

till it flamed and sparkled in his mouth, and so remained till the oyster gaped and was quite boiled. Then he melted pitch and wax together with sulphur, which he drank down as it flamed, I saw it flaming in his mouth a good while; he also took up a thick piece of iron, such as laundresses use to put in their smoothing-boxes, when it was fiery hot, he held it between his teeth, then in his hand, and threw it about like a stone; but this, I observed, he cared not to hold very long.

"A Signora Josephine Giradellia attracted most fashionable metropolitan audiences in the early part of the present century, by her feats with fire. She stood with her naked feet on a plate of red-hot iron, and subsequently drew the same plate over her hair and tongue."

No doubt many more instances could be adduced. The above are quoted to show that trickery is possible in similar cases.—*Ed.*

BOOKS.

R. WRITES asking for lists of books on the identity of the individual and universal soul. In Sanskrit he should begin with the ten Upanishads, the Brahma Sutras and the Bhagavad Gita, together with all Sankaracharya's works. In modern science he will find the lectures of Tyndall, Huxley and Helmholtz useful, also Clifford's essays and the "Unseen Universe", but we would remind R. that the modern scientist does not as a rule, occupy himself with the proof or disproof of the operations of the soul.

CLASSIFICATION OF PRINCIPLES.

It seems a pity that the time and energies of our brothers should be employed in a fruitless weighing of opposition technologies.

The Septenary Division has performed many valuable services, and has been the means of imparting much useful instruction to many of us. It has no doubt, from its complex and elaborate character, been the subject of certain misconceptions.

Very well.

The Quaternary Division has been of great value to many, and has enabled many valuable conceptions to be formed. It has, however, owing to its unfamiliarity to certain minds, been the cause of some confusion: again, very well. Let us do all we can to absorb all that is good in both classifications. There seems little doubt that the evolution of the true theosophy is a slow and gradual process, and that, before its perfection is reached, many stepping stones must be used and set aside.

Let us then turn our efforts to the evolution of the true theosophy and cease to apply them to anything which will not aid this evolution.

CHARLES JOHNSTON, F. T. S.

DUBLIN, June 1887.

THE BEAN OF PYTHAGORAS.

SINCE writing on the vexed question if beans are lawful food, I find on consulting Baron Müller's work on Australian Vegetation that he calls "the bean of Pythagoras" *Nelumbo nucifera*, and Lindley in his work "The Vegetable Kingdom" says, the "Egyptian bean of Pythagoras was derived from *Nelumbium speciosum*."—Now it is not difficult to conceive that Pythagoras may have forbidden his chelas to eat of the fruit of the Sacred Lotus. Lindley recognises the flower as that "Mythic Lotus", which so often occurs on "The monuments of Egypt and India" It certainly would appear that the sage was more likely to forbid his disciples to destroy a sacred flower for the sake of its seeds, than to forbid them to eat beans—a common and apparently harmless food.

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

GENERAL REPORT

OF THE

ELEVENTH CONVENTION AND ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY

AND OF THE PROCEEDINGS OF COUNCIL

AT THE HEAD-QUARTERS, ADYAR, MADRAS,
DECEMBER 27th—30th, 1886.

With accompanying Documents.

MADRAS:

PUBLISHED BY THE THEOSOPHICAL SOCIETY, AND PRINTED AT THE
SCOTTISH PRESS, BY GRAVES, COOKSON & Co.

1887.

D E L E G A T E S.

- Anantapur.*—Messrs. J. Sreenevasa Row; W. Gopal Swami Naidoo; B. P. Narasimiah; H. Sitaram Row; Vasudeva Row; M. Vijaya Raghavalu Naidoo; D. Kristna Row.
- Bangalore City.*—Messrs. C. Shunmugum Vela Pillay; A. Gopala Charlu; P. Sunjeeva Naidoo Garu.
- Bangalore Cant.*—Messrs. P. Sadaseva Mudaliar; Naguppa Mudaliar; P. C. Veera Raghava Pillay; T. Rajah Ram.
- Bengal.*—Babu Jadub Chunder Mitter; Babu Devendra Nath Goswami.
- Bellary.*—C. A. Parthasaradhy Mudaliar.
- Berhampore.*—Babu Dina Nath Ganguly.
- Bhavnagar.*—Mr. Nathuram Shankar Raol.
- Bombay.*—Messrs. Dr. Vithal Row Pandurang Mahtre; Rustomje A. Master; Peroze Shah R. Mehta; Jehangir Cursetjee Daji; Cursetjee Rustomjee; Vinayak Row Dino Nath; Tukaram Tatya;
- Chittoor.*—Messrs. T. Prornaswami Pillay; C. Annamala Mudaliar; M. Mohin Runga Pillay; C. Masilamoney Mudaliar; P. Sambasiva Mudaliar; T. Shada Gopa Pillay; A. Vardarajah Mudaliar; N. Srinivasa Varada Charloo; A. Gopal Krishna Pillay; V. P. Mudaliar.
- Chingleput.*—M. Umapathy Mudaliar.
- Coconada.*—M. V. Subba Row; S. Gopal Krisnamiah.
- Coimbatore.*—Messrs. N. Rama Swami Iyer; J. Sasha Gheri Row; T. M. Sundarum Pillay; N. Annaswami Row; A. Ponnuswami Mudaliar; T. Sitharam Sing.
- Cuddapah.*—Messrs. Pundit N. Bhashia Charyar; A. Nanjundappah; S. C. Gopal Charriar; D. Bheema Row; K. Seshia Garu; P. Subbiah; S. Ramiah Chetty.
- Combaconum.*—Mr. K. Nariyanswami Iyer.
- Colombo.*—Messrs. Illukwatti Medan-kara (Viksu Heneratgoda); Saranathsa (Priest); Wm. D. Abrew; Peter D. Abrew; H. Don David.
- Gooty.*—Messrs. J. Sreelnivasa Row; J. Govin Row; O. Mathoo Row; N. Narasimha Chari.
- Hoshangabad.*—Mr. N. B. Atreya;
- Hyderabad (Deccan).*—Mr. Namazeen.
- Guntur.*—Messrs. R. Venkata Ruttam; J. Purnayya; J. Singaravelu Mudaliar.
- Karur.*—Messrs. Lutchminarayaniah Iyer; T. Venkata Rama Iyengar; T. R. Ram Chunder Iyer; C. S. Ramaswamiah; T. L. Subba Row; T. Subramania Iyer; T. Padamanabiah.
- Karnool.*—Mr. C. Muniswami Naidoo.
- Madras.*—Messrs. P. Sreenivasa Row; T. Subba Row; C. Ramiah; J. Luxmikanta Row; Toke Venkatapati Naidoo; R. Siva-Sankara Pandiah; P. Parthasarathy Chetty and others.
- Madura.*—Messrs. C. Narainaswami Iyer; S. R. Sreenivasa Iyer.
- Nagpur.*—Messrs. P. Peary Lal; Lala Iswari Prosad; Anunta Lal; P. Keshub Row.
- Negapatam.*—Mr. R. Venkata Ram Iyer.
- Nellore.*—Messrs. B. Runga Reddy; M. Subramaniah; M. Mahadeva Iyer; T. Jaya Ram Naidoo; A. Mahadeva Shastree.

DELEGATES.—(Continued.)

<i>Ootacamund</i> .—Major General H. R. Morgan; Messrs. G. Venkataramiah; Mrs. E. R. Batchelor; T. Venkata Rama Iyengar.	<i>Tanjore</i> .—Mr. S. Rungaswami Iyengar.
<i>Palghat</i> .—Messrs. Veera Raghava Iyer; Venguni Iyer;	<i>Tinnevely</i> .—Messrs. S. Sundram Iyer; Shanmugum Pillay.
<i>Rajshahye</i> .—Babu Baroda Prosaud Bose.	<i>Trichinopoly</i> .—Messrs. T. Samiah; N. Somenathia; Bhut Guraswami; S. Krisnama Chary.
<i>Rangoon</i> .—Mr. V. Ruthna Mudaliar.	<i>Silliguri</i> .—Babu Bishnu Chunder Das.
	<i>Vellore</i> .—Mr. A. Naryan Simhla.

AUTHORS OF CONGRATULATORY POEMS.

The best thanks of the Society are due to the undermentioned learned Pandits who kindly composed stanzas in Sanskrit, Zend, Pehlevi, Pali, Persian and Tamil, in honour of the opening of the Adyar Oriental Library :—

Sanskrit.

Pandit Gangadhara Sastri,— <i>Benares</i> .	Pandit Rama Sastri,— <i>Benares</i> .
Pandit Govinda Rama Probhakara,— <i>Phagwara, Panjab</i> .	Pandit Siva Sankara Pandiah,— <i>Madras</i> .
Pandit Hara Charan Kabiraj,— <i>Bengal</i> .	Pandit Triumbaklal Muni,— <i>Bombay</i> .
Pandit Jaya Raja Row,— <i>Combacorum</i> .	Pandit C. Venkataratnam,— <i>Madras</i> .
Pandit Joy Chundra Sidhyantabhoosun,— <i>Kalighat, Calcutta</i> .	Pandit P. Venkata Narsimha Siddanti,— <i>Mysore Province</i> .
Pandit Narain Dutt Sastri,— <i>Lucknow</i> .	A Pandit of Bankura,— <i>Bengal</i> .
	A member of the Berhampore Branch of the Theosophical Society.

Zend and Pahlavi.

Rustomji Mobed,—*Bombay*.

Pali.

Illukwatti Medankara (Viksu Heneratgoda.)

Persian.

Mr. Namazeen,—*Hyderabad, Deccan*.

Tamil.

Pandit T. Venkatarama Aiyengar,—*Ootacamund*.

SUPPLEMENT TO

THE THEOSOPHIST.

OCTOBER 1886.

DONATION.

The Treasurer of the Theosophical Society acknowledges, with the thanks of the Council, receipt of a donation of £50 towards the general purposes of the Society, from Edward T. Sturdy, Esq., F. T. S., of Woodville, Hawkes Bay, New Zealand.

ADONI.

ADONI SANSKRIT SCHOOL.

Mr. W. Peddu Chetty, F. T. S., of Adoni, reports that the Sanskrit School lately started at Adoni under the auspices of the Adoni Branch Theosophical Society has 25 students on its roll. It has secured the patronage of the officials and of some of the merchants of the place. An accumulation of Rs. 130 is now deposited in the Savings Bank in its name. The gentlemen managers invite donations for the school.

ORAI THEOSOPHICAL SOCIETY.

At a meeting held at the house of Thakur Ganesh Singh, it was resolved that a Branch Theosophical Society be organized, and an application for the issue of a Charter and the sanction of Rules be made to the President-Founder, Adyar, Madras.

A set of rules were proposed for the guidance of the meeting and passed by the General Meeting.

The following persons were unanimously elected as officers of the Society : Thakur Ganesh Singh, *President*; Pandit Lachman Prosad Pachouri, *Secy.* Thakur Ganesh Singh then read his Lecture on the religions and moral degradation of the people of India—How Theosophy in time laid hold of the falling, opened their eyes, and put them to the right path followed by their worthy ancestors.

RULES OF THE ORAI THEOSOPHICAL SOCIETY.

1. This Society is established with the following objects :—
 - (a) To cultivate the feeling of Universal Brotherhood of Mankind.
 - (b) To raise the moral and spiritual status of our fellowmen.
 - (c) To encourage the study of Sanskrit and other Eastern literatures and Sciences.
 2. The Society shall observe complete religious neutrality.
 3. The Society shall elect from its members the following office-bearers :— President, Vice-Presidents, Secretary, Assistant Secretary, Treasurer, Accountant, and Librarian.
- The above officers will be appointed for one year only.
- A vacancy occurring before expiry of the period will be filled up by election in a special general meeting.
4. Each member will have to give a monthly subscription of at least two annas, unless the Managing Committee exempt any member from payment.
 5. There will be a general meeting of the Society held once a month.
 6. The President, or, in his absence, one of the Vice-Presidents, will preside at a general meeting. But if neither of these officers is present at the meeting, the members will elect a Chairman for the occasion from among themselves.
 7. The Chairman will have the casting vote at all the meetings.
 8. For the transaction of ordinary and every day business, there will be a Managing Committee of three members, which must include the President and the Secretary.
 9. The Managing Committee will meet once a week or as often as necessary.

10. Five members will form a quorum at a general meeting, and three at a meeting of the Managing Committee.

11. Members will be at liberty to present the Society with any donations of cash, books, or any other article or property they may wish to give.

12. Sums of money or books or other articles or property, once presented to the Society, will become the property of the Society, and neither the donor himself, his heirs, successors, nor assignees, will have any right to any such sums of money, books or other articles or property as aforesaid.

13. In emergent cases the President and the Secretary have each power to incur expenditure up to Rs. 2. But all such proceedings must be reported for confirmation to the Managing Committee at their first meeting.

14. The Managing Committee will have power to sanction expenditure up to Rs. 5 (five) in each case.

15. No expenditure of above Rs. 5 (five) can be incurred without the previous sanction of a general meeting.

16. The proceedings at every meeting will be recorded in a book to be kept for the purpose by the Secretary, who will be responsible for the safe custody of the same.

17. The Treasurer will receive, acknowledge and credit in the Society's accounts all sums of money paid to him on account of the Society. He will be responsible that no money is paid by him without proper authority, and that proper vouchers are obtained by him before money is paid.

18. For the sum sanctioned by the President or the Secretary under Rule 13, an order signed by any of those officers will be sufficient authority for the Treasurer to make payments. For sums sanctioned by the Managing Committee the order should be signed by Chairman and the Secretary. The charges sanctioned at a general meeting should, however, be supported by an order signed by the Chairman, the Secretary and two other members.

19. Members misconducting themselves in any way will be reported to the Managing Committee who will, in the first instance, warn the members concerned. If this warning has no effect, the matter will be laid before a general meeting for such action as may appear to them proper.

20. All decisions and orders of the Managing Committee are subject to appeal to a general meeting, whose orders again are liable to be altered or cancelled by the President of the Parent Society.

21. It will be the duty of the Secretary to convene a special general meeting whenever requested in writing to do so either

I—By the President, or II—Any three Members.

22. The Treasurer will prepare a monthly statement of all sums received and paid by him during the previous month, and place it duly countersigned by the Secretary before the ordinary general meeting.

23. The proceedings of the Society should be in English.

24. No political matter whatever shall in any manner be discussed or otherwise dealt with by the Society.

25. No additions to, or alterations in, these rules will be valid unless made and sanctioned by a special general meeting and approved by the President-founder in Council.

Approved:

H. S. OLCOTT,

P. T. S.

GANESH SINGH,
President.
L. P. PACHOURI,
Secretary.

BERHAMPORE.

Pandit Keshava Chandra Vidyaratna, who was deputed to visit the branch Societies of Saidpur, Siliguri, and Darjeeling, received a hearty reception in all the branches he visited. His lectures in Bengalee delivered in each were highly interesting and gave satisfaction. He convened special meetings of Brothers, and answered the various questions put to him on Theosophical subjects. He has, in fact, breathed vitality into the several branches and induced the members to adopt such plans of work as will ensure steady progress. The Secretaries of the above branches have written to Babu Dina Nath Ganguly to include their Societies in the Theosophical Co-operative Association of Bengal and to send them the plan of work which he has published. Moreover, it is highly gratifying to notice that in the Anni-

versary of the Saidpur "Arya Dharma Pracharini Sabha," which took place very recently and in which there was an assemblage of Pandits from Bikrampur, Rungpur, Barisal and Calcutta, our brother Pandit Keshava Chandra Vidyaratna was requested to address the meeting. In this address he ably expounded the basic principles of Theosophy, proving the same by Texts quoted from *Shastras*.

After this address, Pandit Kristo Das Vedantavagish of Calcutta, and the Rungpur Hindu Preacher, testified their gratitude to the T. S. and its leaders, Madame H. P. Blavatsky and Col. H. S. Olcott for the invaluable services which they have been and are still rendering in re-awakening a sense of profound reverence for the Rishis of old and for their Philosophy, Religion and Science.

CHITTOOR.

The Chittoor Branch T. S. has elected the following Office-bearers for the coming year; N. Srinivasa Varadu Charlu, *President*; G. Masilamani Mudaliar, *Secretary* and *Treasurer*; V. Pachappa Mudaliar, T. Ponnusami Pillai, and M. Mohunaranga Pillai, *Members of the Managing Committee*. The Branch "has been reconstituted on a solid basis."

THE BANGALORE (CANTONMENT) T. S.

Rules and Bye-laws.

In addition to the Rules and Bye-laws of the Parent Society, the following have been adopted especially for this Branch:

1. The Society shall be called and known by the name of "Bangalore (Cantonment) Theosophical Society."

2. The affairs of the Society shall be managed by a President, two Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, a Librarian and a Council of five members, the Office-bearers being Ex-officio members of the Council. The Managing Committee shall have power to increase their number, if necessary three members of the Council shall form a quorum.

3. The Council shall meet once a fortnight, or as often as it may be necessary.

4. A general meeting of all the members shall be convened once in three months to dispose of all matters laid before the meeting by the Council as also for the general purposes of the Branch. At such meetings one-third of the number of members shall form a quorum.

5. The Secretary shall be at liberty to convene meetings at the request of any five or more members for the purposes of discussing any useful topic of social, moral, intellectual or spiritual importance—due notice shall be given by the Secretary to all the members of the date of such meeting at least three days before the date fixed.

6. The Secretary shall keep a book for entering therein the proceedings of the general meetings and resolutions adopted at such meeting. The proceedings of the Council shall also be recorded in a book, and such of the Council's proceedings as are to be brought to the notice of the general body of members shall be laid before the general meeting to be held once in three months. The accounts, proceedings and such other books of the Society shall be open to the inspection of all members of the Branch.

7. Any proposal which any member may have to make regarding the work of the Society shall be communicated in writing by such member to the Council through the Secretary; should the proposal be such as would involve an alteration in the existing rules of the Branch, it shall be laid before the quarterly general meeting and its adoption or rejection shall be decided by a majority.

8. All resolutions passed at the general meetings shall be binding on all members present or absent at such meetings—such resolutions or amendments as are voted for by the majority present at the meetings shall be considered as resolutions duly adopted—when votes are equal, the Chairman shall have the casting vote.

9. None but fellows of the Society, whether members of the Branch or not, shall be allowed at the meetings of the Branch. Persons learned or proficient

in ancient sciences or philosophy and gentlemen sympathizing with the objects of the Society may be allowed to attend at the lecture meetings.

10. The annual general meeting of the Society shall be held in August when the annual report on the operations of the Society shall be submitted by the Council; the office-bearers for the next year elected, any alterations or additions to the existing Bye-laws made and such other propositions as are laid before the meeting disposed of.

11. Every member shall pay a monthly subscription of not less than eight annas per month towards the formation of a General Fund from which the general expenses of the Society shall be met. It is optional with members to pay suitable monthly subscriptions. Members unable to pay the prescribed rate of subscription may be exempted from payment at the discretion of the Council.

12. All payments on behalf of the Society shall be made to the Treasurer, who shall keep a regular account of money received and disbursed on behalf of the Society. A balance sheet shewing the receipts and expenditure shall be prepared once in three months and laid before the quarterly general meeting through the Council for the information of the members of the Branch.

13. All charges connected with the up-keep of the Society including the establishment shall be incurred by the Treasurer on the authority of the Secretary, but no new charge shall be incurred without the previous sanction of the Council.

14. A Library consisting of useful works in English and Vernacular languages, bearing on Theosophy, Aryan literature, sciences and similar subjects shall be formed for the use of the members of the Society and shall be under the direct control of the Librarian, who shall, with the sanction of the Council, frame such subsidiary rules as are necessary for the proper and efficient management of the Library. It shall be optional with the brothers of the Society to make contribution in money or books for extending the usefulness of the Library. Such gifts become the property of the Society. Gentlemen evincing sympathy in the cause of theosophy, though not members, may be allowed access to the Library, but they shall conform to the rules of the Library.

15. A Sanskrit pundit shall, if the funds of the Society permit, be engaged to teach the Sanskrit language to such of the members as are disposed to study it.

16. The connection of a member with the Branch shall, at the discretion of the Council, cease if he absents himself without a written excuse continually for three consecutive meetings, or allows his subscription to fall in arrears for three consecutive months or otherwise breaks the rules of this Branch.

17. Should any member by improper or immoral conduct become an annoyance to the rest of the members or a disgrace to the Branch, and the efforts and personal influence of other members fail to bring him back to the right path, his conduct shall be brought to the notice of the Parent Society.

18. Should any person when joining the Society stipulate that his name shall be kept secret, his wishes shall be complied with.

19. It will be competent for the members assembled at a general meeting, should the state of the funds of the Society allow it, to vote out of the same any sum or sums of money for any charitable purpose, for helping any individual or any local or foreign charity.

20. Should any of the office-bearers vacate his place during the year by reason of transfer from the station or any other cause, the Council shall, subject to the sanction of the quarterly general meeting, elect another member to the vacant office for the remaining portion of the year.

21. The general meeting shall have power to add, or alter, modify or annul the above rules and the same shall be reported to the Parent Society.

Approved:

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

A. SINGARAVELU,

Secretary.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1886.

THE DUTIES OF ARYAN YOUTH TO THEMSELVES AND TO THEIR COUNTRY.

A LECTURE was delivered by Colonel Olcott upon the above topic, on the evening of the 3rd instant, before the Triplicane Juvenile Association at the house of Rajah Ishwara Dass, Triplicane, Madras. A crowded audience was present, and the orator was, as usual, applauded and cheered throughout. At the conclusion of his remarks, the Chairman—that venerable patriot and reformer, Dewan Bahadur R. Raghunath Row—made a brief address which excited great enthusiasm. He eulogized in the warmest terms the founders of the Theosophical Society and the work of the Society itself. No one, he said, could fail to be struck with the results actually achieved within the short space of six or seven years: it was a perfect miracle. He, the Chairman, firmly believed that the hand of God was constantly guiding human affairs, and he saw that Divine guidance displayed in this Society's work. Christian friends of India had for many years been laboring to awaken the religious spirit in our country-men, and had spent millions of pounds sterling in this end, in the way they thought the best. Yet what had they accomplished? We need only glance at what India was six years ago to see that scarcely anything had been effected. But here are two foreigners who come here without any of those advantages, and arouse the soul of the whole people of India: doing more in six years than any other reformers had done in sixty or six hundred. Perhaps, one reason for this was that the others had had their interested motives, they wanted to accomplish a purpose interesting or important to themselves, while these two real friends of India had nothing to gain but the accomplishment of duty to all mankind. The lecturer had depicted to us the intense love of other people to their native lands, such as the heroic Montenegrins, the Swiss and the Chinese. He had described how the Chinaman's one great yearning passion when in foreign lands, was to hoard up enough money to take him home again some day, so that he might lay his bones in the bosom of the land of his birth, or if he should die abroad, at least to have his remains carried to China for interment. We had seen all the foreigners coming to India with the same aim in view; to accumulate a competency, and go home to Europe to spend it. But how different the case of the founders of the Theosophical Society! They came here leaving all behind, even the wish to be buried among their kindred; living, to work with heart and soul for India, and dying, to mingle their dust with her sacred soil. This was the proof of deep and unselfish love and he—the Chairman—gave due notice that he was commissioned, on behalf of the Hindu people, to send for the bones of those dear friends from whatsoever country they might by accident have been temporarily deposited in, and bring them back to India, to the people the founders loved so well. Six years ago, he, the speaker, could not have ventured to speak publicly, as he was now constantly doing, on our national religions without the certainty of being hissed by his own countrymen, but now, thanks solely to the Theosophical Society and to the Divine agency that was impelling its work—the whole country was aroused to enquire into the Hindu *Shastras* and religious principles. He

had sat quietly, while Colonel Olcott was clearly laying down the duties of Aryan youth, and showing how they might attain the highest happiness for themselves and prosperity for India, and had gone through a wonderful experience. As the Colonel was forming his ideas into English sentences, the speaker saw mentally flashing past his consciousness the self-same ideas as they are written in Sanskrit in our *Shastras*. The very words of Manu, our great Lawgiver and Rishi, and those of the author of the Bhagwatgita, were being spoken by the mouth of this American brother! This was something like a miracle, was it not? How comes it that this gentleman, for whom Sanskrit is a sealed book, talks the doctrines of our sages, as preserved in our holy language? He, the speaker, had an easy explanation; the same God who inspired our scriptures was inspiring the Colonel to utter these truths, and our thanksgiving should be raised to Him for sending us friends in the darkest hour of our necessity. [Great and long continued applause, and cheers for the Theosophical Society and its founders.]—*Indian Mirror*.

BOMBAY.

THE annual meeting of the Bombay branch of the Theosophical Society was held yesterday afternoon at the Framjee Cowasjee Institute, Mr. K. M. Shroff being voted to the chair. He said that in the absence of the chairman of the Bombay branch the Rao Bahadur Gopalrao Hari Desmukh, the duties of the chairman devolved upon him, but he wished that some one more capable had been selected instead of him. He then, in the course of certain remarks, denied that Theosophy had proved a failure, as had been stated in certain quarters, and eulogized the work done by Colonel Olcott in this direction. The seven years' existence of the Society showed that it had done really practical good, in spite of the many enemies it had raised in many quarters from the peculiar nature of its work. Notwithstanding the diabolical attempt that was made some two years and a half ago in a particular part of the country to injure the Society, the latter was still flourishing and going on flourishing. Mr. Rustomjee Ardesir Daroowalla, Secretary to the Society, then read the annual report, of which the following is a summary. The report stated that the Society was founded on the 17th September 1875 at New York. The branch had hitherto been encouraged and supported at its anniversaries and on other public occasions by the respected President of the Society, Col. H. S. Olcott; but he had not been able to favour them with his presence that evening on account of his pressing engagements. As the Society's means increased, the treasures of wisdom now locked up were to be disseminated throughout the world. The buildings for the library and museum had been completed; and the opening ceremony will take place at the time of the anniversary convention in December next. The Society hoped in course of time that the size and value of the library and museum would attract the cleverest pundits, the most learned Western Orientalists, and that Adyar, the head-quarters of the Theosophical Society, would become almost a second Alexandria, an intellectual metropolis of the East. There were nine admissions of new members, and one adhesion of a member in a well-known physician, Dr. Balchandra Krishna Bhatradekar. Amongst the former were several men of mark, viz., the first native civilian of this Presidency, Mr. Shripat Babajee Thakore, two able lawyers, Messrs. Shamrao Vithul and Mirza Hoosein Khan, &c. The Theosophical Publication Fund Committee had printed 2,000 copies of the English translation of the Bhagvat Gita, nearly all of which had been sold; and also 1,000 copies of Patanjuli's Yoga Philosophy, of which more than 500 had been sold. The Homœopathic Charitable Dispensary was opened on the 1st July 1884, and the number of cases treated during the two years was 40,063, which gave a daily average of about 65 cases. Amongst the patients treated there were many who had failed of relief in other hospitals and private dispensaries, and yet the average of recovery had reached to 80 per cent. Mr. Mirza Hoosein Khan, Mr. A. B. Gubbay, Mr. Shamrao Vithul, and Mr. Rustomjee Ardesir Darroowalla also addressed the meeting, the proceedings being brought to a close by a vote of thanks to the chairman.—*Times of India, 19th Oct.*

BENARES THEOSOPHICAL SOCIETY.

BABU KANYA LAL DASS, Assistant Secretary of the Kasi (Benares) Tattwa Theosophical Society writes:

"Three years ago, a Sanskrit Library, called the "Bala Saraswati Bhavana," was started here to perpetuate the name of the late lamented Pundit Bala Sastri, Professor of Grammar in the Benares College. A Committee, composed of the members of the *Bhavana*, was formed to take care of it. But it collapsed. The local Branch of the Theosophical Society, viz., the Kasi Tattwa Sabha, has now come forward and taken up the work. The Sabha feels much indebted to the donors, whose names I give below, of the *Bhavana*, who have kindly consented to transfer their contribution to the custody and management of the Sabha:—

H. H. the Maharajah of Durbhunga	...	...	Rs. 300
Babu Pramada Dass Mitter	...	...	" 100
Babu Mokshada Dass Mitter	...	...	" 100

His Highness the Maharajah of Durbhunga has further granted the generous sum of Rs. 150 to the English Library, attached to the Sabha."

This is a striking case; one could scarcely find a better illustration of the ephemeral influence in Transitional India of genius, scholarship and personal influence. As the waters close in after the passage of the boat's keel, so does indifference now obliterate the effect of a great name. The late Pundit Bala Sastri was perhaps the most eminent man of his school in India. He was looked up to with the greatest reverence by most native sovereigns, and regarded as an oracle upon points of orthodoxy. He was President of the Sanskrit Sabha of Benares, whose members are the most learned in the Holy City. He had a face which, once seen, could not be forgotten—calmly majestic as that of a typical sage, and large, liquid eyes that seemed wells of intelligence. Some of his admirers and disciples rightly thought they could raise no nobler monument to his memory than by founding a Sanskrit Library at Benares, and under the lead of his late distinguished colleague, Babu Pramada Dasa Mitra, the books were collected. But the terrible spirit of apathy, now so prevalent, prevented the full consummation of the project, and the sequel is shown above. The collection has fallen into the reverent keeping of our Society in which, at least, the name of Bala Sastri will not be soon forgotten.

BANGALORE.

HINDOOS TO THE FRONT.—It will be remembered that at Colonel Olcott's, last visit to the Station he established a local branch of the Theosophical Society here. In connection with this we now learn that the services of a Pundit have been retained, whose duty it is to deliver lectures in the Vernacular twice a week on the Aryan system of Philosophy as described in the Hindoo Shastras. The meetings are well attended, and through the exertions of the Secretary a large Library has been opened which contains works dwelling on Theosophy and literature in general.—*Bangalore Spectator*.

ANANTAPUR THEOSOPHICAL SOCIETY.

THE first anniversary of the above Society was celebrated on the evening of the 16th instant, in the Municipal School house. There was a large audience including some friends from Gooty and Bellary. Mr. A. J. Cooper Oakley from the Adyar, was voted to the chair. The Secretary, Mr. V. E. Sudarsana Mudelliar, then read the report of the Society for the past year, and Messrs. T. Ramachandra Rau, B.A., B.L., District Munsif of Gooty, and T. Chidambara Rau, B. A., Pleader, addressed the meeting, explaining the objects of the movement, and its beneficial results. Mr. J. Srinivasa Rau then delivered a speech in Telugu. The proceedings were brought to a close with three cheers for Colonel Olcott and Madame Blavatsky, and a vote of thanks to the President. *Pan supari* was then distributed, and rose-water sprinkled, while a band of native musicians assisted to entertain the audience.

COIMBATORE.

At a meeting of the Branch, 12th September, Mr. N. Annasammi Row, President presiding, the retirement of Mr. Meenatchisundram Pillai from the Secretaryship on account of ill-health, was reluctantly consented to, with the thanks of the Society for his past valuable services. Mr. N. Ramasawmi Iyer was unanimously chosen Secretary, and Mr. Raghavendra Row, Assistant Secretary.

At the Branch meeting of the 19th September, upon motion of Mr. Periasammi Mudaliyar, it was voted that M. R. Ry. Venkatasubba Sastriar be requested to lecture on Vedantism every Sunday morning. Upon motion, a new subscription-list was unanimously ordered to be circulated.

NAGPUR.

The first anniversary of the Nagpur Theosophical Society was celebrated on Wednesday, the 1st September 1886. The ceremony was largely attended.

The President, the Secretary, and Babu Ishari Prasad explained in their respective addresses the objects of the Society.

The Secretary's report shows that during the last year 21 ordinary meetings were held, exclusive of all those held during Pandit Bhawani Shanker's visit here. During his short stay he gave valuable assistance to the members of this branch, for which they are very thankful to him.

Among the topics of discussion in the meetings, the following may be mentioned:—

The Seven Principles of Man, Our idea of God, The evolution Theory, The Adwaita Philosophy, The Aim of Theosophy, The Laws of Karma.

Aryan philosophy and self-culture absorb a great deal of the attention of the members of the Branch; but at the same time they have not been idle in making efforts for the improvement and well being of their fellow creatures. One Sanskrit class has been opened in the Andra Sabba School for giving instruction in Sanskrit, and two Aryan leagues of Honor have been formed by the members, and copies of Aryan Virtues, in Hindi, have been published for distribution.

There is a library attached to the Society for the use of its members. With the object of diffusing knowledge of Theosophical literature, outsiders are allowed, subject to the rules of the Society, to use the library on payment of a monthly subscription of not less than 8 annas.

Fifty copies of Bhagwatgita, and about six maunds of flour and pulse were distributed on the anniversary occasion.

NRITYA GOPAL BOSE,
Secretary.

AMERICA.

THE movement in the United States is acquiring strength, but not without the friction always to be expected from the contact of strong personalities, and, in fact, invariably seen in such popular agitations. The reconstructive plan sent over by the Adyar Council, which supersedes the Board of Control by an organisation of an American Section of the General Council, is to be acted upon in December, and it is hoped all may be pleasantly settled. The Aryan (New York) Theosophical Society has adopted the excellent plan of a Monthly Circular of Theosophical Notes and Queries, for circulation among members. The numbers to hand are both instructive and interesting.

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and Published for the Proprietors by the Business Manager, Mr. Charles W. Leadbeater, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

DECEMBER 1886.

JANUARY NUMBER OF THE THEOSOPHIST.

As announced last year, the January number of the *Theosophist* will contain the official report of the proceedings of the Convention and will, therefore, not appear until a few days later than usual.

THE CONVENTION.

All necessary arrangements are completed for the reception, lodging and feeding of Delegates, the dispatch of business, the inauguration of the Oriental Library, the usual public celebration of the anniversary, etc. The Library and Council Hall buildings will be ready in time, and both will be found worthy of the Society and well adapted to their respective purposes. We would again remind members and well-wishers that donations of books, printed or on palm-leaves, in Sanskrit, Zend, Pahlavi, Pali, or any vernacular language, especially such as treat upon religion, philosophy, ancient science or art, will be thankfully received and duly acknowledged, either publicly or privately as the donors may prefer. As the Theosophical Society first showed the practicability of bringing together in friendly council lay representatives of all the Asiatic religions, races and castes, so this year it will show the unprecedented spectacle of the amicable concurrence of Hindu Brahmans, Parsi mobeds, and—unless the Sinhalese break their promises—Buddhist monks, to inaugurate the Oriental Library. What no one has hitherto effected by less worthy means, we hope and expect to bring about by kindness and tolerant mutual respect. Present indications warrant the anticipation of a large attendance of members at the Convention, and it is most desirable that every Delegate should arrange, if possible, to sleep as well as take his meals at Adyar, on the 27th, 28th, and 29th instant.

Poems by great Asiatic Pandits, congratulating the Society upon the opening of the Adyar Oriental Library, have begun to come in. Most appropriately, the first two are from Holy Benares and the authors—Pandits Gangadharam Sastri and his brother, Pandit Rama Sastri—are among the most eminent in India. We hear that the most famous pandits of Bengal, the Panjab, Madras and Bombay, are expected to honour the great event in a similar manner. There will be Aryan sacred music and Sanskrit recitations, addresses in English and vernaculars, etc.

DEWAN BAHADUR R. RAGHUNATHA ROW.

The Executive Council of the Theosophical Society is about losing the services of one of its most important members, by the removal of Dewan Bahadur R. Raghunatha Row to Indore, of which great Feudatory Raj he has been appointed Prime Minister by H. H. the Holkar Maharajah. The selection of our eminent colleague for this high office is a most judicious one for the Prince, because of the Dewan Bahadur's patriotic sympathies, religious earnestness, and well recognized probity of character and able statesmanship. The Indian press have unanimously expressed their pleasure, and there is but one opinion as to his fitness for the Dewanship of Indore, which office, in fact, he held from 1875 to the close of 1879. How deep an interest he takes in our Society was seen in the report—copied into last month's *Theosophist*, from the *Indian Mirror*—of his address at Col. Olcott's recent lecture at Triplicane. By his request he will be continued as a non-resident member of the Executive Council and another resident gentleman be added.

BOMBAY.

The Hon'ble Mr. Dayaram Jaithmul and his partner, Mr. Ooderam Mulchand, have sent a donation of Rs. 100 to the Theosophical Society's Homœopathic Charitable Dispensary.

SYDNEY.

A correspondent writing from Sydney, N. S. W., reports that there are many people there who are interested in Esoteric Science. New books on the subject are in great demand at the School of Arts Library. In fact, it is hard to get a reading of one without waiting for weeks for a turn.

KURNOOL.

Messrs. C. Munisami Naidu and A. Lakshmana Das having resigned their respective offices as President and Secretary of the Branch, the following persons have been elected for the ensuing year.

M. R. Ry. V. VENKATASASHYYA CHETTY GARU, *President*.
M. R. Ry. T. KUMARASAMIACHARI, *Secretary*.

CEYLON.

