitution and Rules, is now published for the information of the concerned. The General Secretaries of the Indian, American, Australasian and Scandinavian Sections will kindly obtain votes of their Sections upon the same, and report the results to the undersigned at the earliest practicable date. The General Secretaries will at the same time report their own votes so that, if the proposed amendments should be adopted by the constitutional majority vote of the General Council, the undersigned may in due course proclaim the substitution of the amended for the old Rules to have taken effect. It will also be necessary for the General Secretary of the European Section to report to the undersigned his own vote, at his early convenience.

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

LONDON, N. W.,
November, 1895.

To the President-Founder, T. S.

DEAR SIR AND BROTHER,

I beg to submit to you the Report of the Committee appointed by the European Section of the T. S. in July, 1895, and to beg that you will issue it for consideration to the General Secretaries of the Indian, Australasian, European, American and Scandinavian Sections of the T. S.

Fraternally yours,
ANNIE BESANT.

REPORT OF THE COMMITTEE OF REVISION,

APPOINTED BY THE CONVENTION OF THE EUROPEAN SECTION, T. S.,
JULY 1895.

The following simplified draft is submitted:

RULES OF THE THEOSOPHICAL SOCIETY.

1. The title of this Society, which was formed at New York, United States of America, on the 17th of November, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society are:

FIRST.—*To promote the recognition of the Spiritual Brotherhood of Humanity.*

SECOND.—*To encourage the study of Eastern literature, religion, philosophy and science.*

THIRD.—*To investigate unexplained laws of Nature and the faculties and powers latent in man.*

MEMBERSHIP, BRANCHES, AND SECTIONS.

3. The Theosophical Society has no concern with politics, is unsectarian, and demands no assent to any formula of belief, as a qualification of membership.

4. Every application for membership must be made on an authorised form, and must be endorsed by two members of the Society and signed by the applicant; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary, and a certificate of membership, bearing the signature of the President and countersigned by one of the above named officers, shall be issued to the member.

6. The members may organise themselves into Branches and Sections.

7. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

8. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature, and be recorded at the Head-quarters of the Society.

9. A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

10. Each Branch and Section shall have the power of making its own rules, provided they do not conflict with the General Rules of the Society, and the Rules shall become valid on their confirmation by the President.

11. Every Section must appoint a General Secretary, who shall be the channel of communication between the President and the Section.

12. The General Secretary of each Section shall forward to the President annually, not later than the 1st day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President may desire.

13. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority.

14. If a member be convicted of felony he shall *ipso facto* cease to be a member of the Society.

Officers.

15. The Society shall have a President, a Vice-President, a Recording Secretary, and a Treasurer.

16. The President-Founder, Col. H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

17. The term of the Presidency is seven years (subject to the exception named in Rule 16).

18. Six months before the date at which a President vacates office, his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. The General Secretaries and the Recording Secretary shall take the votes of the members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

19. The President may nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

20. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

21. The President shall be the custodian of all the archives and records of the Society, and shall be one of the trustees and administrators for property of all kinds, of which the Society as a whole is possessed,

22. The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

23. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

24. The general control and administration of the Society is vested in a General Council, consisting of the President, Vice-President, and the General Secretaries.

25. The Treasurer's accounts shall be yearly certified as correct by qualified auditors appointed by the President.

26. No person can hold two offices in the General Council.

Head-quarters.

27. The Head-quarters of the Society are established at Adyar, Madras, India.

28. The Head-quarters and all other property of the Society, including the Adyar Library, the Permanent and other Funds, are vested in the Trustees for the time being of the Theosophical Society appointed or acting under a deed of Trust dated the 14th day of December, 1892, and recorded in the Chingleput District Office, Madras, India.

Fees and Dues.

29. The fees payable to the General Treasury by Branches not comprised within the limits of any Section are as follows: For Charter, £1; for each Certificate of Membership, 5*s*. for the Annual Subscription of each Member, 5*s*., or equivalents.

Meetings.

30. Unattached Members not belonging to any Section or Branch shall pay an Annual Subscription of £1 1*s*. to the General Treasury.

31. The Annual General Meeting of the Society shall be held at Adyar in the month of December.

32. The President shall also have the power to convene special meetings at discretion.

Revision.

33. The Rules of the Society remain in force until amended by the General Council.

A. P. Sinnett.
G. R. S. Mead.
Annie Besant.
Laura Cooper.

I endorse the above, except with regard to the First Object of the Society, which should, in my opinion, run: "To form a nucleus of the Universal Brotherhood of Humanity."

Oliver Firth.

The report is presented by the other members of the Committee with the emendations to which their names are appended below.

Rule 8.—Add "The Executive Committee may cancel any charter subject to the approval of General Council."

Rule 10.—Delete "and the Rules . . . by the President."

Additional Rules.—"The Society shall be governed by a Council consisting of representatives of each Section, each Section being entitled to one representative for every hundred members or part of a hundred." "The Society shall have an Executive Committee consisting of the President and the General Secretaries of all the Sections, who shall be *ex officio* members of the General Council." "The Society shall have a Recording Secretary and a Treasurer."

W. Wynn Westcott.
C. Corbett.
T. Williams.

First Object.—"To form a nucleus of the Universal Brotherhood of Humanity."

Rule 7.—Substitute "Recording Secretary" for President.
Rule 15.—Delete.

Rule 16.—Delete "And has . . . the Society."

Rules 17, 18, 19, 24.—Delete.

Rule 20.—Add "Founder, and subsequently in the Executive Committee."

Rule 23.—Substitute: "On the death or resignation of the President, the presidential duties shall devolve upon and be performed by the Executive Committee."

Rule 25.—Add: "Founder, and after the expiry of his office, then by the Executive Committee."

W. WYNN WESTCOTT.
C. CORBETT.

Rule 13.—Delete.
Rule 26.—Add: "or Executive Committee."

C. CORBETT.
T. WILLIAMS.

Rule 5.—After "the Recording Secretary:" "and each certificate of membership must be signed by the President, or the Recording Secretary, and countersigned by an officer of a Branch or Section."

Rule 6.—Delete as being unncessary.

Rules 31, 32.—Substitute: "The General Council shall meet at least once in every four years, at such times and places as may be fixed by the Executive Committee." "Special Conventions may be held at the call of the President-Founder, and shall be held if required by five or more members of the General Council."

C. CORBETT.

"I object to the Rules proposed by the majority of the Commitee as not affording a sufficiently representative form of Government."

T. WILLIAMS.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various Funds of the T. S. since 23rd October, 1895.

	RS.	A.	P.
HEAD-QUARTERS FUND.			
Mr. P. Vander Linden, Little Rock, U. S. A. Donation per Theosophist Office, 4/5.	3	14	0
„ N. W. Maurais, Secretary, Dunedin, T. S. Entrance Fee of one Member. 5/	4	6	0
„ Nasarvanji M. Desai, Amraoti. Donation...	5	0	0
„ Alexander Fullerton, General Secretary, New American Section, T. S. 2 Charter and 23 Diploma Fees. £4-7-10 ...	75	4	0
„ Pherozeshaw R. Mehta, Bombay. Donation per Col. Olcott ...	15	0	0
„ Robert Cross, Norwich, England. Donation. £25 ...	436	5	0
Contribution of the European Section T. S. towards Col. Olcott's Travelling Expenses. £50	872	11	0
ANNIVERSARY FUND.			
Secretary of Dunedin T. S. Annual Dues of 1 Member. 2/ ...	1	12	0
OLCOTT PENSION FUND.			
Pandit Gopinath, Lahore. Donation	10	0	0

ADYAR,
24th November, 1895.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

By mistake, the sum of £ 2/10 was shown in last Supplement as donation from Mr. C. W. Leadbeater; whereas it was donated by "L. L. W."

SWAMI VIVEKANANDA IN ENGLAND.

SINCE the days of Ram Mohun Roy, says the *Standard*, with the single exception of Keshub Chunder Sen, there has not appeared on an English platform a more interesting Indian figure than the Brahmin who lectured in Prince's Hall on October 22. Clothed in the long orange-coloured robe of the Buddhist priest, with a monk-like girdle round his waist instead of the usual Indian cummurbund, and wearing the massive turban of Northern India on his head, the Swami Vivekananda discoursed for an hour and-a-quarter in the most faultless English, on the cardinal doctrines of the school of religious philosophy to which he is devoting his life. The name by which he makes himself known is a name assumed, on his becoming an apostle of his school, in the style of many philosophers and doctors of antiquity and the Middle Ages. As the Chairman, Mr. E. T. Sturdy, explained, the first of his names is a Sanskrit word signifying "Master," and the second is also a Sanskrit term signifying "the bliss of discrimination." The lecture was a most fearless and eloquent exposition of the pantheistic philosophy of the Vedanta school, and the Swami seems to have incorporated into his system a good deal also of the moral element of the Yoga school, as the closing passages of his lecture presented, in a modified form, not the advocacy of mortification, which is the leading feature of the latter school, but the renunciation of all so-called material comforts and blessings as the only means of entering into perfect union with the supreme and absolute self. The opening passages of the lecture were a review of the rise of the grosser form of Materialism in the beginning of the present century, and the later development of the various forms of metaphysical thought which for a time swept materialism away. From this he passed on to discuss the origin and nature of knowledge. In some respects his views on this point were almost a statement of pure Fichteism, but they were expressed in language, and they embodied illustrations, and made admissions which no German transcendentalist would have made or used. He admitted there was a gross material world outside, but he confessed he did not know what matter was. He asserted that mind was a finer matter, and that behind was the soul of man, which was immovably fixed, before which outward objects passed, as it were, in a procession which was without beginning or end—in other words, which was eternal, and finally which was God. He worked out this pantheistic conception of the personal identity of man and God with great comprehensiveness and an ample wealth of illustration, and in passage after passage of great beauty, solemnity and earnestness. "There is only one soul in the Universe," he said, "there is no 'you' or 'me'; all variety is merged into the absolute unity, the one infinite existence—God." From this, of course, followed the immortality of the soul and something like the transmigration of souls towards higher manifestations of perfection. As already stated, his peroration of twenty minutes was a statement of the doctrine of renunciation. In the course of it, he made some remorselessly disparaging criticisms on the work that factories, engines and other inventions and books were doing for man, compared with half-a-dozen words spoken by Buddha or Jesus. The lecture was evidently quite extemporaneous, and was delivered in a pleasing voice free from any kind of hesitation.

AN AUSPICIOUS MARRIAGE.

Those who enjoyed the good fortune of meeting our Swedish sister, Mrs. Elin Hæffner-White, at last year's Convention, will be glad to hear that a few weeks ago she was married to our learned colleague Doctor L. Salzer, F. T. S., of Calcutta. During her month's stay at Adyar she won the affection and respect of our whole staff by her sweet manners, her bright intelligence, and her sincere love for Theosophy.

MRS. BESANTS GITA AS A SCHOOL PRIZE.

SIR,—The Gyana Marga Theosophical Society of Fatehgarh has, with the permission of the Director of Public Instruction, N. W. P. and Oudh, placed at the disposal of the Head Master of each of the following schools three copies of Mrs. Annie Besant's translation of the Bhagavad Gîtâ for distribution as prizes to the three successful Hindu students of the entrance class:

Benares, Allahabad, Cawnpore, Farruckabad, Fatehgarh, Fyzabad, Etawah, Muttra, Aligarh, Mooradabad, Saharanpore, Shahjahanpore, Badâun, Jaunpore, Mirzapore and Muzaffer Nagar.

There is hardly a better method of propogating truth than by making it accessible to young and receptive minds, and it is hoped that other Branches of the Theosophical Society will see their way to adopt this method. The price of this translation is small and there should not be much difficulty in securing a wide circulation of the book among the youthful population, if all the branches of the Theosophical Society co-operate to the extent of their resources.

HAR PRASAD,
Secretary, Gyana Marga, T. S.

EUROPEAN SECTION.

A charter has been issued to form a new Lodge of the European Section, to be known as the East London Lodge of the Theosophical Society. The Charter is dated October 5th, 1895.

OUR JANUARY NUMBER.

New subscribers are informed that, as usual, the January issue of the *Theosophist* will be a few days late on account of the necessity for printing the Annual Report of the Society, with the President's Address, the reports of the General Secretaries, a revised list of Branches, and other official documents.

THE ADYAR LIBRARY.

We received a few days back the 23rd and 24th part of *Advaitamanjari* from the Srividyâ press (gratis as usual). With the former number a great work is completed, by name *Brahmavidyâbharana*, which covers about 820 pages of Royal octavo. It is a great commentary on Brahmasûtrabhâshya of Sri Sankarâchârya, by Advaitânanda Yati. Great credit is due to Brahma Sri Hari Hara Sastri to whom Mr. V. Sambasiva Iyer, the able Editor has entrusted it. It is a well-known fact, that it is very difficult now-a-days to bring out such gigantic works from the original palm leaf MSS., without much loss of money and other personal sacrifices. So we hope that the patriotic public will come forward to help him in these Brahmavidyâ publications, and thus crown his efforts with success.

The following books have been added during the last month:—

Donated:—

Report of Sanskrit MSS. in Southern India, No. I, from the Government Press, Madras; *Tatvasârabâlabodhinî, some Stotras*, and *Adhyâtmachintâ*, from Mr. A. Govindacharyar, Mysore; *Advaitamanjari* part 23rd and 24th, from the Editor, Kumbakonam; *Mahâbhârata*, (Translation) 97th fasiculus, from the publisher; *Satadushini* with *Chandamâruta Nrisimharâjîya; Indian Palmistry; The Esoteric Basis of Christianity; The World Mystery; The Diseases of Personality.*

R. ANANTHAKRISHNA SASTRY,
Librarian.

Mr. C. Tokuzawa, of Japan, has kindly presented to the Adyar Library three of the most wonderful drawings in the world. They are artistic pictures —*each drawn on a single grain of rice*—of the Sleeping Buddha, the Japanese Amitabha, and a Japanese Mahatma, who is surrounded with his radiant aura and attended by two elemental servants. One has to examine them through a magnifying glass.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, MR. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

Will be sent by V. P. P. on application to the Business Manager of the *Theosophist*, all books, pamphlets and magazines.

NEW BOOKS.

The Secret Doctrine, by H. P. Blavatsky: 3rd Edition, 2 Vols., and a third Vol. for Index. Price £2 5*s*. Will be sent to any part of India and Ceylon. Price Rs. 40. Price of Index Vol. to Secret Doctrine is Rs. 14 for non-subscribers to the new edition. Post Free.

Isis Unveiled, by do. latest Edn. 2 Vols. Price 10 dollars or Rs. 35.

Reminiscences of H. P. Blavatsky and "**The Secret Doctrine,**" by the Countess Constance Wachtmeister. Price Re. 1.

Prasnottara, Vols. I, II & III; paper cover. Re. 1 each.

Theosophy, Religion and Occult Science, by Col. Olcott. Paper-bound copies of the English Edition. Price is now reduced to Rs. 3-8.

A Lecture on the Vedanta Philosophy, by Prof. M. L. Bhattacharya, M. A. Rs. 1-8-0.

The Bhagavad-Gita translated into English, by Annie Besant, Paper cover. 8 ans.

Neely's History of Parliament of Religions, in 1 Vol., cloth gilt Titles. Rs. 15.

The Path of Virtue, by W. R. Old. 5 ans.

The Masters as Facts and Ideals, by Annie Besant, 8 ans.

The Astral Plane, by Leadbeater. Re. 1.

Theosophical Essays, being a selection from Annie Besant's pamphlets, cloth gilt. Rs. 2.

A Modern Panarion—a collection of Fugitive Fragments from the pen of H. P. Blavatsky. Rs. 15.

The Path of Initiation, by A. P. Sinnet. Re. 1.

Dream of Ravan. A Mystery. Price Rs. 2-12-0.

The New Aspects of Life, by Dr. Pratt, M. D. Price Rs. 3-8-0.

A Collection of Esoteric Writings, by T. Subba Row. Rs. 2.

The Lunar Pitris.—London Lodge Trans. No. 26, by Mrs. A. P. Sinnett and W. S. Elliott. Re. 1.

The Book of the Dead. The most Ancient and the most important of the Extant Religious Texts of Ancient Egypt, edited, with Introduction, a complete Translation, and various Chapters on its History, Symbolism, &c., by Charles H. S. Davis, M. D., Ph. D. With 99 Full Page Illustrations from the Turin and the Louvre Pafyri. And 25 Designs representing the Egyptian Gods. One vol. large quarto cloth, with 124 illustrations. Price £ 1/15 or Rs. 35.

