

"exhausted," as Western writers put it. How is this accomplished? If the law of Karma be the law of cause and effect, how can we expect to arrive at a cause at the end of the karmic rope which will not produce an effect? The fact is that the effect disappears from one plane and appears in another, beyond our vision; just as we cannot see the vapour that rises as the rain dries away from the ground. Karma has for vehicle the astral body or Lingadeha, and it is only when that is dissolved that a man's Karma ceases to effect him. It is only "the absolved ascetic" who gets rid of his Lingadeha; but the eternal law of cause and effect, and also the law of the "conservation of energy,"—both of which are recognized to the fullest extent by the Occultist,—demand that having no longer the Lingadeha for its vehicle, it should re-appear in the form of some other force or potency or influence, in a plane where we cannot follow it, any more than we can follow an absolved ascetic into the arupa world. Let ALEXANDER listen to a passage on the subject in the "Shri Vakya Sudha," translated by Professor Manilal Nabhubhai Dvi-vedi, and perhaps his somewhat flippant ideas may be modified; it relates to the manner of getting free from the bonds of Karma; but we must remember that the highest adepts have their proper Karma, so have the worlds, and even the whole "creations" that succeed, and inherit from each other through all eternity; therefore to get free from Karma can mean at most for us, to get rid of the Karma of human beings:—

"The identification of the phenomenal as well as the noumenal with the one eternal unchangeable Brahma being realized, the knot (of the unreal identification of Ahankāra with Atman) of the heart is at once split open; all doubts vanish in a minute; and all Karma (Sanchita, Prarabdha, and Kriyamana) is destroyed in the very bud.* [Karma does not affect the absolved ascetic. Prarabdha or that part of Sanchita, of which this life is an evolute, runs its course and ends with this life; Kriyamana, or that which is being done at present in obedience to Prarabdha, has no stability inasmuch as its storehouse is destroyed by the destruction of the Lingadeha; and Sanchita (or that portion of past Karma which has not yet borne fruit, plus the results of present Karma which are to bear their fruit) also has no room for its operation; for the Lingadeha, through which all its future manifestations on the platform of our physical frame become possible, has no existence."]

There is nothing in this passage sufficiently explicit or authoritative to warrant anyone building a philosophy of Karma upon it, but it is a brick with which to build, when a heap of other similar bricks have been collected, examined, and sorted out.—*Ed.*]

* This Shruti is taken from the Manduka Upanishad.

GENERAL REPORT
OF THE
THIRTEENTH CONVENTION AND ANNIVERSARY
OF THE
THEOSOPHICAL SOCIETY

AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER THE 27TH, 28TH,
AND 29TH,—1888.

With Official Documents.

THE thirteenth anniversary of the Theosophical Society was the most important in several years, though not so well attended as usual, owing principally to the fact of the majority of our leading Fellows being occupied with the business of the National (Political) Congress at Allahabad. Two most serious changes were made in the Society's policy, viz., the re-organization of the administrative machinery upon the basis of sectional autonomy; and the abandonment of the system of obligatory cash payment of fees upon entrance into membership, and annually in the form of a tax of 1 Rupee *per capita*. The first was simply the adjustment of the plan of management to correspond with the expansion of the movement. The Society, having now 173 Branches scattered throughout the four quarters of the World, has outgrown the old system of centralization of executive responsibility. The Annual Convention of the General Council has ceased to be, save in name, the true parliament or congress of the Branches; their distances apart, and the heavy cost of the journeys to and from Adyar, making a thorough convocation of their Delegates or the expression of their will respecting Society affairs impracticable. To say nothing of those in Europe, America and Australasia, there was never a full representation of even those in Asia—those nearest, geographically, to Adyar. Experience at last prompted the adoption of a better working system, one embodying the true spirit of equality and parliamentary justice more than the one in vogue. As an autonomous American section had been in existence and successfully working for two years, and a British section had just been formed in London, the fair thing was evidently to extend the sectional scheme to all countries, keeping the Head-quarters as the hub, and the President-Founder as the axle, of this wheel of many spokes under

the car of Progress. Upon a careful reading of the Revised Code of Rules it will be seen that the General Council has merely been divided up into sections, or groups, which are to act, each in its special territorial division, as the overseers, directors and legislators of the Theosophical movement, and of the territorial Branches of which the members of the Council are respectively Presidents. For example, the Presidents of the Branches in the Madras Presidency, or Bombay, or Bengal, or of all India may be grouped together and formed into the Council of the Madras, Bombay, Bengal or Indian Section, as the case may be; just as the Presidents of Branches in America, and those of the Branches in the United Kingdom, have already organised in their respective countries as Councils of the American and British Sections of the Theosophical Society. At the same time, these and all future sections are or will be inseparably united with the central point where the President-Founder represents and wields the executive authority of the entire undivided body known as the Theosophical Society.

As regards the change of financial policy, it results from the conviction, based upon experience as backed by statistics, that it is the safer, more dignified and practical plan, to trust the support of the Society to voluntary contributions, rather than pretend to count upon the fruits of an involuntary impost which has not, nor apparently, ever will yield enough to keep the work moving on. More need not be added here, in view of what is said in the President-Founder's Annual Address and the several documents thereunto appended. The only other feature of any great note is the abandonment, at the instance of the Members of Council themselves, of the experiment of an Executive Council clothed with all the executive functions, and the return to the old-established plan of vesting all such functions in the President-Founder.

The Convention assembled at Noon on the 27th December, as constitutionally provided.

THE PRESIDENT-FOUNDER'S ADDRESS.

BROTHERS, Delegates of India, Japan, Ceylon, Europe and America, I bid you heartily welcome to the Thirteenth Annual Convention of the General Council, and declare the Session duly opened.

The work that we shall have before us, you will find extremely important, and demanding your most careful consideration. I rely upon your coming to conclusions respecting it, with a single eye to the paramount interests of the Society and the movement as a whole, regardless of sectional or personal prejudices and predilections. For my part, I wish my existence and personality to merge into the movement, and to do, and to have done, that which is for its greatest good. And this brings me to the vital questions whether I am the best man available for the office of President, and whether I should be left the widest discretion, with proportionate responsibility, or be part of an executive administration, in which I should have but one vote, with a casting vote in case of a tie in the Council. As you

know, my powers were practically unrestricted from the beginning, in 1875, to the year 1885, when the Executive Council was formed, with my consent, and with the declared object of testing practically the scheme of joint responsibility which had been urged upon me by certain European colleagues, then resident at Head-quarters. My repeated public declarations—notably my Annual Address before the Decennial Convention, when I strongly urged, to no purpose, the acceptance of my official resignation and the choice of a successor—will prepare you for the statement that I have loyally tried to remove every hindrance in the way of the scheme in question. It is for you who most closely occupy yourselves with our Society's affairs to say whether the change was an improvement or not. I think it was not. I have not been relieved of the smallest portion of my sense of responsibility for our business affairs, everything of grave moment has been left to my discretion, the work has gone on exactly as before, there has been no notable bettering of our prospects or unprecedented quickening of the movement, the expenses have been about as great as ever without any increase of revenue outside that traceable to my own personal exertions; and all this time I have been oppressed with the feeling that we were giving trouble to the honorable gentlemen of the Executive Council, which might be avoided under the old theory of Presidential responsibility. Perhaps I should have allowed things to go on as they were for a while longer, but the Delegates of the American and British Sections brought up the subject in a recent Session of Council, and it is now imperatively necessary that it should be settled for good and all, one way or the other. I mean that it shall. My offer to retire was rejected by unanimous vote by the Convention of 1885, and I was told I must serve the Society during my life. I yielded my own inclinations to the sense of duty; and the time has come when I should say, most distinctly and unequivocally, that since I am to stay and be responsible for the progress of the work, I shall not consent to any plan or scheme which hinders me in the performance of my official duty. That duty is, first, to the unseen yet real personages, personally known and but recently seen by me and talked with, who taught me the way of knowledge and showed me where my work lay waiting a willing worker; next, to my colleague, friend, sister and teacher who, with myself and a few others, founded this Society, and has given her services to it these past thirteen years, without fee or hope of reward; and, thirdly, to my thousands of other associates in all parts of the world, who are counting upon my steadfastness and practical management for keeping the Society moving forward in its chosen line of usefulness. The practical part of its business is my special department: I form and keep alive the body which contains the indwelling spirit called Theosophy. I have never interfered with the esoteric or metaphysical part, nor set myself up as a competent teacher. That is Madame Blavatsky's specialty; and the better to enunciate that idea. I have just issued an Order in Council, in London, creating an Esoteric Section under her sole direction, as a body, or group, entirely separate and distinct from

the Society proper, and involving the latter in no responsibilities towards those who might choose to enrol themselves in her list of adherents. With our forces united, each doing the work most congenial and attractive, we two have, under the favor, or rather the benevolent sympathy, of our Teachers, built up this Society, created the first nucleus of its literature, given the first impulse to the now world-interesting movement, which has rallied thousands of sympathizers around our initial nucleus, revived Hinduism in India, reanimated Buddhism in Ceylon, made the principles of Asiatic Philosophy and the names of the Sages known in distant lands, established many religious schools and journals in Asiatic countries, and several high-class Magazines in Europe, America and Australasia, palpably affected the views of the leading Spiritualists, and proved the unity of true Religion with true Science. Am I not speaking within the truth? Have not all these results been accomplished already? Certainly, none can doubt it. Well, then, this is my determination:—to be obedient and loyal to the Teacher we two personally know, and loyal and staunch to the colleague you and I, and all of us know, and a few of us appreciate at her true worth. This is my last word on that subject; but in saying it I do not mean to imply that I shall not freely use my own judgment, independently of Madame Blavatsky's, in every case calling for my personal action, nor that I shall not be ever most willing and anxious to receive and profit by the counsel of every true person who has at heart the interests of the Society. I cannot please all: it is folly to try; the wise man does his duty as he can see it before him.

Certain subjects invite your attention, among them the constitution of the General Council and the Convention: of the Executive Council, mention has been made above. As I partly explained in my Annual Address of 1885, the original group of 1875 which took to itself the name Theosophical Society, had the usual executive officers and a Council. Before the removal of Head-quarters to India in 1878-79, the following resolution of Council was adopted, *nem con.*, on the 27th of August 1878:

“Resolved that, in case the Head-quarters of the Society shall be at any time established in a foreign country, the President * * * * * shall 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 By-laws inconsistent with the above are hereby repealed.” [Council Minute Book, p. 42].

Under this authority I formed Branches in India and Ceylon and, in November 1882, at Bombay, called a Convention of Branch Presidents and other Fellows, and a Code of Rules suitable for a society comprising many scattered groups, or Branches, was adopted. The New York nucleus had now, you see, expanded beyond its local bounds; the President and Corresponding Secretary constituting the rallying nucleus and Founders of the enlarged organization. The powers of the General Council were shadowy at first, no interference being attempted with the full discretionary powers of the Founders. The Rules of 1879 provide for a General Council, in which Fellows in Eastern and Western countries should be represented, and which was to be composed

of the “President-Founder, two Vice-Presidents, Corresponding Secretary, Treasurer, and Librarian of the Parent Society, and as many Councillors as may, from time to time, be found necessary to represent all the different parts of this Universal Brotherhood.” Yet there were no Branches in existence then, save one in London and one in Greece. The President-Founder appointed the members of Council; and he was declared to “have the direction of the whole.” The Rules of 1880 reaffirm those of the previous year, defining the joint guardianship of the General Council and President over the whole Society; and, for the first time, stating that the latter “has been conventionally divided for administrative purposes into Local Branches.” There were now 11 of them under charter. From the first, they were empowered to administer their own domestic affairs for themselves, subject, of course, to the broad constitutional features of the Society's own autonomy. There was no change until the Convention of 1885, when the clause was made to read as follows:

“The whole Society is under the special care of one General Council and of the President, its Founder. The members of the General Council shall annually be elected by the Convention, and their duties shall consist in advising the President-Founder in regard to all matters referred to them by him.”

Rule IV provided that:

“The President is the chief executive authority and official representative of the General Council, in whose name and behalf he is empowered to issue special orders and Provisional Rules.”

The change to the present system was made, under certain promptings needless to mention, in 1886, when it was provided that:—

“A Convention of the General Council and of Delegates from the different Branch Societies shall meet annually in December at the Head-quarters, Adyar, Madras.”

The Executive authority of the President was superseded, and Rule 14 was adopted, providing that.

“The general control and administration of the Society shall vest in one General Council.”

The Executive Council, to consist of not less than seven members of the Society residing in or near the Head-quarters, was now formed, and given power to perform “all executive functions of the Society.” The President, Corresponding Secretary, other Secretaries, Treasurer and Librarian to be *ex-officio* officers of the General Council, Convention, and Executive Council. This order was not disturbed by the Convention of 1887, and so is operative at the present time.

I have at some length traced the growth of the General Council and Convention, that you may have a succinct view of the evolution of the parliamentary idea. You will observe that it was not a gradual but a sudden “change of base,” and if you will connect it with the advent of certain persons inimical to myself, you will probably be near the truth. I felt my strength so thoroughly, and was on such a perfectly independent footing in the Society, that I was willing to countenance, and even loyally help to make, the experiment which is brought today to the bar of our judgment.

It is the subject of constant remark that our Indian Branches are continually showing signs of alternate activity and depression : often a Branch which had been among the most noted for useful work, grows suddenly lifeless, and perhaps shrinks down to a few members. Nothing is easier to explain. Our Indian Branches are largely, sometimes almost exclusively, composed of Government officials, subject to transfer from place to place at the will of their superiors and the exigencies of the public service. Thus, a Fellow who was the heart and soul of a given Branch, and led it easily toward the doing of useful work, may be transferred to another station, and the group without its head lapses into idleness and repinings. If one listens to the doleful complaints of local Jeremiahs, whether in one country or another, he may easily be made to think the Society ready to collapse. To get a correct idea of the state of the movement, a survey of all the fields of its activities is required. And the yearly statistical compilations attached to my official addresses aid in this respect.

But there is an element of natural selection at work in our membership, by which the indifferent, the indolent, the vain, the selfish, the morally timid, the unspiritual, weed themselves out, perhaps turn hostile, and the staunch and true remain. To comprehend Theosophy in its several aspects and relations requires a superior mind ; moreover, a spiritually illumined and intuitive one. We may talk as we will of being a Theosophist, but in fact such a superior person is *rara avis in terris*. It is easy to be sectarian, or materialist, or utilitarian, but not so to be a Theosophist. Yet there are certain elementary and indispensable elements of Theosophy which can be and should be practised by every member of our Society, *viz.*, clean living, high thinking, brave spiritual striving, and the cultivation of tolerance, eclecticism and altruism.

An American journal of local repute (The St. Paul *Pioneer Press*, of April 22nd, 1888) says of us :—

“ But it has to be remembered that Theosophy, as such, has a high and severe moral code of its own. It teaches that the power of the spiritual over the material is conditioned upon the highest spiritual development ; that toilsome study and the most patient and consistent practice of the virtues are essential to entrance into the sphere of occultism. It is not a faith for the vulgar, and is peculiarly unsuited to the quack. And it has, among people of high intelligence and noble aims, its numerous devotees. It is in this light, as a new moral force in a social order from which some of the old forces are disappearing, that it becomes of peculiar interest. * * * We must at least give to Theosophy the credit of standing upon a plane very different from that of the old and familiar frauds upon the public. It contains the germs of an ethical system of a high order. It attracts intelligence and virtue. It opens a field of spiritual possibilities which may well be subject to consideration and to such examination as can be given it, even though it be proved that we can never enter it with our feet resting upon firm ground.”

You may have come to know that during my recent tour to Europe I had the honor and advantage of becoming acquainted with three renowned Orientalists—Prof. F Max Müller, and Messrs. Emil Burnouf and Leon de Rosny, of Paris. I heard with some surprise from the last-named authority that there are now not less than 12,000 Buddhistically-inclined Frenchmen, who are in reality

full Buddhists save in name. I was presented by him with a small photograph of an Image of Lord Buddha, which was recently erected in Normandy. I found these three gentlemen cordially interested in the branch of our Society's work represented by the Adyar Library and its learned Director, by the Bombay Theosophical Publication Fund of Mr. Tookaram Tatyā, and by the Publication Office of the *Theosophist* and other of our magazines. The Orientalists of the West have neither patience with our interest in that esoteric interpretation of the Asiatic Scriptures we so prize, nor in our belief (or knowledge, in the case of some of us) in the existence of Sadhus, Sages and Mahatmas, endowed with developed psychic powers. They regard us as an excellent and convenient agency for arousing a taste for Oriental literature and research, and to that extent wish us all success. You will see in the following list of our books and other publications of the year, that our literary activity has been fully as great as in previous years.

LIST OF PUBLICATIONS DURING THE YEAR 1888.

1. *Secret Doctrine in 2 Vols.*, by Madame H. P. Blavatsky.
2. *Discourses on "Bhagavadgita,"* by Mr. T. Subba Row.
3. *Buddhist Catechism*, in Russian.
4. *Do.* in Swedish.
5. *Do.* in Canarese.
6. *Do.* in Hindi.
7. *Do.* in Bengali.
8. *Do.* English (London Edition).
9. *Light on the Path*, translated into Sanskrit.
10. *The first Ashtak of the Rig Veda Samhita, with Bhashya.*
11. *Compendium of Raja Yoga.*
12. *A new Edition of Bhagavadgita*, in Sanskrit.
13. *Krishna Yajurveda*, in Sanskrit, Devanagari type.
14. *Do.* in *Do.* Telugu, *do.*
15. *Secret Symbols of the Rosicrucians*, by Dr. F. Hartmann.
16. *Jehoshua*, *do.*
17. *Divya Suri Charitram*, by A. Govindacharlu.
18. *Magic, White and Black*, 3rd Edition, by Dr. F. H.
19. *Reincarnation*, by E. D. Walker.
20. *Sudhanachatushtaya*, by R. Jaganathiah.
21. *The Morals of Bharatam*, by R. S. Pandiah.
22. *The Destiny of Man*, by Dr. Buck.
23. *The Moral Panacea*, by Durga Das Roy.
24. *Physical Proofs of Another Life*, by F. J. Lippitt.
25. *An Introduction to the Kabala*, by A. D. Ezekiel.
26. *The Desatir*, by Dhunjibhoy J. Mehta.
27. *Raja Yoga*, by Manilal N. Dvivedi.
28. *Sayings of Grecian Sages*, Part II.
29. Fifteen useful pamphlets published by the Theosophical Publishing Co., Ltd., London.
30. *Yoga Philosophy*, by Dr. N. C. Paul, translated into Urdu.
31. *Selected portions from the Practical Instructions for Students of Occultism*, translated into Urdu.

32. *Usool Ulms, Elahee.*
33. *Elixir of Life*, translated into Urdu.
34. *Ancient Iranian and Zoroastrian Morals*, 2nd Edition.
35. *Yoga Vidya and the Ancient Iranians*, in Guzerati.
36. *Mesmerism*, in Guzerati, by Manilal N. Dvivedi.

MAGAZINS.

37. *The Buddhist.*
38. *The Hestia.*
39. *L'Initiation.*

Of course, the great event of the year and the most important literary event in our history, is the completion and publication of Madame Blavatsky's "Secret Doctrine." I have had the opportunity to look over the proof-sheets of the book, and can promise you such a rare body of esoteric instruction and scientific suggestion as no other book of like character has supplied in modern times.

THE ADYAR LIBRARY.

The Adyar Library issues of the year to the Convention are the Hindi translation of the "Buddhist Catechism," by Babu Manohara Lal, F. T. S., and the Sanskrit edition of that remarkable monograph, "Light on the Path," translated by the learned Pandit Bhashya Charya into beautifully idiomatic Sanskrit, and destined to be a classic. He will present to you a special report upon his work throughout the year in the province of Mysore, pursuant to an understanding between myself and His Excellency K. Seshadri Iyer, the Dewan, and with the benevolent concurrence of His Highness the Maharajah Bahadur, G. C. S. I.

As the Treasurer's Report shows, there is a credit balance of only Rs. 26 in favour of the Adyar Library, after expending the Rs. 700 of Prince Harisinghji, (which must be refunded when the entrance-gate is erected, for which it was given,) and the special donations of the year, amounting to Rs. 760-3-0. I invite your earnest attention to the subject. There must be money if we would retain the invaluable services of our great Pandit, defray his travelling expenses, purchase books, keep those we have in good order, and sustain the dignity of the Library in the eyes of the great Indian Pandits and Western Orientalists, who are beginning to hear of and appreciate our work. During the past year 51 Sanskrit books have been acquired by the Eastern Section by purchase, and 82 by donation; and the collection of the Western Section enriched by 359 volumes by donation and purchase.

The reader of current Western literature, especially fiction, is impressed with the fact of the very strong taste for occultism which prevails, and which is no doubt largely due to the rapid growth of Theosophical literature.

JAPAN.

My expectation to be called in the beginning of this year to Japan was not realized, the local Committee in charge of the matter having changed their plans. They have at last perfected their arrangements for my tour, and we have the pleasure today

of seeing, as special agent of the Japanese Buddhist Committee and Delegate from the Kioto Theosophical Society, Mr. Zenshiro Nogouchi, who has come to escort me to his country, whither I expect to sail next month. This Japanese tour seems likely to become one of the most dramatic and important episodes in the strange history of our Society, and I bespeak all your good wishes for my success.

THE MOVEMENT TO DATE.

The increase in the number of Branches is this year mainly confined to the United States of America, where, under the conservative yet enlightened management of Mr. Judge, and his Executive Committee and the General Council of his Section, public interest in our work is rapidly growing and spreading. Up to the present time, there are but twenty-five American Branches, it is true, yet from what I know of my native country and fellow-countrymen, I should not be surprised if the time were near at hand when there will be more Branches in that country than there are at present in India. Theosophical ideas are new to Americans, but there has been for years a gradual inclination of the American mind towards the line of thought represented in Asiatic Esoteric Philosophy. Our statistics of growth show the following figures:—

YEAR.	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888
Charters issued up to close of year.	...	1	2	2	4	11	27	51	93	104	121	136	158	179

Deducting 6 charters extinguished, we have 173 living charters at the close of the year 1888. Geographically, the year's new Branches are distributed as follows: Asia (India) 3; Europe 4; U. S. America 13; New Zealand 1. Our Indian Branches are now established in the following Presidencies: Bengal 26; Behar 8; N. W. P., Oude and Punjab 23; Central Provinces 4; Bombay 7; Kathiawar 2; Madras 46; Ceylon 10; Burma 3. In other parts of the world we have, in England 4; Scotland 2; Ireland 1; France 2; Austria 1; U. S. America 25; Greece 1; Holland 1; Russia 1; West Indies 2; Africa 1; Australasia 2; Japan 1. Total, 173 Branches throughout the world on the 27th day of December, 1888.

FINANCIAL.

As very misleading ideas are current with respect to the income and assets of our Society, I have thought it expedient to lay before the Convention a condensed summary of our entire receipts from all sources and for all objects, since 1878, the year in which the Founders left New York for Bombay. In a recent American paper I read the statement that we had over 100,000 Fellows in that country alone! Now, as any one may see in our published Rules, the Entrance Fee is £1 or \$5, which would imply that the Society

had realized about fifteen lakhs of rupees from that source alone! The wild absurdity of such fairy-tales is not its worst feature: they tend to alienate the benevolent sympathy of many good people who would be quick to help us if they knew the true state of things. Following, I give you a careful calculation of the Society's receipts during the ten years 1878 to 1887, inclusive:

INCOME.		
Year.	From Donations.	From Entrance Fees.
1878 to April 1881	Rs. 1,060 0 0	Rs. 4,200 0 0
Rest of 1881	100 0 0	1,838 0 0
1882	190 0 0	4,163 0 0
1883	12,582 0 0	9,432 0 0
1884	12,754 0 0	5,696 0 0
1885	8,682 0 0	3,895 0 0
1886	9,895 0 0	1,954 0 0
1887	9,050 0 0	3,649 0 0
Total...	54,313 0 0	34,827 0 0

Our expenses of all kinds, including the purchase, up-keep, and furnishing of the Head-quarters estate; the building of the Adyar Library, its furnishing and purchase of books; construction of new buildings; repairs; travelling; and all other sundry expenses, have been about Rs. 30,000 or 40,000 more than the receipts; which deficit has been made up by the Founders from private resources under their personal control. To show for the major part of this outlay we have the moveable and immoveable property of the Head-quarters, worth perhaps 35 to 40 thousand rupees; the sum of Rs. 9,267-8-3 in Government securities, and cash in Savings Bank, constituting together the Permanent Fund; and Rs. 3,000 to the credit of the Anniversary, Head-quarters, Subbarow Medal, and Library Funds.