National Buddhist Fund.—The money-pots distributed are now being collected and the amount found in them is said to average about Rs. 10 a day.

The Buddhist English School has just been opened and promises to succeed well.

The King of Siam has sent a donation of Rs. 5,000 to the Vidyodaya College.

The High Priest Sumungala, on being asked by a travelling English clergyman to mention the name of a European who *knew* Buddhism, said that Colonel Olcott and Madame Blavatsky were its best exponents.

DR. HOSHANG JAMASP.

The Parsees of the Deccan are to be congratulated on the elevation of their high priest, Sirdar Khan Bahadur Dastoor Hoshang Jamasp, to the Doctorate of Philosophy, for his services in the field of Zend and Pehlvi philology. The learned Dastoor was unanimously recommended for the distinction by the faculty of Philosophy of the University of Vienna.

HYDERABAD THEOSOPHICAL SOCIETY.

The annual report of this Branch shows that regular weekly meetings have been held throughout the year. Then public lectures have been delivered. The number of books in the Library has been increased by twenty-five new volumes.

The following office-bearers have been elected:—

MR. P. IYALU NAIDU.....	<i>President</i> .
„ MOOLLA ABDOL KHYOOM.....	<i>Vice-President</i> .
CAPTAIN R. LACAN.....	<i>Do.</i>
CAPTAIN G. RUGHOONATH.....	} <i>Joint Secretaries</i> .
MR. JEHANGHEERJI SORABJI.....	
„ BHEEMAJI ROW.....	<i>Treasurer</i> .
„ VISHNU BASHKAR LELE.....	<i>Librarian</i> .

Managing Committee for 1886-87.

MESSRS. P. IYALU NAIDU, *Ex-officio* Chairman, DARABJI DOSABHOY, DR. AGHORNATH CHATTOPADYAY, RAGHUNATH PRASAD, B. A., BHEEMAJI ROW, JEHANGHEERJI SORABJI, CAPTAIN G. RUGHOONATH, *Ex-officio* Secretary.

SABITA THEOSOPHICAL SOCIETY, (DAKSHINESWAR.)

The present office-bearers have been elected for another term.

CUDDAPAH.

By invitation of the principal Hindu gentlemen of Cuddapah, Col. Olcott visited that place on the 20th ultimo to form a local Branch of the T. S. M. R. Ry. L. V. V. Nayadu, F. T. S., accompanied him. They were honorably received at the railway platform and, on the following morning, the President received a numerous signed Address of welcome, in which the following passages occurred:

“Whatever may be one's religious and philosophical views, whatever one's notions of individual members of the Society of which you are President, we all agree upon the fact that your labours are characterized by a spirit of self-sacrifice and a singleness of purpose which command the admiration of all impartial thinkers. During your short stay in India—short compared with the magnitude of the work you have done—your labour of love has already borne fruit in the great stimulus which it has everywhere given to search after truth. All around us we see a renewal of old-established modes of thinking and a springing up of a new life. We are convinced that all this is due to the working of the Theosophical Society and, judging from the success which it has attained, in spite of many adverse influences, we feel sure that it is destined to achieve something grand and noble.”

A complimentary and very erudite address in Telugu was then made by Pandit N. Bhashiacharriar, and a response from Col. Olcott brought the meeting to a close. The Chairman, on behalf of those present, gave garlands and bouquets to the guest, and rose-leaves were showered into his carriage as he drove away.

On the evening of the 20th, Col. Olcott lectured in the school-building to a crowd so dense as to fill every inch of space both inside the spacious hall and in the verandahs. The subject was “Theosophy and the Theosophical Society,” and the speaker clearly showed the difference between the two as well as their mutual relations. The applause was constant throughout. An unusually large number of Europeans, among them the District Judge and other important officials, were present. On the 21st, new members were admitted into the Society and the Cuddapah Theosophical Society was organized. Public interest had now become so aroused that, by unanimous request, Col. Olcott consented to stop another day and deliver a second lecture, upon the subject of “Man and his Future,” in which the distinction between mind and soul should be defined. The audience was, this time, as large and even more enthusiastic than at the first lecture. As no notes were taken and the discourse was entirely an extemporaneous one, it is impossible to give a report. The President and Mr. Nayadu left at 10 p. m. by the mail train for Madras, a large number of gentlemen attending at the station to bid them farewell.

The following Offices were then elected:—

<i>President</i>	Pandit N. Bhashiacharriar Avergal.
<i>Vice President</i>	T. Kristna Row Garu.
<i>Treasurer</i>	K. Venkata Subbiah Chetty Garu.
<i>Secretary</i>	A. Nanjundappa Garu.
<i>Councillors</i> :—	P. Shadyappa Modaliar Avergal; V. Govindaraju Bhagavathar Avergal; D. Bheema Row Garu.

ANGLO-BUDDHISM.

(*Globe*.)

There must be fashions in speculation as well as in other things, and some people say that what Oxford is thinking of and talking about one month the rest of England will be thinking of and talking about six months later. Manifestly then it would be years out of date to speak of Anglo-Buddhism now as the latest “Oxford movement.” But no doubt, an interest in Indian studies originates in Oxford among the *entourage* of Professor Max Müller. For several years past, with the help of almost equally distinguished friends, the Professor has been producing a series of English translations of the sacred books of the East, numbering by this time nearly thirty large octavo volumes, so that it is no longer necessary to be an Oriental scholar in order to have an acquaintance with the Rig Veda, to know the difference between Brahmanas

and Sutras, and even to hold an opinion on the nature of *Nirvana* and the virtue that may lie in the repetition of the monosyllable *Om*. But to be *au fait* in Anglo-Buddhism it will not suffice to have mastered the doctrines of Sakya-Muni, and the study may be pursued out of sight of the spires of Oxford or the minarets of Benares. The favored haunt of spiritualism, or spiritism, as people now prefer to call it, of table-rapping, hypnotism, clairvoyance, or any other occult mystery, has for the modern age always lain in the other hemisphere. It involved one of those large synthetical generalisations which are the peculiar possession of original scientific genius, to embrace both East and West in one totality, and to affiliate the mediumistic manifestations of American society upon the mysterious arcana of Oriental magic. Founded in New York little more than a decade ago, and transplanted thence to Bombay and Madras, to the land of the *yogi* and the *fakir*, the Theosophic Society becomes the authoritative exponent of esoteric Buddhism, of which it is permitted and even desired that some information should be conveyed to the Western scientific world. Meanwhile, the Society extends its fraternal sympathy to the kindred Association for Psychical Research established in this country; it gently disapproves and endeavours to instruct the crude methods and notions of the spiritualism it has outgrown; it courageously undertakes the defence not merely of the dead Count Cagliostro against Carlyle, but of the living medium Slade against Professor Ray Lankester. But whether Madame Blavatsky and the Theosophic Society are accepted or not, the cult of Anglo-Buddhism is certainly alive. It may astonish the simple minds of quiet country scientists to learn that the new doctrine does not shrink from including among its prophets the "arch-quacks" and thaumaturgists of every age and country from Paracelsus to Katie King; nor from distinguishing the philosopher's stone, the elixir of life, astrology, palmistry, even Baphomet and Witches' Sabbaths, among its arcana; while its sacred books range from the Jewish Cabbala to the Golden Ass of Apuleius. The suggestion is that the science of the West has been for the most part on the wrong tack; instead of investigating external phenomena, it should have experimented on the inner powers of the human will and the possibilities of "odic" force, and thence obtained additional faculty by which to penetrate into the secrets of Nature. This method, however, is alleged to have been pursued in the East; the Indian Arhats or Mahatmas are religious or philosophic anchorites, and the miraculous powers of St. Francis are attained by the same severe discipline. In the remote recesses of Thibet are believed to exist a mysterious "Brotherhood" of "Adepts," handing down the traditions of occult magic through many generations. It is maintained that besides his natural body, every human being possesses an "astral" body which, when duly instructed, he is able to project along the astral ether, and thus present himself to his friends in various quarters of the globe. Through the same medium he is able to make his will operate in external phenomena, causing objects to disappear, and again "materialising" them, suspending the action of gravitation, &c. Thus, among duly-qualified operators, there may be tremendous conflicts continually going on in the invisible sphere, and this is the case with the uninitiated also to some degree, but only half consciously. There is considerable sobriety in modern occultism. It detects its processes in the familiar facts of experience. Warnings and presentiments may well be the messages of some finer other attractions and antipathies which are generated by the exertion of will-force. It is gratifying to suppose that from a distance, a man can make himself present to the thought of his friend, and that the persistent exercise of malice may, in some inscrutable way, do injury to one's enemy. Startling and decisive "manifestations" are only possible to a gifted few, or as the fruit of long and severe study and discipline; the adept is more occupied in perpetuating and developing his science than in instructing the vulgar, and there is a solemn prohibition against employing these superior powers for the purpose of display.

SUPPLEMENT TO THE THEOSOPHIST.

JANUARY 1887.

GENERAL REPORT

OF THE

ELEVENTH CONVENTION AND ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY

AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER 27TH—30TH, 1886;

With accompanying Documents.

THE friends of the Theosophical Society gathered in unusual force this year to celebrate its Eleventh Anniversary, and everything passed off in a highly satisfactory and encouraging manner. There were present 137 representatives of Branches against 89 last year, and, but for the necessary attendance of many of our best men at the political Congress at Calcutta, it is estimated that perhaps fifty more would have been registered. The new Library building and Council Hall were greatly admired, and a vote of Council officially accepted them from the President with expressions of entire satisfaction. A very valuable feature of the sessions was a lecture upon Bhagavat Gita, by Mr. T. Subba Row, every morning, who treated his subject with exceptional erudition and ability. Three evening lectures were also given by Mr. P. Sreenevasa Row, upon some special researches he has been making in the Sanskrit Shastras; and we were also favoured with one lecture upon the Zoroastrian religion by Mr. Pirozshaw Rustomji Mehta, a Parsi Delegate from the Bombay Branch. Of the several Indian provinces, besides Madras, Bombay, Bengal, the North-West Provinces, Central Provinces, and Ceylon sent representatives. The ceremonial opening of the Adyar Library was at once unique and impressive, blessings being invoked upon the enterprise by Hindu, Parsi, Buddhist and Mohammedan priests, mobeds, bhikkus and maulvis, respectively. It was a sight never to be forgotten to see these various religionists mounting success-

sively the speaker's tribune to perform their several benedictory rites or utter their prayers. Only the Theosophical Society has wrought this altruistic marvel, though it is to be hoped it may find imitators.

ADDRESS OF THE PRESIDENT-FOUNDER.

I HAVE peculiar pleasure, Gentlemen and Brothers, in bidding you welcome this year to our Adyar home, for the buildings authorized by the last Convention are virtually completed, and the Council now sits in its own Hall.

The favorable outlook at the close of the first decennial period has not been belied by the developments of the past year. The Society has lost no ground as regards its aggregate work, while in various directions a substantial advance is to be observed. The most important feature is the gradual recovery of external prestige and restoration of internal confidence, both of which were shaken by the inimical attacks of the year 1884. Time, the Healer, is doing his beneficent work for us by giving us the chance to show how useful our Society is at bottom, and how little of its real strength was derived from mere sensationalism. Even the prejudiced may now see, if they choose to enquire, that, outside the mystical branch of study implied in the third of the Society's avowed objects, we have a wide field of potential usefulness. Two factors of an opposing tendency must, however, be always taken into account. These are the unrestful state of the world's mind, and misconception among our members with respect to the Society. With the prospect of great wars in the near future, terrible commercial fluctuations, and rapid spread of habits of sensual indulgence, movements to promote spiritual aspiration can but serve, at best, as correctives to tendencies towards social degradation. Theosophy accomplishes its mission when it infuses a love of virtue, an understanding of nature, and regard for religion into the popular mind. If amid the storm of animal passion we can see but this star of hope shining through a cloud-rift, we may steer the bark boldly on its appointed course. I think this hope is ours. Great changes have occurred in religious thought within a decade, and it seems widely acknowledged that this Society has helped to effect them. That it has had an influence upon contemporaneous opinion in English-speaking countries, as elsewhere, is apparent in the mystical taste of the reading public as well as in the steady increase in the number of our own publications, of Sanskrit reprints, and of vernacular translations of, and original works upon, ancient classics. While there were last year twenty-one publications included in our statistical list, we have this year to report twenty-eight. They are the following:—

List of Books, etc., published:

1. A German translation of Olcott's *Buddhist Catechism*, including the Notes of Prof. Coues.
2. *Probhadhachandradaya*.
3. *The Purpose of Theosophy*—cheap Indian edition.
4. *Psychometry and Thought-transference*, by N. C.

5. *United*, a mystical novel, by A. P. Sinnett.
 6. *Magic* (new and much enlarged edition), by F. Hartmann.
 7. *Paracelsus*, by F. Hartmann.
 8. *Incidents in the Life of Madame Blavatsky*, compiled by A. P. Sinnett.
 9. A new Indian edition of the *Buddhist Catechism*.
 10. *A Madhava Catechism*, by P. Sreenivas Row.
 11. *A Compendium of Raj Yog*, by Manilal N. Dvivedi.
 12. *What is Theosophy?* Anon (America).
 13. *Sayings of Grecian Sages*.
 14. *Perils of Indian Youth*, a lecture by Col. Olcott.
 15. *The Nature and Aim of Theosophy*, by Prof. J. D. Buck.
 16. *The Secret Doctrine* by do. do.
 17. *The Aim of Life*, by Siddheshwar Ghose.
 18. A translation in Urdu of the Lecture entitled *The Civilization that India needs*.
 19. *The Zoroastrian and other Religions*, by Dhunjibhoy Jamsetjee.
 20. *The Phædo of Plato*, reprint, by Dhunjibhoy Jamsetjee.
 21. *Bhagavat Gita* in Sanskrit, with Commentary, issued by C. Ramiah.
 22. *The Vichara Sagara*, in Hindustani, edited by Sherief Salep Mahomed.
 23. *Anima Astrologia*, republished with Notes, by W. C. Eldon Serjeant.
 24. *Geometrical Psychology*, by B. W. Betts and L. Cook.
- New Magazines.*
25. *The Path* (America), edited by W. Q. Judge.
 26. *L'Aurore du Jour Nouveau* (France), edited by Lady Caithness, Duchesse de Pomar.
 27. *Revue des Hautes Etudes* (France), edited by René Caillié.
 28. *The Sphinx* (Germany), edited by Huebbe Schleiden.
- Ph: D.

THE SOCIETY AND MEMBERSHIP.

There exists, among some older as well as among the newer members, a good deal of misunderstanding as to the constitution, duty and powers of the Theosophical Society, to which a few words should be devoted. This body was formed by a few persons in the year 1875, at New York. Branches sprang up in Europe, receiving charters from us to work on the original lines of sectarian neutrality and individual independence and effort. Each new member was registered at Head-quarters and received his diploma from thence. The same system continues to this day; each Branch is but an offshoot from one original stock, each person a member of that body, with a secondary relation—susceptible of indefinite modification from time to time, dependent upon convenience—with a Branch. The rapid enlargement of the Society changed the first nucleus into a General Council, and the Executive Administration from an almost autocratic into a parliamentary form. The first group are now chartered as the Aryan Theosophical Society of New York. The participation of individual

members in the general direction, possible in the original small group of New York, became impracticable when members came to be counted by thousands, Branches by scores, and our field of activity grew to be as wide as the world. The Presidents of Branches had then to be organized into a General Council, and an annual Convention, or quasi parliament, held to review the state of our movement, modify and improve our Rules and Bye-laws in the light of experience, and agree upon the policy of each coming year. The fundamental principle of the Society being to encourage self-reform and self-evolution, any theory of supervision over, or restraint of, the individual would be repugnant to that theory, and tend to debase our body to the level of a mere sect. The common bond of members is to be found in adhesion to the declared objects of the Society. The Rules provide for the systematic admission of members with as few formalities as possible. Some regulations are indispensable to corporate existence, and there is a point beyond which individual license could not be permitted. For example, a Hindu, Buddhist, Parsi, Jew, or any other member belonging to a sect, who should assume to declare that the Society as a body accepted a certain dogma of his sect, would do injury to us by totally misrepresenting our avowedly neutral attitude. So, one who should give out that the Society favoured a certain costume, diet, social habit, political policy, or nationality; or who should try to fasten upon it responsibility for his theories of sexual relation, commercial expediency, spiritual intercourse, psychical education, the existence and powers of Mahatmas, or any other question between man and man, not specifically defined in the declared objects of the Society, would be transcending his rights and compromising us as a whole. While nothing can be more transparently true, than that everybody outside the Society is at perfect liberty to call himself Theosophist or whatever he chooses, and to baptize his wildest vagaries as theosophy or even divine revelation, it is equally certain that our Society has the right to forbid every person holding its diploma, to pretend that it is in the smallest degree responsible for his or her private views upon any subject whatever. Each of us, of whatever grade of relationship to the Society, and whatsoever race, religion, color or sex, stands upon his own pedestal, makes his own responsibility, and must take all the consequences. As in all other social systems of associated effort, each of us resigns enough of the theoretical license of personal action to create an administrative nucleus for the general direction of a movement proceeding upon marked lines. This nucleus acquires a business headquarters, a fund for its expenses, immovable or moveable property, a library, and an organic existence. The management of these details is the function of a Council representative of the whole body of members. But the Council never has nor ever would attempt to interfere with individual members or branches, so long as they keep well within the lines of the Society's constitution and bye-laws. If during the earlier days and before our Council grew into the parliamentary body it now is, there were infractions of this broad rule, excuse may be made on the score of the survival of old

military habits in the President, his infirmity of judgment, and the novel character of the movement in general. In spite of all, however, there has been practical autonomy, individual and corporate, from the beginning.

The charge of violation of our declared policy of fraternal tolerance has been laid at our door, sometimes, no doubt, justly. But let it not be forgotten, that this is a high, almost divine ideal, and one that can only be attained by the grandest souls. Yet, without a high ideal what is there to brace up and draw out the higher nature? And if we but keep it in view we shall be mounting inch by inch, though we fail daily to satisfy conscience. Like all human societies, we have the two classes of egoists and altruists among our members, fifty of the former to one of the latter. We, too, have our carping, sneering, scheming, dog-in-manger colleagues, who are too selfish to pay their share of the expenses, too indifferent or morally indolent to work, too vain to accept any position below theoretical dictatorship, and too narrow to forget the interest of sect, caste or nationality in favor of altruistic labour. Such are the rebellious manifestations of the lower propensities of our common nature, asserting themselves against the restraint of the spiritual self. These persons joined our movement, perhaps out of curiosity, or an innate attraction towards new societies, or a passing sympathy for our avowed platform, or because their friends joined. It is hard to put up with their vagaries, yet it is imperative to do so, and one can only try his best to do his duty and trust to results for vindication. As for myself, I feel my incompetency for the position which the affectionate loyalty of my brothers forces me to retain, and my chief desire is to find somebody who would fill it better.

THE GENERAL COUNCIL.

In addition to Branch-Presidents the Council now includes a number of non-official gentlemen, of whom all were when selected and most now are sympathizers. The ramifications of the Society are now so world-wide that I shall request the Committee on Rules to consider the question of either abolishing this non-official group of Councillors, or of asking each personally whether he is willing to continue to serve us, as hitherto, in the capacity of adviser and patron. I shall also ask the Committee's decision with regard to the Executive Council, and the formation of foreign sections of the General Council.

To a special committee I shall refer the question of legalising the Society by registration, under the British Indian Statutes. The last Convention voted against this step, but since then I have indirectly learnt that the Society has lost a bequest of £ 8,000 (over a lac of rupees), alleged to have been made to it by a British sympathizer, because of its having no legal status. However this may be, I am very anxious that there should be no precaution neglected against the Society's either suffering losses such as the above, or at my decease, falling into legal entanglements, through its property standing in my individual name, and so making necessary the procurement of releases from my personal heirs.

FINANCIAL.

The long protracted and lamented illness of the Treasurer, Babu Nivaran Ch. Mukerji, has thrown a double burden upon our noble-hearted and devoted Secretary, Mr. T. Vija Raghava Charlu, and his own temporary absence and those of others of the Headquarters staff has made it very difficult to keep the accounts in order. The Audit Committee chosen by you yesterday has, however, been able to satisfy themselves that the income has been honestly expended, and that we should delay no longer in coming to a fixed determination as to the best plan to keep the Society out of the bottomless quagmire of debt. There are some who advise that the Permanent Fund should be regarded rather as a Reserve Fund, against which annual deficits might be charged up. Last year, you will recollect, there was an apparent surplus in General Account of Rs. 1,916-3-2, but this year our extraordinary expenses for building, repairs, furniture, and other purposes have absorbed this and left a deficiency of Rs. 1,662-15-6 to be met. This has been borrowed from the Theosophist office. Towards the construction of this Council Hall, our Brother Mr. P. Sreenevasa Row has generously loaned us Rs. 400 without interest.

The annual subscription of Rs. 1,000, kindly promised by H. H. the Maharajah of Durbungha, has not reached us in time to be included in the yearly account, though His Highness has telegraphed me that it will be forthcoming: when received, the apparent deficit will be correspondingly reduced. I have also telegraphic advices from our Brother Prince Harisinghji Rupsinghji of Rs. 1,700, as donations from himself and the Princess, of Rs. 1,000 and Rs. 700 respectively, being on its way here. For the information of new members it may be well to state that the sources of income are from (a) Entrance Fees; (b) Donations; (c) Sales of agricultural produce—as yet a petty item; (d) The annual *per capita* subscription of a rupee (2s.). Some erroneously suppose that the last-named contribution goes to swell the Permanent Fund, but it has been very distinctly explained more than once that this makes up a fund to meet the cost of the annual conventions of the Council, the entertainment of guests, and, when a surplus is available, current expenses. The ungenerous negligence shown by many in forwarding this small annual contribution is simply equivalent to abandoning the Society to the charity of a few staunch members ready to make any sacrifices for its sake. One need only glance at the Treasurer's annual statements for a few years past to understand the situation of affairs. If each member would but send us his rupee, we should hear no more of deficits and forced loans. But there are some who seem to fancy that the working staff of the Society need nothing but air to live upon and carry on the work withal. A member who willingly spends an hundred rupees, or dollars, or pounds, or francs upon a passing whim or a pleasure party, but cannot spare a rupee for the support of a philanthropic and learned Society, must have a very hazy conception of the operation of the law of Karma, and is not to be congratulated upon his probable future.

THE ADYAR LIBRARY.

Our long-cherished dream to found a non-sectarian Oriental Library, as an adjunct towards the attainment of the second of the Society's declared objects, is at last fulfilled. The beautiful building, in the portico of which we are now assembled, is a worthy shrine for the literary remains of the world's sages, as the marble-floored annexe is for their portraits. From every quarter of India and from Ceylon have come congratulatory poems, in Sanskrit, Pali and Zend, from learned priests and pandits—so many, in fact, that it will be inconvenient to have them read in full at the opening ceremony. Several hundred volumes have been sent already as gifts, and hundreds more are being collected. As I have said before, it will be quite an easy thing for our Branches to gather together here, at a minimum of cost and trouble, a large library of Oriental books. And then, having the building and the books, our next step will be to collect a fund for maintaining it in a style worthy of its dignity and usefulness. The services of good pandits may be secured, no doubt, at from Rs. 25 to 30 per mensem, and owing to the polyglott nature of our collection, we could find useful employment for several such scholars. There should also be a well-invested Publication Fund, from the monthly increment of which the publication of the useful handbooks upon ancient science, art, philosophy and religion, at very cheap prices to encourage a wide circulation, might be made. We might do worse than imitate the example of the Christians, who long ago founded their publication societies and organized excellent systems of distribution throughout the world.

THEOSOPHY ABROAD AND AT HOME.

The Secretary's summary view of the movement renders unnecessary my traversing the same ground. The conflicting elements above alluded to, and the inevitable jar of strong personalities are giving us always more or less annoyance and adding to the burdens of executive supervision. Personally, I have great reluctance to interfere in passing disagreements between two or more colleagues who may be better educated and otherwise superior to myself. Moral, intellectual and spiritual strength always find their level, and truth must always come out victor in the long run. Time is not so paramount an element in sociological evolution as to compel us to hasten to the controversial fray. I am more than willing to wait patiently, rather abstaining from interference than volunteering it. There is a theosophical storm-centre moving over America just now, and another over a portion of Europe, but the end is not yet, and wisdom will have its way ultimately. The expansion of the Society in the United States has outgrown the tentative machinery of the American Board of Control, and our Executive Council adopted, in June last, a resolution recommending our American Branches to federalize into the form of a section of the General Council. This was recently done in convention at Cincinnati, and Mr. W. Q. Judge, one of our founders, was elected permanent Secretary. Turning to India, we see much listless apathy in some quarters,

offset by extraordinary activity in others. Without wishing to be invidious, I would like to cite as examples of models of branch usefulness, the societies of Bombay and Berhampur (Bengal). Causes quite uncontrollable, viz., the transfer of Government servants from one station to another in the due course of service, are continually taking away some of our best members from branches of their own initial formation, and sending them to stations where we have as yet no local nucleus. There is a good as well as a bad side to this, for—as we have seen very recently in certain instances—the zealous Theosophist at once sets himself to organize a fresh branch. To such a transfer we owe the birth of the Cuddapah Branch, one of the greater successes of the year, one which secures to our cause and our Library the services of a brilliant pandit, an accomplished English scholar, and a gentleman of large administrative ability, whose presence at this meeting prevents my enlarging upon his merits.*

EXPANSION OF THE MOVEMENT.

The tidal-wave seems not to have spent itself, as the following memorandum will testify :

YEAR.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.
Charters existing at close of year.	...	1	2	2	2	11	27	51	93	104	121	136

Deduct four charters lapsed or extinguished, and we have as the total living charters up to date 132. Their geographical distribution is the following :—

India 96 (5 newly formed); Burma 3; Ceylon 8; England 1; Scotland 1; Ireland 1 (newly formed); France 1; Germany 1; U. S. America 13 (7 newly formed); Greece 1; Holland 1; Russia 1; West Indies 2 (1 newly formed); Africa 1 (newly formed); Australia 1. The Indian Branches are thus distributed :—Bengal 21; Behar 8; N. W. P., Oudh and Punjab 21; C. P. 4; Bombay 6; Kathiawar 2; Madras 38. Of the year's new branches there are in America 7, Ireland 1, West Indies 1, Africa 1, Bengal 1, N. P. W. 1, Madras 3, Total 15. Their titles are :—

INDIAN :—Bangalore City; Bangalore Cantonment; Cuddapah; Noakhali; Orai.

FOREIGN :—Boston; Cincinnati; Dublin Lodge; Gita (Aldrich, Ala); Golden Gate, (San Francisco); Haytien (Port-au-Prince, W. I.); Keystone, (Philadelphia); Malden (Malden, Mass.); Occident, (New York); Queenstown, (Cape Colony, Africa.)

MADAME BLAVATSKY.

Our dear colleague and founder has been under medical treatment throughout the year, but her general health is fair enough to permit her to labor incessantly on her "Secret Doctrine." The

* Pandit Bhashya Chariar, of Cuddapah.

MSS. of the first volume has been sent me, and is undergoing revision. It will gratify you to learn that it more than maintains her reputation for learning and literary ability. The work will probably extend to five volumes, of about the size of a volume of *Isis Unveiled*, and the first, or Introductory, volume shortly be published at London and New York.

CONCLUSION.

I need dwell no further upon details, as the various documents about to be read will embody all necessary information. Let us feel encouraged at the outlook of the whole situation and each do his utmost to make the name of this Society respected by all good persons.

This is a Society without means, without patronage, with social prejudice arrayed against it, and vested interests its natural foes; a Society that appeals to no sectarian loyalty, that holds out no worldly inducement, but the reverse, to those who join its ranks; a Society professedly devoted to the study and propagation of philosophy, the declared foe of vice and censor of selfish indulgence, teaching the highest moral ideal, and affirming the essential unity of religions, and the necessary supremacy of truth over all; yet we see it within the short space of ten years spreading over a good portion of the earth's surface, having chartered 136 branches, of which only four have lapsed, and with men of all the earth's old religions its enthusiastic adherents. Whether the Society has been riding upon the crest of a wave of thought, caused by the general upheaval of old prejudices, or itself has been a strong power behind the wave, it is not for us to say; but the pregnant fact is that it exists, and is a social force of the day, with a prospect of a prolonged and useful career. It is—it must be—due to the breadth of its platform and the judiciousness of its policy of tolerance and brotherly good-will towards all.

SECRETARY'S REPORT OF ASIATIC BRANCHES.

THE Secretary then read the following summarized reports of Branch Societies during the year 1886 :—

BOMBAY THEOSOPHICAL SOCIETY.—This Branch had 33 meetings during the year, at which discussions were held on various subjects. The Theosophical Publication Fund Committee report that they have printed 2,000 copies of an English translation of the Bhagvat Gita, of which nearly all have been sold. A thousand copies of Patanjali's Yoga Philosophy have been printed, and more than 500 sold. The compendium of Raja Yoga, Sankhya Karika, and Prabodh Chandrodaya, in English, a drama on the Vedantic Philosophy, are in the press and will be issued as soon as certain necessary translations are completed. The four Vedas are also to be printed by the Committee. The Committee are grateful to Mrs. Sinnett for her generous permission to publish a cheap edition of her valuable work—"The Purpose of Theosophy"—the first copy arrived at Adyar as these lines were being written—of which the price is five annas. The Committee reports a balance of Rs. 2,000 in hand. The Sum of Rs. 200 were collected by the Branch for

the relief of the sufferers from the earthquakes in Cashmere. The Branch also contributed Rs. 176 to the General Fund of the Theosophical Society.

The Homœopathic Charitable Dispensary was opened on the 1st July 1884 by the exertions of the members of the Branch, headed by the indefatigable and devoted Bro. Tookaram Tatyā. The total number of cases treated during the two years was 40,063, which gives a daily average of about 65 cases. Amongst the patients treated in this Dispensary there were many who had failed of relief in other hospitals and private dispensaries, yet the average of recovery reached 80 per cent. About Rs. 1,400 have been contributed to the Dispensary, which sum is allowed to accumulate, so that eventually a fund may be formed to make the Dispensary a self-supporting and permanent institution. The anniversary of the Branch was celebrated with great enthusiasm on the 18th of October at the Framjee|Kavasjee Institute, when eloquent speeches were delivered to a crowded audience.

THE SABHITA THEOSOPHICAL SOCIETY (Dakshineswar) has only been in existence about a year. Monthly meetings have been held. Two members have been successful in healing sickness by mesmerism, and the President has distributed medicines. More extended work is in contemplation, such as the establishment of a Sanskrit school, but time is necessary to give the scheme full effect.

CHITTOOR THEOSOPHICAL SOCIETY.—Fortnightly meetings of this Branch have been held, besides meetings of some members in the Secretary's house every evening for the study of special Theosophical works. The President has been engaged in mesmeric experiments. A committee of four of the members has decided to make occasional visits to the important sacred places in the district, with a view of ascertaining their history and giving the people information about the Theosophical Society and its aims. Two such tours were made during the past year.

THE SARVA HITKARI THEOSOPHICAL SOCIETY (Gorakhpur).—This Branch has established a Sanmargha Sabha at Gorakhpur and another at Moradabad. The Theosophical Sunday School is in a flourishing condition under the management of the Joint Secretary. The late President of the Branch has founded a Branch at Orāi, and another member is beginning to spread Theosophy at Naini Tal.

NOAKHALI THEOSOPHICAL SOCIETY.—This Branch has only been in existence since July. Weekly meetings of members have been held. A subscription has been started for the erection of a house for the Society and about Rs. 500 have been collected, and it is hoped that the Society will soon have a meeting-place of its own.

GOOTY THEOSOPHICAL SOCIETY.—There have been informal meetings of members for the discussion of Theosophical topics almost every evening. Lectures were delivered by the President and the Secretary. Under the auspices of the Society, a society called the Hindu Janobanktha Sabha was started for reading papers and discussions in the vernacular on religious and social questions; lectures were delivered on Puranas, Upanishads, etc.

The Sanskrit school continues to make satisfactory progress, the boys in the highest class are now reading *Kāvya*s. At the Anniversary of the Branch held in February, delegates and visitors attended from Anantapur, Bellary, Guntakul and Cuddapah.

COIMBATORE THEOSOPHICAL SOCIETY.—This year the Society succeeded in securing a suitable building in which to hold meetings, etc. A learned pandit, Mr. Vencata Subha Sastry Avergal, has been explaining the "Vedanta Sara" to the members. There have been frequent meetings and discussions at the Society's house, at which outsiders are often present, and the result is that much interest in Theosophy has been created, and it is gaining more and more hold on the minds of the thinking portion of the people. Some members have been very successful in curing sick persons by means of mesmerism. We may especially mention a very obstinate case of paralysis that had baffled the skill of the doctors and a case of ague that had been given up as hopeless.

ANANTAPUR THEOSOPHICAL SOCIETY.—This Branch has held weekly meetings for the study and discussion of Theosophical topics. Besides this some of the members met nightly to study "Giyana Vasish-tam," a Sanskrit work, explained by a learned friend. Nine public lectures were delivered during the year. The Vice-President has translated several of Sankaracharya's works from the Sanskrit.

HYDERABAD THEOSOPHICAL SOCIETY.—A Sanskrit school has been founded by some of the members. Some 25 volumes have been added to the library. About 45 meetings have been held and three lectures have been delivered. The report shows the Society is in a flourishing condition, and that good work is being done by its members.

MALABAR THEOSOPHICAL SOCIETY (Palghat).—There have been frequent meetings of the members of this Branch throughout the year. A section of the Sanmargha Sabha has been formed in connection with the Branch. A spirit of enquiry is perceptible in the district. A few of the members have been carefully studying the Bhagvat Gita.

CUDDAPAH THEOSOPHICAL SOCIETY.—This Branch has only been started a few weeks. The members hold frequent meetings and the President has given a public lecture on Bhagvat Gita, and intends, next year, to deliver a course of lectures on the same subject. The Branch hopes to soon open a Sanskrit school. A local missionary delivered a public lecture against Theosophy, and members of the Society who were present took the opportunity of removing some of the misconceptions of the lecturer and of clearing the doubts of those present.

THE ADYODHA THEOSOPHICAL SOCIETY (Fyzabad).—This Branch has held weekly meetings at which lectures were delivered and selected Theosophical works discussed. Homœopathic medicines have been distributed to the poor, and the foundation of a charitable dispensary is in contemplation, for the benefit of which Babu Charu Chandra Ghose has offered his gratuitous services.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY.—The members of this Branch have held regular meetings for the study of Bhagvat Gita. Mr. C. T. Winfred delivered an interesting and instructive

lecture on "Chelaship," and members of the branch have delivered other public lectures on Theosophical subjects.

THE JAMALPUR THEOSOPHICAL SOCIETY.—This Branch has held weekly meetings for the study of Theosophical literature as well as Bhagvat Gita and other Sanskrit works. The Sanskrit Sunday School continues to make fair progress. Several members of the Berhampore and Bhagalpur Branches have visited Jamalpur during the year, while members of this Branch have paid visits to other places. The Branch records with regret the death of Brother Hari Nath Bhattacharje, an earnest and enthusiastic member of the Society.

THE NARMADA THEOSOPHICAL SOCIETY (Hoshangabad).—Meetings were held nightly for some time, during which several books were studied; but these meetings had to be given up through unavoidable circumstances. A Benares pandit was engaged by the Society to give lectures explanatory of the different schools of Hindu philosophy. Pandit Bhavani Shankar visited this Branch and the members derived much profit from his instruction. A charitable homoeopathic dispensary has been opened by the Branch for the benefit of the suffering poor. The library has received considerable additions. Much interest in Theosophy is being awakened in Hoshangabad and the neighbourhood.

THE VASISHTHA THEOSOPHICAL SOCIETY (Vizianagram).—Meetings have been held for the study of Sanskrit and other works.

The Sanskrit College in Talur continues to make steady progress and a Vedic Professorship has been founded therein by the members of the Branch. The staff of the Sanskrit College in the town has also been increased by the addition of two more masters. The moral class attached to the Society meets regularly every Saturday. The Branch still hopes to start a Vernacular journal, but pecuniary difficulties have not yet been surmounted.

THE KASI TATWA SABHA THEOSOPHICAL SOCIETY (Benares).—This Branch has held about twenty meetings during the year, at some of which outsiders were also present. Under the auspices of the Society a Young Men's Association is being formed for the promotion of religion and philosophy. The Sabha is grateful to pandits who have given discourses for the benefit of the members on the practical bearings of the theories of the Vedanta. Rupees 217 were collected by the Sabha for the relief of the sufferers from the floods in Bengal. Thanks to the liberality of Babu Mokshada Das Mitra and H. H. the Maharajah of Darbanga, the Society has been enabled to have an office of its own, and to make several useful additions to its library. Medicines have been distributed to the poor, and some successful mesmeric cures have been effected. The Sabha hopes before long to issue a Theosophical magazine in Hindi.