Altruism—a Law, by R. Mukherji. 3 ans.

The Theosophical Manual, No. IV. Karma.—Comprising the five lectures, namely:—1. Man as Creator: in the Body; 2. Man as Creator: out of the Body; 3. The Making of Destiny; 4. The Working out of the Destiny; 5. The Ending of Bondage; recently delivered at St. James' Hall, by Mrs. Annie Besant. Price, cloth, Re. 1. Paper, 10 ans.

The Birth and Evolution of the Soul, by Mrs. Annie Besant. Price, cloth, Re. 1.

Future Fate Foretold by Planets. Paper cover. Price Rs. 2.

The Great Eclipse and the World's Warning. Do. 7 ans.

The Outer Court being **Five Lectures** delivered at Blavatsky Lodge, T. S., London, by Mrs. Annie Besant. Rs. 1-8.

The Aura: An enquiry into the Nature and Functions of the Luminous mist seen about Human and other bodies. (Reprint from the *Theosophist*). 2 annas.

The World Mystery by G. R. S. Mead. Rs. 3-8.

The Vedic Philosophy—being an Exposition of the Sacred and Mysterious Monosyllable, by Har Narain. Rs. 1-10.

A Hand Book of Hindu Astrology, by B. C. Paul. Rs. 3.

Old Diary Leaves. The True History of the Theosophical Society, by Col. Olcott, P. T. S. Illustrated Crown 8 vo. Cloth, 483 pp. Price Rs. 7. Paper cover Rs. 4.

STUDIES IN OCCULTISM.

A Series of Reprints from the Writings of H. P. Blavatsky, by N. E. Theosophical Corporation, Boston, U. S. A.

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Comments on Light on the Path, by M. C.

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THE ARYA BALA BODHINI.

(*Or Hindu Boys' Journal.*)

Is the organ of the Hindu Boys' Association, of which Countess Wachtmeister is the President, and Col. Olcott, the General Adviser. It is to be published punctually on the 15th of every month. The aim of the Magazine is to stimulate the moral and religious education of Indian youth, and to create a true patriotic and religious feeling among them. First number began in January 1895. Seven numbers are already out.

Does any Hindu father begrudge one Rupee for his son's welfare?

Annual subscription including postage, Re. 1-0-0. Half-yearly Rs. 0-12-0. Single copy, 0-2-0.

Names are registered only on receipt of subscriptions. All remittances must be made to the Business Manager, *Theosophist* Office, Adyar, Madras, India.

Foreign subscription is 2 shillings or 50 cents per annum.

SUPPLEMENT TO
THE THEOSOPHIST.

FEBRUARY 1896.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various Funds of the T. S. since 24th November 1895.

HEAD-QUARTERS FUND.

		RS.	A.	P.
Mr.	C. Sambiah, Mylapore. Subscription	4	0	0
„	Anantaram Ghosh, Pubna. Donation	25	0	0
„	N. S. Clark, Michigan, U. S. A., Entrance Fee	4	6	0
„	E. S Grece do do	4	6	0
„	J. H. Scrogin, Kentucky, U. S. A. do	4	6	0
„	G. R. S. Mead, General Secretary, European Section, T. S. Charter and Diploma Fees, from May 1st to 31st October 1895. Cheque for £11-17-6 value as per P. O. Schedule No. 42	207	4	0
Dr.	J. Edal Beharam, Surat. Donation	15	0	0
Sale of the Head-quarters Horse "Raja"		125	0	0
Mr.	Manmohan Das Dayal Das	21	0	0
„	J. C. Staples, General Secretary, Aus. Section, T. S. Charter and Diploma Fees, to 31st October 1895. M. O. for £ 7-7-0	126	0	0
„	R. G. Norman, Rangoon. Entrance Fee	10	0	0

ANNIVERSARY FUND.

Mr.	C. Annamalai Moodalliar, Naidupet. Donation	10	0	0
„	N. S. Clark, Michigan, U. S. A., Annual Due	4	6	0
„	E. S. Grece do do	4	6	0
„	J. H. Scrogin, Kentucky. do	4	6	0
„	V. C. Seshachariar, Mylapore. Donation	5	0	0
„	V. M. Subramani Iyer, Guntur. do	1	0	0
„	Countess Wachtmeister, do	100	0	0
„	R. G. Norman, Rangoon. Annual Due	2	0	0

LIBRARY FUND.

Mr.	C. Sambiah, Mylapore. Subscription	4	0	0
„	R. Sooria Row Naidu, Warangal. Donation	20	0	0
„	A. Ramachandra Iyer, Bangalore. do	25	0	0
„	Dadobasakharam, Maligaon. do	10	0	0
„	Sale of Duplicates and books donated	6	8	0
„	Do of do	5	0	0

OLCOTT PENSION FUND.

Mr.	Manmohan Das Dayal Das, Bombay. Donation.	5	0	0
„	D. Sonnawalla, Bombay. Donation	10	0	0

ADYAR (MADRAS,) *24th January* 1896.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

OLD DIARY LEAVES.

In the December *Lucifer* Mrs. Besant says :—

"Theosophists will be glad to welcome in book form the *Old Diary Leaves* that have been appearing in the *Theosophist*. A history is invaluable as a record of facts, when it is written from notes made at the time in a diary as rigidly kept as is that of the President-Founder. Whether or not people agree with Col. Olcott's opinions and inferences, they will be interested in the facts themselves; and in the wonderful personality that stands out so vividly from his pages, the unique figure of H. P. Blavatsky. Very plainly too shines out his love for his great colleague, and he loyally endeavours to limn her just as she appeared to him to be. This straightforward story will serve the Theosophical Society much better than any special pleading would have done, and its mighty work looms the larger, for the very absence of all veiling of faults. A review of the book will be found elsewhere in our pages."

The following are extracts from her review of the work:

"The President-Founder has added to his many services to the Theosophical Society by writing and publishing a careful and detailed history of the great movement to which he has devoted the second half of his life. It is written from a diary carefully kept from day to day, so that we have the events as they appeared at the time, and the whole story unrolls before us, year after year, as though we were actors in the scenes portrayed, and were forming our judgment on them as they occurred, and not as they might be seen as a whole, looking back on them through a haze of years. This note of actuality is very striking throughout the whole book, and is not due only to the vigour and vividness of the author's style; Col. Olcott has done more for us than describe the past with literary ability; he takes us by the hand and leads us through it beside him, so that we live in it and feel it as though we had in truth been present.

"The supreme interest of the book naturally attaches itself to the great personality who gave birth to the Theosophical Society of the nineteenth century. Colonel Olcott has drawn H. P. Blavatsky just as he saw her in daily life—impetuous, masterful, generous, careless, unconventional, loyal to death to her masters, often mistaken in method, but never unfaithful; often rash, but never cowardly. It is a heroic, antique figure that he draws for us—a figure full of primeval energies and fiery strength, and one that fits but ill into the petty framework of modern Society. Her extraordinary thaumaturgic powers made life at her side, a kind of fairy-tale of marvels and adventures, while her fiery temper and her psychic Russian body with its irritable nervous system filled that life with cyclonic storms."

The Light of the East says: "It is the best work on the memory of the distinguished reformer and preacher through whom the teachings of our Rishis have secured a respectful hearing in the distant West."

The special Indian Edition has been received and is ready for delivery to subscribers.

Price, Cloth bound, Rs. 7; Paper Cover, Rs. 4, post paid.

FROM MODERN ASTROLOGY.

"OLD DIARY LEAVES"....." Astrologers interested in the Theosophical Society should not delay reading this remarkable book, which contains a full account of the wonderful and very great H. P. Blavatsky.

The history of the Theosophical Society is given in detail, and, throughout, the book is one in which the truth seems to ring in every line. It is decidedly original and full of interest."

Mrs. PICKETT'S ARRIVAL IN CEYLON,

AND

REPORT OF THE MUSÆUS SCHOOL AND ORPHANAGE.

Mrs. Elise Pickett, of Australia, the former Secretary of the Adelaide Branch T. S., arrived in Ceylon on the 22nd ultimo and has taken residence at the Musæus School and Orphanage for Buddhist Girls, where she will assist Mrs. Higgins in her arduous labors for the education of the Sinhalese. She received a most cordial greeting from all present, and the pupils sang songs of welcome and presented her with flowers. Some of Mrs. Pickett's fellow-passengers accompanied her to the school, and Mr. Guilford of the Sydney Branch T. S., who came on another steamer, also paid the school a visit.

The Annual Report of this school, for the year ending December 31st, 1895, is before us, and indicates a condition of steady growth and improvement. The number of girls on the roll is 61, a little less than half of whom are boarders—the others day-scholars. In addition to the English and Sinhalese branches, music and drawing are taught, and special instruction given in lace-making and other fancy work, also in the more useful departments of knitting and sewing, and of housekeeping and cookery under the skilful training of Miss Allison. The school has been supported thus far, mainly by donations from charitable Theosophists throughout the world. We hope they will continue to bear in mind the needs of this school, which is considerably in debt, owing to the recent erection of new rooms for dormitories and the free maintenance and education of several orphans and other destitute girls. The sum of £10, will suffice for the support and instruction of one of these needy pupils for one year. Donations will be thankfully received by the Principal, Marie M. Higgins, or by the Secretary, Mr. Peter de Abrew, Cinnamon Gardens, Colombo. E.

THE THEOSOPHICAL SOCIETY, AND THE HINDUS.*

The Theosophical Society has been established somewhat in advance of the age. That is the chief reason, why its objects and beliefs have been so widely misunderstood and resented. But the Society has been sowing seeds which can germinate slowly, and the fruit will be gathered by a future age. Meanwhile, a controversy is going on in regard to certain ideas which the Society has made familiar to European minds, for the first time. It would be a distinct advantage, if the controversy were carried on temperately, and in a spirit of enquiry for the sake of truth. People, who are wholly ignorant of what Theosophy means, who know nothing of the past work of the Theosophical Society or its future programme, will have been dragged, despite their previous apathy, into taking some interest in the controversy; and ultimately at least some few of them may approach the threshold of theosophical truths. But if the controversy is waxing fierce in the West, it cannot be that people in the East do not take any interest in it. Indeed, the controversy is of burning concern to both Hindus and Buddhists, for the truths which the Theosophical Society is now promulgating in the West, were, centuries ago, preached by their own Rishis and Arhats, and are theirs by heritage. Buddhists and Hindus ought to interfere in the controversy, and tell the unbelieving Westerners that the knowledge which the latter regard as empirical, and the stories about Mahatmas as the inventions of a woman, ambitious to figure as a prophetess in her own right, are both true, have been proved and subtantiated from time to time within the experience of their forefathers, and may even now be proved and substantiated before pure hearts, filled with holiness. It is the dense curtain woven of materiality, selfishness, and sensuality that prevents most people from seeing the light. And this is almost as true of our Hindu brothers who have been anglicised by the English education they have received, and know nothing of the language and literature, philosophical and religious, of the country of their birth. But they have a spiritual heritage, and their doubts would not be so difficult to dispel as those of the Western people who century by century have been raising a very Himalaya of materialism between themselves and spirituality. And let us earnestly

* From the *Indian Mirror of June 11th* 1895.

speak to our educated countrymen. We dare say, they have been following the controversy in regard to the Theosophical Society. Before they proceed to judgment, let them remember that if India and the Hindu religion are now respected in Europe and America, (and not so very long ago the Hindus were regarded as savages, for so the Missionaries painted them, and the Hindu religion as a bundle of exploded superstitions,) the change is mainly, if not entirely, due to the Theosophical Society. In common gratitude, therefore, ought educated Indians to stand by that Society. Educated Hindus heard Mrs. Besant's voice with a glow of pleasure at their hearts. She brought no new message, but the ideas she preached were certainly new to the majority of her educated Hindu audiences. It is these ideas which the Western people are contending against, for most of them can scarcely assimilate or digest such teachings. But what of educated Hindus? They have heard and believed, but have they known? They cannot, if they have not made a search for such knowledge themselves. By deep study and constant contemplation such knowledge comes, and let not educated Hindus wait for Mrs. Besant, but gather the knowledge first-hand, from their own sacred books. Educated Hindus have a glorious mission to fulfil, if they only know it. Let them master the precepts and truths of the Vedas and the Upanishads. Let the truths descend deep into ther souls. Let their lives answer the knowledge, gained by holiness and singleness of aim and purpose. And, then, let them go forth, and dispel the ignorance abroad, and break the fetters of error which now cruelly bind the nations of the West. Even so did their ancestors go forth, and preach the truth in the days of King Asoka. Even so has Swami Vivekananda gone to share his heritage of spiritual truths with the American people. Why should we have only one Vivekananda? It was the accident of the Parliament of Religions that sent the Swami to America. Now, there is yet another accident,—the fierce controversy beating round the Theosophical Society in Europe and America. Why should we not take advantage of this further accident—it can be but Providential—and plunge into the thick of the combat, and fight for the sacred cause of India, which is also the cause of the Theosophical Society? By menacing that Society, its enemies in reality strike against Hindus and Buddhists and their religions, which are practically the same. Shall we remain quiet, and not repel the attack? Let educated Hindus throw themselves into the breach, and fight for their God and their religion; and may they work such fresh *Karma* as shall give them victory!

THE ADYAR LIBRARY.

The following books have been added during the last two months:—

Donated:—

Râpârati (a Tamil work) from Hon. S. Subramanier; Mrs. Besant's *Why I became a Theosophist* (in Tamil) from Mr. Muthuthamby Pillai; *Râmâyana with Telugu meanings*(5 Vols.) from G. Pullammal, per Mr. C. Sambaya Garu; *Kâlahasti Mâhâtmya* and other 15 books from H. H. Raja Muthukrishna Bahadur; *Indian Companion; Mâhâbhârata Santi Parva*, and *Vivâha Nishekadharmapradipika* (in Telugu) from J. Srinivasa Row; *Bhagavad Gîtâ* (English) from Mrs. Besant; *Catalogue of Sanskrit MSS. and books* in Maharajah's and Anandavilâsa's Library, Trivandram, from H. H. Keralavarma; *Notices of Sanskrit MSS.*, Vol. XI from Pandit Hrishekesa Sastry; *Râmâyana, Bhârata* (Virâtaparva and Bhâgavata (Palm MSS.) from Mr. W. Sammiah; *Vedantapanchaprakarni*, and *Punyaslotramanjari*, from Mr. G. Kalyanasundara Iyer; *Secret Doctrine* (Spanish Language) Vol. I.

Purchased:—

Anandâsrama No. 29. 32 *Upanishads*; *Kâvyamâla* (complete set); *Jaiminiyanyayamâla Vistara* and other 60 second books; *Dvaitaparisishta*; *Hugh's Dictionary of Islam*; The *Rise of Christiandom*; *International Scientific Series Nos* from 72 to 77.

R. ANANTHAKRISHNA SASTRY,
Librarian.

Printed by THOMPSON AND Co., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

MARCH 1896.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various Funds of the T. S. since 25th January 1896.

	Rs.	A.	P.
Head-quarters Fund.			
Mr. C. Sambiah, Mylapore. Subscription	1	8	0
Mrs. Ida R. Patch, per. Mr. A. Fullerton, New York	17	1	6
„ Mary L. Robbins per do	17	1	6
Mr. Anantarai Nathji Mehta, Kundla. Annual Subscription for 1896	84	0	0
General Secretary, Indian Section T. S., part of last year's contribution towards Head-quarters expenses	250	0	0
Library Fund.			
Mr. C. Sambiah, Mylapore. Subscription	1	8	0

Adyar, (Madras), *24th February*, 1896.

T. Vijiaraghava Charlu,
Treasurer, T. S.

SUCCESSFUL ARBITRATION.

The undersigned has much pleasure in reporting for the information of the concerned, that the dispute between the Bengal T. S. and its late Secretary about the lease of its premises in Calcutta, having been referred to the undersigned for arbitration, he has been able to settle the same amicably and satisfactorily, thanks to the brotherly spirit in which his award has been received. The undersigned thanks Balu Rakbai Chandra Sen for his generous action in the affair.

Calcutta, *February* 9, 1896. H. S. Olcott, P. T. S.

THE PRESIDENT'S TOUR.