The generous offer of H. H. the Maharajah of Durbangha of a donation of Rs. 25,000, which he telegraphed me during last year's Convention, has not yet been paid.

Lo, the vast accumulations of this active Society, with its 173 Branches in all parts of the globe! Of the Rs. 54,000 of donations, it is but fair to say that Rs. 40,000 have been contributed by Indian friends; Rs. 7,000 by European, of which almost all has been given by a dozen individuals; and the magnificent rest and residue, amounting to some Rs. 700, by American sympathizers. Calculate the Rupee at 15 to the £ sterling, and you observe that the Society has drawn in donations from the benevolent public an average of £360 per annum—as much perhaps, as many of our rich Fellows spend on their stables and coachmen! That we have not had anything like our fair share of the voluntary contributions of the public towards learned and philanthropic Societies is, no doubt, solely due to the fact that we have never begged for help, nor thrust our necessities upon public

notice. If we had ten times our average income, we could find twenty times the uses to apply it to for the public good. At least, the Founders are glad to have it known that their support, and even any extravagances of which they may have been charged or suspected, have been no drain upon the Society's meagre pecuniary resources.

The American and British Delegates are instructed to lay before you a suggestion for a radical change in our financial policy, viz., the abrogation of the fee payable upon acquiring membership and the annual dues. I have exposed before you our exact financial situation, and shall expect you to decide this grave question in a spirit of enlightened discretion. There is much to be said, no doubt, on both sides, and I am not sure but that the weight of reasons is on the side of the theory of voluntary donations. Whichever policy is now determined upon, I shall do my best to carry out.

EUROPEAN AND AMERICAN AFFAIRS.

It was by the Executive Council found expedient that I should proceed to Europe and attempt to bring our affairs into order. We saw the Continental Branches languishing for lack of superintendence and reciprocal work, although there was reason to hope that the movement might be greatly strengthened and expanded under a proper organization; while in the United Kingdom a strong desire had recently shown itself for an active propaganda, similar to the American and Indian ones, which could only be effected by the organization of a section of the General Council to act as a Local Committee of supervision and administration. Accordingly, I sailed from Bombay for Brindisi on the 7th August, visited London, Liverpool, Cambridge, Glasgow, Paris and Bologna, on Society business, and returned to Head-quarters on the 15th November. I formed new Branches at Liverpool, Glasgow and Cambridge; dischartered the old "Isis" Branch at Paris, and chartered a new one, the "Hermes;" called two Conventions in London of representatives of the British Branches; organized and chartered a British Section of the Theosophical Society; and issued an order in Council forming an esoteric section of the Society, with Madame Blavatsky as its responsible head. The trouble in the Paris Branch was solely due—as we have almost invariably found to be the case—to personal jealousies and disagreements. The landmarks of the Society had been obliterated and forgotten, there had arisen a strife for supremacy, and, instead of setting the public the example of zealous fraternal union for the propagation of our ideas, the members had fallen to mutual abuse, oral and printed. Both parties were to blame, as I found, after a patient examination of the documents, and so, without exonerating either, I first tried to get the dissentients to work harmoniously under the old charter; and then, this failing, dissolved the Branch completely, cancelled the charter, and offered charters to both parties and every facility for organization of two Branches. Only one was accepted, and so one new Branch, "Hermes," came into existence, under officers for whom I feel great respect and of whom I expect much. I firmly believe that, with

means at my command to employ necessary help, we should soon see several French Branches spring up. The French mind is, in my opinion, almost as ripe for the reception of the sound philosophy of India, as the American mind. Before concluding this brief notice of my observations and acts in France, I have pleasure in giving thanks on your behalf to a very sincere and devoted lady member, Madame d'Adhemar, for throwing open her drawing-room to all Theosophists for a weekly social gathering. It is in the great Western capital a very strong support to any movement to have such social centres, where members and enquiring friends of a Society can meet on neutral ground for the exchange of ideas. I shall leave the Delegate of the British Section to acquaint you with the details of the new organization and the views of his colleagues, which he is expected to lay before the Convention.

CHARITIES.

It is a pleasant thing to say that the charitable institutions connected with the Society are kept up as heretofore. In various quarters medicine is given to the sick poor, food and clothing to the needy, and schools maintained for the teaching of Sanskrit and other languages and of religion. Our great Bombay Charity, the Homœopathic Charitable Dispensary, has increased its benefactions over those of last year. Mr. Tookaram Tatya, its Founder and Director, reports that an average of 90 patients is now daily receiving medicines as compared with an average of 75 in 1887. There is to the credit of the Dispensary Fund about Rs. 5,000, made up of donations and collections from the Charity Box, kept in the Dispensary. Our hope is to get money in time to buy or erect a suitable building, and our numerous Parsi members, especially the all-accomplishing Mr. K. M. Shroff, may succeed in this by taking sufficient trouble.

My visits to Bologna and Rioli, were to see Count Caesar Mattei, the founder of the new school of Homœopathy, great accounts of whose efficacy had reached me. The benevolent gentleman kindly ordered a large supply of his medicines to be sent gratis to Mr. Tookaram for experiment.

CONCLUSION.

You will observe that an unusually small number of Delegates are here to-day and will share in my regret that there could not have been a full representation of the Branches when such important changes in the Rules are to be proposed. It is useless to deceive ourselves as to the main cause. This is the political upheaval in Indian society which has produced the National Congress, and drawn all Indian thought into the vortex of politics. The first effect of the theosophical movement was to arouse an intense interest in the ancient religions and philosophies, and a great curiosity to learn if the claims of the school of ancient occultists would stand the test of scientific inquiry. A tidal wave of patriotic emotion rushed over India, as it grew more and more clear that the sages of Aryavarta were sages in the best sense of the word, and that the probabilities were great that the practical

Yogi knew, in fact, more about the laws of nature than the best modern professor. The Indian heart swelled with emotion as these long-smouldering fires of self-respect, patriotism, and spiritual conviction blazed up from the ashes. Wherever we foreigners went we were met with benedictions, with fervent expressions of love and joy. Sanskrit, and Hindu religious schools sprang into being, the roster of our local Branches rapidly extended itself, and Theosophy became a household and dear word in every Hindu home. The addresses presented to us teemed with expressions of the belief that the iron rule of Kali Yuga was broken and the dawn of the revived Golden Age had come. All this was natural, but it was unhealthy and feverish. A re-action, was inevitable but how or when it was to come was not clear. We now perceive it, for it is upon us. The wreaths once woven for us are now being hung around the necks of the political leaders who are thought to be laying the bases of the future Indian Empire, greater than Akbar's or Chandragupta's, enduring as adamant! And the national emotion is flowing in the channel *Inter armis silent leges*. Politics stifle Religion, as a toothache or a bankruptcy makes one forget Nirvana! traced by the projectors of the Congress. Another reaction is inevitable, for we must not forget that the Hindu is the most deeply and absolutely religious nature in the world. When it comes, the old blood will assert itself and attention be again given to those master problems of human life and destiny beside which all temporal concerns are vulgar and insignificant. Let us not try to hasten the day, for the present agitation is useful and healthy in being a force to arouse the Indian mind from its fatal habit of indolence and dormancy, the greatest curse and calamity which can befall a race. Let us only keep on in the line of our altruistic activity, free from discouragement, steadfast in purpose, true to the behests of conscience. Gentlemen, the Convention is now declared open for business.

SECRETARY'S REPORT OF THE INDIAN BRANCHES.

THE Secretary then read the following summarised report of returns from some of the Branch Societies during the year 1888:—

ANANTAPUR THEOSOPHICAL SOCIETY.—This Branch held meetings weekly for the study and discussion of theosophical subjects. Lectures were delivered occasionally by the Vice-President and Secretary on "the Duties of Man," "the Revival of Hinduism," "Hinduism and Christianity," &c., On anniversary day rice and money were distributed to more than 200 people. Several ardent members were transferred, but they are creating and reviving an interest in Theosophy. A Sanscrit School at Hindupur was opened through the exertions of Mr. B. P. Narasimiah, B. A. Vice-President of the Branch.

BANKURA THEOSOPHICAL SOCIETY.—This Branch held 7 meetings during the year. No change in the staff of officers.

BEAULEAH THEOSOPHICAL SOCIETY.—During the year this Branch had 20 meetings and read theosophical literature. The President

Rai Bahadur Baroda Prasad Basu continues his very important publication of the "Sabdakalpadruma"—the Sanskrit Encyclopædia. The school founded by him is in a flourishing condition. The Branch Library is distributing gratis books and journals to spread theosophical knowledge.

BENARES THEOSOPHICAL SOCIETY.—This Branch held weekly meetings. The main work of the meetings has been the careful study of the *Vedantasara*, a comparison of its system of philosophy with the modern European, and an elaborate discussion of all important points in it. This has inspired some of the more intelligent class of minds with interest and sympathy and it is expected that ere long these will increase the number of its members. This branch celebrated its 3rd Anniversary with the usual éclat and solemnity, at the Benares Town Hall, and redirected the attention of the whole educated public towards spiritual matters which, though pressing closest upon us, are seldom heeded by our brethren of the 19th century. Addresses were delivered in English, Urdu and Hindi, by the members of the Sabha. For want of funds a projected charitable Homœopathic dispensary could not be opened; but gratuitous distribution of Homœopathic medicines by individual members continues as before, with very good results, and is about being widened in scope. Some very valuable and hitherto unpublished Sanskrit works on metaphysics and ethics, have been brought out by two of our most devoted brethren. The *Sankshepa Sariraka Harimide Stuti*, *Haritawa Muktavali*, and *Sidhantabindhu* are considered to be treatises of high merit by Paramahansa Bhaskaranand Swami and Pandit Hari Nath Jube. The Library of the branch has been enriched by 26 new volumes. The majority of its members have done their best to improve, alike by means of precept and example, the moral and intellectual condition of the society in which they live and move. The Sabha thankfully acknowledges receipt of a letter from His Highness, the Maharajah of Durbangha, granting the sum of Rs. 300 in aid of the proposed Homœopathic charitable dispensary.

COIMBATORE THEOSOPHICAL SOCIETY.—Our Branch has, as usual, held weekly meetings, the programme of which consisted in studying standard works on Vedantism, good articles in the *Theosophist*, or carrying on discussions upon Vedantic subjects generally. Our regular meetings keep up an interest in Theosophy, which is always growing and which attracts intelligent outsiders to our meetings. A host of misconceptions regarding the scope and aims of our Society have now cleared away, and the attitude of many is really one of sympathy towards us; and the demand for Theosophical publications is increasing every year.

BULANDSHAHR THEOSOPHICAL SOCIETY.—In consequence of transfers the Branch was not able to have meetings. However the *Journal of Man* and *Path* were subscribed for for the use of the Branch. The infant institutions of "Mitha Bêlas" and "Bal Sabha" that were started some time ago, and from which great results were expected, could not be kept up owing to the abovementioned transfers of earnest workers in the field of Theosophy.

GUNTUR THEOSOPHICAL SOCIETY.—This Branch held bi-weekly meetings, at which articles from the *Theosophist* and important publications bearing on Theosophy were read.

LUCKNOW THEOSOPHICAL SOCIETY.—Members of this Branch met once a week, and there has been a decided advance upon the last year, though the meetings of the present year were not very regular. The Branch hopes to show better results in future. The Sat Sanga Sabha, established by Srilohote Parmhamsji two years ago, holds its regular meetings every Sunday evening, at the house of the Branch President, where learned Pandits read and expound Upanishads, Smritis, and other sacred Sanskrit works to appreciative audiences.

MADURA THEOSOPHICAL SOCIETY.—This Branch reports that, owing to the transfers of important and earnest men, like Rai Bahadur Hon. S. Subramania Iyer, C. I. E. and Mr. S. Ramaswami Iyer, there was no regular meeting. Besides, the Congress movement has monopolised all the energy, intelligence, public spirit or patriotism. The permanent influence of the Society for good is, however, being felt everywhere.

OOTACAMUND THEOSOPHICAL SOCIETY.—Fifteen important meetings were held. The subjects of the meetings were Vedanta, Yoga, Sankya, Duty, Karma, Fate and the like discussions. A paper in English on Uttaragita was read by Pandit Jaya Raja Row. Portions of Tamil translations of V. D. Catechism translated by Pandit T. Venkata Rama Iyengar were read and approved. The translation is ready for publication. He has also translated into Tamil the Epitome of Aryan Morals and of Theosophy. Sadhu Rajananda Parama Hamsa gave hints which have produced effect. The Secretary is making the best use of the books and journals in the Branch Library and adding useful books.

SURAT THEOSOPHICAL SOCIETY.—The President of this Branch has delivered 36 written lectures on practical Rajayoga. These lectures will be published when funds are available. A book called "Subodha Patrika" is published. The books of Sanatana Dharma Sabha have made good impressions in some parts of Guzerat, and members are delivering lectures for improvement of the domestic, social and religious conditions of Aryans. Nirbhayananda Swami, F. T. S., delivered a lecture to the Sanatana Dharma Sabha, which made a good impression upon the minds of the hearers.

MORADABAD THEOSOPHICAL SOCIETY.—Meetings were irregularly held this year owing to some of the members being transferred. Some of the members are doing their utmost individually to further the cause of the Society. The Library of the Branch has also increased. The President has begun to practise Homeopathy and distribute medicine gratis. One of the members has translated into Urdu, Yoga Philosophy, Elixir of Life, and other books. They are being printed. Wish every success for the Convention.

BERHAMPORE THEOSOPHICAL SOCIETY.—During the year this Branch held 46 regular meetings in the Berhampore Grant Hall. Of the members on the roll there were twenty-five residing at the station, all of whom exhibited earnestness and interest in discussing the subjects before the meeting. The subjects were about the teachings

of the sages regarding Karma and Gyana Kandams. Babu Dina Nath Ganguly, the devoted President of the Branch, visited during the year branches at Bankura, Rajmahal, and Calcutta, and kept up theosophical communications with the brothers of Noakhally and other Branches. Babu Nafar Das Roy, member of this branch, effected some radical cures by giving mere mesmerised water. Babus Bunwaril Mukerjee, Rama Ram Singh have cured 75 patients by Homeopathic treatment. They have distributed medicines free of cost and given food to some who were found very indigent. Some valuable works, at a cost of rupees 112-8-0, have been added to the Branch Library from the savings of the monthly contributions of the members of the Branch. The Branch Society is highly indebted to Raj Danpat Sing Bahadur, of Baluchar, for the valuable present of a complete set of works on Jain Religion, which he has published at a considerable cost.

The President is publishing at his own cost a pocket edition of Bhagavadgita, containing Sanskrit texts with their short analysis. Pandit Keshub Chandra Vidyaratna has published a book called Jibshiksha, containing the famous precepts of Jiba Goswami. Through the exertions of the members, three public meetings were held at the Berhampore Girls' School building, in which learned Pandits delivered lectures on Arya Dharma. The deaths of Dr. Ram Das Sen and of Chandra Nath Mittra have been felt by all the members.

The Jain Samaj at Baluchar has shown great sympathy throughout the year to our Society, and received the members who visited it with fraternal regard and kindness.

MASULIPATAM THEOSOPHICAL SOCIETY.—Under the auspices of this Branch a movement for the establishment of Hindu Girls' Schools was undertaken in this town, and it has been a success. A Library was established. Meetings were held every Sunday, and Bhagavadgita was read and explained to the members of the Society by the Branch Society's Pandit. The President and other members of the Branch gave lectures on Theosophical subjects. On the whole the work done in the present year has been a success, and it is hoped that even more substantial good will be done in the current year.

NAGPUR THEOSOPHICAL SOCIETY.—Regular weekly meetings were held throughout the year, when philosophical subjects were discussed and the "Bhagavadgita" and the "Light on the Path" were studied. The Branch Library contains of theosophical and religious books over 125. And it is open to the outsiders on payment of small subscriptions monthly. The receipts from subscription amounted to rupees 134 in 1887-88 as against rupees 188-8-0 in the previous year. The decrease in receipts was partly due to the transfer from Nagpur of some European gentlemen who were reading members of the Library. The Branch also collected funds for the purpose of promoting Sanskrit study and relieving the wants of the poor and needy. A monthly subscription of Rupees 3 is given to a promising Sanskrit student. The Secretary paid a fitting tribute to the untiring President Founder of the Society, one of the latest instances of whose ennobling presence was afforded

by the Mughls of Chittagong, who had given up drinking for his sake. It is under contemplation to offer prizes for the encouragement of Sanskrit studies.

CUDDAPAH THEOSOPHICAL SOCIETY.—A Sanskrit school has been opened at the beginning of this year and has been doing good work. Owing to the transfers of members to outstations, no regular meetings were held.

NAINITAL THEOSOPHICAL SOCIETY.—This Branch was started only in October last. The members dispersing for the season to rejoice in May next, the Branch is in its preliminary stage. It hopes to be of some use ere the next Convention.

JAMALPore THEOSOPHICAL SOCIETY.—During the year meetings were held every Saturday, and articles from the *Theosophist* and passages from a few sacred books were read and discussed.

HYDERABAD THEOSOPHICAL SOCIETY.—During the year 47 regular meetings were held, and 17 new books were added to the Library, which makes the total number of books to be 162. *Lucifer*, *Theosophist*, *Platonist*, *Path*, *Arya Magazine* and *Jamiul Uloom* have been subscribed for. The Sanskrit school under the auspices of the Branch Society is progressing well and members are taking great interest in its progress. Many lectures were delivered and discussions held between the local Pandits and Sastris. Brother Darabji Dosabhoj and other members explained the "Light on the Path." Pandit Ranga Chariar of the Sanskrit school attended the meeting and explained Sankya Karika and Bhagavadgita. Narain Thirta Sanyasi Swami, of Guzerat, who has devoted a greater portion of his life to studying Vedanta and practical yoga at Benares and other places, attended several meetings and explained "What is self?" "What is ignorance?" the difference between the systems of Dwaita, Viseshadwaita and Adwaita, and the different stages of experience known as Laloka, Samipa Sarup and Sayujia, and the authorities for and against them. The members, finding that good lessons can be gleaned from his lectures, have resolved to retain the Swami at Hyderabad for 4 or 5 months more. Wish every success for the movement throughout the world.

BOMBAY THEOSOPHICAL SOCIETY.—This Branch held sixty meetings during the year, at which lectures on various subjects were delivered. Dr. Jehangir C. Daji gave a series of lectures on the Material Universe and on the Unity of Forces. He also read a paper in English, giving substances of "The lectures on Atmagyan, by brother Nirbhayananda Swami of Hattara, near Mathura. Mr. John Mann held a discourse on Phrenology, with experiments. Select portions from "The Mysteries of Ages," and "Among the Rosicrucians" were read and discussed. During the month of November "The Discourses on the Bhagavadgita" and the "Light on the Path" were read with Pandit Bhawani Shanker. 21 members were added to the list this year, among whom there are some valuable and distinguished men. A public reception was given to the President-Founder and the Delegates from Europe and America, and arrangement made for a public lecture at the Framji Cawasji's Institute. The lecture was delivered on the "Mysteries of Thought-reading" by the President. It was very

scientific and was very well appreciated. Short addresses were given by Messrs. C. Johnston and R. Harte about the rapid progress of the movement in Europe and America. The whole party were taken to Elephanta Caves and an entertainment was given.

The Theosophical Publication Fund Committee have published during the year, "Discourse on the Bhagavadgita," by Mr. T. Subba Row, "Compendium of Rajayoga," "Yoga Philosophy, by Dr. Paul," "The Krishna Yajur Veda Samhita," and the first "Ashtak of the Rigveda Samhita, with Bhashya," by Sayanacharya, in addition to the books published in previous years and reported. It has obtained permission from the Royal Asiatic Society of Bengal to reprint the English translation of the first 12 Upanishads with the Commentary of Sri Sankara Charya. "Ancient Iranian and Zoroastrian Morals" 2nd Edition, is published by Sir Dinshaw M. Petit. The Zoroastrian and some other Ancient Systems is published by a member of this branch. A book on Mesmerism is published in Guzerati, by Mr. Manilal N. Dvivedi; 1,500 copies of Epitome of Theosophy, by Messrs. W. Q. Judge and A. Fullerton, was reprinted and distributed gratis throughout Indian Branches. Nirbhayananda Swami, under instruction of this Branch, visited Surat, Ahmedabad, Baroda, Bhaunagar and other places, and gave lectures on the necessity of a pure and active life.

The Homeopathic Charitable Dispensary continues its good work. The average daily attendance has increased from 75 to 90. Two cases of polypus were cured by the electro-homeopathic medicines of Count Mattei. Two cases of cancerous tumours in the breast were cured simply by mesmeric treatment. Epilepsy and many other alleged incurable diseases were cured by homeopathic and mesmeric treatment.

KAPURTHALA THEOSOPHICAL SOCIETY:—There was a meeting held in Hardwar in 1887, which has been known as Hardwar meeting of Bharat Dharm Maha Mandal. Many people from N. W. Provinces, Punjab and Bengal took part in this meeting. One of the objects was to provide means for the revival of the Sanskrit language and for the diffusion of the true knowledge of the doctrines of Hindu religion. From this monster meeting an invitation was sent to the President-Founder to attend. He kindly accepted it and delivered able lectures on the Sanskrit literature and the efforts which the Theosophical Society were taking for its revival. The Maha Mandal meeting recognized the Library at Adyar as a national one, and thanked the President and gratefully acknowledged the labour of his Society in enlightening the world about the ancient wisdom.

Pandit Tota Ram, one of the Members of our Branch, who was formerly a revenue official, turned a Sadu, resigned his appointment, and took to journeying to different cities and towns in Northern and Southern India. He was present at the Annual Convention of the Theosophical Society at Madras in December 1887, and then proceeded to Ceylon, where he spent almost a month. He has been delivering powerful lectures on morality, which he is of opinion stands in great need of improvement among the and Truth. There were three special meetings. Mr. Krishna

natives of India. These lectures have everywhere been highly successful. A considerable number of young men, after hearing his moral admonitions, have vowed never to tell lies, at least on certain sacred days in every month; for instance, the first day of every month, the full moon, the Amavas &c., preparatory to taking another vow of abstaining from telling lies altogether*. The Pandit now goes by the name of Swamy Nirbhayanand. The Society is translating Vedic Hymns in to Urdu now and then, with copious notes for the benefit of the natives of Upper India. These Hymns are published in pamphlets, with the originals in Sanscrit. The members of this Branch are very busy officers of the State; they cannot therefore spare sufficient time to do important service to the cause of Theosophy, which they are fully aware is doing so much good to humanity at large, and the sacred religion of the Hindus in particular.

BANGALORE THEOSOPHICAL SOCIETY.—This Branch has increased its membership by 13 during the year. Eight Council meetings were held for the transaction of the ordinary business. It was not however found easy to convene general meetings wherein one-third of the members required to form a quorum. Seven notices were issued for the general meetings, but only three of them were held, with only minimum number necessary to make the proceedings legal. The Society is open at all hours of the day and night to suit the convenience of all the members and sympathizers; a few of them meet daily in the evenings and study "Kaivalyanavaneetum," "Vaseshtam" and various Vedantic works, with the help of a Tamil Pandit engaged for the purpose. Pandit N. Bhashya Charya visited the Branch and favored the members with practical hints for the study of philosophical and religious books, and delivered two lectures in Narainasamy Moodaliar's School Hall on behalf of the Society. Pandit Bhawani Shanker, who remained with us for some time also, helped the members in the direction to a certain extent. Mr. S. Narainasami Chetty, B. A., F. T. S., Dewan of Venkatagiri, visited the Branch. 2,000 copies of the Canarese translation of the "Aryan Morals" were printed off and only a few copies were sold; but the Secretary, however, hopes to secure a speedy sale for the remainder, and the sale proceeds will be constituted a "Publication Fund," which will be utilized only for publishing books. The financial status is on the whole good, but the Secretary hopes to show much better financial result than at present. The library contains 107 volumes. This Branch subscribes to the *Theosophist*, *Path*, and *Journal of Man*.