THE SANJEEVAN THEOSOPHICAL SOCIETY (Bankura).—Several meetings have been held for reading and discussion. The members of the Society have exerted themselves to disseminate a knowledge of Theosophy among the educated classes of their community, and have succeeded in awakening interest, and to some extent in checking irreligious and materialistic tendencies. They have also worked

among the school boys with a view of impressing upon them the necessity of cultivating brotherly feelings and leading a pure moral life.

THE DODABETTA THEOSOPHICAL SOCIETY (Ootacamund).—This Branch has held several meetings during the past year for the discussion of Theosophical subjects. Special attention has been paid to Yoga Philosophy, especially as regards the comparative merits of the Raj Yog and Hatta Yog systems.

THE ADHI BHOUTIC BHARTRI THEOSOPHICAL SOCIETY (Berhampore).—Besides three special meetings this Branch has held 48 regular weekly ones. In order to avoid desultory conversation the subject for each occasion was selected at the previous meeting. A record of all important discussions was kept and extracts therefrom sent from time to time to other Branches. Fifty-one volumes were added to the Library during the year. At the instigation of this Branch a movement has been set on foot to bring about a closer union of the Bengal Branches. To this end a "Theosophical Co-operative Association" has been started. As a result the President and other members have visited other Branches in Bengal—indeed Pandit K. C. Bidyaratna visited almost all the Branches in North Bengal—with a most beneficial result. The consequence of this movement has been to infuse new life into the Bengal Branches by mutual help and interchange of ideas. It is expected that in the coming year the measure of success will be even greater, and we hope that Branches in other parts of India will follow the example of Berhampore. The Suniti Suncharini Sara of Berhampore, established some six years ago, is now entirely under the supervision and management of Babu D. N. Ganguly and Pandit K. C. Bidyaratna. It consists of about five and twenty promising young men who meet regularly every Sunday morning when religious lectures are given—especially on the texts contained in the "Epitome of Aryan Morals." The outside public are now beginning to feel that the members of the Theosophical Society are devoted admirers of Arya Dharma, and are ever ready to help any institution having for its object the development of high moral aspiration in the rising generation and the spiritual regeneration of the sons of the Aryans.

The objects, rules, etc., of the Theosophical Society have been translated into Bengali. "Light on the Path" with annotations is being translated. It is expected that the Anglo-Vernacular School will ere long be made over to the management of the Theosophical Society, in which case Sanskrit will form a part of the curriculum. In Babu Tilak Chand Nahar the Society has lost a devoted and earnest colleague and a staunch upholder of the truths of Theosophy.

THE RAJSHAYE HARMONY THEOSOPHICAL SOCIETY (Beaulah).—This Branch has a good library, the books of which are available to outsiders as well as members. A subscription has been raised for the distribution of medicine gratis to the poor. The President of this Branch is engaged in the important task of publishing a new edition (with additions) of the Sanskrit Dictionary called Sabdakalpadruma, a monumental work that cannot fail to render

most important aid to Sanskrit scholars throughout the world. The school founded by the President in his native village continues to prosper.

THE GYANANKUR THEOSOPHICAL SOCIETY (Saidpur).—Weekly meetings have been held throughout the year. Some of the members have successfully practised mesmeric healing. A Sunday school has been opened for the moral improvement of young boys. The members have been engaged in the study of Bhagvat Gita during the year. Members of the Theosophical Society have visited this place from Berhampore and other places.

THE BANGALORE CANTONMENT THEOSOPHICAL SOCIETY.—This Branch has only recently been formed. A good library is in course of formation, and a convenient place has been rented for the purposes of the Society. Regular meetings are held for reading and discussion. A few members are studying mesmerism, while others have formed themselves into classes for the study of Sanskrit literature under the direction of a pandit whose services have been engaged for the purpose.

THE CALCUTTA THEOSOPHICAL SOCIETY.—This Branch has held regular fortnightly meetings. Babu Dina Nath Ganguly paid three visits to Calcutta, and the members were much benefited by his instruction and advice. The services of a learned pandit were secured, from whom instruction was received in Asiatic philosophy and religion. A general improvement is to be noticed in the earnestness of the members both as regards personal life and efforts to disseminate Theosophy. The President delivered a lecture on Theosophy before the Bethune Society and this lecture has been printed for distribution. Upwards of Rs. 1,300 were raised by the Branch in aid of the sufferers by the late disastrous floods, and members were deputed to distribute food, clothing and money to the famished people. Medicine has been distributed gratis to the poor, and between three and four hundred poor patients have received special medical attention from our members. The members of this Branch notice with pleasure the success that has attended the efforts of the Bengal Theosophical Co-operative Association, and believe that its usefulness will be still more marked in future years.

THE BANGALORE CITY THEOSOPHICAL SOCIETY.—Like the Bangalore Cantonment Theosophical Society, this Branch was only recently founded at the time of Col. Olcott's visit to Mysore. Meetings are held weekly for study and discussion, and lectures are occasionally delivered. The Branch has fairly started, and its members look forward to a useful and prosperous career for the Society.

THE BRIGUKSHETRA THEOSOPHICAL SOCIETY (Jubbulpore).—Many members of this Branch have been transferred to other places and through their exertions there new Branches have been formed. The Sanskrit school continues to make good progress; there are now 43 boys on the roll. The revenue of the school is derived from the sale of Atta which is daily collected, by handfuls, from different houses in the town. Last year there was a surplus of Rs. 109.

The Homœopathic Dispensary receives, on an average, nearly 450 patients per month, and is becoming very popular.

The Society held 34 meetings during the year for reading and discussion.

THE ATMA BODH THEOSOPHICAL SOCIETY (Moradabad).—The meetings of this Branch have been somewhat irregular, but several books have been carefully studied by the members. Two members have been successful in curing scorpion-bite and other ailments by means of mesmerism.

A monthly journal, *Jama-ul-uloom*, is conducted under the auspices of this Branch and contains translations of the more important articles in the *Theosophist*, as well as original work on moral and scientific subjects. The Buddhist Catechism is being translated into Urdu.

THE KRISINA THEOSOPHICAL SOCIETY (Guntoor).—The Sanskrit school founded by Mr. Sambia Chetty Garu, now resident in Madras, is in a most flourishing condition with a total of 130 pupils. The girls' school is also progressing well. The anniversary of the Branch was a great success.

The Secretary, Mr. J. Purnayya, has completed his translation of selected articles from the *Theosophist* and the work is now in the press.

A. J. COOPER-OAKLEY.

CEYLON.

THE work of the Society in Ceylon has made considerable progress during the past year. The island has had the great advantage of a visit from the President-Founder, who stayed three months, and left Mr. C. W. Leadbeater there to act as his representative. The Anniversary Meeting was an extremely successful one, and a third Convention of Buddhist priests of the various sects was held by Colonel Olcott during his stay.

The publications of the year have been as follows:—

(1.) A new edition of five thousand copies of Colonel Olcott's Buddhist Catechism in Sinhalese.

(2.) An Introductory Buddhist Catechism for children, written by Mr. C. W. Leadbeater, and revised and approved by the High Priest Sumangala. (Seven thousand copies of this are now disposed of, and a new edition is already in the press.)

(3.) A tract by Mr. Banda, F. T. S., warning the Buddhists against a custom which has become but too common in the island—that of neglecting the festivals of their own religion, and observing as occasions of rejoicing the non-Buddhistic seasons of Christmas and Easter instead.

(4.) A tract on "The Life of Prince Mahinda," also by Mr. Banda.

(5.) More than a thousand copies of Pali gāthas have also been printed, and distributed gratis to Sunday School children and others.

The circulation of the Society's weekly paper, the *Sarasavisandaresa*, is steadily increasing; it is now acknowledged on all sides as the representative organ of Buddhist opinion in the island, and has become a most powerful engine for enlarging the area of the Society's work.

The Buddhist Press* has succeeded so well during the past year

* A printing-office attached to the Colombo Head-quarters, whence the Society's weekly journal, *Sandarsa*, is issued and general printing done.

that it is intended to enlarge its operations by purchasing an additional printing press and several new founts of type. Several of the original shareholders have kindly given a helping hand to its work by presenting their shares to the Society.

The weekly Bana-preaching at the Society's hall in Colombo has been regularly kept up during the past year. Leading priests of all the sects have officiated in turn, and their ministrations have been uniformly well attended; indeed on many occasions the overcrowding of the hall has shown the urgent necessity for the speedy erection of the new Dharmasala and Vihara. A widespread sympathy for this most necessary work seems to be felt in all parts of the island, subscriptions having been received from north, south, east and west, and even from the country of the aboriginal Veddahs. Assistance and cordial expressions of sympathy have also been received from Sinhalese emigrants in India, Queensland, Singapore, Siam, and Burmah—an event quite unparalleled in the history of Buddhism in the island. Very good results are being realized from the collecting boxes distributed to the Buddhists of Colombo, in aid of the Dharmasala fund, about Rs. 10 per day being the average amount received.

The Buddhist Fancy Bazaar, held annually at the Society's Head-quarters, was a decided success last year, a net-profit of over Rs. 800 being realized; and, as far as could be seen up to the day when the delegates left Colombo, there is good reason to hope that the results this year will quite equal those of 1885. It has been determined also to hold semi-annual paddy-shows, with prizes, at the Colombo Head-quarters, for the benefit of Buddhist agriculturists.

Eight weekly schools for instruction in the Buddhist religion are now in full operation in Colombo, having on their books 872 boys and 105 girls—altogether 1,077 children. (Since the compiling of these statistics a ninth school has been opened in one of the most crowded parts of Colombo, and it promises in a few weeks' time to equal any of those already existing.) The importance of this labour for the instruction of the rising generation cannot be over-rated; it is not yet fully recognized by the majority of Buddhists, but it is hoped that as its fruits begin to show themselves it will be more clearly understood. The secular education of the country has been almost entirely in the hands of the Christians, and until recently no effort seems to have been made by the Buddhists to see that their faith was transmitted pure and undefiled to their children. The resources of the Society do not yet permit it to meet this evil by opening many Buddhist day-schools, but in the meantime the good that is done by the establishment of Buddhist Sunday-schools is absolutely incalculable. The hearts of the few earnest workers in this noble cause were recently much cheered by the arrival of a present of £20 for school expenses and a box of seventy well-selected books for Sunday-school-prizes—both sent by a prominent member of the London Lodge of the Theosophical Society. The books were especially welcome, as it is impossible in Ceylon to obtain literature interesting to boys and at the same time uncoloured by Christianity. It is hoped that other friends in

Europe and America may follow this noble example, and thus at a comparatively slight cost to themselves give most valuable assistance to the revival of Buddhism now in progress. All contributions, whether of books or money, will be received and acknowledged by the Secretary of the Theosophical Society, Colombo.

The Sunday School at Kandy is progressing satisfactorily and new schools have been opened by the Society's exertions at Waranapala and Katawalamulla. Arrangements have also been made to open a school at Gampola in the course of the next few weeks.

An English Day School for Buddhist children was opened on November 1st at the Head-quarters of the Colombo Theosophical Society, and has already proved a complete success. Fifty-seven boys entered their names on the opening day, and the average attendance since has been over sixty. A duly qualified member of the London Lodge of the Theosophical Society has consented to act as Head Master of the school as soon as he is at liberty to come out, and in the meantime Mr. C. W. Leadbeater himself is taking charge of it. Such a school has long been a crying need in Colombo, and from the enthusiasm with which its establishment has been greeted by the Buddhists, its promoters see reason to believe that it will shortly be an undertaking of very great magnitude indeed.

While the President-Founder was in the island he made a very successful tour among the villages of the Western and North-Western Provinces, and after his departure Mr. Leadbeater made tours at various times through the Alutkuru and Siyana Korales, and also paid a visit to Anuradhapura in June, to address the pilgrims at the full-moon festival. The North-Central Province was thus opened as a field for Theosophical work, and very good results are even already following from this auspicious commencement.

The Galle Theosophical Society has during this past year published a pamphlet called "The Mirror of Faith," being a comparison between the tenets of Buddhism and Christianity, and a thousand copies of it have been distributed gratis among the subscribers to the Buddhist National Fund. Out of the interest of the said Fund a sum of Rs. 200 was voted for educational purposes, and this was distributed among six Buddhist schools. A Buddhist Sunday School has also just been opened, and it is expected that some others will shortly be established.

The Society has received the following letter from the Marquis Tseng:—

(COPY.)

Singapore, 5th November 1886.

SIR,—Kindly thank the members of the Theosophical Society on my behalf for their very appropriate present of the books on Buddhism, which I consider most admirably written.

I would have answered earlier, but, much to my regret, the steamer having to start so speedily, I was forced to let the bearer you so kindly sent on board with the books and letter go without a reply, and defer the answer to be sent at Singapore.

Hoping your Society will continue to flourish as it has been doing, I remain yours faithfully,

(Signed) TSENG.

To The Secretary of the Colombo Buddhist Theosophical Society.

The cause of Buddhism has sustained a heavy loss in the deaths of Messrs. H. A. Fernando, H. W. Fernando, and Samuel Pereira; the last mentioned gentleman will be remembered in India as one of the band who accompanied the President-Founder on the historical visit to Tinnevely.

Our report would not be complete without some mention of the Buddhist flag, which was finally perfected by our President-Founder on his last visit, and the colours of whose stripes are canonical and said to have been the several hues of the aura, or *gyoti*, around the Lord Buddha. It has been eagerly adopted as a symbol of the faith by all the sects in Ceylon, and it is confidently hoped that it may similarly be adopted by the various other Buddhist nations, and so become a first link in the strong chain of brotherhood that shall soon bind together all the followers of LORD BUDDHA into a compact phalanx—a mighty army worthy to stand side by side with their Indian brothers in the approaching Armageddon—the great battle between ignorance and knowledge, between evil and good, between the blank outer darkness of dogmatism or materialism and the glorious light of the One Eternal Truth.

C. W. LEADBEATER.

SECRETARY'S REPORT OF FOREIGN BRANCHES.

THE LONDON LODGE THEOSOPHICAL SOCIETY.—This Society has been holding regular meetings, many of which were open to the friends of members. Valuable original papers have been read and printed as "Transactions of the London Lodge," the number of which has now reached eleven. In this and the other European Branches a large amount of heavy work is done by the President and officers in answering letters of enquiry that come from all parts of the kingdom.

The President, Mr. Sinnett, has aroused public interest by his recently published mystical novel "United," and has now rendered invaluable service to our cause by the publication of Madame Blavatsky's memoirs—one of the best popular biographies of the day—a work which will be widely read and will furnish the best answer to our opponents.

Individual members are working hard both in philosophical study and in disseminating the truths of Theosophy. The Society has lately rented a room, which will furnish a club-room for members and a centre of information for enquirers. This is a most important step in advance and will obviate many inconveniences.

Judging from the rush of mystical literature, interest in Theosophical subjects seems to be on the increase in England.

THE DUBLIN LODGE THEOSOPHICAL SOCIETY.—A charter was issued to the Dublin Lodge of the Theosophical Society, in the spring of the year just ended.

At one of the earliest meetings of the Lodge it was resolved that Mr. Mohini Mohan Chatterji, then resident in London, should be invited to pay a visit to the Lodge, and to aid the initiation of its work.

Mr. Mohini kindly consented, and his visit, lasting for about a week, was very successful. Mr. Mohini laid the newly formed Lodge under an additional obligation by contributing a very able Theosophical article, 'The Common Sense of Theosophy,' to the Dublin University Review.

During his visit Mr. Mohini discussed Theosophy with many of the leading thinkers in Dublin.

The Lodge, after the summer, held several very successful conversational meetings for the discussion of Theosophical subjects.

The members of the Lodge are engaged in a diligent study of Theosophical Literature.

A Library has also been organised, containing all the leading works on Theosophy, several translations of Sacred Books of the East and many works on kindred subjects.

The Lodge has also made arrangements for getting the 'Theosophist' and the 'Path' regularly.

A Publishing fund has also been organised, for the purpose of Publishing Theosophical subjects especially adapted to Irish readers; subscriptions to this fund are urgently needed and are payable to the Hon. Sec. Dublin Lodge.

The Lodge hopes for increased activity in the coming year.

FRANCE.—As in our report last year, the important work in this country is that done through the channel of the press. There are now two monthly journals in French, one under the direction of M. René Caillié, "Revue des Hautes Etudes," and the other, under the direction of Lady Caithness, "L'Aurore du jour Nouveau." Each of these magazines is assisted by a powerful staff, comprising some of the leading members of the Society, and both style and matter leave nothing to be desired. M. Gaboriau has published a translation of Mr. Sinnett's well-known book "The Occult World," and a new edition has been issued of the French translation of Colonel Olcott's "Buddhist Catechism."

Besides this our French brothers are actively engaged in personal efforts to spread the truths of Theosophy and are carrying on an extensive propaganda. When the next Convention is held we hope that the President, M. L. Dramard, will be present in this hall to give you from his own lips an account of the work in France.

GERMANY.—In this country the movement is passing through a crisis, but a translation has been published of Colonel Olcott's Buddhist Catechism, made by one of our members, in which are included the notes of Professor Coues to his "Biogen Edition." We may also mention the starting of the "Sphinx," a high-class magazine, which, though not professedly exclusively devoted to Theosophy, is a valuable ally to our cause and numbers some of our best members among its contributors.

In **BAVARIA**, Dr. Hartmann has been actively engaged in literary work, and a few days ago we received a volume from his pen, "Paracelsus," the result of a lengthened study not only of the

published works, but also of a number of unpublished writings of that great occultist. To Western readers this book will be important as so many of the original works are left untranslated in their original Latin—besides bristling with the uncouth terms of a difficult terminology—while the Eastern reader will find one more confirmation of the fact that Theosophy is neither a new religion nor the exclusive property of any one land or race, but Truth is one, eternal and universal.

AMERICA.—Here again we have to notice the foundation of a Theosophical magazine—"The Path," edited by our Brother W. Q. Judge, who is known to many of you in this country. This is the second magazine in America, the other "The Occult Word," edited by Mrs. Cables, having been in existence nearly two years. Professor Coues has issued two more volumes of his Biogen Series, and "What is Theosophy?"—a book for beginners—has been published in Boston. Two of our members have also published a translation of the first two volumes of Eliphas Levi's works.

I would here call the special attention of members to a plan adopted by Mr. W. Q. Judge of sending out leaflets containing abstracts of Theosophical discussions and difficult questions with answers, for the benefit of members of other Branches. In the discussions at meetings a variety of points are considered, and the united efforts of those present are often successful in solving various problems. These solutions would often be welcomed very thankfully by members of other Branches, and I would urge on Secretaries the importance of taking notes of important discussions that their usefulness may be increased. A few copies of such notes sent to neighbouring Branches would stimulate their activity and sustain their interest.

The Board of Control held a Convention in July, at Rochester, N. Y., when various matters relating to admission of members and other details of organization were discussed. In accordance with a resolution passed on June 6th by the Executive Council, Adyar, the Board of Control has been abolished and instead thereof a Council, composed of Presidents of Branches and other leading members of the Society has been formed, in order to bring the organization of the American Societies more into harmony with that of the Society at large. This Council is a Branch of the General Council of the Society. A Convention of this Council has been held at Cincinnati.

AUSTRALASIA.—From letters received we learn that great interest is being felt in the objects of our Society in Australia and New Zealand. The works of Mr. Sinnett are in such demand at the libraries that persons wishing to read them have to wait weeks before they can get the volumes. Our Branch at Queensland continues to do good work, and individual members are scattered all over the Continent.

HAYTI.—We have recently received application for a Charter to form a Branch at this place, and it has been issued, but no further details are to hand.

A. J. COOPER-OAKLEY.

TREASURER'S REPORT.

THE ACTING TREASURER, MR. T. VIJIA RAGHAVA CHARLU, then read his Annual Report as follows:—

T. SUBBA ROW MEDAL FUND.

27th December 1885 to 26th December 1886.

ASSETS.		Rs.	A. P.
To Balance in hand	... ..	530	1 8
Interest	... ..	19	11 9
Cash in Savings' Bank	Total Rupees...	549	13 5

THE ANNIVERSARY FUND.

27th December 1885 to 26th December 1886.

RECEIPTS.		Rs.	A. P.
To Balance in hand on 27th December 1884	... ..	509	13 1
„ Amount realized from Branches during last two years	... ..	1,617	5 6
„ Interest	... ..	22	15 3
	Total Rupees...	2,150	1 10
DISBURSEMENTS.			
By Expenses of Tenth Anniversary, Delegates, lamps, furniture, etc.	... ..	Rs. 591-9-0	
„ Suspense Account	... ..	„ 130-0-0	
Loan to Library Fund	... ..	721	9 0
In Savings Bank	... ..	500	0 0
Cash in hand	... ..	615	8 9
	Total Rupees...	283	0 1
	Total Rupees...	2,150	1 10

ORIENTAL LIBRARY FUND.

27th December 1885 to 26th December 1886.

RECEIPTS.	Rs.	A.	P.
To Balance in hand	2,182	8	6
„ Rawal Shree Harisinghji Rupsinghji	1,000	0	0
„ Mr. Tookaram Tatyā	50	0	0
„ „ E. W. Parker	13	6	0
„ The Tirupattur Theosophical Society	12	0	0
„ Mr. N. Ramasawmy Iyer	2	0	0
„ „ Dorabji Dosabhoy	50	0	0
„ „ Bhimaji Rowji	5	0	0
„ „ E. T. Sturdy	625	0	0
„ The Nagpore Theosophical Society	50	0	0
„ „ Trichinopoly do. do.	10	0	0
„ Dr. Kheroda Prasad Chatterji	20	0	0
„ Mr. J. Poorniah Pantalu	7	0	0
„ „ Mokshada Das Mitra	100	0	0
„ „ C. Adi Keshavalou Reddi... ..	2	0	0
„ „ C. Annamalay Moodeliyar	10	0	0
„ „ C. Masila Mani Moodeliyar	15	0	0
„ Capt. A. T. Banon	24	8	0
„ Mr. C. Sambiah Chetty	50	0	0
„ The Hon. S. Subramanya Ayer	70	0	0
„ Mr. V. Pichoo Ayer... ..	10	0	0
„ „ Baroda Prasad Bosu	5	0	0
„ „ Moorgesha Moodeliyar	5	0	0
„ Interest	56	6	9
„ Sums borrowed	1,100	0	0
Total Rupees...	5,474	13	3
DISBURSEMENTS.			
By Construction of Library, Portrait Annexo and Council Hall	5,427	12	5
„ Balance in hand	47	0	10
Total Rupees...	5,474	13	3

THE PERMANENT FUND.

27th December 1885 to 26th December 1886.

RECEIPTS.	Rs.	A.	P.
To Balance in hand	6,028	6	5
„ Rawal Shree Harisinghji Rupsinghji (Kathiawar)	1,000	0	0
„ Pandit Chandra Sekhara (Meerut)	25	0	0
„ The Meerut Theosophical Society	25	0	0
„ Mr. R. Seshiah (Gooty)	2	0	0
„ Thakur Shankar Singh (Gorakhpur)	35	0	0
„ Baron E. Von Weber (Germany)	50	0	0
„ Mr. S. T. Venkatapathy Iyer (Namkul)	7	0	0
„ „ Ashutosh Gupta (Azim Ganj)	3	0	0
„ „ Bipin Behari Bannerji (Fyzabad)	12	0	0
„ „ Lal Gopal Mukerji (Fyzabad)	3	0	0
„ „ Lakshman N. Joshi (Poona)	50	0	0
„ „ Srish Chandra Bosu (Bareilly)	15	0	0
„ „ Rai Pyari Lal (Bareilly)	500	0	0
„ „ Dorabji Dosabhoy (Hyderabad)	100	0	0
„ „ J. Poornaya Pantulu (Guntoor)	7	0	0
„ „ Hari Har Chatterji (Cawnpore)	7	4	0
„ „ N. B. Atreya (Hoshangabad)	50	0	0
„ The Bombay Theosophical Society	60	0	0
„ Mr. J. Shrinivas Rao (Gooty)	10	0	0
„ The Nagpore Theosophical Society	75	0	0
„ Mr. E. Venkatrama Sharma (Madras)... ..	2	0	0
„ „ Bhimaji Rowji (Hyderabad)	5	0	0
„ „ S. E. Gopala Charlu (Karnul)	6	0	0
„ The Trichinopoly Theosophical Society	10	0	0
„ Mr. P. Iyaloo Naidu (Hyderabad)	100	0	0
„ „ C. Adikeshavalou Reddi (Bolaram)... ..	2	0	0
„ Capt. A. T. Banon (Kulu)	10	0	0
„ Mr. V. Pichoo Iyer (Malabar)	5	0	0
„ „ Y. Chaudappa	10	0	0
„ The Bombay Theosophical Society	9	0	0
„ Mr. Rustonji Ardeshir Master (Bombay)	7	0	0
„ „ Tookaram Tatyā (Bombay)	100	0	0
„ „ Interest	230	11	1
Total Rupees...	8,561	5	6
DISBURSEMENTS.			
By Interest paid to Society	230	11	1
„ Balance at interest in Savings Bank	4,414	11	6
„ Government Promissory Notes @ 4 per cent.	3,501	14	1
„ Cash in hand	414	0	10
Total Rupees...	8,561	5	6

HEAD-QUARTERS.

27th December 1885 to 26th December 1886.

Dr.			Cr.		
Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To sales of garden produce ...Rs. 115-0-0			By expense account:—Maintenance, Food, Clothing, Lights, Keeping of animals, Blacksmithery, Land rent, Entertainment of Guests, Painting and repairs of three Bungalows, Building, Stationery, Postage, etc....		
To sales of furniture ...Rs. 138-6-0					
Balance ...	353	6 0			
	4,723	15 7		5,077	5 7
Total Rupees...	5,077	5 7	Total Rupees...	5,077	5 7

TRAVELLING.

27th December 1885 to 26th December 1886.

Dr.			Cr.		
Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Travelling Expenses ...	581	12 0	By Col. Olcott's and Mr. L's expenses to and from Ceylon ... " Mr. Leadbeater's expenses in Ceylon while on deputation ... " Mr. Cooper-Oakley's expenses to and from Pulney Hills... " Mr. Babaji's expenses (on deputation in Germany). Amount returned from Ceylon tour... ..		
				105	4 0
				71	8 0
				50	0 0
				230	4 0
				74	12 0
Total Rupees...	581	12 0	Total Rupees...	581	12 0

DONATIONS.

27th December 1885 to 26th December 1886.

Dr.			Cr.		
Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Mr. Debi Pada Roy (Cawnpore) ...	100	0 0	By Balance	822	8 0
To A. German F. T. S. ...	625	0 0			
" An English F. T. S. ...	10	0 0			
" An European Lady F. T. S. ...	62	8 0			
" Mr. Anant Ram Ghosh ...	25	0 0			
Total Rupees...	822	8 0		Total Rupees...	822	8 0

LOANS.

27th December 1885 to 26th December 1886.

Dr.			Cr.		
Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Mr. S. Ramaswamy Iyer (Madura) ...	500	0 0	By Mr. S. Ramaswamy Iyer... " Mr. C. Ramiah ... " The Theosophist Office ...	500	0 0
To Mr. C. Ramiah (Madras).	750	0 0		750	0 0
To Mr. Devi Pad Roy ...	1,200	0 0		700	0 0
To the Theosophist Office ...	2,342	15 10		2,842	15 10
Total Rupees...	4,792	15 10	Total Rupees...	4,792	15 10

THE GENERAL STATEMENT OF ACCOUNTS.

27th December 1885 to 26th December 1886.

Dr.

Cr.

Receipts.	Amounts.			Disbursements.	Amounts.		
	RS.	A.	P.		RS.	A.	P.
To Balance in hand ..	1,916	3	2	By Expenses at Head Quar-			
„ Initiation Fees ...	1,953	10	0	ters ...	5,039	5	7
„ Donations ...	822	8	0	„ Travelling Expenses ...	581	12	0
„ Sale of Furniture ...	138	6	0	„ Loans Repaid ...	1,950	0	0
„ Loan from <i>Theosophist</i>				„ Telegrams ...	37	6	0
Office ...	2,342	11	10	„ Balance in Savings Bank..	10	4	0
„ Income from Garden ...	115	0	0				
„ Amount refunded on							
Ceylon tour ...	74	12	0				
„ Interest on Permanent							
Fund ...	230	11	1				
„ Interest on S. B. B. ...	34	13	6				
Total Rupees...	7,628	11	7	Total Rupees...	7,618	11	7

All the above accounts audited and certified as correct. H. R. MORGAN, *Ch'n Finance Committee.*

ADYAR, 27th December 1886.

FINANCE COMMITTEE.

MR. N. B. ATREYA then read the report of the Finance Committee certifying to the correctness of the accounts and making the following recommendation:—

Your Committee have to bring to your notice that they felt considerable difficulty in arriving at the correct result owing to the accounts not having been kept by a competent accountant. They therefore recommend that in future the accounts be kept in proper form by introducing Cash Book and Ledger. The accounts from the Cash Book should be posted in the Ledger once a week by a competent accountant.

H. R. MORGAN, *Chairman*, TOOKARAM TATYA, W. D'ABREW, N. B. ATREYA, *Secretary.*

DISCUSSION ON THE SAME.

MR. TOOKARAM TATYA called attention to the deficit in the Library account and General Fund which, if not met now, would remain on the debit side and might lead to great inconveniences. He therefore proposed that a subscription list be opened to fill up the gap. MR. A. GOPALA CHARLU seconded the motion.

A subscription list was then opened.

Committees were then appointed (1) For the consideration of the Rules. (2) To consider the question of registering the Society. (3) To draw up a scheme for the management of the Library. (4) To award the Subba Row Medal.

MR. RUSTOMJI ARDESHIR MASTER proposed that a letter be written from the Convention to Madame Blavatsky expressing the best wishes of the members for the restoration of her health and success in her work.

The motion was carried by acclamation.

The Convention then adjourned.

Second Day. Tuesday, 28th December 1886.

MR. COOPER-OAKLEY moved the discussion of the Report of the Finance Committee.

THE PRESIDENT said that the Finance Committee had found that the accounts were not kept in a commercial form which, of course, was due to the fact that the Society had no book-keepers or merchants on duty at Head-quarters, and that it was too poor to hire professional services of this sort.

MR. TOOKARAM TATYA thought that the matter of keeping the accounts was a very simple one. If a ledger were kept, all the difficulties now felt by people at the Head-quarters would be avoided. The speaker, and his brother, Mr. Atreya, had consented to undertake to show them the way of keeping clear accounts without any great loss of time and, very likely, next year they would be able to show more systematised accounts.

BABU DINA NATH GANGULY then moved and MR. SAMBIAH CHETTY seconded that the report of the Finance Committee be adopted. The resolution was put to the meeting and carried *nem. con.*

REPORT OF THE COMMITTEE ON THE ORIENTAL LIBRARY.

The following report was read by the Secretary, MR. COOPER-OAKLEY.

Your Committee are of opinion:—

That a Standing Committee should be appointed, to be composed of the following gentlemen:—

MESSRS. P. SREENEVASA ROW, C. RAMIAH, T. SUBBA ROW, BHAVANI SHANKAR GANESH, J. N. COOK.

That MR. A. J. COOPER-OAKLEY be appointed Secretary of this Committee.

That the functions of the Committee should be:—

1. To take charge of the Library.
2. To catalogue the books.
3. To invite the co-operation of Branches for the collection of funds and books.
4. To promote the issue of publications relating to Oriental religion and learning.

5. If funds be available, to engage the services of copyists and pandits.

6. To frame rules for the proper conduct of the Library.

7. To apply such other measures as they may think best for the increase of the Library and the extension of its utility.

H. R. MORGAN, *Chairman*. C. RAMIAH, P. SREENEVASA ROW, C. ABAVAMUDU AIYANGAR, TOOKARAM TATYA, T. VENCATA RAMA AIYANGAR, C. MASILLAMANY MOODALIAR, BHASHYA CHARYAR, RUSTOMJI MOBED, BHAVANI SHANKAR GANESH, A. J. COOPER-OAKLEY, *Secretary*.

DISCUSSION ON THE SAME.

THE PRESIDENT then said :—Is it the opinion of this Convention that a trust should be created to receive the funds which may hereafter be subscribed for the maintenance of the Library, or shall these funds merge in the general funds of the Theosophical Society? It is for the Convention to decide whether particular contributions for the up-keep of the Library should be put in the hands of special trustees or not?

MR. TOOKARAM TATYA (Bombay) thought that there was no separate registration or trust necessary. He believed that if they wished to support a Library, they would take no objection to its connection with the Theosophical Society. It had been started by the Society and there should be no separate registration.

MR. A. GOPALA CHARLU (Bangalore) agreed with Mr. Tookaram Tatya, and said that the Library ought to be treated as a branch and portion of the Society.

MR. P. SREENEVASA ROW (Madras) was of opinion that the Library should not be dissevered from the Society, but ought to form a portion of it. That was not only his own view but also that of the gentlemen with whom he had consulted. Let them wait for one year or so, and if there occurred any necessity for change, then it would be time to consider. For the present the Library ought to rest with the Theosophical Society (applause). Let the Institution and the Library remain for the present connected with the Society and share its fate.

BABU DINANATH GANGULY (Bengal) did not think it necessary to wait for one year. There could be no two opinions that this Library was to be considered as a part and parcel of the Theosophical Society. As such, if the Society was to be registered, provisions could be made for the Library.

MR. N. B. ATREYA (Central Provinces) proposed and Mr. NAMAZEEN (Hyderabad) seconded, that the report of the Oriental Library Committee be adopted. The resolution, on being put to the meeting, was unanimously carried.

REPORT OF THE COMMITTEE ON RULES.

MR. LEADBEATER then read the following report :—

After consideration of the subjects proposed for its discussion, your Committee adopts the following Resolutions :—

1. That no alteration in the Rules is necessary.

2. That a circular letter be sent to all the unofficial members of the General Council to ascertain whether they wish their names to remain on the list.

A. J. COOPER-OAKLEY, *Chairman*. J. SREENEVASA ROW, DINA NATH GANGULY, VITHALRAO PANDURANG, R. SUBBAYA, LAKSHMI KANT ROW, C. W. LEADBEATER, *Secretary*.

MR. TOOKARAM TATYA then proposed that the report of the Committee on Rules be adopted.

PANDIT BHASHYA CHARIAR having seconded the resolution, it was adopted.

A discussion ensuing upon the question whether the T. Subba Row Medal should be awarded to any member for original researches in ancient esoteric philosophy and science, the matter was considered by a Special Committee, reported back to the Convention, and finally referred to the Executive Council, with powers.

CONGRATULATORY TELEGRAMS.

THE PRESIDENT next read telegrams from Messrs. Norendro Nath Sen of Calcutta, Jehangir Sarabji of Hyderabad and Shishir Kumar Ghose, also of Calcutta, wishing success to Theosophy and regretting inability to attend.

SPECIAL MOTIONS.

MR. TOOKARAM TATYA said that since the removal of the Theosophical Society to Madras, he had been regularly attending at the Head-Quarters every year. He had been marking that the Theosophical Conventions were getting more and more interesting, and that delegates took great trouble in coming from long distances. The present was the most peculiar of all the years. They were all satisfied with the intellectual treat afforded by the lectures of their two worthy brothers, Mr. P. Sreenevasa Row and Mr. T. Subba Row (Hear, hear, and applause). He hoped that some steps would be taken to induce delegates to regularly attend at the Conventions. He would therefore request able members, like Messrs. Sreenevasa Row and Subba Row, to undertake to give them lectures every year.

[THE PRESIDENT read a letter from Mr. S. Ramasawmy Iyer regretting inability to attend and sending a donation of Max Müller's edition of the "Rig Veda Sanhita" to the Library.]

THE PRESIDENT said that their esteemed brother, Mr. Tookaram's, remarks led him to ask their advice upon the matter. What could they do to carry out the idea of making their annual meetings something more than mere business convocations? Of course, in all new movements of the kind there was a good deal of friction at the beginning. As their Society was thoroughly Oriental, they might try to revive the customs and habits of the ancient times. He was much in favor of having Pandits, one or two from each

Presidency, to give recitations and exhibit their scholarship. The award of honorary distinctions to them could be put into the hands of their own eminent scholars, Mr. Subba Row, Mr. Sreenevasa Row, and Pandit Bhashya Charya. At first they might hold those convocations once in two, or three, or five years; and in course of time the number might increase in proportion to the growth of their means. He would be glad if some of their members learned in the Shastras would tell them what they would recommend as a practical working basis for realising, if practicable, that idea of a literary tournament or literary convocation. This year he had arranged to include some Aryan music, to be given by Hindu gentlemen-amateurs. The Aryan music had a philosophical character of its own, based upon a certain system of notation which was the result of much study and sociological evolution. Before they could expect any reasonable growth of Aryan music, they must bring it back to the state in which it was in ancient days. Musicians should be sent for from Tanjore and other places and put into competition.

