

GENERAL REPORT
OF THE
TWENTY-FOURTH ANNIVERSARY
OF THE
THEOSOPHICAL SOCIETY,
AT THE HEADQUARTERS, ADYAR, MADRAS,
DECEMBER 27TH, AND 28TH, 1899.
WITH OFFICIAL DOCUMENTS.

The plan for the enlargement and decoration of the Convention Hall having been fully worked out, the scene presented on the morning of the 27th December was most brilliant. Some 1,500 tickets of admission had been issued and every corner of the auditorium was packed with an expectant multitude, whose enthusiasm on the appearance of Mrs. Besant, escorted to the new marble platform by the President-Founder, broke out in loud cheering and applause. His Excellency, Sir Arthur E. Havelock, G.C.M.C., etc., Governor of Madras, with Lady Havelock, Mr. H. A. Sim, Private Secretary, and Captain J. C. Logan-Home, A.D.C., was present as last year and was greeted with a genuine enthusiasm which marked his great popularity among the educated class of the Presidency. Their Excellencies listened with close attention throughout.

Before introducing Mrs. Besant to her audience, the President-Founder called attention to the life-like statue of H. P. Blavatsky and the other statuary around the Hall, remarking that in Europe and America there was an appreciation of Art which made the true Artist honored and beloved by all, even kings being glad to do him obeisance. In India, in these degenerate days, this state of feeling had much declined, and the sculptor and painter got but meagre respect and recompense. He now called Govinda Pillay, the Master Modeller of the Madras School of Arts, to the platform and after the old Indian fashion and amid much applause, presented him with a gilt-bordered turban and thanked him on behalf of the Theosophical Society for the statue which he had made and which would transmit Mme. Blavatsky's features to posterity.

The subject of Mrs. Besant's morning lectures this year was "Avatâras" and it was lauded with her accustomed fiery eloquence, holding her auditors spell-bound.

At noon on the 27th, the Twenty-fourth Annual Convention of the

Society was called to order by the President-Founder, who addressed the assemblage as follows :—

THE PRESIDENT'S ADDRESS.

Colleagues; Brethren: On the 17th of last month (November) we entered the twenty-fifth year of the Society's existence and on the same date next year we shall have completed our first quarter-century and be crossing the threshold of the Twentieth Century of the Christian Era, whose events have been prognosticated as likely to be wonderful in the extreme, revolutionary of all our present theories of man and natural law. True to our trust, faithful through adverse as well as through pleasant fortunes, asking no recompense save that of being allowed to serve our fellowmen and our divine exemplars, we face the future with calmness and without cowardice. Little as the thought of deserting our colors has ever been in the past it is still less so now, when the goal and the end of our strivings are within sight. We, seniors, cannot hope to live many years longer, but be the rest of our journey longer or shorter it is our fixed determination to be steadfast until we drop in the ranks, our faces towards the crest of the hill up which we are climbing. Hail! then, my colleagues and brothers; hail! and welcome again to this gathering in our common Indian home.

Once more we have had a prosperous year to enter up in the karmic account of our Society: the tide of our success flows on as heretofore, while disaster has begun to fall upon the hostile secession party who have so desperately yet so unavailingly tried to stop our progress. A number of the strongest and most reputable leaders of that party have resigned membership; in fact, only yesterday I received from England from one of the most honorable among them the copy of a document, addressed last month to the present Head of that organisation, in which six—four ladies and two gentlemen, of mark—resigned all connection with the so-called Leader for strenuous reasons of a personal nature, which it is not necessary to enter upon in so compressed an address as the present. As indicated in the last Annual Address, a condition of rapid segregation, the preliminary of complete disaster, has been reached; "temples," "eclectic" and other varieties of theosophical societies have sprung up, only doomed to wilt in the frost of unsuccess; and, within a brief term of four years, equivalent to that of the Slaveholders' Rebellion, the prototypic secession movement, the collapse of our domestic revolt seems measurably near. I say this in sorrow, not in anger, for we can feel only compassion for the dupes of, perhaps, in some cases, self-duped leaders.

THE WHITE ESTATE.

Since our last Report the Trustees of the White Estate have been able to sell a comparatively small portion of the agricultural land for enough to relieve the Estate from the burden of certain pressing debts and to make Mr. Barnes more confident than ever of a large sum being ultimately realised. As it is my intention to visit the North West Coast

of America during the coming year, I shall be able to give the Society in my next Annual Address a much more definite idea of the chances than I can now. The projected tour will take me for the second time around the world; commencing at Colombo, February 17th, with my sailing for Naples, and ending in November or the first week in December by my crossing the Pacific Ocean, *viâ* Honolulu to Hong-Kong and thence home. I am to visit, as now planned, our Branches in Italy, Germany, Switzerland, Great Britain, Sweden, Norway, Denmark, Finland, France and the United States of America.

THE HINDU CENTRAL COLLEGE.

At the Benares Convention of the Indian Section in 1898, the Section by a unanimous vote endorsed the scheme of the Central Hindu College, Benares, a scheme set on foot by a few devoted Theosophists, desirous of aiding the revival of Hinduism by giving Hindu religious education to the young. All over India, the Hindu members of the Society have been collecting funds for the College, and enlisting public sympathy; and it should be noted, as a sign of truly Theosophical spirit, that Parsi members in Bombay, Surat and Hyderabad have been as strenuous and successful workers for the College as have the Hindus, whose religion is aided by the movement.

The College was opened in July, 1898, with only two classes—one school and one college. It has now six—four school and two college, and will add two more school classes as soon as the necessary rooms are provided. It has as Principal Dr. Arthur Richardson, who works for love's sake only, drawing no salary; as Head Master Mr. Harry Baubery; and a staff of eleven professors and masters, all of whom draw only bare subsistence pay. It numbers 177 students, and cannot take more till its accommodation is increased. Owing to the princely generosity of H. H. the Maharaja of Benares, it possesses a beautiful central building and large grounds—a gift valued at Rs. 50,000. To this building 16 class rooms are now being added. Mr. Dharamsay Morarji Goculdas of Bombay has just sent Rs. 10,000 to build a chemical laboratory, which will be called by his name. Rs. 6,000 have been given to found an annual prize, the Naisinhaprasad Hariprasad Bach Metaphysics Prize, value Rs. 200, for the best essay on philosophy by a graduate of not more than 10 years' standing, of one of the five Indian Universities. Rs. 2,000 have been given by Rai Ishvari Prasad to put in order as a boarding house some existent buildings, and nearly Rs. 2,000—largely from Hindu ladies—have been sent from South Canara, and will be used to build a class room, in which a memorial tablet will bear the name of South Canara. South Indian members will be interested in hearing that the Thiruppanandal Thambiran Svami, Tanjore District, has promised a donation of Rs. 10,000, half to be paid almost immediately, and the other half next year. The gifts made, large and small, come from every part of India, and a constant stream of small donations from poor men flows in, hardly a day passing

without some being received. This is doubtless due to the confidence inspired by the Board of Trustees, containing some of the most honoured names of India, both those of the leading orthodox Pandits of Benares and religious men of the world high in the service of the Crown. May still increased success follow this noble work during the coming year.

CEYLON.

I made two visits to Ceylon this year, my second one after it became but too evident that the projected tour in South Africa must be given up. My work was mainly in the Southern Province, and in and near Galle: many villages being visited, many lectures given, and the considerable sum of about Rs. 9,000 subscribed towards the erection of buildings for Mahinda (Buddhist) College. In this work I was loyally helped by our old colleague, Mr. Thomas D. S. Amarasuriya, without whom I could have done but little. Our official returns, to be read presently, will show you how the education movement is progressing under the management of our Buddhist colleagues. During the year Mr. H. Banbery, F. T. S., has been transferred from Dharmaraja College, Kandy, to the Hindu Central College, Benares, and Mr. Wilton Hack, F. T. S., his successor, was prostrated by fever and, after a three months' illness, was compelled to resign and return to Australia. His intention is, however, to resume work for Buddhism in the Island when quite restored to health. Taking the Island as a whole, we see each year an advance over the preceding one, for more schools are being opened, more scholars entering, more graduating and taking their places in the ranks of workers. Looking at details, we have to regret the falling away into the state of indifference of certain of the natural leaders who were my co-workers from the beginning and helped establish the movement on its permanent foundation. But this we see everywhere, the world over; the staunchest stand, the naturally indolent drop out.

THE PANCHAMAS.

Closely connected with Ceylon Buddhist propaganda is the Panchama question in Southern India. The devotion of Pt. Iyothee Doss, the acknowledged leader of this sorrowing community, would have been crowned long ago with the organisation of a Panchama Buddhist League and the building of a *vihara* and a *pansala* in Madras, but for two difficulties, viz., his not having been able as yet to show me the ancient palmleaf book of Asvaghosa which, he affirms, so fully proves that the ancestors of the present out-castes were Buddhists as to warrant my helping them to recover their prostrate religion; and, secondly, for the entrance of Mr. Dharmapala's Mahabodhi Society upon the scene and his injudicious and quite unnecessary creation of prejudice in the Hindu mind by attacks upon their religious beliefs and customs. My present policy is to let matters stand just as they are until the newly formed

Erauch of the Mahabodhi Society either takes up a Buddhist propaganda in earnest or retires from the field.

PANCHAMA SCHOOLS.

The note on our three Panchama Schools, which has been drafted by Dr. English, my associate manager of this beneficent movement, will, I am sure, command your sympathies and you will be glad to hear that the number of pupils is now about 250 and increasing from week to week. Nearly all the older boys who have passed through the Olcott Free School have found employment at good wages, thus realising the object of its establishment in 1895.

THE SUBBA ROW MEDAL.

Without giving this distinction last year to authors who were already its holders, I could make no award for 1898, but quite recently a work by one of our members has appeared at London which Mrs. Besant, in her *Theosophical Review*, and Mr. Keightley, in the *Theosophist*, have highly praised and which I also find fully worthy of this highest mark of appreciation within our power to bestow on an author. I therefore announce the award of the Subba Row Medal of 1899 to the author of "The Great Law," whose real name I am not yet allowed to pronounce, but whose pseudonym is W. Williamson. This is not his first important contribution to theosophic literature: let us hope it may not be his last.

THE NEXT CONVENTION.

As announced in my last year's Address, the biennial reciprocal agreement between the Society and the Indian Section will necessitate the holding of our Convention of 1900 at Benares along with that of the Section, as this year the two bodies are meeting together here. It is right and proper that we should celebrate in 1901 the completion of our quarter-century at the general headquarters, and I hope the momentous occasion will draw many of our Northern and also European, American and Australian colleagues to our lovely, common home. Surely such an anniversary is worth celebrating.

GROWTH OF THE SOCIETY AND THE FRENCH SECTION.

As time flows on, the statistical returns of our Society's growth become increasingly important as data for the future historian: the same may be said in a lesser degree of the group photograph of our Convention Delegates which is annually taken on the 28th December. Many once zealous colleagues whose faces were always seen at our gatherings have "passed into the silence," leaving only these fleeting images behind to comfort our hearts.

What I said last year about the growth of the Society may be applied almost *verbatim* to the history of the present year. We are spreading from land to land, coming into touch with nation after nation. Since the last Convention, which was attended, as you know, by our beloved

ed Dr. Th. Pascal, a full French Section of eight Branches has been formed and Dr. Pascal's Preliminary Report will be laid before you. Following is the statistical table of charters existing at the close of each year from 1878 to 1899 inclusive :—

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1899.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899
1	2	10	25	52	95	107	124	136	168	179	206	241	279	304	352	394	408	428	492	542	570

NEW BRANCHES.

America has added seven new Branches to our list, during the past year ending November 1st, four of her former charters have been relinquished and one cancelled by the Executive Committee.

India has added nine new Branches to the list of her Section and seven dormant ones have been revived.

The European Section has formed seven new Branches, and three charters have been given up.

The Australasian Section has added one new Branch, the Scandinavian Section one, South Africa one and South America two, which makes a total of twenty-eight new Branches throughout the world.

LOCALITIES OF NEW BRANCHES.

India :—Ahmedabad, Baidyanath, Chapra, Gûdivâda, Hûgli, Kazipur, Siwan, Rajkot, Tamluk.

America :—Tacoma, Wash., Tampa, Fla., Leavenworth, Kan., Holyoke, Mass., Charlotte, Mich., Pierre, So. Dakota., Lincoln, Nebraska.

Europe :—France. Paris (three), Grenoble, Isère, Lyons, Marseilles, —all now included in the French Section—Germany. Charlottenburg.

Australia :—Sydney.

South Africa :—Johannesburg.

South America, Argentine Republic :—Buenos Aires, Bosario de Santa Fe.

Scandinavia :—Copenhagen.

Deducting Branches seceded and surrendered, we have about 475 living charters and active centres.

THE ADYAR LIBRARY.

Many valuable additions have been made to the Oriental Department of the Library during the year, thanks to the persistent industry of Mr. Ananthakrishna Sastry, while on tour in Southern India. We can now count more than an hundred more or less important ancient MSS. in our collection which are not included in Prof. Aufrecht's authoritative work, the "Catalogus Catalogorum." A Descriptive Catalogue on the model of Rajindralala Mitra's erudite scheme has been begun, and in due time our Adyar Library will be known to orientalists throughout the world.

REPORT ON MSS. COLLECTED DURING THE YEAR 1899.

Mr. Ananthakrishna Sastry says: "I have been able to collect about 600 MSS. this year from four centres in Southern India. I may state that my tour was very successful and that such a large collection has not been made in any previous year since the foundation of the Adyar Library. Sufficient discretion has been used in the selection of MSS. Unlike the manuscripts collected yearly by the Government Libraries wherein are usually included even those of printed works and many other useless ones, I am confident that my list, when ready, will be found to contain manuscripts of a really valuable class. A detailed report, which is now being prepared, with the help of an Assistant Pandit whose appointment was kindly sanctioned by the President-Founder, will be submitted in due course.

At present only a rough estimate can be given of my collections, under four heads as follows:

I. The Negapatam collection chiefly consists of (1) Sivaic works, such as Haradattāchārya's writings and others, (2) lexicons and grammars, such as the 8 chapters of Prakṛita Sūtras of Kātyāna with a commentary and others, and (3) works on Mantra Sāstra including a copy of S'yāmārahasya.

II. The Trichinopoly collection mainly comprises works on Jyotisha, especially astrology.

III. The Dindigul collection comprises Kāvya and grammars, of which some are written in Telugu language.

IV. The Tinnevely collection contains Dharma Sāstras, Kāvya and a few works on Mantra Sāstra.

The condition of the manuscripts is on the whole fair and all of them are written in Grantha character except the Dindigul books which are in the Telugu character. Special thanks are due to the following gentlemen without whose help I would not have been able to secure these manuscripts:—

1. Mr. K. S. Srinivasa Pillay, of Tanjore.
2. Muthakrishna Iyer.
3. Parthasarathi Iyengar, of Trichinopoly.

4. S. Narayanasawmy Iyer.
5. Saketarama Naidu, of Dindigul.
6. C. Parthasarathy Naidu.
7. R. Subba Iyer, of Tinnevely (Ambasamudram).

949 volumes have been added to the Library during this year, 724 being Sanskrit and 225 English. As these have not yet been arranged systematically, a detailed list of the volumes in the Eastern Library under the various headings has not been affixed hereto.

The sum total of books in our collections are now about 11·043."

Our general literary activity continues, as the following list will prove:—

Books Published in 1899.

ENGLISH.

- "A Christian Theosophist," Alex. Fullerton.
- "The Christian Creed," C. W. Leadbeater.
- "The Constitution of the Ego," A. P. Sinnett.
- "Invisible Helpers," C. W. Leadbeater.
- "Evolution of Life and Form," Mrs. Besant.
- "New Syllabus of the Ancient Wisdom."
- "An Introduction to Theosophy," H. Arthur Wilson.
- "Dharma," Mrs. Besant.
- "The Story of the Great War," Mrs. Besant.
- "Autograph Album," Mrs. Lauder.
- "Clairvoyance," C. W. Leadbeater.
- "Perpetual Calendar," E. M. Mallet.
- "The Doctrine of the Heart," Mrs. Besant.

FRENCH.

- "La Philosophie Esoterique de l'Inde," J. C. Chatterji.
- "L'Homme et ses Corps," trans.
- "La Théosophie en Quelques Chapitres," Dr. Th. Pascal.
- "Conférences de Mme. Annie Besant à Paris in 1899; La Sagesse Antique; Le Christianisme au Point de Vue Théosophique; l'Idéal Théosophique."

SPANISH.

- "La Doctrina Secreta," Vol. II., translation.

ITALIAN.

- "L'Ego e I Suoi Veicoli" (The Self and Its Sheaths), translation and compilation, Signor Decio Calvari.

DUTCH.

- "Reincarnation," by Mrs. Besant—translated by J. van Manen.
- "Death and After," by Mrs. Besant—translated by J. van Manen.
- "Masters as Facts and Ideals," by Mrs. Besant—translated by J. van Manen.

"Rough Outline of Theosophy," by Mrs. Besant—revised edition.

"Theosophy and Occultism," by G. R. S. Mead—translated by J. van Manen.

In preparation: a Dutch translation of the "Secret Doctrine."

PUBLICATIONS BY INDIAN BRANCHES.

Bombay.—"The Self and its Sheaths" in Gujarati, by Manmohan Das Dayal Das Shroff. Reviewed in *Prasnottara*, page 122.

"Theosophy"	} In Gujarati.
"Fire-worship"	
"Pure Thoughts, Pure Words and Pure Deeds"	
"The Three Paths—Karma, Jnana, and Bhakti."	

"Zoroastrianism in the Light of Theosophy."

The *Theosophic Gleaner* is continued with increase in size.

The "Syllabus of Branch Work," distributed free.

Ludhiana.—"Theosophy in Every-day Life," in Urdu called "Hedayate Arifan."

Calcutta.—"The Pantha," the Bengali monthly—continued.

Lucknow.—"The Meaning and Use of Pain," incorporated in 1896 in Urdu, by Raya Bahadur, M.A.

"The Astral Plane," in Urdu, by Babu Narattam Das.

Madras.—Volume 2, comprising Katha and Prasna Upanishads—Translated by S. Sitarama Sastri, B.A.

Meerut.—"Shil Vivek" or Treasury of Hindu Morals, in Urdu, by Pandit Rama Prasad. Reviewed in *Prasnottara*, pp. 250 and 251.

Benares.—"The Hindu Catechism"—reprinted from the *Prasnottara* by Babu Srish Chander Vasu.

Wai Centre.—"Eastern Castes and Western Classes"—Translated into Hindi by Ganesh Ram Krishna Vaidya, F. T. S.

"Does ever Caste depend upon Tendencies?" in English, by R. G. Vaidya, F. T. S.

Mysore.—"Upanishads," Vols. I., II., III., by Pandit A. Mahadeva Sastri.

Surat Branch.—"Kathopanishad" in Gujarati.

Bhavnagar.—"Death and After"—Translated into Gujarati—Published 1898.

"Karma"—Translated into Gujarati—Published 1898.

Lahore.—*The Punjab Theosophist*—a fortnightly journal in Hindi—is continued.

MAGAZINES.

<i>The Theosophist</i> ,	<i>English (Monthly)</i> .
<i>The Theosophical Review</i> ,	" "
<i>Mercury</i> (now discontinued),	" "
<i>Vahan</i> ,	" "
<i>Prasnottara</i> ,	" "
<i>Theosophic Gleaner</i> ,	" "

<i>Arya Bala Bodhini,</i>	<i>English (Monthly).</i>
<i>The Buddhist,</i>	" "
<i>Journal of the Mahabodhi Society,</i>	" "
<i>The Punjab Theosophist,</i>	" "
<i>Theosophy in Australasia,</i>	" "
<i>Modern Astrology,</i>	" "
<i>Theosophic Messenger,</i>	" "
<i>Rays of Light,</i>	" "
<i>Sanmārga Bodhini,</i>	<i>Telugu (Weekly).</i>

POLYGLOT.

<i>Teosofisk Tidskrift (Swedish),</i>	<i>Monthly.</i>
<i>Balder (Norwegian),</i>	"
<i>Revue Théosophique Française (French),</i>	"
<i>Sophia (Spanish),</i>	"
<i>Philadelphia (Spanish),</i>	"
<i>Theosophia (Dutch),</i>	"
<i>Lotus Blüthen (German),</i>	"
<i>Theosophischer Wegweiser (German),</i>	"
<i>Teosophia (Italian),</i>	"
<i>Der Vâhan (German), trans. and original</i>	"
<i>L'Idée Théosophique (French),</i>	<i>Quarterly.</i>

LETTER FROM MISS EDGER.

The reading of the following letter provoked great applause.

PERTH, WESTERN AUSTRALIA,
December 2nd, 1899.

MY DEAR BROTHERS,

Greeting to you from your Sister and fellow-worker, who will be with you in spirit at your Convention, though absent in form. May all peace and prosperity attend your meetings, and may the coming year be full of active and devoted service. Many loving wishes to you, individually and collectively, from

Your affectionate friend and Sister,
LILIAN EDGER.

Expressions of sympathy were also received from the General Secretary of the Scandinavian Section and from the Ahmedabad Branch and congratulatory telegrams from the General Secretaries of the European and American Sections, Señor D. José Xifré of Spain, Prince Harisinhji Rupsinhji, Rev. Jinavaravansa (Prince-Priest) and others, and from Indian Branches at Nagpur, Poona, Lahore, Hyderabad and Bhavnagar.

REPORTS OF SECTIONS.

The reports of the various Sections were then read by their appointed delegates.

[The reports of Sections were read as follows: European, by Mrs. Besant delegate;—American, by Miss Netta E. Weeks; Indian, by the General Secretary; Australasian, by the General Secretary; New Zealand, by Dr. A. Marques, delegate; Netherlands, by Miss S. Pieters; Scandinavian, by Dr. W. A. English; French, by the President-Founder, who also read the reports of the several educational activities in Ceylon. Dr. English presented a brief report of the progress of the Panchama Education movement in Southern India.]

As the European Report had not arrived, owing to delay in forwarding it, Mrs. Besant made some very appropriate remarks in regard to the activities of that Section, its change to more commodious quarters and to the liberal and timely financial aid which was generously rendered. She said, further, that "No worthy movement needed for the benefit of humanity will ever be left to perish for lack of support." Allusion was also made to Mr. Mead's important researches on the origins of Christianity, which showed that it had its root in the same great truths which formed the basis of the other religions of the world; also to Mrs. Cooper-Oakley's efforts in tracing the genealogy of the Theosophical Society from the mediæval records of various esoteric bodies and cults.

REPORT OF THE GENERAL SECRETARY, AMERICAN SECTION.

To the President-Founder, T. S.:—During the year from November 1st, 1898, to November 1st, 1899, there have been issued 7 Charters, while 4 Branches have dissolved, namely, the First Newark Lodge, Newark, N. J.; the Wachusett T. S., Worcester, Mass.; the Silent Workers Lodge, Davenport, Iowa; the Burr Oak T. S., Kalamazoo, Mich.; and the charter of another—the Jamestown Philosophical Club T.S., Jamestown, N.Y.—was suppressed by the Executive Committee. The present number of Branches is 70*; last year it was 68.

Members resigned, 26; died, 14; admitted, 375. Members derelict in dues are dropped from the roll, though some seek restoration later. Allowing for these figures, the present number of Branch members is 1,262; of members at large 157; total, 1,419. Last year it was 1,341.

Our statistics show little increase, and yet perhaps as much as can be expected during an era still marked by the popular distrust and ridicule brought upon Theosophy by imposture in its name, and wherefrom America, because the home of that imposture, has suffered most. Moreover, very much of our propaganda work during the past year has

* Another Branch has since been chartered at Dayton, Ohio, making the total number 71.

been directed more fully to the education and strengthening of Branches than to public lectures and general missionary effort. Most assuredly the latter is vital in a real Theosophical Society, and we covet the means to do more of it, but the weak and untrained condition of many Branches, at a loss for methods and teachers, has so strongly called for aid that our travelling workers have devoted themselves rather to that. There is a general conviction among members that our great need at present is some systematic oversight of and help to the Branches, and we are especially striving to provide it. There is less result in new memberships, but more in Branch and Sectional culture, stability, and endurance. Nor are parlor talks and open Branch meetings without fruit in additions to the roll.

The absorption of the Sectional organ, *Mercury*, into *The Theosophical Review* of London has concentrated the energy of the American and European Sections upon the support of one monthly, and thus ensured far more circulation and influence to the price-less articles of the *Review*. To meet local needs, the last Convention provided for the issue of a small monthly called *The Theosophic Messenger* and devoted to records of Sectional activities. It is edited by Mr. Wm. J. Walters, the founder and conductor of *Mercury*, and he will also conduct a monthly for children entitled *The Golden Chain*. The former is to be mailed separately and gratuitously to every member of the Section. Our real needs are thus far better met, and our actual strength far better applied.

Under arrangements made with the National Committee in Chicago, every new member admitted to the Section is informed of the nature and objects of the Propaganda Fund and is invited to pledge himself to the contribution of some fixed sum per week or per month. *The Theosophic Messenger* will report the work of the lecturers, and thus all members will have our needs and our accomplishments brought directly to their attention.

If little that is interesting and nothing that is remarkable can be asserted of the Section, it is at least true that many of its members are deeply zealous in their purposes and work, that the whole body is solidifying and strengthening, and that the concluding year of the century is awaited in full hope of a record even better and richer.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE INDIAN SECTION.

To the President-Founder, T. S. :—During the past twelve months the work of the Section has continued to be mainly in the hands of my beloved Brother and Colleague, Babu Upendra Nath Basu, under whose wise and able guidance it has made steady and substantial progress, as the following summary Report will show.

The ever-growing mass of office work has made an increase of the office-staff indispensable and, above all, demanded the unremitting attention of an able Assistant Secretary. *The Office.* Such an one we have at length been fortunate enough to secure in the person of Babu Dhana Krishna Biswas, B.A., B.L., who has, at great personal sacrifice, given up a growing law-practice and declined a lucrative Zemindary post in order to devote his life to our noble cause. Under his experienced and energetic supervision many improvements have been made, both in the system of records and in the methods of work, which show increasingly satisfactory results. He has also contributed some valuable papers to our sectional organ, *Prasmottara*. Other changes in the staff have also been carried out and we have now, I believe, an able, competent and earnest body of workers, among whom I must specially mention Brother S. Ragavendra Row, for many years the able Secretary of the Bombay Branch, who, having taken pension, has come to Benares to devote himself entirely to T. S. work. His special department is the E. S. T., which more than fills all his time.

The roll of our Branch visitors is growing, though slowly, and although the state of Mrs. Besant's health prevented her carrying out her proposed tour, yet we have the *Visits to* her not unsatisfactory total of 105 visits to Branches and *Branches.* 103 to places where no Branch exists. For all this work the thanks of the Section are due to the devoted workers who labour on its behalf.

Nine new Branches were added to our roll during *New Branches.* the past year, viz.:—Ahmedabad, Baidyanath, Chapra, Gudivada, Hugli, Kazipur, Siwan, Rajkot, Tamluk; three new centres were formed, at Ranidaspur, Wai and Bettiah, while seven old and dormant Branches were revived and called into renewed activity, viz.:—Burdwan, Damraon, Rajmahal, Bhagalpur, Delhi, Ghazipur and Simla.

During this year 369 new members have been added *New Members.* to our ranks, while we have lost 13 by death and 5 by resignation.

The following is a list of new publications which have appeared during the year. It can make no claim to completeness *New* as both our Branches and our members often omit to *Publications,* send to the Headquarters a copy of any book or pamphlet they may publish, so that it may be noticed in the Annual Report:—

Bombay.—"The Self and its Sheaths" in Gujarati, by Manmohan Das Dayal Das Shroff, Reviewed in *Prasmottara*, page 122.

"Theosophy"	} In Gujarati.
"Fire-worship"	
"Pure Thoughts, Pure Words and Pure Deeds."	
"The Three Paths"—"Karma, Juana, and Bhakti"	

"Zoroastrianism in the Light of Theosophy."

The *Theosophic Gleaner* is continued with increase in size.

The "Syllabus of Branch Works," distributed free.