NOAKHALLY THEOSOPHICAL SOCIETY.—The members meet twice a week in the Hall of the Society. Had 68 ordinary meetings during the year. The members are trying the utmost in their power to spread the knowledge of Theosophy and to add to the numerical strength of the Branch. Discussions on religions and occult sciences and reading discourses from Theosophical, ancient and mystical literature, were the routine work of the meetings. Babu Baswant Kumar Mitra, Assistant Secretary, delivered two lectures on Occultism

* Too good not to quote in full. —Ed.

Das Vedanta Bagio delivered two lectures on the superiority of ancient Aryan religion and the necessity of idol worship, &c.

The anniversary of the Branch was a great success, Babu Krishna Charanguha made a present of books to the Branch library. The library is at present in a poor condition and attempts are being made to enrich the same.

MEERUT THEOSOPHICAL SOCIETY.—This Branch held meetings every fortnight, and for some time, every week. The work done this year was the preparation of the members for the theosophical work by private discourses and reading portions of Sankya Karika, and Manusmriti. Some other books were also read and explained. One may depend upon the increased information and sense of duty of the members. Arrangements were made to circulate the *Theosophist* among the members. The library of the Branch was during the year strengthened by new purchases. Members take interest in the work, and it will increase in numerical strength and organised work.

CALCUTTA THEOSOPHICAL SOCIETY.—The meetings are held every fortnight, but owing to paucity of attendance, no real good work has been done. The learned Pandit who used to discourse on Hindu theology and philosophy did not attend regularly on account of pressure of work and ill health. This is one of the causes of the paucity of attendance. Arrangements are now made to make the meetings interesting and ensure good attendance. The Bengal Branch is still as loyal to the cause as any other branch [but very much occupied with the Congress.—*Ed.*].

LAHORE THEOSOPHICAL SOCIETY.—The present circumstances of our Lahore Branch do not permit our sending any delegate to the Convention this year. The members have no time to undertake the long journey. We at the same time heartily wish the Convention every success and hope the Society will go on prospering and making its hold among the right-thinking public of India.

CEYLON.

REPORT ON THE BUDDHIST WORK OF THE THEOSOPHICAL SOC'Y.

THIS year has been one of progressive activity of an unusual character in the expansion of the interests of the Society in general and Buddhism in particular.

The Colombo Branch early in the year deputed Messrs. Leadbeater and Hevavitarana to proceed on to the Sabaragamuwa District on an addressing tour. They delivered addresses to large audiences in Rakwana, Pelmadulla, Madampe and Ratnapura; and initiated several persons, one of whom is a lady of the Sinhalese aristocracy.

A vernacular school at Rakwana, and an English school at Ratnapura were opened by Mr. Leadbeater. In May last Messrs. Leadbeater and Hevavitarana went on an extended tour as far as Galle, addressing the Buddhists in every town and village between Kalutara and Galle. Thousands of Buddhist tracts and publications were sold during this tour.

The Wesak festivities, commemorating the birthday of our Lord Buddha, were universally observed by the Buddhists in

doing all kinds of meritorious work, and the day is now a national holiday, thanks to the exertions of our beloved Colonel Oleott.

The publication of the first Buddhist English magazine is an important event in the history of our movement. Thanks to the liberality of our sympathisers, who in response to our appeal made contributions for the purchase of English type—to them the establishment of *The Buddhist* is due. The specimen number was issued on the full-moon day of Esala—July—in commemoration of the first preaching of the law by our Lord Buddha to the five Brahman disciples—and the regular issue of the magazine commenced in this month. Our thanks are due to Brother P. V. Subbiah for the assistance he has rendered us in the selection and purchase of type.

In July last Messrs. Leadbeater and Hevavitarana went to examine the flourishing Buddhist schools at Balapitiya and Amba langoda.

Another important event is the changing of Christian names, which were hitherto in vogue among the Buddhists, into Buddhist Aryan names. The initial impulse to this, as to all other national movements, was given by the Theosophical Society, and hundreds of Buddhists have already changed their Christian names.

The Buddhist High School of the Kandy Theosophical Society is progressing very satisfactorily. It had its first annual prize distribution on the 15th of this month. The present attendance of boys is about 130. A Fancy Bazaar was held in connection with the school on last May, and the sale of articles realized Rs. 250. The school premises have been enlarged at an expense of about Rupees 800—about three-fourths of the amount being donations received from the local Buddhists. The success of the Institution is largely due to the self-sacrificing labours of the Secretary of the Branch and of the Headmaster of the school.

The Gampola Anglo-Vernacular Buddhist school is also progressing; and its prize distribution was held on the 20th instant, Mr. Leadbeater presiding.

A vernacular school was formally opened by Mr. Leadbeater in June last near Panadure, where he addressed the people on the importance of educating the children under Buddhist influences.

The following schools are under the management of the Theosophical Society.—

The Colombo	... ..	English High School.
„ Kandy	... ..	Do.
„ Matale	... ..	A. V. Boys' School.
„ Gampola	... ..	A. V. Boys' School.
„ Balapitimodera	... ..	A. V. Boys' School.
„ Ambalangoda	... ..	Boys' School.
„	... ..	Girls' School.
„ Kalutara	... ..	A. V. Boys' School.

The following are this year's publications in Sinhalese :—

The Life of Arhat Kasyapa	... ..	1,000	copies.
The Child's Buddhist Catechism: by Mr.			
Leadbeater, 7th ed: ...	... ..	2,000	„
Avavada Sangraha	... ..	5,000	„
On Madyapana	... ..	5,000	„

Leaflets embodying Buddhist Precepts and Maxims	5,000	Copies.
Nampota (Book of Aryan Names).	500	"
Dhammapala Jataka	5,000	"
Sinhalese New Year Tract	1,000	"
Christianity and Buddhism Compared	1,000	"

The Colombo Annual Fancy Bazaar was held on the 21st instant and following days. The sale of last year realized about Rs. 1,100. Our best thanks are due to those Buddhists of Japan, Burma, and Queensland who, with characteristic kindness, sent money and valuable articles thereto. We hope that our appeal to the Siamese Buddhists will bear good results. The Sanga Ràja of Siam, His Holiness Vajiranana, is taking an interest in the work of our Society, and so are some of the Royal Princes of Siam.

The appointment of Buddhist Registrars for the first time in the Island is another event for congratulation. Colonel Olcott's mission to the Secretary of State for the Colonies, in 1884, on behalf of the Buddhists, was to ask redress for certain grievances, and the above was one. The Head-quarters of the Colombo Branch has had to be set apart as a place for the solemnization of marriages.

During the year the Head-quarters underwent extensive repairs and embellishments. The *Sarasavi Sandaresa*, the Anglovernacular organ of the our Society, sustains its high reputation, and its influence has been the means of making certain reforms in our Buddhist community.

The Galle Branch also held a Fancy Bazaar last October. An esteemed member of the Branch, Mr. Kumarwadu Nicoris, Arachchi, made a gift of a house and garden situated within the gravets of Galle, to the Branch, in May last. It is the intention of the local Society to establish its Head-quarters permanently there. The Secretary of the Branch published a book in English on "Buddhism and Christianity Compared." Throughout the year the Society has distributed hundreds of Buddhist tracts to those who were unable to buy them. Money grants are made to six Buddhist schools annually.

The leading members of the Branch have added a new work to their programme, that of going to the near villages and preaching to the people. This Branch has a good future before it, and if only the members think more of it, they can certainly increase their sphere of usefulness to the community.

The opening of the Buddhist English school at Ratnapura necessitated the closing of the Government school, for the boys of the latter school all rushed into the former. The school-house was built by public subscription, at a cost of Rs. 600; and the land was made a gift to the Branch by its President, Mr. Ellawala Ratemahatmaya. The future progress of the school depends on the activity of the members, and the influence of the Ratemahatmaya has a great deal to do in that affair. We trust that he will do his best to promote the school in the interests of his country and Religion.

That the Society is influencing and moulding the public opinion of our people, is borne out by the fact that the Missionaries and

padris are resorting to unfair means to intimidate the Buddhists. In the recently held Synod, the Bishop of Colombo and his conferees have appealed to the Christians not to give any help, in word or deed, to the Buddhists. They say that since the arrival of Col. Olcott in the Island, a revival is going on, and signs of Buddhist activity are everywhere visible.

The circulation of anti-Christian and Buddhist tracts among the people, the wide circulation of Buddhist papers, the education of Buddhist children in their ancestral religion,—all these have been the means of creating a popular enthusiasm and public spirit among our long-neglected people.

It must be remarked here that these anti-christian tracts are not circulated in any spirit of intolerance, but only as a means of correcting the false representations of the Missionaries about their religion and ours. If they had confined themselves to the truth, we should never have molested them.

There are 243 Missionary Agents working in Ceylon for proselytising the Buddhists, and yearly the Missionary Societies spend about £11,000 sterling for this object, and since 1822 they have spared neither pains nor money for this consummation. Sixty-six years of labour and expense have not made Ceylon a Christian country; on the contrary, they find that Christianity is a failure. Eight years of Theosophical activity has brought a reaction in favor of Buddhism, the final outcome of which will be the rehabilitation of primitive Buddhism in Ceylon. In 1882, Madame Blavatsky, writing about the Buddhist education in Ceylon, recorded these prophetic words: "Every influence—social, journalistic, and other, seems employed to hinder the resuscitation of Buddhism and force Christianised school education upon the people. But the padris' plot will not succeed: mark our words—it will not succeed. The Dutch authorities resorted to severe and arbitrary measures to compel the Buddhists to renounce their faith;—measures affecting the legitimacy of their children, the tenure of their property, and their right to testify. They filled the Island with hypocrites: that is all. When the English succeeded the Dutch, the sham structure of official Christianity crumbled to dust. The Missionaries are now trying to effect by secret cunning what the Dutch had failed to get by open force. They will not succeed." These words, remarkable in themselves, written by our dear Madame Blavatsky with all the force of her convictions, have a prophetic ring about them; and these few years of our work show that the Missionaries have been discouraged at the results of our activity. Missionary work will not succeed.

The necrology of the year has been a painful one to us, indeed. Death has removed from us a few noted Buddhist priests—our co-workers—chief among whom are Illukwatta Medankara, who attended the Convention of 1886, to be present at the opening of the Adyar Library, and whose lamented death is a national loss to us; Wimalasaratissa High Priest, a great Pali and Sanskrit scholar; Nandaramatissa Priest, himself also a scholar.

C. P. GOONEWARDENE,

Secretary Colombo T. S.

**REPORT OF THE GENERAL SECRETARY, AMERICAN SECTION,
THEOSOPHICAL SOCIETY.**

Mr. Richard Harte then read the following Report of the American Section of the Theosophical Society :—

I AM directed by the Executive Committee to report to the General Convention concerning the affairs of the Society in America, and have pleasure in submitting the following, since it shows a great increase of work and growth since I visited India in 1884. At that time there was not much interest in the subject publicly expressed in America, and the amount of work done was limited by want of workers.

The report made to the last Convention by Bro. A. Fullerton was not as full as the facts even then justified, because he being away from New-York at the time, had not access to the records ; but even at that date the people at large were becoming greatly interested in the Society, and inquiries from all directions were coming in and formation of new Branches being proposed.

The first American Convention, subsequent to the dissolution of the Board of Control, was held in New-York, April 1887, and then a constitution was adopted under which we are now at work. That instrument declares autonomy and reiterates allegiance to the General Convention. That constitution has been found to work very well.

In April 1888 the second American Convention was held in Chicago, Illinois, and was well attended. A report of its proceedings has already been published in the *Theosophist* and needs no repetition here.

Owing to the increase of interest and activity, the number of Branches has greatly increased, and they now stand as follows ;

Place.	Name.	Date.
Boston, Mass.	Boston, T. S.	January 1 1886.
Chicago, Ills.	Chicago T. S.	November 27 1884.
" "	Ramayana.	July 27 1887.
Cincinnati, O.	Cincinnati T. S.	February 24 1886.
Los Angeles, Cal.	Los Angeles T. S.	November 30 1885.
Malden, Mass.	Malden T. S.	November 27 1885.
Minneapolis, Minn.	Ishwara.	December 17 1887.
Newgate.	Aryan	November 17 1883.
" "	Occident.	June 7 1884.
Philadelphia, Pa.	Keystone.	June 21 1886.
" "	Krishna.	May 17 1887.
St. Louis Mo.	Arjuna.	September 21 1882
" "	Pranava.	June 10 1887.
" "	Esh. Maom.	March 17 1888.
San Francisco, Cal.	Golden Gate Lodge T. S.	November 3 1885.
Santa Cruz	Purana.	July 27 1887.
Washington, D. C.	Gnostic.	1884.
Omaha, Neb.	Vedanta.	February 27 1888.
Grand Island, Neb.	Nirvana.	January 7 1888.
Muskegon, Mich.	Lotus.	April 3 1883.
Decorah, Iowa.	Isis	September 22 1888.
Milwaukee, Wis.	Brahmana.	November 7 1888.
San Diego, Cal.	Point Loma T. S.	May 15 1888.
Bridgeport, Conn.	Varuna.	May 21 1888.
Cleveland, Ohio.	Dharma.	July 25 1888.

It is thus seen that we have 25 active branches. There are members in many towns wherein no branches exist, and they report increasing interest and probability of new branches being formed, All of those named are active and do much toward spreading theosophical doctrine and literature as widely as possible.

The effect of this is that our movement is well-known all over the United States, and the daily Press now speaks frequently and more seriously of it than they did heretofore.

Members dead, expelled or resigned during the year, are, 4.

Between November 1st, 1887, and November 1st, 1888, as General Secretary, I sent to Head-quarters in India for diploma and Charter fees \$ 205. Since November 1st, 1887, nearly as many new members have been admitted throughout the United States as in the preceding 12 years.

The Branch work in America consists of weekly meetings for the discussion of theosophical doctrine, and the spread of our ideas in all directions. This is more easy in our section, because of the great liberality of thought of the people, and the fact that the daily Press is glad to notice all that is said and done. Hence we feel that the selection by Masters of America as the place in which to start the movement is now fully justified, and all the signs point to the probability that before very long the greatest amount of work will be done in that section.

There is need, however, for workers in the field, and we have hoped that they will steadily come forward. Most of the administrative work is now being done by a few ; but in every Branch there is a growing interest and a greater likelihood that from their ranks new men will arise to do the will of Masters.

It is proper to tell you that the name and fame of Madame H. P. Blavatsky has spread over the land, and that there are but few members in America who do not thank her for what she has done, and look forward to seeing her. There is also a desire to hear the President-Founder and see him in person, and to that end arrangements are being made to have him here in 1889 if practicable.

The situation may be summed up thus : The Society, its aims and literature, are widely known ; there is a large body of members devoted to the cause who, while they remain independent, still regard the American Section as a unit in the great whole, and there is a certainty that soon we will have increased enormously.

Respectfully submitted.

WILLIAM Q. JUDGE,
General Secretary.

NEW YORK, November 22, 1888.

BRITISH SECTION.

Mr. Charles Johnston, Delegate of the British Section of the Theosophical Society, followed in an oral address in which he conveyed to the Convention the fraternal salutations of the Fellows composing the Societies in the United Kingdom, just grouped together in the British Section of the Theosophical Society, for organizing and extending the theosophical movement. He and

his British colleagues are fully convinced that this step will result in material benefit to the cause of the Society. They believe that it would be most advantageous to extend the system to the whole family of Branches throughout the world. They also think that the full executive authority should be restored to the President. It was further their opinion that Fees and Dues should be abolished, and the Society be placed upon a basis of voluntary support. As the President had intimated that he intended to place him on the Committee for the amendment of the Rules, he would not make any further remarks at present.

The following are the Rules adopted by the British Section.

RULES OF THE BRITISH SECTION.

1. The British Section of the Theosophical Society shall consist of all Fellows of the Theosophical Society resident in the United Kingdom of Great Britain and Ireland.

2. For all purposes of organization, the Section shall consist of all branches of the Theosophical Society within the above limits, provided that the said branches shall be duly chartered by the Theosophical Society, or by such other authority as shall be deputed for that purpose.

3. The government of the British Section shall be vested in a Council. The Council consists of the following: The Presidents of Branches, *ex-officio*; one delegate from each Branch for every twenty-five members, the General Secretary, and such unofficial members of the present General Council of the Theosophical Society as are resident in the United Kingdom. The Council is an integral portion of the General Council of the Theosophical Society.

4. The General Secretary shall be elected annually by the Council, and during his tenure of office shall have the voting power of a member of Council, and shall be responsible for the carrying on of the routine business of the Section, and for the due execution of all instructions conveyed to him by the Council.

5. The General Secretary shall further keep a register of all members of the Section, and it shall be the duty of Secretaries of branches to furnish him from time to time with the names and addresses of members of their branches. This register shall be open to the inspection of Presidents of branches.

6. No person shall be considered a member of the Section whose name is not on the list of General Secretary.

7. The Council of the Section shall meet in London during the months of April and November, and at such other times as may be considered expedient. Note of such meetings, together with notices of any resolutions to be moved, or business transacted, shall be forwarded to every Branch, at least twenty-one days before the date fixed for such meeting. Special Meetings shall be summoned by the General Secretary, at the request of the representatives of any two Branches, in which case notice shall be given to all branches, as above.

8. At meetings of the Council, the members present shall elect their Chairman for the meeting; during such election the General

Secretary shall take the Chair *pro-tem.*; the quorum of the Council shall consist of one representative from each of two Branches.

9. Each Member of the Council has one vote on any questions about which a division is taken. Proxies, general or special, shall be allowed. In case of a tie, the motion shall stand adjourned.

10. The Council of the Section shall have power to issue charters to Branches and diplomas to Members. It shall further have power to suspend charters or the diplomas of unattached members, pending an appeal to the President Founder.

11. Each Branch shall determine for itself the qualifications of its Members or Associates. But no Member of the Section shall have power to vote or be eligible to office in more than one Branch.

12. All difficulties or questions arising within branches or between unattached Members of the Section, may be referred at the desire of either party to the decision of the Council of the Section. And final appeal shall lie to the President-Founder.

13. The Section shall have its head-quarters in London; where a room or rooms shall be provided and furnished as a reading-room for the use of members of the Section. A Library of works on Theosophy and Occultism shall be formed for their use; the expenses being defrayed out of the funds of the Section.

14. The expenses of the Section shall be defrayed by an annual subscription from each member thereof. In the case of members belonging to a Branch, the secretary of that Branch shall be responsible to the Council for the collection of their subscriptions.

15. The Annual Subscription of each member of the Section shall not be less than 5s. per annum, but members residing within 20 miles of London shall pay an additional subscription of 5s.; this being subject to the action of the Council in special cases.

16. The contributions of the Section to the Theosophical Society shall be subject to the action of the Council from time to time.

17. Alterations of these Rules may be made by the Council, subject to the provision as regards notice, as above specified.

ARCHIBALD KEIGHTLEY, Gen. Sec. *pro-tem*

FRANCE.

REPORT OF THE HERMES THEOSOPHICAL SOCIETY.

The Baroness de Kroumness, having been appointed by the President Special Delegate for the French Branches, read the following report of the "Société Theosophique Hermes."

TO THE PRESIDENT-FOUNDER.—Conformably with your request we have the honor to submit to the General Council of the Theosophical Society, the result of our reflections upon the subject of the development and future of Theosophy in France.

We may count upon a solid development of Theosophy in our country, provided that we make a forecast of the elements with which the movement is obliged to reckon. These are, in a word, the advanced minds, the thinkers and seekers of every school, independent philosophers, socialists, litterateurs, who are capable of understanding and appreciating the beauty and grandeur of the doctrines which Theosophy brings to light. Such persons as have a position

or a sectarianism to defend are, and always will be its bitter enemies; while the official scientists and the clericalists will always do their best to cover it with ridicule while pretending to ignore the lofty aims which it has in view.

Thus all such as are accustomed to brave prejudices will be easily drawn towards Theosophy, and we should particularly include in this category the large group even of Spiritists. Spiritism is covered with the most profound ridicule in France by the science of the Academies, and it needs a certain courage to confess openly that one is interesting himself with it. Yet this has not prevented a very wide formation of groups of Spiritists in our country; so true is it that the reality of phenomena has greater influence upon the human mind than the denials of the scientists.

However, many superior minds soon came to learn that Spiritism is only a beginning, an alphabet whose development they seek anxiously to discover. These are at once attracted to Theosophy and form the most solid nucleus of its defenders and proselytes.

For this reason our first duty is to avoid alienating from us by indiscreet and unreflecting attacks, this precious source of power, and to act theosophically with tolerance and persuasion, so as to throw new glimpses of life into the minds which had been hitherto opposed to our doctrines.

It is the Spiritists of the provinces who are likely to enter the local Branches in the capacity of enquiring associates, and who, when once enlightened by the teachings of Theosophy, will become educated and serious Theosophists capable of founding new branches.

There is, meanwhile, a great gap for us to fill. We totally lack in France elementary books in which our ideas will be clearly exposed, and this is one of the impediments to our expansion.

Madame Blavatsky's "Isis Unveiled" and "Secret Doctrine," and Mr. Sinnett's "Esoteric Buddhism" are not yet translated, and, notwithstanding the lapse of so much time, are not yet in the way of being so. This is, nevertheless, a necessary preliminary to the rapid development of the Society.

The Hermes Theosophical Society intends to remedy this state of things in proportion to its means. It is arranging for frequent lectures upon the Esoteric Doctrine, and will expand the studies of its members to the full extent of its power. With that purpose it has arranged for monthly meetings in which are to be discussed and treated all interesting questions brought forward by members of the Branch, and when a subject of special importance arises it will ask the advice of the Co-Founder and intellectual Directress of the Society, Madame Blavatsky, who we trust will aid with her learned explanations her brothers in France, whom she finds ready to learn and to work.

Such are the bases of our work upon which we rely much to rapidly form new branches and speedily organize French Section of the General Council; an indispensable step if we would move forward safely and profitably in our great work.

G. ENCAUSSE,
Corresponding Secretary.

The Secretary then read the Financial Reports, as follows:—

ANNIVERSARY FUND.

27th December 1887 to 26th December 1888.

RECEIPTS.	Amounts.			EXPENDITURE.	Amounts.		
	RS.	A.	P.		RS.	A.	P.
To Balance in hand 27th December 1887	960	7	4	(Permanent Fixtures.)			
„ Sivaganga Branch	4	0	0	Benches ordered from Galle	19	1	3
„ Madura do	3	0	0	Printing Twelfth anniversary report	94	13	9
„ Adoni do	2	0	0	Stationery	17	5	1
„ Arcot do	1	0	0	Printing Golden Rules of Buddhism	12	1	1
„ Poona do	46	0	0	Visishtadvaita Catechism	43	9	6
„ Madras do	30	0	0	Convention circulars	5	12	3
„ Nellore do	8	0	0	Picture frames	6	4	0
„ Bangalore City do	2	0	0	Extra Wages	27	9	9
„ Gooty do	8	0	0	Coloring and Writing letters on the shields	3	4	6
„ Barisal do	2	0	0	License for Pachayappa's Hall	1	0	0
„ Galle do	24	0	0	Freight on Light on the Path, in Sanscrit, and Buddhist Catechism, in Hindi.	5	2	6
„ Guntur do	35	0	0	Sundries:—Carthire, lamps, zinc-sheets etc	12	9	3
„ Hoshangabad do	6	0	0	Supplies of various kinds bought for the Convention of 1887-8	145	9	0
„ Calcutta do	33	0	0				
„ Todabetta do	22	0	0				
„ Anantapur do	5	0	0				
„ Fyzabad do	10	0	0				
„ Chittoor do	9	8	0				
„ Bhaunagar do	1	0	0				
„ Combaconum do	2	0	0				
„ Dumraon do	30	0	0				
„ Dakshineswar do	4	0	0				
„ Benares do	4	0	0				
„ Seonichapara do	4	0	0				
„ Pollachi do	6	0	0				
„ Udampur do	7	0	0				
„ Coimbatore do	4	0	0				
„ Hyderabad do	3	0	0				
„ Malabar do	7	0	0				
„ Nagpur do	1	0	0				
„ Bombay do	12	0	0				
„ Simla do	3	0	0				
„ Masulipatam do	28	0	0				
„ Bolaram do	2	0	0				
„ Odessa do	1	6	0				
„ Dacca do	1	0	0				
„ Kurmachal do	5	0	0				
„ Bulandshahr do	8	0	0				
„ Sanatan Darma sabha do	8	0	0				
„ Satya Marga Branch	15	0	0				
„ Lahore do	1	0	0				
„ Behar do	15	0	0				
„ Berhampore do	23	0	0				
„ Jessore do	5	0	0				
„ Jamalpore do	11	0	0				
„ Jalpaiguri do	3	0	0				
„ Bangalore Contonment	26	0	0				
„ Sarvahitkari Branch	10	0	0				
„ Rohilund do	10	0	0				
„ Atmabodh do	17	0	0				
„ Meerut do	7	0	0				

ANNIVERSARY FUND. (Continued).
27th December 1887 to 26th December 1888.