Col. Olcott was summoned by telegraph to come to Calcutta and decide as to the further conduct of the Maha Bodhi Case and that of the Maha Bodhi Society. He sailed on the 24th January; and was at latest advices enjoying the charming hospitality of Dr. and Mrs. L. Salzer, about which he writes in grateful terms. Advantage has been taken of his presence in Calcutta to secure from him a number of public lectures and semi-public addresses to the pupils of various Indian schools. As this magazine is going to press we are glad to announce his safe return to Adyar. E.

NEW LODGE IN FRANCE.

We learn with pleasure that on Jan. 8th, 1896, a Charter was issued to Dr. Th. Pascal, M. Dac, Marie Regimbaud, Jeanne Ruyer, and Victor Aubert, to form at Toulon-sur-mer, a branch to be known as "Le Lotus Bleu" Lodge of the Theosophical Society.

NEW BRANCH IN INDIA.

A Charter has just been issued to Babu Krishnadan Mukerji, M.A., B.L., and Babu Ragendra Lal Mukerji, M.A., B.L., (the former as President, and the latter as Secretary), and their associates, to form the Motihari Branch of the Theosophical Society, at Motihari, Bengal.

AMERICAN SECTION, T. S.

A charter was granted in December to the Narada T. S., Tacoma, Wash., the facts as to incorporation under State law, &c., being exactly as in the case of Golden Gate Lodge T. S., already explained in *Theosophist*. St. Paul T. S., St. Paul, Minn., has affirmed its loyalty to the T. S. and the Section, and has been recorded with a membership of 10. Chicago as the real working centre of the Section is arranging a Lecture Bureau, an Extension Centre, and a Publication Fund, and these important agencies will soon be in operation. "The Theosophical Society in America," as the American Section is correctly described in its Constitution, Act I, Section 7, will thus be still further equipped with needful appliances, for these pertain to the whole country, not merely to Chicago, and merit support from it.

MRS. BESANT AND VIVISECTION.

During Mrs. Besant's late visit to Calcutta a public meeting of the Anti-Vivisection Society was held at the Town Hall, Dr. Rash Behary Ghose presided, and the attendance was large.

The Chairman said, in opening the meeting, that through the efforts of Mr. Gulâl Chand, Mrs. Besant had been induced to address the Society. We take the following extracts from the brief report of her lecture, which appeared in the *Indian Mirror*.

"Mrs. Besant said * * * the Chairman had reminded them by an appropriate quotation of that ancient and most true Sanskrit saying, that the absence of injury was the highest law, that they should not injure, that they should not slay, that they should not act contrary to the law of religion in this land—a law laid down by their greatest teachers. The greatest teachers of the law which India had given to the world were those who laid most stress on the divine qualities of compassion and mercy to be shown to everything that lived and moved. This law of religion joined at least to the dictates of all common humanity ought to make it unnecessary to plead in an Aryan land for mercy to the brute, or to plead to the Aryan people that man has a duty to perform towards his younger and more helpless brethren, and that that duty cannot permit him to torture, to maim, and to destroy. For, in speaking to them on this subject, she had this hope, which she would not dare to have were she addressing a Western audience, that in this land she thought little was as yet known of the practice of vivisection and the horrors carried on under its name. She had heard that here in India an attempt had been made to introduce the system under what might seem the comparatively harmless name of the so-called Pasteur Institute; that there might be the beginning of this practice, and under the pretence of saving men from terrible diseases this practice might creep in among the medical profession and among the scientific men of this land. That it would not creep in she felt tolerably sure, if everything that was carried on by vivisection was known. Therefore, in speaking to them about vivisection, she would tell them what the name really means; for while it was painful both to speaker and hearers to say any words on these things which were a scandal and disgrace to civilised humanity, at the same time the voice of warning was necessary in order that by knowing what had been done, the very growth of the practice might be prevented amongst themselves. The lecturer next referred to the growth of vivisection in Europe, and the way in which, in England at least, its growth had been very largely checked. Then turning from the practice, she touched for a brief time on the point alluded to by the chairman regarding the conflict of opinion between experts as to the value to be derived from the practice so far as dealing with diseases was concerned. Lastly, she dealt with the higher law which forbids the getting of knowledge by cruelty and forbids men to stifle their consciences in order that their intellectual knowledge may be increased. The system began in Europe by introducing into the body attenuated poisons in order to check different diseases, and many medical men thought it best to stop disease by introducing another disease. Referring to the cruelties of vivisection, Mrs. Besant said that for instance, a dog would be taken and laid on the dissecting table. The nerves under the neck and the legs would then be exposed, and so on; the bones of the skull would be removed, and certain parts of the brain stimulated. A still more favourite object of this brutality was the monkey, which would be strapped down and the interior exposed in order that experiments might be carried on. Then, say, by means of hot iron, injury would be caused to the brain, and the dog would bark, when the professor would proudly tell his pupils how he could make the dog bark by stimulating certain parts of the brain. The horrors of vivisection were not so great in England where the laws—which were poor enough—afforded some protection, but the most frightful cruelty was inflicted on poor dumb animals in France, Italy, and Germany, It had been said that vivisection was performed in order that medical men might be so educated as to be able to deal with and check almost any disease. What kind of education was that which allowed gross cruelties to be perpetrated over and over, and which taught men to view with indifference exquisite agony. Man was meant to be the educator of the lower world, and to help everything lower than himself. Should a land which had given two mighty religions to the world, now change and pollute her hands by the practice of a Western and atheistic science? The ideal, that all things are to be loved and that no creature is to be injured, should be the ideal of man;—they failed in this ideal when they encouraged brutality against the lower animals or inflicted torture. They should make it the law of their lives that no knowledge which had been gained by cruelty could be utilized by themselves. There was only one way by which men could draw nearer God, and that was by loving everything which surrounded them, and by helping

cherishing, and tending everything which appealed to their pity. The people of India had been degraded enough, but let them not cause it to be said that cruelty to the brute was approved of by the modern sons of the Aryan race."—*Indian Mirror.*

Babu Gulâl Chand then proposed a most cordial vote of thanks to Mrs. Besant on behalf of the Society and the Jain Community of Calcutta, and said that it was only the compassion of her heart that led her to accept the invitation of the Society to lecture here. The proposal was seconded, by Rai Bahadur Sri Sarad Chander Doss, C.I.E., and carried by acclamation.

The Secretary announced that His Highness the Maharaja of Darbhangah had kindly consented to accept the Presidentship of the Society in place of Mr. Justice Norris who had become the Patron.

His Highness the Maharajah of Darbhangah has since been elected President of the Anti-Vivisection Society.

INDIAN MISSIONS.

Mr. A. Marques of Honolulu, calls our attention to the following confession. In the Report of the British Society for the Propagation of the Gospel in Foreign Ports,* the Rev. A. J. Godden, who had charge of Sawyerpuram, Pudukottai and Tuticorin, in Tinnevelly, tells of the disappointing condition of things in these Missions, which, although manfully acknowledged only in his case, may well be taken as a sample of all the Indian missionary fields:

....."In Sawyerpuram, as in each of the other districts, it has been found necessary to take a religious Census. The result is a painful one, for in every district there is a decrease on the number previously given. I found that, in several congregations, the number of persons on the roll was far in excess of those who attended Church, and after a very careful enquiry, it transpired that the names of those who had from time to time relapsed, had been retained, and year by year continued to be reckoned as "Christians"; some of these names having been kept on the roll for no less that ten years! It is a sad confession to be obliged to make, but we gain the satisfaction of knowing the true state of the congregations. The reduced figures may now be accepted as showing the real numbers. The actual number of Christians in this district is 2,384. The same course had to be pursued with the catecumens, many of whom existed only on paper, the number now actually receiving Christian instruction is 329. One truth forces itself upon our notice in connection with this discovery. In future much attention must be given to the *quality* of the work; the striving after *quantity* has proved a *failure* and has clearly shown that heathens are not necessarily made into *good* Christians by Holy Baptism alone, but that they need building up afterwards in our most Holy Faith. The ignorance existing even amongst some communicants concerning the elements of Christianity is appalling; they have been preached at to such an extent that sermons seem to be *Vox et praeterea nihil*"!.....

(The above italics are those of the author himself). What admissions!!

ADYAR LIBRARY.

The following books have been added during the last month:—

DONATED:—

Medico-Legal Journal, Vol. XII, No. 4; *Chinook Texts, Archaeological Investigations in James* and *Potomac valleys*, and *Siouan tribes of the East*, from the Smithsonian Institution (New York); *Transactions of the Asiatic Society of Japan*, Vol., XXIII and the Supplement; *The Teaching of the Vedas*, from Rev. M. Phillips; *Land-Marks of Ethics*; *Bhaktisataka* (Buddhist work); and *Guide to the principal cities of China and Japan.*

PURCHASED:—

Manmathunathu Dutt's *Mahâbhârata* (English translation) 1st and 2nd Parvas; and *Anandâsrama Series*, Nos. 30 and 31.

R. ANANTHAKRISHNA SASTRY, *Librarian.*

(* Report for 1895, page 63).

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras. and published for the Proprietors by the Business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

AMERICAN SECTION T. S.

Branch.	Location.	President.	Secretary.	Secretary's Address.
Chicago T. S.	Chicago, Ill.	Geo. M. Willis	Miss Netta E. Weeks	Room 48, 26 Van Buren St., Chicago, Ill.
Willamette T. S.	Portland, Ore.	L. A. Ward	W. H. Galvani	General Delivery, Portland, Oregon.
Ishwara T. S.	Minneapolis, Minn.		Miss Ruth P. Clawson	Care Janney, Senycle, & Co., Minneapolis, Minn.
Muskegon T. S.	Muskegon, Mich.	F. A. Nims	Miss Sarah E. Sherman	157 Peck St., Muskegon, Mich
Narada T. S.	Tacoma, Wash.	Miss Ida S. Wright	Arthur F. Knight	1014 S. 9th St., Tacoma, Wash.
Toronto T. S.	Toronto, Canada	A. G. Harwood	F. E. Titus	365 Spadina Ave., Toronto, Canada.
Toledo T. S.	Toledo, Ohio	Dr. F. L. Maguire	Miss Kate F. Kirby	1503 Broadway, Toledo, Ohio.
Harmony Lodge T. S.	Los Angeles, Calif.	Mrs. H. McL. Randolph	Wm. C. B. Randolph	Station D., Los Angeles, Calif.
Annie Besant T. S.	East Las Vegas, N. M.	John Knox Martin	Almore F. Benedict	Box 337, East Las Vegas, N. M.
Boise T. S.	Boise City, Idaho.	F. C. Wilkie	Mrs. Ennice E. Athey	1325 5th St., Boise City, Idaho.
Shila T. S.	Chicago, Ill.	Horace E. Wells	Mrs. O. S. Wheeler	6506 Myrtle Ave., Station N., Chicago Ill.
Dhyana T. S.	Los Angeles, Calif.	C. N. Earl	J. A. Haskell	127 S. Griffin Ave., Los Angeles, Calif.
Golden Gate Lodge T. S.	San Francisco, Calif.	D. J. Lamoree	Wm. J. Walters	Palace Hotel, San Francisco, Calif.
St. Paul T. S.	St. Paul, Minn.	Mrs. Marie F. Miller	A. Isaacson	110 E. 4th St., St. Paul, Minn.

*By a regrettable mischance this correct list of of non-seceded American Branches did not reach Head-quarters in time for the T. S. Annual Report.

SUPPLEMENT TO
THE THEOSOPHIST.

APRIL, 1896.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,

I.

SERINGAPATAM, *27th March*, 1896.

The undersigned has learnt, by cable dispatch from New York, that Mr. William Quan Judge, late Vice-President T.S. and General Secretary of our American Section, died on the 21st instant in that city. The event was, it appears, unforeseen by him and his friends, for by the latest American mail, news was received that he expected to recover and was about renting a residential apartment.

The event is a catastrophe for the new society which the deceased formed less than one year ago, and it is difficult to see whom it can choose to fill his place. The situation will be still more aggravated when one or two more of the leaders in that movement also succumb to their physical weaknesses.

Mr. Judge's services to our Society, from the beginning and until the date of the secession of last year, were conspicuous for their value and the zeal and practical judgment which were displayed throughout his work. As it was his Karma which brought him into the movement, so is it the same mysterious and inflexible power which has snatched him away in the prime of life and the fulness of his hopes, but with his plans unrealised. It behoves us all to keep in mind his many good deeds, to bury our private grievances out of sight, and to express to his family, and our respected late colleagues, our regrets for their crushing bereavement.

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

II.

ADYAR, *17th March*, 1896.

The Honourable T. B. Panabokke having tendered his resignation of the managership of Buddhist Schools, within the Central Circuit under the control of the Kandy Theosophical Society, the same is accepted, and the thanks of the undersigned are given him for his valuable services in the past.

Mr. W. A. Dullewe, Adigar, is, with his consent, appointed to the office thus vacated, and he will continue the work under the general supervision of A. E. Buultjens, Esq., B.A., General Manager of Buddhist Schools in Ceylon who is instructed to publish the present Executive Notice for the information of the concerned.

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

OLD DIARY LEAVES.

The reviewer of *Light* concludes a very lengthy analysis of the book, continued in three of its numbers, with saying:

"Many questions of great interest to Spiritualists, which space forbids us to notice here, are treated by the author in 'Old Diary Leaves,' who, being an old journalist, always writes with freshness and clearness and ease.* * *

"In conclusion, we may say that Colonel Olcott has done an excellent and most timely work by writing 'Old Diary Leaves'; and if we have to smile occasionally at his naïveté, we are none the less obliged to admire his straightforwardness, his courage, and his loyalty to what he believes to be 'the Truth.'"

NEW ZEALAND.

Dunedin Lodge.—The annual meeting of this lodge was held on Feb. 4, when Mr. G. Richardson (President), Mr. A. W. Maurais (Secretary), and Miss L. M. Stone (Treasurer and Librarian) were re-elected.

A. W. MAURAIS,
Hony. Secy.

EXTENSION CENTRE OF THEOSOPHY.

The following circular, just issued, is a gratifying evidence of activity :—

"THERE IS NO RELIGION HIGHER THAN TRUTH."

The "Extension Centre of Theosophy" has been organized to render active aid to the great spiritual movement implied by that name, whose Parent Society is in India, under Col. H. S. Olcott, and whose Sections now spread over the entire civilised world.

Greeting from It to all who stood so loyally for those ancient principles of Truth embodied in its teachings, and for freedom from entanglement! Salutation and cheer to them from this Centre, which aims to be a veritable nucleus of force and fire to aid all true workers in bringing to light the forgotten ideals of our Aryan ancestors!

What can you do for the Great Cause? Think, and think deeply, under the light of the "Shining Self," and if you have suggestions, if you have aid, if you have words of sympathy and help, put yourself in correspondence with us.

Whom do you know in your vicinity willing to unite with you or be one of a group to arrange for meetings or assist in any other way in the circulation of this spiritual current of thought-force?

Or, would a speaker sent to you be able to draw even a parlour audience on the great subjects of "Reincarnation," "The Laws of Karma," "The Sheaths of the Soul," and kindred themes? If so, let us hear from you, and a further list will be sent you.

Or, would a class, conducted by correspondence on the Chatauqua plan, be practicable in your neighbourhood?—this plan to consist of printed instructions, sent in monthly leaflets, giving questions and suggestions for books of reference. The object sought is to get *en rapport* with as many points as possible, in order that centres of real spiritual activity may be set up therein, for the uplifting of humanity and to be prepared for the coming Cycle, now so nearly upon us, at the beginning of the next century.

CORRESPONDENCE COMMITTEE:

MRS. JULIA A. DARLING,
DR. MARY WEEKS BURNETT,
MRS. LAURA J. TISDALE,
MRS. M. L. BRAINARD,
MRS. FRANCES TRUMBULL.

ALEXANDER FULLERTON, *Councillor.*

Address

MRS. FRANCES TRUMBULL, *Secretary.*
6328 Ellis Ave., Chicago, Ill.

[From the *Madras Mail.*]

The Olcott Free School.

SIR,—The well-wishers to the Pariah community will be glad, no doubt, to learn that the free education offered by Colonel Olcott is now so well appreciated that we shall soon have to refuse further admissions of pupils for want of room. We have 66 on our roll, with a daily attendance of 55, the difference being caused by sickness, not by lack of interest. To allow more than 75 to come would necessitate an enlargement of the building and an increase of the teaching staff, which our patron's means would not permit. The movement is becoming so popular that I believe it would be comparatively easy to gather several thousand Pariah boys and girls into free schools in Madras and its suburbs alone, if, as in the Olcott Free School, Hindu religious

and moral teaching were given. May we not hope that other benevolent gentlemen will come forward to promote this worthy cause?