Mr. TOOKARAM TATYA repeated that some measures must be taken to secure intellectual treats for their delegates. Delegates who had to travel long distances—say those from Bengal and Punjab—attended the Convention at the sacrifice of their private interests, surely in the hope of getting something substantial. Mr. PIROZSHAW R. MEHTA agreed with Mr. TOOKARAM TATYA and said that he had been delighted to hear the lectures delivered by their esteemed and revered brother, Mr. Subba Row. He had no doubt that every brother present would carry a very pleasant reminiscence of his visit to the Convention. In order that some interest might be maintained, what was desired was that they might infuse some permanent interest into the proceedings of the Conventions. He suggested that the Subba Row Medal be awarded for the best of the lectures delivered at future Conventions.

Mr. SREENEVASA VARADA CHARLU agreed with the last speaker and added that essays be invited from persons who could not attend, to be read at the Convention.

MAJOR-GENERAL MORGAN suggested that some provision might be made to have two or three lectures delivered at the Annual Conventions.

BABU DINANATH GANGULY proposed that the Executive Council be requested to arrange for lectures to be delivered at the Convention of 1887.

MAJOR-GENERAL MORGAN having seconded the resolution, it was put to the vote and carried.

Mr. ANANTA LALL of Nagpur said that sometime before the Convention, the Presidents of the Branch Associations should be asked to furnish a list of the delegates willing to deliver lectures at the Convention.

Mr. SREENEVASA VARADA CHARLU proposed that the Executive Council be requested to call upon the Presidents of the Branch Associations before the next year's Convention to ask what persons would attend as delegates and be prepared to deliver lectures.

BABU DINANATH GANGULY thought that as one of the objects of the Theosophical Society was to give every encouragement to a study of Sanscrit literature, it would be better if they could devise a plan to invite Sanscrit Pandits and ask them to discuss religious and philosophical subjects. They ought to give in some tangible shape some encouragement to Sanscrit Pandits. It might be said that there were "no funds"; but as union is strength, every branch should try to supply Pandits at their cost.

Mr. TOOKARAM TATYA said that they should not give their attention to extraneous matters as it would be impossible to meet their charges.

Mr. ISHRI PRASAD (Nagpur) proposed, and Mr. NAMAZEEN seconded, that a Committee consisting of the following gentlemen be appointed to report to the Convention what will be the expenses of securing the services of three Pandits for the next Convention:—

Messrs. Ishri Prasad, N. B. Atreya, Lakshmi Kanta Row, T. Subba Row, B. P. Narasimmaiah, A. Gopal Charlu, Babu Dina Nath Ganguly, C. Ramiah, and Aramuda Iyengar.

After much discussion, the resolution was put to the meeting and carried.

The Convention then adjourned.

OPENING OF THE ORIENTAL LIBRARY.

(From the Madras Mail.)

The ceremony of the opening of the Adyar Oriental Library was celebrated yesterday afternoon with much *eclat* in the New Council Hall at the Head-quarters of the Theosophical Society, Adyar. All along the walls of the hall metallic shields were suspended, bearing the names of the cities and towns at which branch Associations have been founded, while the Arcot State Canopy of gold-embroidered velvet, supported by four silver posts, overhung the *dais* at the southern end of the hall. The grounds were brilliantly illuminated by beacons of oil lamps placed at intervals, and the hall itself was lit up by a large number of crystal lustres which hung from the ceiling. There was a large attendance of European and native gentlemen, among those present being Mr. C. E. Johnson, c. s., M. DeGuigne, the French Consul, Mr. and Mrs. E. Norton, Major-General H. R. Morgan, Mrs. Shubrick, Dr. Oppert, Mr. P. Chentsal Row, Mr. J. Lakshmikanta Row, Mr. M. Seshagiri Sastri, Mr. C. Ramiah, Mr. P. Ramasawmy Chetty, Mr. M. Rajaratna Mudeliar, Mr. R. V. Srinivasa Aiyer, Mr. Mir Ansurudin Sahib Bahadur, Mr. C. R. Caroonagara Menon, Mr. S. Rangiah Chetty, Mr. T. Sadasiva Iyer, Mr. Pathmanatha Sing Thakoor (centenarian), &c.

In opening the proceedings, Colonel Olcott, President-Founder, said that the programme of the ceremony of the opening of the Oriental Library was intended to be of an eclectic character, and to show that the Theosophical Society was not formed in the interests of any one sect or any one race. A Pandit from Mysore next invoked *Ganapati*, the god of occult learning, and *Saraswati*, the goddess of knowledge, after which a few boys of the Triplicane

Sanscrit School sang some verses in Sanscrit. Two Parsee priests then offered a prayer; and this was followed by the recital of verses in the *Pali* language by two Buddhist priests, who had come from Ceylon to take part in the ceremony. A Mahomedan *maulvi* from Hyderabad recited a prayer from the *Koran*, and prayed for the long life and prosperity of Her Most Gracious Majesty, the Queen-Empress. A recitation of Sanscrit slokas by Hindu boys was next given, and Sanskrit poems were read, specially composed for the occasion by pandits in different parts of India. Colonel Olcott then spoke as follows:—

ADDRESS OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

WE are met together, Ladies and Gentlemen, upon an occasion that is likely to possess an historical interest in the world of modern culture. The foundation of a Library of such a character as this is among the rarest of events, if, indeed, it be not unique in modern times. We need not enumerate the great libraries of Western cities, with their millions of volumes, for they are rather huge storehouses of books; nor the collections of Oriental literature at the India Office, and in the Royal and National Museums of Europe; nor even the famed Saraswati Mahal, of Tanjore: all these have a character different from our Adyar Library, and do not compete with it. Ours has a definite purpose behind it, a specific line of utility marked out for it from the beginning. It is to be an adjunct to the work of the Theosophical Society; a means of helping to effect the object for which the Society was founded, and which is clearly stated in its constitution. Of the three declared aims of our Society, the first is:—

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

The second.—“To promote the study of Aryan and other Eastern literatures, religions and sciences.”

The first is the indispensable antecedent to the second, as the latter is the logical consequence of the former. It would be impracticable to bring about any friendly co-operation by the learned of the several ancient faiths and races, for the study of comparative religion and archaic philosophy and science, without first getting them to consent to work in mutual kindness; and, on the other hand, the establishment of this fraternal spirit would naturally stimulate research into the records of the past, to discover, if possible, the basis of religious thought and human aspiration. Strife comes of mutual misunderstanding and prejudice, as unity results from the discovery of basic truth. Our Society is an agency of peace and enlightenment, and in founding this Library it is but carrying out its policy of universal good-will. Our last thought is to make it a literary godown, a food-bin for the nourishment of white ants, a forcing-bed for the spores of mildew and mould. We want, not so much number of books, as books of a useful sort for our purposes. We wish to make it a monument of ancestral learning, but of the kind that is of most practical use to the world. We do not desire to crowd our shelves with tons of

profitless casuistical speculations, but to gather together the best religious, moral and philosophical teachings of the ancient sages. We aim to collect, also, whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts. Some Aryaphiles are thoroughly convinced that the forefathers had rummaged through the whole domain of human thought, had formulated all philosophical problems, sounded all depths and scaled all heights of human nature, and discovered most, if not all, hidden properties of plants and minerals and laws of vitality: we wish to know how much of this is true. There are some so ignorant of the facts as to affirm their disbelief in the learning of the ancients, and the value of the contents of the old books. To them, the dawn of human wisdom is just breaking, and in the Western sky. Two centuries ago—as Flammarion tells us—the Jesuits Schiller and Bayers proposed to have the stars and constellations re-christened with Christian instead of Pagan names: the Sun was to be called Christ; the Moon, Mary Virgin; Saturn, Adam; Jupiter, Moses; etc. etc.: the orbs would have shone none the less brightly and sectarianism would have been gratified! In something of the same spirit, some of our improved Aryans seem disposed to obliterate the good old orbs of knowledge and set up new ones—putting out Vyasa, Manu, Kapila and Patanjali, the Aryan luminaries, and lighting up Comte, Hacckel, Huxley, Spencer and Mill. It would not be so reprehensible if they would be content to see all great and shining lights

“.....admitted to that equal sky,”

We are all for progress and reform, no doubt, but it is yet to be proved that it is a good plan to throw away a valuable patrimony to clutch at a foreign legacy. For my part, I cannot help thinking that if our clever graduates knew as much about Sanskrit, Zend and Pali literature as they do of English, the Rishis would have more, and modern biologists less, reverence. Upon that impression, at any rate, this Adyar Library is being founded.

With the combined labour of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages, or, if rendered into Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of chemistry, metallurgy, medicine, industrial arts, meteorology, agriculture, animal breeding and training, architecture, engineering, botany, mineralogy, astrology, etc., known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law of human development, based upon experimental research. I confess that I am one of such, and that I am more and more persuaded that the outcome of modern biological research will be the verification of the Secret, or Esoteric, Philosophy. This firm conviction has made me so anxious to begin, as soon as possible, while we are in health and strength, the gather-

ing together of the present Library; and it shall not be my fault if it does not achieve its object within the life-time of the majority of the present audience. If the ancient books are as valuable as some allege, the sooner we prove it the better; if they are not, we cannot discover the fact too speedily. That intellectual marvel of our times, Sir William Jones, had a better opinion of the merit of Sanskrit literature than our improved Aryans, it would appear. "I can venture to affirm," says he, in his Discourse before the Asiatic Society, delivered at Calcutta, February 20th, 1794—"I can venture to affirm, without meaning to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology, and part of his philosophy, may be found in the Vedas, and even in the works of the Sufis. The *most subtle spirit*, which he suspected to pervade natural bodies, and lying concealed in them, to cause attraction and repulsion; the emission, reflection, and refraction of light; electricity, calefaction, sensation, and muscular motion; is described by the Hindus as a *fifth element*, endued with those very powers; and the Vedas abound with allusions to a force universally attractive, which they chiefly ascribe to the Sun, thence called Aditya, or the Attractor." Of Sri Sankara's commentary upon the Vedanta, he says that "it is not possible to speak with too much applause of so excellent a work; and I am confident in asserting that, until an accurate translation of it shall appear in some European language, the general history of philosophy must remain incomplete;" and he further affirms that "one correct version of any celebrated Hindu book would be of greater value than all the dissertations or essays that could be composed on the same subject." An entire Upanishad is devoted to a description of the internal parts of the body, an enumeration of the nerves, veins and arteries; a description of the heart, spleen and liver, and of pre-natal development of the embryo. If you will consult the most recent medical authorities, you will find the very remarkable fact,—one recently brought to my notice by a medical member of our Society—that the course of the *sushumna*, or spinal tube, which, according to the Aryan books, connects the various *chakrams*, or psychic evolutionary centres in the human body, can be traced from the brain to the *os coccyx*: in fact, my friend has kindly shown me a section of it under a strong lens. Who knows, then, what strange biological and psychical discoveries may be waiting to crown the intelligent researches of the modern anatomist and physiologist who is not above consulting the Aryan text books? "There are not in any language (save the ancient Hebrew)," says Sir William Jones, "more pious and sublime addresses to the Being of beings, more splendid enumerations of his attributes, or more beautiful descriptions of his visible works, than in Arabic, Persian, and Sanskrit." But the theme is inexhaustible, and I must resist the temptation to collate the many accessible testimonies of some of the greatest scholars of our own time to the richness, value, and interest of the ancient books of Asia. In Europe and America these profound students and thinkers are working patiently, in sympathetic collaboration with colleagues, Asiatic and European, in India, Ceylon,

Burma, Japan, China, Egypt, Assyria and other Eastern countries. We are honoured this evening with the presence of some of these public benefactors, and I would that to their more practised hands had been confided the duty I am now officially performing. It will be for the learned gentleman (Pandit Bhashya Charyar) who is to follow me, to express in the Sanskrit language the interest felt by all the promoters of the Adyar Library in the success of the work to which they are devoting their time and talent.

You will observe, Ladies and Gentlemen, from what precedes, that the Library we are now founding is neither meant to be a mere repository of books, nor a training school for human parrots who, like some modern pandits, mechanically learn their thousands of verses and laos of lines without being able to explain, or perhaps even understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian sub-division of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature; to re-establish the dignity of the true pandit, mobed, bhikshu and maulvi; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example; to assist, as far as may be, in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres. Our means are small, but sincere motive and patient industry may offset that in time, and we trust to deserve public confidence. As an example of one branch of the work we have mapped out for ourselves, I beg to ask your present acceptance of copies of a catechetical synthesis of that branch of Hindu religious philosophy known as the Dwaita Doctrine of Sri Madhwacharya. The compiler, our learned and respected townsman M. R. Ry. P. Sreenivas Row, intends to follow this up with similar works upon the other two great religious schools of the Vishishthadwaita and Adwaita, founded respectively by Sri Ramanuja Acharya and Sri Sankaracharya. The Buddhist Catechism—of copies of which, in the name of Mrs. Ilangakoon, a worthy Buddhist lady of Ceylon, I ask your acceptance—will be succeeded, as my time shall permit, by Catechisms of the Zoroastrian and Mohammedan faiths, written from the standing-points of followers of those religions respectively.

And now, before closing, permit me one moment to announce that the entire MSS. of the first of five volumes that Madame Blavatsky is now writing upon the Secret Doctrine, is in my hands; and that even a cursory reading has satisfied better critics than myself that it will be one of the most important contributions ever made to philosophical and scientific scholarship, a monument of the learned author, and a distinction to the Adyar Library, of which she is one of the founders.

On behalf of the subscribers to the Library Fund, and of the General Council of the Theosophical Society, I invoke upon this undertaking the blessing of all Divine powers and of all other lovers of truth, I dedicate it to the service of mankind, and I now declare it founded and duly opened.

Third Day, Wednesday, 29th December 1886.

The Convention re-assembled at 12-15 p. m.

COMMITTEE ON THE QUESTION OF INVITING PANDITS.

MR. N. B. ATREYA read the following report of the Committee appointed to consider the question of inviting Pandits :—

After discussion, it was unanimously resolved that the question of inviting pandits annually from different provinces be postponed this year, and that the matter be brought forward again before the next Convention. In the meantime the different branches may be requested to use their best exertions and secure the sympathy of pandits, so that in the ensuing year some effectual step may be taken to secure the object in view. The Committee fully appreciates the importance and beneficial effects of the co-operation of pandits on the future of Theosophy.

MR. C. RAMIAH, *Chairman*, MR. DINANATH GANGULI, MR. A. GOPALA CHARLU, MR. B. P. NARASIMMAH, MR. ISHRI PRASAD, MR. N. B. ATREYA, *Secretary*.

MR. TOOKARAM TATYA proposed, MR. SAMBIAH CHETTY seconded, and it was carried unanimously, that the report be adopted.

THE INCORPORATION OF THE SOCIETY.

THE PRESIDENT suggested that as the question of the incorporation of the society was one of much importance and would evoke considerable discussion, they should adopt the parliamentary custom of forming the Convention into a Committee of the Whole House.

MR. ISHRI PRASAD having moved to that effect, the resolution was seconded by BABU DINA NATH GANGULI, and carried unanimously.

It was then proposed, seconded and carried that the President be the Chairman of the Committee.

THE PRESIDENT read a letter from Mr. C. Narainasawmy Naidu (Nagpur) containing views favourable to the registration of the Society.

MR. COOPER-OAKLEY having read the Registration Act XXI of 1860, considerable discussion ensued on the same.

THE PRESIDENT wished to say as a preliminary to the debate that, in the year 1884, the matter was considered, and that at that time, by order of the Convention, he took the necessary formalities to obtain the consent of the members for the incorporation of the Society. Circulars were sent to all Presidents of Branches and other individuals, asking such as might not be able to attend in person at Adyar upon a certain day to give proxies, so that the Society might legally assume an organic existence; but it was found to be impossible to obtain a general response from the Branches, leaving alone the scattered, or unattached, Theosophists.

The Society is of a double character. There are groups of members organised as branches, as also unattached theosophists, who simply carry on correspondence with the Head-quarters. Every member had an equal right to a voice in the administration of the affairs, and the Council is arranged upon the plan that the

Presidents of Branches should be Councillors *ex-officio*; the theory being that the President, being the chosen leader of his Branch, he is the proper medium to express the united wishes of his colleagues. Under the Indian Act in question it is necessary to get the unanimous consent of all the members to incorporate.

At the last year's Convention a sub-committee, composed of their eminent legal colleagues, who are, as all present know, among the ablest Vakils and Judges of the Madras Presidency—recommended that the attempt to incorporate the Society should be abandoned as impracticable. But during the past twelve months a legacy said to have been left to it, and amounting to about one lac of rupees, was lost by the Society, because it had no incorporate existence. The Adyar real estate stood in his name as President of the Society. They had, moreover, a certain accumulation of funds. For instance, they withdrew some time ago by order of the Executive Council, Rs. 3,000 from the Post Office Savings Bank, for which Government Promissory Notes were purchased by Tahsildar C. Ramiah, a member of the Executive Council. He attempted to get the securities in the speaker's name as President of the Society, but the Bank authorities refused to so issue them, and they were now in the eye of the law his personal property, liable to be mixed with his private estate at his death. The aggregate property of the Society, real and personal, might be now fairly valued at not less than Rs. 25,000 to Rs. 30,000, and it was more than probable that in course of time, it might be largely increased, for there were plenty of sympathizers with this movement scattered over the world.

They would then be in a greater dilemma than now as to knowing what to do with the money. Although they might adopt the suggestion of creating a special Board of Trustees, who would be the official recipients and holders of whatever property might come to the possession of the Society from this time forward, the problem of disposing of the property hitherto accumulated would still remain unsettled.

MAJOR-GENERAL MORGAN said that he was a member of the Committee of the Ootacamund Public Library, that it was registered under this Act, and that there was no difficulty whatsoever in administering its funds. He did not see why the same provision should not be made with reference to the Theosophical Society. In reply to a question, General Morgan said the number of subscribers to the Ootacamund Library varied very much, but there might be perhaps an hundred or an hundred-and-fifty, and all lived at or near Ooty.

THE PRESIDENT pointed out that this Society numbered thousands of members, who were dispersed in all parts of the habitable globe. In every great society like this, idleness and indifference preponderated. If the lawyers present would say that they could organize a board of trustees without obtaining universal consent, it would then become quite as easy to administer the property of the Theosophical Society as that of the Ootacamund Public Library.

Mr. M. V. SOOBBA Row (Cocanada) said that their Society did not come under any one of the categories mentioned in Section XVII of the Indian Act, and that the only section which applied to it was Section I. That required that all the members should subscribe—which was now apparently impossible. The danger of losing bequests from time to time was no doubt a great one, and as the worthy President had pointed out, a large sum of money is alleged to have been lost. But there was a proposal which, in his opinion, might enable them to get over the difficulty. A new Society ought to be formed which should be called THE THEOSOPHICAL SOCIETY, of which the President and the Corresponding Secretary might be made the life-representatives. The present Society might be called the "Parent Theosophical Society," so that if any gentleman granted a bequest, they might not lose it. The new Society might contain a limited number of members, elected at the annual Conventions or by the Councils, and the President-Founder might be made its President. There would then be a body of gentlemen who would take charge of all the property bequeathed to the Society. The speaker had not given the subject his best attention, but it had just occurred to him that the scheme, if feasible, might be put into effect.

THE PRESIDENT said that as long as he lived, the Society might get on all right if their confidence in him continued, but he was as liable as anybody to sudden death, and if the Society's property became legally his, then all his heirs had a right to interfere.

Mr. SREENEVASA VARADA CHARLU suggested that seven members be elected who should register the Society in their names.

MAJOR-GENERAL MORGAN pointed out that the difficulty was to make it retrospective.

THE PRESIDENT said that such a step was illegal, inasmuch as the Theosophical Society had now no existence in law, yet was possessed of property.

Mr. SREENEVASA VARADA CHARLU pointed out that another difficulty was felt in the matter of meetings. At the first meeting convened members might be represented by proxy; but under the Act, at the second meeting, three-fifths of them must be present.

BABU DINA NATH GANGULY (Queen's Advocate) said that the question before them was a legal puzzle. Without acquiring a legal status, it is impossible to manage the affairs of the Society. It was very difficult to make the two ends meet according to the provisions of the law. A Society could get on without property, it was then all right; but when they held property, they must have some dealings with people, and under certain circumstances, perhaps, they might be put to the necessity of going to Court. He had long thought over the subject and consulted his best legal friends, and they all said that the Society should be registered, but were not able to suggest a practical way in which that might be done. The question was, how to meet the necessity? He believed that if they could constitute a board of trustees, comprising one, or two, or three, or as small a number of members as the majority of them thought proper, and the President should execute a deed of trust giving such members proper powers to deal with the property, in

case of his decease they would be enabled to effectually manage the properties held by them. For that, they must have a general meeting of the members to execute the trust deed, and the speaker thought that that could be done by obtaining authorities from the members. Such of the members as did not pay anything, had no right to vote and could not exercise any right of property over any of the possessions of the Society. The Presidents of the Branches might be requested to obtain the opinions of their members. The speaker believed that if the matter was again agitated, something would be done.

THE PRESIDENT said that he knew from past experience that to obtain the opinions of all or even a majority of the members of the Branches was absolutely impracticable. The prime question and only practical one was whether this body, as at present constituted, —this General Council in Convention assembled—had or had not in itself the power of adopting resolutions in regard to the selection of trustees—resolutions which did not require the consent or concurrence of the absent members who had failed to exercise their individual or collective right of attendance and voting. (Hear, hear.)

Mr. C. RAMIAH (Tahsildar of Madras,) presumed that the Act required that in order to discuss the question of registration, a notice should be served on the branches, but no notice had been issued. He thought it quite necessary that the question should have been placed before every member, and they were quite incompetent to dispose of it now. It would be quite necessary to serve a notice on each member that the question of incorporation would be discussed at some particular meeting, and to request the branches to send votes by proxy. For the last 30 months the question had been brought to his notice, and during all that time, he had been giving it his best consideration. Taking it as a whole, it was utterly impossible to bring the Society's registration under the Act. Every difficulty would be avoided by the President executing his Will, and adding codicils from time to time, as additional properties came into the possession of the Society.

PANDIT BHASHYA CHARYAR (Cuddapah) agreed with Mr. Ramiah.

Mr. P. SREENEVASA ROW (Judge, Madras S. C. Court) pointed out the legal aspect of the question. If they were to register the Society, it must be under Section I. Under that section all the members ought to subscribe to the application for registration. The Society must consist of seven or more members. That meant that no Society can be registered upon the application of less than seven members, and that in all Societies whose members numbered seven or more, the application must emanate from all the members of the Society. It was said that they might register it as a Society consisting of seven. The moment they formed a new body, they were dissevered from all the 136 branches (Hear, hear) now formed, and the very hall in which they were now sitting would cease to belong to them. Even the little trees in pots in this house were the property of the thousand-and-one members of the Society. As such, any conveyance by any one or more would be of no avail in law. For a conveyance-deed they must obtain signatures; they should also obtain signatures for the application for registration.

There were thus legal difficulties in forming a new association, and practical difficulties in registering it as identical with the existing Society. The question of registering the Society might be given up at present, for there might, in course of time, be a change in the law or in the constitution itself. Till then, a board of directors might be created to take charge of bequests. Let each bequest be assigned and conveyed in the name of a body of members who would be held responsible for the same. The Ootacamund Library was registered at the beginning, when there were no difficulties. Seven members or so at the beginning went to the Registration Office and easily registered their Library Society, and new members came in, subject to the rules that existed already. But the Theosophical Society was not of that kind. It had been in existence for the past eleven years. He proposed that the question of registration be given up for the present, and some other measures be devised instead.

MAJOR-GENERAL Morgan seconded the proposal.

BABU DINA NATH GANGOOLY suggested that, without entering into the complicated questions that had been agitating their minds, they, as loyal subjects of Her Majesty, might petition the Government of India for a new enactment to cover their case. As they were all aware, the Brahma Samaj moved the Bengal Government for a special enactment, and he thought that the difficulties under which the members of this body were labouring were such as to deserve due consideration from their Government. It was not advisable to wait inactively until Government passed some new general enactment. He then proposed "that a memorial be presented to the Government of India for the passing of an enactment, according to a draft to be prepared by a special committee, to be chosen by this Convention."

MR. T. SUBBA ROW had nothing more to add to what his learned friend Mr. Sreenevasa Row had said.

MR. P. SREENEVASA ROW said that if Government refused to interfere, that would have a disparaging effect upon the Society. The suggestion was no doubt a sensible one and might be placed on record. He proposed as an amendment "that a certain number of trustees shall now be chosen, to whom the President may make over by Will any property that may be standing in his name at the time of his decease, and that the Committee shall issue circulars to the Branches and to the scattered members throughout the world, endeavouring to obtain their approval for any further steps in regard to petitioning the legislature" Both the original resolution and the amendment were carried amidst acclamation. The Committee then rose, and the Chairman reporting its recommendations to the Convention, the latter body adopted the recommendation of the Committee of the Whole. The following gentlemen were then unanimously chosen as trustees for the property of the Society in case of the President's death, the Convention reserving the right to fill future vacancies, and the President being requested to execute a Will to this effect:—

Hon. S. Subramania Iyer (Member Madras Legislative Council); Major Genl. Henry R. Morgan, (Madras Army, Retired); and C. Ramiah, Esq. (Tahsildar of Madras).

The Convention then adjourned.

CELEBRATION OF THE ELEVENTH ANNIVERSARY.

(From the Hindu.)

The eleventh anniversary of the Theosophical Society was held in the new Council Hall at the Adyar on the evening of the 29th instant. There was a large attendance of native gentleman and students—including about 130 delegates who had come from different parts of India and Ceylon.

The proceedings commenced by a performance on the *Veena* by the well-known Mysore Sambiah's son, after which Mr. A. J. Cooper-Oakley, Secretary of the Society, gave a statement of the progress of the Association during the past year. He said that the Society was in a very much stronger position than it was at the end of last December. It had made an increase of 25 per cent. It concerned itself with investigating the religions and philosophies of all the world. They hoped some day to evolve as the result of their researches a system of philosophy, or some sort of working hypothesis, which would guide men in their thoughts about a higher life. That had not been evolved as yet in a complete form; however, a large amount of literature had been published on the subject by the Society. They also hoped to provide men with a rule of life to live in and by, and a sound system of philosophy which would not contradict reason. That rule of life had to a certain extent been provided by the publication of the "Light on the Path." As a whole, the Society had progressed satisfactorily—there being a distinct increase of enquiry into these subjects in the public mind. There was also an increased attempt on the part of the members to lead a higher life and to unite themselves with the everlasting *logos* through which alone man could obtain immortality (Loud applause). A Tamil address followed, after which Babu Dinanath Ganguli (Bengal) said that as Mr. Norendro Nath Sen, the patriotic Editor of the *Indian Mirror*, could not be present in this convention as he had to take part in the National Congress, he had to state that the past year was one of continued prosperity to the 21 Bengal Branches of the Parent Society. The result of the labours of the two founders of the Society was to be seen not in the speeches of the members, but in their conduct and in their homes. The spread of Western education had made most of the young men born in Hindu—in Brahmin families—give up their daily rituals enjoined by the Shastras, but the Theosophical Society had already succeeded in bringing such men back to a sense of their religious observances. If they wished to regenerate their country, they must strive for the revival of their ancient *Dharmasastras*. Now that eleven years had passed away, it would be a matter of regret they should still depend upon Col. Olcott, who had sacrificed everything valuable for the advancement of their spiritual interests. Col. Olcott then

read a telegram from Mr. Norendro Nath Sen, Editor of the *Indian Mirror*, regretting his inability to attend and wishing success to Theosophy. Mr. Rustomjee A. Master (Bombay) said that the present year was remarkable as it witnessed on Tuesday last the founding of the Oriental Library. It would attract Western savants, and make them study and respect the philosophy which had travelled from the East towards the West, and had come back to the East. The proper study of man is man, not as it is done in the Medical College but in knowing what life is and what would be man's state after death. Theosophy aimed at finding out the wisdom of the Rishis that lay in all the great religions of the world. They should all have brotherly love. During the year, they had published several works. The speaker would publicly thank Mrs. A. P. Sinnett for having allowed them to print and publish a cheap edition of her book on "The Purpose of Theosophy." They had also been collecting funds to enable them to send out Theosophist missionaries to preach peace and good-will not only all over India, but also in Europe and America, and to publish the Upanishads and Vedas. Among the new members were Mr. Whitehouse, an ex-Consul General, and Mr. Jethmal, B. L. C. The charitable dispensary connected with the Bombay branch was also working well. He then referred to the evils of priestcraft and said that they should all follow the noble and living examples of the two founders of the Society. They were justly proud of the liberty they enjoyed under a powerful Government, but were they really free? Were they their own masters? Had they learnt to control their own actions? No. They should all work together and bring the jarring elements into an entire harmony (Loud applause.) Major-General Morgan then said that he had been a Theosophist for about four years and that, after having made certain enquiries into spiritualism, he was at first dissatisfied. Fortunately Madame Blavatsky came and stayed with him, and to her and to Colonel Olcott, he owed a deep debt of gratitude. The benefit he had derived from Madame Blavatsky's advice was of the greatest importance to him. Theosophy had sound reason for its basis. The Aryan philosophy was to him far beyond everything that was contained in the philosophies of the West. That he owed everything to India and would pay back his debts to her. (Hear, hear, and applause.) Then the Mysore delegate said that the branches in Bangalore were likely to do much good as they would have the co-operation of Mr. Seshadri Iyer, the Dewan, who was a member of the Society. Delegates from Coimbatore, Nagpur and Ceylon followed, after which Mr. P. Sreenevasa Row (Madras) spoke in Telugu of the importance of Theosophy. Colonel Olcott then addressed the meeting. He said that he had presented one witness after another to attest the fact that the Theosophical Society has discovered the link to bind together people of all castes, and that the array of witnesses was from different parts of the world. He claimed that the Theosophical Society was the parent of the Indian National Congress, for it had first shown the possibility of bringing men from different parts of the country together into a friendly relation which had never been known before. There were 136 branches in different parts

of the world. The star had already begun to shine in the East, in the literary and religious as well as in the political sense. To learn the truth and proclaim it at all hazards was the ideal of the Theosophical Society. The foundation of the Library was the prognostic of better days. In conclusion, he appealed to those present for help towards maintaining the Library. (Loud applause.) A selection of Indian music, by Mr. Vencata Shastri and other gentlemen amateurs, followed, and the visitors dispersed.

Fourth Day, 30th December.

The Convention met at noon.

THE PRESIDENT announced that he had that morning received news of the intended formation of a new Branch in England; and an official report of the Convention held at Cincinnati, Ohio, for the organisation of the American Section of the General Council. The communication shows that on the 30th October, ultimo, at the residence of Dr. J. D. Buck, there was a meeting of members of the American Board of Control and Presidents of American Branches, at which were present, in person: Mrs. J. W. Cables, Pres., Rochester T. S.; Robert Hosea, Pres., Cincinnati, T. S.; Richard Harte, Pres., Aryan T. S. (New York); W. F. Aldrich, Pres., Gita T. S. (Alabama); Elliot B. Page, Pres., Pioneer T. S. (St. Louis); Dr. J. D. Buck; and, by proxy, W. B. Shelley, Mrs. Martha Bangle, Sylvester Baxter, Charles R. Kendall, Genl. A. Doubleday, George Frederic Parsons, Thomas M. Johnson, Prof. Elliott Coues, Mrs. Mary E. Bates, Dr. R. C. Dean. Dr. Buck was voted to the Chair and Mr. E. B. Page chosen Secretary.

The official call for the Convention being read, the Convention voted to organize the American section of the General Council of the Theosophical Society, in succession to the late Board of Control.

It was resolved that the officers of the Council shall be a General Secretary and a Treasurer, both of which offices may be held by a single individual; and that a Chairman shall be elected at each meeting of Council, to preside at the same. The Secretary to be the official channel of communication with the Adyar Head-quarters. Mr. W. Q. Judge was, upon motion of Mr. E. B. Page, seconded by Dr. Buck, unanimously elected General Secretary and Treasurer.

The following Fellows have accepted membership in the Council: Mrs. J. W. Cables; W. B. Shelley; Maj. Gen. A. Doubleday; Robert Hosea; G. F. Parsons; Thos. M. Johnson; W. F. Aldrich; R. Harte; S. B. Sexton; S. Baxter; C. R. Kendall; Mrs. M. Bangle; Dr. C. W. Bush; E. B. Page; W. Q. Judge; S. H. Clapp; A. B. Griggs; Miss L. A. Off; Mrs. M. K. Westendorff; Dr. W. K. Phelon; E. D. Hammond; Mrs. E. C. Cushman; W. D. Stuart; W. W. Allen; Col. H. N. Hooper; Mrs. A. N. Savery, and E. H. Gorse. Dr. Buck preferring to retire from the Council, the following Resolution was unanimously adopted:

"Resolved.—That this Convention desires to express its regret at the resignation of Dr. Buck from the Council, especially at a moment when it has been chiefly owing to his sage and wise management that a serious breach in the Society has been avoided, and united action in the interests of Theosophy made possible."

The President Founder here remarked that he wished to place on record his own regret at the retirement of Dr. Buck and other valuable councillors and colleagues, to whom the impetus acquired by our movement in the United States was largely due. He felt it his duty as well as best policy to abstain for the present from any official interference with our American affairs, as he had full confidence in the ability and desire of the leaders of the movement to arrive at an honorable and brotherly solution of all difficulties ultimately. He was on the pleasantest terms with them all, and so far as his personal influence or counsel might go, he should do his utmost to establish this great movement upon a secure basis. An American himself, he felt absolutely convinced that the present organization of the Theosophical Society was in thorough accord with the American idea of sovereignty in the individual with a federation of co-equal branches for purposes of administration.

It was then proposed by MR. C. SAMBIAH CHETTY, seconded by MR. M. SUBBA ROW, and carried unanimously:—

That the details included in this report be referred to the Executive Council with full power.

ELECTION OF OFFICERS.

The Officers were then elected for the ensuing year.

VOTES OF THANKS.

It was unanimously resolved that votes of thanks be given to Prince HARISINGHJI RUPSINGHJI for his active exertions to promote the interests of the Society throughout the year.

To MR. B. RANGA REDDI for the gift of a cow.

To RAJA ESWARA DASS, as representative of the Royal Family of Arcot, for his kindness in lending the State Canopy used at the Anniversary.

To Judge SRENEVAS ROW for his liberality in bearing the expenses of the meals of the Delegates in attendance at the Convention.

MAJOR-GENERAL MORGAN then offered the following Resolution, which was carried unanimously:—That the Convention is pleased and gratified upon the completion of the Council Hall and Library and congratulates the President upon the results.

THE PRESIDENT then, after a brief parting address, which provoked much good feeling and applause, declared the Convention adjourned *sine die*.

THE THEOSOPHICAL SOCIETY. Objects, Revised Rules, and Bye-laws of 1887.

THE SOCIETY AND ITS OBJECTS.

1. The Society, formed at New York, U. S. of America, 17th November 1875, shall continue to be called "The Theosophical Society."

2. The objects of the Theosophical Society are as follow:

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

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

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

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

4. The Society represents no particular religious creed, is entirely unsectarian, and includes professors of all faiths. It exacts from each member only that toleration of the beliefs of others which he desires each and all of his brother-members to exhibit in regard to his own faith. It includes members who take a merely philanthropical or intellectual interest in its aspirations, as well as those who, believing that Oriental Philosophy embodies truths worthy of a life's devotion, seek through its instrumentality access to the recesses of ancient culture.

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

ORGANIZATION.

6. The Society shall have its Head-quarters at Adyar, Madras.

7. The Society shall comprise various Branches established in widely separated countries and cities in both hemispheres, all Branches deriving their chartered existence from the President in Council, without whose authority no Branch can be formed or continued.

8. The local Branches, with their executive officers and members, shall be under the direct jurisdiction of the President in Council, but it shall be competent for the said President in Council to delegate all or any of his powers to any Board of Control or Administrative Committee which may be formed according to rule eleven.

9. The local administration of Branches shall be vested in their respective officers, but no branch shall have the right to exercise jurisdiction outside its chartered limits, except when so authorised by the President in Council. Officers of Branches are

elected by a majority of the fellows thereof, for the term of one year; but they may be annually re-elected an indefinite number of times.

10. The President in Council shall have the right to nullify any charter when such proceeding be considered expedient.

11. To facilitate the administration of the Society's affairs in distant countries, the President in Council may constitute Boards of Control or Administrative Committees with specifically defined powers.

BYE-LAWS OF BRANCHES.