RECEIPTS.	Amounts.			EXPENDITURE.	Amounts.		
	RS.	A.	P.		RS.	A.	P.
To S. Meenakshisundaram Iyer							
Paramakudi ...	3	0	0				
„ Baron Figaniere ...	7	0	0				
„ London Branch ...	18	5	7				
„ Hermes do ...	10	2	5				
„ Edward Evey (Hobart) ...	13	12	0				
„ Individual members ...	94	2	9				
„ Interest on Anny. Fund in Postal Savings' Bank for 1887-88 ...	26	5	0				
	1,668	1	1				
				Total ...	394	1	11
				Balance ...	1,273	15	2
					1,668	1	1

DONATIONS TO THE SOCIETY.
27th December 1887 to 26th December 1888.

RECEIPTS.	Amounts.
Rustomji K. Modi (Bombay) ...	5 0 0
Thoms Green (New Zealand) ...	3 8 0
W. H. Newlands (Melbourne) ...	7 2 0
S. Venkatapathi Iyer (Namkal) ...	6 0 0
Pheroreshaw Rustomji Mehta (Bombay) ...	25 0 0
C. Sambiah Chettiar (Mylappur) ...	50 12 0
Apparasundara Moodeliar (Royapuram) ...	0 4 0
Samuel Johnson (Nellore) ...	0 11 0
Baron Figaniere (France) ...	7 0 0
Madame Moulton (France) ...	73 13 0
A German F. T. S. ...	£ 50 744 2 11
An English F. T. S. ...	£ 5 74 6 9
Francisco Montobi Hogans (Madrid) ...	28 0 0
Anantatal Nathji Mehta (Bhaunagar) ...	84 0 0
A Friend of do ...	8 0 0
Bezonji Aderji (Secunderabad) ...	10 0 0
Mr. Sinnett (London) 120 Copies of Esoteric Buddhism ...	345 0 0
Mr. A Hume (Simla) 157 do of Hints on Esoteric Theosophy No I ...	137 6 0
Do Do No. II ...	109 6 0
Negapatam Branch 830 do of Past, and Present, Future, in Tamil ...	51 14 0
Do. F. Hartmann (Germany) 500 Copies of Magic ...	311 8 0
Col. D. M. Strong (Calcutta) do copies of Mona Singh ...	187 18 0
Dewan Bahadur P. Srinivasa Row 2000 copies of Aryan Morals ...	62 8 0
Rameshwar Prasad (Allahabad) 600 do of sayings of Grecian sages No. ...	37 8 0
Do. Do. No. II. ...	45 0 0
Sidheshwar Ghosh (Calcutta) 56 copies of Animal Life ...	21 14 0
Babu N. K. Banerji (Bhowanipore) 200 do of Catechism of Hinduism in Bengali ...	75 0 0
Do. Do. 30 copies of Tatwasopana in Do. ...	5 10 0
Do. Do. 10 do of Prasnothara mala ...	1 4 0
Do. Do. 12 copies of Self Contradictions of the Bible ...	2 4 0
Do. Do. 20 copies of Hints on Esoteric Theosophy in Hindi. ...	20 0 0
Do. Do. 100 do. of Self Contradictions of the Bible in Urdu ...	12 8 0
Do. Do. 100 do. of Civilization that India Needs ...	6 4 0
Do. Do. 100 do of Tatwa Bodh in Urdu ...	6 4 0
Do. Do. 100 do of Past, Present, Future in Hindi ...	12 8 0
Total ...	2,578 13 8

LIBRARY FUND.

RECEIPTS.	Amounts.			EXPENDITURE.	Amounts.		
	RS.	A.	P.		RS.	A.	P.
To Balance in hand, 27th December 1887 ...	789	15	4	Loan returned to Society's Fund ...	20	0	0
M. Rajaruthnam (binder) refunded ...	10	0	0	Chandelier ...	93	4	0
S. Gopalacharlu (Bangalore) ...	10	0	0	English and other Western books bought for the Library ...	386	1	0
Chittore Branch members ...	26	0	0	Freight on do. and on books presented ...	56	12	7
Suraj Narain Bahadur (Lucknow) ...	5	0	0	Sanscrit books bought ...	153	7	0
K. M. Shroff (Bombay) ...	10	0	0	Freight on Do. ...	3	15	0
C. Sambiah Chettiar (Mylapur)	50	0	0	Caretaker ...	117	0	0
Dewan Bahadur P. Srinivasa Row. ...	75	0	0	Pandit ...	322	0	8
Ex Raja of Vencatagiri ...	100	0	0	Pandit's travelling expenses ...	190	0	0
Edward W. Parker (Arkansas)	293	14	0	Brass-smith and Carpenter ...	57	4	0
Redman Suria Row (Venukonda) ...	45	0	0	Binding books ...	52	14	0
M. Subbaramania Pillay (Cotayam) ...	2	0	0	Catalogues and circulars ...	17	0	0
Col. Olcott's lecture on Ghosts	54	0	0	Sundries :— (Brass sheets, plates, knobs etc.) ...	54	0	9
Anantaram Ghosh (Gya) ...	25	0	0				
R. Sivasankara Pandia (Madras) ...	1	0	0				
Baroness Kroummess (Adyar) ...	10	0	0				
Loan from Society's Fund ...	20	0	0				
Interest account ...	23	5	0				
	1,550	2	4				
				Balance.	26	7	3
					1,550	2	4

T. SUBBA ROW MEDAL FUND.

27th December 1887 to 26th December 1888.

RECEIPTS.	Amounts.	EXPENDITURE.	Amounts.
To Balance in hand ...	570 7 0	By Nil ...	...
„ Interest on the Savings' Bank ...	21 6 0	„ Balance in Bank ...	591 13 0
Total Rupees...	591 13 0	Total Rupees...	591 13 0

LOANS.

To Mr. Devipada Roy of Cawn- pore ...	700 0 0	By Theosophist Office. ...	1,642 15 10
„ The Theosophist Office ...	1,642 15 10	„ Balance ...	700 0 0
Total Rupees...	2,342 15 10	Total Rupees ...	2,342 15 10

PERMANENT FUND.

27th December 1887 to 26th December 1888.

RECEIPTS.	Amounts.		EXPENDITURE.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Balance in hand ...	9,010	0 0			
T. Herbert Wright (Nagpur).	10	0 0	Interest paid to Society ...	213	10 4
R. Padmanabhacharry (Trevandrum.) ...	1	0 0			
C. Authicasavalu Reddy (Bolaram) ...	5	0 0		213	10 4
P. Iyaloo Naidu (Hyderabad).	100	0 0			
Interest on Permanent Fund.	141	8 3	Balance...	9,267	8 3
Interest on Promissory notes..	213	10 4			
Total Rupees ...	9,481	2 7	Total Rupees ...	9,481	2 7

TRAVELLING FUND.

To Received contribution for travelling expenses of the President-Founder:—			By President-Founder's tour for self and servants to Ooty and during his stay there ...	344	5 1
Do. from Coimbatore...	11	0 0	Do. Tour from Ooty to Madras, via Polachi, Udampalpett and Palghat ...	84	10 6
Do. „ Udampalpet ...	12	0 0	Do. President's tour to Europo ...	1,297	4 5
Do. „ Pollachi ...	12	0 0			
„ The Theosophist Office ...	220	0 0			
„ Balance ...	1,571	4 0	Total ...	1,726	4 0
Total Rupees...	1,726	4 0			

GENERAL ACCOUNT.

Dr.	27th December 1887 to 26th December 1888.		Cr.		
To Balance in hand ...	2,857	8 0	By Food expenses during the year ...	770	13 5
„ Donations to the Society during the year ...	2,578	13 8	„ Feeding animals do. ...	432	13 4
„ Garden income do. ...	116	0 0	„ Servants' wages do. ...	998	2 1
„ Entrance Fees do. ...	2,125	1 1	„ Repairs and new building.	651	4 6
„ Sales (Furniture, half-coach, etc.) do. ...	222	4 0	„ Sundries as per P.C. Book.	968	9 0
„ Loans refunded ...	88	10 0	„ Furniture, ...	119	1 6
„ From Branches towards travelling expenses ...	155	0 0	„ Loan repaid ...	1,642	15 10
„ Interest account from Society's Fund and partly from Permanent Fund ...	263	7 7	„ Travelling expenses ...	1,726	4 0
			„ Loan paid to Library F'd.	20	0 0
Total Rupees...	8,406	12 4	„ Balance, ...	1,076	12 8
			Total Rupees...	8,406	12 4

I have examined and audited the accounts of the Theosophical Society for the year commencing from the 26th December 1887, and I hereby certify that the accounts are correct and that every charge of any importance is supported by vouchers. The items of receipts are also similarly supported. There were some slight arithmetical and clerical errors which have been pointed out and corrected.

R RAGOONATHA ROW,

The President then appointed Committees on Library, Finance, Subba Row Medal, and Rules.

A number of congratulatory telegrams and letters were then read; after which the Convention adjourned.

Second day, Friday, December 28 1888.

The Convention met at Noon, and the Secretary read further letters and telegrams, received since the day before.

The President called on the Secretary to read a resolution of the Bombay Branch, to the effect that the President should urge upon certain ex-Fellows to resume their connection with the Society, and which he, the President, had been particularly requested to lay before the Convention. A debate ensued, in which the unanimous opinion was expressed that such a step would be incompatible with the dignity of the Society. Thereupon Mr. Harte moved, Dewan Bahadur R. Ragoonath Row seconded, and Pandit N. Bashyacharya, and Dewan Bahadur P. Sreenevas Row, and Rai Barada Prasad Basu Bahadur, supported, a motion that the document and the whole subject should be laid upon the table, which was carried unanimously.

To give the Committees time for their work, the Convention then adjourned.

Celebration of the Thirteenth Anniversary.

The celebration of this year's Anniversary was attended with more enthusiasm than any during the past three years. Long before the hour appointed Pachiyappa's Hall was crowded and it is estimated that over a thousand persons were turned away for want of room. The following was the Programme:—

I.—Concert by the Jubilee Gayan Sanaj.

II.—Addresses by Delegates from India, Ceylon, Europe and America.

III.—Sketch of Religion in Japan, in English and Japanese, by Mr. Zenshiro Nogouchi, Special Delegate.

IV.—Address by the President, Col. Olcott.

The audience, which comprised a considerable number of the leading gentlemen of Madras, and ultimately packed every part of the Hall and the Terraces outside, seemed in a mood to be highly pleased, and was withal so orderly as to astonish Mr. Nogouchi, the Delegate from Japan, who said he had seen nothing approaching it in his own country. The Concert of Hindu Music was extremely good. The addresses were by Mr. R. Harte of New York, Pandit N. Bashyacharya, and Messrs. R. Sivasankara Pandiah, and P. Parthasarathi Iyengar, of Madras, N. Ramaswami Iyer, of Coimbatore, Zenshiro Nogouchi, of Japan, and the President-Founder. Every good point was applauded to the echo, and an enthusiastic response was given to the powerful address of Mr. Nogouchi. He spoke in Japanese, but his address was afterwards read in English, and ran as follows:—

JAPAN.

BROTHER THEOSOPHISTS AND HINDU FRIENDS,—I am very happy and much honoured to address you on the occasion of my first visit to India; a land sacred in the eyes and dear to the hearts of the

Japanese and all other Buddhists, as the birthplace of the Founder of our religion, and the country where his eloquent voice uttered its precious teachings. I come from the "Land of the Rising Sun," which lies twenty days' sail from here by the ocean, in the fastest steamers. Yet it is not to be considered as further away than a single yojana, or even the width of this hall, when we realize the fact that the tie of a common brotherly love really binds us together in a golden chain. That tie is our common interest in a great movement for the revival of religion, the resuscitation of the morality taught and illustrated by our ancestors, and strictly illustrated in their own lives. This movement is that which was begun and has, during the past thirteen years, been directed by the Founders of the Theosophical Society. I am not here to prove that Buddhism is a better religion than yours, but to tell you something about the religious and moral state of my dear country.

When you hear the facts you will, I am sure, give me and my co-religionists your loving sympathy and good wishes. For you will at once recognize the truth that Japan is at this moment in almost exactly the same condition as your sacred India was ten years ago, when Colonel Olcott and Madame Blavatsky left America and came to your shores. For ten years they have been helping you to understand, and encouraging you to love, respect, and defend your religion from its unscrupulous enemies.

They found it lifeless and its followers in despair. They have put life into its enfeebled body and courage into your hearts. You were then almost ashamed to confess yourselves Hindus, but now you are proud to be so called. The day of unchallenged slander and misrepresentation of the faith of your forefathers has gone for ever. You now, knowing how much truth it contains, and what is your duty to your children as regards making them understand it, are brave and confident to silence the liar who attacks it. We, Japanese Buddhists, now ask you to lend us this worker of social miracles, this defender of religion, this teacher of tolerance, for a little time, so that he may do for the religion of my country what he and his colleagues have done for the religion of India. We are praying Colonel Olcott to come and help us; to come and revive the hope of our old men, to put courage in the hearts of our young men, to prove to the graduates of our colleges and universities, and to those who have been sent to America and Europe for education, that Western science is not infallible, and not a substitute, but the natural sister, of Religion. He is a Buddhist of many years standing. He has helped the Buddhists of Ceylon to work a change for the better in their religion so wonderful, that no one could believe it without going to that Island and talking with the priests and the people. When he first came there, in the year 1880, things were worse for the Buddhists than they were for you in India, in 1879.

Now Buddhism is reviving, the Buddhists are beginning to be full of hope and courage, schools for Buddhist children have sprung up everywhere, societies have been formed, books are freely published, a semi-weekly journal has been started and has acquired a

great influence, and the Colonial Government has gazetted the Wesak day of May as a Buddhist national holiday. This is the sort of help we need in Japan as badly as a starving man needs food. Mr. Laurence Oliphant, the English enthusiast, a brilliant writer, of mystical and religious tendencies, formerly a member of the British Parliament, says: "A moral pall shrouds this earth's surface, and it is densest where our occidental civilization most prevails. Japan was a relatively pure country until she felt the demoralizing touch of Western civilization, and now how sadly has she deteriorated." I am sent here by a very influential national committee to beg Colonel Olcott, our American Brother, to come and give religious food to us. Will you not spare him to do this meritorious work?

The Buddhism that I represent is neither one of a corrupted past nor of an unborn future, but one which is now working actively and brilliantly. It is generally divided into two churches: the Greater Doctrine (Mahayana), and the Lesser Doctrine, (Hinayana). The countries where the Higher doctrine is believed are: Japan, China Proper, Corea, Tibet, Nepâl, Mantchuria, Mongolia, Kashmir, Bhutan and Sikhim, Lieukhen Islands, Russian possessions, British possessions, Dutch possessions, and Bali. The countries where the Lesser Doctrine is believed by their peoples are: Japan, Ceylon, Upper and Lower Burmah, Siam, Anam, and among the Jains.

Besides these, Europe and America are now beginning to be blessed by the Light of our Lord Buddha, while Ceylon, Siam, and Burmah are resuming their own ancient religion—the Lesser Doctrine. The countries in which both the doctrines are studied are Japan and China: and most useful writings of Buddhism are also kept in the above two countries. While many parts of the latter country have been devastated by armies in many wars, Japan remains unharmed. My country, therefore, has got so good a reputation that it is said: "If you wish to read Buddhist writings then go to Japan; there nothing is forbidden to be read." But I am very sorry to say that Japan and China remain content with only translations of the Buddhist writings, and there are none written in the original Sanskrit and Pali.

Japanese Buddhism, whatever its sects, follows the Higher doctrine; and the Lesser doctrine is used as a common-school lesson at present. I am proud to say that my country, unlike other countries, keeps itself acquainted with both doctrines.

In Japanese Buddhism are many sects, such as: Zen, Shin, Ji, Shingon, Jodo, Nichiren, Tendai, Hosso, Yudsznen-butso, and each sect has many branches, except Shingon, Ji, Yudsznen-butso and Hosso.

In the Jodo sect, Jodoshuha, and Seyzanha are the branches. In the Zen sect, Rinzaisha, Sotoshu and Obaku are the branches. Moreover, Rinzaisha is divided into ten small branches, as follows: Tenriujiha, Shokokujiha, Kenninjiha, Nanzenjiha, Mioshinjiha, Kenchojiha, Tofukujiha, Daitokujiha, Engakujiha, and Eigenjiha. The Shin sect has also ten branches as follows: Honganjiha, Otaniha, Takadaha, Butsukkojiha, Koshojiha, Kibcha, Idszmojiha, Yamamotcha Jioshojiha, and Sanmontoha.

In Nichiren sect, Nichirenshuha, Miomanjiha, Komonha, Happonha, Yuseijiha, Honriujiha, Fufufuscha, and Fufufusekomonha are its branches.

The doctrine of the Shin sect is as follows: "Believe the Oath of Amitabha Buddha, to rescue each and every mind from mundane sinful states of this world, and bring it to the Pure Land, and only rely upon the supreme power of Amitabha Buddha with the whole heart, and give up all idea of self-power." This is the doctrine of this sect. Whenever death visits one who believes in this truth, he will be able to attain Buddhahood at that moment, and this is called "Shintaimon." After accepting this truth persons are recommended to keep to their occupation properly, and to discharge their duty, so as to be able to live in harmony.

They should also cultivate their bodily health and regulate their families. They should keep order, and obey the laws of the Government, and do their best for the sake of the country. This is called "Zokutaimon."

The doctrine of the Zen sect, or rather the general character of its doctrine, is briefly explained by a special transmission independent of a common teaching and not established on any scripture or word. In short, it is the truth made apparent by one's own thought.

The doctrine of the Shingon sect is that, no matter whether we have at present the human body or not, if we practise the three secrets of Buddha, the present body will become Buddha.

The doctrine of the Jodo sect is to hope to be reborn in the Pure Land of Amitabha Buddha, that is, by accumulating merits in repeating and remembering his name.

The doctrine of the Nichiren sect is that, in short, one should remember that his own body is the original Buddha (Honzon), thought is the good law (Daimoku), and the dwelling-place is the Pure Land of constant Calm Light (Kaidan). Thus he should dwell in the Dharmadhata, or spiritual state of his own thought.

The doctrine of the Tendai sect is to encourage all men, whether quick or slow in understanding, to exercise the principle of completion and suddenness (endow with four doctrinal divisions; one or all of which are taught to men according to their ability.) The object of the doctrine is to make men get an excellent understanding, practise the good discipline, and attain to the great fruit of enlightenment. Thus they can become useful to their country.

The doctrine of the Yudsznenbutsu sect is to circulate among believers the merits of repeating and remembering the name of Amitabha Buddha. It is said in this sect that if we but once call out His name, that merit will spread itself over all the three thousand worlds at once.

The doctrine of the Ji sect is almost the same as that of the Jodo sect, and they repeat Amitabha Buddha's name constantly throughout the hours of the day. Therefore this sect is called Ji (time) sect. The Pitakas used in this sect are the same as those of the Tendai sect.

The doctrine of the Hosso sect is to find out the meaning of the truth of the 'Middle Path' of the Vydia Matra (Yuishiki), or the Only Knowledge.

So many men, so many constitutions; therefore as many different ways must there be, just as several patients need several medicines. Our Lord Buddha said that Buddhism is like a golden staff which, though broken into many pieces, each one is still gold, and when melted together, they will make a golden staff again. In short, all the Buddhist sects have the same object, that is, salvation from all sins and escape from ignorance to enlightenment through Buddha. To turn from ignorance to enlightenment requires a long time, according to the southern Buddhist's belief, but our northern Buddhists say that it does not require a long time, but instantly we should be able to attain to Buddhahood by the ways traced out. Southern Buddhists have a thorough conviction that the Higher Doctrine was not preached by Buddha, and that five thousand Pitakas of the Higher doctrine which are extant now in Japan, in Chinese translations, must have been forged. I say it is not so. The Higher doctrine which is to be found in China and Tibet, was transmitted from India, and it is identical.

There is great evidence to believe that the Higher doctrine has not been forged in the northern countries. What is the Higher doctrine? It is very difficult to explain it in a few words. It teaches that by your merits you not only save yourself but others from all sins; while the Lesser doctrine teaches that salvation is to result from one's own action. For instance, a woman is drowning and a priest of the Lesser doctrine cannot rescue her lest he should violate the law of his ordination. But any man of the Higher doctrine can rescue her from that fatal danger, even at the risk of the loss of his own life.

Since an American man-of-war touched the shores of Uraga, the Japan of the olden times has changed its appearance and put on a foreign garb. The tendency to change is raging furiously from the sea-shore to the interior, and from town to village.

The Emperor has left his old palace which was situated in Kiyoto, or Saikyo for Tokiyo, or Yeddo, where was the old castle that belonged to Tokugawa, but which is now rebuilt in European style. He abandoned his artistic and beautiful Japanese dress for the European costume. He has changed all the systems of Old Japan. He has newly organized a Cabinet, a Foreign Department, a Home Department, a Finance Department, a War Department, a Naval Department, a Department of Education, a Department of Agriculture and Commerce, a Department of Justice, a Department of Communication, an Imperial Household, a Senate, a Board of Auditors, a Statistical Bureau, a Board of Decorations, a Bureau, a Colonial Bureau, City Offices, Prefectures; Ward Offices, Country Offices, Communal Offices, Legations, Consulates, Custom Houses, Post Offices, Civil Courts, Criminal Courts, Courts of Peace, Courts of First Instance, Courts of Appeals, Courts of Causation, Courts of Contravention, Courts of Misdemeanor, Courts of Crime, High Courts, besides many Police Stations on the European forms and systems.

You may suppose that, as the old Emperor has changed into a new Emperor, and an old Government changed into a new Government, the people who stand under their chairs must be expected

also to get new knowledge, that is to say, European knowledge. Well, all Japanese are now beginning to mould their minds according to European models of thought.

Smoke curling up from many chimneys, smooth brick pavement in many roads, telegraph lines spreading like spider webs, long trains, looking like small houses in motion, large steamers like iron-castles upon the surface of the sea, balloons that make everybody think of an enormous bird, the smoking of cigarettes, drinking of whiskey, wearing of gold watches, playing piano and organ, (no matter how much harmony is disturbed by their own odd sounds) the undergoing of great suffering by wearing small shoes, the hanging of gold medals on the chest,—all these are the outward signs of our change. To learn Optics, Physics, Electricity, Photography, Magnetism, Chemistry, Biology, Archæology, Surgery, Geology, Palæontology, Mathematics, Mechanical Science, Economy, Statistics, Astronomy, Geography, Philology, Anthropology, History, Logic, Philosophy, Moral Philosophy, Metaphysics, Materialism, Christianity,—these are the dominant subjects now engaging the attention of Japanese, to disguise a civilized country in modern garments.

This is the public opinion now in Japan. Thus, you see, all people wished for European knowledge in haste and eagerly, but my country could not obtain the means sufficiently, for it was not open to foreigners a long time. At this time of want and hunger American Missionaries supplied them with their wants and bribed them with money. They established Doshisha, which is a very large Protestant University, and many schools, nurse schools, libraries and churches. They are scattered over almost all parts of Japan, and the Missionaries are converting many people and giving them elementary instruction.