ADYAR, *14th March.* P. ARMOOGUM PILLAY,
Manager.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various Funds of the T. S. since 25th February, 1896.

HEAD-QUARTERS FUND.	RS.	A.	P.
Motihari Branch T. S., Charter Fee	15	0	0
Mr. H. S. Perera, Colombo, for a new Member. Entrance Fee ...	10	0	0
Mr. Alexander Fullerton, New York, Donation	16	8	0
Mrs. Mary Weeks Burnett, M. D., Robert A. Burnett and Mrs. Brainard, Chicago, Donation £1-5-10...	20	6	1
Mr. C. Sambiah, Mylapore, Subscription for Jany. and Feby. 1896.	3	0	0
Mr. Norman S. Clark, Michigan, U. S. A., Donation	64	0	0
LIBRARY FUND.			
Mr. C. Sambiah, Mylapore, Subscription for Jany. and Feby. 1896.	3	0	0
ANNIVERSARY FUND.			
Mr. N. W. Maurais, Secretary, Dunedin, T. S., Annual Dues £1-10.	24	6	0
Mrs. Mary Weeks Burnett, M. D., Robert A. Burnett and Mrs. Brainard, Chicago, U. S. A., Annual dues for 1895, £0/15/.	12	4	0

T. VIJIARAGHAVA CHARLU,

ADYAR, MADRAS, *22nd March*, 1896. *Treasurer, T. S.*

ADYAR LIBRARY.

The following books have been added during the last month :—

DONATED :—

Transactions of the Asiatic Society of Japan, (vol. XXIII); *Ánanda Laharî*, from R. A. Sastry; *Therapeutic Sarcognomy*, from Dr. J. H. Scrogin; *Buddha-Gayâ Temple Case*, from Mr. Manmohun Ghose, Adhyâtmajyotisha-*Târânâthatarkavâchaspatis Jivanacharitra*, and the same in Bengali Language, from Jivanandavidyasagara; *The Great Secret*; *Life of Anna Kingsford* (2 vols.); *Miracles and Modern Spiritualism*; *Reminiscences of the Great Mutiny* (1857—59); Smithsonian Institution Bulletin; Nos. 1 to 12, 14 to 17, 20, 22 to 24, and *Map of Linguistic Stocks of American Indians*, North Mexico.

PURCHASED :—

19 second hand books; *Muir's Original Sanskrit Text* (5 vols.); *The Languages Literature and Religion of Nepal and Tibet*; Aryan Series, *Ancient Palm Leaves, Buddhacharita of Asva Ghosha, Vajrachedika and Dharmasungraha.*

R. ANANTHAKRISHNA SASTRY,
Librarian.

HINDU EXCELSIOR GAZETTE.

We are requested to state that the first issue of the above named paper will be on Thursday, July 2nd, 1896, and that the price of yearly subscription will be Rs. 3-8-0. Address R. Sivasankara Pandiyaji, B. A., Principal, Hindu Theological High School, Madras.

CEYLON NEWS.

A movement is on foot to establish a Seminary for Buddhist Priests, in Ceylon, where monks are to be educated in Western languages and sent out to Europe and America to preach the Gospel of Buddha. This movement originated at Panadura, where H.P. B. and Colonel Olcott had a most welcome reception on their first visit to the Island. Two Sinhalese gentlemen of this village, were to convene a meeting on the 29th March, to discuss the subject.

Our kind friend, and brother, Mr. Wilton Hack, from Australia, stopped at Colombo, on his way to London, on the 17th instant. He staid at the Museus School and Orphanage, as the guest of Mrs. Higgins, till the departure of the steamer.

The attendance of pupils, at this school which is doing such useful work, is increasing.

Rays of Light, our new organ, was issued early this month. It has already enlisted the sympathy of many friends in Ceylon. We hope to merit a liberal share of support from all parts of the world.

The Hope Lodge has increased its activities. Good work is done by its Harbor Mission. Hundreds of tracts and pamphlets have been distributed, during the last few months, among our floating population.

Our dear friend, Mrs. Grace Human, returned to England last week, for a short holiday.

Mr. P. D. Khan, arrived from Australia, early this month and proceeded to Bombay soon after. We hope to see him back ere long.

A.

TOUR OF THE PRESIDENT-FOUNDER.

Col. Olcott has lately made an encouraging trip to the neighbouring Province of Mysore, where he received a cordial welcome, and lectured on Thursday evening, March 19th, to a crowded house, on, "Theosophy." On Friday evening the subject of his lecture was, "Soul and Karma," and on Saturday evening a meeting was held which resulted in the formation of the Mysore Branch T. S. with twenty-five members at the start. Mr. Narasimiengar, Retired Durbar Bakshi (Palace Treasurer) is President; Mr. Ramaswamy Iyer, District and Sessions Judge, Vice-President; Mr. Mahadeva Shastri, Superintendent Oriental Library, Secretary; and Mr. A. Govinda Charlu, Treasurer. A sister of the last named gentleman has given free quarters for the Branch; money, amounting to nearly Rs. 300, has been subscribed for starting a library, and all looks well for the new body.

On Sunday evening, March 22nd, the Colonel lectured at the town hall, on "The Best Education for Hindu Boys," to a crowded audience of students and adults. A large "Hindu Boys' Association" was formed, its officers being students, chosen by themselves. Nearly Rs. 400 were raised for a library, a very suitable room was given them, rent free, and furniture donated: so, Mysore is henceforth to be counted among the bright T. S. centres of activity.

The *Mysore Herald* of March 23rd, devotes nearly a page to reports, editorial and otherwise, of the above mentioned lectures, and makes the following comments on the last one:

"We gladly give publicity to the account of Col. Olcott's lecture on the Best Education for Hindu boys, written by a boy who was present. We do not make a single correction, purposely, in order to show how the spirit of Col. Olcott's address has inspired the boys. Col. Olcott has a way of his own in winning others' hearts. The boys crowded round him, and it took him nearly an hour to get clear of them. Miss Ghosal sat with Col. Olcott all the time, and lent a peculiar charm to the whole evening's work, besides contributing Rs. 20 for their Library."

On his return trip the Colonel lectured at Seringapatam and at Bangalore, his lecture at the latter place being to the Hindu boys. At the close of this lecture, the members of the "Annabai Hindu Boys' Association" read an address of welcome to the lecturer and placed a garland of flowers about his neck; he was also garlanded by an athletic club connected with the same Association. The Bangalore Branch, T. S., which numbers between 70 and 80 members, continues its efficiency and activity, holding meetings triweekly, for study and discussion. It has a fine library, good quarters and a full treasury. On the whole, this trip was a thoroughly successful one.

E.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the business Manager, MR. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

MAY, 1896.

EXECUTIVE NOTICES.

ADYAR, MADRAS,
7th April, 1896.

By virtue of the authority conferred upon me in Article III, Section 7, of the Rules of the Society, I hereby authorise and empower the Branches of the Society in New Zealand, to wit, the Auckland, Dunedin, Christchurch, Wellington, Pahiatua, Woodville and Waitemata, to form a separate section, under the title of "The New Zealand Section of the Theosophical Society," agreeably to the provisions of the Society's Rules, and subject to its authority. Miss Lilian Edger, M.A., F.T.S., is hereby appointed General Secretary *pro tem*, to carry out the preliminary business of the organization.

W. A. ENGLISH,
Recording Secretary, T.S.

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

BOMBAY BRANCH T. S.,

The following Resolution was passed by the Bombay Branch T. S., on March 29th, in relation to the telegram announcing the death of Mr. W. Q. Judge:

Resolved, that this Lodge expresses its grief at the death of Mr. William Q. Judge whose services from the time of the inception of the Society up to within a couple of years of his death, during which he was faithful to the Founders, were invaluable, and afforded a singular attestation to his devotion and self-sacrifice in the cause of Theosophy;—while we are aware of the regrettable events of the later part of his Theosophic career—the result of the infirmity of character to which we are all more or less subject,—we wish, now that he has passed away from us, to rivet our eyes only on those bright features of his life and work by which the Society has benefited, and we ardently wish that the schism, of which he was the cause, may heal, and that the Society may again be united in one solid phalanx of brave and devoted souls, bent only on carrying it on into the next century, with all the gains of its past struggles and vicissitudes unimpaired and unsullied.

(Copy.) S. RAGAVENDRAO,
Hon. Secretary, Bombay Branch, T. S.

THE TANJORE THEOSOPHICAL SOCIETY.—A correspondent writes:—"The anniversary of the Tanjore Tattwavimavisini Sabha, the Tanjore branch of the Theosophical Society, was celebrated on the 3rd instant in the Local Reading Room. There was a large gathering of more than 500 persons present. Mr. K. S. Srinivasa Pillay, the President, presided. Lectures were delivered by Mr. K. Narayanasawmy Iyer, of Kumbakonam, Pandit Narayana Sastri and Mr. Krishna Iyer."

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various Funds of the T. S. since 23rd March 1896.

HEAD-QUARTERS FUND.	RS.	A.	P.
Mr. Alexander Fullerton, New York, Donation. £ 1-0-4. ...	16	13	0
Babu Debendra Nath Goswani. Calcutta, Donation. ...	10	0	0
General Secretary, Indian Section T. S., part of last year's contribution towards Head-quarters expenses	205	0	0
Mr. Alexander Fullerton, General Secretary, American Section T. S. Fee for 17 applications $ 8·50. Charter Fee for Narada T. S. $ 5·00. Amount received by money order for $ 13·50	46	4	0

ADYAR, (MADRAS),
27th April, 1896.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

THE YOUNG MEN'S ARYA UNION.

We take from the *Indian Mirror* the subjoined account of a late meeting of the Young Men's Arya Union held at the hall of the Bengal Theosophical Society, 23 A, Bachu Chatterji's Street, Jhamapukur, under the presidency of Rai P. K. Lahiri, F. T. S., Pleader, Ludhiana. There were present a number of members of the Union, and two European gentlemen, one of them, Mr. Hugo Voltze, the Vice-President of the Anglo-Indian Theosophical Society. The President, in opening the proceedings of the meeting, made a few important observations. He said that seekers after truth could not find a better place than the Theosophical Society to satisfy their souls' yearning. He himself was at one time a sceptic and an agnostic, but by the light of Theosophy, and having had the good fortune to come across the great Founder of the Theosophical Society, Madame Blavatsky, he was perfectly changed, he saw the world in a new light, and hope and divine joy reigned supreme in his heart. The Theosophists had true regard and veneration for all sorts of religious creeds, but at the same time, they could find perfect truth and eternal consolation only in the teachings of Theosophy. He asked every earnest seeker after truth to go and join the Theosophical Society in a reverential spirit, and he could assure them that they would be amply repaid in the religious research both in this world and in the next. After the President had finished, Babu Bisesvar Bannerji, M. A., delivered a very edifying and impressive lecture on "Spiritual Culture." He began by enumerating the signs of the times. The happy, simple days of old were changed. The religious fervour and the culture of the spirit were things of the past, But yet the truth of spiritual culture could not be lost. The Aryans of India would see that without spiritual culture, they could not be the Indian nation, in the true sense of the term. Though spiritual culture was not valued by the materialistic West and Westernised East, yet by the signs of the times, he could predict that in the near future the Aryas would find it prudent and even necessary to betake themselves to their old culture of the soul, and many of them could thereby attain unto the desired saint's rest. The standards of happiness in the West and the East were different. The one was materialistic, and the other spiritualistic. But the Eastern ideal was supplanted to a considerable extent by the Western ideal. While the ideal of the West was to create wants, and then to satisfy them, the ideal of the East was to diminish wants, to annihilate wants to the utmost extent, and engross oneself in the realization of *Brahmajnanam*, to unite one's soul to the Divine soul—the consummation of spiritual culture. There were four stages of spiritual culture, and at the last stage only, the culture would be consummated. Those were (1) that one must keep the highest, immutable and eternal ideal of perfection before his mind's eye; (2) his action must be always *without* attachment: (3) all his actions would be dedicated, as it were to the Supreme Being; and (4) by complete self-surrender to the Highest, the consciousness would be reduced to unity at last. When man had attained unto the last stage of spiritual culture, he would realise the unspeakable grandeur of his life—his life would be a life of omniscience, and particularly of love. Who were they that sustained India to that day? Nations flourished and nations decayed, they rose and again were lost in the channel of oblivion, but why did India remain India to that day? It was such men—men who had consummated their spiritual culture—men who lived in the Divine soul—it was such men that sustained the spiritual life of India.

DUNEDIN, NEW ZEALAND.

A public meeting was held at the rooms of the Theosophical Society, A. M. P. Buildings, on Monday evening, March 9th, when Mr. A. W. Maurais delivered an address on 'Theosophical Teachings.' After a short preface devoted to the early history of the Theosophical Society, the speaker outlined the three fundamental propositions on which the Eastern philosophy was based. These were: I. An omnipresent, boundless, eternal, immutable principle, beyond the reach of human conception, unthinkable and unspeak-

able, which could only be dwarfed and belittled by human speech. From that everything proceeded, to that all things eventually returned. 2. The eternity of the universe *in toto* as a boundless plane, the playground of numberless universes incessantly appearing and disappearing in a regular tidal sequence of flux and reflux, which alternation was observable in all manifestations of the Supreme—sleeping and waking, day and night, birth and death, from the vibration of an atom to the evolution and dissolution of a universe. 3. The identity of all souls with the Universal Over-soul, and the obligatory pilgrimage of the former through the Cycle of Necessity or Reincarnation. Treading the weary round of birth and death, life after life, age after age, the soul won independent conscious existence, then knowledge and power, shaking off eventually the fetters of matter, and regaining its primal purity plus the experience acquired on its long journey. What was ordinarily called "the loss of the soul" was a dreadful possibility, too abstruse to be understood without study of the philosophy. From the bosom of the All Father the soul was hurled, as it were, into the outer universe, where it passed through every possible experience, outwardly unconscious of its high destiny because plunged in matter, inwardly storing knowledge in an eternal memory. As mineral, plant, animal it slowly established a connection with the outer universe, its evolution watched and guided by those Great Ones who had trodden the way before; arrived at the men stage the repeated impacts from the objective universe, the giving and receiving of vibrations had established the germ of mind, and it began to perceive a sequence of cause and effect. Here occurred the great change which differentiated mankind from the animal kingdom—the gap which scientists could never bridge. Divine beings came from a high spiritual plane, and, emitting a spark from their own essence, illuminated the germ of mind, or animal soul, with the flame of intellect; then followed individuality, the knowledge "I am I," with all the responsibility which this entailed. This event was mentioned in the old mythologies, and was the esoteric meaning of the story of Prometheus. From the interaction of this divine spark with the germ of mind sprang the self-conscious, intelligent, human soul, destined, if it so willed, to ascend to heights of spiritual grandeur unthinkable, for Theosophy recognised no peculiar privileges or powers in man save such as were won by his own efforts—the difference between an uncivilised man of the stone age and an archangel being one of degree only. Behind him the animal, vegetable, and mineral kingdoms, in front ever-ascending hierarchies of glorified spiritual beings, man trod his eternal path through the ages, onward to spiritual union with the Absolute. From spheres of light so dazzling that the Eastern prophets and seers say: "It is the unknown darkness," there came to this sad earth in times of spiritual stress and conflict One, called by many names, who had so attained union—and who can measure the sacrifice, "Whenever there is decay of Dharma (the law), O Bharata, and there is exaltation of Adharma, then I Myself come forth. For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing Dharma, I am born from age to age," says Krishna. Reincarnation and Karma were shortly dealt with, the former being stated to give every man an equal opportunity by compelling each to return to earth, here to reap the harvest he had sown, thus making him the master of his own destiny: the latter being the name of the law that so compelled him; and both tenets being found in the Scriptures of East and West. The seven principles of man were enumerated, and their connection with the five "koshas" or sheaths of Indian philosophy described. The theory of cycles explained the rise and fall of mighty empires, and why the relics of past civilisations were sometimes found side by side with the implements of savagery; and the speaker expressed the hope that a knowledge of Theosophical truth might keep many from descending into the abyss with the nations to which they belonged; and that those same eternal verities, breaking through the crust of tradition and dogma, might in the fulness of time lead mankind from competition to brotherhood, from strife to peace everlasting. The address was listened to with attention.