12. No Bye-Laws and Rules of Branches shall be valid unless ratified by the President in Council. No Branch has the right to grant Diplomas, to confer dignities or privileges, or to take any obligations from any of its members except as provided for in these Rules.

CONVENTION.

13. 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.

GENERAL COUNCIL.

14. (a.) The general control and administration of the Society shall vest in one General Council.

(b.) This Council shall consist of Presidents of Branches *ex-officio*, and not less than forty-nine members of the Society, to be elected annually by the Convention.

(c.) It shall meet annually at the Head-quarters of the Society and dispose of all questions of importance laid before it by the President and Executive Council.

(d.) It shall also meet on extraordinary occasions whenever the President and Executive Council consider it advisable.

EXECUTIVE COUNCIL.

(15.) (a.) All executive functions of the Society shall be performed by an Executive Council.

(b.) The Executive Council shall consist of not less than seven members of the Theosophical Society, permanently residing at or within convenient distance from the Head-quarters, to be elected annually by the Convention.

(c.) It shall meet monthly or as often as may be necessary. It shall keep a record of all its proceedings, and accounts of all its monetary transactions, and submit the same to the General Council at the Convention for its sanction.

(d.) In case of vacancies occurring during the year, it shall be competent for the President and remaining members to nominate and appoint persons to fill such vacancies.

MAJORITY AND QUORUM.

16. (a.) All questions coming before the Convention, General Council, and Executive Council, respectively, shall be decided by a majority of votes.

(b.) Seven members of the General Council shall form a quorum.

(c.) Five members of the Executive Council shall form a quorum.

PRESIDENT AND OFFICERS.

17. (a.) The Society shall have a President, a Corresponding Secretary, one or more Secretaries, a Treasurer and Librarian, to be elected annually: provided, however, that Colonel H. S. Olcott and Madame H. P. Blavatsky—both founders—shall hold their offices of President and Corresponding Secretary for life.

(b.) The President and Officers above-mentioned shall be respectively President and Officers of the General Council, Convention, and Executive Council, and shall be *ex-officio* members of the same.

(c.) The President in Council shall have authority to fill up any vacancy in the Offices of Secretary, Treasurer or Librarian for the remainder of the year, and also to designate any Fellow of capacity and good repute to perform *pro tempore* the duties of his own office during his absence from Head-quarters.

INSPECTORS.

18. (a.) The President in Council may at the request of Branch Societies appoint Inspectors to visit and co-operate with the Officers of Branch Societies in promoting the objects of the Theosophical Society.

(b.) Such Branches as wish to have the assistance of an Inspector shall bear all the expenses that may be necessary for the purpose.

(c.) The Inspectors so appointed shall send half-yearly reports of the work done by them to Head-quarters.

(d.) In case of a difference of opinion on any measure between him and a Branch Society the Inspector shall refer the matter to the Head-quarters, and the decision of the President in Council shall be final.

MEMBERSHIP.

19. Membership in the Society is open to persons without distinction of sex, race, creed or caste; but no Asiatic female, and no person under eighteen, shall be admitted to membership without the consent of the legal guardian. A knowledge of English is not an essential qualification.

20. Of Fellows there are three classes, viz., Corresponding, Honorary, and Active. The grade of Corresponding Fellow embraces persons of learning and distinction, who are willing to furnish information of interest to the Society; and the Diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to Theosophical knowledge, or for their services to humanity. Admission to these two grades shall rest with the President in Council, and these members shall have none of the rights or responsibilities attaching to active fellowship.

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

(a.) Any person being in sympathy with the objects of the Society and willing to abide by its rules and desiring admission as an

active Fellow of the Society, shall submit an application in writing according to form A, duly signed by himself and countersigned by two active Fellows of the Society.

(b.) The application shall be accompanied by an entrance fee of £1 or its equivalent in other currencies.

(c.) Such application shall be made either to the President of the Society or to the President of the particular Branch which the person wishes to join. On being accepted by the President of the Society or elected by the Branch, as the case may be, the candidate shall be furnished with a diploma signed by the President of the Theosophical Society; and no person shall be a Fellow of the Society unless furnished with a diploma issued in proper form.

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

22. A person may be a Fellow of the Theosophical Society without joining himself to any particular Branch.

23. No Branch shall be compelled to accept a person as a member of its body, who has not been duly elected by the Branch and agreed to abide by its bye-laws and rules.

24. A member of the Theosophical Society cannot be a member of more than one Branch at one time. If he becomes a member of another Branch, his membership in the Branch to which he previously belonged ceases until he again acquires membership by election.

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

26. The Society being formed upon the basis of a Universal Brotherhood of Humanity, it inculcates and encourages perfect tolerance, especially in matters of religious opinion, and no member shall enforce any hostile sectarian views or hurt the feelings of other members by depreciating their religion.

27. No Fellow shall slander any other Theosophist or write or utter any words calculated to individually injure such.

28. Any Fellow violating Rule 25 or 26 or 27 or convicted of an offence against the penal laws of the country he inhabits, involving moral turpitude, shall be expelled from the Society after opportunity of defence has been given, and due investigation into the facts made on behalf of the Society, and the accused found guilty. Notice of such expulsion shall be given to the Branches.

29. Should any dispute or disagreement arise among two Branches or two Fellows of a Branch in regard to matters connect-

ed with the work of the Society, and should the President or Presidents and the Council of their respective Branches find themselves unable to restore peace and brotherly harmony between the disputants, the case may, if both parties should so desire it, be referred to the President in Council, whose decision shall be final.

REPORTS.

30. Every Fellow is expected to promote the objects of the Society, and each Branch shall submit a quarterly report to the Head-quarters.

PROPERTY.

31. The Head-quarters of the Theosophical Society are the property of the Society and shall be in charge of one trustee, who shall be the President of the Society for the time being. Any person desiring to make a gift or bequest in favour of the Society, shall do so in the name of the above-mentioned trustee in accordance with form B.

32. No one shall be permitted to take up his permanent residence at the Head-quarters except members of the executive staff of the Society, unless by consent of the President in Council.

33. Such Fellows as wish to reside apart at Head-quarters may be permitted by the President in Council to erect private buildings on the premises of the Society at their own expense, and these buildings may be exclusively occupied by such Fellows as long as they remain members of the Society; but such persons or their representatives acquire no right over such buildings other than occupancy while they are members, and when they die or cease to be members, those buildings shall vest exclusively in the Society.

AFFILIATION.

34. 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 Ram 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.

* To prevent misconception it may as well be remarked that this subscription is applicable to current expenses, including those of the annual convention

(FORM A.)

APPLICATION FOR FELLOWSHIP.

I, _____
 being in sympathy with the objects of the Theosophical Society, and
 being willing to conform with 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 member of the same.

*

Dated at _____ this _____ day of _____ 1887.

(This Application must be accompanied with the Entrance-Fee £ 1,—or
 Ten Rupees—and the Annual Subscription of One Rupee.)

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

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

(FORM B.)

BEQUESTS:

I, A. B., give (or devise and bequeath as the case may be) my
 house and garden (or other property as the case may be), as
 hereunder fully described, unto C. D., 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 exclu-
 sive use of such Society.

OFFICERS, COUNCIL AND BRANCHES.

THE
 THEOSOPHICAL SOCIETY
 OR
 UNIVERSAL BROTHERHOOD.

PRESIDENT.

COLONEL HENRY S. OLCOTT.

CORRESPONDING SECRETARY.

H. P. BLAVATSKY.

SECRETARIES.

T. VIJARAGHAVA CHARLU. | A. J. COOPER-OAKLEY, M. A.
 C. W. LEADBEATER.

TREASURER.

N. C. MUKERJEE.

LIBRARIAN.

L. VENKATA VARADARAJULU NAIDU.

ASSISTANT TREASURER.

MISS. F. ARUNDALE, 77, Elgin Crescent, Notting Hill, London. W.

EXECUTIVE COUNCIL.

P. SREENEVAS ROW. | C. RAMIAH.
 The Hon. S. SUBRAMANIA IYER. | C. PARTHASARATHY CHETTY.
 T. SUBBA ROW. | A. J. COOPER-OAKLEY.
 C. W. LEADBEATER. | J. N. COOK.

LIBRARY COMMITTEE.

P. SREENEVAS ROW. | BHAVANI SHANKAR GANESH.
 C. RAMIAH. | J. N. COOK.
 T. SUBBA ROW. | A. J. COOPER-OAKLEY, Secretary.

GENERAL COUNCIL.

The President of each Branch is *ex-officio* a Member of the
 General Council. There are also additional Members whose names
 will be published in a future edition of this Report when replies
 have been received to the Circular ordered to be sent them.

Branches of the Theosophical Society.—Indian. (Corrected to 27th December 1886.)

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	Munshi Govind Prasad.	Munshi Bakhtawar Lal ...	Professor, M. A. O. College, Aligarh (N. W. P.)
Allahabad	The Prayag Psychic Theosophical Society.	1881	Babu Brojendra Nath Banerjee.	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	P. Sadasiva Moodelliar ...	A. C. Singaravelu Moodelliar.	Resident's Office, Bangalore.
Do.	The Bangalore City Theosophical Society.	1886	E. C. Shunmogavelu Pillai.	C. Murugesu Moodelliar...	Advocate, Pettah, Bangalore.
Bankipore	The Behar Theosophical Society ...	1882	Babu Trailokya Nath Mittra.	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 Acctt. District Board's Office, Bara-Banki, (Oudh.)
Bareilly	The Rohilcund Theosophical Society.	1881	Rae Pyari Lail.	Professor Gyanendra Nath Chakravarti.	The College, Bareilly, (N. W. P.)
Baroda	The Rewah Theosophical Society...	1882	Rao Bahadur Vinayakrao Janardan Kirtane.	Rao Bahadur Janardan Sakharam Gadgil.	Judge, Varishtha Court, Baroda.
Beauleah	The Rajshahye Harmony Theosophical Society.	1883	Babu Barodaprosad Bosu.	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beauleah, (Rajshahye, Bengal)
Bellary	The Bellary Theosophical Society.	1882	Mr. A. Sabhapati Moodelliar.	Mr. V. Soobbaraya Moodelliar.	Collector's Office, (Bellary.)
Benares	The Kasi Tatwa Sabha Theosophical Society.	1885	Pandit Raj Nath.	Babu Upendra Nath Basu	Choukhamba, Benares, (N. W. P.)
Berhampore	The Adhi Bhontio Bhratru Theosophical Society.	1881	Babu Dina Nath Ganguli.	Babu Kali Prasanna Mukerji.	Executive Engineer, Pubna (Bengal.)
Bhagulpore	The Bhagulpore Theosophical Society.	1881	Babu Chandra Narain Singh.	Babu Ishan Chandra Misra	T. N. City School, Bhagulpore, (Behar.)
Bhaunagar	The Bhaunagar Theosophical Society.	1882	His Highness Prince Harisingji Rupsinghji.	Mr. J. N. Unavalla ...	The College, Bhaunagar, Kathiwar.
Bhowanipore	The Bhowani Theosophical Society.	1883	Babu Debender Chandda Ghose.	Babu Shanker Nath Pandit.	111, Peepulputy Road, Bhowanipur, (Calcutta.)
Bolarum	The Bolarum Theosophical Society.	1882	Mr. V. Balakrishna Moodelliar.	Mr. T. V. Gopaul Swami Pillay.	Examiner's Office, P. W. Accounts, Bolarum, (Deccan.)

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bombay	The Bombay Theosophical Society.	1880	Mr. Rao Bahadur Gopal Rao Hari Dashmakh.	Mr. Rustonji Ardeshir Master.	Elphinstone High School (Bombay.)
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 Neel Comul Mukerjee.	6, Dwarka Nath Tagore's Lane, Jarasanko, Calcutta.
Calcutta	The Ladies' Theosophical Society.	1882	Mrs. S. K. Ghosal	Sreematee Swarna Kumari Devi.	Kasiabagan Garden House, Ultadighi, (Calcutta.)
Cawnpore	The Chohan Theosophical Society.	1882	...	Babu Bireswar Chakravarti.	Etawah Bazar, Cawnpore, (N. W. P.)
Chakdighi	The Chakdighi Theosophical Society.	1883	Babu Lalit Mohan Roy Sinha.	Babu Annoda Prosad Basu.	Sharoda P. Institution, Chakdighi, Burdwan Dt.
Chingleput	The Chingleput Theosophical Society.	1883	Mr. R. Vathyanath Ayer.	Mr. C. Cooposwamiah	Head Clerk, Sub-Collector's Office, Chingleput.
Chinsurah	The Chinsurah Theosophical Society.	1883	Babu Koyalash Chandra Mukerjee.	Babu Kally Churn Dutt	Bara Bazar, Chinsura, (Bengal.)
Chittoor	The Chittoor Theosophical Society.	1884	Mr. N. Srinivasa Varadachariu.	Mr. C. Masilamani Moodliar.	Huzur Cashkeeper, Collector's Office, Chittoor, North Arcot.
Cocanada	The Cocanada Theosophical Society	1885	Mr. K. Subbarayudu	Mr. M. V. Subba Rao	Pleader, Cocanada.
Coimbatore	The Coimbatore Theosophical Society.	1883	Mr. N. Annaswamy Rao.	Mr. N. Ramasawmy 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 N. Bhashyacharyar	A. Nunjundappa	Cuddapah.
Dacca	The Dacca Theosophical Society	1883	Babu Kunja Behari Bhattacharya.	Babu Kali Kumar Das	Batnatolah, Dacca, (Bengal.)
Dakshineswar	The Sabita Theosophical Society...	1885	Babu Bykunthara Chatterjee.	Babu Bireswar Banerjee.	Head Master, Government School Ariadahavia, Calcutta.
Darjeeling	The Kanchunjanga Theosophical Society.	1882	Babu Chhatra Dhar Ghoshi	Babu Sree Nath Chatterjee.	Executive Engineer's Office, Darjeeling, (Bengal.)
Delhi	The Indraprastha Theosophical Society.	1883	Lalla Madan Gopal	Professor Nriyaya Gopaul Basu.	St. Stephen's College, Delhi.
Dindigul	The Dindigul Theosophical Society.	1884	Mr. S. R. Seshayya	Mr. A. Aiyaswami Sastrial.	H. H. School, Dindigul.
Dumraon	The Dumraon Theosophical Society	1883	Babu Deviprasad Kayastha Ambasta	Babu Bipin Behari Gupta.	Assistant Surgeon, Dumraon, Behar.
Durbhanga	The Durbhanga Theosophical Society.	1883	Rai Bahadur Lakshmi Narain Pandit	Babu Kalipada Bandyopadeyav.	Maharaja's School, Durbhanga (Behar.)
Fatehgarh	The Gran Marga Theosophical Society.	1885	Babu Ramjee Mul	Babu Sundar Narrain Pandit.	Clo 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.)

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Goody	The Goody Theosophical Society ...	1883	Mr. T. Ramachandra Rao.	Mr. P. Casava Pillay ...	Pleader, Goody.
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. M. Singaravelu Moodliar.	Mr. J. Punayya ...	Sub-Registrar, Guntoor, (Kistna District.)
Gya	The Gya Theosophical Society ...	1882	Rai Rajkissore Narayan.	Babu Muthuranath Dhar.	Pleader, 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. Iyalu Naidu ...	Capt. G. Ragoonath ...	Troop Bazaar, Hyderabad, (Uccan.)
Jamalpure	The Jamalpure Theosophical Society.	1882	Babu Ram Chandra Chatterjee.	Babu Raj Coomar Roy ...	E. I. Railway Office, Jamalpure, Monghyr.
Jessore	The Tatwagyana Sabha Theosophical Society.	1883	Babu Jogendronath Bandyopadhyay.	Babu Pyari Mohan Guha.	Vakil, Jessore, (Bengal.)
Jeypore	The Jeypore Theosophical Society.	1882	Babu Opendronath Sen...	Babu Purna Chandra Sen.	Secretary, Municipal Committee, Jeypore, (Rajputana.)
Jubbulpore	The Bhriagn Kshettra Theosophical Society.	1883	Babu Kali Churn Bose ...	Babu Jivan Chandra Mukerjee.	Lordgunj, Jubbulpore, (C. P.)

Karur	The Karur Theosophical Society ...	1885	Mr. T. Lakshmi Narain Iyer.	Mr. T. R. Ramachandra Iyer.	Pleader, Munsiff's Court, Karur Coimatore.
Kapurthala	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I. ...	Babu Hari Chand.	Judicial Assist. Kapurthala, near Jallandur, (Punjab.)
Karwar	The North Canara Theosophical Society.	1883	Mr. Seshagiri Row Vethul	Mr. Ramrao Mongeshaya Bhaktal.	Clerk, District Court, Karwar, (North Canara Dt.)
Kishnaghur	The Nuddea Theosophical Society.	1882	Babu Kalichurn Lahiri ...	Babu Tara Pada Banerjee.	Vakil, Krishnaghur, Nuddea Dt., Bengal.
Kurnool	The Kurnool Theosophical Society.	1883	Mr. C. Muniswami Naidu.	Mr. A. Lakshma Das ...	Head Clerk, Canal Division, Kurnool, (Madras Presy.)
Lucknow	The Satya Marga Theosophical Society.	1882	Pandit Pran Nath ...	Pandit Jwala Prasad Sankhdhar.	Kaisarbagh, Lucknow, (Oudh.)
Madras	The Madras Theosophical Society.	1882	Mr. T. Subba Row ...	Mr. P. Srinivasa Row ...	Judge, Small Cause Court, Triplicane, Madras.
Madura	The Madura Theosophical Society.	1883	Mr. S Ramaswami Iyer ...	Mr. N. Narayana Iyer ...	Vakil, High Court, Madura.
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 Jwala Prasad ...	Pandit Gaidan Lal ...	Head Master, High School, Meerut, (N. W. P.)
Midnapore	The Midnapore Theosophical Society.	1883	Babu Hari Charan Roy ...	Babu Girish Chandra Mitra.	Pleader, Judge's Court, Midnapore (Bengal.)
Moradabad	The Atma-Bodh Theosophical Society.	1883	Lalla Eshri Pershad ...	Lalla Purshotam Dass ...	Bulhum Mohallah, Moradabad, (N. W. P.)
Muddehpoorah.	The Muddehpoorah Theosophical Society.	1881	Babu Girish Chandra Roy.	Babu Girish Chandra Roy.	Head Master, Muddehpoorah, (Behar.)

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Nagpur	The Nagpur Theosophical Society.	1885	Mr. C. Narainswamy Naidoo.	Professor Nriyagopal Basu.	Morris' College, Nagpur, C. P.
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. Ratnasubhapati Pillay.	Mr. N. P. Balachandra Iyer.	Government Accountant, Negapatam.
Nellore	The Nellore Theosophical Society.	1882	Mr. Parasarama Naicker.	Mr. A. Mahadeva Iyer	Hindu High School, Nellore.
Noakhali	The Noakhali Theosophical Society.	1886	Chandra Bhukshan Chakravarti.	Jogendra Nath Chakravarti.	Sub-Deputy Collector, Noakhali.
Ootacamund	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Mr. P. Ramakrishna Row.	Collector's Office, Ootacamund.
Orai	The Orai Theosophical Society	1886	Thakore Ganesh Singh	Pandit Lachman Prasad Pachouri.	Head Clerk, Betwa Canal Division, Orai.
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, Periya-kulam, (Madura District.)
Pondichery	The Pondicherry Theosophical Society.	1883	Monsieur T. Sundira Poulle.	Mons. Mourougappa Moodelliar.	Late O. B. C. Bank Acctt., Rue de Rungapoullé, Pondicherry.

Poona	The Poona Theosophical Society.	1882	Khan Bahadur Navroji Dorabji Khandallawalla	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.)
Rangoon	The Shway Daigon Theosophical Society.	1885	Moung Oon, c. I. E.,	Moung Shway Tsee	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. Vatharniam 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, Rajbati, near Raneegunj, (Bengal.)
Secunderabad	The Secunderabad Theosophical Society.	1882	Mr. Bezonji Aderji	Mr. C. V. Loganada Moodelliar.	Examiner's Office, N. S. Ry., Secunderabad (Deccan.)
Seoni-Chappara.	The Seoni Theosophical Society	1885	Babu Girish Chandra Mukhopadhyay.	Mr. Girdhari Lal Deoli	Zillah School, Seoni-Chapara (C. P.)
Sholapore	The Sholapore Theosophical Society.	1882	...	...	...
Siliguri	The Siliguri Theosophical Society.	1885	Babu Karasandara Majumdar.	Babu Vishnu Chandra Das.	Pleader, Siliguri, Bengal.
Simla	The Himalayan Esoteric Theosophical Society.	1882	Mr. C. P. Hogan	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
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.	Mr. P. Muthuswami Pillai.	Pleader, Srivilliputtur (Tinnevely Dt.)
Tanjore	The Tanjore Theosophical Society.	1883	Mr. C. R. Pattabhiramier.	Mr. V. Rajagopal Acharia	District Registrar, Tanjore.
Tinnevely	The Tinnevely Theosophical Society.	1881	Mr. T. Vedadrisadasa Moodelliar.	Mr. S. Ramchandra Sastri.	Examiner, District Court, Tinnevely.
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, (Trevancore.)
Trichinopoly	The Trichinopoly Theosophical Society.	1883	Mr. T. Pattabhiram Pillai.	Mr. A. Sreenivasiengar	Translator, District Court, Trichinopoly, (S. I. Ry.)
Vellore	The Vellore Theosophical Society.	1884	Mr. P. Ramanujulu Naidu	Mr. G. Subbuswamy Aiyar.	Hindu Union High School, Vellore.
Vizianagram	The Vasishta Theosophical Society.	1884	Mr. C. Chandrasakharan Shastriur.	Professor V. Venkatarama Sastri.	Maharajah's College, Vizianagram, Vizagapatam District.

CEYLON.					
Bentota	The Bentota Theosophical Society.	1880	Mr. Don Abrew de Silva Tillekeratne	Mr. Thomas de Alwis Goonetilleke.	Bentota.
Colombo	The Colombo Theosophical Society	1880	Mr. A. P. Dharma-Gunawardene Mohandiram...	Mr. C. P. Goonewardene.	61, Maliban Street, Pettah, Colombo.
Do.	The Lanka Theosophical Society...	1880	Mr. Edward F. Perera	Mr. R. H. Leembruggen...	Colombo.
Galle	The Galle Theosophical Society	1880	Mr. G. C. A. Jayasekera...	Mr. G. Jayasekera	Proctor, Kulluwelle, Galle.
Kandy	The Kandy Theosophical Society...	1880	Mr. Edward de Silva	Mr. A. Ranasingha	Peradeniya Road, Kandy.
Matara	The Matara Theosophical Society...	1880	Mr. David Andris Jaya-surya.	Mr. D. Gooneratne	Matara
Panadure	The Panadure Theosophical Society	1880	Mr. F. Charles Jayatileke Kurunaratne.	Mr. J. J. Cooray	Panadure.
Welitara	The Welitara Theosophical Society	1880	Mr. Baltasar Mendis Weerasingha.	Mr. Sadriss de Silva Wijayewardhana.	Welitara.
EUROPE.					
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.
Ireland	The Dublin Lodge of the Theosophical Society.	1886	...	Mr. C. M. Johnson	...
Scotland	The Scottish Theosophical Society.	1884	Vacant	Mr. E. D. Ewen	c. o. E. Macbean Esq. 37 Buchanan St. Glasgow.
Germany	The Germania Theosophical Society	1884	...	Mr. Franz Gebhard	Elberfeld, Germany.

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	La Soci�t� Theosophique d'Orient et d'Occident.	1883	The Duchess of Pomar, Countess of Caithness, Hon. Pres.; M. L. E. Dramard, Exec. Pres.		76, Rue Claude Bernard, 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 Nubila Lux Theosophical Society	1881	Captain A. de Bourbon...	Mr. David Adolph Con- stant's Artz.	Station Road, 113. The Hague, Holland.
AMERICA.					
Malden	The Malden Theosophical Society.	1886	Sylvester Baxter	Frank S. Collins	
San Francisco	The Golden Gate Lodge of the Theosophical Society.	1886	Mrs. Martha Bangle	Isaac B. Rumford	
Boston	The Boston Theosophical Society.	1886	Charles R. Kendall	Susan E. Gay	
Cincinnati	The Cincinnati Theosophical Society.	1886	Robert Hosea...	Dr. E. T. Howard	
Aldrich, Ala.	The Gita Theosophical Society	1886	W. F. Aldrich	Charles Turner...	
New York	The Occident Theosophical Society	1886	Names not yet reported		
Philadelphia	The Keystone Theosophical Society	1886	"	"	

Rochester	The Rochester Theosophical Society.	1882	Mr. W. B. Shelly	Mrs. J. W. Cables	No. 42, Ambrose St., Rochester N. Y.
St. Louis	The Pioneer Theosophical Society.	1883	Mr. W. Throckmorton	P. E. Dikie	
Washington	The Gnostic Theosophical Society.	1884	Professor Elliott Cotes	Edmund Weston	War Department, Washington, D. C.
New York	The Aryan Theosophical Society of New York.	1881	Mr. W. Q. Judge	Mr. Mortimer Marble	288, South First St., Brooklyn N. Y.
Chicago	The Chicago Theosophical Society.	1884	Mr. S. B. Sexton	Dr. W. Phelon	629 Fulton St., Chicago, Ill.
Los Angeles	Los Angeles Theosophical Society.	1885	Mr. C. W. Bush	Mr. J. R. Meister	48, North Spring St., Los Ange- les, Cal.
Queenstown	The Queenstown Theosophical Society.	1886	J. M. Parsonson		Queenstown, Cape Colony.
AFRICA.					
Brisbane	The Queensland Theosophical Society.	1881	Mr. Carl H. Hartman	Mr. J. H. Watson	Range Plant Nursery, Toowoorn- ba, Queensland, Australasia.
AUSTRALIA.					
WEST INDIES.					
West Indies	The St. Thomas Theosophical Society.	1881	Mr. Charles E. Taylor	Mr. B. D. Azenodo	St. Thomas, Danish West Indies
Hayti	The Haytian Theosophical Society.	1886			Port-au-Prince, W. I.

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 only 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. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feelings, and to search out such truth as can be discovered by diligent study and experiment.

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 so-called 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 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 idea 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 Gathas, the student 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 Founders 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.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1887.

BYE-LAWS OF THE NOAKHOLY THEOSOPHICAL SOCIETY.

- I. The Noakholy Theosophical Society is a Branch of, and subject in every respect to, the Parent Society.
- II. The objects of this Society are the same as those of the Parent Society.
- III. The members shall meet every Sunday at 4 P. M. for conducting business and carrying out the objects of the Society.
- IV. Five members shall form a quorum.
- V. Every member of the Society shall be subject to the payment of a minimum monthly subscription of 4 (four) annas for the up-keep of the Society. Should any member be found too poor to pay the required subscription, his quota may either be reduced or he may be totally exempted from making any payment.
- VI. Any member absenting himself for three consecutive meetings shall have to render satisfactory explanation of his conduct, and in default will be warned, and if found persistently negligent in attendance, his conduct, in the absence of satisfactory reason, will be seriously taken notice of and eventually reported to the "Parent Society," the decision of which in the matter shall be final.
- VII. A member will be twice warned for misconduct, but if even after that no change appears for the better, he shall be reported to the "Parent Society," the decision of which shall be final.
- VIII. The study of Sanskrit by the members shall be compulsory for the present.
- IX. Non-Theosophists, if proficient in, or having sympathy in the culture of Aryan philosophy, science and religion, will be admitted to the open meetings of the Society on the recommendation of, at least, two members.
- X. The Treasurer shall have power to spend Rupee one for the purposes of the Society without sanction of the members at a meeting. Any expenditure over this sum shall require the approval of the general meeting.
- XI. The proceedings of the meetings of this Society will be exchanged with those of the Branch Societies at Berhampur and Rampur Beaulah.
- XII. Two books shall be opened for the present—one for recording proceedings and the other for keeping accounts of the Society.
- XIII. The rules of the Society shall be subject to modification when found necessary.
- XIV. The office-bearers shall be changed annually unless re-elected.

JOGENDRA NATH CHAKRAVARTI, *Secretary.*

BYE-LAWS OF THE CHITTORE BRANCH OF THE THEOSOPHICAL SOCIETY.

- I. The Society shall meet not less than twice a month.
- II. The financial affairs shall be vested in a Managing Committee, without whose *written* consent no expenditure shall be incurred either by the President, Secretary or Treasurer.
- III. The Managing Committee shall consist of five members, of whom three shall form a quorum. The President, the Secretary and the Treasurer, shall be *ex-officio* members of this Committee.
- IV. Every member shall pay a minimum subscription of 4 annas a month, unless exempted from its payment by *all* the members of the Managing Committee—no reason being assigned for refusal.
- V. If any member does not pay his subscription for more than three consecutive months, he shall cease to be a member.
- VI. Expenditure shall be incurred only to the extent of the funds available on hand, and no liability shall be incurred by any member either on his

own behalf as a member, or on behalf of the Society as a whole, and the members jointly, and severally, shall not be liable for any liability incurred contrary to these rules.

N. SRINIVASA VARADACHARY, *President*.

C. MASILAMANI, *Secretary*.

BYE-LAWS OF THE CUDDAPAH THEOSOPHICAL SOCIETY.

I. The object of this Society shall be the same as those of the Theosophical Society of which it is a Branch.

II. That the objects of this branch may be properly carried out, its management shall be vested in a Committee consisting of the following officers:—A President, Vice-President, Secretary, Treasurer and three Councillors, all to be elected annually by the members of the branch. Each of them shall hold office for one year only, and shall be eligible for re-election.

III. The President of the Society or, in his absence, the Vice-President, shall take the chair at the meeting of the Managing Committee, as well as the ordinary meetings of the Society, and shall deliver an address at the Society's annual meeting, giving a review of the past year's work and offering suggestions for the future guidance of the Branch; but in ordinary meetings one of the members present may be elected to take the chair in the absence of the President and Vice-President. The President shall have power to nominate any member to an office vacated by death or resignation, subject to the confirmation of the Society.

IV. The Secretary shall keep a record of the proceedings of the Society and shall have charge of all its correspondence; he shall also have the power of convening extraordinary meetings if necessary, with the consent of the President. He shall also have charge of the Society's library.

V. The Treasurer shall keep an account of all the receipts and disbursements of the Society.

VI. The general meeting of the Society shall be held on every Sunday, when Theosophical books shall be studied, and members shall communicate to each other any information of value which they may have acquired in the course of their study.

VII. Any member absenting himself without sufficient cause for a period of two months from the meetings of the Society, shall be reported, after due warnings, to the President-Founder.

VIII. Every member shall pay a monthly subscription of not less than four annas to further the objects of the Society.

IX. The rules of the Society can be altered at the annual general meeting of the Society, and also at extraordinary general meetings convened for the purpose, but at no other time.

X. Any member whose conduct is considered by the Society to be disgraceful, shall, after enquiry on behalf of the Society, be expelled if found guilty, subject to the confirmation of the President of the Parent Society.

XI. Any member desiring to sever his connection with the Society shall have the option to do so on signifying the same to the Secretary, but such severance shall in no way relieve him from the engagements into which he has entered at the time of his initiation.

XII. The Society shall admit as members only those that are already Fellows of the Theosophical Society.

XIII. The special and ordinary meetings of the Society shall be open to Theosophists only.

XIV. Three members shall form a quorum for the meetings of the Managing Committee, and five for the special meetings of the Society.

A. NANGUNDAPPA, *Secretary*.

TRICHINOPOLY.

The following gentlemen have been elected officers of this Branch:

President. P. Duraisami Aiyar Avergal. *Vice-Presidents*. S. Krishnama Chariar Avergal, P. Narasimbalu Naidu Garu. *Secretary*. A. Srinivasaiyengar. *Assistant Secretary and Librarian*. T. N. Muttukrishnaiyar Avergal. *Treasurer*. A. C. Chidambara Mudaliar Avergal.

CEYLON.

The Buddhist Fancy Bazaar, held at the Head-quarters of the Colombo Theosophical Society, seems to have been, as was anticipated, even more successful than in previous years, over Rs. 1,000 having been realized.

BURMAH.

It is with deep regret that we announce the death of our talented and energetic brother, Mr. Emile Badelier, who passed away on the 20th January. He was one of the earliest and most prominent members of the Irrawaddy Theosophical Society, and his loss will be very severely felt by his fellow-workers in Rangoon.

ORIENTAL THEOSOPHY.

(*New York Daily Tribune*.)

BABU MOHINI MOHUN CHATTERJI is a Hindu gentleman, who for some three years past has resided in Europe, occupying himself in advancing the public comprehension of the objects of study comprised under the general head of Oriental Theosophy. In the course of an extended conversation with Mr. Mohini the following views and opinions were elicited.

Mr. Mohini in effect said:—I am a member of the Theosophical Society, but I do not like to call myself a Theosophist, because that seems to imply the possession of absolute knowledge of the truth, whereas I am merely a seeker. To understand my position you must be acquainted with some of the beliefs I hold. It appears to me that the time is approaching when the East will be called upon once more to furnish a religious ideal to the West. You know that all former spiritual ideals have emanated from the Orient. Christianity came thence, and when Materialism and ecclesiastical corruption had so encrusted the living faith with superstition and ritualism as to obscure its beauty and destroy its elevating influence, it was again from the East that the revival of learning proceeded which opened the way for a partial return to a higher ideal.

I consider that the relation between the East and the West through the presence of the English in India is one of the most important factors in the future evolution of mankind. It is not that the English have themselves recognized their opportunities. On the contrary, they have been blind to them. But it is not necessary that the bee who fertilizes a distant tract with the pollen he gathers from the flowers in his quest for honey should realize what other purpose he is subserving than the satisfaction of his instinctive impulses. The English in India have despised the ancient people they govern there, and have spurned the lore of the Vedas, but the industry and inquisitiveness of their scholars have been the wings whereon the sacred seed has been borne, and they have let it fall here and there in situations favorable to germination.

Once before a great material power conquered the East, only to find the source of its own subjugation in the event. The English poet, Matthew Arnold, has beautifully described that great triumph of spirit over matter which resulted in the birth of the present religion of Christendom. You must not think that because I am an Oriental, I am hostile to Christianity. If what I conceive to be my mission has any significance, it lies in the endeavour to help forward the restoration of true Christianity to the West. I shall surprise you, however, when I say that true Christianity has ceased to be practised or even understood in the West, and that India alone contains the body of truth, the study of which can bring back the Western nations to the path, and avert from them the natural consequences of that materialistic career which they are at present pursuing with such absorbed eagerness.

If Christianity has so far failed to hold its own against the Materialist Science of the day; if faith is diminishing among the people, and a purely sensual philosophy is taking its place; if, as religion declines, the spectre of socialism looms up menacingly; if it is because the growth of egoism among the priesthood everywhere has made them mere echoes of the world's self-

seeking, and has caused them to accept the world's apologetic theory that the teachings of Christ are incapable of practical application.

Do not imagine, however, that I regard Christianity as in any sense entitled to exclusive preference. I reverence it, because I hold that there is but one Eternal Verity; and that all religions are expressions of it. It is in India that the source and fountain-head of the world's creeds is to be found. It is there also that the greatest spiritual philosophy known to the human race is enshrined in a literature the conquest of which by the West will be a new and greater Renaissance. You may say that the old world, as some call it, can evolve a dominant ideal for itself. I answer that it has never yet shown its capacity for such an evolution. It has owed all its spiritual views to the Orient, and it has failed to derive from those gifts the benefit inherent in them, because it has proceeded to carnalize its religion, instead of seeking to purify its carnality. You say that Christianity is impracticable. It is certainly true that you have never practised it. But it is really only impracticable because you have made it so. What is the influence which operates most strongly against the adoption into your lives of the gospel doctrines? Is it not the cultivation in all of you of that masterful individualism which manifests constantly through the lust of possession? "The lust of the eye and the pride of life," as your own sacred writers put it. Whence springs the great diversity of conditions, the contemplation of which breeds socialism? Is it not the direct outgrowth of the passion of acquisitiveness? You, people of the West, cannot enjoy life unless you are perpetually increasing your possessions. You surround yourselves with a luxury, the steadily increasing artificiality of which carries you always further away from nature, and further away also from the influence of Gospel truth. The Brotherhood of Man which Jesus Christ believed in has become unthinkable to you, with your millionaires at one end of the social scale and your tramps at the other. Yet there is one country in the world where it is still not only thinkable, but possible, and that country is India.