Besides these, there are Roman Catholics, not to speak of other Christian sects, who are working for the conversion of the people. The Japanese Emperors have hitherto believed in Buddhism, and built many Buddhist temples, which are to be seen mostly in Kiyoto; and many Princes and Princesses became Buddhist priests and nuns; of whom some still remain in Kiyoto. But the present Emperor does not really believe in Buddhism. He has subscribed large sums of money to the Buddhist temples and churches. But it is not for the advancement of the cause of Buddhism that he gave money, but as wages to those who guard the former Emperors' graves, and the ancient relics and monuments which are kept in those temples. Every Buddhist temple has funds, especially for the observance of ceremonies. Ranks which were given by the former Emperors were taken away from the Church authorities by the present Emperor. The Buddhist priests of the present day, basking in the sunshine of wealth given by the Emperors, are spending much of their time in playing flute, chess, drawing, and occasionally repeat the Pitaka before the image of our Lord Buddha, though ignorant of religion. The present Emperor and his Government do not help at all; moreover, the feeble priests have made many opponents of the millions of Buddhists.

Many of them have become free-thinkers and materialists; and seventy-two thousand and one hundred and sixty-four temples are going to decay, and many are already in ruins and cannot be rebuilt. About one hundred and seventy thousand Buddhist priests are disturbed from their long sleep by the many opposing forces which are now in motion in the phenomenally excited atmosphere of Japan. They are now in a state of confusion. Some have become laymen. Some temples are rented to the public. Some have been changed into European hotels. Buddhist writings and Pitakas, proudly kept in the possession of temples and in veneration, are being sold.

But there are honorable exceptions among the priests, some are really working for Buddhism; but they are few. Where is the Higher doctrine? The doctrine is there, but its vital strength is very much reduced. Old Japan is no more! The old grandeur and prosperity of Buddhism, alas! is no more visible. What shall we do? What steps must we take to reform the Buddhists and give life to Buddhism? How shall we wipe off the rust accumulated on the solid gold structure of Buddhism, so that it may outshine the new made brass structure they are trying to erect? The first important step we must make is the unification of all Buddhists, no matter of what sect they are, nor of what country. Of course, it will be a very difficult task. The second step is to begin to make every priest and layman educated; and this, too, is very difficult, and a work of time. The third step is to re-convert the Japanese to Buddhism: needless to speak of its difficulty, in view of what I have above stated. The fourth step is to encourage the Japanese to take all that is good from Europe, and to reject all the bad. Two opposing forces are now working to influence and mould the intellect of the educated Japanese—one asserting that everything European is good, and the other the contrary. The balance of thought must change towards one scale or the other, and on that the destiny of Japan hangs. What shall we do? This is the echo of the cry which is now reverberating throughout Japan. Our Buddhist brothers have been aroused from their long drowsiness, but there is no help within. To rescue our Buddhists from the thralldom of Western vices we have thought of only one way. I have hinted to you what that is? It is to obtain the unselfish help of Colonel Olcott, the Founder of the Theosophical Society, and Reformer of Religions. We heard of the name of this esteemed and honorable man, and of the good work his Society is doing for Buddhism in Ceylon and elsewhere. All Japanese Buddhists are now waiting his visit, and they have named him (IMASHAKA) "Bodhisat of the Nineteenth Century." My dear brother and colleague, Kinza Hirai, ex-President of Kiu Society, sent letters asking him to give his services to Japan for the advancement of Buddhism. Mr. Hirai, with the Reverend Sano, an influential priest, are forming and organizing a branch of the Theosophical Society at Kiyoto, and they are working vigorously in its interest. They have sent me to this twice-blessed country to attend the Annual Convention of the Theosophical Society at Madras, and after the close of its

Session to escort Colonel Olcott to my country, as a guest of this Society. In a few days I shall be leaving this for Japan. My stay here and among my Buddhist brothers in Ceylon has been very agreeable, and I leave you with sorrow. I shall not forget the hospitality that I have received here, nor the brothers with whom I have made lasting friendship. Let us help each other and work mutually for the advancement of our ancient religions. We, Buddhists, must form a strong Brotherhood of co-religionists, of all parts of the world; and for the realization of this grand object, work earnestly, constantly, and willingly. We must do good work for the sake of the world, as our Lord Buddha did and as Colonel Olcott, in a lesser yet still most useful way, is doing. "Give me liberty or give me death," said Mr. Patrick Henry, the American revolutionary patriot. I will say "Let me die or else do a good work while living."

ZENSHIRO NOGUCHI, F. T. S.

Third day, Saturday, December 10, 1888.

The several Committees having completed their labors, their Reports were read in the following order, and approved:—

REPORT OF THE COMMITTEE ON THE AWARD OF THE
"T. SUBBA ROW" MEDAL.

PURSUANT to the Resolution of the Convention of 1883:

"That a medal to be called the 'T. Subba Row' Medal, be annually awarded to any Fellow of the Theosophical Society who would produce the best Essay on any one of the three following subjects, namely:—

1. Aryan occult science and philosophy.
2. Buddhist esoteric philosophy.
3. Chaldeo-Zoroastrian esoteric science and philosophy.
4. Jewish Kabala, and esoteric interpretation of the Christian religion.

The Committee have decided that Mme. Blavatsky is entitled to the award, for her series of articles entitled "The Esoteric Character of the Gospels," appearing in "LUCIFER," Vols. I and II.

The Committee further recommend that in future the medal shall be awarded on the following terms:—

I. The medal shall be competed for each year, by Essays written for this purpose by Fellows of the Theosophical Society.

II. Such Essays must reach the Editor of the *Theosophist* not later than Dec. 1., each year, and shall be marked, "T. Subba Row Medal Competition."

III. The best three of these Essays shall be selected by the President in Council, and shall be read before the Convention; the Medal to be given to the best of the three in the opinion of the Medal Committee.

IV. The subjects prescribed by the resolution shall be taken in rotation,—one subject being proposed each year.

V. The subject for 1889 shall be: "Aryan Occult Science, and Philosophy."

VI. The selected Essay shall be published each year by the Theosophical Society.

B. BOSU.
GRISH CHANDRA.

{RICHARD HARTE.
MANCHERSHA KAVASJI.
CHARLES JOHNSTON, (SEC.)

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

COMMITTEE ON FINANCE.

WE beg to report that we have generally examined the accounts for the year ending 26th December 1888, and found them correct. For the coming year, we beg to make the following suggestions:—

(a) There shall be in future only two account books kept; a Cash Account, showing details of expenditure in the body of the entries, according to the model submitted to the committee by Mr. P. Venkata Subbaya; and a ledger as at present kept, making provision however, for the several sub-heads under Society's Fund.

(b) For petty payments, for which separate vouchers are not obtainable, a separate petty entry book may be kept, and expenditure under each head signed by the disburser.

(c) Receipts and Disbursements should be numbered in the Cash Book consecutively through each month, and the numbers marked on the vouchers. Dates of receipt and payment should be noted on the vouchers for receipts and disbursements, respectively.

C. SAMBIAH.

R. SESHAYER.

S. RAMASWAMI AIYAR.

ADYAR, December 29th 1888.

REPORT OF THE EXECUTIVE COUNCIL.

THE Executive Council makes, in compliance with the Rules of the Convention of 1887, the following Report of its proceedings throughout the past year.

The Council met ten times. With the consent of the Treasurer, and after the Cash Accounts had been examined by Mr. Cooper-Oakley, and found correct, that gentleman was empowered as a special committee of one, to employ a clerk to keep the Society's books and accounts under his personal direction. Such a clerk was obtained, and has been employed throughout the year at a salary of Rs. 15 per mensem. An Inventory of the Society's moveable property was caused to be taken by a professional Valuer, and this was found to be worth, at auction prices, about Rs. 8,857-5-6.

Mr. Sambiah Chetty, Retired Sub-Engineer D. P. W., made an estimate of necessary repairs, and the Council, upon his report, voted an allowance of Rs. 900 for urgent repairs. By economical management Mr. P. Venkata Soobbiah has been able to make them, as well as others left to the President's discretion, for the reduced sum of Rs. 651-4-6.

The absence of the President from Madras on account of illness, from March until June, interrupted the sessions of Council; and the subsequent departure of Mr. Oakley to the Hills threw the whole burden and responsibility of superintending the Society's accounts upon Mr. T. Vija Raghava Charlu. Despite the arrange-

ment which had been made to relieve him of this burden and responsibility, the whole care of these matters has remained all along on Mr. Charlu's shoulders.

Trouble having arisen in Europe about Society business, the Council requested the President to proceed to France and England with full discretionary powers on its behalf to settle the difficulties and to organize our movement on a more satisfactory basis. He returned in November, reported to the Council, and his official action was unanimously approved and ratified.

At the session of November 25th Dewan Bahadur R. Raghunatha Row was appointed a Committee to audit and certify the Society's accounts. He found them correct and his certificate is now before the Convention.

Mr. Cooper-Oakley having resigned from the Society, Mr. T. Vija Raghava Charlu was elected Secretary *pro-tem*.

During the year, Messrs. R. Raghunatha Row, N. Bhashya Charya, and C. Sambiah Chetty, were elected Members of Council to fill vacancies.

The Council, learning that certain property had been bequeathed to the Society, but not being satisfied that the acceptance of it would be judicious under the circumstances, has entered into correspondence with a local Fellow of the Society about it.

The Society's income from all sources during the year has been Rs. 7,399-9-8. The Expenses, including the emergent outlays for the President's illness, and his official visit to Europe, were Rs. 9,706-13-0. The Convention will at once see from the above that it is practically impossible to comply with the wish of the last Convention to submit an Annual Budget of Income and Expenditure, with ever-shifting conditions affecting the one and the other. The Society has no fixed income, and its expenses are inevitably controlled by exigences which arise from time to time unexpectedly. These considerations, and a general survey of the Society's circumstances during the last four years, have led the Council to the conclusion that it would be the better policy to alter the character of the Council from an Executive to an Advisory one, and restore to the President the powers that he relinquished in the year 1885, in order to give the present scheme a fair trial. At the Session of December 9th instant, a Resolution was adopted, upon the motion of Dewan Bahadur R. Raghunatha Row, seconded by Dewan Bahadur P. Sreenevasa Row, to recommend this course to the Convention.

Resolutions were also adopted to submit for favourable consideration suggestions made by the American and British Sections for the abolition of Entrance Fees and Annual Dues, and for the re-organization of the whole Society upon a basis of Sectional Divisions with an autonomous character, but dependent and subject to the supervision and executive control of the President in Council, as representative of the collective autonomy of the whole Society. The Council is of opinion that radical changes in the Rules are needed, and recommend that the whole subject be referred to a Committee on Rules with instructions to report an amended Code to the present Convention, for its approval.

In conclusion, the Executive Council congratulates the Convention upon the encouraging aspect of the Theosophical movement as a whole, and upon the opening up of a new and promising field in Japan, whether the President is about to proceed, in company with Mr. Nogouchi, the special Delegate of the Kiyoto Branch of our Society in the present Convention.

ADYAR, }
Dec. 1888. }

H. S. OLCOTT, *President*.
R. RAGOONATHA ROW.
N. BHASHYA CHARYA.
P. SREENEVASA ROW.
C. SAMBIAH.

THE ADYAR LIBRARY.

THE Committee appointed by the General Council of the Theosophical Society on the 27th December to recommend measures for the support and extension of the Adyar Library, have the honor to submit the following suggestions for consideration.

1. That the following Fellows form a Committee for the management of the Adyar Library:—

Dewan Bahadur R. Raghunatha Row.
R. Sivasankara Pandia.
R. S. Shephard.
Pandit N. Bhashyacharya.
R. Harte. Secretary,

and the President-Founder of the Society as President Ex. Officio.

2. That the whole of the Staff of the Library be under the direct orders of the President Founder, and in his absence of any member of the Committee duly authorized by him in that behalf.

3. That all Fellows of the Society be appealed to through the Presidents of the Branches to exert themselves for the purpose of collecting funds, books, and MSS. for the upkeep of the Library.

4. That the Supreme and Local Governments be requested to furnish to the Library all books pertaining to Oriental Literature published by them.

5. That an appeal be made to the Maharajahs and noblemen of India, and the Public generally, for help in maintaining the Library by sending original MSS. in their possession or copies of them, or by donations or subscriptions, and that copies of the Catalogue of the books already in the Library be sent with the Appeal.

6. That all publishers of oriental books be requested to furnish a Copy of each book published by them.

7. That till funds are available for the maintenance of the Library, the Society maintain it at its own cost.

8. That the staff of the Library shall consist at present of a Pandit and a Librarian.

9. That the Pandit's duty should be mainly to collect MSS. and edit Oriental works and prepare Catalogues.

10. That the Librarian be responsible to the President for the safe custody and care of the books and MSS. in the Library.

11. That the Committee should exert itself to bring out at least two publications annually.

N. BHASHYAYA CHARYA, *Chairman*.
R. HAVANI S. SHEPHARD, *Secretary*.
B. SHANKAR.
T. VENKATARAMA AYYANGAR.
L. VENKATA VARADARAJULU NAYUDU.

Approved.

H. S. OLCOTT, P. T. S.
29—12—88.

The Rules, as read out one by one by the Secretary, were debated by sections, amended, and voted upon. The President was empowered, on motion of Mr. S. Ramaswamier, seconded by S. R. Ramakrishnier, and supported by Mr. V. Cooppoosawmy Iyer, to edit the text, and make necessary corrections therein before sending it to the printer.

The President then announced the appointments for officers of the Executive Staff, President's Council, Library Committee, and General Secretary and Council of the Section in Partibus.

The following Resolutions were passed:—

Resolved.—That the Branches in Ceylon be formed into a separate Section, and that Mr. C. W. Leadbeater be the General Secretary. This Section to be called the "Ceylon Section."

Resolved.—That the President in Council shall at once communicate to the Indian Branches the Rules adopted by the Convention, and take the necessary steps to organize those Branches into a Section or Sections, with the Charters, Rules, General Secretaries and Councils requisite for the transaction of business.

Resolved.—That the President in Council may from time to time advance sums out of the Permanent Fund, to purchase books for the Library; such sums to be repaid with four per cent interest out of the Library fund as funds shall become available.

Upon motion, unanimous votes of thanks were passed to Dewan Bahadur P. Sreenevas Row, for his generous contribution towards the Convention expenses, and to Raja Eswara Dass, for procuring the loan of the Arcot State canopy.

The President then, in an impressive manner adverted to the work of the Session, bade the Delegates farewell, and declared the Convention adjourned *sine die*.

THE REVISED RULES.

INTRODUCTORY EXPLANATIONS.

The Convention of the Theosophical Society, held at Adyar in December, 1888, will be ever memorable for the bold and thorough performance of the duty thrust upon it by the circumstances of the Society's development. Originally a small and local group of earnest and spiritually-minded men and women, the Theosophical Society has, during the past thirteen years, expanded into a great Brotherhood, whose ramifications cover the whole world. This expansion has been a natural process of growth, and that growth has in some important respects taken a direction neither foreseen nor intended by the Founders. The Rules of the Society have frequently been altered and amended, sometimes very considerably, but oftener in a doctrinaire spirit than with the intention of giving the Society itself opportunity to expand in a natural manner. So little, however, has the Theosophical Society been dependent for its growth upon forms and ceremonies, or upon leading-strings of any kind, that the curious and inadequate patchwork of Rules already existing might have sufficed it for many years to come, had not a number of circumstances conspired to absolutely demand such changes in the Rules as would make them in reality what they professed to be—the embodiment of the principles and practice of the Society.

The circumstances in question are briefly these:—

First: The formation of separate Sections of the Society in America and the British Isles, which the old Rules entirely ignored; and the existence of a very general feeling among the Fellows that the system of local self-government, thus inaugurated, should be extended to the rest of the Society.

Second: The incompatibility which experience had shown to exist between the organization of the Society in separate Sections and its government by an Executive Council, chiefly composed of Hindu gentlemen, resident in Madras, and in which the President occupied a comparatively subordinate position.

Third: The urgent necessity for reform in the financial arrangements of the Society, caused, in part, by the abandonment of Entrance Fees and Annual Dues in the case of the American and British Sections; and, in part, by the disinclination shown by Fellows residing in other places to fulfil their obligations to the Society in the face of these examples.

Fourth: The late order of the President in Council instituting a separate division of the Society under the guidance of the Corresponding Secretary, for the purpose of more particularly aiding the parties interested to carry out the third object of the Society.

These combined reasons, together with several minor ones, induced the Convention, with the consent and approval of the Delegates from the American and British Sections, to appoint a Committee on Rules, composed of Hindu gentlemen of national reputation and of which Committee the Delegates aforesaid were members. The amendments proposed by this Committee were,

after debate, accepted by the Convention in substance, and passed in the form in which they now appear as the Revised Rules of 1889.

In several respects this revision of the Rules will appear, at first sight, to be of rather a radical character, but it was found, both by the Committee and the Convention itself, that in view of the altered conditions in which the Society now finds itself, the work before them could not be put off to another year, nor be accomplished by anything less than a thorough re-consideration of the old Rules in all their aspects and applications.

It must be borne in mind that the object of the Convention of 1888, when it undertook the serious and responsible task of revising the old Rules, was not so much to devise amendments to different clauses, in order to make them individually more perfect, as to make the Rules as a whole expressive of the actual feelings of the Fellows as a body, and cause those Rules to cover and legalize practices that had grown up in the Sections and Branches, and had acquired the sanction of custom, while they remained unauthorised by the Constitution and Rules of the Society.

In order, then, to form a true estimate of the work done by the Convention, it is necessary, not so much to compare the new Rules with the old ones, as to consider whether the new Rules are likely to attain the object, to accomplish which the old ones failed,—to provide, namely, for the natural and spontaneous development of the Society, in such a way that self-government of the Sections and Branches shall be combined with the unity and solidarity of the Society as a whole. If, bearing this important point in mind, the Rules be critically examined, it will be found that such is their undoubted tendency.

It must be remembered that the Society has been, for some years past, in a somewhat peculiar position, owing to the apparent existence among its Fellows of two incongruous policies, or principles, or theories, or spirits, as one may choose to call them. The introduction of the autocratic element, which is connected in the minds of many with the higher guidance of the movement though seen to have been a necessity in the early stages of the Society, has long been felt to be incompatible with the exercise of the self-government guaranteed to the Fellows by the Society's Constitution and Rules; and, indeed, with the profession of equality and brotherhood made by the Society itself. Still, it was understood that the Society owed its birth and continued existence to causes operating chiefly on the spiritual plane; that self-government by votes and majorities, was completely at variance with this theory of its government; and that any organization on such lines, was out of touch with the influences coming from another, and a higher source. This paradoxical position of affairs, not only gave rise to apparent differences between the Founders,—the one representing more particularly the esoteric, and the other the practical aspect of the Society,—but it became the cause of real difficulties and disputes among the Fellows, amounting at times, almost to the formation of distinct factions in the Society.

This apparent antagonism between the esoteric and the exoteric aspects of the Society is, in great measure, the effect of a failure to perceive that each has its own sphere, or province; of neglecting to keep these distinct in the mind; and of trying to bring them to the same level in practice; and the problem before the Convention was to frame such Rules as would enable each element to develop freely along its own lines, without interfering with the other, and thereby giving excuse or opportunity for any tendency to, separation of the two to manifest itself.

It was known and acknowledged by the Convention that the esoteric aspect of the Theosophical Society is one which quite escapes the votes of majorities; which the eloquence of debaters cannot touch; and which is amenable to no Rules and Bye-Laws. It was felt by it that the work before it was to make as whole and sound, and as capacious as possible, that hitherto somewhat leaky vessel, the Theosophical Society in its exoteric aspect, into which it is the hope of all that the precious waters of knowledge and spiritual enlightenment may flow. In a word, it was accepted by the Convention as the duty before it, to frame such amendments as would gain for the Rules of the Society the support of its Fellows and the respect of the world at large; and this, it hopes to have accomplished by making the Rules a strong framework upon which the Sections, Branches and individual Fellows, may build up the grand edifice of Theosophy, according to their knowledge and opportunities, lights and inspirations; while it has left out of consideration the regulation of the Society in its esoteric aspect, which is now acknowledged to belong elsewhere, and to be in no need of Rules and Bye-Laws, votes, majorities or resolutions.

Bearing, therefore, in mind the fact that, under this new departure, the real function of the Theosophical Society is to be a strong and healthy body on the material plane, in which the true Theosophical spirit can manifest itself, the Convention, in its amendments to the Rules, has endeavoured to combine freedom of action on the part of Sections, Branches and Fellows, with the strength that comes from organization of effort and unity of purpose.

In the first place, the wish of the Fellows for self-government has been respected, by making the Sections and Branches as nearly autonomous, in their respective spheres, as is compatible with the continued existence of the Society as a United Brotherhood; and this has been done, not by introducing any new principle, or even practice, but by confirming and extending those already in force in a considerable and quickly growing part of the Society, where they owe their existence to the free will and untrammelled action of the Fellows themselves.

In the second place, the equally important wish of the Fellows to have a united Society, which shall be free from the internal strife that is bred by conflict of authority and division of counsels, and able to present a firm and solid front to the world, has been fulfilled; not by any novel measures or experimental legislation, but simply by putting the Central Government back upon the same basis on which it stood during the first ten, and most successful, years of the Society's existence. It was only in the year 1885 that the

Presidential authority was placed "in commission," upon the urgent instance of a few persons, who thought that a division of the executive authority would be an improvement; and, in the opinion of the Convention, as, also, of the Executive Council itself, an experimental trial of nearly four years has failed to vindicate the innovation, and fully justifies the return to the *status quo ante*.

The difficulty of combining the essentially popular form of Government already established in the Sections and Branches, with the unhampered discretionary power wielded in former years by the President, was not so great as might be supposed. On consideration, it was perceived that a great deal of the uncertainty and difference of opinion existing among the Fellows with regard to the proper policy and legitimate sphere of work of the Society, had been removed by the recent formation of the esoteric division thereof, the members of which are not dissociated in their theosophical lives from the regular work of the Society, but who, on the contrary, will infuse into that work, and into the Brotherhood at large, a portion of the higher spiritual energy which characterises them.

The difficulty of the task disappeared, further, when it was recognised that the distinction now made between the esoteric and the exoteric aspects of the Society, left the Convention free to adopt in the Revised Rules, if necessary, any of the lawful expedients usually resorted to by Societies on the material plane, for strengthening their organization and securing their position in the world. So long as the authority of the President was liable to be questioned or disputed in purely secular matters, in the name of any still higher authority, it was impossible for any Rule to enable that officer to adequately maintain his authority against the encroachments of self-authorized meddlers and agitators, who fancied it to be their mission to direct or revolutionize the Society; but, once it became acknowledged, as it did when the esoteric division was formed, that the President derives from the General Council the authority which centres in his office, not only did it appear permissible for him to defend the dignity and prerogatives of his office, but it became evident that to prevent the constitutional authority entrusted to him from being encroached upon, or falling into abeyance, is no more than his duty to those who elected him, or confirmed his tenure of office.

In formally restoring to the President much of his former discretionary power, the Convention had in mind two of the fundamental principles of popular government; first, that any power exercised by an individual officer ought to be recognized as conferred upon him, and not assumed, as, owing to the process of growth, of the Theosophical Society was apparently the case with its President; second, that a person who is held in sufficient trust to be elected to power, should be supported without reserve in its exercise, however autocratic it may appear to some, for the simple reason that his power is liable to be taken from him by those who conferred it, should any abuse thereof be attempted. In the case of a President of the Theosophical Society it may safely be said that it is impossible for that officer to interfere with the autonomy

of the Sections and Branches, for that is jealously protected by statute. The functions of the President are clearly defined in the Rules, but, since these are of such a nature that their adequate performance necessitates full discretionary power on his part, sufficient powers have been conferred upon him accordingly; should, however, the Society not be satisfied with the discretion shown by the President, the Rules provide the necessary means for his retirement at any moment, which, under the former Rules could have been attempted only by a revolt against his authority, and, if he chose to resist, accomplished only by a revolution in the Society.