ABTRACT OF Mrs. ANNIE BESANT'S SECOND LECTURE IN BOMBAY.

(From the *Bombay Gazette.*)

Mrs. Besant in proceeding with her discourse said that among the many wise and true things uttered by that much misunderstood and much abused woman, Madame Blavatsky, was a statement somewhat of the nature of a prophecy which had since her death been very speedily verified by facts. She (Madame Blavatsky) had said that before the next century, so far on its way, many of the teachings that she had been imparting to the world would be strengthened by proof adduced by Western science and since she had passed away from them in the year 1891, some of the most remarkable discoveries had been made and rapid advances achieved, and those discoveries and advances had justified her prophecy. They had already found that on certain lines of thought Western science was beginning to buttress the ancient teachings, and truths which were regarded as belonging to occultism were coming out amongst truths recognised by Western thought. Among those who were known as the most hard-headed men of the world Science exercised a greater authority than either Philosophy or Religion, and was listened to respectfully and with attention where words of higher thought were entirely disregarded.

It was some small satisfaction to show that the discoveries boasted of as the proudest heritage of the nineteenth century were nothing but ancient truths familiar in the East for thousands and thousands of years, and those scientists were only dimly groping where religious men walked in the light of the teaching that was divine. Especially in two sciences were those advances made, and as Madame Blavatsky especially directed their attention at the time, those sciences were Chemistry and Electricity. The lecturer then dwelt at some length on the latest discoveries made in connection with photography, which showed by means of certain rays the inner parts of the human body, and endeavoured to prove that by means of occult science the human mind could be explored, as well as the body by the latest photography. She then appealed to her audience, particularly the Hindus, to stick to their faith.

ADYAR LIBRARY.

The following books have been added during the last month—

DONATED: —

The Sanskrit Baghavad-Gita with the commentary of Sri Sankaracharya, from M. R. A. Mahadeva Sastri, B.A., Curator of the Government Oriental Library, Mysore; The *Indian Philanthropist*, from Manager Gerindra Nath Mukerjee, Calcutta; *Kalyâna Manjushâ*, from Rani Mrinalini, Calcutta; three Bengali books (poems), viz.—*Pratidhani*; *Nirjharini*, and *Kallolini*, from L. M. Ghose, Calcutta; *Premature Death*, by Dr. Franz Hartmann; *Plotinus*; and *The Upanishads*, Vol. I. from The Theosophical Publishing Co., London; *Porphyry* to *Marcella*, from Bellairs & Co., London; *Hindu Civilisation under British Rule*, from Pramatha Nath Bose, Calcutta.

MANAGER'S NOTICE.

A liberal price will be given for a complete set of the *Theosophist*, bound or unbound. It must be in proper order, without ink-spots, torn leaves, or grease-marks. Address the Manager.

ASTROLOGY AND ASTRONOMY.

Our brother Theosophists may be interested in learning that there is a society here in India, devoted to astronomical and astrological studies. Should they desire further information they can address

BABU RAJANI KANTA MUKURJEE,
Manager of the Indian Astronomical and Astrological Society,
1 Bowbazaar Street, Calcutta.

Printed by THOMPSON AND Co., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the business Manager, MR. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

JUNE, 1896.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various Funds of the T. S. since 28th April, to 27th May 1896.

HEAD-QUARTERS FUND.

	Rs.	A.	P.
General Secretary Indian Section T. S. Payment to the Head-quarters Fund, in full settlement of the contribution of Rs. 250 for 1895	45	0	0
Sale of bamboos near the Head-quarter's stable, by the Garden Superintendent	12	8	0
S. Subramania Iyer, Esq., C. I. E. Mylapore. Donation ...	100	0	0
Dr. G. Zander, General Secretary. Scand. Section T.S. Stockholm, one-fourth of the Annual Dues of the Section for 1895, £27 cheque cashed as per P. O. Sch. No. 40 @ 1/2¼.	454	11	0
Surat Branch Theosophical Society. Donation for Col. Olcott's travelling expenses	20	0	0

ADYAR, MADRAS, *27th May*, 1896.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

PRIZE-GIVING AT ANANDA COLLEGE.

A FEW EXTRACTS FROM COLONEL OLCOTT'S ADDRESS.

THE PROPOSED BOARDING ESTABLISHMENT.

The Prize Distribution to the successful students of Ananda College passed off amid much enthusiasm on the part of the leading members of the Buddhist community on Wednesday, the 20th. inst., in Colombo. A triumphal arch was erected at the entrance to the grounds, with an inscription of "welcome" to Colonel Olcott, as the President of the Ceylon Theosophical Society; the grounds were gaily decorated with vari-coloured flags, while the interior of the school building was embellished with a wealth of greenery, tastefully arranged. The Volunteer Band was in attendance. Proceedings commenced shortly after half-past four o'clock by which time the school hall was crowded. The Colonel was voted to the chair amid applause, and he called upon Mr. A. E. Buultjens, B.A., Cantab, the Principal, to read the report which covered the work accomplished during the last five years.

The Chairman then distributed the prizes, after which he delivered an eloquent address on the rise and progress of the Educational movement in the Island. They had heard, he said, a concise history of the origin, growth and success of the institution, which had been in a great measure due to the efforts of Mr. Leadbeater. He thought that they as Buddhists had reason to feel proud of their position to-day, and to see the result of what had been the growth of a few years (applause). It must be a dull intellect, he thought, who could see what had been done during the last few years, and yet not be able to anticipate what would be the position of Ceylon in another fifty years' time. They had been signally successful. When he first broached the subject of education it came as a sort of shock to his Buddhist friends. He himself was shocked at the time at the way in which Buddhists acted up to their religion. It shocked him to find the people lacking in their duty, and he felt that something must be done to change the state of affairs. He began the work because he was a sincere believer in Buddha and was assured about His religion and co-religionists. He was convinced of the fundamental truth of His religion, of the moral law of *Karma* and therefore wanted his

co-religionists to awaken to a sense of this *Karma*. He found that his religion was suffering for want of understanding; he found the people not living up to the simple precepts of their religion, and he therefore got a book compiled, similar to the Christian catechism. Fifteen years had elapsed since then and the Catechism had found its way all through the Island. They had had reason to be dissatisfied with the state of the Buddhist religion as it had existed and with the attitude of the priests towards the modern ideas of purification and resuscitation of the religion. He found it was necessary, therefore, to open schools and he started the work at Galle. Great enthusiasm was manifested at first. Processions and tom-tom-beaters paraded the streets; the Christian school was emptied and many scholars left the Government one. They thought the Millenium had come, but they had reckoned without their host. The Christian Missionaries opened their school as a free one and all went back to it again. The work, however, had been revived and to-day they had the Mahinda College at that station (applause). He thought that they had to be congratulated on the revival of the Educational movement. During his present tour he had visited 44 schools and found more than 8,000 Buddhist children in attendance (applause). If they (his hearers) considered the difficulties the Society had encountered they would agree that he had not taken an optimistic view when he said they had a bright future before them (applause). They had commenced work among a superstitious people who had never been taught to work together, to form societies, to carry on schools, never taught the necessity for collective efforts, a people poor as a rule. Well then, he went on, to start an Educational movement among such a people was difficult task and he had to thank his brothers of the Colombo Society for helping to carry on the movement to its present successful condition. In spite of the adverse criticism the Sinhalese had been subjected to, he was satisfied with the position of the people and he was sure the whole nation would feel the touch of the magic wand of Education and that the Sinhalese would take their place among other nations.

The Hon'ble P. Ramanathan dwelt on the devotion of Colonel Olcott to the Buddhist cause, and congratulated the School on the position it held to-day; while Dr. Lisboa Pintu addressed the boys on the necessity of physical education. He urged on them the importance of Cricket, of Football, &c., and said that if they ever meant to be men in the proper sense of the word; men physically strong like the Englishman, they would have to combine book-learning with a physical education. On the conclusion of the proceedings some gentlemen affixed their names to a subscription list for the purpose of building a Boarding establishment in connection with the School.—*The Buddhist.*

WHITE LOTUS DAY.

We are pleased to note that the observance of White Lotus Day was very general among the active T. S. Branches in India. In some places the poor were fed, and in others, rice, cloths and coin were freely distributed. At the Chittore Branch, the customary exercises were held on the evening of the eighth, but it was decided to feed the poor on the tenth, which was not a working day. At the appointed time, as part of the programme, about two thousand people were fed at a spacious garden very near the Society's premises, by the members, assisted by some of the generous public of Chittore. The largest of the donations was that of a benevolent lady belonging to the Pungaloor family of Tirupathy, who contributed five bags of rice towards the feeding.

At Bangalore, poor people were fed and cloths distributed, in the compound of a temple, in the morning, and at the evening meeting, after readings from the *Gitâ* and the *Light of Asia*, the Vice-President read a paper on "What H. P. B. has accomplished."

At Coimbatore about 600 poor people were fed in the morning, and suitable exercises were held in the evening, consisting of reading and speaking.

At Kumbakonam, in the morning, rice and cash were distributed to seventy poor persons, and at the evening meeting, after appropriate readings,

a lecture was delivered by Mr. K. Narayanasawmi Aiyar on "What Good has H. P. B. Done." This is published in *The Thinker* of May 16th.

The first point made by the lecturer related to "the impetus given to all religionists, for a study of their religion." The second, touched upon the cosmopolitan character of membership in the Theosophical Society, which gathered its workers from all the great religious bodies in the world. He said, "Nothing short of a miracle could have accomplished this." The third point was the "rational phase" or "Scientific aspect" given to religion; and the fourth, the starting of a class of theosophists for that deeper study and self-culture, which corresponds to Yoga. The lecture closes with an earnest exhortation to theosophists to be faithful to the great work committed to their charge by this noble woman.

The following account of our observance of the day, at Adyar, is taken from the *Madras Mail*:—

On the evening of the 8th instant, a small body of Theosophists met in the outer hall of the Head-quarters of their Society, at Adyar, as is their yearly custom, in observance of White-Lotus Day, this being the fifth annivesary of the departure of their revered teacher, H. P. Blavatsky. Above the dais at the main entrance to the hall which was festooned with palm leaves, stood the large photograph of the deceased, raised on a chair and beautifully decorated with lotus flowers, in front of which the members were seated. Dr. English called their attention to the purpose for which they had met. According to the usual practice the exercises consisted mainly in the reading of verses from sacred works suited to the occasion. Bro. T. S. Ganapati Iyer read the fourth chapter of the *Bhagavad Gita* in Sanskrit, where Bhagavan Sri Krishna tells Prince Arjuna how he incarnates, at fixed periods in the world, to put down Adharma (injustice), establish Dharma (the Law) and to resuscitate the study of Yoga. The corresponding passages from Mrs. Besant's translation of the *Gita* were then read. Bro. Seshachariar, of the High Court Bar, next read the Eighth Book of Edwin Arnold's *Light of Asia*, where Lord Buddha, after realising within himself the Path of Salvation, begins his mighty work for humanity, first among his own kindred, teaching them how the Wheel of the Law works on unceasingly, telling them about the immeasurability of the power behind the universe and how, through learning and suffering, in many lives, redemption comes at last. When the reading was over, Dr. English made a few remarks concerning the magnitude of the work inaugurated by that wonderful person in whose memory the meeting was held, and called upon Bro. Rangasawmi Iyengar (*Editor Arya Bala Bodhini,*) to speak. He said that H.P. Blavatsky was a wise teacher; that she brought a flood of spiritual light to bear upon the sacred writings of all the nations of the world, and saved many an educated Hindu from becoming a materialist through agnosticism. Bro. Seshachariar told the audience of his knowledge of the founders, H. S.O. and H. P. B., from their first arrival in Madras, and how he came to accept Theosophy through knowing them, and gradually imbibing the philosophy which they taught, and how it had made a lasting impression upon his mind. Bros. Ganapati Iyer, Sambiah Chettiar, Venkatasheshyya, Secretary of the Madras T.S., Krishnamachariar, and Dr. Jaganatha Raju, each made appropriate remarks. Bro. T. V. Charlu, who had not only known the founders but had actually worked with them for the cause, and is still working with the surviving founder, told us how he was spiritually inclined from the earliest years of his life, and how he sought and found in Theosophy, aided by these founders, that spiritual light which alone is the true solace of mankind amidst all the trials and turmoils of life. The meeting closed with expressions of sincere devotion and gratitude on the part of all present towards the two founders of the Theosophical Society.

Previous to the meeting, rice and small coin were distributed to a large crowd of Adyar fishermen and their families, to the poor Pariahs of the neighbourhood, and rice in liberal allowance to the employees of the T. S. Head-quarters, thus making White Lotus Day, a day of pleasant memories to many households.

IN THE PRESS.

The whole of Laghu-Yoga-Vasishta will shortly be published by Mr. K. Narayansami Aiyer, F. T. S. of Kumbakonam. Its price will not exceed Rs. 3. Intending subscribers are requested to communicate their names to the translator above mentioned.

ONE LAC OF SUBSCRIBERS.

My recent successes in getting subscribers to the *Arya Bala Bodhini*, at Mysore, Bangalore, Surat and Bombay, make it plain that we can without much difficulty obtain 100,000 and I shall do this in time if my colleagues will help. I ask them to do this for their own sakes and those of their children. They need not spend money, but only give some time and take some trouble. Is not the future welfare of their sons worth it? Does any one believe there is a father in India, save of the very poorest and most ignorant class, who will not give one rupee a year for the moral, intellectual and spiritual welfare of his child? Put the facts before him, let him once understand the danger he runs in sending him to anti-Hindu, Parsi, Buddhist or Mussalman schools, which have been openly and avowedly established by self-sacrificing Christians in the hope of breaking down the Asiatic religions, and by converting their pupils, destroying the peace of families, and he will become the friend, well-wisher and supporter of this movement of ours for the religious education of Indian youth.

To get a circulation of 100,000 for the *Arya Bala Bodhini*, may seem a great thing, but it is really a trifle. There are journals in Western countries with much larger circulations than that. Remember, there must be 50 millions of Indian boys throughout this country—probably more, and every one of them has a father who loves him whose heart can be reached if you will it.

With such a subscription list as that, there would be a considerable profit every year available for the spread of this movement. This money I should wish to use thus: 1. For giving a good reading library, free of cost, to every Bala Samaj that may be formed; 2. For paying the travelling and personal expenses of lecturers who would be sent out to all parts of India; 3. In making an Accumulation Fund to meet any demands that the growth of the movement may create; 4. Perhaps, for giving medals, certificates or other dignities to Indian youth who may have distinguished themselves by their piety, intelligence and zealous work for their country's cause. I am willing to become the custodian of this money and to guarantee its honest employment.

Upon mature reflection, I have come to the conclusion that it is not best to try to make an All-Indian Boys' League just now. That would necessitate my becoming personally responsible for its successful practical management, which I cannot do because of my advanced age, the pressure of official responsibilities upon my attention, and my constant calls to visit different parts of the world. The best plan is to make separate Boys' Societies in all parts of India, put them under the kindly supervision of the most respected citizens, and get as many subscribers as possible in each town for the *Arya Bala Bodhini*. In their own magazine organ, the youth of India will have the needed common tie to bind their interests together; a free platform for the discussion of questions that arise in their minds from time to time; a living, active agent for creating the needed patriotic, religious and tolerant spirit among them; a powerful help to each and all towards supporting them in good resolutions and noble aspirations.

Who will begin the work of canvassing from house to house in his place of residence? Adults, boys, old people and young, all can help. We will gladly publish the name of canvassers who get the largest numbers of subscribers, and will help them editorially as occasion demands. The price of subscription—Re. 1, postage included—is so small as to make the task easy. Do not write to me personally about it, but to the Editor, *Arya Bala Bodhini*, Adyar, Madras, or, if it is a question of subscribers, book-orders and other business affairs, to the Manager, at the same address.

H. S. OLCOTT.

Subba Rao's *Avyáktam*, with reports of Theosophical Building Fund Association, Lahore, and Brisbane T. S. Annual Report, Queensland, Australia, are in type, and will appear next month.

April 27th, 1896.

THE VEDANTA PHILOSOPHY.

The Eleventh Anniversary Meeting of the Komalieswarenpettah Progressive Union was held lately in Pachaiyappa's Hall. Mr. M. Rangacharlar, M. A., of the Kumbakonam College, delivered an address on "Vedanta Philosophy as a practical guide in Life." Mr. P. V. Ramasawmy Raju, Barrister-at-Law, was in the Chair.