Ludhiana.—"Theosophy in Every-day Life," in Urdu called "Hedayate Arifan."

Calcutta.—"The Pantha," the Bengali monthly—continued.

Lucknow.—"The Meaning and Use of Pain," incorporated in 1896, in Urdu, by Raja Bahadur, M.A.

"The Astral Plane," in Urdu, by Babu Narattam Das.

Madras.—Volume 2, comprising Katha and Prasna Upanishads—Translated by S. Sitaroma Sastri, B.A.

Meerut.—"Shil Vivek" or Treasury of Hindu Morals in Urdu, by Pandit Rama Prasad. Reviewed in *Prasnottara*, pp. 250 and 251.

Benares.—"The Hindu Catechism"—reprinted from the *Prasnottara* by Babu Srish Chander Vnsu,

Wai Centre.—"Eastern Castes and Western Classes"—Translated into Hindi by Ganesh Ram Krishna Vaidya, F. T. S.

"Does ever Caste depend upon Tendencies?" in English, by G. R. Vaidya, F. T. S.

Mysore.—"Upanishads," Vols. I., II., III., by Mahadeva Sastri.

Surat Branch.—"Kathopanishad" in Gujarati.

Bhavnagar.—"Death and After"—Translated into Gujarati—Published 1898.

"Karma"—Translated into Gujarati—Published 1898.

Lahore.—*The Punjab Theosophist*—a fortnightly journal in Hindi—is continued.

Under this head our report this year is not satisfactory, so far at least as the relation between current income and expenditure goes. Indeed our year's work shows an actual deficit of some Rs. 600, our expenditure having exceeded our receipts for the year by that amount. The causes of this are, on the one hand, an increase in the expenditure under all our main heads of outlay and on the other a small diminution in the total amount received during the year. But as against this, it must be remembered that our members individually (as well as the Section as a whole) have contributed very largely to the funds of the Central Hindu College, while they have also subscribed some Rs. 8,000 towards the cost of the new Headquarters building at Benares, in addition to the sum of Rs. 8,000 which was given at last Convention by one member.

The Hindu College has, however, now got well started, and the time has come for our members to turn their attention and their generosity towards their own Section. At least Rs. 11,000 more, in addition to the

amount already received, will be absolutely needed to complete the erection and furnishing of the Headquarters, and I make a most earnest appeal to all our members, friends and sympathisers to help us both generously and quickly in this matter, so that the buildings may be ready and furnished before next cold weather comes round, bringing with it the holding of the T. S. Anniversary and the Convention of the Section at Benares.

Thus on the whole, even financially, this last year shows a good record, and I do not doubt that next year will see our income brought up to the level of our outgoings. Still it is much to be wished that so large a proportion of our members did not so often neglect to pay their annual dues as is actually the case.

Our balance sheet as compared with previous years shows as follows :—

	TOTAL NET INCOME.			TOTAL NET EXPENDITURE.			INCREASE OF INCOME.			
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	
1896 ...	5,898	11	0	4,503	4	11	2,486	15	6	
1897 ...	6,996	2	11	4,959	14	3	1,097	7	11	
1898 ...	8,082	9	6	6,493	14	3	1,086	6	7	
1899 ...	7,887	5	5	8,522	6	6	Decrease...	195	4	1

A summary of our balance sheet for the year stands as follows :—

Balance on Sept. 30th, 1898	...	...	Rs. 7,370	8	9
Receipts to Oct. 1st, 1899	...	...	7,887	5	5
			<hr/>			
			Total...	15,257	14	2
Less Expenditure	...	...	8,522	6	6
Balance in hand	...	...	6,735	7	8

We thus commenced our financial year with a balance in hand of Rs. 7,370-8-9 and we close it with that balance lessened to Rs. 6,735-7-8 only ; and with heavy expenditure before us for the furnishing, fitting up and removal to the new Headquarters, for the fitting up of the visitors' and delegates' quarters, and for the expenses of the Anniversary Meeting and Convention next Christmas.

Thanks to the generous aid of our Section and the earnest efforts of *The Central Hindu College.* our members, substantial growth and progress has been made in the development of the College, as will be seen from the detailed Report to be issued shortly.

We have to deplore the loss by death of some 13 of our members among whom Messrs. N. Parthaswamy Naidu, of Nellore *Obituary.* and Munshi Raja Bahadur O. E. O., of Lucknow, must be specially named ; but this year we have been spared any such serious losses as those which fell upon us during the preceding twelve month,

Though for the past three years our beloved India has been labouring under the most severe distress, hard pressed by almost unbroken famine in one part or another, ravaged by plague, and tried to the utmost, yet our movement has grown and prospered even amid a host of adverse conditions. New workers have come into the field to replace those whom death has swept from our ranks and a spirit of devotion and earnest work grows yearly stronger. Let us ever remember that Unity and Brotherhood are our watchwords, that since our task is essentially spiritual, that is, universal, we must above all guard ourselves most vigilantly against inner disintegration and internal dissension; and never forget that sectional or provincial jealousy, the setting of one part or province of India against the rest, and the separating it off from the one organic whole would be fatal to our purpose, because destructive to that unity in spirit and in love which our Society represents.

BERTRAM KEIGHTLEY,
General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

To the President-Founder, T. S. :—I have the honour to report to you that the number of Branches now belonging to the Australasian Section of the T.S. is only twelve, the Charters of two Branches (Dayspring and Mt. David) having been called in, owing to most of the members formerly composing them having left the districts for which the Charters were issued. I understand however, with pleasure, that there are prospects for the prompt revival of Dayspring, and for the starting of a new branch at New Town.

The number of members now on our roll is 392, 60 having joined since last report and 50 having resigned, allowed their membership to lapse or left the Colony, and two members have died.

The Fifth Annual Convention of this Section was held in Melbourne on March 31st, 1899. Delegates representing the Sydney, Melbourne, Ibis, Hobart, and Brisbane Branches were present, and the Branches at Adelaide, Maryborough, Rockhampton and the Egyptian Branch were represented by proxies.

The Convention was mainly occupied with business details relative to the carrying on of the Sectional activities during the ensuing year.

Owing to a severe attack of illness I was not able to take up my duties in Australia until October 30th, Mr. Martyn having continued as Acting General Secretary until my arrival, and it is a most pleasant duty for me to record that the Section thoroughly appreciates his zeal and devotion to the cause. The Assistant General Secretary, Mr. H. A. Wilson, has also done faithful and useful work at the Sydney Headquarters.

During the year, Miss Edger, our Federal Lecturer, has visited and lectured in all the towns of Australia where there are active Branches

of our Society, giving, during the eight months actually spent by her in this Section, more than sixty public lectures, besides meetings for members only, meetings for the answering of questions and informal interviews for enquirers whenever opportunity offered, and her work is becoming every day more appreciated and more popular.

At Gympie, Townsville and Charters Towers, where as yet there are no Branches--the two latter places being altogether new ground, theosophically—Miss Edger also lectured, arousing much interest, which it is hoped will be kept alive by reading-circles or classes for study. From the latest reports, she is now doing excellent work in new fields in Western Australia, and we hope to soon see a Branch started in Perth.

The Branches at Adelaide, Melbourne, South Yarra, Hobart, Sydney and Brisbane have kept their public activities and members' classes for study going without cessation, and report favourable progress, though the South Yarra Branch is at present hampered, from the fact that several of its prominent members have gone to England. The Ibis has also the honor of being so far the only Branch in Australia where Lotus work is done for children.

The smaller Branches and the large number of unattached members, though not able to show much in the way of public work, still remain as living centres of Theosophic propaganda ready to be quickened, when other things are favourable, into forms of larger usefulness. The Sectional Library intended mainly for the assistance of this class of our members, has not been patronised so well as we could wish, but with the addition of more valuable books we expect to have a different report to give. The Branches in Sydney and Melbourne own excellent libraries, and that of the Ibis Lodge is exceptionally valuable owing to the generosity of Mrs. Palmer.

The sectional Organ, *Theosophy in Australasia*, has been issued regularly each month during the year and we hope shortly to largely increase its size and usefulness.

I intend to visit, and lecture for, the various Branches and centers of activity, in the early part of the new year.

I enclose a list of our Branches with the names and addresses of the officers up to date, and I must add that those I have had the privilege of meeting seem to be all hard and enthusiastic workers, so that a good report of progress will necessarily result for our next yearly report.

A. MARQUES,
General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

To the President-Founder, T. S.:—Since I last had the honour of reporting the work of the New Zealand Section of the T. S. we have held our Third Annual Convention. It was held at Christchurch in the

Branch rooms there, and was a very harmonious and fraternal gathering, and did much to strengthen friendly feelings throughout the Section, as every such gathering must.

There was not much more than formal business done, and consequently the Convention only sat one day.

From Christchurch I went South to Dunedin, and have thus visited the principal Branches of the Section and made the personal acquaintance of the members. The Auckland delegates to the Convention, Mr. and Mrs. Draffin, accompanied me; Mrs. Draffin lecturing in each of the towns visited—Wellington, Christchurch and Dunedin—thus making the visits still more valuable. It has been a source of great pleasure to me to have come into more close contact with the Southern members, and the work of the Section is now more fully understood by me than it could have become otherwise; and it will in consequence of our mutual acquaintance become much more effective.

During May, June and July, Miss Edger was in New Zealand, and lectured and held classes in the four chief centres. The Section as a whole benefited greatly by her visit; and each particular Branch gave her a warm welcome, and cordial support in her activities, expressing the hope of a speedy return.

All the Branches continue to push on their accustomed work, and classes for study and public meetings are carried on with vigour and almost without a break. There has been a great extension of activity in both Dunedin and Auckland. In the former, public meetings are now held weekly, thus bringing the Branch into line with the other three large centres, and in addition lectures are frequently given in Port Chalmers by the members of the Dunedin Branch. These, with the weekly class held by a group there, are arousing a good deal of public interest.

In Auckland, Mrs. Draffin, an indefatigable worker, is lecturing weekly on Sunday afternoons in the suburban districts, the results being very satisfactory. A working group in each suburb is confidently expected.

Twenty-eight new members have been added to the roll; but the usual deductions have to be made. We have lost 2 by death, 4 by departure from the country, 3 have resigned, and 1 has lapsed through non-payment of dues: 10 in all. To the 171 members last year, therefore, 18 are added, a total of 189. The membership is therefore growing, though slowly. The finances are in a fairly satisfactory condition.

Two leaflets, on "Karma," and "Reincarnation," have been printed for distribution, and others will follow shortly; and by the New Year we hope to have the first issue of a small monthly magazine in our hands. It will consist of 16 pages and cover, and will be sold at the low price of a penny per copy. We thus hope to be able to scatter cheap theosophical literature throughout the country, and carry truth and light into every corner of the land. In the matter of printing,

everything seems to be favourable; the press of late has been very generous, and in Auckland the weekly lectures receive a report filling the best part of a column in the evening paper, thus reaching a very large section of the community.

We had the pleasure in Auckland of a short visit from Dr. Marques, the Australian General Secretary, on his way from Honolulu to Sydney. It being his intention to proceed to Adyar in time for the Annual Convention, he was asked to represent this Section on that occasion and very kindly consented to do so. I am sure it could not be in better or more capable hands.

C. W. SANDERS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

To the President-Founder, T. S. —Again the time has arrived when it is both a duty and a pleasure to me to send you a report of the activities of the Dutch Section for the year that is past.

We have not to report the formation of any new Lodges, but the existing ones are very much stronger in number and let us hope also in knowledge.

Several of our members who live in Dutch India, have paid us a visit during the year and we are at present in correspondence with one of the members in Batavia who proposes to take the lead in forming a Lodge there. The great trouble is, that the members live so far away from each other it is difficult for them to meet together.

During the year the "Theosophische Uitgerers Maatschappij" has published as follows:

One volume (VII.) of *Theosophia*, twelve numbers.

"Reincarnation," by Annie Besant—new translation by Johan van Manen.

"Death and After," by Annie Besant—new translation by Johan van Manen.

"Masters as Facts and Ideals," by Annie Besant—translated by Johan van Manen.

"Rough Outline of Theosophy," by Annie Besant—third thousand, revised edition.

"Theosophy and Occultism," by G. R. S. Mead—translated by Johan van Manen.

In Preparation: A Dutch translation of the "Secret Doctrine" and an enlarging of our Dutch monthly paper, *Theosophia*.

The year that lies behind us has been marked by a good deal of work and devotion, both by members individually as well as by the Lodges as a whole.

Much has been done towards spreading theosophical ideas and theosophical literature. The general interest in Theosophy is proved by the increasing sale of Dutch and English books and periodicals. Public lectures have been given in various towns and were, as a rule, well reported by the local press.

Countess Wachtmeister, who stayed a few days on her way back from Germany, kindly gave two public lectures, one in the Hague and one in Amsterdam, both of which were well attended. Countess Wachtmeister lectured in English, a resumé being given in Dutch, for the sake of those present who did not understand the English language.

At the end of last year the number of our members was 178, now it is 223. This year 59 new members have been admitted. We have lost 2 through death, 2 have gone to other countries and 2 have resigned. The increase of membership scarcely represents the work done, for we believe it to be of vastly greater importance to spread theosophical ideas, than to have many names in our books, of people who as yet know nothing of the subject. We therefore urge applicants to study, before definitely joining the Society as members, for not large numbers but earnest workers make the strength of the Theosophical Society.

It is with regret that I have to inform you that one of the members who during this year passed through the change which men call death, was our true friend and loyal fellow-worker, Madame O'breen, a constant contributor to *Theosophia* during the last seven years, under the name "Afra," and who also at the request of the President-Founder occasionally contributed short articles to the *Theosophist*.

She will always live in our memory as one of the pioneers of the theosophical movement in Holland.

The Third Annual Convention was held here on Sunday, the 16th of July 1899. Ere this you will have received the full report thereof.

The evening before the Convention a conversazione was held at Headquarters, Amsteldijk 76, where a large number of members were present.

The day being exceedingly warm the garden was lighted up during the evening and a very social and pleasant time was spent.

The morning Session of the Convention was devoted to business. The evening meeting was held in a large hall and was open to all friends and associates provided with an introduction, which was to be had from the Secretary.

We had that evening the pleasure of having with us Mrs. K. Buffington Davis, of Minneapolis U. S. A., who addressed the meeting on the "Unity of Life." Mr. J. J. Hallo spoke on "Theosophy in Daily Life," Mr. Fricke on "Questions about Sociology" and M. Lanweriks on "Occultism." Madame Meulman opened and closed the meeting with a few appropriate words.

During the year many foreign members of the Theosophical Society have stopped with us at Headquarters and we hope next year to have the pleasure of welcoming the President-Founder in our midst. He is already an old friend and it is with the greatest pleasure that we are looking forward to having him amongst us once more.

Now that we have both here and at Rotterdam started a Lotus Circle for children, the coming generation, we hope, will grow up with clearer ideas as to the Unity of Life, Reincarnation and Karma, than fell to our share as children.

We beg to tender our kindest wishes and warmest feelings to our Indian brethren now assembled in Convention, and though our physical forms may be far distant, though our customs and language may differ, yet we are all pilgrims journeying along the same road towards the same glorious end, and the expression of mutual good will and sympathy brings sometimes a feeling of strength and unity that is often encouraging, helping as it does to bridge over the seeming gulf of separation that lies between us on this plane, however real the unity of thought and purpose on a higher plane may be. Therefore we send to you, our Indian brothers, this assurance of our good will with the earnest wish for a successful Convention, and that the President-Founder may long be spared to hold the office of President of the Theosophical Society, the duties of which he has so ably transacted in the past, and also to preside at the Annual General Conventions of the Society.

W. B. FRICKE,

General Secretary, Netherlands Section.

REPORT OF THE SCANDINAVIAN SECTION T. S.

No definite report from the Secretary of the Scandinavian Section has yet been received at Headquarters, but from published notices, mainly in the *Theosophical Review*, we glean the following items:

The three lodges in Stockholm hold joint meetings at the Central Bureau of the Section, where lectures are given and discussions held. The Lund, Norrland (Sundsvall), Gothenburg, and Copenhagen Lodges are doing very good work. The Norrland Lodge room is kept open all day, and the Gothenburg Lodge has moved into more spacious quarters. Various lectures have been given during the year by Mrs. Sjösted, Mr. Sarsen, Mr. Zander and others. The Fourth Annual Convention of the Section was held at Gothenburg in May last, and was a successful gathering. Though there are no Branches in Finland, there are about sixty unattached members and a T. S. Lending Library is maintained in Helsingfors, which is open on Tuesday, Thursday and Saturday evenings. The Copenhagen Branch has divided. The Eirene is the new Branch. The *Balder* magazine is increasing in circulation and usefulness. On the whole the Section has made satisfactory progress during the year.

THE FRENCH SECTION.

REPORT OF THE GENERAL SECRETARY.

To the President-Founder, T. S. :—DEAR AND RESPECTED SIR,—This report will contain but little by way of details; the French Section having but just made its first step and all its actions and their results being a matter for review in the first Annual Report to be made next year.

I send these few lines with the object of forwarding to you the thanks of your French colleagues for the Sectional Charter which you have been so kind as to grant them, and to express their gratitude for all that you have done in the world for the cause of Theosophy; to beg you to signify to our dear Indian brethren the tender affection which we have for them and tell them how rejoiced we shall be if some of them should be able to come and personally attend the Theosophical Congress, to be held in the course of the summer of 1900, at the Palais des Congrès, of the Paris Exposition; and, finally, to declare to her whom the gods have given us after the departure of H. P. B.—our elder sister, Mrs. Annie Besant—the feelings of gratitude and love which for her burn in our hearts.

The French Theosophists have asked permission to form themselves into a Section because they believe the propitious moment has arrived for them to live of their own national life. All growth comes from within; the life coming from without serves only to awaken the germ into activity and carry it on through the preliminary stages of the evolutionary *processus*. The European Section has played for us the part of mother and nurse, and I hope that not one of us will ever forget it, but the hour came to walk and grow by our own personal efforts.

The future opens before us under favorable auspices; two new and important Branches have just been formed in Paris, and we have reason to hope that a third will soon be organized in Alsace. In Paris the Theosophical movement is penetrating the cultured portion of Society, and we hope for a great expansion should no unforeseen events arise to temporarily hamper our efforts.

We ask of our Indian brothers thoughts of love, for it is these rays of the spiritual Sun which we need to fructify our endeavours; and we pray the gods to bless the Theosophical Society, its President-Founder, its members, and all those who work for it.

DR. TH. PASCAL,
General Secretary, French Section, T. S.

ANNUAL REPORT OF THE GENERAL MANAGER
OF BUDDHIST SCHOOLS IN CEYLON.

To the President-Founder, T. S. :—The progress of the educational movement during the year has been on the whole a steady and encourag-

ing one, especially in the Western circuit. The Colombo Society has taken a keener and livelier interest than in past years, in the progress of the work. There are now 134 schools in our charge, with an attendance of 15,490—10,598 boys and 4,892 girls.

In 1892 there were only 9 registered schools under the Theosophical Society. The present number of registered schools under my management is 92.

The total of grants earned by our schools in 1895 was Rs. 8,906, and in the present year Rs. 20,721.70.

In the early years of the movement the majority of the school buildings erected were of a temporary kind, costing little; but with the increased confidence in the movement we have liberal support from wealthy Buddhists, with the result that substantial and permanent buildings with stone walls and tiled roofs have replaced the former buildings of mud and wattle walls and cadjan roofs, in many places.

Every year we have been passing a larger number of teachers at the Government license examination for teachers, and the teachers in our English and Vernacular schools are now better qualified and trained, and on the whole better paid than heretofore.

Nearly all the more important towns and villages, with large populations of school-going children of Buddhist parents, have been provided with at least one school. In some cases we have as many as four schools for each town—two English schools and two Vernacular schools—for boys and girls.

The opposition, entertained at the outset by the various Protestant Missionary Educational Societies, to our movement, was supported at the time and encouraged by certain of the Government Inspectors of schools and by the Director of Public Instruction, but I am glad to report that such hostility has been withdrawn. They now recognise our success and our stability and regard our workers as colleagues, instead of as enemies, in the common task of uplifting the people by extending to them the blessings of education.

A comparison of statistics furnished in the Blue Book for 1893 with that of 1898, by the Director of Public Instruction, reveals that there has been a considerable increase in the number of Buddhist children and a decrease in the number of Protestant children attending grant-in-aid schools. Within 5 years the number of Buddhist children in grant-in-aid schools has risen from 27,386 to 40,423 an increase of 13,037, but within the same period the Church of England Mission has lost 88 children, the Presbyterians 231, the Wesleyans 276 and the Baptists and others 210. It is satisfactory to note that the Educational activity of the Buddhists of the centre and south of Ceylon has been followed by our friends, the Hindus of the north, whose numbers in their schools have increased in the same period from 21,724 to 27,445 (*vide* Public Instruction Report for 1893, page D 45, and for 1898, page D 42). The number of Buddhist schools registered for Government grant has in-

creased within five years from 33 to 99, and the amount of grant, from Rs. 11,054 to Rs. 27,480.

It is therefore evident that there is good cause for hopefulness, for we have now better teachers, finer buildings, larger grants and an increasing number of schools and scholars from year to year.

The appointment of Mr. Banbery to the Hindu College at Benares has necessitated the amalgamation of the schools of the Central circuit with those of the West and South, under my immediate management as heretofore. The correspondingly increased financial responsibility has been undertaken by the Colombo Branch which hopes to raise still larger funds for the due maintenance of the schools and for the payment of the large staff of teachers.

The Ananda College, Colombo, for the efficiency of which I am directly responsible, continues to maintain its position. The annual prize distribution was held a few months ago and the annual report read, Colonel H. S. Olcott in the chair.

The Government annual examination was concluded early in November with satisfactory results. Eight candidates for the Cambridge local examination have been prepared and will take their papers in December. Without the equipment of a good boarding establishment, for which funds are urgently needed, it will be difficult to compete—on equal terms—with the other well provided Colleges in Colombo.

I have been greatly assisted in the work of management during the year by Mr. D. S. S. Wickramaratne, Assistant General Manager of Schools, Mr. P. L. Dharmasiri, Inspector of Schools, Western Circuit, and Mr. M. Batuvantudave, Inspector of Schools, Central Circuit, Mr. A. W. Goonesekera, Inspector of Schools, Southern Circuit, Mr. Pragmaratne, our pioneer lay preacher, and by the local managers of the several schools.

I herewith subjoin a detailed list of schools.

Schools opened in 1899.

- 1 Bukmale, Vernacular, Mixed
- 2 Heenatigala do
- 3 Moraketiyare do
- 4 Kalamulla do
- 5 Miripenna (transferred) do
- 6 Kussala do
- 7 Kalawana do
- 8 Nathandiya, English, Boys
- 9 Raddoluwa, Ver., Mixed
- 10 Madelgamuwa do
- 11 Narawila do
- 12 Rajagiriya (Welikada), Boys
- 13 Diyagama, Ver., Mixed
- 14 Mullegama do
- 15 Nugamulla Girls
- 16 Ambanwita, Ver., Mixed
- 17 Kalutara, North, Ver., Girls

Schools Registered in 1899.

- 1 Sangamitta, Ver., Girls
- 2 Kalutara, North, Ver., Mixed
- 3 Yagodamulla, Ver., Girls
- 4 Mabima, Ver., Boys
- 5 Petiyagoda, Ver., Mixed
- 6 Medagama, Ver., Boys
- 7 Bandaragama, Ver., Mixed
- 8 Godagama Ver. Girls
- 9 Ponnankanniya Ver. Boys
- 10 Barawavila, Ver., Girls
- 11 Peepola Ver. Mixed
- 12 Nittambuwa do
- 13 Peellawntta, Ver., Girls
- 14 Paluwella, Ver. Boys (transferred)
- 15 Watinapaha, Ver. Mixed
- 16 Maduwa, Ver. Girls

Schools opened in 1899.

18 Polwatta (Ambalangoda) Ver., Girls
19 Nedimale, English Boys
20 Weediya Watta, Ver., Mixed
21 Meewitigamma, Ver., Girls
22 Palnwells, Vernacular, Boys (transferred).

Schools Registered in 1899.

17 Amandoluwa, Ver., Mixed
18 Mukalangamuwa, do
19 Nathandiya, English Boys
20 Randomba

A. E. BÜLTJENS,
General Manager of Schools.

BUDDHIST PRESS REPORT.

To the President-Founder, T. S.

I beg to submit my report of the Buddhist Press for the year ending 30th November 1899.

Since my last report many changes have been made in the three Departments under my supervision, and it gives me much pleasure to record here a further progress of the work of the different branches, especially in the Sinhalese establishment.

The Sinhalese Department.—The principal work in charge of this branch is the printing of the *Sandaresa* newspaper. Last year I reported that the circulation of this paper was a little over 2,000 and this year it is a pleasure to note that the same has doubled and I think I shall be able to print 5,000 shortly. The present circulation of the *Sandaresa* is the largest of all the newspapers printed in Ceylon—the highest circulation of the cheapest leading English paper, according to the Government Blue Book, being only 2,200. I have made a calculation to see how many persons read the *Sandaresa* each time it is issued; and have found that the paper is read by 24,000 persons each time—it being printed semi-weekly, every Tuesday and Friday. More than half of the space of the paper is devoted to advertisements. I have therefore asked our local Society to permit me to enlarge its size and thus meet the demands of our various advertisers and correspondents.

The rapid growth of business compelled me to apply for additional accommodation, and I mean to move our printing office and the machinery into other quarters before the beginning of next year. A new Quadroyal Wharfdale machine to print the *Sandaresa* and for book-work has been purchased and fitted up. The gas engine to work the several machines is also being erected by the Colombo Gas Company.

Several new machines for cutting, stitching and perforating have also been added to the jobbing branch. As soon as sufficient accommodation is obtained, I propose to open a binding branch too.

The "Sisubodhaya," Parts I. and II., went through two more editions this year, and the "Nam Pota" (Buddhist names for males and females) was revised and printed a second time. "Karma-Vibhaga," a useful booklet treating on Karma, was printed at a considerable cost.

The Sinhalese edition of Col. Olcott's "Buddhist Catechism" (33d English edn,) translated by Mr. D. B. Jayatilaka, B.A.; "Buddha Upasthana," a valuable religious brochure adapted for the use of our schools and the general public, edited by Mr. D. S. S. Wickramaratne, Assistant General Manager of Buddhist Schools, and the life of Sri Wickrama Raja Sinha, the last King of Kandy, are now in the press.

The English Department.—Owing to pressure of urgent work in other departments no satisfactory improvements were effected during the year under review. The *Buddhist*, edited by Mr. D. B. Jayatilaka, is at present printed as a monthly. The want of contributors of learned articles to this useful magazine is greatly felt. Mr. Jayatilaka, with the very little leisure at his disposal, has, at present, to write out all the necessary copy for the printer. With a few regular contributors much good could be done through this periodical.

A considerable amount of job-work was turned out during the past year. With further additions which I propose making shortly, I hope that better results may be achieved next year.

The Tamil Department.—The principle work executed during the past year is the printing of the Tamil edition of Mr. Leadbeater's "Sisubodaya," Part I., translated and published by Mr. D. S. S. Wickramaratna. I am getting the second part also translated and hope to print and issue the same as early as possible.

General.—Owing to increase of work the clerical staff had to be augmented and a special Cashier both for the Society and the press had also to be appointed. Together with the three volunteers the clerical staff is composed of seven gentlemen, to whom my thanks are due for their ready co-operation.

H. S. PERERA,
Manager.

REPORT OF THE BUDDHIST THEOSOPHICAL SOCIETY OF GALLE.

GALLE,
6th December, 1899.

To the President-Founder, T. S.

I have the honour to forward the annual Report for the year ending 31st December 1899, of the work done by the Galle Buddhist Theosophical Society.

In consequence of the absence and irregular attendance of most of the members several meetings had to be postponed, yet business was promptly attended to by the Executive Committee.