Do you know why this is so? It is because the venerable creeds of India—*Brahmanism* and *Buddhism* are essentially one religion—have for ages taught to a spiritually minded and receptive people, the ephemeral character of life, the folly and danger of concentrating the energies upon it, the wisdom and necessity of holding it always as a temporary possession, the chief value of which consists in the opportunities it affords for doing good. The two hundred and fifty million inhabitants of India were not conquered by the English. They submit to the British rule chiefly because their religion prevents them from looking upon what you call liberty or independence as a supreme necessity. Christianity is at one with the Vedantic sacred canons in teaching that "the Kingdom of Heaven is within you." The conquest which every human being is born to essay is not the conquest of external circumstances or of his fellow-men. It is comprised in the old Greek axiom "Know Thyself." If Christendom had realized this, and had not been misled by the promptings of *Materialism*, the Millennium would not have seemed so fanciful and vain a dream as it appears to-day. I do not say that even in India the height of unselfishness and magnanimity commended by the Vedantic doctrines and typified so nobly in the career and teachings of Christ, is approached; but I do say that the people of India are better adapted, by cycles of meditation upon the pure, unsophisticated, pristine world-religion, to accept the lofty views there inculcated, and that one most important spiritual gain to them consists in their emancipation from that lust of possession which seems to enslave the West more and more.

The discontent which takes the form of socialism is the natural result of a view of life which gives supreme importance to externals. Christianity and the Indian religions alike teach the very contrary of this. Inequality in social condition is in the West the chief cause of popular restlessness. I do not believe, however, in the doctrines of equality upheld by the socialists. There is not and never can be equality between human beings in their view. Every man is different from every other man, and has his individual preferences and aversions, his particular enjoyments, his peculiar habits of thought. To equalize outward conditions, therefore, would only be to stretch all alike upon the bed of Procrustes. The experiment has been attempted several times, and as

you must know, it has invariably failed. Such failure is inevitable, since so long as the Western theory of the purpose of life prevails men will continue to cultivate acquisitiveness, and the constant growth of their material desires will at once stimulate their pursuit of property and keep them discontented with even the utmost success in obtaining it. Where, for instance, is there an example of a rich man who thought he had amassed enough wealth? The more a Western man gets the more he wants, and while your world holds to this principle, you can never be free from the fear and danger of socialism.

But in India socialism is impossible. We are all poor there, but it is because we do not desire to be rich. Humanity is so constituted that, as a rule, men obtain that which they strive for most earnestly. In the West material possessions are sought; in the East spiritual enlightenment. The result is that the West has riches and the East ideas. But man cannot live the materialist life long without suffering from it. Possessing a nature which is at least half spiritual, the deprivation of a pure religious ideal poisons his cup. Permanent progress demands such an ideal, and without it the utmost advances of soulless Science can only tend to hasten the advent of that reign of force which must extinguish civilization. The present tendencies are in the direction of that danger. It has been borne in upon me that the time is ripe for the introduction to the West of the Eastern religion, which is fundamentally one with true Christianity. When I have been asked if I desire to convert Europe to Buddhism or Brahmanism, I have always said, "No; what I desire is to convert Christendom to Christianity." Pray do not think, however, that I regard myself as an apostle, or that I put myself forward as an accredited representative of Indian thought or feeling. My ambition is to help a little in that seed-sowing work which the Theosophical Society has begun; to assist in bringing about that better understanding of the East which acquaintance with its religion and philosophy alone can supply.

The Theosophical Society has been misconceived considerably, and this is partly due to a mistake—at least I think it so—in the initial movement. In order to interest the West, great stress was laid on the minor phenomena of occult science. It was thought that the presentation of these wonders would convince thinking men that the subject deserved attention. Unfortunately, the first effect was to attract the kind of people who care only for the thaumaturgy and nothing for the doctrine. Presently these wonder-seekers, finding that the purpose of the Society was not the production of phenomena, but the study of ancient religions and philosophies mainly, fell away, and then a more serious and spiritual element came to the front. At present, the beginning of a far more intelligent and thorough examination of the literature of India than has been attempted before is being made. In England, France, Germany and Italy, groups of students have been organized, and these are pressing their researches steadily. If I have any part in the movement, it is simply that of an occasional adviser and interpreter. There are points in Indian philosophy and literature which require the light only derivable from inherited national apprehension for their understanding, and such points I am sometimes able to clear up for Western minds. I have been urged indeed to make new and annotated translations of some of the more important of the Eastern sacred books, such, for instance, as the *Bagavad-gita*. It is possible that I may do something of the kind if no more competent hand can be found.

Of course, such an attempt as I have outlined to bring together the East and the West, and to modify the materialism of the former with the spiritualism of the latter, must be a work of time. I am led to hope that it will ultimately succeed because I am taught by the Masters, whose humble disciple I am, that the progress of the race is ever upward and onward, and because a continuance of materialistic civilization on its present lines must, if unchecked, end in disaster and retrogression. As to the existence of those Masters I have nothing to say, save that I believe in them, and with reason which satisfies myself. It is not advisable to speak of, or to insist upon, the recognition of the Mahatmas, however, before those who are wholly unprepared by training and education to comprehend, much less accept, the vast

scheme of knowledge of which they are the custodians and the teachers. Nor can I say anything of my relations with them beyond the statement that I may be regarded as a *chela*. In my personal concerns, however, the public can take no interest, and they are, in fact, quite unimportant. Such little significance as belongs to me grows entirely out of my identification with doctrines and views, most of which are probably strange to the Western intelligence. It is to dissipate this strangeness, and to familiarize the world with truths it ought to make its own, that the Theosophical Society has been established, and in this work, which I and others consider very important, I am doing what I can.

The possibility of uniting the East and West in the acceptance of the Universal Religion appears to me so fraught with great results that it is a duty to further it. The first step toward such an accord must be the clearing away of misapprehension on both sides and the demonstration of the real identity of all genuine religion. When I add that the Universal Religion requires from no Christian the rejection of any Gospel teaching but only the renunciation of those parasitic accretions which have deformed and overlaid the doctrines of the Founder, you may conclude that my outlook is not so fantastic and extravagant as without this explanation it might appear. It deserves to be noted also, that the indications of Western preparedness to take new ideas from India are more numerous than you would suppose. Let me instance the transcendental movement in your country. Emerson and his school borrowed freely from the lore of the East, and the fructifying force in their conceptions they owed to India. Coming down to the present time, I find a powerful current of thought in Germany, and I recognize many familiar ideas in it. On enquiry I learn that this is the philosophy of Schopenhauer; but when I read Schopenhauer I see behind him the wisdom of the Vedas. He, indeed, has twisted and distorted the truth thus derived, for he has attempted the impossible feat of serving God and Mammon at the same time. A working union of materialism and spiritualism is out of the question. Schopenhauer has only succeeded, by forcing these incompatible elements together, in producing that negation of all sound thought which you call Pessimism.

To understand the Indian Religion, there must be a capacity to perceive spiritual truth of some kind, but the Materialist philosophy of the age appears to lack this capacity. *Nirvana* and *Moksha* seem to the earth-bound vision synonyms for annihilation. This is because they are the symbols of a form of existence so far transcending human experience that only the illuminated spirit can realize, and even it but dimly, the subtle refinement of life involved. But it is, indeed, true that the philosophy of India is as much broader and more comprehensive than Western philosophy as the cosmology of the Orient is broader and more comprehensive than Western cosmology. Your men of science, with their scorn of intuitional methods, have tied themselves down to the exploration of the little corner of the universe upon which they are planted. The result is the insularity, narrowness and intellectual bigotry which characterize Western scientific research. Indisposition to acknowledge indebtedness, moreover, was never the accompaniment of a stronger disposition to borrow. After furnishing your scientific store from Eastern depots, nay, after adopting in many cases an Eastern terminology which perpetually exposes the origin of the ideas and discoveries you have appropriated, your sages have neither the grace nor consistency to admit that Indian learning may have a value of its own.

One English scholar, Professor Max Müller, has, it is true, very handsomely acknowledged the debt Europe owes to the East, and I wish his book, "What India Can Teach Us," could be generally read. That is a fair beginning of a liberal movement which, I hope, will spread wider the present efforts to break down the barriers between the two regions, and enrich the West with the spiritual treasures of the East.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1887.

HER MAJESTY'S JUBILEE.

THE day appointed by the Viceroy for the celebration in India of the Jubilee of Her Most Gracious Majesty the Queen-Emress was observed at the Head-quarters of the Theosophical Society at Adyar by a special distribution of alms to the poor. The Head-quarters buildings were profusely decorated with flags during the day, and brilliantly illuminated in the evening.

THE ANANTAPUR THEOSOPHICAL SOCIETY.

A MEETING of the members of the above Society was held on the evening of the 6th instant with Dr. Kandayya Pillai in the chair, and the following resolutions were passed as regards the celebration of the Queen's Jubilee:—

That gratuitous distribution of food be made to the poor on the 17th February 1887 (as the local Jubilee Committee does it on the 16th) in honour of the Queen's Jubilee, and in token of Her Majesty's charitable disposition and of the religious neutrality characteristic of her long and benign reign;

That a subscription list be opened at once to carry out the above object and circulated among Theosophical brothers and sympathisers.

V. E. SUDARSANA MUDELIAR,
Secretary.

CEYLON.

COLONEL OLCOTT enters new territory this year in Ceylon, and has founded a new Branch—the Uva (Buddhist) Theosophical Society—at Badulla, the capital town of the new mountain province of Uva. His reception there was most cordial, the leading Buddhists coming five miles on the coach-road to meet and escort him to town, the merchants closing their shops and making it a holiday, and a multitude surrounding his quarters and forcing him to give impromptu lectures from the verandah. The Uva Branch includes among its members the most influential men of the town.

The reports from the Colombo Branch are also very satisfactory. The Society's weekly journal, the *Sandaresa*, is paying a profit, the increase of printing orders necessitates an enlargement of the office, and the mortgage on the Head-quarters' property was reduced Rs. 1,000 last year.

The officers of the Badulla Branch are:

P. B. GODAMANE, *President*.
D. C. KOTELAWALA APPUHAMI, *Vice-President*.
W. D. M. APPUHAMI, *Secretary*.

SINCE his arrival in Ceylon, Colonel Olcott has been wholly engaged in Buddhist work. He landed at Colombo on the 24th January, and on the same day he went to Paiyagala Dharmagupta Vihara, whither he was invited by the leading Dayakas of the Temple, and addressed an assembly of Buddhists numbering over one thousand. By request he also delivered an address to the 175 priests who had come there to commemorate the death of their Chief Priest Ambagahawatta Swami. On the 27th he left Colombo for Badulla, where he was received with all marks of respect and loyalty. His stirring addresses have made a deep and lasting impression on the minds of the Buddhists there. On the 31st he left Badulla for Kandy, where he deli-

vered three public addresses within one and half days. He was welcomed to the mountain capital in regal style with processions, tom-toms, &c. On the 3rd February he returned to Colombo; addressed the Buddhist public at the Society's Head Quarters; and left Colombo for Galle on the 7th, where, as the *Times of Ceylon* says, he "has been very cordially welcomed by the numerous Buddhists in the place. The addresses delivered by him in public have been very largely attended." On the 14th he again returned to Colombo, where he will stop about four days, and then take steamer to Bombay. His trip has been throughout very successful indeed.

ZEND AND PEHLEVI VERSES.

THE verses recited at the opening of the Oriental Library were not by W. Rustomji Mobed, but by a scholar resident in Bombay who does not wish his name to be published.

BENGAL.

MR. COOPER-OAKLEY left Adyar on February 10th for Berhampore to take part in the anniversary of the Bengal Association on the 20th.

OBITUARY NOTICE.

ONE of the best and most learned of our Indian members, Pandit Nityananda Misra, of Bhagalpur, Behar, is dead. He was a pure-minded, unselfish, enlightened, and progressive man. Though a thoroughly orthodox Brahman, he had the highest appreciation of our Society's work, testifying the same by making the journey to Bombay to attend the Seventh Anniversary and Convention, as well as by his activity in the work of the local Branch and in the Sanskrit revival. He was the author of a Sanskrit Primer and other works. The last time Col. Olcott lectured at Bhagalpur, the Committee asked him to take as his topic "Theosophy not antagonistic to Hinduism." He accordingly arranged with Pandit Nityananda to listen carefully to the lecture, and each time the speaker should pause and motion to him, to rise, simply quote the sloka of the Bhagavad Gita which supported the Theosophical principle just laid down, give its translation in Bengali, and resume his seat. This he did with the greatest facility, never hesitating a moment for the right verse, and causing the audience to watch with the keenest interest this intellectual phenomenon. Col. Olcott's lecture was entirely extemporaneous, there was no chance for the Pandit to prepare himself for the occasion. so

H. S. O.

CATALOGUE

OF

ADYAR ORIENTAL LIBRARY,

BELONGING TO

THE THEOSOPHICAL SOCIETY, MADRAS.

I. Vedic Literature:—

Vedas, Commentaries, Brahmanas and Upanishads.

RIG VEDA SANHITA, with the Commentary of Sayanacharya, edited by Max Müller (2nd Volume only—two Ashtakas)

presented by Pandit Bhashyacharya.

RIG VEDA BHASHYAM, containing only part of 1st Mandala (author's name not known) MSS. Telugu character,

presented by Mr. P. Sreenivas Row.

KRISHNA YAJUR VEDA SANHITA (I, II & III Kandas) with Sayanacharya's Commentary, Calcutta, Asiatic Society's Publications) 2 copies each,

presented by Pandit Bhashyacharya and Mr. Krishna Rau Hanumant.

KRISHNA YAJUR VEDA SANHITA (4th Kanda), with Commentary of Sayana-charya (2 parts only—2 copies),

presented by Pandit N. Bhashyacharya and Mr. Krishna Rau Hanumant.

YAJUR VEDA ARANYAKA, with Sayanacharya's Commentaries, MSS. Telugu character,

presented by Mr. P. Sreenivas Row.

YAJUR VEDA TAITTIREYA ARANYAKA, with the Commentary of Sayanacharya (incomplete) MSS. Telugu character

presented by Mr. P. Sreenivas Row.

SAMA VEDA KAUTHUMI SANHITA PURVARCHAKA, with the Commentary of Satyavratam Samisrami—Benares,

presented by Pandit N. Bhashyacharya.

THE GOPATHA BRAHMANA OF ATHARVA VEDA, with Nrisimha Tapani, and Shat-chakropanishad, with Sankaracharya's Commentary, Calcutta,

presented by Pandit N. Bhashyacharya.

THE GOPATHA BRAHMANA only,

presented by P. Sreenivas Row.

UPANISHADS OF SUKLA YAJUR VEDA (seventeen in number). Telugu character, Madras,

presented by Mr. P. Sreenivas Row.

THE 108 UPANISHADS, (Madras Edition) Telugu character,

presented by Pandit Subramanya Sastri.

RIG VEDA SANHITA, First Ashtaka, edited by A. Rosen, Berlin.

TANDYA MAHABRAHMANA with the Commentary of Sayanacharya—Calcutta, Volumes 2 (1st and 11th),

presented by Mr. Krishna Rau Hanumant.

TAITTIRIYA BRAHMANA OF THE BLACK YAJUR VEDA, with the Commentary of Sayanacharya, 1st and 2nd Kandas,

presented by Mr. Krishna Rau Hanumant.

TAITTIRIYA BRAHMANA with the Commentary of Madhava Acharya, 3rd Kanda.

TAITTIRIYA ARANYAKA, with the Commentary of Sayana Acharya—10 Prapathakas, Calcutta.

TAITTIRIYA ARANYAKA OF THE BLACK YAJUR VEDA, with the Commentary of Sayana Acharya (11th Part), Calcutta.

SAMA VEDA SANHITA, with the Commentary of Sayana Acharya—Calcutta (Asiatic Society's publication, Volume I).

THE ATHARVANA UPANISHADS, with the Commentary of Narayana—2 parts (II and IV), (seven in number). (Incomplete).

RIG VEDA SANHITA, with the Commentary of Sayana Acharya—2 chapters—(Calcutta).

ARUNEYA Upanishad.

BRAHM VIDYA Do.

KSHURIKA Do.

CHOOliKA Do.

ATHARVA SIKHA Do.

BRAHM Do.

PRANAGNIHOTRI Do.

NILRUDRA Do.

KANTASRUTI Do.

(Incomplete).

SADVIMSA BRAHMANA BHASHYAM, 1st and 2nd Prapathika. (Incomplete) (Calcutta).

VEDARTHA YATNA, (Bombay) First 5 Volumes (Incomplete).

II. Vedangas, Chandas, &c.

CHANDAS SUTRAS of Pingalacharya, with the Commentary of Bhatta Halayudha, 3 Parts, Calcutta,

presented by Pandit N. Bhashyacharya and Mr. Krishna Rau Hanumant.

CHANDAS SUTRAS of Pingala, with the Commentary of Sakharama, MSS. Devanagari,

presented by Pandit Bhashyacharya.

TAITTIREYA PRATISAKHYA, with Commentary called Tribhashyaratna—3 Parts, Calcutta,

presented by Pandit Bhashyacharya and Mr. Krishna Rau Hanumant.

(RITUAL) SRAVTA SUTRA of Latyayana, with the Commentary of Agniswami, Calcutta,

presented by Mr. Krishna Rau Hanumant.

With the
Commentary.
(1 part)
(Calcutta).

presented by Mr. Krishna Rau Hanumant.

(RETUAL) SRAUTA SUTRA of Asvalayana, with the Commentary of Gargya Narayana—1 Part (xi)

presented by Mr. Krishna Rau Hanumant.

III. Aryan Philosophy.

SANKHYA PRAVACHANA BHASHYA, with the Commentary of Vignana Bikshu on the Aphorisms of Kapila, Calcutta,

presented by Pandit N. Bhashyacharya.

PATANJALI SUTRAS, with Vyasa Bhashya and the Commentary thereon by Vachaspati Misra, Calcutta,

presented by Pandit N. Bhashyacharya.

SANDILYA SUTRA, with the Commentary of Swapiswara, Calcutta, (2 copies)

presented by Pandit N. Bhashyacharya and by Mr. Krishna Rau Hanumant.

NYAYA SUTRAS, with Pakshilaswami's (or Vatsyana) Commentary, Calcutta, (2 copies),

presented by Pandit N. Bhashyacharya and Mr. Krishna Rau Hanumant.

NYAYA SUTRAS, with Prasastapadacharya's Commentary and Mimamsa Sutras of Jaimini, MSS. (Palm leaf) Telugu character,

presented by Pandit N. Bhashyacharya.

VISESHIKA SUTRAS, with the Commentaries of Sankara Misra and Jaya Narayana, Calcutta, (2 copies),

presented by Pandit N. Bhashyacharya and Mr. Krishna Rau Hanumant.

KUSUMANJALI, of Udayanacharya, with Haridasa Bhattacharya's Commentary, Calcutta,

presented by Pandit N. Bhashyacharya.

ATMA TATVA VIVEKA, of Udayanacharya. This is a criticism of Nayayika's on Buddhism, Calcutta,

presented by Pandit N. Bhashyacharya.

KHANDANA KHANDA KHADYAM, by Sriharsha, Calcutta. This is a criticism of the various schools of philosophy,

presented by Pandit N. Bhashyacharya.

TATWOPASKARA (a Nyaya treatise), a criticism of Modern Nyaya Schools, Calcutta,

presented by Pandit N. Bhashyacharya.

UPAMANA CHINTAMANI, of Gangesa, Calcutta,

presented by Pandit N. Bhashyacharya.

THARKAMRITA of Jagadeseya Bhattacharya with Gangarama's Commentary MSS. Telugu character.

SIDDHANTA MUKTAVALI of Visvanadha Panchanana, MSS. Grandha,

presented by Pandit N. Bhashyacharya.

MUKTAVALI PRAKASA, a Commentary on the above by Dinakara, MSS. Telugu character,

presented by Pandit N. Bhashyacharya.

PAKSHATA VADA, by Raghu Deva, MSS. Telugu (Palm leaf),

presented by Pandit N. Bhashyacharya.

JAGADESEYA VIGUPTI VADA, MSS. Telugu (palm leaf),

presented by Pandit N. Bhashyacharya.

THARKA SANGRAHA, with Nyaya Bhadhini, &c., &c., Madras,

presented by Ponnuswami Pillai, Esq.

JAGADESYA CHATURDASA LAKSHANA, Vizagapatam,

presented by Mr. P. Sreenivas Row.

MIMAMSA PARIBHASHA, by Kristna Yajna, Calcutta;

presented by Pandit N. Bhashyacharya.

ARTHA SANGRAHA of Logakshi Bhaskara, Calcutta,

presented by Pandit N. Bhashyacharya.

BHATTA DIPIKA SANKARSHA, 4 Adhyayas, MSS. Nagari character. This portion of the work cannot be found in South India.

presented by Pandit N. Bhashyacharya.

(To be continued.)

SUPPLEMENT TO

THE THEOSOPHIST.

APRIL, 1887.

THE THEOSOPHICAL SOCIETY IN ENGLAND.

At the annual general meeting of the London Lodge of the Theosophical Society, held at the Society's room, 15, York-street, Covent Garden, on the 27th of January, Mr. A. P. Sinnett, on his re-election as President of the Lodge, delivered the following address:—

The Theosophical Society has passed through many stormy trials in the past year or two, and we need not shrink from acknowledging that they have crippled and retarded our efforts to do a little good in the world. We of this Society constitute, as far as I am aware, the first body of students concerned with the investigation of Nature's more deeply hidden mysteries, who have sought to disseminate, rather than to preserve for private use, the treasures of knowledge that occult study brings to light. For our pains we have encountered—though in the milder form that befits our gentler age—some currents of narrow-minded persecution, resembling in spirit, though not in violence, those directed with much more intolerable force against earlier pioneers of enlightenment. The Society, however, has been little affected by this kind of opposition. Its growth, I am quite ready to admit, has been checked, but its solidity remains practically unimpaired. The reasons which account for this may usefully be passed in review, as we prepare this evening to enter on a new year of our corporate existence.

Of course, to begin with, no sensible person can have expected the undertaking in which this Society is engaged to prove a holiday task. That undertaking is nothing less than the establishment of a nucleus of spiritual development, around which the Wisdom-Religion of the future may crystallise. The curiosity and excitement which welcomed the first appearance of our ideas soon exhaled their insubstantial force. Misrepresentation and frivolous mockery supplanted them after a brief delay, but though impeding our usefulness, these weapons could only prove effective against the first faintly awakened sympathies of people who were but just beginning to take interest in our inquiries. To recede from an attitude of mind in which the general principles of Esoteric Philosophy are once fairly grasped is intellectually impossible. No man whose mind has been inundated with this spiritual revelation involved in an appreciation of that philosophy can forego his hold upon the Esoteric theory of the soul's evolution,—upon the sublime reply which it provides for the tangled enigmas of life.

This is the explanation of a condition of things at which, I believe, our assailants are surprised. These have only occupied themselves with minor incidents on the surface of the Theosophic movement, and have entertained no suspicion concerning the depth of the current. They cannot make out why Theosophists should remain true to their principles, when these are clearly calculated to provoke popular contempt, and are no longer associated with the thrilling entertainment to be derived from thaumaturgic phenomena. The truth is that a Theosophic comprehension of our own nature conducts us past that turning point in evolution which may be regarded as the attainment by man of his spiritual majority,—as the soul's coming of age. Previous to that period a man in his relations with the supreme powers of Nature is still in his spiritual nonage, no matter how highly cultivated his intelligence, and how richly stored his mind may be. His aspirations may be creditable, his conduct admirable, and his periodic repose in the higher spheres of existence correspondingly enjoyable. Or his tastes may be entirely ignoble and his life degraded, and suffering may be provoked by the misdirected forces of ignorance. Still, moral responsibility in either case is

relatively light for a human being who has not yet learned that he himself and no external authority is the appointed arbiter of his own spiritual destiny. It is only when the absolute truth of that view is borne in on his understanding with irresistible force by the self-sufficient assurances of that supreme science, which still for a while, till the world is better instructed, we must call occult, that a Theosophic student attains a position in Nature from which he can appreciate the stupendous possibilities attaching to the further progress of his own evolution. And with his rights over himself thus once realised, no man who has passed that turning point in his existence would be willing, even if he were able, to get back behind it again. It is true that the enlightened Theosophist acquires augmented control over his own destinies for evil as well as for good. He may distinctly do himself more spiritual harm, if he so wills it, as a Theosophist, than as a relatively irresponsible unit of the great junior division of humanity. But, to take a humble analogy from worldly life, there are probably few young heirs to fortune who, on attaining the age of twenty-one, would desire to be once more in their minority for fear lest they should misuse their newly-acquired power. So with the attainment of spiritual majority, it is hardly conceivable that a human being once invested with it would wish to put it away from him. For every such person, to begin with, will be inclined to trust his own discretion thenceforward in preference to the forces previously controlling him, (which will look like blind chance in comparison); and, secondly, it becomes unmistakably clear in the light of occult philosophy, that a soul *must* sooner or later accept its spiritual coming of age—or die. For a plainly intelligible reason, moreover, it is better to accept it sooner than later. Say that a man, taking a glimpse of the possibility of knowing himself as a self-governing being, thinks the risk too great, and turns back to the attitude of mind from which he had almost emerged; say that he endeavours once more to luxuriate in the “comfortable” belief that he will somehow be made perfect and eternally blissful, without himself taking any trouble in the matter, and without meanwhile surrendering the very transitory enjoyments of a highly imperfect state. The policy adopted by that man would merely, in the long run, augment the risks of his transition, when at last—at some immensely distant period—he might perhaps come spiritually of age, even in spite of himself, and realise then that he had no time left in which to reconquer his lost opportunities.

In spiritual progress, even more certainly than in practical business, it is a bad plan to get into the way of leaving undone to-day whatever looks as if it could be put off till to-morrow. The persistence of tendencies thus set up is apt to be disastrously powerful. And though, whenever a human being first emerges from the junior into the senior division of his race, the shock of the new experience is liable to prove startling, it is perfectly useless to shrink from it on that account. It will be more startling the longer it is put off. If our course of evolution took us first through a fishy state, we should probably gasp on being introduced to the finer medium of the atmosphere, but it might be better to gasp than to drown, and the denser fluid would be death in the long run for the being who has developed lungs adapted to the breath of the higher life.

Of course it is not in the accomplishment of any one overt act, like joining this Society, for instance, that the great turning point in evolution of which I speak is definitely passed. For some persons, perhaps, the joining of this Society has been really the critical moment. I am glad to believe that it has been so, indeed, for many. But though it may be so recognised by many of us in looking back, a spiritual coming of age is not like the analogous achievement of physical life, an affair of an inevitable instant. In physical life the clock strikes twelve, and a legal metamorphosis is accomplished. The corresponding spiritual metamorphosis may be slowly wrought in the course of several years and in looking back afterwards the selection of any particular act or period as that which may be regarded as the turning point would be almost an arbitrary choice. There may, on the other hand, be many people who join the Theosophical Society, and dabble for a time on the brink of the change to which it might introduce them if they so willed it, but who yet drift off again into other channels of life, and avoid to-day what they find it possible to put off till to-morrow. For them, most assuredly, there

has been no magic associated with the overt act in question, such as it was, and though at all events they can be none the worse for such dabbling, it must be granted that they can hardly be very much the better.

And while the act of associating oneself with this movement may or may not be elevated into a step of real interior importance, as each person determines for himself, we may freely recognize the principle that the great spiritual change of which I am speaking may be accomplished quite independently of the Theosophical Society. Every road, in spite of the proverb, may not lead to Rome, but at all events, a great many do. It is my settled conviction that the Theosophical Society is the most convenient road that people of this age and quarter of the world can choose, if they want to travel the way of the higher life; but I have no doubt whatever that others, of which the world at large knows, if possible, less than it knows about the Theosophical Society, lead also in the same direction, even from the midst of modern London.

The question whether any given path of thought or spiritual progress is truly a path leading to spiritual evolution, and not a *cul de sac* of mere misguided searching, might roughly be tested, I am inclined to think, by considering whether it recognises certain leading ideas of esoteric philosophy, no matter under what verbal disguise. The first such principle I take to be that “Man is man and master of his fate,” in the fullest acceptance of those words. This principle, be it observed in passing, prejudices nothing concerning the nature of the Great First Cause of all things, concerning the supreme informing potency of Absolute Spirit, or, if that grouping of words be preferred, the attributes of God. Except at the level of the most childlike thinking, the supreme power of the universe operates on the visible manifestations of Nature, or of itself, through secondary causes, perhaps through causes coming at the end of series considerably longer than any that can be thought of as made up of two terms. So that, among those which we may be content for the moment to call secondary causes, we may rank the individual will of any given man as a duly chartered and legalised force in the cosmos. And, as I say, the recognition of each such force as containing within itself the potentiality of becoming an evolutionary agency is clearly essential to any correct view of life and spiritual science. For that is merely the ultimate meaning of moral responsibility; and any one who denies moral responsibility as a principle of Nature, however unintelligible he may think its operation to be, can hardly as yet be said to exercise reasoning faculties.

Secondly, it appears to me that no view of Nature can lead a man into sufficiently close relations with truth to take him up to the great turning-point of spiritual progress, unless it shows him that the manner in which moral responsibility works in humanity *must* include the frequent revolution of the soul, so to speak, through all the seasons of existence, of which the season of ploughing and sowing and hard toil of preparation—the season of physical life—is but one. There is no meaning in physical evolution, which is a patent fact of Nature before us, unless it is accompanied by that corresponding evolution of the soul, without which Nature would be without a final purpose, but the reality of which can only be felt as a truth, when we perceive it carried out through successive returns to slowly improving forms of the but too slowly improving soul. No sense can be made of the great hieroglyphic before us; no glimmering of justice can be discerned as operating in the moral government of the world; no soul at all, indeed—by the time the argument is pushed to its extremity—can be recognised as inhering in the living human organism, without the help of the all-illuminating doctrine of re-incarnation. Without understanding this—subject, of course, to the limitations which point to an ultimate escape from the necessity for re-incarnation, and subject also to the reasonable rejection of much nonsense that has been encrusted round the doctrine by exoteric Eastern religions, which have included without properly interpreting it,—it is hardly possible to imagine a student of the great problems of existence on any path that can lead to their effective solution.

But we may grant to such a student in the fullest measure a comprehension of the leading principles here referred to, and leave him still face to face with a congeries of spiritual and psychic mysteries no less fascinating than important. These mysteries may assuredly serve through unfathomable

vistas of time to occupy the attention and tax the most resolute investigations of the Theosophical Society, whether we regard that body from the point of view of its outermost fringe, or from that of its innermost nucleus. And the practical endlessness of its task affords us the best guarantee that can be desired of its continuous vitality; while its efforts to do good in the world by a gentle but persistent promulgation of the central and essential ideas of esoteric philosophy will always, we may be sure, be intimately blended with its own internal development. A widely ramifying occult law will be recognised as operating to render the progress of its most determined members dependent in no small degree on a simultaneous prosecution of their effort to widen the outer horizon of that area, within which the elementary principles of esoteric teaching may, through their agency, be in process of taking root. Nor do I think this view of the situation incompatible with the primary declaration of the Theosophical Society,—that it is not the temple of any hard and fast creed, no new religion, or hundred-and-first sect, piled on the mass of those which antedated its formation. It may be, on the contrary, a free association of inquirers after truth, of students engaged with perfect mutual toleration for each other's views in exploring the mysteries of Nature,—but none the less, it is to be hoped that we shall not for ever confine ourselves to seeking without finding; and there are some fundamental conclusions which the great body of Theosophists may frankly accept as an inevitable outcome of any earnest endeavour to formulate a spiritual science.

The fact that most of us have arrived at these leading conclusions of which I speak, appears to me the true explanation of that condition of things which I set out to interpret—the cohesion of this society, and its perseverance in carrying on its appointed task in spite of the various attacks—some due to honest blundering, some to perverse stupidity, some to private jealousy and malevolence—from which it has suffered so long. As a society, too much of our time has been inevitably spent upon combating such antagonism. But those who have, however reluctantly, worked hardest at this ungrateful task will be the most ready, I think, to admit that their interest in the esoteric movement, by which such activity has been promoted, has all the while carried them on across considerable spaces—if I may use that figure—of interior development; and perhaps the only attitude of mind, which can incline any one once launched on theosophical work to find it unproductive, is that which may induce any such person to shrink from bearing in disagreeable crises a reasonable share of the common burden. Inspired by this consideration, I hope the coming year may see us all resolved to show a more and more cheerful front to the great enemy we have to face—miscomprehension of our purpose, of our philosophy, and of the much calumniated pioneer of this undertaking, to whose devoted instrumentality its original inception is due—and to whom therefore, under sanction of our karma, whatever spiritual advantage we have derived from it is, directly or indirectly, due also.

CHITTOOR.

The Jubilee of Her Most Gracious Majesty the Queen-Empress was well observed by the Chittoor Theosophical Society. Over one thousand poor persons were fed on the 16th of February, a special pandal being erected for the purpose in the compound of the local hospital. On the 17th there was also a distribution of buttermilk, &c.

OBITUARY NOTICE.

We regret to have to announce the death of Dr. Anandabai Joshi, F. T. S., at the early age of twenty-three. It cannot but be a matter of sorrow to all, that one of the very few Hindoo ladies who have had the opportunity of receiving an education in the West—the only one who has ever taken a medical degree—should have passed from amongst us before she had time to display in her native land the effects of such culture, and so incite her country women to emulate her daring.

Printed by GRAVES, COOKSON AND Co., at the Scottish Press, Madras, and Published for the Proprietors by the Business Manager, Mr. CHARLES W. LEADBEATER, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1887.

THE PRESIDENT'S TOUR.

Colonel Olcott left Ceylon on the 19th February—three days sooner than expected—the opportunity offering of a direct steamer for Bombay. Save in the Gulf of Manaar, where the sea is almost always boisterous, the voyage was very pleasant. Bombay was reached on the 24th, and the local members of our Society gave the President a most cordial welcome, and installed him comfortably at the Head-quarters. On the 27th he lectured at Framji Cowasji Institute to an overflowing audience, Dr. Balchandra, F. T. S., late Chief Medical Officer to H. H. the Guikwar, occupying the chair. On the 1st ultimo, accompanied by Mr. L. Venkata Varadarajulu, he left for Bhavnagar, where Prince Harisinghji awaited him, and he became the guest of H. H. the Thakore Saheb, G. C. S. I. There was, of course, the usual address of welcome, flowers, attar and pan, but the *mala*, or garland, was of gold and silver lace. The local Branch has always—thanks to the intelligent devotion of Prince Harisinghji and Mr. J. N. Unwalla—been an active one, and comprises a number of superior men among its members. Visits of ceremony were paid to the Thakore Saheb, and Dewans Gourishankar and Withaldass, and others. On the 4th Colonel Olcott lectured in the large hall of the Samuldass College; on the 6th he gave a second lecture at the College, with some illustrative psychic experiments; on the 8th one of our New Zealand (European) members joined him; and on the 10th the party left for Jewaghar, to which important State they had been invited. This visit was most interesting, Devan Haridass, one of the ablest and most energetic public officials in all India, sparing no pains to make it agreeable. By request, the President lectured on the 13th to a Mussalman audience on "Islam," the chair being taken by Manavar Khan, Nawab of Vada Sinor and father-in-law of the Junaghar Nawab; and on the following day, at the High School, to Hindus, with the Dewan Saheb himself as chairman. A visit was paid on the 14th to the Girnar rock inscribed with the famed Buddhistic Edicts of King Asoka. On the 15th the party rose at 4 A. M. for the carriage-ride of 22 miles to the railway station, and the same night reached Bhavnagar.

On the 19th he left Bhavnagar for Prince Harisinghji's estate of Varal, which was reached at dusk, and where there were pleasant surprises. Outside the village the Prince's pretty little daughter, Kusamavati, placed garlands around the necks of her father and his guests, and showered fragrant flowers into the carriage; the entire population crowded the route; the houses were illuminated; there were handsome arches, groups of children, matrons, and Brahmans chanted hymns of welcome; and Varal was *en fête*.

Here he remained until the 5th April, enjoying affectionate hospitality and delighted with his first close acquaintance with the life of an Aryan community perfectly untainted with modern notions. One evening a troupe of actors from a neighbouring village, who had never performed in presence of an European before, depicted with great talent and skill a scene representing a visit from Mahadeo (Shiva) under the guise of a Yogi, and the illustration by him of the *asans* (postures) of Hatha Yoga. From Varal to Limbdi he went in company with Prince Harisinghji and Mr. Doraswamy, at the invitation of H. H. the Thakore Saheb, stopped there until the 10th, lectured by request in the Durbar Hall in the grand new Palace, received a first donation from H. H. towards the Adyar Library Fund, and

then passed on to Baroda, when H. E. the Dewan Saheb kindly made him a State guest and he received all possible kind attention. One lecture was delivered here at the College, after which a subscription list for the Adyar Library was started with a personal subscription of Rs. 200 by the Dewan Saheb and other generous sums by the renowned Mr. Manibhai Jasbhai, Mr. J. S. Gadgil, and other high Baroda officials. On the 12th April the party passed on to Surat, in which ancient town a Branch Theosophical Society was formed; on the morning of the 17th they reached Bombay; and on the 19th Col. Olcott alone went to Poona. He was to spend three more days at Bombay and leave for the Central Provinces, N. W. P., and the rest of his tour on the 27th. As more than 50 stations are to be visited, it is not likely that he can return to Adyar before October or November.