The lecturer, after a historical review of the six orthodox Schools of Philosophy of India, dwelt in particular on Buddhism and its effects on the life of the people. He pointed out at length that Buddhism was only an aspect of the Vedanta. If Buddhism had such an enormous influence on the life of a large section of the world's population, it would not be true to say that the Vedanta had not a practical effect on the life of the people who followed it. Everybody who was a Vedantin believed in the reality and the immortality of the soul and the doctrines of Karma and Reincarnation. The belief in these fundamental principles of the Vedanta had been instrumental in moulding the thought and life of the Hindus. The belief in the reality of the soul and its immortality led people to look not upon the pleasure of life as the great aim of life; it made people care more for the world to come than for this world. The charge of "other-worldliness" laid at the door of the Hindus was not to be considered in the least a reproach. To be "other-worldly" was not a crime from the standpoint of Religion and Philosophy. The lecturer then proceeded to dwell on the doctrine of Karma, pointing out that according to it every man was responsible for what he was in this life, and that it was possible to become what he liked in the life to come by following the discipline laid down by the Vedanta. He also refuted the common error into which men often fell, *viz.*, of confounding Karma with Fatalism. While Fatalism gave man no freedom of action, but made him subject to some inexorable external agent, Karma allowed man perfect freedom of action. While Fatalism made man gloomy in regard to his life, the doctrine of Karma was full of hope and consolation to troubled human hearts. The belief in this doctrine of Karma made the Hindus the proverbially patient and contented people they were. The great aim of every Vedantin was to secure the final separation of the soul from the bondage of matter, *i. e.*, to free the soul from a series of births and deaths. To secure this end the Vedantin laid down a disciplinary course of conduct for its followers. It demanded every one of its votaries to give up the thirst for life and the things of life; for the Vedanta realised that the clinging to life was the cause of birth and death, and to free oneself from birth and death, the desire for life and the things of life must be rooted out. To enable one to attain this end there were two ways shown, *viz.*, the way of virtue and the way of asceticism. The way of virtue taught men to work for works' sake, and to renounce the desire for the fruits of one's labours. It also taught that final emanicipation of the soul could be secured by means of Bhakti-Yoga which was to work from love. Working from love meant self-denial on the part of the worker, for there could be no love where there was not a certain amount of self-denial. The lecturer concluded by pointing out that these beliefs had had a great amount of influence on the people of this country, and that history amply testified to that fact.

The Chairman in a short and eloquent speech pointed out that it was a great source of encouragement to the Hindus that the Vedanta had been appreciated in the West. He was sure there would come a time when the grand truths of the Vedanta would spread all over the world. The Vedanta had no quarrel with any system of faith in the world so long as it taught the way to salvation. The Vedanta permeated every system of faith and its future was great and brilliant as was seen from what had taken place recently in Chicago and other places. The very near future would disclose a great many more revolutions in the mode of thought of the Western people, as men had already gone from India who were preaching to the West the tenets of the Vedanta. The great and encouraging feature about it was the readiness with which the people of the West had given their minds to the study of Vedanta.

Mr. W. S. Venkatramanjulu Naidu proposed a vote of thanks to the lecturer and the Chairman, after which the proceedings terminated.—*Madras Mail.*

COL. OLCOTT IN SURAT AND BOMBAY.

[We are grateful to a friend and brother of the Bombay Branch, T. S., who kindly furnished for *Arya Bala Bodhini* and *Theosophist*, the following report of Col. Olcott's recent labours in Western India.—*Ed. Note.*]

Col. Olcott arrived in Bombay on the morning of April 12th, and presiding at a Sunday evening lecture in the Hall of the Local Branch, left the same night for Kathiawar to fulfil an engagement to be present at the wedding of one of the daughters of Prince Harisinhji. During his return journey to Bombay, he was invited to visit Surat where he lectured to a large gathering upon one of the most crying necessities of the day, namely, that of forming a union among all the rising youths of India upon whom the future of the country depends.

Although many of the School Boys were unable to attend, owing partly to the endeavours of the Christian Missionaries to prevent such a union being formed, and partly to there having taken place on the day of the lecture at Surat several marriages at which some of them could not avoid being present, there were yet left a considerable proportion of students who thronged the lecture Hall to hear the President-Founder. With the unanimous approval of all, a committee of four members was elected to form later on an *Association of Boys* or the *Surat Bala Samaj*, with a *President*, a *Vice-President*, a *Secretary* and a *Treasurer*. The committee consists of one Parsi, one Brahman, one Bania and one Kayasth.

Arriving at Bombay on the morning of April 28th, and introduced by Devan Bahadur Manibhai Jasbhai, C. I. E., the Colonel spoke in the evening at the Novelty Theatre to a closely packed audience of the students of local schools and colleges and their parents. Contrasting the Indian Youths of the present day striving for distinction by superficial University Education, with those of old, when their parents put them under the care of spiritual teachers, he pictured in striking terms their sad condition of irreligion and unbelief, for which their own parents are alone responsible. And demonstrating to the applause of his hearers the need of forming a common association in which students of every community, Hindus, Parsis, Buddhists, Mussulman and Christians, can meet each other, recognizing the fundamentally identical ethical truths which form the basis of their respective creeds, he brought home to their conviction that the best and most efficient means of effecting the desired union was to form in Bombay an *Association of Boys, or the Bombay Bala Samaj*. The proposal having been put to the vote of the large audience a chorus of voices rang in the Hall, agreeing to give their hearty adhesion to it, and four office-bearers to form the Association were elected on the spot, namely: Ardesir N. Bilimoria as *President*, Atmaram B. Vaidya, *Vice-President*, Narotundas Morarjee Goculdas, *Secretary* and Ranchordas Naraindas as *Treasurer*.

Col. Olcott left for Colombo *en route* for Marseilles on the 29th at noon.

ADYAR LIBRARY.

The following books have been added during the last month;—

DONATED:—

The Tarot of the Bohemians, *Gregory's Animal Magnetism* (*4th edition*), *and Light on the Path*, *Karma*, *Green Leaves* (the three in one Volume), all from George Redway; *The Redemption of the Brahmin*, and *On Germinal Selection*, from Open Court Publishing Co., Chicago; *From Hinduism to Hinduism*, from Parbati Churn Roy; *The Means* of *India's Regeneration*, (by Annie Besant), *The Story of Atlantis*, and *The System to which We Belong*, from the Theosophical Publishing Society; *Journal of the American Oriental Society*, from said Society, New Haven, U. S. A.; *A Descriptive Catalogue of Sanskrit MSS.* (in Calcutta Sanskrit College) No. 4; and Do. No. 5; *Sadhana Chatushtaya* (a lecture by R. Jagannathia); *Vieuddhimarga*, with commentary, from the Editor, M. Dharmaratna, of Ceylon.

PURCHASED:—

Anandasrama No. 32, *Aitareya Brahmanam*, *Contemporary Science Series* (Volumes 20 to 30,) *International Series*. Vols. 77 to 79, *An Introduction to the Popular Religion and Folk-Lore of Northern India*, *Corpus Inscriptionum Indicarum*, *or Inscriptions of Asoka*, Vol. 1.

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JULY, 1896.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various Funds of the T. S. from 28th May to 25th June 1896.

	RS.	A.	P.
HEAD-QUARTERS FUND.			
Mr. Alexander Fullerton, New York. Donation. £1-0-4 by M. O....	17	7	0
„ C. Sambiah, Mylapore. Subscription	3	0	0
„ G. R. S. Mead, General Secretary, European Section T. S. ½ Charter and Entrance Fees from 1st November 1895 to 30th April 1896, Cheque for £10-10-0. Cashed as per Post Office Schedule No. 41...	180	0	0
LIBRARY FUND.			
Mr. R. Sooria Row, Vizagapatam. Donation	15	0	0
„ C. Sambiah, Mylapore. Subscription	3	0	0
OLCOTT PENSION FUND.			
Mr. Jai Dutt Joshi, Garhwal, Donation	10	0	0

ADYAR, (MADRAS), *25th June* 1896.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

THE BUDDHIST REGISTRARSHIP AT COLOMBO.

The President-Founder's last official act before embarking at Colombo, on the 25th May last, was to put into writing his decision with respect to the Buddhist Marriage Registrarship which had been filled by Government without regard to the precedents set in the two cases anterior to this one, and had created a bitter feeling between the Buddhist Defence Committee and the new appointee. Both parties having agreed to abide unreservedly by Colonel Olcott's decision, he gave judgment confirming the appointee in his office but reprimanding him for the methods he had used. The Committee was also rebuked.

OBITUARY.

We extend our heartfelt sympathy to the relatives and friends of the late Mr. C. Narayen Swamy Naidu, F.T.S., the well known pleader and patriot of the Central Provinces who died on the 2nd ult. He was a man of world-wide sympathies and his many and munificent charities will long be remembered. By his removal the surrounding community as well as his immediate family have met with a sore loss.

A Sunday-Organ of Liberal Thought, to be called THE INDIAN ECLECTIC, will, as soon as 500 Subscribers are secured, appear, under the Editorship of P. Murugesa Mudaliar, late Editor of *The Philosophic Inquirer*—a religio-philosophic weekly—which once commanded a large circulation and won a wide name.

It will be a fine medium between too-learned periodicals such as the London 'Mind,' the Chicago 'Monist,' the local 'Theosophist,' 'The Christian College Magazine,' etc., and the ordinary newspapers of the day. The undersigned therefore entreats all his friends as well as those of his late accomplished brother, Mr. P. Ruthnavalu Mudaliar (of the Accountant Genl.'s Office), to help him in this humble undertaking, and try all means in their power to ensure its success.

Yearly subscription in advance Rs. 4. Quarterly, Re. 1.

5, VINOYAGA MAISTRY STREET,
Black Town, Madras, 23rd March 1896.

To The President of the Theosophical Society.

DEAR SIR AND BROTHER,—Agreeably to the resolution passed in the Convention held in December 1893, we beg to report that we have carefully examined the accounts of the Theosophical Society for the period from 25th December 1895 to 31st March 1896, and found them correct. The several

Account Current of the Theosophical Society

Particulars of Receipts.	Receipts.											
	By Cash.			By transfer.			Total.			Grand Total.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Balance on 24th Dec. 1895.												
Permanent Fund ...							21,129	7	9			
Anniversary do ...							9	10	3			
Library do ...							1,194	6	3			
Head-Quarters do ...							944	11	11			
Subba Row Medal do ...							615	0	0			
Blavatsky Memorial do ...							2,681	6	10			
Olcott Pension do ...							2,515	15	6			
Suspense Account ...							438	1	7			
										29,528	12	1
Receipts during the period from 25th Dec. 1895 to end of March 1896												
Permanent Fund ...	...	...	...	..	...	...	...	...	...			
Anniversary do ...	139	10	0	70	0	0	209	10	0			
Library do ...	65	0	0	...	...	...	65	0	0			
Head-Quarters do ...	822	6	1	438	1	7	1,260	7	8			
Subba Row Medal do ...	...	...	...	....	...	...	...	...	...			
Blavatsky Memorial do ...	..	...	...	...	...	...	...	...	...			
Olcott Pension do ...	15	0	0	...	...	...	15	0	0			
	1,042	0	1	508	1	7	1,550	1	8	1,550	1	8
Detail of balances on different Funds—												
	Rs.	A.	P.									
Permanent Fund	21,129	7	9									
Anniversary do	137	4	4									
Library do	826	14	6									
Hd.-Quarters do	516	0	2									
Subba Row Medal do	615	0	0									
Blavatsky Memorial Fund	2,681	6	10									
Olcott Pension do	2,530	15	6									
Total Rs...	28,437	1	1							31,078	13	9

MYLAPUR, *19th June 1896.*

items of expenditure are supported by vouchers from the parties who received the payments and by accounts signed by Col. Olcott.

We annex the account current of receipts and outlay for the period above indicated.

for the period from 25th December 1895, to 31st March 1896.

Particulars of Outlays.	Outlays.											
	By Cash.			By transfer.			Total.			Grand Total.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Permanent Fund	...	...	...	...	...	...	...	...	...			
Anniversary do ..	81	15	11	...	...	...	81	15	11			
Library do	432	7	9	...	...	...	432	7	9			
Head-Quarters do	1,619	3	5	70	0	0	1,689	3	5			
Subba Row Medal Fund ..	...	...	...	...	...	...	...	...	...			
Blavatsky Memorial do ..	...	...	...	...	...	...	...	...	...			
Olcott Pension do ..	...	...	...	...	...	...	...	...	...			
Suspense Account ..	...	..	...	438	1	7	438	1	7			
	2,133	11	1	508	1	7	2,641	12	8	2,641	12	8
Detail of the balances on 31/3/96.												
Permanent Fund, 3½ per cent. Govt. Paper, deposited for safe custody with the Bank of Madras in the name of Col. Olcott and V. Cuppusawmy Iyer as per Bank Secretary's receipt No. 100445 of 16th May 1893 ..							21,000	0	0			
Blavatsky Memorial Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt No. 103372 of 4th October 1894. ..							2,600	0	0			
Olcott Pension Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt No. 103372 of 4th October 1894 ..							2,400	0	0			
Deposit in Madras Bank as per Bank Pass Book and receipt ..							130	9	0			
Post Office Savings Bank Deposits.												
Permanent Fund 129 7 9												
Anniversary do 1 2 0												
Head-Quarters do 101 4 0												
Library do 800 0 0												
Subba Row Medal do 615 0 0												
							1,646	13	9			
Cash in the London and Westminster Bank, Limited, in the name of Col. Olcott £27 at 1/1½ per rupee as per Post Office Schedule No. 42, *vide* President's receipt							471	4	0			
Cash in the safe ..							188	6	4			
										28,437	1	1
Total Rs...										31,078	13	9

C. SAMBIAH.

A LECTURE ON BHAGAVAD GITA IN BURMAH.

A Correspondent of the *Hindu* writes from Rangoon :—On Monday, the 1st June, 1896, at 6 P. M., Sreeman Pandit R. Anantha Krishna Sastriar of the Adyar Library, delivered an interesting and instructive lecture on "Bhagavad Gîtâ" in the premises of the *Arya Samajum*, East Bazaar Road, Sadur Bazaar, Cantonment, Rangoon, to an educated Aryan audience. Among other things, the Pandit explained that the Gîtâ was a practical Vedantic treatise and, unlike other discourses, it would not *commence* with the unreality of the universe. Vyasa Maha Muni, its author, had a meaning in dividing it into 18 chapters. The Mahabharata contains only 18 Puruvas: the Puranas and Smritis are only 18 in number. Speaking of the Gîtâ, he said, that it was a blessing for the Aryans to have had such a treatise in their philosophic lore, which is only now claiming the attention of the western world. The Gîtâ has been translated into many foreign languages, and the Americans have the greatest regard for it. The study of it in Sanskrit, he observed, was better, and would be more beneficial than reading it in its translation by foreigners of the type of Professor Max Müller. In concluding his remarks, the Pandit noticed, with much satisfaction, that, in a foreign land like Burma he was very pleased to meet such a large audience who were anxious to hear of the greatness and the intellectuality of their forefathers, and that he was not aware till then that there existed an association in the Rangoon Cantonment which was working on the practical lines for the propagation of the Aryan principles. The Sangum thanked the Pandit for having graced it with his presence, and also for the valuable and interesting lecture. The instructions issued by the Pandit, as to the manner in which the Gîtâ should be read, were also noted, with thanks. The meeting came to a close with the distribution of sandal, flowers and fruits to the Sastriar and to the others present.

BRISBANE T. S., QUEENSLAND.

The annual report of this Australian Branch, is a hopeful one. Its finances are sound, it has a library of valuable works, and during its first year has nearly doubled its membership. The Society soon moves to more commodious quarters, Corner of Albert and Elizabeth Streets. The Members of Council elected for the current year are: The Hon. W. F. Taylor, M.D., M.L.C., President; T. A. D. Millard, Esq., Vice-President; Gerald Hanbury, Esq., Hon'y. Treasurer; W. G. John, Esq., Hon'y. Secretary; R.G. Cottell, Esq., (Senr.); Mesdames L. Jephson, and J. Edelpet. The first four forming the Executive, and the last three the Advisory Members of the Council.

THE BIRTHDAY ANNIVERSARY OF GAUTAMA BUDDHA IN CALCUTTA.