Attention is paid to educational work, and it is slowly progressing. A new Vernacular School was opened at Katukurunda, about 8 miles from Galle. Its attendance is 260 boys and girls. The School Bungalow is solid masonry and made to accommodate about 400 pupils. Several

other places were visited with the view of opening schools, but the apathy of the Buddhists in some villages deterred us from active engagement. The main object of the Society is to ensure the stability of Mahinda College, the chief Buddhist institution in South Ceylon. In the early part of June last the front part of the College building came down, and the College work had to be shifted to another house. Just at this time the venerable President-Founder of the Society was here, and was suggesting means to have a building of our own for the College. At once he engaged in the work. With the President of the local Branch and a few others, he visited most of the well-to-do Buddhists in Galle, delivered addresses at several stations, and a public appeal was made for funds for the purpose of buying a large plot of ground and for building a College Bungalow that will accommodate about 500 pupils, together with houses for resident masters and dormitories for boarders. Many cheerfully responded to the appeal and contributed largely. A sum of Rs. 5,354 was collected and deposited in the Galle Branch of the Chartered Mercantile Bank, whilst there is another sum of Rs. 3,500 yet to be collected. There is every probability of collecting as much more with the progress of the buildings intended. A central plot of ground either bordering the sea or occupying a situation quite conformable with the rules of the Educational Department is sought for. As soon as the ground is acquired the construction of the buildings will commence.

Our hearty thanks are due to the venerable and highly esteemed President-Founder for his indefatigable labour, and for the help he has lent them to ameliorate the condition of the ignorant mass by educating the rising generation.

The grant-in-aid examination of the College was held in July last by the Government Inspector of Schools. The results were very satisfactory and the grant earned was the highest ever earned by the institution.

A series of lectures was delivered by Messrs. N. Balasubramaniam and H. Gordon Douglas (late Principals) and by Mr. Dutt, Principal of Rajapaksa College, at the College Hall. Mr. Wilton Hack, Principal of Dharmaraja College, Kandy, delivered a lecture on Buddhism. He came here to work with us for some time, but a chronic fever from which he suffers from time to time, disabled him from working. After being confined to bed for about 3 months he left us to go back to Australia and to be in our midst again on recruiting his health.

The branch schools are progressing except the one at Hagoda which we had to close on account of the gross indifference of the Buddhists in the village. Kalegama Boys' School, Dangedara Mixed Vernacular School, Meepawala Boys' School and Ganegama Boys' School did very well at the Government examination. Gintota Mixed School and Unawatuna Mixed School,—the two schools registered in the latter part of 1898—were examined by the Government Inspector and by his Assistant and were awarded a satisfactory grant in proportion to the passes. Nor the

Dangedara Jayawardane School is not yet registered. The daily attendance is over 150. We hope it will be registered by the beginning of next year.

We have to thank Messrs. H. Amarasuriya, F. de Silva and D. C. Patiratne for the support they lend us as local managers. Also we have to thank Rev. K. Sumangala, of Thuwakkungalawatte Temple, for extending his support as a priest in impressing in the minds of the people, the value of education and the benefit of opening schools.

The balance sheet of the Buddhist National Funds is hereto annexed.

Mr. Ranasinha, the Collector of the Cent Fund in the district of Galle, is progressing with his work. He has already collected Rs. 86, cents 35, for the last three months.

In conclusion, I have to report with regret the death of Mr. G. C. A. Jayasekara, a valued and talented member of our Society, who worked with us from the establishment of the Society to his very end. In him we have lost a counsellor and a leader.

T. D. S. AMARASURYA,
President.

O. A. JAYASEKERE,
Secretary.

STATEMENT OF GALLE BUDDHISTIC NATIONAL FUND
FOR 1899.

To Collections by Col. Olcott ...	5,845 93	By principal due on bonds ...	3,606 50
Interest	275 01	„ do recovered ...	250 0
		„ Value of lands purchased...	975 0
		„ Allowance paid to Haberdude School ...	70 0
		„ do to Dangedara, North...	75 0
		„ Cash in Mercantile Bank ...	892 94
		„ Balance in the hands of Mr. Perera (Treasurer) ...	251 50
Total...	6,120 94	Total...	6,120 94

AUDITED BY T. D. S. AMARASURYA,
10th Dec. 1899.

O. A. JAYASEKERE,
Secretary.

REPORT OF THE EUROPEAN SECTION.*

To the President-Founder, T. S. :—Looking back over the past twelve-month I think we have every reason to be satisfied with the record of the progress of the work so far as the European Section is concerned.

Two facts especially call for remark, the first being the formation of the French Section, and the second the removal of the Sectional Offices and Library from 19, Avenue Road. With regard to the former it will be sufficient to say that when M. Courmes announced at our Convention meeting that it was the intention of our French fellow members to apply for authority to organize as a Section, the statement was received by all present with the greatest satisfaction as evidence of the steady growth of the movement, and they rejoiced that France was already in a position to follow the example of Scandinavia and Holland.

With regard to the change of Sectional premises; it had for some time been thought by many, who had the best opportunity of judging, that the time had arrived when the expansion of the work of the Section necessitated the removal of the Headquarters to some more centrally situated position and one which should be not unworthy of the importance of the Theosophical movement. The opportunity of giving up the premises in Avenue Road offered, and the Offices and Library were at once removed to temporary premises at 4, Langham Place, pending the time when some suitable place should be found in which to settle ourselves. Such premises have now been found, admirably adapted in every way for our purposes, and we enter into possession of the upper part, consisting of three floors of 28, Albermarle St., on Christmas. There we shall have a Library, Reading Room, Offices and Lecture Room. The situation leaves nothing to be desired, the house stands nearly opposite the Royal Institution building.

Though 19, Avenue Road was naturally very dear to many of the older members by reason of the memories of H. P. B. and her closing years of work there, nevertheless there is no doubt that the time had come to take a new departure.

In order to meet the increased outgoings necessitated by the change of quarters, the Executive Committee issued an appeal for promises of Annual Donations. This appeal was most liberally responded to, and already over £600 has been promised by the members of the Section, by way of guaranteed Annual Donations—which is a satisfactory proof of the interest taken by the Section as a whole, in the change. The general financial condition of the Section is satisfactory.

There can be no doubt that, once the work at the new premises is fully organised and under weigh, we shall find the movement very materially strengthened. During the past year there have been two changes among the officials of the Section. M. Courmes, owing to the

* [The Report of the European Section did not arrive in season to appear in its proper place.—*Ed. Note.*]

formation of the French Section, was compelled to resign his post in the Executive Committee, and in his place Dr. Hübbe Schleiden, one of our oldest members, was chosen by the Convention, and he kindly consented to act.

Mr. Herbert Burrows, owing to pressure of private work, was reluctantly compelled to resign his post as Treasurer. Captain Lauder has agreed to take over these duties.

During the year ending November 17th, 291 new members were enrolled.

Charters were issued, during the same period, to the following 8 new Branches:

Le Sentier (Paris), Grenoble, Lyons, Marseilles, Union (Paris), Disciple (Paris), Charlottenburg and Antwerp.

Since November 17th, one other Charter has been issued—that to the Florence Branch.

Of the above Branches six now belong to the French Section.

During the year one Lodge has resigned its Charter, *i.e.*, the Leeds Lodge. This was owing to a falling off in membership. The Convention was held in London on 8th and 9th July. Everything passed off most harmoniously and it was well attended, many foreign members being present.

The North of England Federation has continued its quarterly meetings and the following have presided at the meetings during the past year: Mrs. Cooper-Oakley, Mr. Leadbeater, Mrs. Besant and the Countess Wachtmeister. The South-Western Federation met at Exeter in July, when Mrs. Besant presided. The Section was fortunate in having Mrs. Besant's presence and assistance for several months. During the summer, while she was in London, she gave three different sets of Lectures, one series dealing with the "Ascent of Man" one series on the "Mahābhārata," and one consisting of a lecture on Dreams, and two on "Eastern and Western Science."

Mrs. Besant also visited Paris and gave most successful lectures which were well attended.

To Countess Wachtmeister's visit to France in the spring, on her way to England from India, may be attributed the formation of many of the French Lodges to which Charters have this year been issued—notably those of Toulon, Marseilles, Grenoble and Lyons. At all these places the Countess was most indefatigable in holding meetings, both public and private, and by her energy she was able to arouse much interest in Theosophy. During the months of November and December Countess Wachtmeister has been making a tour of the Lodges in the north of England, a tour extending over a month and in the course of which she has held numberless meetings.

Mrs. Cooper-Oakley, Mr. Leadbeater, Mr. Mead, myself and others have visited the various provincial Lodges and Centres.

In the month of October Mrs. Cooper-Oakley went to Rome with a view to helping the work in Italy. Her sojourn there has been attended with the happiest results and the work has prospered in many directions. The Rome Lodge is at present one of the strongest, numerically, and owing in a great measure to Mrs. Oakley's energy since her arrival in Italy, the new Branch at Florence has been established and everything points to considerable developments in Italy in the near future.

Mrs. Lloyd, who has hitherto been helping the Rome Lodge, has now moved to Florence to place her services at the disposal of the newly created Lodge. With regard to the Sectional literary activity of the past 12 months—Mr. Leadbeater has contributed two new treatises, one called "Invisible Helpers" and one dealing with Clairvoyance. Mrs. Besant's "Ancient Wisdom" has gone into a second edition, and the Section has very gratefully studied also the "Story of the Great War, Evolution of Life and Form" and "Dharma," by the same author, which were published in India during the year. *The Theosophical Review* has more than maintained its high standard of excellence and much of the very greatest interest has appeared in its pages.

The Vahan still serves to elicit interesting replies to most varied questionings. Standing, as we do, on the threshold of a new century, the condition of the Section fairly justifies our gazing forward with confidence and hope into the vista of the coming years, and gives reason to believe that despite the times of darkness and of difficulty, the Society will yet fulfil the expectations of those who founded it and survive to carry forward the banner of Theosophy far into the twentieth century. In concluding, pray permit me, Mr. President, to convey to you, personally, the best thanks of our members for the help you have given them in the past and their best wishes to you for the future and for the success of this year's Anniversary Meeting.

OTWAY CUFFE,
General Secretary.

MRS. HIGGINS' SCHOOL.

We have here as Delegates three lady teachers of Mrs. Higgins—Miss Pieters, of Amsterdam, and the Misses Davies of Australia—who report that the *Musæus* Buddhist Girls' School and Orphanage has reached the stage of complete prosperity. It contains about ninety boarding girl pupils, of respectable families, and other applications for admission have had to be refused.

THE EDUCATION OF THE PANCHAMAS.

The Panchama Educational Movement which was started by the President-Founder of the T. S., and maintained by him, personally, for so long a time, is now assuming larger proportions. In addition to the "Olcott Free School," and the "H. P. B. Memorial School," we now

have the "Damodar Free School," which has recently been established at Teynampett, through the kindness of an anonymous friend in England who sent the funds needed for starting it. Early in the year a Panchama Educational Fund was created and a committee formed, consisting of Miss S. E. Palmer, B. Sc., *Superintendent* of the Panchama Schools; Mr. S. Rangaswamy Iyengar, B.A., *Hon. Educational Adviser*; V. C. Seshachari, Esq., B.A., B.L., *Hon. Legal Adviser*; Mr. C. Sambiah, *Hon. Consulting Engineer*; and Mr. T. V. Charlu, *Cashier*. There are now about 250 pupils on the rolls in these three schools and the number is steadily increasing. Although this movement was not started nor is maintained by the Theosophical Society, it has the earnest sympathy of a large share of its officers and members, who realize the duties they owe to the lower classes who have for so long a time been without the advantages of education. There are millions of these children of the lower classes in India, who are growing up in ignorance, neglected and uncared for, both intellectually and spiritually, by those who have had the advantages of education and yet who blindly ignore the needs of those below them. This is a condition which calls loudly to us for amelioration. Let us hope that Theosophists who recognize the spiritual brotherhood of all humanity will not always be so indifferent concerning the welfare of these poor people.

THE TWENTY FOURTH ANNIVERSARY MEETING.

The Twenty-fourth Anniversary Meeting of the Theosophical Society was celebrated on the evening of December 28th, at the Victoria Public Hall. There was a crowded audience present to take part in the celebration, among those on the platform being included representatives from several branches of the Society in foreign countries. Col. Olcott, the President-Founder, presided and introduced the several speakers of the evening to the meeting.

The first speaker was Dr. A. Marques, of Honolulu, who, in a short speech, gave an account of the origin and progress of the Theosophical movement in the Hawaiian Islands.

The next speaker was Mr. A. Schwarz of Switzerland, now employed in Colombo. He gave an interesting account of the good work that had begun for the cause of Theosophy in Switzerland, and spoke of the anxiety with which the West looked to the East for enlightenment in matters spiritual.

Miss Pieters, of Amsterdam, was the next speaker. She informed the meeting that during the last six years seven Branches of the Theosophical Society had been started in Holland, which number 250 members, many of whom were interesting themselves in making translations into Dutch, of Theosophical books and Hindu religious works. The Bhagavad Gita had been translated and the "Secret Doctrine" of Madame Blavatsky was now in course of translation.

Dr. A. Richardson, the Principal of the Hindu Central College of Benares, next addressed the meeting, and explained the work that is being done at Benares for the education of Hindu youths. The cultivation of the moral character of the youths studying in the College was the most important feature of the education imparted there. He exhorted all Hindus to render help to enable the founders of the College to achieve the noble object they had in view.

Colonel Olcott next referred to the increasing prosperity and spread of the Theosophical movement all over the world, called attention to the presence on the platform of representative Theosophists from countries not previously heard from at these anniversaries, viz., Holland; Hawaii, Switzerland and Bulgaria, and gave an account of the useful and charitable work of education he had initiated both in Ceylon and in Madras.

Mrs. Besant was the principal speaker of the evening. A condensed report of her speech, as reported by the *Madras Mail*, will appear in the February *Theosophist*.

MRS. BESANT ON THE AVATARAS.

While waiting for the appearance of the official *verbatim* report of Mrs. Besant's four grand convention discourses on the theory and significance of the Avatára, or incarnate agency of the Divine Intelligence for the helping of mankind, we reproduce the series of critical notices specially written for the *Hindu* newspaper by a brilliant University graduate of Madras. He has kindly revised them for the present purpose. Mrs. Besant, of course, treats her subject from the Hindu point of view:—

FIRST LECTURE.

Age does not affect, nor custom stale the great charm of the eloquence of Mrs. Besant: she looks more and more etherealised and her utterances seem to gain in loftiness of thought and beauty of expression as years roll on. This year, the talented lady has chosen to discourse upon a very interesting subject—one which is essentially Hindu, and a subject which has exercised the ingenuity of numbers of schools of thought among the people of India. It is true that all nations and all religions believe in the Son of Man, as being specially sent down to elevate a fallen people and to illumine the darkness of the people's vision. But to no race has the descent of God the same meaning and the same significance as to the Hindu. As Mrs. Besant quoted aptly from the Lord's teachings, to the believer there is a promise that whenever sin and misdeed become paramount, and whenever virtue and good deeds are at a discount, then there will be a special incarnation of God to wipe out the evil and to re-plant the seeds of goodness and of grace. Moreover it is God himself that is born, according to the

Hindu Sāstras. It is not a prophet sent down at His instance, it is not a Messiah that goes down to undergo a vicarious suffering. It is He that is present, that is moving among man, righting the wrong and uplifting the oppressed. Mrs. Besant cautioned her audience at the outset that it may not be strict orthodoxy that she is preaching, and it may be that her exposition may go against some of the notions of accepted interpretations. She said that such teachings ought not to be rejected as heresies, simply because they do not conform to what the people have been by long usage accustomed to regard as revealed religion. What is heresy to-day may be accepted dogma to-morrow. Sankara, Buddha, and Jesus Christ were regarded as heretics in their days, and what was denied to them in life has been more than compensated for by their glorification by generations then unborn. Mrs. Besant said that it would not make her deviate an inch from the path she has chosen, if she is spoken of as a heretic. She has made up her mind to speak the truth, and truth, as every one knows, is not always savoury and pleasant. Mrs. Besant next touched upon the fundamental characteristics of all Avatāras. The entire life of such an Avatāra is one unbroken devotion to the Supreme. *He* must teach by example and by precept, and therefore *He* must show in Himself that it is one continuous stream of *Blakti* that is flowing in and through Him. Otherwise it is impossible that *He* can be the centre and the originator of all the good that *He* is to accomplish in His special mission. Another characteristic of no less importance is, unalloyed love to all human beings,—not drawn by the attractive and repelled by the ugly—not gracious towards the rich and graceless towards the poor : loving all and distributing the milk of human kindness to all impartially, would *He* accomplish the purpose for which *He* has come down. The gifted lecturer then drew a distinction between *Avatāra* and *Avesa* and pointed out that, whereas in *Avatāra*, God came down to assume form and shape, in *Avesa*, the individual ego of the man still remained and it was only on occasions and at intervals that the Divine wisdom revealed itself in and through him. The essence permeated him occasionally and he spoke godlike and not as God. It was this *Avesa*, this inspiration that was manifested in the Rishis and the seers of old. Through them God delighted to reveal to the world sparks of His great illumination, and these were the mouthpiece of the great truths which the Supreme had by their agency published to the world. What a fall was there! Where are the Brahmins that were the repositories of such divine inspiration and love? If you do not hear men speak godlike to-day, it is because there are not men whom the Great Unknown can select as the vehicle of His thoughts. Mrs. Besant then pointed out how partial truths revealed by the great Achāryas have been misinterpreted and misquoted, and how texts and sayings were being twisted to mean exactly the opposite of what they really aim at. She was especially hard on commentators who had sat down to expound their pet dogmas and who had made truth itself subservient to their preconceived notions of sectarian teaching, Mrs. Besant then

proceeded to point out the difference between a full Avatâra and a partial Avatâra. She acknowledged that she was treading upon dangerous ground, but she would not swerve from the purpose she had set herself to, by any fear that she may not be walking in the footsteps of others. Lord Krishna was a full Avatâra, and the difference lay in this. A partial Avatâra comes down to accomplish a set purpose. Sri Râma came down to show to the world what a true Kshatriya can be, how a dutiful son should behave, and how a loving husband should conduct himself. All these ideals had been perfectly conformed to, and there is nothing in the whole world which can compare with the exemplary characteristics of the true king, son and husband portrayed in the sweet words of Vâlmiki. There Sri Râma stopped. His purpose was to eradicate evil from the world and to lead a life of purity, of love and of dutifulness. It was not so with Lord Sri Krishna. He was not simply the dutiful son of Yasodâ. He was not merely the Prince of Gokula. He on occasions showed that name and form have no limits for him. On three occasions at least He ceased to be Krishna and showed himself to be the Lord of the Universe. When Duryodhana wanted to imprison Him, he showed his true proportions and overawed the wicked monarch. When Arjuna had not faith enough in him to believe that he was simply the instrument of a greater power which guided him, and when the vastness of his undertaking overawed him, Lord Krishna appeared before Arjuna in His true form and made him comprehend the truth. And again, when an irate Rishi thought fit to vent his wrath upon Sri Krishna and proceeded to curse him, the Lord showed the utter futility of his intentions, and, in the beautiful language of Mrs. Besant, made the Rishi see that he was a child throwing a pebble against a mighty rock. These are the characteristics of a full Avatâra, and they show that, in His incarnation at the beginning of the present age, God came down in all His glory and might. Mrs. Besant might have added that Lord Krishna was a Pûrna Avatâra in another sense. It is in His incarnation as Sri Krishna that He played all his parts—warrior, king, counsellor and servant—teacher of the Baghavat-Gîtâ, fellow pupil with Kuchela, charioteer, and the messenger of peace; a dutiful son, a kind brother and a loving husband; the inveterate enemy of the proud and the wicked and the ever present friend of the good and the meek. All these parts he played to perfection. It was a perfect Avatâra; and if His teachings to-day are received with reverence by all the nations on the face of the earth, it is another indication of the fullness of the God in this Avatâra. We have tried to sketch very briefly the outlines of a discourse which kept the audience spell-bound for an hour and a half. The peroration was splendid and the whole scene brought to prominence the idea that when the East and the West are lovingly united there are splendid possibilities for the good of the world and for the well-being of the human race.

SECOND LECTURE.

Before commenting upon the discourse of this morning, we should like to draw attention to a phase of the question discussed yesterday which was not touched upon by us. It is asked—and it is a very pertinent question—how can there be any Avatâra when the whole world is lit up by the life of the Supreme Being? He is there in every form and shape, in every plant and animal and in everything that is of this earth. How can there be any “descent” of that which pervades everything? The answer is not an easy one to give. It is undoubtedly true that He is in every one; but the soul in man, though of divine origin, is bound down by limitations and conditions, the result of previous karma. The re-birth of a soul once encased is a resultant of the forces which it brought into existence itself; and there must be many such re-births before the chastened soul gets back to the point whence it sprang, before it gives up the fetters which attached themselves to it in its progress through evolution. In the Avatâra, God wills that He should become the Son of Man: no karmic environments determine the coming into existence of this unsullied essence. No conditions limit His progress through life. He has manifested to remove sin and evil, and He accomplishes His object unmoved by the ordinary limitations of human existence.

The first question which Mrs. Besant discussed this morning was the source and the origin of Avatâras. The learned lecturer pointed out that, in all Avatâras, it was the second of the Trinity that manifested its presence in human form. It is Vishnu among the Hindus, It is the Son among the Christians: neither Brahma nor Mahesvara had any incarnation. The Father and the Holy Ghost did not assume human form: Mrs. Besant cautioned the audience that, in dealing with a foreign religion, it is ideas that should be reckoned and not names. We agree. But we doubt whether the Son in the Christian religion is ever associated with the idea of protection and of life-giving. The Messiah seems to derive his power from the Father and the Father sends down his beloved Son to suffer for mankind. It is not an independent function that the Son performs in Christian theology. He is the interpreter between the Supreme and the mundane. Not so in Hindu theology: the tripartite division corresponds to independent functions of the one God. It may be that they are inter-dependent—but there is no land-mark by which the one is subordinated to the other. No doubt in popular mythologies, either Mahesvara or Vishnu is represented as being supreme and the others as subordinate. But in the philosophy of the various sects no such distinction is recognised. Moreover, the claim for supremacy advanced by the various sects for each of these deities strengthens our position, that each in turn was regarded as Supreme. In Christian theology, we have not heard of the Father being ever subordinate to the Son. The one is supreme and the others draw their inspirations from Him. However that may be, Mrs. Besant proceeded

to point out that Vishnu alone had his Avatâras and not S'iva or Brahmâ. Mahesvara at times did take form and shape. But there was no real Avatâra at any time. So was it with Brahmâ. Mrs. Besant here alluded to the beautiful episode whose scene is laid on the banks of the holy city of Benares. Mahâdeva assumed the form of a Chandâla and was lying across the path which Baghavân Sankarâchârya was to cross with his disciples. Sankarâchârya, more than anybody else, was impregnated with the spirit of the great Mahâdeva. All his philosophy was not proof against his mundane surroundings. He had bathed in the sacred river and he was wending his way home with crowds of disciples swarming around. Lo, a Chandâla lay across his path: what profanity! The physical environments of the great Sanyâsin clouded his vision for the time being and he ordered the Chandâla to withdraw. Then follows the beautiful dialogue which is familiar to every Hindu, between the great guru and this low-born menial, and it ends in the discomfiture of the great man who had won his laurels against every combatant before. That was an occasion when Mahâdeva assumed form to teach his own beloved son a little more humility and a little more charity. But that was no Avatâra. No. It was Vishnu alone that had incarnations. Why so? This led the lecturer to the consideration of the second question. The functions of God are three-fold: (1) The meditation over and the bringing into shape of formless and chaotic matter; (2) the instilling of life into such shaped entities; and (3) the endowing of this life-given form with wisdom and knowledge. The first of these functions is performed in Hindu theology by Brahmâ. Putting life and impregnating matter with activity is ascribed to Vishnu. Vishnu is all-pervading. He is life. He is activity. Then comes the third duty of endowing the active frame with discernment, with wisdom. Mahâdeva, the A'chârya of all A'châryas, performs this function. If this three-fold arrangement is to be carried out, who is it that can descend into human form and shape but the life-giver of all? What is form without life and where is the use of wisdom if it is not to guide life? He takes life who alone can give life. Avatâras must be of Vishnu and of none else. Mrs. Besant prefaced her observations by saying that the ground was rather unfamiliar to many, and we doubt if any left the hall this morning to whom it did not appear, after listening to the eloquent words of the lecturer, that the path was no longer a rough and unknown one to tread upon. She pointed out at the outset that the physical world was but faintly modelled on the spiritual, and if anybody in his supreme wisdom thought that the spiritual should be judged by the possibilities of the physical vision, there was no greater fool moving on earth. She next touched upon the third of the questions which she proposed to answer this morning. Why should there be Avatâras? God is all-knowing, omniscient. Before He created the world He must have laid his plans carefully. Why these occasional flying visits? Why did He not contemplate these possibilities before? He is both architect and builder, and it is no compliment to Him to say that He had miscalcu-

lated the forces of nature, and that He had not carefully planned the structure. It was one of the most difficult of the problems to answer. Why was there evil which needed His special intervention to subvert? The answer was eagerly awaited. Every one strained his ears to catch every word that fell from the lips of the gifted lecturer. She said that she had no faith in sliding over difficulties. She was prepared to face them, and her answers, even if they did not convince all, left no doubt in the mind of any one that she had earnestly and honestly endeavoured to explain the objections.

In the first place it was not true that God had not arranged his plans with sufficient forethought. He knew all and had provided for all. The object in view is the evolution of the physical and intellectual world to a state of perfection. That is the groundplan of the maker and the Creator. All others were subservient to this end. How to evolve the material and the mental world so that they may reach perfection? Suppose they were created perfect, suppose that their state of equilibrium was never disturbed; and suppose that they never came in contact with evil. What would be the result? There would be no progress. The created things will not show any improvement, any moving on. They would be like toys to play with. No. That ought not to be. The surest means of progress was to bring the created things into contact with evil. To chasten, to purify the spirit, the baptism of fire must be gone through. Sweet are the uses of adversity and sweeter, purer still is the soul which, in contact with evil, emerges pure and unsullied. That is why we find both good and evil in this world. Each has its functions, each its uses. Therefore it is only when the soul makes head against its surrounding temptations, and slowly but surely goes higher and higher till it becomes one with the unsullied effulgence of the Supreme, the object of creation will be fully accomplished. But we often yield to temptation. Instead of avoiding evil, we often fall into it; and it is when the predominance of evil has become so great that the unsullied Being interposes and stops further devastations. All the sin in the world had gathered ahead and the time had come to free the atmosphere from this pestilence and to enable the soul to move on in its forward course. It was then that God took form and shape. It was when the crop of evil was ready to be harvested off that the descent was made for the good of the world, for the safety of mankind. What is more natural? It is not an ill-laid plan. It is a well-planned purpose that is carried out. In this connection Mrs. Besant referred to the beautiful story of the birth of Ravana and pointed out how the great soul was rather anxious to be the embodiment of obstruction for a shorter period than the crystallization of virtue for a longer one so that the final goal may be sooner reached by his soul. We must close here. It was a splendid discourse that we were privileged to listen to and the warning words of Col. Olcott were hardly necessary to a Hindu audience to give the gifted lady a patient and attentive hearing. It was all attention, rapt, undivided.

THIRD LECTURE.