The new Rules also provide for the regular election of the successor to the President in office; a most important point, since it reduces to a minimum the danger of an unseemly struggle for the office during an interregnum, and the possible splitting up of the Society into rival camps.

While, on the one hand, the Convention has made no new Rule which requires any material alteration in the existing Rules and Bye-laws of Branches or Sections, on the other hand, it has rendered some important points clear and comprehensible, about which confusion existed before. Among these, is the nature of the Sections. The Sections owe their origin to two causes; firstly, the difficulty experienced by the President and other Officers at Adyar in satisfactorily meeting the demands made on their time and attention, in matters of local government, by distant Branches or Fellows; Secondly, the dissatisfaction which naturally arose in those distant Branches at what appeared to them very like a neglect of their interests on the part of the central authorities. After trying the experiment of a Board of Control, as a local governing body in America, and finding it inadequate and impracticable after a certain stage of growth had been attained, the President issued an order in Council, for the formation of an America Section of the General Council, granting powers thereto to form the American Branches of the Society into a separate Section thereof, with local self-government. This plan was found, after more than two years' trial, to work so well that the same system has lately been applied to the Branches in the British Isles with their own unanimous approbation. Some confusion, however, has hitherto existed in the minds of certain Fellows as to whether these Sections of the Society are territorial, or merely groups of Branches combining voluntarily for certain purposes under permissive Rules of the Society. A similar confusion has also existed in regard to the nature and status of the Branches; for many of the Branches adopted the names of the localities in which they were formed with some sort of idea that they were territorial Branches of the Society endowed with prescriptive rights, and that no other Branches could be formed in the same places.

The uncertainty in both of these cases arose from a previous uncertainty and confusion of ideas with regard to the nature of Fellowship in the Society, and the consequent status of a Fellow. When the original, or "parent," Society began to form branches, the idea gradually spread that the Theosophical Society was com-

posed of its Branches, although its Rules distinctly stated that Fellowship was quite independent of Branch membership, and although there were, and always have been, many Fellows unattached to any Branch. This erroneous theory of the Constitution of the Society gave rise, unconsciously, to the belief that when once the Branch was strong enough to administer its own affairs, it acquired a right to set up as a Society by itself, independent, except by a fiction, of the "parent" Society, and that it might without reproach at any time cut the slender thread of sympathy that still attached it to Adyar. The consequence of this has been that few of the Fellows have exhibited that loyalty to the Society as a whole, which alone can give it vitality and power, or even apparently realized that such loyalty was a vital necessity.

The evil effect of this view of the Constitution of the Theosophical Society has been heightened by the indiscriminate way in which the terms "Fellow" and "Member" have hitherto been employed; the consequence of this being a complete forgetfulness of the fact that a Fellow of the Society has larger interests and higher responsibilities than those arising from membership in a Branch or Section. The result of this forgetfulness has been the prevalence of an extraordinary "provincialism" in the Society—many of the Fellows esteeming the affairs and interests of their little Branches of more importance than those of the Society at large, and apparently expecting all the rest of the Society to share that view; and this is a state of mind which, it need hardly be said, is eminently conducive to petty jealousies and personal vanities, as well as to struggles for pre-eminence, and which tends to deprive the Fellows of all feeling of pride in, or even loyalty to the Theosophical Society, to which, as a whole, they belong. In order to dispel any delusions on these points, the Convention has inserted in the Revised Rules the simple declaration that "the Society is composed of its Fellows," for if that simple statement be understood, all confusion in other points vanishes.

It then becomes clear that the Branches can be no more and no other than voluntary, local groups of Fellows of the Theosophical Society, who organise for purposes of study, theosophical work, social intercourse, and moral encouragement, under Rules intended to facilitate their efforts; and that although the Branches do undoubtedly perform in addition the very useful function of rallying-points and centres of propaganda, in their districts, still these functions are consequences of the existence of the Branch and not its causes, and therefore confer no right on it to monopolise the work of the Society in its locality. It also becomes evident that the Branch Charters confer no right on the Branches to take part in the government of the Society, since it is not with that purpose that they are granted. When, however, the Sections were formed, the Branches were adopted as units in the Sections, because they were the only available sub-divisions in the Society for purposes of administration; although, as such, they are imperfect, since they are not inclusive of all the Fellows in the Sections. The sectional rules, like those of the Branches, confer no other right than that of administering the affairs of the Section, and it is evi-

dent that any right to take part in the general government of the Society cannot lawfully be assumed by these subordinate divisions themselves, but must be conferred upon them in a regular manner by the supreme central authority in the Society.

The supreme authority of the Society is the General Council; but the division thereof into Sections corresponding to the territorial ones of the Society, the expedient resorted to where the first Section was formed, made it practically impossible for it to perform its function of a legislative body, owing to the physical impossibility of collecting the members thereof in one locality at a specified time, and no provision existing in the Rules for the representation of distant Sections by Delegates. Under these circumstances it became necessary to provide Rules under which all the Sections of the Society might be able to exercise their proper share in the administration of the Society's affairs. It was, however, found that no means could be devised for this purpose so long as the Society was in a heterogeneous condition, composed in part of the trunk of the old Society, and in part of the new Sections which, administratively speaking, were drifting away, and in fact had become almost wholly dissevered from the body itself. In view of the immediate prospect of the admission of a considerable number of Fellows in Japan, and the formation of Branches there, as the fruit of the President's approaching tour in that country, and recognising that there is great probability of the example of Japan being followed by other Eastern countries, the Committee advised the immediate extension of the sectional system to the whole of the Society; and the Convention, perceiving that such a division thereof was in no way contrary to the spirit of its Constitution, and was, moreover, in conformity with the spontaneous development of the Society and the natural growth of the movement, acted upon this theory; adopting the principle in the Rules, and voting that the Island of Ceylon should at once be made into a separate Section—the direction of the movement in that Island having been all along in the hands of the President-Founder.

The Committee strongly advised the abandonment of the name "Parent Society" as applied to the Society as a whole, or to any part thereof, on account of its misleading connotations and tendencies. The original Society is in one sense the Parent of all the various Branches that have sprung out of the main trunk, but in another and more important sense it is the *whole Society itself*. As a matter of fact, the present Theosophical Society is only an expansion or extension of the original Society founded in New York in 1875; there are no other Fellows than Fellows of the original Society,—a fact which makes it clear that the Branches of the Theosophical Society are "Societies" only in name and by courtesy, and can have no serious pretensions to any status that would require or justify the relegation of the Theosophical Society to the position of simply a "Parent" Society to a number of independent Branch Societies, when, in fact, these local groups are but fractions of one entity, in reality undivided and indivisible—the Theosophical Society.

The Convention, at the strong recommendation of the Committee, has abolished Entrance Fees and Annual Dues and has made it the duty of the President to receive voluntary contributions to the Society's support. The Convention recognized the fact that, for several years past, the maintenance of the Society as a material organization has been almost wholly due to the indefatigable exertions of the President-Founder. He has untiringly gone round the country, delivering free lectures, and realizing for the Society money in the shape of Entrance Fees and Donations. But, modest as are the expenditures at Head-quarters, the amount so collected has been utterly inadequate to meet the demands made upon the Society's purse by absolutely necessary work; and the Head-quarters establishment would long ago have had to close, and the Society virtually be wound up—as far at least as its corporate existence is concerned—had not the two Founders turned into the Society's empty coffers almost every cent of profit accruing from the *Theosophist* and the Book trade; lawfully their own private property. This is shown by the Society's accounts, as also the lamentable fact that the generosity of the Fellows has been, in most instances, in inverse proportion to their wealth.

From the first, it has been absolutely necessary to expend the Entrance Fees in the current expenses of the Society. These, as a matter of principle and common prudence, ought to have been invested permanently, and only the interest disbursed, but had this been done there would have been nothing to pay the running expenses. It was with the intention of obviating this necessity that the Permanent Fund was inaugurated by the Convention of 1883, and the amount already subscribed (Rs. 9,000; or about 3,000 Dollars, or £ 600) has been made up in large measure by the very small donations of very poor brothers, natives of India, anxious to share as far as they could in the good Karma of Society,—and it represents the entire invested working capital of the Theosophical Society. (The handsome donation promised by the Maharajah of Durabangha has not been paid, and the date of its receipt is uncertain.)

To abandon the only source of income which the Society had, and to abandon it at a moment like the present, when the treasury contains less than three hundred dollars (Rs. 900) cash, all told, and when there seems to be a strange disinclination to help the Society on the part of those who could easily do so, might at first sight be deemed an act of folly or of wild enthusiasm. The fact, however, is that it was a necessity. The existence of the Entrance Fee proved an obstacle to the spread of the Society in England and America. Here, in India, a miserably paid Government officer, or a poor student living upon a little rice and ghee, was delighted to pinch himself in things that were almost necessaries of life, in order to gain admission to the Society,—delighted to contribute, at a serious sacrifice of his own comfort, to a work which he knew to be a blessed one for the whole world. But when he learned that his Brethren in the West, who are not one whit behind him in expressions of admiration for Theosophy, and perhaps outvie him in their verbal recognition of the good work which the

Theosophical Society has done, and is doing, and who are, moreover, fifty or a hundred times as rich as he is,—when he hears that these wealthy, intelligent, enthusiastic Brethren deliberately declare that their compatriots cannot be expected to contribute as much for the sake of obtaining Fellowship in the Society as many of them spend for a single afternoon's or evening's amusement, he very naturally begins to think that the burden should not be borne by himself alone; and the same thing may be said of yearly Dues. Thus it is that it became an absolute necessity both in equity and in policy to abolish Entrance Fees and Yearly Dues; which, indeed had ceased to be anything but a delusion and a snare, since they gave to the Society the appearance of resources which it did not possess—thereby misleading the generous, and affording to the mean an excuse for their niggardliness. The Convention, when it abolished all compulsory taxation of Fellows, felt no anxiety about the future support of the Society; believing that when the true state of affairs is understood, an effort will be spontaneously made by the Fellows themselves to place their Society on a firm financial basis.

In conclusion, it may not be amiss to warn the Fellows generally that no Rules can do more than clear the ground for them to work in; and maintain order and harmony therein while they pursue their labors. Rules, in themselves, have no motive power. They are not the fire, nor the boiler, nor yet the engine, but they have an all-important function, for they are the oil without which the machinery would soon get out of order and refuse to operate. It cannot, therefore, be too strongly impressed on the Fellows that it is their duty loyally to support the Rules as they now stand, until they shall be amended in a lawful manner. It may be that all of the Revised Rules will not please all of the Fellows, and that some of the latter may think, no doubt justly, that if they had been at the Convention the Rules would have been amended more wisely. But such Fellows must remember that a perfect body of Rules is an impossibility in practice, and that all which the wisest legislators can do is to make the best compromise possible in any given circumstances between conflicting interests, demands and rights. To accomplish this has been the object of the Convention, and whether or not its work has been well done, remains for time to show.

F. T. S.

REVISED RULES.

SECTION A.—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 Theosophical Society is an International Body.
3. The objects of the Theosophical Society are:
 - First.*—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
 - Second.*—To promote the study of Aryan and other Eastern literatures, religions, philosophies and sciences.

Third.—A third object, pursued by a portion of the Fellows of the Society, is to investigate unexplained laws of nature and the psychic powers of man.

[The Fellows interested in this third object now form a distinct private division of the Society under the direction of the Corresponding Secretary.]

4. The Theosophical Society depends for its support upon voluntary contributions.

5. The Theosophical Society is entirely unsectarian; and the most complete toleration of opinion shall always exist in the case of Fellows of different religious creeds.

6. The Theosophical Society does not interfere with caste rules or other social observances.

7. The Theosophical Society does not interfere with politics, and any such interference in its name is a breach of its Constitution.

8. The Theosophical Society consists of its Fellows, who stand to it as regards Fellowship upon terms of perfect equality.

9. The Theosophical Society shall not be responsible for the opinions expressed on any subject by its Fellows as individuals; nor shall its neutrality in religious questions be compromised by such expressions of opinion.

SECTION B.—FELLOWSHIP AND ASSOCIATION.

1. The Fellows of the Theosophical Society are either Active, Corresponding, or Honorary.

Active Fellows are the holders of the regular diploma of the Society.

Corresponding Fellows are persons of distinction and learning, who are willing to furnish information of interest to the Society.

Honorary Fellows are persons eminent for their contributions to theosophical knowledge, or for their services to Humanity.

2. Admission to the grade of Corresponding or Honorary Fellow shall rest with the President in Council; but the Councils of Sections may submit to the President for approval the names of persons whom they consider worthy of that honor. Neither of these two classes have the status or responsibilities attaching to Active Fellowship.

3. The terms "Fellow" and "Fellowship" occurring in these Rules signify respectively Active Fellow and Active Fellowship, except as shown in the two preceding Rules.

4. Fellowship in the Society is open to all persons without distinction of sex, race, creed, caste or colour; but no ward, and no person under eighteen, shall be admitted without the consent of their legal guardians; the only *sine qua non* to admission is sympathy with the objects of the Society, and a willingness to abide by its Rules.

5. Fellowship in the Society shall create no obligation other than loyalty to the spirit of its Constitution and obedience to its Rules; anything more shall be left to the promptings of each Fellow's moral consciousness, and to the growth of his sympathy with the Society's declared objects; for the work of the Society, as well as its support, rests upon a voluntary basis.

6. The application for admission into the Society is understood to be addressed to the President of the Theosophical Society, and to no one else. It must be signed by the applicant, and countersigned by two Fellows of the Society. The said application should be made on the form provided for that purpose, and in every case must conform to the Rules of the Society.

7. Every application for Fellowship shall contain a declaration signed by the applicant that he understands the objects of the Society, and agrees to abide by and uphold its Rules, and a solemn promise that he will never divulge the signs and pass-words of the Society, should he elect to receive the same.

8. All applications for Fellowship shall be made in duplicate, and when accepted one copy shall be kept in the Sectional Archives, and the other forwarded to Adyar for filing, and consecutive numbering and registration.

9. Applications may be forwarded to the President, or sent to the General Secretary of the Section within whose limits the applicant resides; who, in the capacity of agent for that purpose of the President in Council, shall provide the applicant with a diploma of Fellowship in due form under the seal of the Society, should the application prove satisfactory.

10. No one who is not a Fellow of the Society shall be a member of a Branch or a Section; but a person may be a Fellow of the Society without joining any Branch.

11. No Branch shall be obliged to accept any Fellow as a member who has not been duly elected by the Branch, and who has not agreed to abide by its Bye-laws, but every Fellow of the Society residing within the territorial limits of a Section thereof is, *ipso facto*, a member of that Section, and within the jurisdiction of its Council.

12. No Fellow shall be on the roll of *active* members of more than one Branch at once.

13. No dignity or privilege shall be conferred upon any Fellow of the Theosophical Society, nor any obligation accepted from him that conflicts with any of the Rules of the Society, or is contrary to the spirit of its Constitution.

14. Any diploma, certificate, dignity, privilege, or obligation issued or accepted, in contravention to these Rules, shall be necessarily null and void.

15. Branches shall have the right of electing Associates to their respective Branches, and of issuing simple certificates of Association on a form approved by the President in Council; and every such Associate shall rank as an Associate of the Theosophical Society, and may become a Fellow at any time by the regular method.

16. All Certificates of Association shall be issued in duplicate, one of the originals being sent to the President for registration in the Archives of the Society, and every certificate of which a duplicate is not so sent shall be irregular and invalid.

17. Association in the Society shall confer no privilege nor create any obligation of membership:—the purpose of Association being to give an opportunity of enquiring into the aims and work of the Theosophical Society before formally joining as a Fellow.

SECTION C.—SECTIONS.

1. For the convenience of administration, the Society shall be divided into territorial Sections, as from time to time the expansion of the Society throughout the world and the exigencies of its business shall make such organization expedient.

2. A territorial Section of the Theosophical Society shall be composed of all the Fellows who reside within the geographical limits of the Section.

3. Each territorial Section of the Society shall have a General Secretary, who shall be the Executive Officer of the Section.

4. The General Secretaries of the Sections shall be ex-officio Secretaries of the Theosophical Society, and, as such, the official agents of communication between their respective Sections and the President-Founder, and the channel for the issue of charters and diplomas.

5. All Branches not coming within the limits of the territorial Sections shall be grouped into one Section, which shall be known as the "Section in Partibus," and which shall have a Council and a General Secretary to attend to its interests, to be appointed by the President.

SECTION D.—OFFICERS.

1. The Society shall have a President, a Corresponding Secretary, a Vice-President, ex-officio Secretaries, a Recording Secretary, a Treasurer and an Assistant Treasurer. The office of Vice-President shall rank next after that of Corresponding Secretary during the tenure of office of the present incumbent.

2. The right of the President-Founder, Colonel H. S. Olcott, to hold the office of President of the Theosophical Society for life, is recognised and re-affirmed.

3. The similar right of Madame H. P. Blavatsky, as co-Founder, to hold the office of Corresponding Secretary for life, is likewise recognised and re-affirmed.

4. The office of Corresponding Secretary shall not be filled when left vacant by the present incumbent; but it may be revived at any time by the unanimous vote of the Sections in favour of a specified individual. In such case the new incumbent shall not hold office for more than seven years without re-election.

5. The Vice-President has no administrative function beyond those by Rule herein provided.

6. The office of President shall become vacant by reason of any of the following causes: Expiry of term of office; Resignation; Death; or under Rule 8 of this Section.

7. The resignation of a President shall be addressed to the Vice-President, who shall at once communicate it to the General Council; such resignation to take immediate effect.

8. If the majority of the Sections make application to the Vice-President to take the sense of the Society on the competence of the President to fill the Presidential office, the Vice-President shall issue voting-papers to the Branches through the General Secretaries, and the Branches shall vote "yea" or "nay" on the question of the competence of the President, and consequent neces-

sity of calling upon him to resign. Such votes shall be returned at once to the Vice-President, who, if the vote be *yea* by at least a four-fifths majority of the Branches of the Theosophical Society, shall invite the President to resign; and such invitation, unless complied with, shall take effect as a resignation one month after a reasonable time has been allowed for it to reach the President. The votes of the Branches to be a two-thirds vote of all the members on the roll, and so certified by the Presidents and Secretaries in the returns to the Vice-President. Any Branch neglecting to vote shall be considered content with the President in office, and shall be counted as voting accordingly.

9. On the office of President becoming vacant, the Vice-President shall become Acting President until after the election of the new President.

10. On the Vice-President becoming Acting President, the office of Vice-President shall become vacant, and a new Vice-President shall be elected at the same time, and in the same manner as the new President.

11. The retiring Vice-President shall be eligible for re-election, or for election to the President's office.

12. The Sections shall, upon the demand of the Acting President, at once proceed to elect a President and Vice-President, each Section of the General Council voting separately, and without coming into session of the whole. Each Section shall have for each office three votes, which may be given for the same or for different persons. Votes to be sent to the acting President.

13. In case of a tie for either office, the Acting President shall take the votes of the Sections as to which of the candidates who tie shall be elected.

14. In case of the same Fellow being elected to both offices, he shall choose which he will fill, and the Fellow whose vote is next highest in the roll for the vacant office, shall fill the same.

15. In case of a Fellow duly elected to either office declining to accept the same, a fresh election to that office shall take place as before.

16. In all cases the General Secretaries and Councils of the Sections shall take measures that the sectional vote shall represent the true wishes of their respective Sections.

17. The Vice-President shall remain in office until his successor be appointed, or until his term expires as provided by Rule 9 of this Section.

18. The Recording Secretary and Treasurers of the Society shall be appointed by the President, and shall hold office during his pleasure; but such appointments shall become void by a majority vote to that effect by the General Council; voting, as before mentioned, by Sections without coming into session of the whole.

19. The General Secretaries of Sections shall report to the President at least once in three months concerning the progress of the Society, and the formation of new Branches, in their respective Sections, and shall at all times collect and forward to the President any special information he may require concerning the condition of the Society, or the progress of Theosophy in their Sec-

tions. They shall also communicate to the Branches any information furnished them with that intention by the President.

SECTION E.—GENERAL COUNCIL.

1. The general control and administration of the Theosophical Society shall be vested in one General Council, which shall consist of the Society's Officers *ex-officio* members under Rule, the General Secretaries of Sections, the Presidents of Branches, and such other Fellows of the Society as by rule hereinafter provided.

2. For purposes of consultation between its members in regard to the general interests of the Society, and for the purposes specified in these Rules, the General Council shall be regarded as in permanent session.

3. For purposes of administration the General Council shall be divided into sections corresponding to the territorial Sections of the Theosophical Society.

4. The Sections of the General Council shall be the Councils of the Sections.

5. Each Section of the General Council shall have autonomy, within the Rules of the Theosophical Society, in the territorial limits of the Section.

6. A regular Session of the General Council by Delegate shall be held at the Society's Head-quarters once in every three years, and extraordinary Sessions thereof may be summoned as hereinafter provided.

7. In the Sessions of the General Council each Section shall have three votes, which shall, if possible, be cast by three separate Delegates.

8. Where a section is not represented by Delegate, a substitute Delegate, who shall cast the votes of the Section shall be appointed by the President.

9. In Sessions of the General Council the "Section in Partibus" shall be represented by a Delegate or Delegates appointed by the President. This Section shall have the same voting power as a territorial Section.

10. Each Section shall complete the roll of members in its Section of the General Council in the manner prescribed in its own Rules and Bye-Laws.

11. Special Sessions of the General Council may be summoned at any time by the President, or on the requisition of two Sections: notice of such special Session, with purpose of meetings, to be sent to the Sections not less than three months in advance.

SECTION F.—CHARTERS AND DIPLOMAS.

1. All Charters, whether of Sections or of Branches, and all Diplomas of Fellowship, shall draw their authority from the President, as the Executive of the General Council, and may be cancelled by the same authority.

2. The local administration of the Sections and Branches shall be vested in their respective officers, and no Section shall exercise jurisdiction beyond its chartered limits, nor any Branch outside its Charter.

3. The Branches shall enjoy complete internal self-government, provided that they do not infringe the Constitution, nor contravene the Rules of the Society.

4. Every application to the President in Council for a Charter for a Section or a Branch, shall contain an undertaking on the part of the applicants that the said Section or Branch will abide by the Rules of the Society.

5. No Charter for a Section shall be granted unless there be at least seven chartered Branches within the territory to be covered by said Charter.

6. Every application for a Charter for a Branch shall be signed by at least seven Fellows of the Society. Such application must be addressed to the President in Council, and sent to the General Secretary of the Section in which the new Branch will be situated. The General Secretary, as agent of the President, shall then issue a Charter as desired, provided that the application be in order and satisfactory.

7. No Constitution, Rule, or Bye Law of a Branch shall be valid until confirmed by the President, or by the General Secretary of the Section in which such Branch is situated, who shall be *ex officio* the agent of the President.

SECTION G.—THE PRESIDENT.

1. The President shall be the chief Executive Officer of the Society. He shall be responsible for the due performance of his duties to the General Council, from which he derives his authority.

2. The term of office of any future President shall be for seven years, but he shall be re-eligible indefinitely.

3. The President shall be the custodian of all the archives and records of the Theosophical Society.

4. The President shall be the *ex-officio* Chairman of all Committees, of the General Council.

5. The President shall be the Trustee of the Society for all real estate, funds, uninvested monies, and other property of all kinds, of which the Society is or shall at any time become possessed; including the Adyar Library and everything thereunto appertaining, and the Permanent Fund.*

6. It shall be the duty of the President to take charge of all donations to the Society, and to apply the same to the purposes for which they are intended. He shall also receive all voluntary contributions made to the Society.

7. When a donor does not specify any purpose for which he wishes his gift to be applied, the President shall invest or disburse it according to his discretion.

8. The President shall be the official recipient of all communications addressed to the Theosophical Society.

* "The Permanent Fund." By Resolution of the General Council of 1883 a Permanent Fund was instituted, to be formed by voluntary contributions, and invested in Government or other high-class securities; the interest accruing from such investment to be available for the current expenses of the Society. The amount up to date, January 1st, 1889, in the Fund is Rs. 9,267-8-3.