On the 26th May, a celebration, unique in its character, was solemnized in the Albert Hall, College Square. For the first time in the history of modern Buddhism, there gathered together a few hundreds of the Hindus to do reverence to the immortal memory of the Great Promulgator of Aryan Wisdom. There were present among others, Babus Rash Behari Mukerjee, of Utterapara, Norendro Nath Sen, Hon'ble Mr. A. M. Bose, Babus Nill Komul Mukherji, U. C. Dutt, Principal, City College, Editor *Unity and the Minister*, Editor *Hitabadi*, Dr. and Mrs. Salzer, Dr. and Mrs. Waddells, Mr. Burton Jones, Herr H. Boltze, Mr. Guruswar Sana, Dr. R. Sen, Dr. R. C. Sen, Dr. Chatterji, Rai Jotindra Nath Chowdhry, Babu Hirendra Nath Dutt, Babu Mohini Mohun Chatterji, Dr. Chuni Lall Bose, Babu Norendro Nath Mitter, the Editor of *Somaj*, Pandit Shankar Nath, Professor Binayendro Nath Sen, Baba Kumud Behari Sen, Swami Trigunatitananda, Babus Charu Chunder Bose and Amritta Lal Sircar. The Hall was filled with smiling faces, and the fragrance of the *dhup*, burning before the beautiful statue of Buddha, set up on a silver shrine, under a silken embroidered canopy, added sweet perfume to the atmosphere therewith. For the first time, after an oblivion of seven centuries, the Hindus assembled to do honor to the "Teacher of Nirvana and the Law." The statue of Buddha, which was placed in the silver shrine, is one of exquisite beauty. The placid countenance, with that expression of incomparable love and tenderness towards all living beings, is

peculiarly characterised in this statue which is about 15 centuries old, as the inscription on the pedestal shows. It was claimed at Buddha-Gya, and is a historic figure, having travelled all round the world. It was taken to the Parliament of Religions at Chicago in 1893, by Mr Dharmapala, and was the object of adoration for a few weeks to the Japanese Buddhists of Tokio, Kioto and other cities in Japan.

The proceedings of the meeting commenced at 6:30 P. M. Mr. Dharmapala, on behalf of the Maha-Bodhi Society, cordially greeted the audience and welcomed them to take part in the proceedings. Then Babu Norendro Nath Sen was proposed to the chair; and the regular proceedings began. He called upon Babu Rash Behari Mukerji to read a few passages from Sir Edwin Arnold's "Light of Asia," and Dr. K.P. Chatterji to read a few passages from Dr. Paul Carus' "Gospel of Buddha." After this Mr. Dharmapala recited Pali *Gathas* in adoration of the Great Teacher of compassion. Mr. Dharmapala in a few words explained that these sublime stanzas were composed by the ancient Indian Aryans and daily sung in the temples of Ancient India from one end to the other, and that again the echoings are re-echoed for the first time after centuries of oblivion. Then he read the translation of a Pali Sutra from Max Müller's "Sacred Books of the East." When this was over, Babu Norendro Nath Sen addressed the meeting, much to the following effect:—

"LADIES AND GENTLEMEN,—The nation that continuously thinks of its great departed, reflects on their actions, meditates on their virtues, and regards them as ideals for contemplation and imitation, must itself become in time great, virtuous, and happy. Happy are the people that have a great past, and cherish it as a precious possession. Shall the people of India enjoy this felicity? Alas! The answer at best can only be equivocal. Undoubtedly we had a great past, a past which has slipped out of the memory of most of us. Or we have recalled the memories of the past only, so to speak, at second-hand. If we at all prize the past now, and take any pride and glory in it, it is because foreigners have taught us to do so. I speak in perfect frankness, for nothing can be gained by raising a screen between the truth and our vision. However sad and humiliating the confession may be, it is, nevertheless, a fact that we have not cherished the memory of our great departed. We make pilgrimages, and visit sacred shrines; that is, the more orthodox among us make a merit of doing so. But we worship the sites and the places rather than those blessed ones who gave to them their sanctity and force. Many Hindu pilgrims repair to Buddha-Gya for "worship, prayer, and praise." Who among them once meditates on that divine life which has made that holy shrine instinct with life spiritual, for all time to come? Worship and faith —what are they? To believe in Christ Jesus, is to endeavour to become Christ-like. To worship Sri Krishna, is to meditate on Sri Krishna's greatness and holiness, and to have such intense faith in Him as to make the worshipper lose his own identity, and feel his entire being absorbed in Sri Krishna. No; we have not thought of our great departed, our teachers, our *Rishis* and *Munis*, as we should. Our worship has been lip-service, a mere babbling formality. Why should we, then, wonder at our utter debasement, both as individuals, and as a nation? Why, it is after ever so many centuries that we meet to celebrate the anniversary of the birth of the Bhagavan Tathâgata Sakya Muni Buddha! Does not the thought inspire remorse and shame? Ignorant and thoughtless people will turn on me, and say that Buddha's birthday ought to be celebrated by his own followers, and is no concern of the Hindus. The fact that we are met to-day to celebrate the anniversary of Buddha's birth, under the auspices and at the invitation of a Buddhist organisation may seem to support the above-mentioned plea. But who was Buddha? Was he not a Hindu of Hindus, and has he not shed everlasting lustre on the Hindu name and race? Dissociate yourselves from the Great Master if you will; but the loss will be yours only. To day the whole world claims Buddha; to-day the whole world turns to India with reverence, as to the universal, sacred land, for the sake of the Blessed One, who brought salvation to every human soul without difference or distinction. What! shall we whom He raised to almost a dizzy height in the past, and maintained at that height for centuries together, shall we deny Him, the Master, whose name and work have conjured

back the world once more at our feet? The thought is not to be endured, Gautama Buddha was born a Hindu, lived a Hindu, and died a Hindu. He preached Hinduism while he lived, that transcendental Hinduism which his contemporaries had seemingly forgotten, and faint glimmerings of which we of the present generation are just beginning to obtain. Buddha never intended to create any schism. He enjoined as much reverence for the *Dharma* as for the Brahmans. He was only hostile to superstition, to *Avidya* or ignorance, to meaningless worship and ritual. And from India, the land of the Hindus, he sent forth missionaries, not to conquer by force or fraud, but to spread the spiritual truth, as he felt and taught, to his beloved disciples, and in time half the human race came to be permeated with those transcendental doctrines of higher Hinduism, of *Karma* and *re-incarnation*, which are the solace and refuge to-day of Hindus and Buddhists alike. And that word, Buddhist, it is a comparatively modern and a clumsy invention; and but for its constant use in recent years, we should not see that unreasoning hostility which has marred the harmony between the followers of Sakya Muni and Srî Sankarâchârya. Let us, then, go back to the day when the blessed Tathâgata was born as Bhagavan Vishnu's ninth incarnation. Surely, it was a day of the deepest meaning and mystery for all mankind. The mystery has been partly raised, and the meaning partly explained. The full revelation has yet to come. But that time will be put off, indeed, indefinitely, if we, Hindus and Buddhists, brothers in spirit, and in the divine teaching, common to us both, continue to be divided, at the instance of bad and selfish men. Let us to-day, on the anniversary of Lord Buddha's Birthday, unite once more for the glory of our ancient country, unite in the truths which the *Rishis* and *Munis*—and Buddha not the least among them—taught; taught not merely for the advancement of the Hindu race, but for the progress and salvation of all mankind. And so we shall have the Divine blessing, a blessing that shall descend from man down to the lowest sentient formation in the Divine Economy of the Universe.

After this, the Rev. Mr. Gour Govind Roy, Editor of *Unity and the Minister*, of the New Dispensation of the *Brahmo Somaj*, addressed the meeting in Bengali.

Dr. Salzer spoke a few words, explaining that the great doctrine of Buddha was, that everything was changing, and he expressed his satisfaction at the sight that the Hindus have at last come to appreciate the life of the Great Teacher who taught the sublime doctrine of compassion.

Babu Norendro Nath Sen then addressed a few words of farewell and said that this was only the beginning of a new era, and that Mr. Dharmapala intended starting on a trip round the world shortly, and that he hoped to visit all Buddhist countries, so as to confer with the leading Buddhists as to holding a grand convocation in Calcutta at the next Birthday anniversary of the Bhagavan Sakya Muni. After the close of the meeting, refreshments, consisting of sweets, fruits and iced drinks, were served plentifully. Several hundred leaflets were distributed on the occasion. It is pleasant to add that a Brahman gentleman esteemed by all who know him was foremost in making the meeting a success. If the celebration of Buddha's birthday anniversary is kept up, it will prove, we are sure, the means of cementing friendly and even brotherly ties between Hindus and Buddhists. For the future elevation of India, we cannot think of any matter of greater importance than an union between these two peoples. Rightly understood, there exists no essential difference between Hinduism and Buddhism. We believe that, in course of time, the doctrines taught by Srî Sankarâchârya, will come to be accepted as the religion of the whole world. And, as we have said, there is no essential difference between Sankarâchârya's doctrines and those promulgated by Gautama-Buddha. We all know, that Swâmi Vivekânanda has been in recent years laboring in America and England to establish this great fact, and we have no doubt that he will succeed in his efforts.—*Indian Mirror.*

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

AUGUST, 1896.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,

LONDON, *9th July*, 1896.

The undersigned hereby publishes, for the information of the members of the Society, the text of the Rules as revised and adopted by the General Council at its meeting this day.

The following members were present, *viz.*, the President, the Vice-President, the General Secretaries of the European and Indian Sections, Mr. C. W. Leadbeater, as Proxy (under specific instructions) for the General Secretary of the Scandinavian Section, and Mrs. Annie Besant, as Proxy for the General Secretary of the American Section. The Australasian Section's views were represented in the official Report of the General Secretary, and the New Zealand Section had been so recently chartered that it had not had time to submit its wishes for the consideration of the General Council. Every change suggested by any Section and General Secretary was carefully considered in the light of its bearing upon the peculiar circumstances of the whole Society, and in several instances the members of Council yielded their own preferences to the apparent wish of the majority. When several amendments touched the same clause, the various improvements were incorporated in the form finally adopted. Only one important recommendation was rejected—that for removing the President and Vice-President of the Society for cause shown. On mature consideration it was decided that no rule could be of use if such an emergency arose. If a majority or even a strong minority desired to dispossess one of these officers, while he retained the confidence of a large number of members, a split in the Society would result, let the rule be what it might. It was therefore thought better to leave the Society free, under the powers vested in the General Council, to deal with any serious case if unfavourable circumstances should arise.

The undersigned takes this opportunity of correcting the mistaken idea, which prevails in some quarters, that the T. S. Rules and the wording of its "Declared objects" are substantially what they have been from the commencement and therefore entitled to some special immunity from change. So far is this from true, that the objects have been re-stated and Rules altered several times, as the growth of the Society and its altered conditions rendered the same necessary. The version now adopted is, apparently, the best and most comprehensive that we have had for years, and in the expression of the "objects" the line traced out in the minds of the Founders is strictly followed. The form given to the second object has been adopted to meet an almost general view that *all* religions, &c., deserve study, as being based on the same general principles. In this, in her "Isis Unveiled" Madame Blavatsky led the way, which is now traced out for all future students of Theosophy and sympathizers with our work.

The Revised Rules go into force at once, but the undersigned will use his discretionary powers so as to meet the reasonable wishes of all of his Colleagues with respect to details not specifically herein covered.

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

RULES OF THE THEOSOPHICAL SOCIETY,

As revised in General Council, July 9, 1896.

CONSTITUTION.

1. The title of this Society, which was formed at New York, United States of America, on the 17th of November, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society are:

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

II. To encourage the study of comparative religion, philosophy and science.

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

3. The Theosophical Society has no concern with politics, caste rules and social observances. It is unsectarian, and demands no assent to any formula of belief, as a qualification of membership.

Membership.

4. Every application for membership must be made on an anthorized form, and must be endorsed by two members of the Society and signed by the applicant; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary, and a certificate of membership, bearing the signature of the President and the seal of the Society, and countersigned by one of the abovenamed officers, shall be issued to the member.

Officers.

6. The Society shall have a President, a Vice-President, a Recording Secretary, and a Treasurer.

7. The President-Founder, Colonel H.S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

8. The term of the Presidency is seven years (subject to the exception named in Rule 16.)

9. The President shall nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

10. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

11. The President shall be the custodian of all the archives and records of the Society, and shall be one of the trustees and administrators for property of all kinds, of which the Society as a whole is possessed.

12. The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

13. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organization.

14. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

15. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature and the seal of the Society, and be recorded at the Head-quarters of the Society.

16. A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

17. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority.

18. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the general rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

19. Every Section must appoint a General Secretary, who shall be the channel of communication between the President and the Section.

20. The General Secretary of each Section shall forward to the President annually, not later than the 1st day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President may desire.

Administration.

21. The general control and administration of the Society is vested in a General Council, consisting of the President, Vice-President ; and the General Secretaries.

22. No person can hold two offices in the General Council.

Election of President.

Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the Votes of his Section according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Head-quarters.

24. The Head-quarters of the Society are established at Adyar, Madras, India.

25. The Head-quarters and all other property of the Society, including the Adyar Library, the permanent and other Funds, are vested in the Trustees for the time being of the Theosophical Society appointed or acting under a Deed of Trust dated the 14th day of December, 1892, and recorded in the Chingleput District Office, Madras, India.

Finance.

26. The fees payable to the General Treasury by Branches not comprised within the limits of any Section are as follows: For Charter, £1; for each Certificate of Membership, 5*s*.; for the Annual Subscription of each Member, 5*s*. or equivalents.

27. Unattached Members not belonging to any Section or Branch shall pay an Annual Subscription of £1 to the General Treasury.

28. Each Section shall pay into the General Treasury one fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct by qualified auditors appointed by the President.

Meetings.

30. The Annual General Meeting of the Society shall be held at Adyar in the month of December.

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The Rules of the Society remain in force until amended by the General Council.

True Copy.

C. W. Leadbeater,
Secretary to the Meeting of Council.

THE NEW PHOTOGRAPH.

The Colonel expresses his great pleasure in seeing practical demonstrations of the Röntgen X-rays and the Lumiere Cinematographic pictures. Mr. Sinnett showed him the former in his private laboratory. A key concealed in a parcel closely wrapped and tied, a pair of scissors, packed in loose papers in a closed cigar box, and other objects equally invisible to the ordinary camera, were made visible by the Röntgen rays streaming from a Crookes tube. Colonel O. saw the skeleton of his own hand, wrist and forearm and those of others. The Crookes tube was covered with a black cloth during the experiments which, itself, would have prevented the concealed objects from being seen and photographed in the usual way. The Cinematograph is a photographic invention by which the images of things are thrown upon a screen, illuminated like the slides of a magic lantern, and the movements of persons, animals, vehicles, boats, railway trains, the surf breaking on a beach, etc., etc, are faithfully reproduced. For instance, you see a railway platform, a train rushes towards you, stops, the passengers descend, the railway porters carry off the luggage, the people disperse and the train steams away. Every one of these incidents is photographed and thrown up on the screen so that it seems exactly as if one were gazing at the actual scene.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various Funds of the T. S. from 26th June to 27th July 1896.

HEAD-QUARTERS FUND.

	RS.	A.	P.
Mr. P. Nanjunda Naidu, Hassan. Donation	3	0	0
„ Chhatra Dhar Lal and a Hindu Lad. Donation	2	0	0

ADYAR (MADRAS), *27th July* 1896.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

THE FORMER ASSISTANT SECRETARY.

We are requested to state, to prevent possible misunderstanding, that Mr. Rhagavendra Rao is no longer employed by the Indian Section T. S. in any capacity.

Pandit R. Ananthakrishna Sastry, of the Adyar Library, returned a few days since, having been absent since April 1st. He spent some time in Ceylon, visiting different places of interest—thence to Singapore, Malacca, Klang, Penang and other parts of the Straits Settlements, and thence to Burma. He delivered several lectures in Rangoon, which were noticed in *The Hindu*, of Madras. He visited Mandalay, in Upper Burma, and returned to India *via* Calcutta. Several of our T. S. Branches were visited by him, including the New Head-quarters of the Indian Section at Benares. In his opinion, the Bombay Branch is turning out excellent work. Its library is unique and contains several valuable books. On returning to his native place, Ambasamudram, he was laid up with fever, some days.