BERHAMPORE.

The fifth anniversary of the A. B. B. Branch Theosophical Society of Berhampore was held on the 20th February 1887 at 7 A. M., in the premises of the President Babu Dina Nath Ganguli. There was a large assemblage of learned pundits, the enlightened native gentlemen of the station, delegates from Calcutta, Jamalpore, Rajshaye and other Bengal Branches, and the young members of the Soonitee Sancharinishava of Berhampore, Sydabad and Gorebazar. Mr. A. J. Cooper-Oakley, Secretary of the Theosophical Society, was also present.

The ceremony commenced with the recitation in chorns of sacred verses in Sanskrit by the boys. Pundit Keshub Chandra Vidyaratna next addressed the meeting in Bengali in an eloquent and highly impressive manner, explaining the principles and objects of the Society, and urging upon all present to help to find out the invaluable treasures which lie hidden in the divine wisdom of the ancient Aryans. Pundit Shiva Chandra Vidyanava, a learned missionary of the Aryashava, then delivered an admirable address, in praise of the holy Scriptures of the glorious Rishis of Aryavarta. The words of friendly reproach which fell from him upon the pundits, priests and Sanskrit scholars, principally for want of active exertions on their part to promote the whole cause of "Tatwa Gnyanam," were not without effect. Soon after the meeting was dissolved, the learned pundits present expressed their intention to form a society for the study, research, and discussion of the truths to be found in their Dharmasastras. This intention was carried into effect by the foundation on the 24th February of an association styled "The Berhampore Pandit Samiti," and meetings are to be held regularly every Thursday in the house of our President. The well-known learned scholar of the Naya philosophy, Pundit Sriram Siromorn, on whom Government has conferred the title of "Moha Mahopadhyay," has become its President. We hope that the labours of the broad-minded pundits who have taken the initiative in this highly beneficial movement will be crowned by brilliant results. We need hardly say that the remembrance of this unique movement will ever afterwards be to us as to every other member of the Theosophical Society a source of deepest joy.

In the evening of the same day was held the public meeting announced in the programme. The attendance was large. The President delivered his address in English. After welcoming most cordially the gentlemen and delegates present, and giving a brief account of the operations of the Society and its progress, he dwelt upon the responsible duties of the members and the preparations necessary to their due performance. He observed that upon the earnest endeavour of every member, for an eager and liberal practice of what he professes, and the abandonment of such company and courses of life as are corrupt and debasing, depend his best hopes of spiritual development. That though the Berhampore Society during the last five years through the grace and blessings of the Holy Masters has steadily advanced without meeting with any overpowering difficulties or drawbacks, yet unless the sphere of its usefulness be increased adequately to the extent of the demand on its services, it can hope for no brilliant success in future. The reflecting and earnest inquirers after truth are coming forward year by year in an honorable and elevated spirit, to cultivate the teachings and practices of the holy sages, and it behoves the members to work with increased

zeal and strength on the principle of mutual tolerance, and exhibit in their lives perfect devotion of all their faculties—physical, intellectual, moral and intuitive—to Theosophy, which alone is the means to the attainment of true knowledge and immutable bliss.

Mr. A. J. Cooper-Oakley was then introduced to the audience by the President, and he addressed them upon the objects and aims of the Theosophical Society. In an impressive speech of nearly two hours' duration, he dwelt upon the practical aspects of the principles of the Society. He most emphatically observed that those that yearn after real excellence and spiritual growth should not merely go about begging the more successful workers in the field of Theosophy to give them what priceless truths they discovered in the rich mines of the divine wisdom of the Aryans, but must also work for themselves, and by meditation try to assimilate and realize the truths learned.

Unless and until such an attitude is assumed by aspirants after the theosophical knowledge in right earnest, their labours will end in no substantial good result. The speaker took his seat amidst loud applause.

Dr. Ram Das Sen next rose and read in Bengali a highly affecting and moving paper upon the renunciation of the princely life and its surroundings, and the breaking up of the dearest bonds of this world by the holy prince of Kapilavastu, known by his family name as Gautama and by his royal name as Sidartha. After the outside public departed the President requested all brothers present to meet again for a while to witness the initiation of the three graduates of the University:—Babu Murari Lal Majundu, B. A., B. L., Babu Kanlal Bannerji, B. A., Babu Priya Nath Ganguli, B. A.

Mr. Cooper-Oakley was requested to perform the solemn and sacred duty. The ceremony was gone through in a highly instructive and edifying manner.

The Convention of the Bengal Branches was held the following day at 7 A. M. Babu Dina Nath Ganguli laid before those present the subject which deserved their special consideration, viz., the rules and resolutions passed last year regarding the establishment and operations of the Co-operative Association, Bengal. Mr. Cooper-Oakley then made observations to the following effect. The great want now keenly felt in all the different parts of the country where Theosophical Societies exist, is active co-operation of members towards the promotion of our common objects. The time is now ripe for useful and substantial work. The Theosophical Society is not a school for the elect few to the exclusion of the many. It is an institution intended for the spiritual education of our fellowmen in general, who enter it, and try to act upon its broad basis of mutual toleration and work out the spiritual development of their individual selves. The object is, in short, to bring back the reign of Dharma and to drive out sin, suffering and selfishness from the world. We have therefore a gigantic mission to fulfil, and there must be no lack of exertion or co-operation on our part. He would therefore beseech them all with sincere devotion to engage in the purification of self and the moral and spiritual regeneration of their fellowmen. They should recollect what the Masters have oftentimes said—though the actual words may not be the same. "Be deserving and you will find all that you require to help you in your spiritual advancement." We must not expect our Masters to foster us like babies. We should work hard and resolutely for self reform and self evolution, and then we shall find every help ready at hand for our onward progress.

The Secretary of the Co-operative Association then reported the melancholy deaths of Pundit Nityananda Misra and Babu Upendra Nath Mitra Sarvadhicari of Bhagalpore, and that owing to certain changes of circumstances Mr. P. Bruhl of Rajshahye and Babu Jadabchandra Mitra of the Calcutta Branch are unable to perform the duties conferred upon them under Resolution 8 of inspecting and co-operating with the Branches assigned to them. Upon this Pundit Keshub Vidyaratna proposed that Babu Morarilal Majendar, B. A., B. L., and Babu Patiram Bannerji of the Berhampore Branch, be selected to perform the duties of the aforesaid gentlemen. Babu Jata Mukerji seconded the proposal, which was carried unanimously.

2. Resolved that, in addition to the members elected last year to act as members of the Co-operative Association Branch, the following gentlemen be appointed:—

Dr. Ram Das Sen, Babus Pati Ram Bannerji, Murarilal Majandar, Tridhara Chandra Bhatta, Chatra Dhar Ghosh of Darjiling, Bishun Ch. Das of Siliguri, Rajnarain Bose of Syndpore, Rajkisto Mukerji, Troilucko N. Roy of Jamalpore, Kisto Dhan Mukerji of Midnapore, and Surja Cumar Ganguli of Calcutta.

The letters received from the Secretaries of the Darjiling, Syndpore and Siliguri Branches requesting incorporation in the Association were read, and Pundit Keshub Chandra Vidyaratna observed that besides the three branches mentioned which he visited last year, the Societies at Chakdigi, Kishnagar and Burdwan should also be included. After some discussion ensued, and it was resolved that Darjiling, Syndpore, Siliguri, Chakdigi, Kishnagar and Burdwan be incorporated in the Association, and that the members, as arranged below, be appointed for their inspection and co-operation.

Darjiling	{	Babu Bishun Ch. Das of Siliguri.
		„ Rajnarain Bose of Syndpore.
		„ Rajkisto Mukerji of do.
Siliguri	{	Babu Chatra Dhar Ghosh of Darjiling.
		„ Rajnarain Bose of Syndpore.
		„ Rajkisto Mukerji.
Syndpore	{	Babu Chatra Dhar Ghosh of Darjiling.
		„ Bishun Ch. Das of Siliguri.
Kishnagar	{	Babu Srinath Goswami of Berhampore.
		„ Tidharah Bhatta of do.
Burdwan	{	Babu Troilucko N. Roy of Jamalpore.
		„ Kisto Dhan Mukerji of Balli.
		„ Dr. Ram Das Sen of Berhampore.
Chakdigi	{	Babu Sidhessur Ghosh of Chinsurah.
		Dr. Ram Das Sen of Berhampore.
		Babu Pato Ram Bannerji.

3. Resolved, that the name of Babu Surjee Cumar Ganguli be added to the visiting members appointed last year for the inspection of Howra Branch.

4. Resolved, that copies of the proceedings be forwarded to all the members for information and guidance.

TRIDHARA CHARAN BHATTA,

Secretary, A. B. B. T. S.

The office-bearers in the Branch for the year 1887 are the following :—

President—Dina Nath Ganguli.

Vice-President—Barodaprasad Bagchi.

Secretaries—Tridhavacharan Bhatta, Srinath Goswami, Raj Krishna Bannerji.

Treasurer—Nafar Das Rai.

Librarian—Pandit Keshab Chandra Bidyaratna.

Members of Council—Murari Lal Mozumdar, Kanai Lal Bannerji, Priyo-Nath Ganguli, Satkari Mukerji, Dr. Bonnoari Lal Mukerji, Patiram Bannerji, Rajani Kanta Chatterji.

GOOTY SANSKRIT SCHOOL.

(From the Hindu.)

The third anniversary of the school was celebrated at 6-30 P. M. on the premises of the school building which was decorated for the occasion with flags, festoons and arches. Mr. F. A. Nicholson, Collector of Anantapur, presided. There were present Mrs. and Mr. Macleod, Mrs. Stewart, Miss Stewart, Messrs. T. Kristamurthi Iyengar, B.A., Somasundra Sastriar, B. A., D. Ananthaya, Sambasiva Chettyar, and many gentlemen who had come from all parts of the Ceded Districts.

Mr. J. Sreenivasā Rao read the Secretary's report in Telugu. Mr. P. Kesava Pillai gave in English the purport of the same, and added that the school owed much of its present state and progress to Mr. S. Ramachandra Rao, B.A., B.L., District Munsiff, recently transferred to Nellore, who zealously and excellently managed the school as its President for a period of three years. He also said that the managers hoped that they would, by maintaining the school, contribute their humble share to the revival of Sanskrit learning which is going on all over the country and believed that such a revival is destined to brush away the excrescences of ages that have gathered round Hindu sacred Scriptures. Then a few boys recited slokams and hymns. There was also a dialogue in Sanskrit between two boys. Then two pundits conversed in Sanskrit on the nature of God, and the origin of the world. The prize books were kindly distributed to the boys by Mrs. Stewart. Mr. V. E. Sudarsana Mudalyar of Anantapur read an able paper on the glory of Sanskrit literature. The Chairman delivered a most interesting speech in feeling language. He alluded to the advantages which would accrue to the Indian student from a study of Sanskrit by affording facilities; firstly, for translating through its medium into the vernacular the ideas of modern science and arts, almost all of which in one shape or other were known or expressed in that sacred language when it was in its ascendancy, and had full life and vigor, and not a dead language as it had now become; and secondly, for opening up those rich treasures of knowledge which now remain locked up in that great language, and have thus become inaccessible to many an earnest seeker after truth, conversant only with other languages. In this connection, the benevolent and liberal minded Chairman also referred with pleasure, to the good work which the growing Theosophical Society has done in the way of starting under its auspices, Sanskrit schools, and what is most important, establishing a Sanskrit Library at its head-quarters. He also earnestly and feelingly dwelt at some length on the importance from both worldly and spiritual points of view, of standing by "Satyam" or Truth in all walks of life, that Truth which is so impressively immortalized in prose and verse in the works embodied in Sanskrit. It was as the student of that great Orientalist Max Müller at Oxford he had come to know of the language, and has ever since learnt to appreciate its greatness.

Mr. A. L. Narsimhama, B. A., B. L., the President of the School, proposed a vote of thanks to the Chairman, "our Aryan brother" for his able and sympathetic speech, and Mr. P. Kesava Pillai seconded. The proceedings closed with the distribution of garlands of flowers and sprinkling of rose-water. There was clarionet music at intervals.

CEYLON.

Mr. Leadbeater and Mr. Jadub Chandra Mitter of Calcutta arrived at Colombo from Adyar on March 27. They were met on board the steamer by a deputation of fourteen of the leading members of the Colombo Theosophical Society, and conducted to the Head Quarters at Maliban Street, where quite an ovation awaited them. On the following Wednesday evening they delivered addresses to an overflowing audience in the Theosophical Hall, the well-known Priest Megittuwatte taking the chair. In introducing the visitors the Chairman expressed his deep attachment to the Society and his conviction that its work was of the greatest value to Buddhism. Mr. Leadbeater spoke chiefly of the establishment of the Sunday Schools, and urged all parents to avail themselves of the advantages which were thus offered to them. Another European gentleman addressed himself more particularly to the young men of the audience and advised them not to throw aside their national dress and customs in favour of those of the Europeans, unless they had really satisfied themselves that the latter were more suitable to the climate of the country.

The same gentlemen also addressed public meetings at Barber Street School room on April 1st and at Borella and Kotahena on April 2nd.

On the 6th a visit was paid to Kandy, and the same gentlemen delivered addresses in the Theosophical Hall that evening and the following morning.

They also spoke at Gampole on the 7th. The Theosophical School at this latter town has succeeded remarkably well, and seems to be in a very flourishing condition. On the evening of the 9th a meeting was held at the Messenger Street Pansala, and on the 10th a dozen members of the Colombo Theosophical Society went down to Kalutara to inaugurate a Buddhist Sunday School there.

BARODA.

At a special meeting of the Rewa Branch of the Theosophical Society held here on the 11th April 1887, Colonel Olcott in the chair, the following gentlemen were elected officer-bearers for the ensuing year.

President, Rao Bahadur Janardat Sakharam Gadgil, B. A., L. L. B.

Vice-President, Rao Saib Hari Damodhar Pandit.

Secretary, Rao Saib Anna Bhivias.

BANKURA.

The annual meeting of this Branch was held on the 3rd April. It was resolved that weekly meetings be held for study and discussion.

The officers were re-elected as follows:—

President, Babu Protap Narain Singh.

Secretary, Babu Kedar Nath Kulabhi.

Asst. Secretary, Babu Indra Narain Biswas.

SURAT.

At a meeting held here on the 15th April, Col. Olcott in the chair, it was resolved to form a local Branch of the Theosophical Society under the name of Sanatan Dharma Sabha, and the following officers were elected.

President, Mr. Nantamram Otemram Trivedi.

Vice-President, Mr. Vijiaskanker Keshavram Trivedi.

Treasurer, Mr. Maneklal Nagindas.

Secretary, Mr. Ghelabhai Lalabhai.

TRICHINOPOLY.

The following gentlemen have been elected officers of this Branch.

President, M. R. Ry. P. Narasimhaloo Naidu Garu.

Vice-President, M. R. Ry. Sundram Pillay.

Secretary, M. R. Ry. T. N. Muthukrishna Aiyar.

Asst. Secretary and Librarian, M. R. Ry. P. N. Muthusawmi Naida.

AMERICA.

I note in the annual report that the name of Mortimer Marble is given as being the Secretary of the Aryan Theosophical Society of New York. This is a mistake. The present Secretary's name is Samuel Hicks Clapp, and Mr. Marble has not held the position for some three years. All letters intended for that Society should be addressed to Box 2659, N. Y. P. O.; U. S.

The New York Society has added to its membership several names during the past year, and its members are giving a good deal of time to philosophical investigation and to the study of the Bhagavad Gita.

The Boston Branch and the one at Cincinnati, Ohio, are in a flourishing condition.

The Branch at St. Louis, Mo., has given up its charter owing to several causes, but there are many theosophists there.

In various parts of the U. S. there are numerous unattached members, and there is great hope that several new Branches will shortly be founded. There is a wide spread interest among all people here regarding the philosophy so far brought to their attention by the Theosophical Society, and the daily newspapers constantly have articles on the subject. Of course much misapprehension prevails, but the interest is so general that all the cause needs here now are some devoted workers who have at the same time the leisure, the devotion and the ability to expound the truths contained in the Vedantic Philosophy. Such workers are rare, and they need ability, because the American average intelligence and education are very high.

If some Buddhists were to come here there is no doubt that they would gain attention and probably usher in a new revival of the religion of Sakya Muni.

WILLIAM Q. JUDGE,

Secretary, American T. S. Council.

RULES AND BYE-LAWS OF THE BOSTON THEOSOPHICAL SOCIETY.

PREAMBLE.

WHEREAS, we, the undersigned Fellows of the Theosophical Society, finding ourselves in substantial accord with the doctrines of Theosophy, and subscribing without reservation to the platform and bye-laws of the Parent Society, do hereby adopt for the local regulation and government of the Boston Theosophical Society, the following bye-laws, subject to Article 12 of the bye-laws of the Parent Society.

ARTICLE I.—Name. Power.

This Branch shall be known as the Boston Theosophical Society. By virtue of a charter granted by the American Board of Control, February, 1886, it is empowered to make its own bye-laws, provided they conform to the laws of the Parent Society, and are approved by the President Founder in Council.

ARTICLE II.—Officers.

The elective officers of the Branch shall be a President, Secretary, and Treasurer, to be elected annually by a majority vote with written or printed ballots at the last meeting in January and installed at the first meeting in February or as soon thereafter as practicable.

ARTICLE III.—Duties of Officers.

Sec. I.—It shall be the duty of the President to preside at all meetings of the Branch, and enforce a strict observance of the Rules and Bye-laws of the Society.

He shall appoint during his term of office such officers as he may deem expedient and not otherwise provided for; so that the several officers perform their respective duties, giving the deciding vote in case of tie; but in written, printed, or ball ballots, he shall be entitled to vote; direct the Secretary to call special meetings; draw upon the Treasurer for all sums approved by the Branch, and shall have access to all books kept by the Branch at reasonable times.

Sec. II.—The Secretary shall keep a fair and impartial record of the proceedings of all meetings, notify to members when requested by the President, attest all drafts drawn upon the Treasury, and have all books and papers ready for examination by the President at any time. The Secretary shall, at the first regular meeting in the year, present a full report of the work of the Branch for the prior term; viz., the total number of members, number admitted during past year, number suspended or withdrawn, names and number of applicants rejected, the receipts and from what source, the payment and worth

of the Branch including cash in the Treasury, and deliver to his successor in office within one week from the expiration of his term all books, papers, &c., belonging to the Branch in his possession or under his control.

Sec. III.—The Treasurer shall grant receipt for all money paid to him as Branch funds; pay all drafts drawn upon him by the President, attested by the Secretary; keep a correct account of the receipts and expenditures; furnish the Branch annually with a statement of receipts and expenditures, and balance in hand; keep his account book and papers open at all times for the inspection of the President or Secretary, and promptly deliver to his successor in office, all money, books, and papers in his possession belonging to the Branch.

ARTICLE IV.—Meetings.

The regular meeting of the Branch shall be held weekly on Tuesday evenings, at 7.30 P. M. Special meetings may be called or open meetings appointed by the President from time to time when deemed necessary or expedient.

ARTICLE V.—Membership.

Sec. I.—Membership in the Branch is open to all persons without distinction of sex, race, creed, or caste.

Sec. II.—Any person desiring admission as a Fellow of the Branch shall make a written application to the President stating his sympathy with the objects of the Society, giving his full name with references, or be vouched for by two Fellows of the Society in good standing. If references are satisfactory the Society's regulation application form A, shall be forwarded, and after being duly signed by himself and countersigned by two active Fellows of the Society, the application accompanied by the entrance fee of 5 dollars shall be sent to the President, who shall place the matter before the Branch for their approval, which must be unanimous, to admit the applicant.

Sec. III.—A monthly subscription of 25 c. shall be paid in advance by all members of the Branch to the Secretary, who shall give a written receipt for the same, and place the amount collected in the hands of the Treasurer.

ARTICLE VI.—Amendments.

Sec. I.—These Bye-laws may be revised or amended by a two-thirds vote of all the members present at any regular meeting, provided that two weeks' notice has been given previously before action is taken thereon.

Sec. II.—All motions, amendments, and questions voted on by the Branch may be reconsidered within two weeks upon a majority vote of all the members present at any regular meeting, provided notice has been given at a prior meeting.

ARTICLE VII.—Miscellaneous.

a.—Quorum. Seven members of this Branch, including one qualified to preside, shall constitute a quorum for the transaction of business.

b.—In the absence of the President, the Secretary shall be duly qualified to preside and perform such duties as the occasion requires.

c.—If the membership of the Branch at any time consists of less than seven Fellows in good standing, all books, papers, funds, &c., with the charter, shall be forwarded to the President of the Parent Society, Adyar, India, and the Branch be declared *non est*. Any such action however shall not in any way release members from their obligations or render them any the less Fellows of the Theosophical Society.

SUSAN E. GAY,

Secretary.

Approved: H. S. OLCOTT, P. T. S.

SUPPLEMENT TO
THE THEOSOPHIST.

JUNE 1887.

NAGPUR.

Col. Olcott, the President Founder, arrived at Nagpur in the evening of the 28th April. On his arrival at Nagpur he was received by the members of the Local Branch as well as by the pleaders and gentry of the station. During his short stay he delivered two lectures here. On the 29th April at 7 P. M. in the Museum Hall he delivered a lecture on the 'True Aim of Life, and on the 30th at 6 P. M. in Banegeri's Bara, a lecture on reading the Book of Chitragnpta. On both the occasions the halls were completely filled both by natives and Europeans. On the first of May the President Founder visited the Society's room. The Secretary then read the following report of the Branch.

The Nagpur Theosophical Society was inaugurated by Col. Olcott, the President Founder, on the 1st September 1885. It was opened with ten members. At the time of the first anniversary of the branch, which took place on the 1st September 1886, there were only eight members on the roll, but after the first anniversary and within the space of eight months our number has increased by five and then as many more who are expected to join the Society within a very short time.

The members, now numbering 13, are living in harmony with each other. The idea of Universal Brotherhood is fully realized in this small body of seekers after truth.

Since the opening of the branch 37 ordinary meetings have been held, inclusive of all those held during Pundit Bhawani Shankar's visit here. During his short stay here, Pundit Bhawani Shankar gave valuable assistance to the members of this branch, for which they are very thankful to him.

Among the topics of discussion in the meeting the following needs special mention:—

1. The seven principles of man.
2. सत्यात् नारैत परो धर्मो and the practical way in which it may be acted upon in daily life.
3. Our idea of God.
4. The Evolution Theory.
5. The Adwaita Philosophy.
6. The Aim of Theosophy.
7. The Laws of Karma.
8. The Life of Buddha.

Aryan philosophy and self-culture absorb a great deal of the attention of the members of the Branch; but at the same time they have not been idle in making efforts for the improvement and well-being of their fellow creatures. One Sanskrit class has been opened in the Andra Sabha School for giving instructions in Sanskrit, and efforts are being made for opening a Sanskrit College. On the occasion of the First Anniversary 50 copies of Bhagwat Gita, and about 600 copies of translation of Aryan Virtues in Marathi and Hindi were distributed.

In the 20th ordinary meeting of the Branch, held on the 15th November 1886, it was resolved that a Sub-Committee be formed consisting of Lala Ancient Lal, Pundit Peary Lal, Babu Deva Nath Bannerjee and Nriitya Gopal Bon to consider what measures should be taken for doing some practical good in the way of opening Sanskrit schools and other charitable institutions. On the 27th ordinary meeting of the branch, held on the 5th December 1886, the Report of the Select Committee was read, after which it was proposed and resolved unanimously that each of the members of the Society in company with other sympathizers should hold meetings in the several localities of the

town, and explain to the public the necessity of raising funds for the following objects, and request them to assist the members in the undertaking :—

1. For encouraging and reviving the study of Sanskrit literature, by making donations to Vernacular and Anglo-Vernacular Schools in Nagpur and Kamp-tee, for opening Sanskrit classes and employing additional teachers, and also by giving prizes to deserving students learning Sanskrit.

2. For relieving the wants of the poor and helpless and doing other acts of charity.

In order to raise funds from those who cannot afford to pay donation and subscription, or those who intend to give in addition to donation or subscription or both, it has been proposed also that those who are willing to support this cause be requested to keep one handful of rice or any other grain in a vessel in their respective houses every day, and these after they had been collected are to be sold and the proceeds are to be spent in promoting the objects above mentioned.

A library, consisting of 72 books, is attached to the Society for the use of its members. With the object of diffusing knowledge of Theosophical Literature, outsiders are allowed, subject to the rules of the Society, to use the Library on payment of a monthly subscription of not less than 8 annas.

The President Founder was well pleased with the progress and the working of the branch and spoke very highly of it. In the evening of the 1st May he started for Hoshungabad. All the members of the branch and a few gentlemen of the City were present in the station to bid him farewell.

NRITYA GOPAL BOSE,

Secretary Nagpur Theosophical Society.

SURAT.

The "Sanatan Dharma Sabha" [Surat Theosophical Society.]

Objects, Rules and Bye-laws.

THE SOCIETY AND ITS OBJECTS.

The Objects of the Society are as follows :—

1st. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or colour.

2nd. To promote the study of Aryan and other Eastern literatures, religions and sciences.

3rd. To investigate unexplained laws of nature and to develop hidden powers in man.

2. The Society appeals for support to all who truly love their fellow man, to all scholars, all sincere lovers of truth wheresoever they may be found, and to all philosophers alike in the East and in the West, to all who love India and would see the revival of her ancient glories, intellectual or spiritual, and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

3. The Society represents no particular religious creed, is entirely unsectarian and includes professors of all faiths. It only exacts from each member that toleration of the beliefs of others which he desires each and all of his brother-members to exhibit in regard to his own faith. It includes members who take a merely philanthropical or intellectual interest in its aspirations, as well as those who, believing that Oriental Philosophy embodies truths worthy of a life's devotion and seeks through its instrumentality access to the recesses of ancient culture.

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

RULES AND BYE-LAWS.

1. The management of this branch Society shall be vested in a Committee consisting of the following officers :—

A President, a Vice-President, a Secretary and a Treasurer, all to be elected annually by the members of the branch. Each of them shall hold office for one year only and shall be eligible for re-election.

2. The President of the Society, or, in his absence, the Vice-President, shall take the chair at the meetings of the Managing Committee, as well as the ordinary meetings of the Society, and shall deliver an address at the Society's annual meetings, giving a review of the past year's work and offering suggestions for the future guidance of the branch. The President shall have power to nominate any member to an office vacated by resignation, &c., subject to the confirmation of the Society.

3. The Secretary shall keep a record of all the proceedings of the Society, and shall have charge of its correspondence. He shall have the power to convene extraordinary meetings if necessary with the consent of the President. He shall also have charge of the Society's library. The Treasurer shall keep an account of the receipts and disbursements of the Society.

4. The general meetings of the Society shall be held on every Sunday at 6 p. m. when Theosophical books shall be studied, written and oral lectures shall be given by one or more of the members, and the President or by a member or by President alone, on subjects in connection with the objects of the Society, and members shall communicate to each other any information of value which they may have acquired during the course of the week.

5. Any member absenting himself without sufficient cause for a period of one month from the Society, shall be reported, after due warning, to the President for indifference.

6. The members may pay a monthly subscription of not less than four annas each to further the objects of the Society.

7. The rules of the Society can be altered at the annual general meeting of the Society, and also at extraordinary general meetings convened for the purpose, but at no other time.

8. Any member whose conduct is considered by the Society to be disgraceful, shall, after full enquiry on behalf of the Society, be expelled if found guilty, subject to the President of the Parent Society.

9. All questions coming before the meeting shall be decided by a majority of votes of the members present at the meeting with the consent of the President if the question be of less importance, and by a majority of the votes of the members present at the meeting to all of whom a memo. showing the question will be circulated if it be of more importance.

10. Any member desiring to sever his connection with the Society shall have the option to do so on signifying the same in writing to the Secretary, but such severance shall in no way relieve him from the solemn engagements into which he has entered at the time of his initiation.

11. The Society shall admit as members only those that are already fellows of the Theosophical Society.

12. The special and ordinary business meetings of the Society shall be open to Theosophists only, but all men of good moral conduct will be allowed to hear lectures which may be general, but the lectures in connection with the subjects alluded to in the Object I, para. 3, will be open to Theosophists only.

NAUTAMEAIN OOTAMEAM TUVEDI,

President, S. D. S. [S. T. S.]

CHICAGO.

At the annual election of the Chicago Branch Theosophist Society, held on December 4th, 1886, the following officers were elected :—

President, Standly B. Sexton,

Vice-President, Anna G. Birdway,

Recording Secretary, Vesraula Q. Gestefeld,

Corresponding Secretary, M. L. Braenard.

Treasurer and Librarian, Mrs. A. V. Wakeman.

All official correspondence will be addressed to the Cor. Secy., 176, W. Adams; St. Chicago.

FYZABAD.

The members of this Branch intend to undertake the translation into Urdu of "Light on the Path" with the annotations of Dewan Bahadur P. Srcenevasa Row.

CHOHAN THEOSOPHICAL SOCIETY, CAWNPORE.

Proceedings of a general meeting of the Chohan Theosophical Society, held at the house of Babu Bireswar Chuckerbutty, on 29th December 1886, at 7 P. M.

PRESENT :—

Babu Devipada Roy,
 „ Bireswar Chuckerbutty,
 „ Mahendranath Chuckerbutty,
 „ Ramnarain Banerjee,
 Dr. Mahendranath Ganguli (in the chair),
 B. Bamachurun Mukerjee (by proxy).

RESOLVED :—

1. That the resignation of Babu Haryhur Chatterjee of the Presidentship of this Branch—as embodied in his letter dated 17th August 1886 be accepted.
2. That the resignation of Babu Haryhur Chatterjee of the membership of this Branch—as communicated through Dr. M. N. Ganguli be also accepted.
3. Proposed by Babu Devipada Roy and seconded by the Chairman, that Babu Nilmadhab Banerjee be admitted a member of this Branch.—Carried unanimously.
4. Proposed by Babu Bireswar Chuckerbutty and seconded by B. Ramnarain Banerjee, that Babu Nilmadhab Banerjee be elected President of this Branch in place of Babu Haryhur, resigned.—Carried unanimously.
5. B. Bireswar Chuckerbutty having resigned the Secretaryship of the branch owing to ill health, it is proposed by B. Ramnarain Banerjee and seconded by the Chairman, that B. Mahendranath Chuckerbutty, B. A., be elected Secretary in his place.—Carried.
6. That the regular meetings of this Branch be held as usual on the 7th, 17th and 27th of every month at 7 P. M.
7. That three members will form a quorum.
8. That a copy of resolutions Nos. 1 and 2 be sent to Babu Haryhur Chatterjee for his information.
9. That a copy of these proceedings be forwarded to the President Founder of the Theosophical Society at Adyar Head-quarters.

(Signed) M. G. GANGULI,
Chairman.

(Signed) B. CHUCKERBUTTY,
Secretary.

29th December 1886.

DONATIONS.

The Treasurer of the Theosophical Society acknowledges with thanks the following donations to the Adyar Library: Miss F. Arundale £ 3; Mr. Rustomji Ferozshah Rs. 25; J. N. Unwalla, Esq., F. T. S., Rs. 50 for a pair of lamps for the Picture Annexe.

THE PRESIDENT'S TOUR.

From Bombay Colonel Olcott went to Nagpur, Hoshangabad, Jabalpur, Benares, Allahabad and Cawnpore, from which last-named places, our latest advices were received before going to press. The tour seems to be proving an entire success, and the public lectures to be attended by large audiences, despite the terrific heat of the weather. Central and Northern India are noted for their dry heat during this season of the year, the mercury standing daily for weeks together at above 100° Falt. To lecture in a crowded hall in a temperature of 105° with every door and window blocked up with listeners, is a hard task for one of European blood, and the President has been strongly urged against continuing the tour. But the constant expansion of the Society leaves him no choice in the matter, and he is full of confidence in his ability to carry out the fixed programme. His reception by our members at every station has been most brotherly and generous, and everything has been done

to testify to their loyalty to the cause and personal affection for the founder. At Nagpur, Mr. C. Narainswamy, President of the local Branch, emulative apparently of the ancient custom of the Indian rajahs, flung a gold-embroidered Cashmeer Chaddar over Colonel Olcott's shoulders after one of his lectures; and it may almost be said that the latter's path towards the north has been strewn with flowers! There have been numerous admissions of new members, among them some Europeans. The two lectures at Hoshangabad were given by moonlight on the broad stone pavement of the splendid bathing-ghat, the audience sitting on carpets in the Oriental fashion, and the scene, as a whole, appearing like a picture of fairy land.

CATALOGUE

OF

THE ADYAR ORIENTAL LIBRARY

BELONGING TO

THE THEOSOPHICAL SOCIETY, MADRAS.

(Continued from page lxxxviii.)

III. Aryan Philosophy.

- SASTRAMULA VIVARANA, by Ananta Bhatta, Nagari, MSS.
presented by Pandit N. Bhashyacharya.
- MIMAMSA KHANSTOODHA, by Khanda Deva, Telugu (1 Chapter only).
presented by Darbhaka Chelama Sastrulu.
- BRAHMA SUTRA BHASHYA, of Ananda Thirtha, Calcutta,
presented by Pandit N. Bhashyacharya.
- Do. do. do. Nagari MSS.
presented by Mr. P. Sreenivasa Row.
- SIDHANTA VINDUSARA and Brahma Stotra Vyakhya, by Taranatha Tharka
 Vachaspati, Calcutta.
presented by Pandit Bhashyacharya.
- ADWAITA SIDDHI, by Madhu Sudana Saraswati, Telugu character: MSS.
presented by Pandit N. Bhashyacharya.
- BRAHMANANDIYA CHENDRIKA, a Commentary on Adwaita Siddhi, by Brahma-
 nanda, one of the best works on Adwaita, MSS. (Palm leaf) Grandha
 character,
presented by Pandit N. Bhashyacharya.
- YATINDRA MATA DIPIKA, by Srinivasacharya (2 copies), Madras,
presented by Pandit N. Bhashyacharya.
- VEDANTA DIPA and VEDANTA SARA of Ramanujacharya, MSS. Grandha
 character (Palm leaf),
presented by Pandit N. Bhashyacharya.
- SARIRAKA MIMAMSA BHASHYA, by Ramanujacharya, MSS. Telugu character.
 SARIRAKA MIMAMSA BHASHYA, by Ramanujacharya, MSS. Telugu character.
 2 copies (one in palm leaf and another on paper)
presented by Krishnamacharu, Esq.
- VEDARtha SANGRAHA of Ramanujacharya with Vyasacharya's commentary,
 Madras,
presented by Mr. P. Sreenivas Row.
- TATWA MUKTA KALAPA of Vedantacharya, MSS. (Palm leaf) Grandha character.
presented by Pandit N. Bhashyacharya.
- NARAYANA DHARMA SARA SANGRAHA, MSS. Nagari character.
 BRAHMA SUTRARTHA SARA SANGRAHA, a commentary on Brahma Sutras, by
 Hayagriva Sata Kopa Yati, MSS. Nagari character
presented by Pandit N. Bhashyacharya.
- SARIRAKA MIMAMSA BHASHYA, by Ramanujacharya with Sruta Pradipika, Madras,
 (Incomplete—only 1st Adhikarana)
presented by Mr. P. Sreenivas Row.
- STOTRA BHASHYA AND CHATUSLOKI BHASHYA, by Vedantacharya, Madras, Telugu
 character (2 copies)
presented by Mr. P. Sreenivas Row and Pandit N. Bhashyacharya.
- AGAMA PRAMANYA, by Yamunacharya, Madras.

TATWA SARAYANA KARMA KANDA, MSS. Grandha character (Palm leaf)
presented by Vengu Ayer, Esq.
 TATWA UPASANA KANDA, MSS. Grandha (Palm leaf)
presented by Vengu Ayer, Esq.
 TATWA SANKARA KANDA, MSS. Grandha (Palm leaf)
presented by Vengu Ayer, Esq.
 VEDANTA MUKTAVALI, by Soorapuram Vaikatacharya, MSS. Telugu character.
presented by Mr. Sreenivas Row.
 TATWA SARA, VEDANTA NYAYAMALIKA, ADHIKARANA SARAVATI and TATWAMUKTA
 KALAPA, MSS. Telugu character

presented by Mr. P. Sreenivas Row.
 SARAVADARSHANA SANGRAHA of Madhavacharya, Calcutta.
presented by Mr. P. Sreenivas Row.
 PATANJALI'S YOGA SUTRAS with the commentaries called Maniprabha and Raja
 Martanda, Bangalore, Canarese character (2 copies).
 HATAPRADIPIKA with Jotsna commentary, Bangalore, Canarese (2 copies.)
 PATANJALA DARSHANA with Bhoja Deva's commentary called Raja Martanda,
 Calcutta.
 PATANJALA DARSHANA with an English Translation, Calcutta.
 The first Part of PANCHADASI of Vidyananya, Calcutta,
presented by Babu Mohini Chandra Pant.
 MIMANSA DARSANA with the commentary (in Devanagari)
presented by Mr. Krishna Row Hanumant.