9. The President shall be the Court of Final Appeal in disputed questions arising between Fellows, or in or between Branches or Sections. But all differences between Branches or Fellows must, in the first instance, be submitted for settlement to the Council of the Section, appeal being resorted to only in exceptional cases, or when the Council of the Section is unable to decide the case.

10. The President may, on the requisition of Sections or Branches, depute Fellows fitted for the work to visit the Sections and the Branches in the furtherance of the objects of the Society. Such Fellows shall be duly furnished with credentials which they shall produce on the demand of the Sectional or Branch authorities.

11. To facilitate the administration of the Society's affairs in distant countries, where no territorial Section has been organized, it shall be lawful for the President to constitute *ad interim* administrative committees with specially defined powers.

12. The President shall have the power to delegate any one or more of his powers to persons chosen by himself, and shall fill *pro tem* all vacancies that occur in the offices of the Society when the General Council is not in Session.

SECTION H.—THE PRESIDENT'S COUNCIL.

13. The President shall appoint a Council to assist him in the performance of his official duties, whose function shall be advisory.

14. The Council of the President shall consist of such Fellows of the Society, residing at or near Adyar, as the President shall select to be his counsellors. It shall also include any duly qualified representatives of the Sections who may be resident at Adyar; and the Secretary of the Theosophical Society shall be Secretary of the Council.

SECTION I.—THE ADYAR LIBRARY.

1. The Adyar Library shall be under the control and direction of the President, as Trustee, and he shall be at liberty to employ Pandits and Librarians, as occasion requires, and purchase books as funds may become available. The Library Committee shall recommend to the President books for purchase, and select and supervise the translation and publication of such as they may think most worthy of issue. The Secretary shall conduct the Library correspondence, issue calls for meetings, and record the proceedings of the Committee.

SECTION J.—PUBLICATION.

1. The public shall be made acquainted with the objects and principles of the Society through oral and literary agencies; but the impartiality of the Society as defined in Rule 2, Section R, shall not be compromised in any publication. The *Theosophist* shall be the channel for the official publication of the Society's proceedings and news.

SECTION K.—HEAD-QUARTERS.

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

2. No one shall be permitted to reside at Head-quarters except the members of the executive staff of the Society, unless by invitation of the President in Council, nor remain there without his permission.

3. Any Fellow who previously obtains permission of the President in Council, and gives to him as Trustee of the property of the Society an undertaking to defray all the incidental expenses, and to keep the same in good repair during occupancy, may erect a building with the necessary outhouses, at his own expense and upon plans and in a position approved beforehand by the President in Council. The same to be occupied rent free by the said Fellow, for purposes of residence only. Such building, &c., to become the property of the Society immediately on completion, and to be occupied by the Fellow who erects it during the pleasure of the President in Council.

4. The Head-quarters of the Society, including all its moveable and immoveable property, shall be in charge of the Trustee hereinafter provided, viz., the President of the Society for the time being.

SECTION L.—PROPERTY OWNERSHIP.

1. The property of the Society shall belong to the Society collectively, and each Section shall have an equal, undivided interest in the same: but this right of ownership shall not entitle any Section to the expenditure of any specified proportion of the income of the Society for its particular advantage.

SECTION M.—SALARIES.

1. No officer of the Head-quarters staff shall receive any salary for his personal services, but all officers are entitled to maintenance, and shall receive it according to their needs and official requirements.

SECTION N.—EXPENDITURE.

1. The legitimate objects of expenditure shall be:

- The maintenance of Head-quarters, including repairs and improvements to the property;
- The support and extension of the Adyar Library.
- Wages of employees.
- Purchase of books.
- Office and travelling expenses.
- Publications.
- Conventions.
- And such other worthy objects as may from time to time present themselves.

2. Any surplus income, over and above a reasonable provision for current working expenses, and such other disbursements as may be provided for by these Rules, shall be invested by the Trustee in Government or other first-class securities, and added to the Permanent Fund, inaugurated by order of the Convention of 1883.

SECTION O.—ACCOUNTS.

1. The accounts of the Society shall be audited yearly by a Committee consisting of one representative of each Section, and one or more professional accountants.

SECTION P.—FEES AND DUES.

83. All Entrance Fees and Yearly Dues are hereby abolished, and arrears cancelled. The Society shall henceforth depend for its support wholly upon voluntary contributions. The Sections, being fractional parts of the Society, shall not impose Entrance Fees or Annual Dues as a condition of Fellowship in the Theosophical Society, or of enrollment in a Section. Branches may collect funds defraying their own expenses and those of the Section to which they belong. Subscriptions of any unattached Fellow towards the expenses of the Section in which he resides shall be entirely voluntary.

SECTION Q.—CONVENTIONS.

The Anniversary Meetings of the Theosophical Society, held at Adyar on the 27th and following days of December in each year, shall in future be Conventions of Theosophists from all parts of the world for the purposes defined in the Resolutions of the Convention of 1883.* The President in Council is charged with the execution of this Rule.

SECTION R.—OFFENCES.

1. Any Fellow who shall in any way attempt to involve the Society in political disputes shall be immediately expelled.

2. No Fellow Officer, or Council, of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine as being that advanced or advocated by the Society, since the Society as a body does not advance opinions.

3. Any Fellow of the Society accused of slandering another Fellow; or of wilfully offending the religious feelings of any other Fellow at any meeting of any Branch or Section; or of being guilty of gross misconduct; or any Fellow convicted of any offence under the Penal laws of the country he inhabits, involving moral turpitude, shall be given an opportunity to defend himself, at a special meeting of such Branch or Section; and on being found guilty, or failing to make valid defence, the accusation and proof shall be sent to the President in Council, who shall, if deemed expedient, expel such Fellow; and pending the President's decision the diploma of such Fellow shall be considered suspended.

SECTION S.—REVISION.

1. The present Constitution and Rules of the Theosophical Society shall remain in force until amended by a full two-thirds vote of the General Council assembled by Delegate in regular or special Session.

* The Resolution in question ran as follows:—

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

2. All previous Rules of the Theosophical Society are hereby repealed, and all Rules or Bye-Laws of Sections or Branches which conflict with these Rules are hereby declared illegal and invalid.

3. These Revised Rules shall come into force from January the First 1889.

SECTION T.—AFFILIATION.

1. It shall be competent to the President in Council to affiliate any Society with the Theosophical Society at his discretion.

Note.—The following have already been affiliated.

(i.) The SANSKRIT SABHA of Benares, with Pandit Bapu Deva Shastri as President.

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

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

At a Mahamundala (Convention) of orthodox Pandits and other friends of Hindu Religion and Sanskrit Literature, convened at Haridwar, 30th May 1887, the following Resolutions were unanimously adopted:—

"Resolved,—That this Sabha unanimously records its appreciation of the unselfish and efficient aid given by the Theosophical Society to the cause of our national religion during the past ten years throughout India, and in disseminating in distant countries a knowledge of the teachings of our holy sages.

"Resolved,—That this Sabha earnestly recommends all Princes and others favorable to Hindu religion (Sanatana Dharma) to assist the Society as much as possible to make the Adyar Library as useful and powerful a national undertaking as its projectors intended that it should be.

OFFICERS, COUNCIL, SECTIONS, AND BRANCHES.
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

PRESIDENT.

HENRY S. OLCOTT,

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

CORRESPONDING SECRETARY.

H. P. BLAVATSKY.

VICE PRESIDENT.

W. Q. JUDGE.

SECRETARIES, EX-OFFICIO.

C. W. LEADBEATER.
W. Q. JUDGE.

| ARCHIBALD KEIGHTLEY.
| RICHARD HARTE.

RECORDING SECRETARY.

T. VIJARAGHAVA CHARLU.

TREASURER.

C. RAMIAH.

ASSISTANT TREASURER.

T. VIJARAGHAVA CHARLU.

GENERAL SECRETARIES OF SECTIONS.

C. W. LEADBEATER, *General Secretary*, for the Ceylon Section.
W. Q. JUDGE, Do. do. American „
ARCHIBALD KEIGHTLEY, Do. do. British „
RICHARD HARTE Do. do. Section in Partibus.

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

FINANCIAL AGENT.

BERTRAM KEIGHTLEY, 17, Lansdowne Road, Holland Park, W. London.

THE PRESIDENT'S COUNCIL.

DEWAN BAHADUR R. RAGOO- NATH ROW.	DEWAN BAHADUR P. SREENEVAS ROW.
PANDIT N. BHASHYACHARYA.	C. SAMBIAH CHETTY.
RAI BAHADUR, S. SUBRAMANIA	C. RAMIAH.
IYER, C. I. E.	RICHARD HARTE.

LIBRARY COMMITTEE.

DEWAN BAHADUR R. RAGOO- NATH ROW.	PANDIT N. BHASHYACHARYA.
R. SIVASANKARA PANDIA.	R. HARTE [<i>Secretary and Librarian.</i>]

AMERICAN SECTION, GENERAL COUNCIL.

WILLIAM Q. JUDGE, *General Secretary*, P. O. Box 2659,
New York.

BRITISH SECTION, GENERAL COUNCIL.

ARCHIBALD KEIGHTLEY, M. D. *General Secretary*, 17, Lansdowne
Road, Holland Park, London W.

CEYLON SECTION, GENERAL COUNCIL.

C. W. LEADBEATER, *General Secretary*,
61 Maliban Street, Pettah, Colombo.

SECTION IN PARTIBUS.

R. HARTE, *General Secretary*, Adyar, Madras.

Council.

D. A. COURMES ... FRANCE.	GUSTAV GEBHARD ... GERMANY.
G. ENCAUSSE ... do.	DR. BARBIERI
LOUIS VOSSION ... "	D'INTROINI ... ITALY.
BARON ERNST VON	GUSTAVE A. ZORN... RUSSIA.
WEBER ... GERMANY.	W. H. TERRY ... AUSTRALIA.

GENERAL COUNCIL.

The General Council of the Theosophical Society is, under the new Rules, composed of the General Councils of the Sections. These are made up of the Presidents of Branches, General Secretary, certain additional members chosen by the Sections according to their own Rules, and the Executive Staff of the Society *ex-officio*.

ORDER OF THE PRESIDENT.

In consequence of the immediate necessity of my temporarily absenting myself from India on an Official Tour in Japan, I hereby delegate to the undernamed persons, jointly and severally, under the Rules of the Society, the Custody and Management of the Head-Quarters, and of the Correspondence and Funds of the Society, and of the Organization of the New Sections, and, generally, to exercise my Executive Functions in my name and on my behalf.

Namely, to: DEWAN BAHADUR R. RAGOONATH ROW,
DEWAN BAHADUR P. SREENEVASA ROW,
MR. RICHARD HARTE.

ADYAR, }
7th January, 1889. }

H. S. OLCOTT,
President, Theosophical Society.

Branches of the Theosophical Society—Indian. 27th December 1888. (Corrected annually on the 27th December.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni Theosophical Society ...	1882	Mr. A. Teruvengada Moodelliar.	Mr. C. D. Vasudavayya...	Pleader, Munsiff's Court, Adoni.
Aligarh	The Aryan Patriotic Theosophical Society.	1883	Rai Kishen Lal, B. A.	Munshi Bakhitar Lal ...	Professor, M. A. O. College, Aligarh, (N. W. P.)
Allahabad	The Prayag Psychic Theosophical Society.	1881	Babu Harde Prasada.	Babu Bholanath Chatterjee.	432, Coloneiganj, Allahabad, (N. W. P.)
Anantapur	The Anantapur Theosophical Society.	1885	Mr. K. Seshayya Chetty.	Mr. V. E. Sudarasana Moodelliar.	Collector's Office, Anantapur.
Arcot	The Arcot Theosophical Society ...	1884	Mr. C. R. Varadarajulu Reddyar.	P. Krishnamachariar ...	Sub-Registrar, Arcot.
Arni	The Arni Theosophical Society ...	1885	Mr. B. Veeraswamy Iyer.	Mr. Panchanada Iyer ...	Overseer, D. P. W., Arni, North Arcot.
Arrah	The Arrah Theosophical Society...	1882	Babu Chendra Narain Singh.	Babu Dwarkanath Bhat-tacharya.	Munsiff, Arrah, (Behar.)
Bangalore	The Bangalore Cantonment Theosophical Society.	1886	Mr. P. Sadasiva Moodelliar.	Mr. N. P. Subramania Iyer.	Head Master, Arcot Naraina-sami Moodelliar's High School, Cantonment, Bangalore.
Do.	The Bangalore City Theosophical Society.	1886	Mr. V. N. Narsimmaien-gar.	C. Murugesu Moodelliar...	Advocate, Pettah, Bangalore.
Bankipore	The Behar Theosophical Society...	1882	Babu Govinda Charan.	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, (Behar.)

Bankura	The Sanjeevan Theosophical Society.	1883	Babu Protap Narain Singh	Babu Kedarnath Kulabhi.	Teacher, Zillah School, Bankura, (Bengal.)
Bara-Banki	The Gyanodaya Theosophical Society.	1883	Pandit Parmeshwari Dass.	Pandit Brij Mohanlal No. II.	Head Acett. District Board's Office, Bara-Banki, (Oudh.)
Bareilly	The Rohilkund Theosophical Society.	1881	Raja Maullara Row, V. Peishwa.	Professor Gyanendra Nath Chakravarti.	The College, Bareilly, (N. W. P.)
Barisal	The Barisal Theosophical Society...	1887	Babu Dina Vandhu Sen ...	Aswini Kumar Dutt ...	Barisal, Bengal.
Baroda	The Rewah Theosophical Society...	1882	Rao Bahadur Janardan Sakharam Gadgil.	Rao Sahib Anna Dhim-rao.	Asst. Milly. Secy. Baroda State, Baroda.
Beaulah	The Rajshahye Harmony Theoso-phical Society.	1883	Rai Barodaprosad Bosu Bahadur.	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beaulah, (Rajashahye, Bengal.)
Bellary	The Bellary Theosophical Society.	1882	Mr. A. Sabhapati Moodelliar.	Mr. V. Soobbaraya Moodelliar.	Collector's Office, (Bellary.)
Benares	The Kasi Tatwa Sabha Theosophi-cal Society.	1885	Pandit Roj Nath.	Babu Upendra Nath Basu	Chonkhamba, Benares (N. W. P.)
Berhampore	The Adhi Bhotic Bhadratru Theoso-phical Society.	1881	Babu Dina Nath Ganguli.	Babu Kali Prasanna Mu-kerji.	Ex. Engineer, Berhampore.
Bezwada	The Bezwada Theosophical Society.	1867	Mr. M. Parankusa Pillay...	Mr. T. Venkatanarasiah...	Pleader, Munsiff's Court, Bezwada.
Bhagulpore	The Bhagulpore Theosophical Society.	1881	Babu Parvati Charan Mukerji.	Babu Ishan Chandra Misra	T. N. City School, Bhagulpore, (Behar.)
Bhaunagar	The Bhaunagar Theosophical Society.	1882	His Highness Prince Harisingji Rupsinghji.	Mr. J. N. Unvalia ...	The College, Bhaunagar, Kathi-war.
Bhowanipore	The Bhowani Theosophical Society.	1883	Babu Debender Chandra Ghose.	Babu Shankar Nath Pan-dit.	111, Peepulputy Road, Bhowani-pur, (Calcutta.)

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bolaram	The Bolaram Theosophical Society.	1882	Mr. V. Balakrishna Moodliar.	Mr. T. V. Gopaul Swami Pillay.	Examiner's Office, P. W. Accounts, Bolaram (Deccan.)
Bombay	The Bombay Theosophical Society.	1880	Mr. Rao Bahadur Gopal Rao Hari Dashmaki.	Mr. Rustomji Ardeshir Master.	Elphinstone High School (Bombay.)
Bulandshahr	The Baron Theosophical Society...	1887		Sivadatta Pande	Treasury Clerk, Collector's Office, Bulandshahr.
Burdwan	The Burdwan Theosophical Society	1883	Rai Bahadur Lala Banbhara Karpur.	Professor Ram Narayan Datta.	Maharaja's College, Burdwan (Bengal.)
Calcutta	The Bengal Theosophical Society...	1882	Babu Norendro Nath Sen.	Babu Noel Comul Mukerjee.	6, Dwarka Nath Tagore's Lane, Jarasanko, Calcutta.
Calcutta	The Ladies' Theosophical Society..	1882	Mrs. S. K. Ghosal	Babu Brojendra Nath Banerji.	164, Cornwallis Street, Calcutta.
Cawnpore	The Chohan Theosophical Society.	1882	Babu Nilmadhub Bancrji.	Sreemtee Swarna Kumari Devi.	Kasibagan Garden House, Ultadighi, (Calcutta.)
Chakdighi	The Chakdighi Theosophical Society.	1883	Babu Lalit Mohan Roy Sinha.	Babu Mahendranath Chakraborty, B. A.	Etawa Bazar, Cawnpore. (N. W. P.)
Chingleput	The Chingleput Theosophical Society.	1883	Mr. R. Vaithyanath Ayer.	Babu Annoda Prosad Basu.	Sharoda P. Institution, Clakdighi, Burdwan Dt.

Chinsurah	The Chinsurah Theosophical Society.	1883	Babu Koyalash Chandra Mukerjee.	Babu Kally Churn Dutt...	Bara Bazar, Chinsura, (Bengal.)
Chittagong	The Chittagong Theosophical Society.	1887	Babu Durga Das Das	Babu Rames Chandra Sen.	Pleader, Judge's Court, Chittagong.
Chittoor	The Chittoor Theosophical Society.	1884	Mr. N. Srinivasa Varadacharlu.	Mr. C. Masilamani Moodliar.	Huzur Cashkeeper, Collector's Office, Chittoor, North Arcot.
Cocanada	The Cocanada Theosophical Society	1885	Mr. K. Subbarayudu	Mr. K. Ferrazu	Pleader, Cocanada.
Coimbatore	The Coimbatore Theosophical Society.	1883	Mr. N. Annaswamy Rao.	Mr. N. Ramaswamy Iyer.	Head Master, Town High School, Coimbatore.
Combaconum	The Combaconum Theosophical Society.	1883	Mr. V. Krishna Iyer	Mr. K. Narainaswami Iyer.	Pleader, Combaconum.
Cuddalore	The Cuddalore Theosophical Society.	1883	Mr. M. Nataraja Iyer	Mr. A. Ram Row, B. A....	Pleader, District Court, Cuddalore.
Cuddapah	The Cuddapah Theosophical Society	1886	Pandit D. Vencatashella Sastri.	A. Nunjundappa, B. A. B. L.	Vakil Cuddapah.
Dacca	The Dacca Theosophical Society..	1883	Babu Kunja Behari Bhat-tacharya.	Babu Kali Kumar Das	Battuatalah, Dacca, (Bengal.)
Dakshineswar	The Sabita Theosophical Society...	1885	Babu Bykuntbara Chatterjee.	Babu Bireswar Banerjee.	Head Master, Government School, Ariadahavia, Calcutta.
Darjeeling	The Kanchunjanga Theosophical Society.	1882	Babu Chhatra Dhar Ghosh	Babu Sree Nath Chatterjee.	Executive Engineer's Office, Darjeeling, (Bengal.)
Delhi	The Indraprastha Theosophical Society.	1883	Lalla Madan Gopal	Professor Nriitya Gopaul Basu.	St. Stephen's College, Delhi.
Dindigul	The Dindigul Theosophical Society.	1884	Mr. S. R. Seshayya	Mr. A. Aiyaswami Sastri	H. H. School, Dindigul.
Dumraon	The Dumraon Theosophical Society	1883	Babu Deviprasad Kayastha Ambasta.	Babu Bipin Behari Gupta.	Assistant Surgeon, Dumraon, Behar.

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Durbhanga	The Durbhanga Theosophical Society.	1883	Rai Bahadur Lakshmi-Narain Pandit	Babu Kalipada Banerjee	Durbhanga (Behar.)
Ellore.	Gupta Vidya Theosophical Society.	1887	Mr. D. Sriramulu	Mr. V. G. Naraina Iyer	District Court Pleader, Ellore, District Godavary.
Fatehgarh	The Gyan Marga Theosophical Society.	1885	Babu Ramjee Mul	Babu Sundar Narain Pandit.	Col. Babu Lakshmi Narain Pandit, Honorary Magistrate, Furruckabad. (N. W. P.)
Fyzabad	The Ayodhya Theosophical Society.	1883	Babu Rasik Lal Bannerji.	Babu Bipin Behari Banerjee.	Commissioner's Office, Fyzabad, (Oudh.)
Ghazipore	The Ghazipore Theosophical Society.	1883	Pandit Shankar Dyal Panday	Babu Kedar Nath Chatterjee.	Pleader, Judge's Court, Ghazipore, (N. W. P.)
Gooty	The Gooty Theosophical Society	1883	Mr. J. Srinvasa Row	Mr. P. Casava Pillay	Pleader, Gooty.
Gorakhpur	The Sarva Hitkari Theosophical Society.	1883	Dr. Jogeshwar Roy	Thakore Shankar Singh	Settlement Office, Gorakhpur, (N. W. P.)
Guntoor	The Krishna Theosophical Society.	1882	Mr. A. Nilakanta Sastri	Mr. J. Purnayya	Sub-Registrar, Guntoor, (Kistna District.)
Gya	The Gya Theosophical Society	1882	Rai Rajkissoore Narayan.	Babu Tribhooban Singh	Teacher, Zillah School, Gya, (Behar.)
Hoshangabad	The Nerbudda Theosophical Society	1885	Mr. Prayagchand Chowdhuri.	Mr. N. B. Atreya.	Commissioner's Office, Hoshangabad, (C. P.)
Howrah	The Howrah Theosophical Society.	1883	Babu Behari Lal Mittra.	Babu Woomes Chandra Kur.	Harcourt's Lane, Howrah (Calcutta.)

Hyderabad	The Hyderabad Theosophical Society.	1882	Mr. P. Iyala Naidu	Capt. G. Raghooonath	Troop Bazaar, Hyderabad.
Jamalpore	The Jamalpore Theosophical Society.	1882	Babu Ram Chandra Chatterjee.	Babu Raj Coomar Roy	E. I. Railway Office, Jamalpore, Monghyr.
Jessore	The Tatwagvana Sabha Theosophical Society.	1883	Babu Pyari Mohan Guba.	Babu Bhishen Chandra Chatterji.	Mukhtear, Jessore, (Bengal.)
Jeypore	The Jeypore Theosophical Society.	1882	Babu Opendronath Sen	Babu Furna Chandra Sen.	Secretary, Municipal Committee, Jeypore, (Rajputana.)
Jubbulpore	The Bhriaga Kshettra Theosophical Society.	1883	Babu Kali Churn Bose	Mr. Ghantaiah	Teacher, High School & College, Jubbulpore, (C. P.)
Karur	The Karur Theosophical Society	1885	Mr. T. Lakshmi Narain Iyer.	Mr. T. R. Ramachandra Iyer.	Pleader, Munsiff's Court, Karur, Coimbatore.
Kapurthala	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I.	Babu Hari Chand.	Judicial Assit. Kapurthala, near Jallaudur, (Punjab.)
Karwar	The North Canara Theosophical Society.	1883	Mr. Seshagiri Row Vethul	Mr. Ramrao Mongeshaya Bhatkal.	Clerk, District Court, Karwar, (North Canara District.)
Kishnaghur	The Nuddea Theosophical Society.	1882	Babu Kalichurn Lahiri	...	...
Kurnool	The Kurnool Theosophical Society.	1883	Mr. C. Muniswami Naidu.	Mr. A. Lakshma Das	Head Clerk, Canal Division, Kurnool, (Madras Presy.)
Lahore	The Lahore Theosophical Society.	1887	Pandit Gopi Nath	Babu Raj Kumar Banerji	Medical College, Lahore.
Lucknow	The Satya Marga Theosophical Society.	1882	Rai Bahadur Narain Das.	Pt. Suraj Narain Bahadur.	Kashmiri Mohalla, Lucknow, (Oudh.)
Madras	The Madras Theosophical Society.	1882	Toku Venkatapati Nayudu	L. Venkata Varadarajulu Nayudu.	Royapetta Madras.