It was a very vast subject that was touched upon to-day: Yugas and Kalpas and tens of thousands of years were passed in review within the space of an hour and a quarter. The evolution of the world from its nebulous state to the present day had to be sketched. Naturally only the outlines could be given and the audience had to fill in the details. Mrs. Besant felt doubts as to why the sages referred only to ten Avatâras. It was not material from her point of view to pursue the discussion any further; but she was not sure that there was not some explanation for it. It may be that these ten Incarnations marked the beginning of a new evolution, of a new epoch. She might have added that these ten Avatâras land-mark the eradication of the greatest sin then gathered together; there might have been other Avatâras of which we have not any detailed account. But these ten manifestations have enabled the world to press onward, and to progress in the path of evolution: our sages say that there are numberless Vedas and yet the Rishis have transmitted to us only four of them. So it is with the Avatâras. The Lord God had said wherever there was need for my intervention "I have been born and will be born." But the good accomplished and the misery removed on all such occasions have not been as conspicuous in their beneficent effects as in the ten principal Avatâras. Before referring to each of these Incarnations Mrs. Besant very humourously referred to the self-sufficient conceptions of man and of Divinity by the modern graduate. He thinks he is able to comprehend everything by his physical eye, and he laughs at the accounts of the Avatâras of God as childish babblings because he thinks it grotesque that God can dwell in a fish or a tortoise. It was a very apt illustration which the lecturer gave with reference to the arrogance of the modern graduate. He asks why should God take form in fish and tortoise when there was the beautiful image of God in man? The answer was crushing. "You think of yourself a little too much, my dear friend. To the Supreme Being you are as insignificant as the fish or the gnat. To him both are equally interesting, equally well beloved. Shakespeare in *King Lear* describes a man below from the top of the Dover Cliff. The man looks no bigger than the beetle. So are you to the God on high. In your ignorance, you think you are the only object in which God should delight to dwell. But that is your point of view and not His. If you rightly estimate your own insignificance, you will be able to see who is the child and who babbles. Come down a little and think of yourself as you are and not as you conceive yourself to be. Look at yourself as the Lord would look upon you." Such was the answer given. Half humorous, half sarcastic, the words came so sweetly that the rated individual did not perceive where the sting lay; and he cheered vociferously. What at, we are not able to see. This bantering naturally led her into the consideration of the first three Avatâras, which she grouped together. The scientific and edu-

ated man wanted to know why in a fish should God appear. The story of the Manu who nourished and cherished the starving Fish, till it grew bigger and bigger until the sea itself was too small for its dimensions was told with a richness of language of which Mrs. Besant alone is mistress. It was the first stage in the world's evolution and the life of the world was represented in the Fish. It was from there the life was to spread out to evolve higher things, to bring into existence newer forms of animal life. The graduate blushed and the lecturer neatly put the question, "Is this all babbling?" Then came the second stage in the evolution where the world was beginning to grow out a little more. It was now one sheet of water all through. That began to change. Land was smelt—land was underneath with the outer cover of water. God assumed the shape of a tortoise. Who is there who knows the habits of the tortoise that can fail to see that in this stage of the world's progress, life cannot be embodied in a better form than in the Tortoise? And Vishnu was there, ready to spread out, to infuse life and to mark the progress thus far achieved. Then comes the beautiful story of the Varāha Avatāra. Earth had to be uplifted and water had to be separated from land. A new creation was to go on. A new life had to be lived in this world. The Mammalian age, cry the scientific men. Be it so. In this Mammalian age, in this age of transformation and separation of land from water, what is the best type of animal life? Is it children's prattle to say that Vishnu, the life-giver, took form in a tortoise? For what purpose? For pushing on the progress of the world, for bringing into existence a new order of beings: Lord Sri Krishna said that in the best of all creatures, birds, fish and animals, he delights to show himself forth; and surely in this stage of transition what apter form for the giver of life can be conceived than that of the divine *Varāha*: all these three Avatāras were in the Satya Yuga. Then came the Tretā Yuga. Beings resembling men had peopled the globe. The world had assumed shape and form much in the same way in which we find it now. The human form had been evolved. Thus far progress was real. But with the physical growth of form, the world stopped. Darkness and ignorance reigned supreme. Men themselves were not fully formed. They were half-beast and half-man, with the instincts all brutal; and they naturally would not acknowledge any purpose higher than the gratification of the senses. This cannot be looked on with indifference. The world had yet various stages to accomplish and Nrisimha, the Man-lion was born. Prahlāda had been an exception in the race in which he was born. He alone comprehended the truth and he wanted his king to move with him. What audacity in a child? Hiranyakasipu fretted and foamed and invented a thousand devices to destroy the prophet who said that there was a higher being than himself. What Hindu is there who has heard without emotion the wonderful steadfastness and Bakti of the gentle child, who scorned a thousand terrors, who faced every danger, all in the fullness of his faith in God?

Prahláda's triumphant hour came when the Almighty proved to the wicked king that He was in everything and everywhere and that He was always ready to respond to the call of His devotees. The brutal king was conquered and Prahláda's heart was gladdened; and the world moved a step further. Yet another stage and Bali, the great king became ruler. He was physically all that man is to-day. Physical development was completed. He thought a little too much of himself, of his powers, of his vast dominion and of his resources. That was not the type of human being that God had set his heart on evolving. The Supreme took form and shape as a Dwarfish Brahmin. Here was a mighty monarch and he was to be taught that there was something mightier than physical force. It is a Brahmin that begged for a small boon. Three feet of ground was all that he cared for. The gift was made. But the donee was no ordinary Brahmin. He was an ancient Brahmin, not a modern Brahmin, and all Brahmins cheered the sentiment. We only hope that they also understood the significance of the reference. But the Brahmin soon became so big that the gift could not be completed until Bali gave himself up body and soul to the service of God. The instilling of wisdom into the human brain was begun. That was the object of the Vāmana Avatāra. But the Kshatriya with knowledge and power soon made himself obnoxious to all. He did not use his power for the good of the people. He plundered them and tyrannized over them. Everything was made to subservise his own personal wants and predilections. God does not love tyrants. He wants Kings to rule well and to govern honestly; and if these duties are not recognised, there must be chastisement; so there was the need for a chastiser. The second Brahmin Avatāra came into existence. Parasurāma, the slayer of kings, was born and his mission was to teach erring monarchs their true duty. Thus ended the Tretā Yuga. Then the seventh Avatāra ushered into existence the Dvāpara Yuga, the Golden age. The chastisement by Parasurāma had its effect. The chastened, purified Kshatriya spirit was spreading in the land: and God came down as Śrī Rāma. The meeting of the Brahmin Avatāra and the Kshatriya Avatāra was most beautifully depicted. The former ended his mission and gave up his powers in favour of Rāma. How pregnant with meaning! and how natural the transformation scene! Mrs. Besant did not dwell upon Rāma Avatāra at any length. It is impossible to do justice to it in a discussion of numbers of other subjects. It is an Avatāra which has left its landmark in some places even more deeply than the Incarnation of Krishna. How many homes are made happy, how many drooping spirits are cheered, how many afflicted hearts are gladdened by the recounting of the wonderful story of the Rāmāyana! What in the history of the world can show anything to compare with the gentle Sītā,—loving, obedient, trustful in her lord—though womanly yet brave and asserting her rights as a wife when they were about to be ignored, patient under suffering and living in the hope of our Lord's prowess one day accomplishing her liberation,—what a picture of a

wife's life! Sītā will live as long as the Sun and Moon lasts. What a brother Lakshmana was! How dutiful, how watchful, how faithful! What country can produce such a type of brotherly love? Of Rāma, we will not speak. He is too much for us at present. So is Lord Śrī Krishna. He is to be discussed to-morrow and we wish our young graduates will not miss the opportunity of hearing the *True One* portrayed by the eloquence of Mrs. Besant. Then came the Buddha Avatāra. He is certainly one of the Hindu pantheon. It is possible to have produced a Buddha only in India. What renunciation, what a sweetness of disposition and what an abnegation of self the world witnessed in this wonderful Prince-priest. But for whom were his teachings intended? They were meant for nations who had not the inherited capacity to grasp the Vedic truths. The Hindu nation had till then held the field. Others were growing up. These did not know humility and charity. They had not the accumulated wisdom of ages to back them up. They had to be trained in the paths of virtue and of righteousness. They need not follow the scriptures. There was no *Varnāśrama* or caste distinction for them. Yet they ought to be taught eternal truths. They ought to be told that power and wealth were given for the benefit of mankind and not for self-aggrandisement. They ought to be informed that it was possible to become one with God by good deeds and by self-less work. This was preached to them by Lord Buddha. Mrs. Besant inclined to the view that Lord Buddha was less of an Avatāra and more of a preacher. He was the first perfect man-God. He had shown the possibility of man's attaining to perfection by his own good work. It may be doubted whether Buddha was not an Avatāra in the sense that Parasurāma was. He had all the attributes of a God in him and all he did as a God. Whatever may have been his mission, there was no doubt that he spoke and acted the God. In the view taken by Mrs. Besant, she naturally said that Buddha was followed by one greater than himself, namely, by Baghavan Sankarāchārya. Śrī Sankarāchārya was a teacher, the greatest of the great teachers of this world. The world's indebtedness to this mighty intellect is only slowly being recognised and the day is not far distant when his insight and grasp of truth will be hailed as the only true conception of God. Mrs. Besant finally alluded to the last Avatāra yet to come. God is preparing the materials and training His lieutenants and abiding His time. When He does come, sin and evil will be swept off this globe and the evolution of the world will be completed. The cycle will end and a new and happier existence will dawn upon mankind. Mrs. Besant closed her third lecture with this reference. Her health has apparently suffered from the mental strain she is put to, and we pray that she may be spared long to vivify Hinduism and to bring knowledge and wisdom to all.

FOURTH LECTURE.

Glorious was the theme discussed and magnificent the discourse. The wonderful deeds and teaching of the Lord found their apt exposition in the matchless eloquence of the lecturer. From the outset Sri Krishna and his devoted expounder held the audience spell-bound. The Upanishads had said that speech is powerless to portray the Lord and that mind is not imaginative enough to conceive His wondrous possibilities. But if ever speech was capable of delineating to any extent the majesty of Sri Krishna, it was the unrivalled eloquence of the gifted lady that lectured this morning. We confess to a double incapacity in dealing with the subject. The Lord Sri Krishna, the subject, defies description, and Mrs. Besant's eloquence this morning makes it more difficult for us to give adequate expression to the thoughts that crowd upon us. It was music and not speech that enthralled the audience. Her heart was full and she spoke her heart unreservedly. We shall therefore try with all humility to give expression as well as we can to the ideas that this morning's performance has generated.

Mahâdeva, Mrs. Besant said, attracts only those that have renounced this world. That aspect of godhead is too high for the ordinary mortal to fathom. A long course of training, an austere practice and a determination to give up this world are the necessary preliminaries for becoming votaries of Mahesvarn. Not so with Sri Krishna. He is the God of the child and of the grown-up man, of the sinner that seeks redemption and of the virtuous householder, of women that have fallen off and of angelic wives that are devoted to their husbands, of the Brahmin and the Kshatriya, and of the Sûdra and the Chandâla. He is the God of all ages, of all nations, of all peoples, of all races. "In whatever form you may invoke the God, you are really calling upon me." So spake the Lord. To approach him no previous austere practices are necessary. To obtain his intervention no special form of prayer is needed. He is the God of the wretched and of the poor and brings consolation and good-will to all. He is, in the words of the gifted lady, the God of love, of laughter, of joy and of mirth. Wherever He is worshipped, there sorrow cannot be; wherever He is invoked, there danger dare not lurk; wherever He is sought after, there evil shall not exist; He brings joy and comfort to all that appeal to him. These were the characteristics of the God that endeared him to every one and appealed to every heart.

Mrs. Besant said that there were two aspects of the Avatâra which should be kept in mind. The historic fact of birth and of deeds done, and the spiritual aspect of the purpose and meaning of the deeds and of the sayings. It is not a fable that we are dealing with, nor are the facts comprehensible purely from the historic point of view. The full meaning can be grasped only by those that keep in mind both the history of the Avatâra and the deeper purpose which the incarnation was intended to accomplish. With these preliminary remarks, she proceed-

ed to sketch out the heads under which she proposed to treat her subject. She divided the life of the Lord into seven acts and she elaborated each of these parts by illustrations from the Lord's life. Each man's life is a drama: so says the greatest poet of England. But every one does not play his part as well as it ought to be. It is this failure to act the part well that causes heart-burning and misery. The Lord God also played the various parts which He had come down to act. Would the world learn a lesson from the Greatest Actor of all? Would he or she take to heart the lessons which each part was intended to convey by the dramatist? That was His mission. He acted for the education of mankind, for the well-being of the human race, and His aim was that it should not be lost upon the world.

THE CHILD.

The first part was that of the winsome child of Gokula and of Brindavana. What a child? Suka Brahman in the Bhāgavata lingers most upon this aspect of the Lord's work. The fascination that the child exercised over all that came under his influence was enormous. Husbands did not think of their wives, nor wives of their husbands. Parents forgot their own children and children did not look up to them. Even cows neglected their calves and the latter were not drawn towards the former. There was one Being towards whom all eyes turned and to whom all hearts opened. Man and beast forgot their vocations in the presence of the Lord. His spell was supreme. His sway was indisputable. This wondrous child would not have anything to stand between him and those that loved him. He wanted the whole heart and he would brook no rival in their affections towards him. In regard to this phase of his life what blasphemies have been uttered? This child attached to himself all that came under his power—man, woman and beast. This magnetism of the Lord has been twisted and distorted into meaning sexual immorality. Mrs. Besant said to such insolent revilers: "Be a little more cleanly in your heart and you would understand aright the love of the Lord." His love was not the love of the physical man; His love was ethereal spiritual. He loved His children; His heart yearned towards them. His children—Gopis and grown up men,—were drawn to him, heart-whole. Mrs. Besant here referred to two of the incidents in the Lord's life which blasphemy takes hold of, to insult and annoy the devotees of the Lord. What was the period in life of the Lord when these occurrences were related? He was between six and seven years of age and the accusation is that he had immoral intimacy with the Gopis at this age. With fine satire she asked whether these traducers have ever read the history that they are criticising. It is distorted imagination that is responsible for all these calumnies. The esoteric meaning of the Gopis being deprived of their cloths and of the *Rāsakridā* was told in language of sublimity and of dignity. Eloquence could not have been finer or nobler than that with which Mrs. Besant depicted the Boy God.

She lingered long upon the subject and she seemed unwilling to leave this Child and to take Him on to His next stage.

THE DESTROYER OF EVIL.

The next part that the Lord played was that of the eradicator of evil. That was the more immediate purpose of his Avatâra. Many are the wonderful feats performed by him. An army of sinners had to be removed from their sphere of evil influence. Pûthanâ, Bakâsura, Kamsa, Sisupâla had been the centres of wickedness and of evil. Each in his turn had to be removed from the earth, so that the evolutions of the world might not be retarded in its progress.

THE STATESMAN.

His third part delineated was that of the statesman and of the politician. How wise, how tactful, how farseeing were these kindly acts! As counsellor, as ambassador, and as peacemaker, the part was played wonderfully well. The main object in view was the establishment of law and of order and the replanting of good and of honesty. With that steadily in view, the *role* of the statesman was most excellently played.

THE FRIEND.

The privilege which the Pândavas enjoyed in this respect has been the theme of many a narrative. The cordiality and good-will, the unswerving steadiness and the disinterested friendship which they were privileged to enjoy are the incidents in the Lord's life which many devotees delight to dwell upon. The fortunate Arjuna had the greatest share of this privilege. To him God was everything. Arjuna lived in the Lord and the Lord delighted in his companionship. How many Hindu females with tears of joy in their eyes recount almost every day the episode of the saving of Draupadi from disgrace? Sri Krishna is the idol of the Hindu home, the loving theme of Hindu discourse, because of his steadfast friendship to the Pândavas and because of His unflinching intercession in times of distress and of difficulty.

THE GITACHARYA.

It is impossible to write adequately of the Lord's character as teacher. He came to teach the world and he poured his precepts into the ear of His beloved disciple. Arjuna was the immediate cause of this priceless boon, which the world from one end to the other must sooner or later acknowledge as the noblest pronouncement upon the duties of life. The occasion for its exposition was unique. It was necessary to tell a brave man, when struggling against those nearest and dearest to him, that he was but the instrument of a higher power and that he was neither the slayer nor will he be slain. Duty for duty's sake should be done; and the fruits of this duty the doer has no reason to calculate upon. The Baghavad Gîtâ is a possession of which the Hindu nation is proud and the exponent of its sacred precepts will, as years pass,

be recognised as the true A'charya of all mankind, irrespective of caste or creed.

THE SEARCHER OF THE HEARTS OF MEN.

Mrs. Besant next dwelt upon the Lord's life as exemplified in his endeavour to purify and ennoble the persons whom He loved. He placed temptations in the way to see how far the soul was prepared to embrace Him. He tested friends to see how far their devotion to him was real. It is foolish to say that God himself placed temptations in the way to mislead. How can that be? What is there that is not done by him? Everything that moves obeys his command. But the temptations were intended to test the inward strength of the soul. It was the surgeon's knife and not the murderer's that was employed. To weed out the evil was the only object; and the learned lecturer illustrated this view by referring to a few incidents in the career of the Lord.

AS THE SUPREME LORD.

In the Visvarûpa, Sri Krishna had shown that he was above form and shape. By the destruction of an effete Kshatriya race He wanted to pave the way for other nations and other peoples' partaking of the teachings of the Lord. India needs contact with others to prepare her for higher things. It was fortunate that her real conquerors were the English. English language is spoken everywhere and by every one. That language alone can give to the world the priceless treasures existing within her. The world will become purer and nobler by this contact, and India higher by it. It was on purpose that the Lord Sri Krishna had broken down the Kshatriya power in India. But Indians must make it possible for the Lord to have his next Avatâra in this country which he loves so well. India has become degenerated. Indians have not understood the nobility and the greatness of the teachings of their God. Mrs. Besant implored them to be proud of such priceless possessions, to be worthy of the past, and to so conduct themselves that the Great God may still delight to be born here in their midst.

It was a splendid performance and the opinion was universal that never before had she spoken with such effect and so eloquently. Probably it was the theme that enabled her to soar so high. But the purity of her heart and her unabated devotion to the land of her adoption supplied the stimulus which prompted her so speak so earnestly, so enthusiastically and with such effect. We sincerely echo the words of the President-Founder, that the blessing of the Lord Sri Krishna and of the Rishis of this hoary land may accompany her wherever she goes, and may enable her to work out the mission she has set her heart upon fulfilling, successfully and well.

Note.—As soon as the reporters can supply the copy and Mrs. Besant can find time and strength to revise the MSS., the work will be issued in the usual form and at the usual price, Re. 1.—*Ibid. Theosophist.*

PERMANENT FUND.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 25th December 1898	25,113	5 7	Transferred to the Headquarters Fund ...	500	0 0
Interest on P. O. Savings Bank a/c for 1898-99 ...	0	3 0			
Recovered the Loan given to Theosophist Office ...	500	0 0			
				500	0 0
			Balance...	25,113	8 7
Total Rs. ...	25,613	8 7	Total Rs....	25,613	8 7

ANNIVERSARY FUND.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 25th Dec. 1898..	51	0 1	Feeding poor guests at last Convention ...	11	14 0
DONATIONS :—			Paid extra servants do ...	35	0 0
Malegaon Branch T. S. ...	5	0 0	Balance paid to pandal contractor ...	21	3 4
Karur Branch T. S. ...	5	0 0	Feeding at the caste kitchen. Victoria Public Hall for 1899.	332	2 9
Adyar Lodge T. S. ...	20	0 0	Sundries, such as telegrams, sheets, earthen pots, and other articles ...	19	0 0
Nandyal Branch T. S. ...	5	0 0	Advance to pandal contractor ...	38	3 6
Cuddapah do ...	5	0 0	Advance to caste kitchen ...	50	0 0
Mr. Kannan Nambiar ...	25	0 0	Loans returned ...	125	0 0
“ Jagannatha Raju ...	2	0 0			
“ S. Krishnasami Iyer ...	1	0 0			
“ S. Venkatasubbiah ...	1	8 0			
“ Hanumantha Chari ...	2	0 0			
“ Panchapagesa Sastri ...	1	0 0			
“ C. Ramiah ...	1	0 0			
“ T. R. Lakshmana Pillai ...	2	0 0			
“ J. Nagabushanam ...	1	0 0			
“ A. K. Seetarama Sastri ...	2	0 0			
“ Sanjiviah ...	2	0 0			
“ Kharuhde, Amraoti ...	25	0 0			
Nellore Branch T. S. ...	5	0 0			
Mr. A. Venkatakanniah ...	5	0 0			
“ Venkatanarsiah ...	1	0 0			
“ T. Vasudeva Row ...	2	0 0			
“ V. Sudarsana Moodaliar ...	3	0 0			
“ G. Sankara Row ...	1	0 0			
“ W. Venkata Row ...	5	0 0			
Madanapalle Branch T. S. ...	17	0 0			
Mr. J. Srinivasa Row ...	10	0 0			
“ A. Nanjundappa ...	15	0 0			
“ R. Seshiah ...	2	0 0			
Carried over...	222	8 1	Carried over...	697	7 7

ANNIVERSARY FUND—(Continued).

RECEIPTS.		Amount.		EXPENSES.		Amount.	
		Rs.	A. P.			Rs.	A. P.
Brought forward...		222	8 1	Brought forward...		697	7 7
Mr. S. Narasoji ...		1	0 0				
An F. T. S., through the President T. S. ...		10	0 0				
Mr. T. N. Ramachandra Iyer. Salem Branch T. S. ...		15	0 0				
A friend, through the President T. S. ...		10	0 0				
Mr. V. K. Desikachariar ...		7	0 0				
„ E. Nageswara Iyer ...		2	0 0				
Bangalore Branch T. S. ...		10	0 0				
Mr. A. Ramasawmi Sastri ...		5	0 0				
„ M. V. Vasudeva Iyer ...		5	0 0				
„ A. Satharishi Iyer ...		2	0 0				
Justice S. Subramania Iyer...		100	0 0				
Mr. T. V. Gopalaswami Iyer.		15	0 0				
„ T. S. Sivarama Iyer ...		5	0 0				
„ V. Sundararamiah ...		5	0 0				
„ V. Venkateshiah ...		10	0 0				
Coimbatore Branch T. S. ...		10	0 0				
Bellary Branch T. S. ...		9	4 0				
Madras do ...		5	0 0				
Gndivada do ...		3	0 0				
Hezwada do ...		2	0 0				
Mr. K. Srinivasa Iyer ...		2	0 0				
„ N. Pichai Pillai ...		10	0 0				
„ M. Sbramanier ...		2	0 0				
Chittoor Branch T. S. ...		10	0 0				
Tiruvellur Branch T. S. ...		15	0 0				
Mr. P. Kesava Pillai ...		5	0 0				
„ J. P. Bhaskeraraya ...		3	0 0				
„ A. Nanjundappa ...		10	0 0				
Palghat Branch ...		5	0 0				
Madanapalle Branch ...		8	0 0				
Amount received for shed ...		24	4 9				
Coffee Contractor ...		3	0 0				
Temporary loan taken from other Funds ...		155	0 0				
						697	7 7
				Balance...		18	9 3
Total Rs.	716	0	10	Total Rs.	716	0	10

LIBRARY FUND.

1899.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 25th December 1898	590	10 6	Establishment charges	564	1 8
DONATIONS :—			Purchase of books	150	12 0
Mr. Janardhan Sakharam			Binding charges	21	0 0
Gadgil	100	0 0	Subscription to Periodicals	12	4 0
.. T. M. Sundaram Pillai	50	0 0	Freight and Postage	5	1 6
An F. T. S. of Burma (N. G. C.)	600	0 0	Furniture	14	8 0
Mr. C. Sambiah	19	8 0	Sundries	25	6 6
Dr. F. W. Harrison	30	0 0	Loans returned	750	0 0
Mr. Maneklal Jelabhai	3	0 0	Loan given	250	0 0
D. B. R. Sooria Rao Naidu	20	0 0			
Mr. A. Venkatakanniah	2	0 0			
.. V. K. Dosikachariar	3	0 0			
.. P. Kesava Pillai	20	0 0			
Babu Norendro Nath Sen, Calcutta	200	0 0			
Sale of books from Library	28	12 0			
Loan taken from other Funds	355	0 0			
Interest from P. O. Savings Bank	0	3 0			
				1,793	1 8
			Balance...	226	15 10
Total Rs....	2,020	1 6	Total Rs....	2,020	1 6

T. SUBBA RAO MEDAL FUND.

RECEIPT.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 25th December 1898	1,225	8 7	Nil.		
Interest from Post Office Savings Bank for 1898-99.	20	14 3			
Total Rs....	1,246	6 10			

WHITE LOTUS DAY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th Dec. 1898.	148	9	3	White Lotus day expense ...	26	2	8
Donations :—				Medal to Mr. Govinda Pillai for making H. P. B.'s statue ...	6	0	0
Mr. V. C. Seshachariar ...	25	0	0		32	2	8
„ B. Banga Reddy ...	7	0	0		253	0	0
Students' Centrum, Amsterdam ...	104	9	5	Balance...			
Total Rs....	285	2	8	Total Rs....	285	2	8

PANCHAMA EDUCATION FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
The Olcott Pension Fund, including advance made to Library Fund and O. F. S.	3,077	11	2	Purchase of Kodambakam Property ...	1,219	0	0
The Blavatsky Memorial Fund including advance made to Library Fund ...	3,235	0	1	Cost of repairing the same ...	475	0	0
Individual minor subscriptions for H. P. B. & O. F. Schools in 1898-99 ...	328	14	6	Salaries ...	884	2	2
Gift of £150 by an English Theosophist, cashed by the Madras Bank ...	2,241	3	11	Books purchased ...	70	7	0
Gift by an European F. T. S.	2,000	0	0	Cooking class O. F. School	28	6	6
Mr. T. Sadasiva Iyer (Rs. 30 paid and included in the individual minor subs.)	20	0	0	Rent of the School ground do	72	0	0
Mrs. J. H. Domingos, Sacramento ...	7	8	0	Sundries... ..	262	7	8
Mr. J. M. Boys, Mangalore...	20	0	0	Advance to Teacher ...	20	0	0
„ Stecherbatchoff, Colombo ...	30	0	0	Amount lent to Library Fund	1,200	0	0
„ W. A. E. and Della E. E.	10	0	0				
„ J. L. Page, Sakkur ...	10	0	0				
„ Alexander Fullerton, New York ...	14	13	0				
„ B. Sooria Row, Vizagapatani ...	10	0	0				
„ Anantaram Ghosh, Calcutta ...	39	8	0				
„ A. Govinda Charlu, Mysore ...	20	0	0				
Interest on mortgage to end of Nov. 1899 ...	437	8	0				
Government grant on O. F. School, 1898 ...	185	0	0				
Advance recovered ...	20	0	0	Balance...	4,231	7	4
Total Rs....	11,707	2	8	Total Rs....	7,475	11	4

To

The President of the Theosophical Society.

DEAR SIR AND BROTHER,

In accordance with rule 29 of the rules as revised in General Council at the Society for the year from 25th December 1898 to 25th December 1899 and found former by letters from the parties who remitted the money, and the latter by Col. Olcott. We suggest for the favorable consideration of the President that a work done or in ready cash, be kept for each Fund so that we may at a glance be

Account current of the Theosophical Society for the period from

Particulars of Receipts.	RECEIPTS.											
	By Cash.			By transfer.			Total.		Grand Total.			
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Balance of												
Permanent Fund	...						25,113	5	7			
Anniversary do	...						51	0	1			
Library do	...						590	10	6			
Headquarters do	...						707	0	3			
Subba Row Medal do	...						1,225	8	7			
Blavatsky Memorial do	...						2,691	12	5			
Olcott Pension do	...						2,521	7	6			
White Lotus do	...						148	9	3			
										33,049	6	2
Permanent Fund	...	500	3	0	...	...	500	3	0			
Anniversary do	...	615	0	9	50	0	0	665	0	9		
Library do	...	1,079	7	0	350	0	0	1,429	7	0		
Headquarters do	...	9,309	3	9	2,269	0	0	11,578	3	9		
Subba Row Medal do	...	20	14	3	...	...	...	20	14	3		
Blavatsky Memorial do	...	53	3	8	...	...	...	53	3	8		
Olcott Pension do	...	53	3	8	...	...	...	53	3	8		
White Lotus do	...	136	9	5	...	...	...	136	9	5		
										14,436	13	6
Total...		11,767	13	6	2,669	0	0	14,436	13	6		
Detail of Balances on different Funds—												
		RS.	A.	P.								
Permanent Fund	25,113	8	7									
Anniversary do	18	9	3									
Library do	226	15	10									
Headquarters do	1,329	0	5									
Subba Row Medal Fund	1,246	6	10									
Blavatsky Memorial Fund	...											
Olcott Pension do	...											
White Lotus do	253	0	0									
Total Rs...	28,187	8	11							47,486	3	8

Convention of December 1897, we have carefully examined the accounts of the them correct. The several items of receipts and expenditure are supported, the vouchers from the parties who received the payments and by accounts signed by separate account showing the loans and advances given and recovered either by able to see the loans and advances that are outstanding at the end of the year.