He was presented with a bundle of MSS. on Mantra Sastra and other subjects, by our well-known contributor, P. C. Mukerjee, of Calcutta, and brought several other valuable MSS. from his native place for our library. The catalogue of all these works will soon be published in the *Theosophist*. Several Sanskrit works received for the library during his absence, will be reviewed in next month's issue.

THE PRESIDENT-FOUNDER'S TOUR.

Colonel Olcott writes that his voyage from Colombo to Marseilles was unexpectedly pleasant. A little rough weather was experienced as far as Aden, and in the Mediterranean they met the *Mistral*, or cold Northern Gale, which made the ship pitch and roll at a lively rate. Many passengers were sea-sick, but the Colonel is now too well seasoned to succumb to any ordinary weather. M. Dac, our veteran French colleague and staunch friend, met him at Marseilles, called with him on the aged Savant, Baron Spedalieri, and then took him on to Toulon-sur-mer, the great naval station, where we have an excellent Branch under the direction of M. Dac and the devoted Doctor Pascal. He stopped about a week with these good people, and then passed on to Paris, where he presided at a Branch meeting and came into personal relations with our members, stopping with them until July 1st when he crossed over to London to attend the Convention of the European Section. At Paris he was also busy with the honorable commission confided to him by the Secretary of the Parsi Punchayet, of Bombay becoming, intimately acquainted with the great Zend Scholars, Monsieur Menant, of the Institut de France, and Dr. Lewis Mills, and the famous explorer of Central Asia, M. Blanc, who has been making researches in the countries from which our Indian Parsis fled into exile. The London Convention passed off most harmoniously and gratified every Delegate. The Section's draft of proposed amendments of the Rules, was reconsidered and altered so as to correspond with the views of the other sections so far as practicable. At last advices the President-Founder had convened the General Council and the Rules were passed, as printed in this Supplement.

E.

THE MUSAEUS SCHOOL AND ORPHANAGE FOR BUDDHIST GIRLS.

The work in connection with Mrs. Higgins' School and Orphanage for Buddhist Girls, at Colombo is progressing, and she has been appealed to, to open branch schools. This enterprise, however, will have to be postponed for the present as a wing in addition to the small building erected last year, must be put up at once, to provide for the increasing attendance, and funds are urgently needed for this purpose. Will friends of the School who have so kindly helped it in the past, bear this need in mind, as the old temporary structure will soon have to be abandoned.

E.

ADYAR LIBRARY.

The following books have been added during the last two months:—

Donated:—*Nephelé*, from George Redway, London; *Elements de Chiromancié*, from Georges Carré, Paris; *South Indian Inscriptions*, Vol. II, Part III, from Government Press, Madras; *Mahabharata*, Translation; 98th part, from the publisher; *Some Reasons for Believing in a Future Life*; *Fifth Report* of operations in search of Sanskrit MSS., in the Bombay Circle, from Government Press, Bombay.

Devil-Worship in France, from Bellairs and Co., London; *Reciprocity* (pamphlet), from Joseph M. Wade, Boston; *Zoroastrian Ceremonies* (pamphlet), from N. F. Bilimoria, Bombay; *Sântisatakam*, from Mohendranath Chatterjee, Calcutta; *Scientific Demonstration of Future Life*, by G. P. Putnam's Sons, London; *Inaugural Address*—at Mysore T. S. (pamphlet), from A. Govinda Charlu; also a Valuable collection of *Indian Music*, *Instruction Book*, &c., from A. M. Chinnaswami Mudaliar, M.A., Madras.

Purchased: *Second Sight*, *Mahâbhârata*, English Translation of Manmathunatha Dutt, Parts V to VIII.; *Aitareya Brâhmanam*, No. 32, Part II.

R. ANANTHAKRISHNA SASTRY,
Librarian.

AID FOR THE ADYAR LIBRARY.

We are informed, on good authority, that Babu Narendra Nath Mitter, of Calcutta, has deposited in care of the Joint General Secretaries of the Indian Section, a permanent fund, the interest of which is to be applied to certain benevolent objects. The Adyar Library is to receive 200 Rupees of this interest, annually. This aid will be very acceptable at the present time, as the steady accumulation of books and ancient manuscripts makes a large increase of shelf-room a positive necessity.

There may be other generous souls in India or elsewhere who feel disposed to help in placing the Adyar Library on a better financial basis. Such help would be highly appreciated A large number of choice manuscripts have just been sent on by our librarian, Pandit R. A. Sastri, who has been visiting foreign lands.

E.

YOGA VASISHTA.

The English translation of this valuable Hindu work is just published, by K. Narayansami Aiyer, of Kumbakonam, and will be reviewed in next number of *Theosophist.*

ANOTHER TRANSLATION OF THE GITA.

Advance sheets of a new rendering of the Bhagavad Gitâ into English have been forwarded for our inspection, by the translator, A. Govinda Charlu, of Mysore, and will be noticed next month. The text is accompanied by a carefully prepared commentary.

OLD DIARY LEAVES.

This historical record of the T. S. and its two Founders, is meeting with success. Mr. Stead, the versatile London Journalist, in an article in *Borderland*, styles it "A remarkable book about a very remarkable woman. This is the real Madame Blavatsky." Readers will find her everyday life portrayed in this most interesting narrative.

CONVENTION OF THE EUROPEAN SECTION T. S.

Colonel H. S. Olcott presided, on the 4th instant, over the General Meeting of the Sixth Annual Convention of the European Section of the Theosophical Society, which was held at the Queen's Hall, Langham Place, London. Among those who were present were Mr. A. P. Sinnett (Vice-President), Mr. Bertram Keightley (General Secretary of the Indian Section), Mr. G. R. S. Mead, Mr. C. W. Leadbeater, and Mrs. Annie Besant. The Society founded in New York, in 1875, by Madame Blavatsky and Colonel H. S. Olcott, has no connection with the Society formed last year at Boston by the late Mr. W. Q. Judge and his followers. All responsiblity for the "crusade" now being carried on in this country by some members of the latter is disclaimed by H. S. Olcott, A. P. Sinnett, Bertram Keightley, G. R. S. Mead and Mrs. Besant.—[From *The Madras Mail.*]

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SUPPLEMENT TO
THE THEOSOPHIST.

SEPTEMBER, 1896.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various Funds of the T. S. from 28th July to 26th August 1896.

HEAD-QUARTERS FUND.

	RS.	A.	P.
Mr. Alexander Fullerton, New York. Donation. $ 5	17	1	0

PERMANENT FUND.

Babu Debendra Nath, Goswami, Calcutta. Donation	30	0	0

ADYAR (MADRAS), *26th August* 1896.

T. VIJIARAGHAVA CHARLU,
Treasurer T. S.

THE ARYA BALA BODHINI.

It should be noted by Indian parents, that the *Arya Bala Bodhini*, a monthly magazine designed to disseminate a knowledge of the basic principles of the Hindu Philosophy among the youth of India, is published at the *Theosophist* office, at the merely nominal price of Re. 1 per annum—including postage; thus, twenty-eight pages of instructive reading matter are almost given away each month, for this worthy object.

All readers of the *Theosophist* are earnestly requested to use their influence among heads of families and students, to obtain subscribers for this useful magazine; also to assist the editor in his praiseworthy efforts, by contributing brief and suitable articles in abundance, thus enabling him to select the best.

The subscription list has already nearly doubled during the past year. Please help to make it *quite* so, before the end of December. This can be done.

E.

IN JOY OVER MRS. BESANT'S RECOVERY.

A correspondent of *The Hindu* (Madras), writes:—Mr. R. Seshiah, Pleader, and the Honorary Chairman of Gooty Union, celebrated, with much *éclat*, a thanksgiving *Pujah* to the Almighty, in the local Vishnu temple on Sunday last. Vedic prayers, processions round the temple, illuminations, *Sankeertan* parties, *&c.*, all combined to render the *Pujah* a memorable one for this place. All this was done to indicate their joy, and to express their heartfelt thankfulness to God for the recovery of a *Mlecha* lady. It has, I believe, its own significance, which cannot be lost on all unprejudiced observers of the signs of times. The programme was finished with some cordial and eloquent speeches on Mrs. Besant and her labour of love for the religious reformation of Hindus.

DEATH OF THE PRESIDENT OF THE NAGPUR THEOSOPHICAL SOCIETY.

The following is a copy of the Resolution passed at a meeting held by the Nagpur T. S., on 27th July last, for the purpose of expressing the sympathy of the Branch, in view of the death of its late President.

* * *

Resolved :—

That the Branch expresses its deep regret at the sudden and untimely death of its President, Rai Bahadur C. Narayanaswamy Nayudu, who worked as such since 1885, in which year the Branch was formed, in face of discouraging circumstances. His valuable services as a President were many, and need no mention. The Society therefore records its deep sense of gratitude to the deceased President and prays for his beatitude in the regions where he has gone.

We tender our sincere sympathy to the bereaved friends of the deceased.

A CORRESPONDENT writes from Bezwada to the *Indian Mirror*, as follows :—"Mr. R. Jagannathiah, of the Sanmarga Samaj of Bellary, arrived here on July 2nd, on his preaching tour in the Northern Circars, and lectured the same evening on "Ancient Wisdom and Modern Science" in the hall of Mr. K. Nagabushanam. The lecture was pronounced by the audience a most interesting and instructive one. On the evening of the 23rd instant, he addressed in Telugu an open mass-meeting on "Hindu Religion." Thousands attended. He clearly and eloquently argued the universality of Hinduism, and its importance. People were well pleased with his arguments, and admired him for his noble and self-sacrificing labor. The public of Bezwada requested him to deliver another lecture in English, but he left the place on the afternoon of the 24th for Masulipatam, promising to comply with their request on his return in about five days. We earnestly wish him every success in the present tour."

We learn from other sources that the lecturer also visited Rajahmundry, Vizagapatam, Vizianagram, Pundi, Berhampore, (Ganjam District), &c., and awakened much enthusiasm. In compliance with earnest requests he intends making a second tour through the Northern Circars next October.

EDUCATION OF BUDDHIST GIRLS.

The building of a new "Wing," at the Museus School and Orphanage for Buddhist Girls, conducted by Mrs. Higgins at Colombo, is being pushed forward to provide for the increase in attendance.

We have received the initial number of the new German Magazine the *Metaphysiche Rundschau*, which claims to be the "successor of the *Sphinx*." It is conducted by Paul Zillmann, at Berlin—Zehlendorf, Parkstrasse 8.

Theosophist will be sent in exchange.

ERRATA.

In the valuable article on "Zoroastrianism" there are various mistakes which we regret, as the author's corrections did not reach us in season for insertion. The word printed "Farvarshis," should be *Fravashis*, wherever it occurs: "Yezatas," should be *Yasatas*; "Mazdazasnian." *Mazdayasnian*; "*Honover*," *Ahunavar*; "Patel," *Patet*; and "approaches to grow the man Behesht," should read—*approaches to Grothman Behesht.*

The meaning of "Ashoi," should have been given as "*purity of mind and cleanliness of body*"; the directions relating to prayer which read—"in solitude and not unitedly with a congregation of people," should have been—"*either in solitude, or with a congregation.*" &c.; the reference to Islamism was marked, *out*. Our readers will kindly bear in mind the above corrections; there are also a few minor ones which we have not specified.

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Table showing in one view the principles constituting Man, Cosmos, and the Solar system and the corresponding conditions of Vach, Planes of existence and states of Consciousness.

Constitution of man according to materialism.	Constitution of man according to Sankya system.	Trinity in man. The Three-fold constitution of man.	Principles constituting man according to Esoteric doctrine.	Principles constituting man according to Vedantic Classification of Sheaths.	Principles constituting man according to Tarak Rajayoga classification.	Cosmic principles corresponding to those in column 6.	Principles forming the basis of Solar System, corresponding to those in column 6.	The four conditions of Vach corresponding to the principles in column 7.	Places of existence corresponding to the principles in column 6.	States of Consciousness corresponding to the principles in column 6.
1	2	3	4	5	6	7	8	9	10	11
Body	Prakriti	Body	1 The physical body (Rupa)	Annamaya-Kosa	Sthula-Upadhi	Mulaprakriti	Vishwanara	Vaikhari	Physical	Jagrat: 1 Jagrat-Waking life; 2 Swapna-Dreaming; 3 Sushupti-Deep Sleep
			2 Vitality (Prâna)	Prânamaya-Kosa						
			3 Astral body (Linga Sarira)							
		Soul	4 Animal Soul (Kama Rupa)	Manômaya-Kosa	Sukshma-Upadhi	Daivipra-kriti (Fohat or Light of the Logos)	Hiranya-garbha	Madhya-ma	Astral (Kama-loka)	Swapna: 1 Jagrat-Waking Clairvoyance; 2 Swapna-Trance Clairvoyance; 3 Sushupti-Kamaloka Consciousness
Man		Spirit	5 Human Soul or Manas. (a) Lower Volitions, feelings, &c. (b) Higher, Superior phases of do	Vignânamaya-Kosa		Iswara (Logos)	Sutratma-Iswara	Pasyanti	Swarga (Devachan)	Sushupti: 1 Jagrat-Devachanic Consciousness; 2 Swapna-Consciousness between planets; 3 Sushupti- do between Sounds
			6 Spiritual Soul (Buddhi)	Anandamaya-Kosa	Karana-Upadhi					
	Purusha	...	7 Spirit (Átmâ)	Átmâ	Átmâ	Para-brahmam	Avyakta (of the Sankyas)	Para-	Nirvana	Turya-Samadhi or Ecstatic state

Arranged by MANMOHANDAS DAYALDAS SHROFF, *Bombay Branch T. S.*

AUSTRALASIAN BRANCHES.

As the list of Australasian Branches given in Jan. *Theosophist*, was quite inaccurate, owing to incomplete information, and as changes have since been made, the following revised list is given, to accord with latest advices.

PLACE.	NAME OF BRANCH.	Date of Charter.	PRESIDENT.	SEC.	SECY.'S ADDRESS.
Sydney	Sydney	1891	Mr. Geo. Peell	Mr. C. D. Carver	T.S., 42 Margaret St., Sydney.
Sydney, Surry Hills	Dayspring	1895	Mr. L. E. Harcus	Mr. G. W. Marks	515 Riley St., Sydney
Melbourne	Melbourne	1890	Mr. H. W. Hunt	Mr. S. Studd	178 Collins St., Melb.
South Yarra, Melb.	Ibis	1894	Mrs. D. Parker	Mr. Buckie	T.S., 8 Garden St., S. Yarra.
Adelaide	Adelaide	1891	Mr. N. A. Knox	Miss Kate Castle	T.S., Victoria Square, East.
Brisbane	Queensland	1891	Dr. W. F. Taylor	Mr. W. G. John	T.S., Brisbane, Q.
Bundaberg	Bundaberg	1894	Mr. J. E. Turner	Mr. D. J. Scott	Cran St., East Bundaberg, Q.
Rockhampton	Capricornian	1893	Mr. Will Irwin	Mrs. Irwin	Rockhampton, Q.
Hobart, Tasmania	Hobart	1890	Mr. H. H. Gill	Mr. J. Benjamin	112 Brisbane St., Hobart.
Maryborough	Maryborough	...	Mr. M. F. J. Charlton	Mrs. Julins	Maryborough.
Cairns	Cairns	...	.....	.....	.....

NEW ZEALAND BRANCHES.

PLACE.	NAME OF BRANCH.	Date of Charter.	PRESIDENT.	SEC.	SECY.'S ADDRESS.
Auckland, N. Z.	Auckland	1891	Miss L. Edger, M. A.	Mr. W. A. Draffin	Mont Meru, Ponsonby, Auck.
Auckland, N. Z.	Waitemata	1896	Mrs. Sara Draffin	Mr. J. Dinsdale	B. C. Office, Devonport, Auck.
Woodville, N. Z.	Woodville	1895	R. Stone Florence	Mr. Wm. Nicholson	Woodville, N. Z.
Pahiatua, N. Z.	Pahiatua	1895	Mrs. Moore	Miss Moore	Pahiatua, N. Z.
Wellington, N. Z.	Wellington	1888	Mrs. M. O. Gibson	Mr. Davidson	Wellington.
Christchurch, N. Z.	Christchurch	1884	Mrs. Richmond	Mr. Jas. McCombs	5 York St., Christchurch.
Dunedin, N. Z.	Dunedin	1893	Mr. G. Richardson	Mr. A. W. Maurais	"Star" Office, Dunedin, N. Z.

Centres have been formed at Mount Gambier, S. A., Launceston in Tasmania, and other places.