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Madura	The Madura Theosophical Society.	1883		Mr. N. Narayana Iyer ...	Vakil, High Court, Madura.
Masulipatam	The Masulipatam Theosophical Society.	1887	Vavilla Veukata Siva Aradhani.	Mr. K. Ananda Row ...	Collector's office Masulipatam.
Mayaveram	The Mayaveram Theosophical Society.	1883	Mr. T. Krishna Row ...	Mr. A. G. Hari Row ...	Town School, Mayaveram.
Meerut	The Meerut Theosophical Society.	1882	Babu Rama Prasad M. A.	Pandit Chandra Shekhar.	2nd Master, District School, Meerut, (N. W. P.)
Midnapore	The Midnapore Theosophical Society.	1883	Babu Hari Charan Roy ...	Babu Girish Chandra Mittra.	Pleader, Judge's Court, Midnapore (Bengal.)
Monghyr	The Monghyr Theosophical Society.	1887	Babu B. Krishna Datta ...	Babu Nilmani Choudry ...	Monghyr, Behar.
Moradabad	The Anna-Bodh Theosophical Society.	1883	Lalla Purshottam Dass ...	Babu Chiranji Lalla ...	Bullam Mohallah, Moradabad, (N. W. P.)
Muddehpoorah	The Muddehpoorah Theosophical Society.	1881	Babu Girish Chandra Roy.	Babu Girish Chandra Roy.	Head Master, Muddehpoorah, (Behar.)
Nagpur	The Nagpur Theosophical Society.	1885	Mr. C. Narainswamy Naidu.	Babu Anant Lal ...	Mir Munshi, Secretariat, Nagpur, (C. P.)
Naini Tal	The Kurma Chal Theosophical Society.	1888	Pandit Jwala Dutt Joshi.	Pandit Jai Dutt Joshi ...	Head Clerk Kumau, Bharbar Office, Naini Tal.
Narail	The Narail Theosophical Society.	1883	Babu Brajanath Bhattachary.	Babu Purnachandra Bysack.	Manager, Court of Wards, Narail, Jessore District, (Bengal.)

Negapatam	The Negapatam Theosophical Society.	1883	Mr. P. Ratnasabhupati Pillay.	Mr. N. P. Balachandra Iyer.	Government Accountant, Negapatam.
Nellore	The Nellore Theosophical Society.	1882	Mr. T. Ramachandra Row.	Mr. A. Mahadeva Sastris ...	Hindu High School, Nellore.
Noakhali	The Noakhali Theosophical Society.	1886	Babu Probodh Chander Chatterjee.	Abboy Charan Basl ...	Nazir Collectorate, Noakhali.
Ootacamund	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Pandit T. Venkatarama Iyengar.	Sub-Court, Ootacamund.
Orai	The Orai Theosophical Society	1886	Choudry Maha Raj Singh.	Pandit Lachman Prasad Pachour.	Head Clerk, Betwa Canal Division, Orai.
Pahartali	The Maha Muni Theosophical Society.	1887	Babu Har Gobind Muchoddy.	Babu Krishna Chandra Choudhry.	Sat Kanya, Chittagong, Bengal.
Palghat	The Malabar Theosophical Society.	1882	Mr. N. Sarvotham Rao ...	Mr. V. Pichu Iyer ...	Head Master, Municipal School, Palghat (Malabar).
Paramakudi	The Paramakudi Theosophical Society.	1885	Mr. S. Minakshi Sundrum Iyer.	Mr. M. Nagalingam Pillay.	First Grade Pleader, Paramakudi (Madura District.)
Periya-kulam	The Periya-kulam Theosophical Society.	1884	Mr. S. Mahadeva Iyer ...	Mr. C. Visvanath Row ...	Tahsildar, Periyakulam, (Madura District.)
Pollachi	The Pollachi Theosophical Society.	1889	Mr. L. Ramachandriah ...	Mr. T. R. Venkat Ram Iyer.	Dy. Inspector of Schools, S Coimbatore.
Pondicherry	The Pondicherry Theosophical Society.	1883	Monsieur T. Sundira Poullé.	Mons. Mourougappa Moodelliar.	Late O. B. C Bank Acctt., Rue de Kungapoullé, Pondicherry.
Poona	The Poona Theosophical Society.	1882	Khan Bahadur Navroji Dorabji Khandallahwalla	Mr. Rajana Lingu ...	Pleader, Camp, Poona.
Rae-Bareli	The Gyanavardhini Theosophical Society.	1883	Lala Ram Pershad ...	Babu Sharoda Prosad Mukerji.	Post Master, Rae-Bareli, (Oudh.)

Branches of the Theosophical Society. — (Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Rajahmundry ...	The Rajahmundry Theosophical Society.	1887	Mr. V. Vasudera Sastris...	Mr. M. V. Subba Row	Vakil, High Court, Rajahmundry.
Rajmahal ...	The Rajmahal Theosophical Society.	1887	Babu Umesh Chandra Banerji.	Babu Phagu Lal Mandul.	Rajmahal, Bengal.
Rangoon ...	The Shway Daigon Theosophical Society.	1885	Moung Oon, C. I. E.	Moung Shway Tseo	35, Nineteenth Street, Rangoon.
Rangoon ...	The Irrawaddy Theosophical Society.	1885	Mr. Norman Duncan	...	Central Fire-Engine Station, Rangoon.
Rangoon ...	The Rangoon Theosophical Society.	1885	Mr. V. Rathna Moodelliar.	Mr. C. Yatharaniam Pillai	City Inspector of Post Offices, Rangoon.
Rawalpindi ...	The Rawalpindi Theosophical Society.	1881	Vacant	Babu Bal Mukund	Office of the Superintendent of Way and Works, P. N. S. Ry., Rawalpindi
Saidpur ...	The Gyanankur Theosophical Society.	1884	Babu Rajkrishna Mookerji.	Babu Rajnarain Bose	Examiner's Office, Saidpur (Bengal.)
Searsole ...	The Searsole Theosophical Society.	1883	Babu Dakshineswara Mallia.	Babu Kedarnath Deb	Searsole, Rajbahi, near Rancegunj, (Bengal.)
Secunderabad ...	The Secunderabad Theosophical Society.	1882	Mr. Bezoni Aderji	Mr. Vijia Rungum Naidu.	Bank of Bengal, Secunderabad, Deccan.
Seoni-Chappara.	The Seoni Theosophical Society	1885	Mr. Batuk Bhary	Mr. Girdhari Lal Deoli	Zillah School, Seoni-Chappara (C. P.)
Sholapore ...	The Sholapore Theosophical Society.	1882	...	...	...

Siliguri ...	The Siliguri Theosophical Society.	1885	Babu Vishnu Chandra Das.	Babu Preonath Banerjee.	Siliguri, Bengal.
Simla ...	The Himalayan Esoteric Theosophical Society.	1882	Mr. C. P. Hogan	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.
Simla ...	The Simla Eclectic Theosophical Society.	1881	Col. W. Gordon	Mr. W. D. Tilden	Office of the Director-General of Railways, Simla.
Srivilliputtur ...	The Natchiyar Theosophical Society.	1883	Mr. R. Anantarama Iyer.	...	...
Surat ...	Sanatan Dharma Sabha Theosophical Society.	1887	Mr. Navtaram Ootaram Trivedi.	Mr. Ghelabhai Lalabhai Mehta.	Gopipara Saran Falia, Surat.
Tanjore ...	The Tanjore Theosophical Society.	1883	...	...	...
Tinnevelly ...	The Tinnevelly Theosophical Society.	1881	Mr. T. Vedadrisadasa Moodelliar.	Mr. S. Ramchandra Sasartial.	Examiner, District Court, Tinnevelly.
Tiruppattur ...	The Tiruppattur Theosophical Society.	1884	Mr. S. A. Ramaswami Iyer.	Mr. K. Muthukamatchi Pillai.	Inspecting School-master Tiruppattur.
Trevandrum ...	The Trevandrum Theosophical Society.	1883	Mr. R. Ragoonath Row	Mr. R. Padmanabhacharya.	Dewan's Office, Trevandrum, Travancore.)
Trichinopoly ...	The Trichinopoly Theosophical Society.	1883	Mr. Narasimhalu Naidu.	Mr. T. N. Muthukrishna Iyer.	Pleader, Munsiff's Court, Trichinopoly, (S. I. Ry.)
Udamalpet ...	The Udamalpet Theosophical Society.	1888	Mr. N. Kundasawmy Moodelliar.	Mr. T. N. Subbiyar.	Head Master L. F. H. School, Udamalpet.
Vellore ...	The Vellore Theosophical Society.	1884	Mr. P. Ramannjulu Naidu	Mr. G. Subbuswamy Aiyar.	Hindu Union High School, Vellore.
Vizagapatam ...	The Vizagapatam Theosophical Society.	1887	Mr. P. Purniah.	Mr. S. Ramakrishniah	Pleader, District Court, Vizagapatam.
Vizianagram ...	The Vasishtha Theosophical Society.	1884	Mr. Vijia Raghava Chary.	Professor V. Venkararaya Sastri.	Maharajah's College, Vizianagram, Vizagapatam District.

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Badulla	The Ura Theosophical Society ...	1887	Mr. P. B. Godamune ...	Mr. W. D. M. Appuhami Vedaracchi.	Badulla.
Bentota	The Bentota Theosophical Society.	1880	Mr. Don Abrew deSilva Tillekeratne ...	Mr. Thomas de Alwis Goonetilleke.	Bentota.
Colombo	The Colombo Theosophical Society	1880	Mr. A. P. Dharmachandana-wardene, Mohandiram...	Mr. C. P. Goonewardene. Mr. D. Heva Vitarana ...	61, Maliban Street, Pettah, Colombo.
Do.	The Lanka Theosophical Society ...	1880	Mr. Edward F. Perera ...	Mr. H. J. Charles Pereira.	Proctor, Colombo.
Galle	The Galle Theosophical Society ...	1880	Mr. G. C. A. Jayasekera...	Mr. A. Jayasekera ...	Fort Galle.
Kandy	The Kandy Theosophical Society...	1880	Mr. Edward de Silva ...	Mr. D. S. S. Wickremaratne	P. W. D. Kandy.
Matarata	The Matarata Theosophical Society...	1880	Mr. David Andris Jayasuriya.	Mr. D. Gooneratne ...	Matarata.
Panadura	The Panadura Theosophical Society	1880	Mr. F. Charles Jayatileke Kurunaratne.	Mr. J. J. Cooray ...	Panadura.
Ratnapura	The Saharagamawa Theosophical Society.	1887	Mr. W. Ellawala, R. M.	Mr. J. S. L. de Alwis ...	Ratnapura.
Wellitara	The Wellitara Theosophical Society	1880	Mr. Baltasar Weerasingha.	Mr. Sadriss de Silva Wijayawardhana.	Wellitara, Kosgoda.

EUROPEAN.

England	The London Lodge of the Theosophical Society.	1876	Mr. A. P. Sinnett	Mr. B. Keightley, M. A., (Cantab.)	15 York St., Covent Garden, London.
Do.	The Liverpool Theosophical Society.	1888	Mr. Sydney G. P. Coryn.	Mrs. Londini	86, Queen's Road, Bootle, Liverpool.
Do.	The Blavatsky Lodge of the Theosophical Society.	1887	Mr. T. B. Harbottle	Dr. A. Keightley	17 Lansdowne Rd. Holland Park, W, London.
Do.	The Cambridge Theosophical Society.	1888	Mrs C. A. Passingham.	Mrs. Amy Gillig	Milton Cambridge.
Ireland	The Dublin Lodge of the Theosophical Society.	1886	Mr. H. M. Magee.	Mr. E. A. Scale.	Mt. Arentine Foxrock Dublin.
Scotland	The Scottish Theosophical Society.	1884	Re-organizing	Enquire of Mr. G. R. S. Meade.	2 Christian Bank Trinity, Edinburgh.
Do.	The Glasgow Theosophical Society.	1888	Not yet reported by Secy. Br. Section.	Enquire of Mr. E. Macbean.	97, Hill St. Garnethill Glasgow.
Germany			Herr G. Gebhard	will answer enquiries	Elberfeld, Germany.
Paris	La Société Théosophique d'Orient et d'Occident.	1883	The Duchess of Pomar, Countess of Caithness.	Do.	51, Rue de l'Université.
Do.	La Société Théosophique Hermès.	1888	M. Arthur Arnould	M. M. G. Encausse	14, Rue de Strasbourg, Paris.
Odessa	The Odessa Group	1883	Vacant	Mr. Gustav Zorn	P. O. Box 87, Odessa, Russia.
Corfu	The Ionian Theosophical Society.	1877	Signor Pasquale Menelao.	Mr. Otho Alexander	Corfu, Greece.
Holland	The Post Nubia Lux Theosophical Society	1881		Mr. David Adolph Constantus Artz.	Station Road, 113, The Hague, Holland.
Vienna	The Vienna Theosophical Society.	1887	Herr Friedrich Eckstein...	Mr. Herr Dr. Graewell	Lammgasse 2, II. 17, Wien VIII.

Branches of the Theosophical Society—Foreign.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
AMERICAN.					
Boston	The Boston Theosophical Society.	1886	Mr. Chas. Whittaker	Mr. H. A. Richardson	P. O. Box, 1868.
Bridgeport	Varuna Theosophical Society	1888	Mr. Emil Kirchgestner	Mrs. T. J. Wilkins	Bridgeport, Conn.
California	Point Loma Lodge	1888	Mr. Thos. F. Docking	Mrs. V. M. Beane	1123, E. St., San Diego.
Chicago	The Chicago Theosophical Society.	1884	Mr. S. B. Sexton	Mrs. M. L. Brainard	861, W. Monroe, St. Chicago, Ill.
Do.	The Ramayana Theosophical Society.	1887	Mr. W. P. Phelon	Mrs. A. M. Hatch	629, Fulton St., Chicago, Ill.
Cincinnati	The Cincinnati Theosophical Society.	1886	Mr. Robert Hosea	Miss Annie Laws	100, Dayton St., Cincinnati, O.
Cleveland	Dharma Theosophical Society	1888	Mr. William C. Rogers	Mr. Wm. E. Gates	168, Public Sq., Cleveland, O.
Decorah	Isis Lodge	1888	Mr. W. B. Hill	Mr. Marian Q. Riggles	Decorah.
Grand Island, Neb.	Nirvana Theosophical Society	1888	Dr. J. M. Gahan	Mr. Charles Rief	Grand Island, Neb.
Los Angeles	Los Angeles Theosophical Society.	1885	D. C. W. Bush	Miss Louise A. Off.	Collado St., Station F. Los Angeles, California.
Malden	The Malden Theosophical Society.	1886	Mr. Sylvester Baxter	Mr. Frank S. Collins	97, Dexter St., Malden, Mass.
Michigan	Lotus Theosophical Society	1888			
Milwaukee	Brahmana Theosophical Society.	1888	Bryan J. Butts	Mrs. Alice M. Wyman	421 Milwaukee Street.

Minneapolis	The Ishwara Theosophical Society.	1887	Dr. J. W. D. B. LaPierre.	Julia Lovering	225, S. Fifth St.
New York	The Aryan Theosophical Society of New York,	1881	Mr. W. Q. Judge	E. D. Hammond	P. O. Box 2659, New York.
Do.	Occident	1888	Private	Private	
Omaha	Vedanta Theosophical Society	1888	Rev. Wm. E. Copeland	Mrs J. Shill	2722, Franklin Street.
Philadelphia	The Krishna Theosophical Society.	1887	Ed. H. Sanborn	Miss. A. C. Howard	129, S-15th St., Philadelphia.
Do.	The Keystone Theosophical Society.	1886	Private	Private	
St. Louis	The Pranava Theosophical Society.	1887	W. Throckmorton		900, Olive St., St. Louis.
Do.	The Arjuna Theosophical Society.	1887	E. B. Page	Frauk E. Dickie	Box 659, St. Louis.
Do.	The Esh Masum Theosophical Society.	1888	Private	Private	
San Francisco	The Golden Gate Lodge	1886	Theo. G. E. Wolleb		1278, 10th Ave. E. Oakland.
Washington	The Gnostic Theosophical Society.	1884	Professor Elliot Coues	Mrs. M. Bangle	1726, N. St., N. W. Washington, D. C.
Santa Cruz	Santa Cruz Theosophical Society.	1887	Mrs. L. U. McCann	W. S. Hall, M. D.	P. O. Box 293, Santa Cruz, California
AFRICAN.					
Queenstown	The Queenstown Theosophical Society.	1886	J. M. Parsonson		Queenstown, Cape Colony.
AUSTRALASIAN.					
Brisbane	The Queensland Theosophical Society.	1881	Enquire of J. H. Watson		Toowoomba, Queensland.
Wellington	The New Zealand Theosophical Society.	1888	Enquire of Mr. E. W. Sturdy,	Woodville	Hawkes Bay N. Z.

Branches of the Theosophical Society—West Indian.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
West Indies ...	The St. Thomas Theosophical Society.	1881	Mr. Charles E. Taylor ...	Mr. B. D. Azenedo.	St. Thomas, Danish West Indies.
Hayti ...	The Hatien Theosophical Society.	1886	Enquire of the Rt. Rev. the Bishop of Hayti.		Port-au-Prince, W. I.
Japan ...	The Kioto Theosophical Society.	1887		Mr. Kinza Hirai.	Karasumaru Oiko Sagaru, Kioto, Japan.
	Forming.				
Total Charters extant 31st 1888.	Indian* ...	129			
	European ...	13			
	American ...	25			
	African ...	1			
	Australasian ...	2			
	West Indian ...	2			
	Japanese ...	1			
	Grand Total...	173			

*Notes:—*Blanks and errors indicate that Branches have failed to report official addresses. Branches are warned against impostors collecting money without written authority from the President in Council. All offices in the Society and its Branches are Honorary. * (including Ceylon.)

(FORM A.)

APPLICATION FOR FELLOWSHIP.

I, _____
 understanding the objects of the Theosophical Society and being in sympathy with them, and undertaking to abide by and support its Rules, hereby make application for admission as a Fellow thereof.

(Signature) _____

Post Office Address. { _____

We, the undersigned Fellows of the Theosophical Society, hereby certify that _____

a candidate for admission to the said Society, is a person who, to the best of our belief, will be a worthy Fellow of the same.

Dated at _____ this _____ day of _____ 1888.

[Entrance Fees and Annual Dues are now abolished under the Revised Rules of 1889, but this does not prevent new members from gratifying the impulse, natural under the circumstances, of sending a donation to its Funds; but should have, rather, the contrary effect, as the Society is now wholly dependent for its support upon voluntary contributions.]

Forms of Application may be obtained from the President or General Secretaries of Sections.

(FORM B.)

DONATIONS.

* I, _____ of _____

hereby give and donate† _____

as hereinafter fully described unto*† _____, the present President and Trustee of the Theosophical Society, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

(FORM C.)

FOR REAL ESTATE LEFT BY WILL.

* I _____ of _____

hereby devise my † _____

as hereinafter fully described, unto *† _____

the present President and Trustee of the Theosophical Society, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

(FROM D.)

FOR PERSONAL PROPERTY LEFT BY WILL.

* I _____ of _____

hereby bequeath my† _____

unto*† _____ the Present President and

Trustee of the Theosophical Society, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

* The name and place of residence of the Donor etc should be inserted here.

† The property should be named here, and fully described at the end of the deed or instrument.

*† The name of the President for the time being should be inserted here. Henry Steel Olcott, the present incumbent, is President of the Theosophical Society for life.

[N. B. The necessary document ought in all cases to be drawn up by a competent lawyer of the Country in which the Benefactor resides; who should also be consulted as to the witnesses to signature requisite, registration of the document, &c.]

SPECIAL INFORMATION.

THE THEOSOPHICAL SOCIETY.

TO avoid unnecessary correspondence, the following few explanatory remarks concerning the Theosophical Society may be made here:—

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

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their colour, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can and should be brought about only by the parties concerned. They believe that in the natural order of things, with the progress of enlightenment, whatever is an obstacle and encumbrance to the development of human knowledge and happiness will pass away, as the mists clear after sun-rise. But they have no sympathy with those modern critics who, wise only in their own conceit, denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant Past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to rather than discarded.

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and Governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudices and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all

extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased. The policy they advocate is that of benevolent reciprocity—the Golden Rule of “doing as one would be done by,” which was preached by most of the great Sages of old, and has been the watchword of true philanthropists in all epochs. They go on sowing this seed, leaving it to germinate in the fulness of time, and to ultimately bear a rich harvest for the coming generations. A chief agent to employ for this end is education, especially such special education as will enable the rising generation to read the sacred literature of antiquity, and from the writings of the Rishis, Arhats, Philosophers, and other sages of Aryavarta and her sister archaic lands, learn the sublime capabilities of human nature.

The Society, then, represents not any one creed but all creeds; not one, but every branch of science. It is the opponent of bigotry, superstition, credulity and dogmatism, wherever found or by whomsoever taught. So, also, is it the opponent of vice in every form and of all that tends to feed or propagate it. It expects every one who becomes a member to avoid doing what will be likely to throw discredit upon the Society and dishonour his fellow-members. While it does not look for saint-like perfection in applicants for membership, it does hope, by holding up to them the ideal of a noble manhood, to make them ashamed of their vices and eager to extirpate them.

The Theosophical Society has many branches scattered over the globe, and, in India, enough already to make it possible for a Theosophist to find in almost every large city, from the southernmost cape of Ceylon to the foot of the sacred Himalayas, a group of brother Theosophists to welcome him. And these Branches are composed variously of Buddhists, Hindus, Parsis, and Mussulmans, with eminent Native leaders; each Branch being as much thought of and cared for by the Founders as every other Branch, and all equally devoted to the welfare of the common cause. The rapid growth of the Society has often been wondered at by outside observers, but the sole secret is that its Founders believed that in reciprocal kindness and tolerance of infirmities was to be found a strong, broad platform upon which all men could stand and work for the general good, and in the further fact that, however various its external manifestations, there is but one basic Truth, and that whatever dogmatists may say, “There is no Religion higher than TRUTH.”

As regards the possibility of acquiring spiritual knowledge (*Brahmagyanam*) and extraordinary powers (*Siddhis*) in some easy, expeditious way, it is enough to remark here that our Aryan and Iranian ancestors gained great psychical powers and a deep insight into Nature's secrets, and they laid down the rules under which the same results may always be enjoyed. And, as the laws of pupilage (chelaship) are fully explained in the Shastras and Gâthas, the student in search of a guide is simply referred to those exhaustless treasure-houses. We live in a so-called

extremely practical age—as though any age could be called practical which deals with only one-half of man's interests!—and the proportion of the Society's members who have joined because of the third of the Society's avowed objects, is naturally small. So, while this may be a chief attraction to a few, others do not even consider it, but like to see the Society founding Sanskrit and other schools, writing and publishing magazines and books, and doing other useful works. It has its exoteric and its esoteric activities, and few members are occupied with both. It cannot supply a Guru, nor devote time to taking any one through a course of occult instruction, nor adopt his sons after the ancient custom (as the Flounders have frequently been begged to do), nor supply him gratis with books, nor forward his correspondence to the Mahatmas. No such expectation should be entertained, for we have no more right now to expect favours that we have not yet deserved than had our ancestor, who never dared to hope for any reward or favour that he had not won the right to, by years of useful devotion and determined self-evolution. But those who join the Society should do so because it gives the chance to help humanity, to gain happiness by assisting to enlighten, raise and stimulate the moral nature of our fellow-men, to make the Aryan name once more the glorious synonym of every moral and spiritual excellence, and to show an age that is suffering from vicious tendencies and unhappy under stifled intuitions that, in the bygone times, our common ancestors knew every psychical power latent in man, the development of which gives Wisdom and ensures Happiness.

All business letters must be addressed to the Secretary of the Theosophical Society, Adyar, Madras; and all upon other executive business to the President.

Persons willing to aid in establishing Societies of Hindu youth for the revival of Aryan Morals should address P. N. Muthusawmi, F. T. S., Teppakulam, Trichinopoly, President of Sanmar-ga Sabha.

A Catalogue of over 300 important and interesting Works upon **Theosophy, Religion, Magic, Sorcery, Phantoms, Spiritualism, Thoughtreading, Psychometry, Astrology, Palmistry, Hygiene, etc.**, may be had free upon application to the Manager of the *Theosophist*, Adyar, Madras. All books are sent by V. P. P. in India.

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