25th December 1898 to 25th December 1899.

Particulars of Outlays.		OUTLAYS.									
		By Cash.		By transfer.		Total.		Grand Total.			
		RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.		
Permanent Fund	...	...	...	500	0 0	500	0 0		
Anniversary do	...	677	7 7	20	0 0	697	7 7				
Library do	...	793	1 8	1,000	0 0	1,793	1 8				
Headquarters do	...	10,761	3 7	195	0 0	10,956	3 7				
Subba Row Medal do	...	...	...	...	...	...	...
Blavatsky Memorial do	...	2,745	0 1	...	...	2,745	0 1		
Olcott Pension do	...	2,574	11 2	...	...	2,574	11 2		
White Lotus do	...	32	2 8	...	...	32	2 8		
Total...		17,583	10 9	1,715	0 0	19,298	10 9	19,298	10 9		
Balance of											
Amount lent to Babu Srimantrai and Krishna Row at 10½ per cent. on mortgage of Lands in the North-West Provinces ...						20,200	0 0				
Amount lent to Mr. O. Cundaswamy Mudaliar, his brother and his minor sons, on mortgage of Building at 10½ per cent. ...						5,000	0 0				
Deposit in Madras Bank as per Bank Pass Book ...						1,186	1 3				
Post Office Saving's Bank Deposits											
		RS.	A. P.								
Permanent Fund	10 0 9										
Anniversary do	3 2 0										
Headquarters do	106 5 0										
Library do	6 7 9										
Subba Row Medal do	1,246 3 0					1,372	2 6				
Cash in London on Wachtmeister Bank (Limited) in the name of H. S. Olcott ...						129	6 0				
Cash in the safe ...						499	15 2	28,187	8 11		
Total Rs...								47,486	3 8		

C. SAMBLAH.

S. V. RANGASWAMI AIYANGAR,

26th December 1899.

RULES OF THE THEOSOPHICAL SOCIETY.

As Revised in General Council, July 9, 1896.

CONSTITUTION.

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

2. The objects of the Theosophical Society are :

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

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

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

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

Membership.

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

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary; and a certificate of membership shall be issued to the member, bearing the signature of the President-Founder and the seal of the Society, and countersigned by either the General Secretary of the Section or the Recording Secretary of the T. S., according as the applicant resides within a sectionalized or non-sectionalized territory.

Officers.

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

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

8. The term of the Presidency is seven years (subject to the exception named in Rule 7).

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

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

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

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

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

Organization.

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

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

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

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

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

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

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

Administration.

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

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

Election of President.

23. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the votes of his Section according to its rules, and the Recording

Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Headquarters.

24. The Headquarters of the Society are established at Adyar, Madras, India.

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

Finance.

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

27. Unattached Members not belonging to any Section or Branch shall pay the usual 5s. Entrance Fee* and an Annual Subscription of £1 to the General Treasury.

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

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

Meetings.

30. The Annual General meeting of the Society shall be held at Adyar and Benares alternately, in the month of December.*

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

Revision.

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

True Copy.

Official.

C. W. LEADBEATER,

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

Secretary to the Meeting of Council.

* Subject to ratification by the General Council,

OFFICERS
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

President.

HENRY S. OLCOTT.

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

Vice-President.

ALFRED PERCY SINNETT.

Recording Secretary.

WM. A. ENGLISH, M.D.

Treasurer.

T. VIJIARAGHAVA CHARLU.

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.

Address: 5, University Place, New York.

BERTRAM KEIGHTLEY, M.A.

UPENDRA NATH BASU, B.A., LL.B. } Indian Section.

Address: Benares, N.-W. P.

HON. OTWAY CUFFE, European Section.

Address: 28, Albermarle St., London W.

A. MARQUES, D. Sc., Australasian Section.

Address: 42, Margaret St., Sydney, N. S. W.

H

P. ERIC LILJESTRAND, Scandinavian Section.

Address : Jorstensohgatan 12, Stockholm, Sweden.

C. W. SANDERS, New Zealand Section.

Address: Mutual Life Buildings, Lower Queen St.,
Auckland, N. Z.

DR. H. J. VAN DER WOUDE, Netherlands Section.

Address: 70, Prins Hendrikstraat, Amsterdam.

DR. TH. PASCAL, French Section.

Address: 116, Rue St. Dominique, Paris.

President's Private Secretary : MISS NETTA E. WEEKS.

Address: Adyar, Madras.

CONFIDENTIAL

BRANCHES
OF THE
THEOSOPHICAL SOCIETY

(Corrected up to December 1899).

INDIAN SECTION.

INDIAN SECTION.

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	...	1882	Mr. A. Chakrapani Iyer.	Mr. P. Sabhapaty Mudeliar.	Agent of the Sabhapaty Press Co., Ltd., Adoni.
Adyar	The Adyar Lodge T. S.	...	1897	Dr. W. A. English	Mr. V. C. Seshá Chariar, B.A., B.L.	High Court Wakil, Mylapur, Madras.
Ahmedabad	The Ahmedabad Branch T. S.	...	1899	Mr. Ganesh Gopal Pandit, B.A.	Mr. Indravadam Madhuvaharow Horn.	Bhedra, Ahmedabad.
Aligarh	The Aryan Patriotic T. S.	1898	...	Babu Gauri Shankar, M.A.	Babu Kedarnath Chatterji.	Pleader, Aligarh.
Allahabad	The Prayag T. S.	...	1881	Mr. G. N. Chakravarty, M.A., LL.B.	Dr. Abinash Ch. Banerji, L. M. B.	Colvin Medical Hall, Allahabad.
Almorah	The Tatva Bodhini Sabha T. S.	...	1893	Pandit Bhairava Datta Joshi.	Pandit Badri Datta Joshi, LL.B.	Almorah.
Ambasamudram	The Ambasamudram T. S.	...	1889	Mr. G. P. Nilakantier.	Mr. H. T. Subbasaani Aiyar.	Pleader, Ambesamudram.
Amritsar	The Jigyasa T. S.	...	1896	Mr. Harjiram	Mr. Amolakram	Bazaar, Sirki Bandan, Amritsar.
Anantapur	The Anantapur T. S.	...	1886	Mr. P. Veeranna Naidu	Mr. M. Subramani Aiyar.	Vernacular Head Clerk, Collector's Office, Anantapur.
Arni	The Arni T. S.	...	1885	Mr. W. Gopala Charlu, B.A., B.L.	Mr. V. Subba Row	Secretary, Arni T. S.
Arrah	The Arrah T. S.	1882	...	Babu Kailash Chandra Banerji, M.A., B.L.	Babu Kisori Lal Halder, B.L.	Arrah.

Baidyanath-Deo-ghur.	The Brahma Vidya Sara T. S.	...	1899	Babu Aibnash Chandra Banerji, B.A.	Babu Barada Prasad Basu	Retired Executive Engineer, Baidyamath-Deoghur.
Bangalore	The Bangalore Cantonment T. S.	...	1896	Mr. T. C. Mohaswamy Pillay.	Mr. A. Singaravelu Moodelliar.	Resident's Office, Bangalore.
Bankipore	The Behar T. S.	...	1882	Babu Purnendu Narayan Sinha, M.A., B.L.	Babu Siva Sankar Sahay.	Pleader, Bankipur (Behar) c/o. Babu Mohan Chandra Ghosh, Homeopathic Practitioner, Muradpur, Bankipur.
Bara-Banki	The Gyanodaya T. S.	...	1883	Paadit Parneshwari Das.	.....	Pleader.
Barakar	The Sadhu Sanga T. S.	...	1892	.....	Mr. K. P. Mukherji	Mine Surveyor, Barakar.
Barreilly	The Rohikhund T. S.	...	1881	Pandit Cheda Lal, B.A.	Rai Bishan Lal, M.A., L.L.B.	High Court Vakil, Barreilly.
Baroda	The Rewab T. S.	...	1882	Rao Bahadur Janardan Sakharam Gadgil, B.L.	Rao Sahib Maneklal Chelabai Jhaveri.	Baroda.
Beaulah	The Rajshahye Harmony T. S.	...	1883	.....	Babu Srisah Chandra Roy.	Head Master, Loknath School, Beaulah, Rajshahye.
Bellary	The Bellary T. S.	...	1882	Honorable Rai Bahadur A. Sabhepati Mudaliar.	Mr. B. P. Narasimhab, B.A.	Translator, Dt. Court, Bellary
Benares	The Kasi Tatwa Sabha T.S.	...	1885	Babu Jogendranath Ghose, B.L.	Babu Bireahwar Banerji, M.A.	Professor, Central Hindu College, Benares.
Berhampore	The Adi Bhautic Bhratri T.S.	...	1881	Babu Dissanath Ganguli.	Babu Natar Das Roy	Zemindar, Gorabassar, Berhampore.
Bettiah	The Bettiah centre	...	1899	.....	Babu Raghunandam Prasad.	Bettiah, Champaram.
Bezawada	The Bezawada T. S.	...	1887	Mr. T. V. Narasiah Pantulu.	Mr. S. Gopayya, B.A.	Pleader, Munsiff's Court, Bezawada.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bhagalpore	The Bhagalpore T. S.	...	1881	Babu Parbati Charan Mukerji.	Babu Devi Prasad	Shekandarput, Bhagalpore.
Bhavnagar	The Bhavnagar T. S.	...	1882	Raval Sri Princee Harisinhji Rupsinbji.	Mr. J. N. Uwalla, M.A.	Principal, Samaldas College, Bhavnagar.
Bombay	The Blavatsky Lodge T. S.	...	1880	Mr. D. Gostling	Mr. Ramchandra Puroshottam Kamat.	37, Hornby Row, Fort, Bombay.
Burdwan	The Mithapokur Lodge T. S.	1883	...	Lala Jyotiprakash Nandy	Babu Bankim Chandra Mukhopadhyaya.	Mithapokur Road, Burdwan.
Calcutta	The Bengal T. S.	...	1882	Babu Norendro Nath Sen.	Babu Hirendranath Datta, M.A., B.L.	28-B, Jhamapukur, Calcutta.
Cawnpore	The Chohan T. S.	...	1882	Babu Devi Pada Roy	Babu Haran Chandra Deb.	Translator, Judge's Court, Cawnpore.
Chapra	The Chapra T. S.	...	1899	Babu Tejchandra Mukherji.	Babu Gopi Krishna Chandra B.A.	Hd. Master, Chapra Institution, Chapra.
Chingleput	The Chingleput T. S.	...	1883	Mr. D. Raghurama Row	Mr. K. K. Krishnier, B.A.	Hd. Master, Native High School, Chingleput.
Chittagong	The Chittagong T. S.	...	1887	Babu Durgadas Das	Babu Kamala Kanta Sen.	Pleaser, Judge's Court, Chittagong.
Chittore	The Chittore T. S.	...	1887	Mr. C. Bhashyam Iyengar.	Mr. C. M. Duraswamy Mudaliar, B.A., B.L.	District Court Vakil, Chittore.
Cocanada	The Gantama T. S.	...	1885	Mr. K. Ferraz	Mr. V. Venkata Rysudu	First-Grade Pleader, Cocanada.

Coimbatore	The Coimbatore T. S.	1883	Mr. T. S. Balakrishnan Iyer.	Mr. J. S. N. Ramaswamy Iyer.	President, Coimbatore.
Colombo	The Hope Lodge T. S.	1898	Mrs. M. M. Higgins.	Mrs. A. Davies.	Messias School and Orphanage for Buddhist Girls, Cinnamon Gardens, Colombo.
Conjeeveram	The Sathyavrata T. S.	1897	Mr. N. Venkatesh Reddy.	Mr. N. Venkatesh Reddy.	19, Cathedral Street, L. Conjeeveram.
Cuddapah	The Cuddapah T. S.	1886	Mr. D. N. Narayanaiah, B.A., B.L.	Mr. C. Ramaswami, B.A., B.L.	Secretary, Municipal Council, Cuddapah.
Darjeeling	The Kanchinjunga T. S.	1882	Babu Srinath Chatterjee.	Babu Ishanachandra Das.	General Survey Office, Dehra-Dun.
Dehra-Dun	The Dehra-Dun T. S.	1883	Lala Baldeo Singh.	Babu Dharindas Mukherji.	Accountant, E. J. Canal, Delhi.
Delhi	The Indraprastha T. S.	1897	Mittadar Ramaewami Naicker.	K. Hanumantha Rao.	Taluk Sheristadar, Dharmapuri.
Dharmapuri	The Dharmapuri Lodge T. S.	1881	Mr. Harpatram Harmanikram Mehta.	Mr. Dohyabhai Vasanji Desai.	Assistant Master, English School, Dharampur.
Dharampur	The Kamjyanti T. S.	1884	Mr. P. Venkateswam Iyer.	Mr. S. Subramania Iyer.	2nd Grade Pleader, Dindigul.
Dindigul	The Dindigul T. S.	1883	Babu Devi Prasad.	Mr. M. Qasim Ali.	Inspector of Dumraon Raj Schools, Dumraon.
Dumraon	The Dumraon T. S.	1883	Babu Vindhyanath Jha.	Babu Ganganath Jha, M.A.	Durbhanga.
Durbhanga	The Durbhanga T. S.	1837	Mr. D. Sivanulu.	.....	Pres. address, Ellore.
Ellore	The Gupta Vidya T. S.	1891	.....	Mr. T. S. Subbaraya Iyer.	Clerk, Dewan's Office, Erna-colum, Cochin.
Ernacolum	The Ernacolum T. S.	1891	.....	Lala Har Prasad	Head Clerk, R. M. Ry. Loco. Office, Fatehgarh.
Fatehgarh	The Gnana Marga T. S.	1895	Manohar Babbarwar Lal, B.A.	.....	.....

Indian Section—(Continued.)

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Fyzabad	The Ayodhya T. S.	1883	...	Dr. Manna Lal	Babu Damodar Das, B.A....	Govt. Collegiate School, Fyzabad.
Ghazipur	The Ghazipur T. S.	1869	1883	Kumar BharatSingh, C.S.	Pande Ram Saran Lal	Kola Ghat, Ghazipur.
Gooty	The Gooty T. S.	...	1883	T. Ramachandra Rao, B.A., A.L.	M. Subba Rao	Pleader, Gooty.
Gudiwada	The Gudiwada T. S.	...	1898	Mr. D. Venkata Ramana Ilov, B.A.	Mr. T. Gopalakrishna Murty.	Second-grade Pleader, Gudiwada.
Guntur	The Krishna T. S.	...	1882	Vice-Pres, G. Surya- narayan, Pleader.	.....	.....
Guntur	The Sadvichara T. S.	...	1891	Mr. Chegu Kanaka- rathna.	S. Ramaswami Gupta	Merchant, Guntur.
Gujranwallah	The Gujranwalla Centre	...	1894	Mr. Balla Ram Arora	Mr. Dewan Chandra Var- ma.	Sub-Overseer, Lane Mall Singh Kapur, Gujranwalla.
Gaya	The Gaya T. S.	...	1882	Babu Hari Haranath Sircar.	Babu Nilkant Sahay	Pleader, Gaya.
Habiganj	The Habiganj T. S.	...	1897	...	Babu Mahim Chandra Dutt M.A., B.L.	Pleader, Habiganj.
Hajipur	Hajipur Centre	...	1899	...	Babu Daramdhan Pra- sad, B.L.	Hajipur, Bihar.
Hooghly	The Hooghly T. S.	...	1899	Babu Hari Charan Roy, M.A.	Dr. Prasad Das Mullik, M.A.	Druggist's Hall, Hooghly.

Hoshangabad	... The Narmada T. S.	...	1885	Babu Choudry Prayag chand.	Babu Jngannath Prasad...	Pleader, Hoshangabad.
Hyderabad	(Dec- The Hyderabad T. S.	...	1882	Mr. Dorabji Doesabhoj.	Mr. Jehangir Sorabji ...	Chadder Ghat, Hyderabad, Deccan.
Jalandhar	... The Tatwagnana Praoharani T. S.	...	1893	Babu Sandeeram	Babu Sawan Mal ...	Busteegoozan, Jalandhar, Punjab.
Jalpaiguri	... The Jalpaiguri T. S.	...	1889	...	Babu Benode Bahary Banarji.	Dy. Commissioner's Office, Jalpaiguri.
Jamulpore	... The Jamulpore T. S.	...	1882	Mr. B. J. Elias	Babu Kali Bhushan Roy.	Loco. Office, Jamalpore.
Jand	... The Jand Centre	...	1894	Sirdar Sahib Singh	Lala Anantaram	Contractor, N. B. S. Ry. Jand, Pindi.
Jubbulpore	... The Bhrigu Kabetra T. S.	...	1883	Babu Kalicharan Bose, B.A.	Mr. Govind Prasad	Clerk, Dist. Engr.'s Office, G. I. P. Ry., Jubbulpore.
Kanigiri	... The Olcott T. S.	...	1890	...	Mr. Venkatchalamaya	2nd-grade Pleader, Kanigiri, Nellore.
Karachi	... The Karachi T. S.	...	1896	Mr. Danlat Ram Jetmal	Mr. D. P. Kotwal	Camp, Karachi.
Karur	... The Karur T. S.	...	1885	Mr. J. Padmanabha Iyer	Mr. E. Annaswami Mudaliar.	Medical Officer, Karur.
Kapurthala	... The Kapurthala T. S.	...	1883	Sirdar Bagat Singh	Lala Harichund	Judicial Asst., Kapurthala.
Karwar	... The North Canara T. S.	...	1883	...	Mr. K. M. Raghavendra Row.	Teacher, High School, Karwar (North Kanara District).
Krishnagiri	... The Krishnagiri T. S.	...	1897	A. Srinivasengar	Mr. C. Rajjengar	Pleader, Krishnagiri, Salem.

Indian Section.—(Continued).

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Kumbakonam	The Kumbakonam T. S.	...	1883	Dr. A. Vaidiswara Sastri.	Mr. M. C. Krishnaswami Aiyar.	Second-grade Pleader, Kumbakonam.
Kurnool	The Saktalatchepa T. S.	...	1883	Mr. T. Chidambara Row	Mr. C. Venkataramiah	Collector's Office, Kurnool.
Lahore	The Lahore T. S.	...	1887	Lala Nath Mal	Pandit Ikbaluath Taimini.	Clerk, Government Advocate's Office, Lahore.
Lucknow	The Satya Marga T. S.	...	1892	Rai Naraindas Bahadur.	Babu Mirtunjaya Chatterji, B.A.	Head Clerk, General Department, Office of the Postmaster-General, Lucknow.
Ludhiana	The Ludhiana T. S.	...	1891	Rai B. K. Lahiri	Mr. A. C. Bisvas	Clerk, Deputy Commissioner's Office.
Madras	The Madras T. S.	...	1882	Mr. Korallia Subbaraya- du.	Mr. C. R. Krishnamachariar, B.A., B.L.	High Court Vakil, 30, Kappal Folu Chetty Street, Madras.
Madura	The Madura T. S.	...	1883	Mr. P. Narayan Iyer, B.A., B.L.	Mr. A. Rangasamiyar, B.A., B.L.	High Court Vakil, Madura.
Madanapalle	The Jignasa T. S.	...	1891	Mr. O. L. Sarma	Mr. M. K. Subba Row	Madanapalle, Cuddapah.
Malegaon	The Malegaon T. S.	...	1897	Rao Bahadur Dadoba Sakharam.	Dr. Krishnagir Anandgir.	Malegaon.
Mannargudi	The Mannargudi T. S.	...	1891	Mr. B. Veerasami Aiyar.	Mr. S. Venkata Ramaiyar	Municipal Councillor, Mannargudi.
Masulipatam	The Masulipatam T. S.	...	1887	Mr. Kota Ananda Row Pantulu.	Mr. V. Venkateshaya...	Sirkillipetta, Musulipatam.

Meerut	... The Meerut T. S.	...	1882	Lala Rama Prasad, M.A.	.....	Pleader, Meerut.
Midnapore	... The Midnapore T. S.	...	1883	Babu Girish Chander Mitra.	Babu IshanChandraSingh.	Pleader, Judge's Court, Midna- pore.
Monghyr	... The Monghyr T. S.	...	1897	Babu Satcorie Mukerji.	...	(Pres. Address.) Manager's Office, R. N. Ry. Estate, Monghyr (Behar.)
Motihari	... The Motihari T. S.	...	1896	Babu Rambalabhb Misra, M.A.	Babu Nando Lal Bhatta- charjee, M.A., B.L.	Pleader, Motihari.
Muzaffarpur	... The Muzaffarpur T. S.	...	1890	Babu Jnanendra Nath Dev, B.A.	Babu Rarahunandana Pra- sada Sarma.	Zemindar of Mahamedpur Susta, via Silout, T. S. Ry. Muzaffarpur.
Muttra	... The Muttra T. S.	...	1891	Pandit Jai Namin Bara- ri, C. E.	Dr. Ramji Mull	Medical Hall, Muttra City.
Multan	... The Multan T. S.	...	1896	Rai Bahadar Harichand.	.....	Pleader, Multan City.
Mysore	... The Mysore T. S.	...	1896	Mr. A. Narasimha Iyen- gar.	Mr. A. Mahadeva Sastry, B.A.	Curator, Govt. Oriental Li- brary, Mysore.
Nagpur	... The Nagpur T. S.	...	1885	Mr. C. V. Naidu	Mr. C. Srinivasa Das	Clerk, Revenue Secretariat, Nagpur.
Naini Tal	... The Kurnáchal T. S.	...	1888	Babu Lakahmi Narayan Banerji.	Babu Hira Lal	Allahabad Bank, Ltd., Naini Tal.
Namakal	... The Namakal T. S.	...	1897	Mr. M. S. Sundara Iyer.	Mr. N. V. Anantaram Aiyar	Pleader, Namakal.
Nandyal	... The Nandyal T. S.	...	1898	Mr. B. Koveri Row	Mr. C. Andikesavulu Reddy	Post Master, Nandyal.
Narasaravupet	... The Narasaravupet T. S.	...	1891	Mr. T. Anjaneya Sastry	Mr. K. Viyyanna	Pleader, Narasaravupet.

Indian Section.—(Continued).

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Nasik	The Nasik T. S.	...	1891	.....	Mr. P. B. Bhegat, B.A. ...	Pleader, Nasik.
Negapatam	The Negapatam T. S.	...	1883	Mr. S. Chakrapani Iyer	Mr. P. Kanakasabhapathy Sastriar.	2nd-grade Pleader, Negapatam.
Nellore	The Nellore T. S.	...	1882	.....	Mr. B. Renga Reddy ...	Collector's Office, Nellore.
Nilphamari	The Nilphamari T. S.	...	1892	Babu Jannkinnath Biswas	Babu Rajani Kanta Sirkar	Pleader, Nilphamari.
Ongole	The Ongole T. S.	...	1891	Mr. T. Swamy Iyer, B.A.	Mr. B. Lachminarayana Row.	Pleader, Ongole.
Ootacamund	The Dodabetta T. S.	...	1883	Major-Genl. H. R. Moran. gan.	Mr. L. Sethu Aiyer ..	Hd. Clerk, Forest Office, Ootacamund.
Pakur	The Pakur T. S.	...	1891	Rajah Siteesh Chandras Panday Bahadur.	.....	.....
Palghat	The Malabar T. S.	...	1882	Mr. V. Vengu Iyer ...	Mr. S. Veeraraghava Iyer.	Sagaripuram, Palghat.
Palni	The Palni T. S.	...	1897	.....	Mr. H. Rameswami Iyer.	Manager, Native Middle School, Palni.
Paramakudi	The Paramakudi T. S.	...	1885	Mr. S. Minakshi Sundaram Iyer.	Mr. A. S. Krishnaswamy Sastriar, B.A.	Paramakudi.
Patukota	The Patukota Lodge T. S. ...	...	1898	Mr. A. C. Kannan Nam- byar.	Mr. S. Krishnasami Aiyar.	Pleader, Patukota, Tanjore.

Purasawalkam	... The Sri Rama Lodge T. S. ...	...	1898	Mr. M. A. Chinnyya Pillai.	Mr. G. Eunganatha Mudali.	7, Kariappa Mudali Street, Purasawalkam.
Pennkonda	... The Pennkonda T. S. ...	...	1893	Mr. A. Ramachandria.	Mr. N. Kurattalwar	Head Master, Board Lower Secondary School, Pennkonda.
Periyakulam	... The Periyakulam T. S. ...	...	1894	Mr. V. Ramabhadra Naidu.	Mr. R. Sundara Rajam.	Sanitary Inspector, Periyakulam.
Poona	... The Poona T.S. ...	...	1882	Khan Bhabadur Naoroji Dorabji Khandalvala.	Mr. Rajana Linga	Pleader, Malcoobun Tank Road, Poona.
Poonamalle	... The Poonamalle Lodge T.S. ...	...	1898	Mr. T. T. Rangachariar, B.A., B.L.	Mr. S. Doraraghava Pillai.	Examiner, Munsiff's Court, Poonamalle.
Prodattur	... The Prodattur T.S. ...	...	1893	Mr. Y. Nagayya	Mr. G. Venkataramayya.	2nd-grade Pleader, Prodattur.
Rajkot	... The Rajkot Branch T.S. ...	...	1899	Esso Bahadur Ganpat- raso Narayan Land.	Mr. Raoji Ramji Poulakar.	Rajkotpur, Kathiawar.
Rajahmundry	... The Rajahmundry T.S. ...	...	1887	Mr. K. Rama Brahmam.	Vice-Pres.	Rajahmundry.
Rajmahal	... The Rajmahal T.S. ...	...	1887	Babu Panchannan Ghose.	Babu Phagu Lal Mandul.	Rajmahal, Bengal.
Ramdasapur	... The Ramdasapur Centre ...	...	1899	.....	Babu Devanadan Prasad.	Village Ramdasapur, Sondhu P. O. via Garaul, T. S. Ry. Muzaffarpur.
Ranchi	... The Chota Nagpore T.S. ...	...	1887	Babu Nibaran Chandra Gupta.	Babu Manmatha Nath Chatterji.	Ranchi, Chota Nagpur.
Rangoon	... The Shava! Daigon T.S. ...	...	1885	N. G. Cholmley, B.A.	Mr. M. Subramaniya Iyer.	Sanitary Commissioner's Office, Rangoon.

Indian Section.—(Continued).

Place.	Name of Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Rangoon	The Rangoon T.S.	...	1885	.....	Mr. T. M. Ramasawmi Aiyar.	Clerk, Custom House, Rangoon.
Rawalpindi	The Rawalpindi T.S.	...	1881	Babu Shyam Charan Bose.	Babu Dharendra Kumar Banerji.	Rawalpindi.
Rayadrug	The Besism Vidya Branch T.S.	...	1898	Mr. V. Subbaraya Mudaliar.	Mr. S. V. Srinivasa Charar.	Sub-Registrar, Rayadrug.
Salem	The Salem T.S.	...	1897	Mr. V. Krishnasawmi Aiyar.	Mr. R. Anantaram Aiyar, B.A., B.L.	High Court Vakil, Salem.
Sangrur	The Sangrur T.S.	...	1896	Babu Raghunath Das...	Mr. Shahzad Singh	Translator, Foreign Office, Sangrur, Jind State.
Satur	The Satur T.S.	...	1897	.....	Mr. M. V. Bhagvanta Row	Second-grade Pleader, Satur.
Secunderabad	The Secunderabad T.S.	...	1882	Mr. Bezouji Aderji	Mr. Kavasha Eduljee	Pleader, Tower Street, Secunderabad.
Sholinghur	The Sholinghur T.S.	...	1889	Mr. N. Raghavulu Naidu	Mr. M. Subramani Aiyar, B.A.	Pleader, Sholinghur.
Sind	The Mimalayan Eesteric T.S.	1899	1882	Babu Kumud Chandre Mukerji.	Labu Bal Gobind	Librarian, United Service Club, Sindh, Chota Simla Bazaar.
Sivaganga	The Sivaganga T.S.	...	1897	Mr. C. Narayanasawmi Aiyar.	Mr. M. S. Shankaraiyar, B.A.	Sheristader, Lessee's Head Office, Sivaganga.
Siwan	The Siwan T.S.	...	1899	Babu Ram Bhijawan Pandey.	Babu Baldeo Sahay	Siwan.