IV.

Dharma Sastras.

MANAVA DHARMA SASTRAH with French notes, Paris
presented by Pandit N. Bhashyacharya.
 Do. do. with various commentaries, edited by V. N. Mandlik. 2 Vols.
 Bombay.
presented by the Honorable Subramani Iyer.
 MITAKSHARA, a commentary on Yagnavalkya Smriti Madras.
presented by Pandit N. Bhashyacharya.
 BRIHATPARASARA SMRITI, Bombay (Lith).
presented by Pandit N. Bhashyacharya.
 THE TEN SMRITIS IN ONE, (Brihaspati, Vyasa, Satatapa, Sankha, Devala,
 Pulastya, Budha Purvangirasa, Uttarangirasa and Gautama) MSS. Telugu
 character.
presented by Mr. P. Sreenivas Row.
 MANAVA DHARMA SASTRA, Madras Edition.
presented by Mr. P. Sreenivas Row.
 APASTUMBA GRIHYA SUTRAS with Grihya Mantras, Madras.
presented by Mr. P. Sreenivas Row.
 APASTAMBA DIPIKA, a Commentary on Apastamba Sutras (Srouta), and KESA-
 VIYA, a Commentary on Apastamba Prayaschitta Agni Adhyaya, MSS.
 Telugu character.
presented by Mr. P. Sreenivas Row.
 PARASARA SMRITI with MADAVEYA, MADRAS.
presented by Mr. P. Sreenivas Row.
 APASTAMBA GRIHYA SUTRAS and Smritiratna, by Venkatacharya, MSS.
 Telugu.
presented by Mr. P. Sreenivas Row.
 SARASWATI VILASA, by Pratapa Rudra (Vyavahara Kanda), MSS. Telugu
 character, very rare.
presented by Pandit N. Bhashyacharya.
 VYAVAHARA MADHAVIYA, MSS. Telugu
presented by Pandit N. Bhashyacharya.
 (To be continued.)

SUPPLEMENT TO
 THE THEOSOPHIST.

JULY 1887.

AMERICA.

MINUTES OF A CONVENTION OF THE AMERICAN SECTION OF THE
 THEOSOPHICAL SOCIETY.

Held at New York, on Sunday, April 24, 1887.

The Convention was called to order at 3-30 p. m. by the General Secretary,
 at Mott Memorial Hall, 64, Madison Avenue, New York City.

There were present:—Sylvester Baxter, President, Malden T. S., Chas. R.
 Kendall, President, Boston T. S., William Q. Judge, President, Aryan T. S.
 of New York, R. A. Reeder, Richard Hart, Mrs. Savery, Mrs. E. C. Cushman,
 Colonel H. N. Hooper, Samuel Hicks Clapp, E. D. Hammond.

And by proxy as follows:—S. B. Sexton, Chicago T. S., Robert Hosea,
 Cincinnati T. S., Katherine Westendorff, Cincinnati T. S., Dr. Bush, Los
 Angeles T. S., W. P. Phelon, Chicago T. S., Elliot B. Page, St. Louis, Thos.
 M. Johnson, Osceola, George Frederic Parsons, New York, A. B. Griggs,
 New York, Miss Louisa A. Off, Los Angeles.

Several Theosophists not members of the Council were also present.

Mr. William Q. Judge was elected Chairman, and Mr. S. H. Clapp,
 Secretary of the Convention.

The call for the meeting was then read.

The General Secretary then read his report, and also several letters from
 members, expressing regret for their inability to attend.

A letter from the Cincinnati Theosophical Society was then read contain-
 ing the following suggestions:—

1st. That the Cincinnati Branch recommends a continuance of the present
 relations between the Parent Society and the American Section.

2nd. That the amount of the initiation fee be optional with each Branch.
 That annual dues be 2 dollars; 1 dollar to go to India, and 1 to the American
 Council. All other dues in Branches to be optional with each Branch.

3rd. That an executive committee of 3 to 5 members be created, with power
 to act for the Council in the interim between Conventions.

4th. That 5 dollars be charged for all Charters issued, but no additional fee
 for diplomas to members, the latter to be embraced in the annual dues.

On motion the Convention then went into Committee of the whole with Col.
 H. N. Hooper in the chair, to consider a Constitution and Bye-laws to govern
 the American Section, and sat until 6 when it adjourned until 8 p. m.

The Convention reassembled sitting as a Committee of the whole, at the
 same place at 8 p. m.

The Committee of the whole rose and reported a constitution and laws,
 which were, on motion, adopted, and are annexed hereto.

On motion the following persons were elected as Executive Committee for
 the ensuing year:—

General Abner Doubleday, U. S. A.; Col. H. N. Hooper; George Frederick
 Parsons; Doctor J. D. Buck; Sylvester Baxter; and Chas. R. Kendall.

On motion William Q. Judge was elected General Secretary for the
 ensuing year.

On motion the General Secretary was directed to inform the President
 Founder in India that this Convention suggests for the consideration of the

next General Convention to be held at Adyar, Madras, India, an amendment of the second object of the Society, as follows:—

"2nd, To promote the study of Aryan and all other literature, religious and sciences, in their occult and mystical bearings, and demonstrate its importance."

The following Councillors were then elected: William B. Shelley, Thos. A. Johnson, Mrs. A. Savery, E. H. Gorse, General A. Doubleday, Elliot B. Page, Samuel H. Clapp, William Throckmorton, Dr. J. D. Buck, E. D. Hammond, Col. H. N. Hooper, Mrs. C. F. Redwitz, G. F. Parsons, Louisa A. Off, Susan E. Gay, Mrs. Martha Bangle, Mrs. E. C. Cushman, Mrs. K. Westendorff, Dr. Annie Brown, W. P. Phelon, F. S. Collins, W. D. Stuart, Theo. G. E. Wolleb, G. W. Salter, Mrs. H. E. Morey, Richard Harte.

On motion it was resolved that the American Section of the General Council of the Theosophical Society hereby declares its loyalty and adhesion to the General Council of the Society at Adyar, Madras, India, and that the General Secretary is directed to communicate this resolution to the President Founder Col. H. S. Olcott.

At the request of the Convention the General Secretary, William Q. Judge, addressed the Convention on the subject of Universal Brotherhood, and the scientific reasons for the same; after which the meeting adjourned *sine die*.

SAMUEL HICKS CLAPP,

Secretary.

ALIGARH.

At a meeting of the Aryan Patriotic Theosophical Society held this day (22nd May 1887), the President Founder in the chair, the following officers were elected for the following year:—

President: Rai Kishen Lal, B. A., (late of Cawnpur).

Secretary: Munshi Bakhtawar Lal, B. A.

Treasurer: Babu Kedar Nath Chatterji, B. A.

After the transaction of the business the meeting adjourned.

BAKHTAWAR LAL, Secretary.

BULANDSHAHR.

SIR,—I have the honor to report that at 9 P. M. on the 22nd of May 1887, Col. Olcott, the devoted friend of humanity, arrived at Bulandshahr, accompanied by two brothers who had on the previous day proceeded to Aligarh to receive him. He put up in the kothi of Sir Namah Faiz Alikhan Bahadur, K. C. S. I., of Pahasn, where, on his arrival, he was received by the brother Theosophists and some other gentlemen, who had gathered together there for the purpose. As is customary on such occasions the ceremony of placing garlands of flowers round the necks of those present was gone through. Thakur Ganesh Singh, to whose unostentatious and disinterested labours for our welfare we are deeply indebted, then read an address in English, to which the President Founder replied in words admirably suited to the occasion. The party then broke up for the night.

On the 23rd the day was passed in pleasing and instructive conversation on topics connected with Theosophy, and in the evening Col. Olcott lectured on *Karma* to a large audience in the spacious compound of the Kaisri Hall. The day being very hot, the meeting was arranged in the open air, and as the place has been well watered and arrangements for *pankhas* made, no inconvenience of any sort was felt. Thakur Ganesh Singh opened the proceedings in a short and suitable speech, in which he introduced the lecturer to the audience and explained the object of his visit. Col. Olcott then rose and commenced his lecture, which, from the very beginning, excited so much interest that the whole audience was all ear to every word that fell from his mouth. When Col. Olcott sat down amidst the enthusiastic cheering, the lecture was translated into Urdu by Thakur Ganesh Singh for the benefit of such of the audience as were not familiar with the English language. Babu Kishori Lal, the Government Pleader, then rose and in a short graceful speech thanked the audience and the lecturer.

On the 24th the President Founder opened a branch at Bulandshahr, under the name of "The Baran Theosophical Society," Baran being the old Hindu name of the town of Buland-Shahr. In the evening Col. Olcott delivered another lecture on Mesmerism and some of the customs of the Hindus based on it; and it excited so great an interest that, at the earnest solicitations of a number of persons, it is under contemplation to issue its translation in the form of a pamphlet. After the lecture was over, Col. Olcott drove to the bungalow of Thakur Ganesh Singh, where he spent about half an hour in conversation. On the morning of the 25th he left for the Chola Railway Station to resume his journey for the sacred mission of spreading the blessings of Universal Brotherhood amongst mankind.

His visit to this town has been productive of considerable good. It has aroused great interest in Theosophy, which is now the theme of conversation whenever two intelligent men meet. Col. Olcott's sage-like appearance, earnestness of purpose, sincerity of heart, unflinching devotion to the cause of truth, and disinterested hard labour for the spiritual welfare and prosperity of the natives of this country, have left such a deep impression on the mind of the people of this place that even the most prejudiced enemies of Theosophy, such as are here, dare not indulge in misrepresentation and calumny for fear of being despised by the people as wilful liars and base slanderers.

A Purity Alliance of boys has been started by Thakur Ganesh Singh, and the success achieved within so short a time augurs well for its future.

Yours fraternally,

C. KUNDAN JAL,

Secretary.

SWEDEN.

Dr. Carl Von Bergen has recently been giving a series of lectures on Theosophy in Stockholm. Much public interest has been aroused, and the lecture halls have been filled to overflowing. Dr. Von Bergen is the pioneer of the Theosophical movement in his country, and we trust that his efforts to further the cause of Universal Brotherhood and Esoteric Philosophy may meet with the success they deserve.

"LIGHT ON THE PATH."

"Light on the Path" has been translated into French, under the title "Lumiere sur le Sontier," by M. Krishna Gaboriau. We have not yet seen a copy, but we hear that the sense has been well brought out, and the beauty and nobility of diction preserved by the translator.

THE ANANTAPUR THEOSOPHICAL SOCIETY.

The Society, as on the 17th February last, again celebrated the Queen's Jubilee on the 20th of June, at the time appointed for the whole of the British dominions, and a free distribution of rice and money to about 200 poor of all classes and creeds was made between 4 and 5 P. M., when the Society's flag was also hoisted. This was followed by a Theosophical *conversazione* in the house of the Vice-President, Mr. B. P. Narasimiah, to which were invited the members and some sympathisers. The host read a short but interesting paper on the "Duties and Responsibilities of a Theosophist." The social gathering was brought to a close with the distribution of sweetmeats and almonds, sandal, *pan supari* and flowers. Thus this Branch has evinced its deep loyalty and gratitude to the Gracious Queen Mother, since her Majesty's benign reign has been ever characterised by a broad-minded religious neutrality.

V. E. SUDARSANAM,

Secretary.

THE PRESIDENT'S TOUR.

Since the last published report the President has traversed the North Western Provinces, reached his northernmost point, Lahore, and turned his face southward towards Behar, Bengal, and the storm swept Bay. The tour is still successful and has realised our expectations. Except three attacks of temporary indisposition, due to indigestive food, his health has been excellent, despite the heat and fatigue of travel, and as the rains have now set in the President's friends may dismiss their anxieties upon his account. Our best thanks are due to the brothers at the stations visited for their great kindness to him, and their endeavours to promote the interests of the Society. Since leaving Cawnpur Col. Olcott has lectured and otherwise laboured at Aligarh, Bulandshahr, Meerut, Hardwar, Lahore, Moradabad, Bareilly and Bara Banki—where this month's record stops. New Branches were formed at Bulandshahr and Lahore, and the torpor of others dispelled. The Lahore visit was a remarkable success, thanks to the indefatigable industry of Pandit Gopi Nath, whose name is so well and honorably known in our corporate history. At his request H. H. the Maharajah of Kashmir gave Col. Olcott his vast Lahore Palace as a residence, and the Municipality in a most hospitable spirit caused it and the compound to be well sprinkled daily and extended other courtesies. The whole city was placarded with posters in English, Urdu, Hindi and Gurmukhi (the Sikh language), announcing the arrival, lectures and daily conferences of the President, with the natural result that throngs of people came to see, hear and discuss with him. A report of his Joonaghur lecture on "Islam" which appeared at the time in a Bombay Mohammedan organ and had been copied, it appears, into nearly every journal of that sect throughout India with favorable editorial comment has led to his being visited everywhere by respectable Mohammedan gentlemen.

The visit to Hardwar was not in the original programme, but productive of very important consequences. He was invited by Dewan Ramjas, C. S. I., of Kapurthala State, to attend a convention, or *Maha Mandala*, of Pandits and other friends of orthodox Hindu Religion and Sanskrit Literature and to address the Delegates. This he did, and the Convention therefore unanimously adopted the following Resolutions, whose importance to the cause of our Society in India will be most apparent.

RESOLUTIONS.

Resolved.—That the thanks of the Bhārata Dharma Mahāmandal be given to Col. H. S. Olcott, President of the Theosophical Society, for his address upon the present state and future prospects of Sanskrit Literature and of Hindu Religion.

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 (Sanātana 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.

[(Signed) RAMJUS, *President*.

DINDAYAL SHARMA, *Secretary*.

After this we should hear no more about the Theosophical Society being a mere Buddhist crusade in disguise! The two addresses of Col. Olcott to the Convention were interpreted by Babu Hari Chand, F. T. S. of Kapurthala, and Pandit Pran Nath, President of our Lucknow Branch. The Theosophical friends bathed together twice daily in the sacred waters of the Ganges at this most holy spot, where the greatest Mahatmas of the ancient times practised their spiritual rites and exercised their transcendent faculties.

Printed by GRAVES, COOKSON AND CO., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. CHARLES W. LEADBEATER, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST

AUGUST 1887.

LAHORE.

At a meeting of Fellows of the Theosophical Society, held on June 7th, at the palace of H. H. the Maharaja of Kashmir, at which the President-Founder presided, it was resolved that a Branch of the Society be formed under the name of the "Lahore Theosophical Society."

Upon motion it was resolved to adopt the bye-laws of the Parent Society temporarily, and the following gentlemen were appointed as Committee to adopt bye-laws:—

Lala Parmanand, Babu Raj Kumar Banerji, and Pandit Gopi Nath.

The following officers were then elected:—

Munshi Harsukh Rai, *President pro-tem*.

Pandit Gopi Nath, *Secretary pro-tem*.

At a second meeting held on the 14th of June, rules for the Branch Society were framed and the following gentlemen were elected as office-bearers:—

Munshi Hur Sukh Rai, *Chairman of the Committee*.

Pandit Gopi Nath, *President*.

Raj Kumar Banerji, *Secretary and Treasurer*.

Lala Parmanand,

Guru Dutt,

Ratan Chand Bary,

Jwala Pershad,

} *Members of Committee*.

JAPAN.

We have received a copy of the Japanese Edition of Col. Olcott's *Buddhist Catechism*, translated by Midzutani Riozen, a highly educated young priest of the Shinshin sect, and published by permission of the venerable High Priest his Master. It is reported that a formal invitation to visit Japan in the interest of Buddhism is on its way to Col. Olcott.

CEYLON.

MALIGAKANDA, COLOMBO, June 4th, 1887.

MY DEAR AND RESPECTED BROTHER,—I am in receipt of your last letter and had a pleasant conversation with the friend who bore it. It gives me exceeding pleasure to make mention of our Brother Mr. Leadbeater who labours among us with unflagging zeal and earnestness. Lately he visited Ratnapura with letters of introduction from me to the chiefs there, and has opened several Sunday schools. I have also to give you glad tidings of the universal rejoicing we had here, owing to the 6th of May being a Government holiday, in commemoration of the birth of our Lord Buddha. In every town and village there were processions and the hoisting of flags. On the morning of the 7th May,

which is the proper full moon day of the month Vaishakta, there was a miraculous radiation of the Dhaturasmi of our Lord from the Mentizangana Cetiya of Badulla. It lasted for about two hours, and there are my pupils who attest to the fact among a great many others who saw it. I also hear there was a repetition of the phenomenon on the two following days.

I remain,

Yours fraternally,

H. SUMANGALA.

Note.—The radiation spoken of by the High Priest is a bright white light which is said to ascend from the dagoba of the ancient temple at Badulla annually on the birthday of Lord Buddha. Reputable eye-witnesses described the radiance as so bright as to be visible sometimes even in day-light. It comes from the whole cone of the upper half of the dagoba, making a body of light a dozen or more feet in diameter, in the diffused brightness of which bubbles and threads of brighter luminosity ascend, like jets in a fountain, curve over and fall within the diameter of the cone. It is said to have been seen and closely studied by educated European as well as Sinhalese gentlemen, who were unable to detect any trickery.

H. S. O.

MORADABAD.

At a meeting of the Members of the Atmabodha Theosophical Society of Moradabad, held on the 11th June last (Colonel Olcott being in chair), the following members were appointed office-bearers for the rest of the year:—

Babu Pershottam Dass, *President*, Babu Kalka Pershad, *Vice President*, Chiranjil Lal, *Secretary*.

BELLARY.

An association under the designation of "Sanmarga Samaj" has been started on the 6th April 1887 for the moral and spiritual advancement of the people of Bellary. It was formally opened on the said date by Mr. R. Jagannathiah, F. T. S., who addressed the audience on the greatness and grandeur of the ancient Aryans with striking illustrations culled from our Sastras and Purans, and showed the necessity of improvement in the moral culture of the present generation to enable it to appreciate and adopt the true standard of Aryan morality. The impressive and able discourse made such a deep impression on the minds of the audience that the Samaj, which was ushered into existence with only seven members, can now number twenty-five members on its roll. The Samaj holds weekly meetings, and on Sundays Mr. R. Jagannathiah addresses members and outsiders on subjects connected with the moral and spiritual development of the people.

The Sanskrit School.

Feeling very much the necessity of the help of Sanskrit literature for the proper understanding of our Sastras, the Samaj resolved upon starting a Sanskrit school for imparting education gratuitously, which was formally opened by Mr. Jagannathiah on the 30th June 1887 between 8 and 10 A. M. He addressed an unusually large audience on the importance of Sanskrit study and the dire necessity of the revival of Sanskrit literature. At the close of his speech four Brahmin Pundits expressed themselves as being much pleased and read some verses from the Srutis in praise of the Eternal.

At the formal ceremony of the opening, the Pandit teacher made a few pupils read a few stanzas from Balaramayana, and the whole was brought to

an end with a vote of thanks to the founders of the school. There are at present fifteen students on its rolls, of whom three study Nyaya (Logic). Every hope is entertained that the school will rapidly increase its numbers, as the institution supplies a long felt want.

ARCOT HANUMUNTHA CHARRY,

Secretary to the Sanskrit School

and Acting Secretary to the Samaj.

AMERICA.

Office of the General Secretary,

American Theosophical Council,

New York, June 13, 1887.

DEAR SIR AND BROTHER,—I take pleasure in informing you of the formation of two new Branch Societies in America as follows:

In Philadelphia, on May 21, 1887, under the title, THE KRISHNA THEOSOPHICAL SOCIETY of Philadelphia, Carl F. Redwitz, *President*, E. A. Sanborn, *Secretary*.

In St. Louis, Mo., another, under the title of THE PRANAVA THEOSOPHICAL SOCIETY of St. Louis. Officers names to be reported later on.

Fraternally yours,

WILLIAM Q. JUDGE,

General Secretary.

THE PRESIDENT'S TOUR.

Leaving Bara Banki on the 17th of June, Col. Olcott had, up to the 17th of July—our latest dates—visited Fyzabad, Gorakhpur, Chupra, Bankipur, Durbuingha, Jamalpur, Monghyr, Bhagalpur, Rajmahal, Berhampur and Murshidabad—where he was the guest of his old friend, the Nawab Bahadur of Murshidabad. New branches were formed at Monghyr and Rajmahal, making five in all since leaving Ceylon. The good fortune which had attended the tour from the commencement had not deserted it, and the letters which have reached us, as well as the reports in local papers, show that the sympathy of the Indian public has been growing stronger and stronger: we are at least regarded as staunch well-wishers to the country, even by those who have not the capacity to grasp the ideas we are trying to disseminate. The formation of the Monghyr Branch was an example of quick work. The President left Jamalpur by train at 3-30 P. M., lectured at Monghyr to a large crowd at 4-30, formed the Branch, and returned at 8 P. M. to Jamalpur, in time to take the E. I. R. train for his next station! Old readers of this magazine may recollect the surgical report on the case of Babu Baidyanath Banerji, a blind pleader of Bhagalpur, to whom, in 1883, Col. Olcott temporarily restored sight by mesmeric passes. Dr. Brojendra Nath, of Allahabad, now of Calcutta, one of the cleverest and most successful graduates of the Calcutta University, and the writer of the report in question, challenged the world to show in medical and surgical annals a parallel case. After having been pronounced incurably blind by the first ophthalmic surgeons of Calcutta, the patient was made by Col. Olcott to see to read ordinary type in a book or journal. This sight lasted six months and then gradually faded away. In 1885, when the President saw him again at Bhagalpur, he was totally blind and had been so for eighteen months. In two treatments on the same day his sight was again restored, and again—this time after a whole year, however—was lost. When the President met him for the third time, on the 8th June, this year, he again restored the sight to the diseased eyes. It will be curious to watch this unique case, and it is a great pity the patient could not be systematically treated every day for a number of months, until it could be ascertained whether in those two most serious afflictions, glaucoma and atrophy of the optic disc, the transfusion of healthy aura (tejas) into the diseased parts would result in their resumption of normal function. The case of Babu

Ladli Mohun Ghose, to whom also, in the year 1883, Col. Olcott restored sight in the left eye—a case of hypermetropia—is also very interesting. He, too, lost the artificially renewed sight, but after having had it a much longer time; and it was again restored in part—so that the patient could make out letters $\frac{1}{16}$ of an inch high—after two treatments this year. To prevent misunderstanding it should be understood that Col. Olcott has not resumed his mesmeric healings, nor does he intend to: these two cases were treated solely as scientific experiments.

The Berhampur Branch continues to be one of the best managed and most successful in the world. It has as members several men of great intellectual capacity and moral worth, with whom it is a real pleasure to associate.

The President's next move was to be to Calcutta, capital of *Babusthan* and Athens of India.

RAJMAHAL (BENGAL).

Col. Olcott has founded a new Branch at this place, under the name of the Rajmahal Theosophical Society.

The following have been elected officers:

President, Umesh Chandra Banerji,
Vice-President, Ramanuj Sinha,
Secretary and Treasurer, Phagu Lal Mandul.

SECUNDERABAD.

The following have been elected officers of this Branch:

President, Mr. Bezonji Aderji,
Secretary, K. Vija Rungum Naidu,
Managing Committee:—Messrs. I. M. Rajoonayakulu Naidu, T. Ponnoringum Moodaliar, K. Vencatsawmi Naidu, C. V. Loganada Moodaliar, P. Narainsawmi Moodaliar.

ANANTAPUR.

On July 4th, Mr. Chakravarty Iyengar, F. T. S., of Penukonda, gave a lecture, under the auspices of the local Branch Theosophical Society, on "The Past and Present Systems of Caste amongst Hindus." Mr. M. Subrahmanya Aiyar Avergal, B. A., F. T. S., presided.

On the 7th July, Mr. B. P. Narasimmiah, B. A., F. T. S., Vice-President of the Branch, delivered a lecture on "Chastity." Mr. M. Nagesa Row Garu B. A., B. L., presided. Both these lectures were attended by a fair audience and interesting discussions followed.

The members of the Anantapur Theosophical Society are arranging other public lectures on subjects directly or indirectly connected with the objects of our Society.

MONGHYR, BEHAR.

At a meeting of members of the Theosophical Society held at Monghyr on the 7th of July, Colonel Olcott presiding, it was resolved to form a local Branch, to be called the "Monghyr Theosophical Society." A committee was appointed to draw up bye-laws, and the following were elected officers:

President, Babu B. Krisna Dutta,
Vice-President, Babu Tarini Charan Dutt,
Secretary and Treasurer, Babu Nil Mani Chandhuri.

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1887.

THE PRESIDENT'S TOUR.

We left the President last month at Murshidabad. As it became known that he was to stop over night, he was urged to address the public and did so, a large audience having hastily assembled. He reached Calcutta on the 19th July, and received at the Railway Station a most fraternal welcome from the officers and members of the Bengal Theosophical Society. On the 21st he was fortunate enough to receive a call from the identical Hebrew gentleman, designated as "the Rabbi" in Mr. Ezekiel's interesting narrative in the July *Theosophist*. He was present when the article in question* was read aloud, and corroborated the story in every detail. On the 22nd he dined by invitation at the house of the renowned Pandit Jibbananda Vidyasagara, from whose hands, as representative of his father, Pandit Taranartha Tarkavachaspati, he, in 1883, received the sacred Brahmanical thread. The Pandit gave Col. Olcott necessary instructions as to the recitation of the *mantra*, and other matters, and presented him with 150 volumes of his Sanskrit publications for the Adyar Library. The Pandit, it should be known, has probably published more Sanskrit books than any living person. His fame extends throughout the whole world of Oriental scholarship. On the 23rd the President addressed an audience of perhaps 2,000 persons in the Town Hall, Calcutta, upon a burning topic of the times, "Social Reform upon Aryan Lines." Of course his treatment of the subject was strictly non-political—as are all his addresses. On the 24th he gave one lecture at 1 P. M. at Dakshineswar, and another at 4 o'clock at Sinthee, a place several miles distant. On the 27th he reached Darjiling, and for the third time beheld the sublime peaks of the Himalayas, among which Kanchanjunga towers to the height of nearly 29,000 feet. As before, he was most hospitably entertained by Babu Chhatra Dhas Ghose. At the residence of Babu Sreenath Chatterji, F. T. S., he saw the Tibetan lama-adept Gyensharpa, of whose self-levitating feat a separate account has been written for the *Theosophist*. On the 29th the local Branch elected Babu Chhatra Dhas President, and Sreenath Babu Secretary. On the 30th Col. Olcott lectured before the Darjiling Association. On the 1st August he descended the mountains in that triumph of railway engineering the steam tram, to Siliguri, where he stopped until the evening of the 30th. His next programme station was Noakhally, in Lower Bengal, a most difficult place to reach as it turned out. The traveller, after making several railway changes, descends the pretty river Bairab, the scenery of whose banks recalls that of the Ratnapura, in Ceylon. Reaching Barisal after 12 hours' steaming, one has to take another boat for Noakhally—as well as the risks of a perilous trip across several large and flooded streams of the Gangetic Delta. Col. Olcott found, to his great annoyance, that the Noakhally boat had not arrived and fears were expressed for her safety, as the River Megna was running bank-full. His arrival and detention becoming immediately known, the leading personages of Barisal came and begged him to lecture. This was at 5 P. M., at 7 P. M. he was standing before an audience of 1,000 people discoursing upon Theosophy.

* The Kabbalist of Jerusalem.

There occurs at Barisal one of the most startling and hitherto inexplicable of nature's phenomena : it is called "the Barisal Gun," and so mentioned in the History of Bakagunj District. Suddenly, without any antecedent atmospheric disturbance or other noticeable cause, there will come the sharp report of a heavy gun from the direction of the Bay of Bengal. Usually it will be followed by six other reports equally loud. The phenomena is most frequent in the monsoon and after a fall of rain, but its cause is a complete puzzle to all; possibly it must be placed within the category of astral phenomena produced by elementals, like the flying Dutchman, etc. If this be so, it was but natural that the President of our Society should have been greeted as he was, by a salvo of this ghostly artillery at the close of his lecture! Though he waited four days at Barisal the missing boat did not turn up, and he was then obliged to relinquish the visit to Noakhally, his time being exhausted. The enforced delay was, nevertheless, a real benefit to our Society, an excellent Branch having been organized, under the leadership of men of first-rate abilities. On his return journey to Calcutta, the President stopped at Khulna to lecture, by invitation previously accepted. Calcutta was reached on the evening of the 12th August, and on the next morning at 10 o'clock the President started by Ganges River and Canal steamers for Midnapur. He gave a double lecture there on the 14th, and at 6 A. M. on the 15th addressed the boys of the Government High School. The same evening he was off again for Calcutta. On the 17th he lectured to another monster audience, at the Oriental Institute, upon a special topic given him, "Religious Decadence the cause of the Fall of India." And our monthly summary now leaves him that evening going aboard the Steamer *Euphrates*, bound for Chittagong.

BHAGALPORE.

At the annual meeting of the Bhagalpore Theosophical Society the following gentlemen were elected officers.

President, Babu Parvati Charan Mukerji.

Vice-President, Babu Purna Chandra Sinha.

Librarian, Babu Ladli Mohun Ghose.

Secretary, Babu Ishan Chandra Misra.

LAHORE.

RULES OF THE LAHORE THEOSOPHICAL SOCIETY.

1. The Lahore Theosophical Society is a branch of, and subject in every respect to, the Parent Society.
2. The objects of this Society are the same as those of the Parent Society.
3. The Society should meet at least once a fortnight, on appointed days after sunset, or any time convenient to the members.
4. Every member of the Society shall pay a minimum monthly subscription of 4 As. for the up-keep of the Society. Should any member be found too poor to pay the required subscription, his quota may be reduced, on sufficient grounds being shown.
5. Seven members shall form the Managing Committee, of whom four shall form a quorum, the office-bearers shall be ex-officio members of this Committee.
6. The rules of the Society shall be subject to modification when found necessary.
7. The financial affairs shall be vested in the Managing Committee, without whose written consent no expenditure shall be incurred by any of the office-bearers.

8. Expenditure shall be incurred only to the extent of the funds available on hand, and no liability shall be incurred by any member, either on his own behalf as a member, or on behalf of the Society as a whole, and the members jointly and severally shall not be liable for any liability incurred contrary to these rules.

9. (a.) Non-Theosophists, if proficient in or having sympathy in the culture of Aryan philosophy, science and religion, will be admitted to the open meetings of the Society on the recommendation of at least two members.

(b.) The Public will be invited when any paper or lecture is to be read or given, subject to the desire of the lecturer.

10. Any member absenting himself for three consecutive meetings shall be called upon to render satisfactory explanation, and in default will be warned, and if found persistently negligent in attendance, his conduct will be seriously considered and eventually reported to the "Parent Society"—the decision of which in the matter shall be final. Any member leaving the station must inform the Secretary or President.

11. A member suspected of or found acting in contravention of the rules of the Society, or doing acts likely to damage the harmony or injure the repute of the Society, or spread ill-feeling, will be twice warned for his misconduct; but if after that no change appears for the better, he shall be reported to the "Parent Society," the decision of which shall be final.

12. In the absence of the President of the Society, the Vice-President shall take the chair at the meeting of the Managing Committee, as well as the ordinary meetings of the Society, but on ordinary meetings one of the members present may be elected to take the chair in the absence of the President and Vice-President by the majority of those present.

13. The President shall have power to nominate any member to an office vacated by death or resignation, subject to confirmation by the Society.

14. The Secretary shall keep a record of the proceedings of the Society, and shall have charge of all its correspondence; he shall also have the power of convening extraordinary meetings, if necessary, with the consent of the President.

15. The Treasurer shall keep an account of all the receipts and disbursements of the Society.

16. Two books shall be opened for the present, one for recording proceedings and the other for keeping the accounts of the Society.

17. The Society will take steps to impart moral teaching to the youthful members of the community.

18. Special subscriptions can be raised if required on occasions.

19. A special meeting will be called on the occasion of the anniversary when the members and office-holders of the Executive Committee will be elected.

20. The Executive Committee will hold separate meetings on emergency.

(Signed.) PUNDIT Gopi NATH AND HURSUKH RAI.

RAJ KUMAR BANERJI, *Secretary*.

MYSTIC LITERATURE.

The library of the late Frederick Hockley, principally consisting of important works relating to the Occult Sciences, both in print and manuscripts was disposed by auction in London on April 6. The choicest books in this famous collection were secured by Mr. George Redway, and will doubtless be offered for sale in his next catalogue. It may be interesting to our readers to record here some of those books which are most sought after at present by the student and by the collector of occult literature, and which figured in the catalogue of Mr. Hockley's collection.

Thomas Taylor on the Eleusinian and Bacchic Mysteries (1791)—Reichenbach, Ashburner, Townshend, Colquhoun, Gregory, Newnham, Sandby, Didier, Teste, Scoresby, Lee and James on Animal Magnetism or Mesmerism—Oxley's Gem of the Astral Sciences—"Raphael" 's books on Astrology—Art Magic—Ghost Land—Seeress of Prevorst—Vaughan's Hours with the Mystics—Curious Things of the Outside World, by Hargrave Jennings (1861)—Denton's Nature's Secrets (1863)—Howitt's History of the Supernatural—Wilson's Dictionary of Astrology—Godwin's Lives of the Necromancers—Lives of the Alchemical Philosophers (1815)—Anacalypsis, by Godfrey Higgins—Heydon's Holy Guide (1662)—Paracelsus of the Supreme Mysteries of Nature (1656)—Bp. Butler's Astrology Vindicated (1680)—Heydon's the Wise Man's Crown of the Glory of the Rosie Cross (1664)—Digby's Cure of Wounds by the Powder of Sympathy (1660)—Collectanea Chymica, Ten Treatises (1684)—Hermetical Triumph (1723)—Hermetick Romance, or Chymical Wedding, by Rosencreentz, trans. by Foxcroft (1690)—Gadbury's Works on Astrology—Vaughan's Anthroosophia Theomagia and Anima Magica Abscondita (1650)—Works of Geber 1678)—Vaughan's Lumen de Lumine (1651)—Primum Mobile by Placidus—Coley's Clavis or Key to Astrology (1676)—Basil Valentine's Triumphant Chariot of Antimony (1678)—Grimoire du Pape Honorius—Secrets du Petit Albert—The Zoist, 13 vols. complete—Ashmole's Theatrum Chemicum Britannicum (1652)—Barrett's Magus (1801)—Agrippa's Three Books of Occult Philosophy (1651)—and the Fourth Book (1655)—Heydon's New Method of Rosiecrucian Physick (1658)—Mirror of Alchemy by Roger Bacon (1597)—Bishop's Marrow of Astrology (1688)—Dr. John Dee on Spirits (1659)—Nostradamus' True Prophecies (1672).

The manuscripts in Mr. Hockley's Library comprised extract from the Tables of Rotalo, Notary Art of Solomon, Mystical verses of the Psalms of David, Book of Solomon's called the Pauline Art—Journal of a Rosiecrucian Philosopher (1797)—Wheel of Wisdom—Book of the Offices and Orders of Spirits—Mystical verses of the Cabala—Experiments in Magic by Dupotet—Occult Spells—Rabbi Solomon on the Mysteries of Magic—Collections of Nativities—Treatises on Alchemy; and one, by Mr. Hockley himself, entitled "Book of Angels and Spirits which have appeared in my Mirror and Crystals," dated between 1852 and 1856.

G. R.

NOTICE.

As all subscriptions to the *Theosophist* are payable in advance, and a new Volume commences with the *October Number every year*, subscribers, when their Subscriptions expire, are requested to remit if they wish the magazine continued. Full directions as to form of remittances are given in the inside of the cover of the Magazine.

You are free:

to Share — to copy, distribute and transmit the work



to Remix — to adapt the work

Under the following conditions:

Attribution — You must attribute the work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work).



Noncommercial — You may not use this work for commercial purposes.



Share Alike — If you alter, transform, or build upon this work, you may distribute the resulting work only under the same or similar license to this one.

With the understanding that:

Waiver — Any of the above conditions can be **waived** if you get permission from the copyright holder.

Public Domain — Where the work or any of its elements is in the **public domain** under applicable law, that status is in no way affected by the license.

Other Rights — In no way are any of the following rights affected by the license:

- Your fair dealing or **fair use** rights, or other applicable copyright exceptions and limitations;
- The author's **moral** rights;
- Rights other persons may have either in the work itself or in how the work is used, such as **publicity** or privacy rights.

Notice — For any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is with a link to this web page.