Srivaikuntham ...	The Srivaikuntham T. S. ...	1897	Mr. V. Veeraraghava Iyer.	Mr. S. T. Ponnambalana-tha Madalliar.	Pleader, Srivaikuntham, Tinnevelly.
Srivilliputtur ...	The Natchiyar T. S. ...	1883	Mr. E. Krishnaiya ...	Mr. G. Veeraragavaiyar...	Second-grade Pleader, Srivilliputtur.
Surat ...	The Sanatan Dharma Sabha T. S. ...	1887	Mr. Nautamram Uttamram Trivedi.	Mr. Ghelabhai Lalabhai	Satan Falia, Surat.
Tamluk ...	The Tannalipiti T. S. ...	1899	Babu Umanath Ghosal.	Babu Sashi Bhushan Mokherji.	Asst. Surgeon, Tamluk.
Tanjore ...	The Tanjore T. S. ...	1883	Mr. M. Natarajayer.	Mr. T. Sadasiva Row, B.A.,	Vakil, Tanjore.
Tinnevelly ...	The Tinnevelly T. S. ...	1881	.....	Mr. S. Ramachandra Shastri.	Clerk, District Court, Tinnevelly.
Tipperah ...	The Tatwagnana Sabha T. S. ...	1880	Prince Rajakumar Navadwipchandra Dev Varman Bahadur.	Babu Chandra Kumar Guha.	Sheristadar, Collectorate, Comilla, Tipperah.
Tirupati ...	The Srinivasa Lodge T. S. ...	1898	Mr. V. Sesha Iyer, B.A.	Mr. Chellia Ramakrishnainya.	Clerk, Dist. Munsiff's Court, Tirupati.
Tirupatur ...	The Brahma Vichara Lodge T. S. ...	1897	Mr. O. V. Nanjundaiya.	Mr. T. Ramannujam Pillai.	Sub-Engineer, P. W. D., Tirupatur (Salem).
Tirur ...	The Tirur T. S. ...	1894	.....	Mr. C. S. Adinarayana Iyer.	Pleader, Tirur, Malabar.
Tiruturaipundi ...	The Bilwa Aranya Lodge T. S. ...	1898	Mr. T. K. Atmanadha Sastriyal.	Mr. V. Narayana Iyer ...	Hd. Master, B. M. School, Tiruturaipundi.
Tiruvallur ...	The Veeraraghava Lodge T. S. ...	1898	Mr. M. Chinnappa Pillai.	Mr. P. Narayan Aiyar ...	Pleader, Tiruvallur, Chingleput.
Tiruvalur ...	The Tiruvallur T. S. ...	1891	Mr. N. Vaidyanathier..	Mr. T. K. Ramaswamiar..	2nd-grade Pleader, Tiruvallur, Tanjore.
Trichinopoly ...	The Trichinopoly T. S. ...	1883	Mr. A. Ramachandran Iyer.	Mr. N. Harihara Iyer, B.A.,	Pleader, Trichinopoly.

Indian Section.—(Continued).

Place.	Name of Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Triplicane	The Parthasarathi Lodge T. S.	...	1898	Mr. B. Shadagopachariar, B.A., B.L.	Mr. K. Subba Row	Clerk, Chief Secretariat, Nalaitambly St., Triplicane, Madras.
Udamalpet	The Udamalpet T. S.	...	1894	Mr. C. K. Venkataramaia.	Mr. P. M. Palaniandi Pillay.	2nd-grade Pleader, Udamalpet.
Umballa	The Umballa T. S.	...	1891	.....	Babu Shyamacharan Mukherji.	Royal Medical Hall, Sudder Bazar, Umballa Cantonment.
Vaniyambadi	The Vani Lodge T. S.	...	1897	.....	Mr. M. Subbaraya Iyer...	Municipal Manager, Vaniyambadi.
Vedranjem	The Vedavichara Sabha T. S.	...	1898	Mr. T. C. Ramachandrarow, B.A.	Mr. N. Pichai Pillay	Retired Tahsildar, Vedranjem.
Vellore	The Vellore T. S.	...	1884	Mr. P. Venkata Kaniiah	Mr. Krishnaswamy Iyer...	Pleader, Vellore.
Visagapatam	The Visagapatam T. S.	...	1887	.....	Mr. P. T. Srinivasengar, M.A.	Principal, Hindu College, Visagapatam.
Wai	The Wai Centre T. S.	...	1899	.....	Mr. Keshinath Vaman Lal.	Madravatta Press, Satara.
Wajahnnagar	The Wajah. Kanipt Lodge T. S.	...	1898	Mr. T. P. Narasimha Chariar.	Mr. W. Vijayaraghava Moulaliar.	Pleader, Wajahnnagar, North Arcot.
Warangal	The Satyavichara T. S.	...	1891	Mr. C. Luxman	Mr. T. Govindarajulu Naidu.	Care of Station Master, Warangal.

Dormant Branches—Indian Section.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Agra	Agra T. S.	1893	.....	.....	.....
Arcot	Arcot T. S.	1894	.....	.....	.....
Bangalore	The Bangalore City T. S.	1896	.....	.....	.....
Bankura	The Sanjeevan T. S.	1883	.....	.....	.....
Barisal	The Barisal T. S.	1867	.....	.....	.....
Bhawani	The Bhawani T. S.	1893	.....	.....	.....
Bhawanipur	The Bhowani T. S.	1883	.....	.....	.....
Belaram	The Bolaram T. S.	1882	.....	.....	.....
Breesh	The Brouch T. S.	1893	.....	.....	.....
Belaundebar	The Baron T. S.	1867	.....	.....	.....
Calcutta	The Ladies' T. S.	1882	.....	.....	.....
Chandighi	The Chakdighi T. S.	1883	.....	.....	.....
Chinsurah	The Chinsurah T. S.	1883	.....	.....	.....
Coimbatore	The Satchidananda Centre.	1895	.....	.....	.....
Cuddalore	The Cuddalore T. S.	1883	.....	.....	.....

Dormant Branches.—Indian Section.—(Continued).

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Dacca	The Dacca T. S.	1883	.....	.....	.....
Erode	The Erode T. S.	1891	.....	.....	.....
Gorakhpur	The Sarva Hitkari T. S.	1883	.....	.....	.....
Howrah	The Howrah T. S.	1888	.....	.....	.....
Jessore	The Tatsagnan Sabha	1883	.....	.....	.....
Jeypore	The Jeypore T. S.	1882	.....	.....	.....
Krishnagur	The Nudra T. S.	...	.....	.....	.....
Kuch Behar	The Kuch Behar T. S.	1890	.....	.....	.....
Madura	The Tirupatur T. S.	1880	.....	.....	.....
Mayaveram	The Mayaveram T. S.	1883	.....	.....	.....
Moradabad	The Alma-Bodh T. S.	...	.....	.....	.....
Mudheppoorah	The Mudheppoorah T. S.	1881	.....	.....	.....
Narail	The Narail T. S.	1883	.....	.....	.....
Noakhali	The Noakhali T. S.	1896	.....	.....	.....
Orai	The Orai T. S.	1886	.....	.....	.....

Pahartali	... The Maha Muni T. S.	1887	.....	.....
Pollachi	... The Pollachi T. S.	1885	.....	.....
Rai-Bareilly	... The Gyanavardhini T. S.	1883	.....	.....
Searsole	... The Searsole T. S.	1883	.....	.....
Seoni Chapra	... The Seoni T. S.	1885	.....	.....
Sholapore	.. The Sholapore T. S.	1882	.....	.....
Siliguri	... The Siliguri T. S.	1885	.....	.....
Simla	... The Simla Eclectic T. S.	1881	.....	.....
Trevandrum	... The Trevandrum T. S.	1883	.....	.....
Vizianagram	... The Vasialtha T. S.	1884	.....	.....
Rangoon	... The Irawadi T.S.	1885	.....	.....
			Dormant	.....

AMERICAN SECTION.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	Chicago T. S.	1884	R. A. Randall	Mrs. Laura H. Randall	Room 426, 26, Van Buren Street.
Minneapolis, Minn.	Ishwara T. S.	1887	E. C. Hillman	Mrs. Harriett C. Dodge	1713, Stevens Ave.
Portland, Oregon	Willamette T. S.	1890	Alexander R. Read	Wm. H. Galvani	74, Lewis B'd'g.
Muskegon, Mich	Muskegon T. S.	1890	F. A. Nims	Mrs. Sarah E. Fitz Simons.	157, Peck Street.
Toronto, Canada	Toronto T. S.	1891	A. G. Harwood	Mrs. Mary Darwin	52, Oxford Street.
St. Paul, Minn.	St. Paul T. S.	1891	Mrs. Gertrude Grewe	Mrs. Marie F. Miller	1503, Chestnut Ave., Minneap- olis, Minn.
Toledo, Ohio	Toledo T. S.	1892	Mrs. Kate H. Maguire	Mrs. Sarah J. Truax	1321, Huron Street.
Los Angeles, Calif.	Harmony Lodge T. S.	1894	Jasper A. Haskell	Chas. D. Greehall	837, San Pedro Street.
Chicago, Ill.	Shila T. S.	1894	Mrs. Julia A. Darling	Miss Angelina Wann	6237, Kimbark Ave.
Honolulu, H. I.	Aloha T. S.	1894	Dr. A. Marques	William R. Sims	c/o Wilder and Co., Honolulu.
East Las Vegas, N. M.	Annie Besant T. S.	1895	John Knox Martin	Almon F. Benedict	P. O. Box, 337.
San Francisco, Cal.	Golden Gate Lodge T. S.	1895	Wm. J. Walters	Miss Clara A. Brockman	13, Nevada Block.
Pasadena, Cal.	Unity Lodge T. S.	1896	Frank T. Merritt	John H. Swerdfiger	48, E. Colorado Street.
Santa Cruz, Cal.	San Lorenzo T. S.	1896	Mrs. Nellie H. Uhden	Mrs. Rachel Blackmore	Garfield Park.
Seattle, Wash.	Ananda Lodge T. S.	1896	Thos. A. Barnes	Mrs. Louie P. Bush	1500, S. 32nd Ave.

Spokane, Wash. ...	Olympus Lodge T. S. ...	1896	Mrs. Lida M. Aahenfelter, Francis R. Drake	1201, E. Newark Ave. Liberty Park.
Butte, Montana ...	Butte Lodge T. S. ...	1896	Adelphus B. Keith	115, N. Main Street.
Sheridan, Wyoming ...	Sheridan T. S. ...	1896	Henry A. Coffeen	.....
Minneapolis, Minn. ...	Yggdrasil T. S. ...	1897	Niels Juel	2106, S. 9th Street.
Streator, Ill. ...	Streator T. S. ...	1897	Fawcett Plumb	.....
Buffalo, N. Y. ...	Fidelity Lodge T. S. ...	1897	.....	Mrs. Jennie L. Hooker ... 1596, Jefferson Street.
Chicago, Ill. ...	Englewood White Lodge T. S. ...	1897	Mrs. Maude L. Howard	Herbert A. Harrell ... 5912, S. State Street.
Brooklyn, N. Y. ...	Mercury T. S. ...	1897	Mrs. Sarah A. McCutcheon	Mrs. Annie E. Parkhurst. 173, Gates Ave.
Cleveland, Ohio. ...	Cleveland T. S. ...	1897	Dr. Quincy J. Winsor	Mrs. Helen B. Olmsted ... 649, Prospect Street.
New York, N. Y. ...	New York T. S. ...	1897	.....	Frank F. Knothe ... 212, W. 14th Street.
Washington, D. C. ...	Washington T. S. ...	1897	Azro J. Cory	Mrs. Sarah M. MacDonald. 1719, H. Street N. W.
Philadelphia, Pa. ...	Philadelphia T. S. ...	1897	Washington J. Shore	Miss Anna M. Breadin ... 3041, Susquehanna Ave.
Topeka, Kan. ...	Topeka T. S. ...	1897	.....	Mrs. Eliz. M. Wardall ... 307, Van Buren Street.
Chicago, Ill. ...	Eastern Psychology Lodge T. S. ...	1897	Mrs. Kate C. Havens	Mrs. Kate Van Allen ... 6237, Kimbark Ave.
Denver, Colo. ...	Isis T. S. ...	1897	Mrs. Julia H. Scott	Mrs. Ida D. Blakemore ... 2336, Race Street.
San Diego, Calif. ...	H. P. B. Lodge T. S. ...	1897	Mrs. Sylvia A. Leavitt	Edward Meister ... 5th, Ave. House.
Sacramento, Calif. ...	Sacramento T. S. ...	1897	Mrs. Mary J. Cravens	Wilber F. Smith ... 1615, G. Street.
Ellensburg, Wash. ...	Ellensburg T. S. ...	1897	.....	Patrick H. W. Ross ... P. O. Box, 92.

American Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Clinton, Iowa	Indra T. S.	1897	Wm. John Ward	John Henlens	215, Pearl Street.
Menomonic, Wis.	Menomonic T. S.	1897	John H. Knapp	Dr. Kate Kelsey	...
Kalamazoo, Mich.	Kalamazoo T. S.	1897	Dr. Jas. W. B. La Pierre.	Miss Agnes Bevier	422, Oak Street.
Jackson, Mich.	Jackson T. S.	1897	Mrs. Allie S. Rockwell	John R. Rockwell	Lock Drawer 552.
Lynn, Mass.	Lynn T. S.	1897	Mrs. Helen A. Smith	Nathan A. Bean	28, Verona St.
Galesburg, Ill.	Galesburg, T. S.	1897	Dr. David F. Coulson	Mrs. Eliz. K. Anderson	781, E. Main Street.
Lily Dale, N. Y.	Lily Dale T. S.	1897	...	Mrs. Estelle H. Baillet	...
Detroit, Mich.	Detroit T. S.	1897	Dr. Martin V. Meddaugh.	Mrs. Leola Giddings	670, 4th Ave.
Green Bay, Wis.	Green Bay T. S.	1897	Andrew Reid	Rowland T. Burdon	1005, S. Jackson Street.
Rochester, N. Y.	Blavatsky T. S.	1897	Mrs. Angas T. Probst	George Hebard	153, Carter Street.
Syracuse, N. Y.	Central City T. S.	1897	Dr. T. C. Walsh	Dr. Francois G. Barnes	621, S. Crouse Ave.
Albany, N. Y.	Albany T. S.	1897	Alfred S. Brolley	Geo. H. Mallory	51, State Street.
Beeton Mass.	Alpha T. S.	1897	Carl G. B. Knauff	Mrs. Katherine Weller	6, Oxford Terrace.
Kansas, City Mo.	Olcott Lodge T. S.	1897	Mrs. Phoebe J. Eas	Mrs. Minnie Linburg	3232, Roberts Ave.
St. Joseph, Mo.	St. Joseph T. S.	1897	Mrs. Anna S. Forgrave	Mrs. Annie M. Goodale	1404, Sylvanie Street.
Newton Highlands, Mass.	Dharma T. S.	1897	Mrs. Minnie C. Holbrook.	Miss Florence A. Taylor.	1054, Walnut Street.

Creston, Iowa	Creston T. S.	1898	Jonathan M. Joseph	Daniel W. Higbee	105, E. Montgomery Street.
Findlay, Ohio	Findlay T. S.	1898	Dr. Myron J. Ewing	Miss Laura Athey	230, W. Front Street.
Lima, Ohio	Lima T. S.	1898	Louis P. Tolby	...	...
New Orleans	Louisiana T. S.	1898	Miss Caroline Durrive	Miss Sidonia A. Bayhi	4819, Prytania Street.
Vancouver, B. C.	Vancouver, T. S.	1898	Thos. E. Knapp	Frederic A. Round	Mt. Pleasant, Vancouver.
Indianapolis, Ind.	Indiana T. S.	1898	Dr. Henry Van Hummel.	Dr. Helen G. Baldwin	725, N. Penna. Street.
South Haven, Mich.	South Haven T. S.	1898	Hiram T. Cook	Wm. H. Payne	...
Peoria, Ill.	Peoria T. S.	1898	Mrs. Ellen G. Smith	Mrs. Pearl A. Spaulding.	307, Ellis Ave.
Council Bluffs, Iowa.	Council Bluffs T. S.	1898	Mrs. Harriot F. Griswold.	Mrs. Juliet A. Merriam	Woodlawn Park.
Freeport, Ill.	Freeport T. S.	1898	Charles H. Little	Wm. Brinsmaid	167, Foley Street.
Lansing, Mich.	Lansing T. S.	1898	Rev. Myron B. Carpenter.	Albert T. Van Dervort	206, S. Capitol Ave.
Saginaw, Mich.	Saginaw T. S.	1898	Lincoln E. Brett	Mrs. Amie A. Hubbard	1207, S. Warren Ave., E. S.
St. Louis, Mo.	St. Louis Lodge T. S.	1898	Miss Margaret K. Slater.	Miss Eliz. J. Longmore	4057, Finney Ave.
Oakland, Calif.	Oakland T. S.	1898	Mrs. Sarah L. Merritt	Mrs. Eliza J. C. Gilbert	University, Berkeley, Calif.
Tacoma, Wash.	Narada T. S.	1899	G. Alfred Weber	Mrs. Mary B. Brooks	934½, C. Street.
Tampa, Fla.	Tampa T. S.	1899	Samuel P. Stewart	Chas. E. Twitt	P. O. Box 83.
Leavenworth, Kan.	Leavenworth T. S.	1899	Prof. D. Wallace Mc Gill.	Pius H. Bruer	502, Shawnee Street.
Holyoke, Mass.	Holyoke T. S.	1899	Mrs. Orpha Bell	John H. Bell	10, Cottage Ave.

American Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Charlotte, Mich. . . .	Charlotte T. S. . . .	1899	Peter McNaughton . . .	Mrs. Marguerite Phillips.	...
Pierre, S. D. . . .	White Lotus T. S. . . .	1860	Dr. Oscar H. Mann . . .	Mrs. May T. Gunderson...	...
Lincoln, Neb . . .	Luxor Lodge T. S. . . .	1899	Miss Phoebe L. Elliott . . .	Mrs. Emma H. Holmes ...	1144, G. Street.

Address:—Alexander Fullerton, General Secretary, 5, University Place, New York City, U. S. A.

EUROPEAN SECTION.

EUROPEAN SECTION.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Birmingham	Birmingham Lodge*	1890	Great Britain. O. H. Duffel	A. W. Greener	Sec., The Cedars, Grange Road, Erdington, Birmingham.
Bournemouth	Bournemouth Lodge*	1892	H. S. Green	Dr. Nunn	Sec., Geatingthorpe, Boscombe, Bournemouth.
Bradford	Athene Lodge	1893	H. Saville	Miss Annie Gale	Sec., 157, Washington Street, Girlington, Bradford.
Brighton	Brighton Lodge*	1890	Mrs. Tippetts	Dr. Alfred King	Sec., 30, Buckingham Place, Brighton.
Bristol	Bristol Lodge	1893	Miss Hastings	Miss Kate Moffatt	Pres., Regent Studio, Clifton, Bristol.
Edinburgh	Edinburgh Lodge	1893	G. L. Simpson	...	Sec., The Avenue, Greenhill Gardens, Edinburgh.
Harrogate	Harrogate Lodge*	1892	Hodgson Smith	Miss Shaw	Sec., 7, James Street, Harrogate.
Liverpool	City of Liverpool Lodge	1895	...	Mrs. Gillison	Sec., 14, Freehold Street, Fairfield, Liverpool.
London	Adelphi Lodge*	1891	J. M. Watkins	Frank Hills	Sec., 8, Duke Street, Adolph, W. C.
Do.	Blavatsky Lodge*	1887	Mrs. Desant	Mrs. Sharpe	...
Do.	Chiewick Lodge*	1891	A. A. Harris	W. C. Worsdell	Sec., 6, Cumberland Place, Kew.
Do.	Croydon Lodge	1898	P. Torey	Fred. Horne	Sec., 27, Keen's Road, Croydon.
Do.	Hampstead Lodge	1897	Mrs. Alan Leo	Alan Leo	Sec., 9, Lyncroft Gardens, Finchley Rd., N. W.
Do.	London Lodge	1878	A. P. Sinnott	C. W. Leadbeater	Pres., 27, Leinster Gardens, W.

Do	North London Lodge*	1893	A. M. Glass	R. King, Junr.	Sec., 60, Barnsbury Street, Liverpool Road, Islington.
Do.	Wandsworth Lodge	1898	Dr. M. Sharples	H. Warren	Sec., 15, Eccles Rd., Clapham Junction, S W.
Do.	West London Lodge	1897	Miss Ward	G. H. Whyte	Sec., 7, Lambill Road, Elgin Avenue.
Manchester	Manchester City Lodge†	1892	C. Corbett	Mrs. Larnneth	Sec., 24, Eccles Old Road, Pen- dleton, near Manchester.
Middlesborough	Middlesborough Lodge*	1893	W. H. Thomas	Baker Hudson	Sec., 113, Grange Road East, Middlesborough.
Norwich	Norwich Lodge	1894	J. Fitch Thorn	Selby Green	Sec., The Croft, Limetree Road, Norwich.
Edinburgh	Scottish Lodge*	1884	...	Dr. G. Dickson	Sec., 9, India Street, Edinburgh.
Sheffield	Sheffield Lodge	1896	Frank Dallaway	C. J. Barker	Sec., 183, Intako Road, Sheffield.
Antwerp	Antwerp T. S.	1899	Belgium.	...	...
Brussels	Brussels Lodge	1898	Willem H. M. Kholon	J. G. Baumer	Sec., 129, Rue de l'Intendant, Molenbeek, St. Jean, Brussels.
Do.	Branche Centrale Helge	1898	Dr. Victor Lafosse	Miss Lilly Carter	Sec., 21, Rue du Vallon, St. Josse- ten-Noode, Brussels.
Berlin	Berlin Lodge*	1894	Germany.	Graf von Brockdorff	Sec., Paulstrasse, 23 Berlin, N. W.
Hamburg	Hamburg Lodge	1898	Herr Bernhard Hubo	Herr J. Gus. Scharlan	Sec., 21A, Reysoldstrasse, Ham- burg.
Hanover	Hanover Lodge	1898	Dr. Hübbe Schleiden	Herr Günther Wagner	Sec., Waldhausen, bei Hanover, Germany.
Charlottenburg	Charlottenburg T. S.	1899	...	...	...

* Lending Library.
† Revised list of Branch officers not sent.

European Section. — (Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Corfu	Ionian Lodge	1879	Greece. Prof. Pasquale Minelao	Mons. Otho Alexander	Sec., Corfu, Greece.
Rome	Rome Lodge*	1887	Italy. Sigr. Gualtiero Anrelli	Signor Decio Calvari	Sec., 31, Via Lombardia, Rome.
Florence	Florence T.S.	1869	Givachino Conalini	Mrs. A. C. Lloyd ?	Florence.
Alicante	Alicante Lodge	1884	Spain. Sr. D. Manuel F. Maluendo.	Sr. D. Carbonel Joveñá	Sec., Calle Cid 10, Alicante.
Barcelona	Barcelona Lodge	1883	Sr. D. José Plaun y Dorra.	Sr. Carmen Mateoz	Pres., Calle de la Cendra 30, and 32, Barcelona.
Madrid	Madrid Lodge*	1893	Sr. D. José Xifré	Sr. Manuel Treviño	Sec., 3 and 5, San Juan, Madrid.
Zurich	Zürich Lodge	1896	Switzerland. Herr. J. Spunheimer	Dr. A. Gysi	Sec., Börsenstrasse 14, Zurich, 1.
	Battersea Centre	...	British.	P. Tovey	28, Troby Rd., Southwark Park Rd., Bermondsey.
	Derby Centre*	...	...	Miss Emma Ousman	Fritchley, near Derby.
	Eastbourne	...	...	Jas. H. MacDougall	68, Willingden Road, Eastbourne.
	Essex Correspondence Centre	...	...	George Coates	"Banavie," King's Place, Buck- hurst Hill.
	Exeter Centre*	...	...	Miss L. Wheaton	Sherwood, Newton St. Cyros, near Exeter.
	Falmouth Centre*	...	...	Miss S. E. Gay	"Rosycan," Falmouth.

Glasgow Centre	...	...	James Wilson	...	151, Sandyfaulds Street, Glasgow.
Herne Bay Centre	...	...	H. A. Vasso	...	25, William Street, Herne Bay.
Hull Centre *	...	...	H. E. Nichol	...	56, Albany Street, Hull.
Leeds, Alpha Centre	...	...	W. H. Benn	...	9, Winstanley Terrace, Headingley, Leeds.
Llandudno Centre	...	...	W. Kingsland	...	Roslin Cottage, Old Road, Llandudno.
Margate Centre	...	...	Mrs. Holmes	...	39, High Street, Margate.
Merthyr Centre*	...	...	G. M. Thomas	...	18, Park Place Merthyr Tydfil, Glamorganshire.
Plymouth Centre	...	...	Alfred Weekes	...	1, Thorn Park Avenue, Mannamead, Plymouth.
Ramsgate Centre	...	...	Miss H. Hunter	...	6, Clarendon Gardens, Ramsgate
Stoke-on-Trent: Centre*	...	...	Thomas Ousman	...	36, South Street, Mount Pleasant, Stoke-on-Trent.
Tavistock Centre*	...	...	Rev. John Barron	...	5, Broadpark Terrace, Whitchurch, Tavistock.
York Centre	...	...	E. J. Dunn	...	Kelfield Lodge, near York.
Foreign.					
Coruña Centre	...	...	Sr. D. Florencio Pol	...	Ordenez, Galicia.
Genoa Centre	...	...	Stanley C. Bright	...	35, Via SS. Giacomo e Filippo, Genoa.
Munich Centre	...	...	Herr O. Huschke	...	Lerchenfeldstrasse, 5, Munich.
Leipzig Centre	...	...	Herr R. Bresch	...	Körnerstrasse, 31, Leipzig.

* Lending Library.

Address:—Hon. Otway Cuffe, 28, Albemarle St. W., London. Revised Branch list for December 1899 not received.

NETHERLANDS SECTION.

NETHERLANDS SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam	Amsterdam Lodge	1891	To Herr W. B. Fricke ...	To Herr H. W. van Coe- hoorn.	Pres., Amsteldijk, 76, Nieuw Amstel, Amsterdam.
Gelderland	Vahana Lodge	1891	To Herr K.P.C. de Bazel.	Miss Gruntke	Pres., Bourmalsen, Gelderland.
Haarlem	Haarlem Lodge	1891	To Herr van Manen	To Herr J. Hallo	...
Helder	The Helder Lodge	1891	To Herr T. van Zuilen	To Herr S. Gazan	Pres., Molenstraat, 64, Helder, Holland.
Rotterdam	Rotterdam Lodge	1897	To Herr Hagenberg	To Herr I. A. Ferwi	...
Hague	The Hague Lodge	1897	Dr. Binenweg	Miss C. DePrez	...
Vlaardingen	Vlaardingen Lodge	1897	To Herr DeLange	...	...

Address:—To Herr W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam.

SCANDINAVIAN SECTION

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Stockholm	Original Swedish Lodge; Charter	1889	Sweden. Herr A. Knös	...	...
Do	Stockholm Lodge*	1893	Herr A. Knös	Fru Alme Edström	Malmshilmsväg 41, Stockholm
Do	Orion Lodge*	1893	Herr J. F. Rosander	Fru Ada Rosander	Lill Jans Plan 4, do
Göteborg	Ajax Lodge*	1895	Dr. Emil Zander	Herr Oscar Zander	Riddargat 78, do
Lund	Göteborg Lodge*	1893	Herr Gust Sjöstedt	Fru Helen Sjöstedt	Victoriagat 15, Göteborg.
Örebro	Lund's Lodge*	1893	Herr H. Sjöström	Herr A. J. Wetterström...	Trädgårdsgat 15, Lund.
Smedjebacken	Örebro Lodge K. V.*	1893	Fru Annie Wallström	Herr P. E. Larsson	Kungshälvbragats 2, Stockholm
Jönköping	Smedjebacken Lodge	1894	Herr G. Weibull	Herr G. Weibull	Starbo, Gräsberg.
Solleftea	Jönköping Lodge*	1894	Herr C. M. Ericsson	...	Ostra Storgat 98, Jönköping.
Uppsala	Solleftea Lodge*	1895	Fröken Alma Kjellon	Herr Axel Westberg	Solleftea.
Lulea	Uppsala Lodge	1895	Herr G. A. Ahlestrand	Herr Hjalmar Lindborg...	Börjögat 15, Uppsala.
Sundsvall	Bafrastr Lodge*	1897	Herr S. I. Sver-Nilsson...	Herr Hans Lindman	Lulea.
Christiania	Sundsvall Lodge*	1898	Herr Aug. Berglund	Dr. Anders Lindwall	Alvik, Lundsval.
Copenhagen	The Norwegian T. S.*	1893	Herr R. Erikson	Herr O. Worne Dahl	Underhøvsveier 9B, Christiania.
Do	Copenhagen Lodge*	1893	Herr H. Thøwing	Herr Anker Larsen	Osterbrogade 27, Copenhagen.
Do	Firene	1899	...	...	...

Address:—P. Eric Liljestrand, General Secretary, Scandinavian Section, Jorstenensgatan 12, Stockholm, Sweden. No revised Branch list for this year has been received.

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

AUSTRALASIAN SECTION.

AUSTRALASIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney	Sydney T. S.	1891	Mr. G. Peell	Mr. C. D. Carver	42, Margaret Street, Sydney.
Do.	Egyptian T. S.	1898	Mrs. Steel	Mr. G. Doherty	205, Oxford Street, do.
Melbourne	Melbourne T. S.	1890	Mr. H. W. Hunt	Mr. S. Studd	178, Collins Street.
Do. S. Yarra	Ibis T. S.	1894	Mr. A. E. Fuller	Mr. H. Tilburn	8, Garden Street.
Adelaide	Adelaide T. S.	1891	Mr. N. A. Knox	Miss K. Castle	T. S., Victoria Square, East.
Brisbane	Queensland T. S.	1891	Mr. B. Wishart	Mr. W. G. John	T. S. Room, Elizabeth Street.
Bundaberg	Bundaberg T. S.	1894	Mr. G. Watson	Mr. F. Bramwell	Quay Street.
Rockhampton	Capricornian T. S.	1893	Mr. W. Irwin	...	Rockhampton, Queensland.
Maryborough	Maryborough T. S.	1896	Mr. F. J. Charlton	...	Maryborough, do.
Cairns	Cairns T. S.	1896	...	Mr. C. Handley	Cairns, Queensland.
Hobart	Hobart T. S.	1890	Mr. L. Luesman	Mr. G. Rea	...
Perth	Perth T. S.	1897	...	Mr. E. Gregory	The Mint; Perth, W. A.

Address:—Dr. A. Marques, General Secretary, 22, Margaret Street, Sydney, N. S. W.
Miss Lillian Edger, M.A., has been elected General Lecturer to the Section. Address as above.

NEW ZEALAND SECTION.

NEW ZEALAND SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	1891	Mr. L. Stuart	Mr. W. Will	West Street, Newton, Auckland.
Do	Waitemata T. S.	1896	Mrs. Draffin	...	...
Wellington	Wellington T. S.	{ 1884 } { 1894 }	Mrs. E. J. Richardson	Mrs. Girdlestone	94, Constable St., Wellington.
Dunedin	Dunedin T. S.	1893	Mr. G. Richardson	Mr. A. W. Manrais	Ravensbourne, Dunedin.
Christchurch	Christchurch T. S.	1894	Mr. J. Bigg-Wither	Mr. J. Rhodes	187, High St., Christchurch.
Woodville	Woodville T. S.	1895	Mr. Thomas Gilbert	Mrs. Gilbert	"Woodlands," Napier Road, Woodville.
Pahiatua	Pahiatua T. S.	1895	Mrs. Moore	Miss Moore	"Roseleigh," Palistua.
Wanganui	Wanganui T. S.	1896	...	...	...

Address:—Mr. C. W. Sanders, General Secretary, Mutual Life Buildings, Lower Queen Street, Auckland, N. Z.

FRENCH SECTION.

FRENCH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Toulon Sur-mer	Toulon Lodge	1895	Dr. Th. Pascal	Jane G. Ringer	...
Nice	Nice Lodge	1897	Mrs. Terrell	Ch. Pahon	...
Paris	LeSantier Branch	1898	Mme. la Générale Villiers Thomasin.	Mlle. Therese Thomassin.	...
Grenoble	Grenoble do	1899	André Ferrier	Paul Mounier	...
Lyons	Lyons do	1899	Marie Charoussat	Jean-att. Sevey	...
Marseilles	Marseilles do	1899	A. Fabre	C. Lasne	...
Paris	Union do	1899	Not yet reported *	...	...
Do.	Disciple do	1899	Do do *	...	...
Cherbourg	Cherbourg Centre	...	...	Mons. Syffert	28, Rue de Bar sin, Oberbourg.

* For further information apply to Dr. Th. Pascal, General Secretary, 116, Rue St., Dominique, Paris.

NON-SECTIONALIZED.

NON-SECTIONALIZED.

CEYLON.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Colombo	Colombo T. S.	1880	Mr. R. A. Mirando	Henry Dias	Buddhist Hd.-Qrs.
Galle	Galle T. S.	1880	Mr. T. D. S. Amarasinga	Mr. O. A. Jayasekera	Mahinda College, Galle.
Kandy	Dharmaraja Lodge	1889	...	...	...
The Branches Chartered at the following places are <i>dormant</i> : Anuradhapura, 1889; Badulla, 1887; Batticaloa (2) 1889, 1891; Bentota, 1880; Dikwella, 1889; Jaffna, 1880; Kandy, 1880; Kataluma, 1889; Kurunegala, 1869; Matale, 1889; Matara, 1880; Mawanella, 1889; Panadura, 1880; Ratnapura, 1887; Singapore, 1880; Trincomalee (2) 1889; Weligama, 1889.					
ARGENTINE REPUBLIC.					
Buenos Aires	Luz T. S.	1893	Senor Alejandro Sorondo.	...	Buenos Aires.
Do	Ananda T. S.	1899	Senor F. W. Fernandes...	...	Buenos Aires.
Bosario de Santa Fe	Bosario T. S.	1899	Norberto Miranda	...	Bosario de Santa Fe.
MISCELLANEOUS.					
Japan	Yamato T. S.	1899	...	Mr. M. Matsuyama	Nishi Hongmanji, Kioto, Japan.
Manilla	Manilla T. S.	1892	...	Mr. B. C. Bridger	Escotta 14, Manilla.
So. Africa	So. African T. S.	1899	Mr. Lewis W. Ritch	Mr. Herbert Kitchin	Johannesburg, So. Africa.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1899.

FINANCIAL STATEMENT.

The following receipts from 28th August to 27th September 1899 are acknowledged with thanks:—

	RS.	A.	P.
HEADQUARTERS FUND.			
Mr. P. E. Liljestrand, General Secretary, Scandinavian Section			
T. S. 25% £22-6-10	335	2	0
Mr. C. Sambiah Chetty Garu, Mylapore	1	8	0
Mr. Anantaram Ghosh, Calcutta	10	0	0
LIBRARY FUND.			
An F. T. S. of Burma, for August 1899	50	0	0
Mr. C. Sambiah Chetty Garu, Mylapore	1	8	0
Mr. A. Venkatakaniah, Namakal	2	0	0
WHITE LOTUS FUND.			
Students' Centrum, Amsterdam, £7, Check, through Mercantile Bank of Madras...	104	9	5
PANCHAMA EDUCATION FUND.			
Babu Anantaram Ghosh, through the Assistant Secretary, Indian Section T. S.	39	8	0
Row Bahadur R. Sooria Row, Donation	10	0	0
Mr. Alexander Fullerton, New York, £1	14	13	0
Mr. J. L. Page, Sukkur, Donation	10	0	0
ADYAR, MADRAS, } 27th September 1899. }	T. VIJIARAGHAVA CHARLU, <i>Treasurer, T. S.</i>		

NOTICE TO GENERAL SECRETARIES.

The General Secretaries of all the Sections of the Theosophical Society are respectfully requested to send in their Annual Reports to the President-Founder, in season to be received at our Adyar Headquarters by the middle of December. Reports from Sections outside of India should, therefore, be posted not later than the fifteenth of November.

W. A. ENGLISH,
Recording Secretary.

NEW BRANCHES.

To the President-Founder:—

I beg to inform you that a charter has been issued this third day of August, to Julius Gugel, Gustavo Rüdiger, Frau Johanna Rüdiger, Frau Helene Lemke, Fraulein Augusta Giercke, Fraulein Emmeline Koppermann and Fraulein Clara Foerstemann, to form a Branch of the Theosophical Society in Charlottenburg, Germany, to be known as the "Charlottenburg" Branch.

OTWAY CUPPE,
General Secretary.

On August 17th, a charter was issued to the White Lotus T. S., Pierre, South Dakota, with 7 charter members. The President is Dr. Oscar H. Mann, the Secretary is Mrs. May T. Gunderson. There are now 69 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

In India three new Branches have been formed, in Bettiah, Hugli, and Nandaber, and "The Simla Himalayan Esoteric T. S.," which had been dormant, is now revived.

SCANDINAVIAN SECTION.

The General Secretary of the Scandinavian Section of the Theosophical Society reports that the Convention of his Section of the T. S., for this year was held at Gothenburg on the 29th and 30th of May, and that the Executive Committee of the Section elected at the Convention consists of

Mr. P. E. Liljestrand, General Secretary and Chairman,
Dr. Emil Zander, Vice-Chairman,
Mr. Oskar Zander, Treasurer,
Mrs. Fanny Ingeström,
Mr. Fredrik Lund,
Mr. Nils Appelbom and the Presidents of the Lodges.

HINDU GIRLS' SCHOOL.

In our August issue we called attention to the urgent needs of the Hindu Girls' School at Trichinopoly. There had been a serious falling off of subscriptions, so that the very life of the school was endangered. Such a state of things is truly lamentable. There are comparatively few schools in India where suitable facilities are offered for the proper education of Hindu girls, and the few that are established merit the faithful support of all educated Hindus. This school is conducted under the auspices of the Hindu Religious Union. Though its financial support has slightly improved since we last called attention to this matter, there is still a serious deficiency to be supplied. Theosophists, especially, ought to be mindful of the educational needs of their Hindu sisters. Humanity can never make satisfactory progress so long as half its members (the feminine portion) are allowed to pass their lives in ignorance, any more than a bird with one wing clipped can fly heavenward. The full development of both wings are necessary. Humanity has too long been trying to fly with one of its wings only half developed. Mentality has its feminine as well as its masculine side, and until the elements of the former are also brought to bear upon the needs of society, the hideous blunders which have so often characterised the exclusively masculine efforts at administration will continue. Education does not make woman less amiable, affectionate or useful, but, instead, enlarges her capacities in these directions. Does any one suppose that Madame Blavatsky, Mrs. Besant, Miss Edger, or others whom we might mention, would have been more useful members of society, had they been allowed to grow up uneducated? The possession of any faculty of body or mind is sufficient warrant for its culture and training. But arguments hardly seem necessary in so plain a case. Let those who are truly interested in the future welfare of India bestir themselves, and give evidence of their sympathy by some substantial aid in support of institutions in their vicinity established to give educational facilities to those who are to become the mothers of India's children.

There is a class of membership called "Fellows of the Hindu Religious Union," the minimum life subscription to which is Rs. 10, and these proceeds go to the Girls' School Fund. Monthly subscriptions can be easily given also. Are there not fifty Hindus, who will give one or two rupees per month for the upkeep of this school?

Remittances may be sent to Panchapagesa Sastrigal, B.A., Secretary to the Hindu Religious Union, and Manager of the Hindu Girls' School, Trichinopoly.

W. A. E.

CHHANDOGYA UPANISHAD.

We have received the third volume of the Upanishad series—Chhandogya, Part I.—published by V. C. Seshacharri, B.A., B.L., and printed by G. A. Natesan & Co., Madras. We hope to notice this work in our Review columns next month.

THE CENTRAL HINDU COLLEGE.

While collections are being made for the Central Hindu College buildings there is still quite a deficit in the monthly expenses. If each member of the T. S. in India who really sympathises with this educational movement would make a small contribution each month, for running expenses, the work would go on much easier. Secretaries of Branches could forward to Benares the sums collected, monthly.

ANOTHER FREE SCHOOL FOR PANCHAMAS.

The "Damodar Free School" for Panchamas was opened on the 27th ultimo, at Teynampet, Madras, by Miss S. E. Palmer, B. Sc., P. Krishnaswamy Pillay, and others, Colonel Olcott and Dr. English regretted their inability to attend—both being absent from Madras. Further particulars will be given in the November number.

SOCIETY FOR THE PROTECTION OF THE LIVES OF ANIMALS.*

We Hindus have been called very often and by many races a deeply religious and pious nation. We have been accustomed to look on all things from a God-fearing point of view and this has naturally made us kind and sympathetic brethren to all created objects.

One special branch of sympathy for which we have been famous in all times is our kindness to animals. Aryans have always had a certain amount of gratitude to those voiceless creatures who helped them with skins to wear, with milk to drink. It was probably out of this gratitude that our first ancestors began to worship that typical benefactor "the Cow." We can easily understand the enthusiasm and earnestness with which our Sastras proclaim the holiness of that animal and our devotion to it. It was with a view to show to the world the extreme sympathy we had with all creatures in general, and with the cow in particular, that our Sri Krishna assumed the titles of Gopala and Govinda—which mean the Protector of the cow. Such being then our obligation to the cow that we milk, to the horse that we ride, to the cattle that are our main-spring in matters of agriculture, and indeed to all the animal creation which serves man in one way or another, it is our bounden duty to be grateful to them, to show our sympathy to them, to relieve them from the sufferings of disease within and cruelty without. Far from our ever having been wanting in this sympathy, we have been doing our best individually to mitigate their miseries as much as possible. It may perhaps be familiarly known that the Gujeratis have been working with success in other parts of India, an Institution called Pānjarpole whose exact object is the Protection of the lives of Animals. Our desire now is to introduce the same system and the same Institution into this part of our country.

The exact purpose for which this Institution will be started and maintained is the taking in of infirm, diseased animals, giving them shelter and curing them of their sufferings and in short taking care of them whenever they require care.

But it may perhaps be said that all these objects, or almost all of them, are now being fulfilled by that Institution which is known to us under the familiar name of the Society for the Prevention of Cruelty to Animals. But we have to answer that in the first place our present proposals are wider in their scope and more comprehensive in their purpose. Our

*[The object of which this circular treats is a most worthy one and we wish it abundant success.—Ed. Note.]

Society is to *Protect* the Lives of Animals, and the S. P. C. A. is to *Prevent* cruelty to animals; ours is to afford general Protection and theirs a particular form of it, *viz.*, Protection from cruelty. In short, their ideal forms only a part of our scheme. The S. P. C. A. here confines itself to giving some medical aid to suffering animals when they are unfit to be worked. But our proposals would go further, take hold of all old infirm animals horses or cows or other cattle, to support which their owners might not have the wherewithal, graze them and maintain them at the cost of the Society till the animals become fit to work again, and would take care of such of the old, worn out animals unfit to be used, to the end of their lives. The S. P. C. A. again does an act of what it calls charity but of what we would prefer to call mistaken sympathy—we mean their shooting down of animals suffering from, or supposed to be suffering from, incurable or interminable diseases. Our first objection to this is that what we call hopeless cases of disease might possibly end in recovery; secondly, that there is no guarantee at all that what is called incurable is really such, and thirdly, apart from these considerations there is no sanction either in the moral or religious Code of Laws for the shooting down of these animals.

Thus it will be seen that while the objects of the Pānjarpole are so noble, so many fold and so wide, those of the S. P. C. A. are much more restricted and in one respect at any rate misconceived.

It is then to achieve all the objects of that Pānjarpole that our present efforts should be directed. Our Presidency is that part of India which is most in need of it. Our object therefore is to establish a Pānjarpole or Jantu Samrakshana Sala, or what we might call in English a Society for the Protection of the Lives of Animals, on a sound and permanent basis in Madras. Our enlightened brethren whose sympathy towards animals is so deeply rooted in their hearts should come forward with liberal hands to help a movement, the necessity for which we have established just now and the importance of which is so admitted by us all. Is it not then a duty which our countrymen owe the animal creation, to protect them, to feed them, to relieve them? Should they not do their best towards making the movement a success by helping it with generous and liberal donations? It is earnestly hoped that our countrymen will join together for this noble cause and strive their utmost to carry out the idea by making it an accomplished fact.

L. GOVINDAS,

Founder & Honorary Secretary.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1899.

FINANCIAL STATEMENT.

The following receipts from 28th September to 27th October 1899, are acknowledged with thanks:—

	RS.	A.	P.
HEADQUARTERS FUND.			
Sr. Alejandro Sorondo, Buenos Aires, Branch dues of Members of Rosario de Santa Fé.	52	8	0
„ A. Schwarz, Colombo, Donation	310	0	0
Mahinda College contribution for 2nd Ceylon tour of P.T.S. ...	60	0	0
Colombo T. S. for the same	36	8	0
A Friend at Colombo for the same	15	0	0
LIBRARY FUND.			
An F.T.S. of Burma, Subscription	50	0	0
ANNIVERSARY FUND.			
Mr. N. Pichai Pillai, Vadaraman, Subscription promised at last Convention	10	0	0
ADYAR, MADRAS, } 27th October, 1899. }	T. VIJIARAGHAVA CHARLU,	<i>Treasurer, T. S.</i>	

THE PRESIDENT IN CEYLON.

Colonel Olcott reached home from his second and final visit of the year to Ceylon, on the 15th ultimo, in excellent health and spirits. His work was mainly for the benefit of Mahinda (Buddhist) College, Galle, for which he got subscribed nearly Rs. 9,000 towards the erection of a building, on a desirable site which has been in the possession of the Trustees as a school-house site for a number of years. In the course of his work, the President visited many villages in the Southern and Western Provinces, delivering twenty-five lectures on Educational and Moral subjects, especially urging the Buddhists to observe the fifth Sila, the one which forbids the taking of intoxicating spirits and stupefying drugs. It is encouraging to know that his exhortations produced good results. At Galle and Colombo the President was entertained most hospitably and kindly by Messrs. T. D. S. Amarasuriya, A. Schwarz and Hugo Boltze, members of the Society. The first-named gentleman had him at his house nearly two months, and at the same time Mr. Wilton Hack, who contracted malarial fever of a dangerous type in the Kurunegala District, while canvassing for funds for Dharmaraja College. Mr. Hack, after being under the treatment of a Native *Vedavala*, or doctor,

for some six weeks, was effectually relieved of the fever, but left extremely weak. Throughout this whole time Mr. and Mrs. Amarasuriya did everything for him that was possible, tending him with a most affectionate solicitude. Their kindness Mr. Hack and the Colonel can never forget.

ADYAR LIBRARY.

Mr. R. Ananthakrishna Sastry has been so fortunate as to secure for the Library, with the kind help of Messrs. V. Narayanaswamy Iyer, District Munsiff, and Sakitarama Nayudu, Tahsildar of Dindigul, a large number of ancient palm leaf MSS., some of great rarity. In all, the Sastry has sent in over 600 volumes during the tour he is now making, amounting to about 650 in all that he has collected this year.

THE CONVENTION OF 1899.

Ample notice is now given to Branches and Members who are likely to need special accommodations at the December meeting, to send in their requests to the Treasurer T. S. without delay. An unusually large attendance is anticipated, and the very greatest inconvenience will be inexcusably caused us if intending visitors put off their notifications until the last minute. Mrs. Besant's morning lectures will be given as usual and a number of other European and American delegates are to be present. Mrs. Besant's subject will be "Avatars."

H. S. O.

NADI GRANTHAMS.

The anonymous correspondent who puts a question about the Nadis, must send us his name, as no notice can otherwise be taken of his communication.

DEATH OF TWO NOBLE MEN.

Two distinguished contemporary savants and thinkers have just passed away from earth; one, Monsieur Joachim Menant, Member of the Institut de France, and of many other learned bodies, the holder of many decorations, and the most erudite scholar of the day, in the branches of Assyrian and Zoroastrian literature, who departed this life on the 30th August last, in his 79th year; the other, Baron Carl du Prel, formerly a Fellow of our Society, and the author of several important works on Philosophy and Mysticism, who died on the 5th August at Heilig Kreuz, in the Tyrol, in the prime of life. France and Germany have thus lost sons who reflected honor upon them and whose places will be hard to fill. Having been honored with the friendly personal regard of both, I feel the regret which is natural when one loses colleagues of such rare distinction. Du Prel's great heart was made sore in his closing years by the neglect and want of sympathy which was shown him after all he had done to help his generation to find the path to wisdom and happiness. But to his evolving Ego this will give no pang, since it knows that truth will conquer at last, when the race has grown fit to assimilate it. To his bereaved widow, the respectful sympathies of the writer are offered. So, too, are they to the stricken family of the great scholar, M. Menant, de l'Institut.

INTERNATIONAL THEOSOPHICAL CONGRESS OF 1900.

The French Theosophists have taken the initiative of holding an International Theosophical Congress in Paris on the occasion of the Universal Exhibition of 1900. The Theosophical world will thus be presented to the nations there met together for the grand intellectual assizes at the dawn of the twentieth century. This Theosophical Congress will take place in the *Palais des Congrès* of the Exhibition of 1900. All members of the T. S., whatever their nationality, will have the right to be participating members, without expense to themselves, i.e., will have the right to speak. The President-Founder will preside, and Mrs. Besant and other leading Western Theosophists will be present and speak.

The Organizing Committee will give additional information on the subject later on. Those wishing further details without delay may communicate with Commandant Courmes, Editor, *Revue Theosophique Française*, 21, Rue Tronchet, Paris.

NEW BRANCH.

On September 11th, a charter was issued to the Luxor Lodge T. S., Lincoln, Nebraska, with 17 charter members. The President is Miss Phebe L. Elliot; the Secretary is Mrs. Emma H. Holmes, 1144 J. St. There are now 70 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

THE EUROPEAN HEADQUARTERS.

The Theosophical Society has given up its house in Avenue Road to move into larger premises. It has taken the house now occupied by the Kennel Club, 27, Old Burlington Street, in the very centre of the homes of the learned Societies. It cannot take possession of its new premises until Christmas, so has rented temporary premises next its Publishing Office, 4, Langham Place, opposite the Langham Hotel. The members are jubilant over the new openings before them—despite their natural regret at leaving a home endeared by many memories—and the Hon. Otway Cuffe, The General Secretary, has been overwhelmed with congratulations. The Blavatsky Lodge which had its meeting-ground in the Society's Library has rented the hall of the Zoological Society, 3, Hanover Square, for its October meetings, while it looks for a permanent abode near Oxford Street. Mrs. Besant delayed her departure for India two days, in order to see to the necessary business arrangements. She will be back next summer, as usual, to carry on her English work.

THE NEW FREE SCHOOL FOR PANCHAMAS.

We are happy to announce that the "Damodar Free School" our third, which was opened at Teynampet, Madras, on the 27th September, has already 79 pupils enrolled, with good prospects for a steady increase. Friends of the movement are invited to contribute to the "Panchama School Fund," as more schools can be started whenever the finances warrant an extension of the work. Let no Theosophist be unmindful of the imperative educational needs of the Panchamas. As full particulars had not reached us when last month's notice of the school opening was written, we omitted to mention that Pandit Iyodhi Doss lectured, on that occasion, to a large gathering of people who paid very close attention to his interesting remarks on "Panchama Education and Progress."

W. A. E.

HINDU GIRLS' SCHOOL: ERRATUM.

In our mention of this worthy Institution, in last month's Supplement, a careless oversight in proof reading occurred. In line fourteenth, please read,—is necessary, instead of "are necessary." We again beg to call attention to the needs of this school. Aid may be sent to Panchapagesa Sastrigal, B.A., Secretary to the Hindu Religious Union and Manager of the Hindu Girls' School, Trichinopoly.

A NEW PEACEMAKER.

The latest attempt to coax us into a journalistic peace-pact, in the interest of Spiritualism, is a bi-monthly, illustrated publication called

L'Echo de l' Au-Dela et d' Ici-bas (the *Echo of the Beyond and the Here*), the first Number of which has just reached us. The Editor is certainly ambitious to cover as much ground as possible, for he promises his future readers exhaustive articles on thirteen branches of Spiritual Science, beginning with Hermetics and ending with Idealistic Art: between the two, Theosophy having its place after Spiritism and before Vegetarianism. Surely the Editor is right in saying, "This programme is full enough to satisfy everybody." If it does not, what would? Of the two illustrations in this issue, the large one is a photogravure of the Convention Group of our Delegates at the last July meeting of our European Section; the smaller one, a portrait of the American lad, A. L. Brett, of South Braintree, Mass., who has a clairvoyant vision which penetrates the human body like the X-Ray, detects fractures and other internal derangements and is bound to delight the doctors if the word *clairvoyance* is strictly tabooed.

VERNACULAR TRANSLATIONS.

We have received several copies of the Marathi translation of Mrs. Besant's lecture on "Eastern Castes and Western Classes," also a circular in regard to devising "some system of propaganda for spreading a knowledge of the Theosophical literature through the vernacular languages of India. One of the plans that suggests itself to us is to present all the Public Libraries, Newspapers and Magazines of a Presidency with a copy of each Theosophical work which may be brought out in a vernacular language of that Presidency."

The price of this translation has been fixed at one anna per copy, and we are happy to state that it is proposed to bring out the seven Manuals and other of our standard works. This work which has been so well commenced by our brothers of the T. S. centre at Wai, is to be highly commended, and now that so good an example has been set, it is to be hoped that T. S. members who are qualified to bring out our standard, elementary T. S. pamphlets and manuals in the vernacular of their locality.

As suggested by the circular, the Indian Section of the T. S. might try to arrange some plan for the purchase and distribution of a limited number of copies of each translation, as issued, in the region where that special vernacular is spoken, provided the work is approved by some member of the Vernacular Committee appointed by the Indian Section T. S., and it is further suggested that "Theosophical Branches in each Presidency may be called upon to organize and co-operate in a general plan for the vernacular of that Presidency."

Those who are interested in this matter may address, Rai Bahadur Jansardan Sakharam Gadgil, WAI, District Satara, Bombay Presidency.

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1899.

SECTIONAL EXTENSIONS: OFFICIAL RULING.

The President-Founder has addressed the following reply to a letter respecting the constitutional right of the American Section to effect a junction between it and our South American Branches.

THEOSOPHICAL SOCIETY,
ADYAR, 16th November 1899.

MY DEAR SIR AND BROTHER,

The action of Mr. Wright at the late Convention regarding the affiliation of our South American Branches with the American Section was evidently taken under a misapprehension of its constitutional aspect. If it had been a wise step to extend your jurisdiction over another Continent, peopled by a Latin race and speaking a different language, I should have so officially reported long ago. As it is, I can see no possible advantage in such a step, but the contrary. Young Spanish Branches ought to be helped by old Spanish Branches, hence I recommended our Argentina colleagues to look to Madrid for aid, and asked the latter to give it. They already have three young Branches and I expect they will increase to seven in time and organise a Section. Meanwhile I have offered to visit the country in 1900, if they will pay for my tickets there and back to England, and am awaiting their response. So please make known my above decision and rescind the proposals made to the South American Branches. Cuba being now American territory, your jurisdiction could *legally* be extended over our possessions in the West Indies, but it is a question of expediency for the reasons above given as touching the difference of race and language. But if our language should hereafter become so well known there that the members could profit by our T. S. literature in its original tongue, and at least the Branch officers be able to communicate with you fully, the objections above framed might lessen. The reason urged by the Scandinavians, Dutch, French (and now the Germans), why I should grant them separate sectional charters is that of diversity of language and the burden on them of having to give much money to support the General European Section superadded to that of having to translate and publish T. S. works in their vernaculars for their benefit. It was a strong point and the same argument holds in the case under discussion. I extended the jurisdiction of the Netherlands Section over the Dutch East Indies because they were of the same political, ethnic and linguistic group.

Fraternally yours,

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

The General Secretary, American Section T. S.

THE CONVENTION.

All preliminary work at headquarters is well forward and we can promise Delegates that they will find the place looking more beautiful than ever. The generous rains of the past season have made the vegetation grow luxuriantly and every flower burst into bloom. By the removal of the obstructive columns in the Convention Hall a third more floor-space becomes

available for sleeping accommodation at night as well as for the audiences by day. The sculptor, Govinda Pillay, has added some last touches to the statue of Mme. Blavatsky and made it more lifelike than ever, besides throwing into the face an undefinable spirituality of expression that is charming to the old friends who love her memory. He has also re-composed the unreal statues of Zoroaster, the Buddha and the Christ and made them severally works of real art. The Buddha is not, the inane, expressionless image that is almost universally made to represent one of the sweetest, noblest, most godlike of human beings, a monstrous libel on his ideal, but a living, breathing man of pure Aryan type, sitting in profound meditation upon the deep truths of his Dharma. After seeing, perhaps hundreds of Buddha images in different countries, fashioned in gold, silver, bronze, copper, rock crystal, wood, marble, sandstone, granite and other mediums, I say that this humble modeller at the Madras School of Arts, this re-born genius, has produced the finest representation of Gautama Siddhartha that I ever saw.

The usual arrangements for supplying food to Delegates have been made and the orders for thatched cadjan huts sent in attended to. Among other non-Hindus expected are Dr. A. Marques, of Hawaii, the well-known theosophical writer, now General Secretary, Australasian Section; Miss Netta Weeks, late of the Chicago headquarters; Miss Pieters, of Amsterdam; the two Misses Davies, of Australia; Mr. D. Gostling, Pres., Bombay Branch T. S.; Mr. B. Keightley; Mr. A. Schwarz, of Switzerland; and, of course, Mrs. Besant, Miss Palmer, Doctor and Miss English, Babu Govinda Das and Mr. Keightley will represent the Indian Section Headquarters, and it is hoped that Messrs. C. P. Goonewardene, R. A., Mirando, H. S. Perera, F. D. S. Amarasuriya and other much-loved Sinhalese colleagues may also be in attendance from Ceylon.

It is again brought to the attention of our friends that if, by neglecting the simple precaution of notifying the Treasurer or Recording Secretary in advance of their coming, they suffer inconvenience about getting food or quarters, or secured places at Mrs. Besant's lectures, they will have nobody save themselves to blame and no sympathy will be wasted on them. We are ready to do our very best to make our colleagues welcome and comfortable, but do not feel in the least bound to upset everything at a moment's notice, at the eleventh hour, to please those who have not had the bare politeness of writing that they may be expected at a given time and asking that they may be provided for.

For the central railed-off space reserved for Delegates and others in the Hall, printed tickets will be issued to the extent of the accommodation and no further; and as there are usually several times more applications for tickets than tickets, the imperative necessity for intending Delegates writing to the Treasurer in advance will be evident. New carpets have been woven for the two wings in the Main Hall, where six or seven hundred persons may sit. The Kashmir carpet will be spread before the platform, as it was last year, for sitters. Besides Mrs. Besant's morning lectures other addresses will be given in the afternoons and evenings of the 27th, 29th and 30th December. The Anniversary Celebration will be at the Victoria Town Hall on the 28th, and the group photograph be taken on the same morning before Mrs. Besant's lecture. On the whole the prospects for a large and successful Convention are unusually bright. The importance of the meeting is enhanced by the fact that, under the new biennial plan, the Annual Convention of the Indian Section will be held at Adyar this year.

FINANCIAL STATEMENT.

The following receipts from 28th October to 26th November 1899 are acknowledged with thanks:—

HEADQUARTER'S FUND.	RS.	A.	P.
Mr. R. T. Tebbitt, Peking, China, Annual dues for 1899	...	17	4 0
.. Anantrai Nathji Mehta, Bhavnagar, Annual Donation	...	84	0 0
Babu Upendranath Basu, Joint General Secretary, Indian Section T. S., for 25% dues of 1899, part payment	...	1,108	9 6

Hon. Otway Cuffe, General Secretary, European Section T. S.,
for 25% due from 1st May to 31st October 1899 ... £68 4 6

LIBRARY FUND.

An F. T. S. of Burma, monthly subscription for October 1899. Rs. 50/0/0

ADYAR, MADRAS, }
26th November 1899. }

T. VIJIARAGHAVA CHARLU,
Treasurer T. S.

THE HARISINHJI MEMORIAL.

The superb granite *goparam*, or gateway, which was transported from a ruined temple in the Arcot District to Adyar, and which is intended for a monument to that beloved sister and F. T. S., the late Princess Harisinhji, her daughter Kusumavati and son, Ranjitsinhji, is finally erected and is a grand adornment to the headquarters' grounds. It is a relic of the ancient Dravidian architecture, the monolithic side pillars carved with rearing lions, mythological monsters and Hindu deities, and the lintel, or heavy stone cross-beam, with lotus leaves, and it spans the avenue near the house. The names of the three persons above mentioned are cut in the lintel.

THE PANCHAMA SCHOOLS.

The three Schools already founded—at Adyar, Kodambakam and Teynampett—already contain about eighty children each. The first was founded by Colonel Olcott, the second by the English friend who sent £150, the third by the other friend who sent Rs. 2,000. Miss S. E. Palmer, B.A., B.Sc., the General Superintendent is now far advanced in Tamil, and has won the love and obedience of all the pupils. She has organized sewing classes in which the girls are taught various kinds of plain sewing and how to cut out and make little jackets for themselves and their brothers; the boys bring their own things to the class and are shown *how to mend them themselves*. Miss Palmer will be thankful for any gifts of old cloths, or money to buy materials with. We request our Indian Delegates to bring with them to the Convention any torn or old pieces of cloth that they feel they can spare.

THE NEW MSS. IN THE ADYAR LIBRARY.

On going through the several collections of ancient palm leaf books which Mr. Anantakrishna Sastri has added to the Library as the results of his recent tours, some very rare and precious works have been found. Among them are about an hundred which are not entered in Professor Aufrecht's "Catalogus Catalogorum"; in other words, which are, therefore, not available in any other known collection of Oriental Writings. This at once gives dignity to our Adyar Library, and the Descriptive Catalogue, of which the compilation is begun, will be valued by the great Orientalists of Europe and America when issued. Some of our MSS. are so old as to require the most careful handling. The services of a learned Pandit have been secured to assist the Sastri in the preparation of the Catalogue in question.

THE THEOSOPHICAL VIEW OF WAR.

Commenting upon a leading article in the *Madras Mail* on the Transvaal War, Col. Olcott defines the view taken of wars in general by the believers in the law of Karma. As the exposition is timely and it has a bearing upon the whole question, it is copied here at the request of some of our local colleagues:

SIR,—Your cheering words in yesterday's (Friday's) leading article, brought to my mind the incident of the opening chapter of the history of our American War of the Rebellion. When the news of the disastrous battle of Bull Run was flashed throughout the country, and it was seen that the Capital lay open to the Southern troops, a feeling of panic spread around. The whole war had been so sprung upon us, and the invincibility of our army

to any force the rebels could bring to bear against it was so generally believed, that we were not prepared for such disaster, and pessimists thought the end had come. But reaction soon set in. On the following Sunday morning I was one of a crowded audience who listened to a sermon by the Rev. Dr. H. W. Bellows, one of our greatest orators, and his hopeful words sent a thrill of courage through us. From that day on, the broader view of the majestic strength of our nation and the illimitableness of its resources sank into our minds, and, by arousing our energies, carried us through the whole four years of internecine struggle. You have put the case of the Transvaal situation clearly before your readers, and undoubtedly the psychological process hinted at will go on, until Great Britain, like her emblematic lion, gathers her strength for the deadly spring on her quarry. Being outside your politics, and all politics for that matter, since 1865, I am not concerned with the political aspects of the Transvaal question. To me, all this grabbing of territory by the Boers from the aboriginals in the first place, and by your people from them, is but as the passing show of puppets who unconsciously work out the inflexible and unerring law of Karma, that moral power which follows after human actions and presides over human destiny. The Boers, in my private opinion, had no more moral right to steal the land of the Blacks than my people had to steal that of the Reds; if either had been honest they might have imitated the noble example of William Penn, who bought and paid for the territory that he wanted to form his new State of Pennsylvania. But in this time of immoral greed and competition our race is plunging deeper and deeper into the abyss of irreligion, and it is a battle of bulldogs and mastiffs which we are looking at from the seat of the philosopher.

ADYAR, 4th Nov.

H. S. OLCOTT.

THE MENDACITY OF HYPNOTIC SUBJECTS.

Among the best modern books on Hypnotism is that of Dr. Fouveau de Courmelles, Laureate of the Academie de Medicine, entitled "L' Hypnotisme." It covers a wide range of subjects and treats all with impartiality and clearness. There are many illustrations which add value to the book. One is surprised, however, to see that the Author misses the chance of immensely strengthening his case by citing the awful record of human ignorance and religious cruelty given in the case of witchcraft and sorcery epidemics and the attempts at their suppression, of which a complete expose may be found in Garinet's "Histoire de la Magie en France" (1816) and a dozen other books of the same class. For the lack of our present day knowledge of the pathology and psychology of Hypnotism and allied psychic disturbances, tens of thousands of innocent victims were burnt alive, hanged, garroted, and tortured to death by inconceivably cruel methods, for the imaginary crime of conspiracy with the imaginary Devil to upset the "Church of God." In his Chapter X, on Les Degeneres (Degenerates) Dr. de Courmelles affirms, on the strength of his own experience and that of other authorities, that the moral sense is subverted in a certain class of hypnotic sensitives to such a degree that they lie in the most extraordinary way. Rather than not make themselves the subjects of pity and wonder, they will accuse themselves of horrible crimes which have no foundation save in their diseased imaginations. Worse than this, they accuse others who are perfectly innocent. Worst is (p. 145) that this state of mental aberration "cannot be distinguished externally from the normal condition." It is common to both sexes. An exaggerated love for animals (*betrolatrie*) is an eccentricity which proves a disturbance of mental balance. Great geniuses are usually sufferers from some form of this degeneracy. "Hysteriacs," says our Author, "and neuropaths, subjects more or less sensitive to magnetism and hypnotism, crowd our cities, making them in a way great hospitals. Everybody knows their propensity to lie, to attract attention to themselves by every possible means. Their loves and hates are carried to extreme lengths, all without motive. Their organs, their affections, their

intelligence, their tastes, are all disturbed. They would send an innocent person to the scaffold." The hysterical woman—says Prof. Dieulafoy—is exaggerated in every thing; she willingly makes a spectacle of herself, and to make herself appear interesting, she invents all sorts of *Simulations*, is capable of the most repugnant actions. Hysteriacs are often malicious, perverse, dissimulative, liars; some lie with a tenacity and effrontery beyond belief; they simulate solely to compel persons to busy themselves with them; they will pretend suicide or arouse the despair of their families by threatening it, when such a real intention is farthest from their thoughts. . . . Dr. J. Gerard says: "The nervous woman is without will, but some faculty or other she has as a substitute. She invents, with unheard-of ingenuity, the most wicked falsehoods; she lies through the whole gamut of possible falsification; give her one little grain of fact and she will embroider around it at her will; she comes at last to the point of believing, herself, all that she has imagined, whether it is likely to profit her or make her suffer. Every hysteriac must have her pedestal."

These solemn facts of mental alienation ought to be known by every Theosophist and other student of practical psychology, for thus will they be able to check themselves from giving unmerited pain and shame to innocent colleagues who have been traduced by poor hysteriacs for the sole object of getting themselves notoriety. In the course of our Society's history, how many of the leaders have suffered from this species of baseless malignant calumny. How many half-insane hysteriacs have pretended to be in close relations with our Teachers, to be their revelators and mouthpieces; how many mushroom petty conciliables and sectlets, "Temples" and secret schools, have sprung up, flourished for the moment and died out. One sees painful instances of this unhealthy mentality in what has happened and is happening among the Secessionists, who left the Society with Mr. Judge and have tried their best in every way to break it up—without success. H.P.B., a neuropath, accused herself of improper actions (*vide* Sinnett's "Incidents," etc.) and was accused of many more of which she was equally blameless. I, myself, have lost some of my best friends in foreign lands by the circulation of slanders by hysteriacs. Mrs. Besant has been slandered nearly all her life, and so have others of us: I could name them if it were necessary. There is no Society in the world whose members have greater reason than ours to study Hypnotism, Mesmerism and Spiritualism, practically if possible, or, if not, then thoroughly well theoretically, for their phenomena largely depend on neurotic disorders. The literature of the subject is now rich and full in several of the chief European languages, while an undipped ocean of truth about it exists in Oriental writings. Let the strongest swimmers dive for the pearls of truth.

A HINDU CRITIQUE ON BERKELEY.*

We welcome this fresh attempt to interpret Berkeley from the pen of an Indian scholar. Professor Ikbāl Kishen in his pamphlet begins by pointing out in a brief introduction how this much studied philosopher has over and over again been misunderstood and misinterpreted by the opponents as well as the friends of the system. It is a strange study by itself to study how the meaning of Berkeley has again and again eluded the proof of such master minds, as Hant, Huxley, Reid, and Hamilton. After pointing out the misinterpretations to which the Theory of Perceptions has been subjected, the author makes a bold attempt to grapple with it, where so many others had failed. This notice is no attempt at a critical appreciation of the Essay which is small enough to be read through in a couple of hours by any one who feels interested in such studies, but is simply meant to point out the method which the author has pursued. After an interpretation of Berkeley's view on the Nature of the sensible world Professor Ikbāl Kishen proceeds to point out the real defects in his theory and remarks that "Berkeley paid too much attention to the points of resemblance between our subjective and ob-

* A Critical Essay on Berkeley's Theory of Perception. By Ikbāl Kishen Sharga (Pandit), Professor of Philosophy, Bareilly College, Bareilly, N. W. P.

jective consciousness, and too little to the points of difference which are of equal, perhaps greater importance." He also shows how Berkeley was farther hampered in his rather free philosophising "by certain cut-and-dried religious connections" which had a limiting effect on the logical development of the philosophy. In Pt. II, on "The Cause of the Ideas," Berkeley's statements are compared with Hume's and they are shown to agree to a very great extent.

Finally our author sums up in a general way the merits of Berkeley's metaphysics and the demerits of his Psychology in a concluding chapter and winds up with a well observed tribute to the *man* as apart from the *philosopher*, remarking that if philosophy is to be judged by its fruits, as it ought always to be, then Berkeley stands the test as few other philosophers can. There was a marked absence of the literary vanity and the recrimination from which authors mostly suffer, in his case. It is a truly Hindu ideal that a man must live up to his teachings, which the Western philosophers have mostly failed to do, and, it must be confessed, not always beneficially.

A HINDU STUDENT.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th November 1899 to 26th January 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.

	Rs.	A.	P.
Mr. C. Sambiah, Mylapore	4	8	0
Mr. W. B. Fricke, General Secretary, Dutch Section T. S., £9-7-11	139	4	10
'E.' A friend and worker in the T. S.	10	0	0
Babu Upendranath Basu, General Secretary, Indian Section, through the <i>Theosophist</i> Office: last balance of 25 per cent.	300	0	0
Mr. R. Nagasa Row, Bezwada	2	0	0

LIBRARY FUND.

An F. T. S. of Burma, for November and December 1899	100	0	0
Mr. C. Sambiah, Mylapora	4	8	0
Mr. P. Kesava Pillai, Gooty	20	0	0
Babu Narendranath Mitter, Calcutta	200	0	0

ANNIVERSARY FUND.

Mr. M. Subramania Iyer, (1898 subscription) ... 2 0	M.R.Ry. S. K. Subbaraya Chettyar of Salem... 5 0
The Chittoor Branch T. S. do 10 0	„ A. Sabapati Mudaliar 5 0
The Tiruvellore Branch T.S. do do 7 0	„ Kotayya Chetty Garu 5 0
Do do for 1899 ... 8 0	„ C. Ramayya Garu ... 2 0
Mr. P. Kesava Pillai, Gooty, (1898 subscription)... 5 0	„ Ranga Reddi Garu... 5 0
Mr. J. P. Bhaskararaju do ... 3 0	„ Vedachella Mudaliar of Chingleput ... 5 0
Mr. A. Nanjundappa do ... 10 0	„ Jagannatha Razu Garu ... 3 0
Palghat Branch T. S. do ... 5 0	„ Venkatasier ... 2 0
Madampalle do do ... 8 0	„ U. Venkata Row of... Salem ... 5 0
Mr. Pagra Row Naidu do ... 5 0	The Bezwad, Bala Samaj ... 5 0
Mr. T. Seshachela Row do ... 4 0	„ Periyakulam Branch ... 4 0
The Chittoor Branch ... 20 0	A member ... 1 8
Dr. Edal Behram ... 25 0	M.R.Ry. Panchapragasa Sastri ... 1 0
M.R.Ry. A. S. Vaidyanath Iyer of Cuddapah ... 10 0	A member ... 1 0
The Namakal Branch ... 10 0	M.R.Ry. V. C. Seshachariar of Mylapur ... 15 0
„ Hope Lodge, Colombo ... 30 0	„ Balachandriar ... 2 0
„ Sivaganga Branch ... 10 0	„ A. Nanjundappa ... 10 0
Mr. N. M. Desai ... 15 0	„ V. Padmanabhaiah of Cuddapah... 3 0
The Salem Branch ... 10 0	„ K. S. Subrahmanya Iyer... 2 0
„ Bezwada Branch ... 5 0	„ V. Balaramiah Garu 2 0
„ Karur Branch ... 5 0	„ A. Nilakanta Shastri 10 0
„ Palghat Branch ... 9 0	„ D. Purushottam Garu 2 0
„ Narasaraupet Branch ... 5 0	The Rayadurg Branch ... 5 0
„ Gooty do ... 15 0	
„ Vedaraniyam do ... 5 0	
The Parsi Visitors ... 50 0	
„ Cocanada Bala Samaj ... 5 0	

A friend	...	1 0	M.R.Ry. Sanjivayya	...	2 0
M.R.Ry. Perrazu Garu	...	20 0	Conjeevaram friend	...	1 0
" B. G. Bodenkar	...	2 0	A. K. S.	...	2 0
" Ramachendriah. Bel-	...	1 0	Sunderaraja Rao	...	0 12
lary	...	1 0	A friend in Madras	...	1 0
" M. V. K.	...	3 0	The Aloha Branch—(£2)	...	30 0
" A. Hanumantacharu	...	2 0	Countess C. Wachtmeister...	...	100 0
" Ramakrishna Iyengar	...	1 0	Mr. D. Gustling of Bombay...	...	100 0
" Ragavacharu	...	1 0	Hon'ble Sir S. Subra-	...	100 0
" R. Giri Rao	...	3 0	manior	...	100 0
" S. V.	...	1 0	Adyar Lodge, T. S.	...	20 0
The "Awakener of India," a	...				
friend and sympathiser...	...	2 0			

THE PRESIDENT'S PROPAGANDA TOUR.

Amount previously acknowledged	...	...	Rs. 775 0
Countess C. Wachtmeister	...	£20 =	300 0
Dr. A. Marques	...	£ 7 =	105 0
Mr. A. E. Royle of Anstralia	...	£ 2 =	30 0
Rao Bahadur R. Sooria Row, Vizagapatam	...	...	75 0
Babu Neel Kamal Mukerji, Calcutta	...	...	20 0
Mr. J. M. Boys, Mangalore	...	...	20 0
Khan Bahadur N. D. Khandalvala, Poona	...	...	30 0
Mr. Dorabji Dosabhoj, Hyderabad, Dec.	...	...	50 0
" P. Narayana Iyer, Madura	...	...	10 0
" J. L. Page, Lucknow	...	...	10 0
" A. Ramaswami Sastri, Cuddalore	...	...	5 0

T. VIJIARAGHAVA CHARLU,

Treasurer, T. S.

ADYAR, 27th January 1900.

THE PRESIDENT'S FOREIGN TOUR.

On the 17th instant, the President-Founder will sail for Naples from Colombo by the Norddeutscher Lloyd's SS. "Sachsen," and should land at his port of destination on or about March 5th. Letters thenceforth should be addressed to him at 28, Albemarle St., London, W. the European Headquarters of the Society. His literary contributions to the *Theosophist* will not be interrupted by his absence from home. Dr. English will have charge of the Adyar headquarters until his return.

LIGHTING THE BLAVATSKY STATUE.

Thanks to the generosity of Mr. V. C. Seshachari, who presented the T. S. Headquarters with a Sunlight Burner, the Blavatsky statue now can be lighted up at night so as to produce a powerful effect. The lights and shadows are so sharp and clear as to leave nothing to be desired. We all feel very grateful to the generous donor.

THE PRESIDENT-FOUNDER'S TRAVELLING FUND.

The colleagues of Colonel Olcott gratefully acknowledge the ready and affectionate responses to the private notes of the undersigned, asking for voluntary subscriptions to the Fund for covering the travelling expenses of the President, whose programmes for this year and the next will take him over nearly the whole globe. No such requests would have been needed if the mortgagors of estates on which a large portion of Headquarters capital is loaned, had not been in arrears of interest and thus kept us out of current income.

W. A. ENGLISH.

BUDDHIST NOTES.

It is with deep regret that I have to report that failing health compelled Mr. Wilton Hack, who had succeeded Mr. Banbery in Kandy, to leave for Australia. Mr. Hack, like Mr. Banbery, had made extended tours through malarial districts of Kegalla, where he contracted malarial fever which took a serious turn at Galle where he was the guest of Mr. and Mrs. Thomas Silva Amarasuriya, who did everything for the patient. We hope Mr. Hack will completely regain his health and be back again next January, as it was his wish.—*The Buddhist*.

VALUABLE GIFT TO THE LIBRARY.

His Highness, Kerala Varma, has placed us under great obligations by sending us some 340 pages of the *Satubandha*, a grand work on Mantra Sastra, which will be a valuable addition to our Sanskrit collection. Let us hope that His Highness' life will be long spared to foster the revival of that copious Aryan literature of which he is so great a lover and patron.

H. S. O.

PRESS NOTES ON THE T. S. ANNIVERSARY AND CONVENTION.

The *Hindu* says :—

"The anniversary of the Theosophical Society has been a pleasant and instructive festival * * * * attracting a large number of our educated countrymen, official and non-official, from the City and the Mofussil. There were Judges and Munsiffs, Deputy Collectors and Tahsildars, Vakils and Doctors, Professors and Teachers. People of all grades and conditions joined hands, forgetting their differences and laying aside their notions of superiority and inferiority, and appeared to realize for the moment the truth of the brotherhood of man, and the fatherhood of God. The hall was packed to its utmost capacity and the expectant gathering burst into enthusiastic cheering at the appearance of Col. Olcott and Mrs. Besant. The commanding and venerable figure of the old Colonel, with his flourishing and flowing beard, forming a beautiful pendant to his massive head and high forehead, and covering his broad chest, briefly spoke in his strident voice of the progress of the society, and of its hopeful future. In apt language he introduced speaker after speaker of foreign lands and of different tongues; and the audience received them with cordial applause. Each speaker, from the respectable-looking Dr. Marques of Honolulu to the sturdy Swiss gentleman Mr. Schwartz; from the gentle Dutch lady to "the foremost lady orator," dwelt more or less on one theme, and that is how Hindu ideals and thoughts are influencing the West; and they all hoped that the modern Hindus by learning self-sacrifice and acquiring spirituality would show themselves worthy of their forefathers. Straight dealing, honesty and truthfulness, said Dr. Richardson of the Benares College, were the essentials that make the character which they are trying to mould in the Hindu boys. We sadly lack these qualities. It is to be hoped that Judges and Magistrates, as well as others who were in the hall will remember this, and each in his own sphere, retain the ennobling ideas suggested by the example of these men and women of distant lands and try to render a good account of life to themselves and their fellow-beings."

Another Indian correspondent of the same paper thus mirrors his impressions of the opening day of the Convention :

"On going to the Theosophical Society Hall I found my old friend Col. Olcott greeting me with his patriarchal smile. I expected to look at an old, haggard, wrinkled, worn out face, but was surprised to see before me a happy face blooming with the vigour of manhood. The thought ran to me that there is no greater tonic than cheerfulness to tone up the human system nor a greater force to sustain it than unselfish work. What a venerable face before me! If I put a shawl on his head and a *dhoralhi* round his body I am sure I can pass him on for the holiest Brahman of India.

The best place I found was the library room. There I sat with a book in hand wondering at the variety of the intellectual products of the by gone laborers on this planet. Tumultuous thoughts crowding over my mind beated my brain and wandering my eye over the glittering expanse of the

sea before me I felt the cool delicious breeze blowing over my face through the doors of the room looking on the sea. The thought, however, oppressed me—when and how the Theosophical Society can fulfil its mission in such a world that I see? I may as well attempt to sweeten the waters of the Bay of Bengal by putting there one pound of sugar.

I let off my seat smiling at the saying that there is a great deal of human nature in man, and thinking of Mrs. Annie Besant's expression "to know man is to know God."

I went to my seat reserved for me but two men sat there. I could see from their faces that they had no tickets for the places, and when asked why they sat there so as to disappoint those that had right to them, they said they were under the special care of a person in charge of the arrangement. I squeezed myself between them and sat uncomfortable, the working room of my lungs being narrowed.

The lecturer was announced by loud clapping of hands, and she sat on the *deix* in her simple attire but looking somewhat unwell. A young boy with a pair of spectacles firmly set on his flat nose suddenly thrust himself on my front which had already been closely packed up. I hate the sight of young heads with spectacles, as I believe that most of them can get on without them. A wave of anger passed over my mind at his want of the elements of commonsense. I asked him what business had he to crack the ribs of the sitters. Seeing, however, the purpose of the boy, and learning that he was a student, I adjusted my legs and made him sit down on condition that he should make mental notes of what the lady on the platform would say and endeavour to act up to it.

The President got up and said that Mrs. Annie Besant had just got up from her bed of illness. My spirit sank within me and I thought that the lady came there to offer her excuse. It was, however, gratifying to hear the President say that she would deliver her lecture, and that the audience must make no noise and not necessitate her straining her voice.

The lecturer got up and words flowed in her wonted ease. But the coughs near me and also here and there in the Hall were simply galling. They seemed to proceed from the phlegmatic beings peopling the borders of the Coelum. Subsiding, however, the angry feelings, I lost myself in the subject which the lecturer was handling most admirably, and presenting in the most lucid form possible.

What a grand subject—the Avatars—the descent of spirit into matter; the need for it; and the purpose of it. It is a highly intellectual subject, and unless your consciousness lift itself up to the intellectual plane you cannot grasp it, and it is only when the lecturer descends to the concrete that portion of the subject is understandable to most.

I thought that the description, in the Paradise Lost, of Angels descending to earth in their own light to instruct the mortals below was only due to the glow of Milton's imagination. But when on one night, some years ago, in the Town Hall of Rajahmundry I saw Annie Besant standing in her own light and breathing out words that thrilled through my whole frame and burned into my very soul and transported me to a region which I have no words to express I learn that Milton's imagination and Milton's language were utterly inadequate to describe the scene in his view.

Weak as she was, the lecturer rose to the grandeur of the subject, and in the luminosity of her expression my eyes floated in the waters of the orbits and I thought I was running through the audience crying out—I see, I see—as Euclid (a thousandth of whose intelligence I do not possess) when he found the solution of a problem which he was long thinking about ran into the street crying—Eor-ka—Eurika. (Which means, I found, I found).

I have been reading the Hindu Theology for twenty years and studying the Hindu Philosophy for ten years. I belong to a District named after the river which is holiest next to the Ganges. The District has Sastris well versed in theology and philosophy. On the banks of the river there are very many Pundits versed in Logic, Mimamsas, Vedantas, etc. I have come into contact with the best Pundits with whom it was always a delight to converse and several of whom spent their best part of life in the study of Sanskrit literature in Benares. Never have I found such a light thrown on the subject and problems handled by Annie Besant, and never have I enjoyed such intellectual treat. I shall not attempt to give here a précis

of the lectures, lest my poor language may distort or belittle them. Your readers may await their publication in due course.

Leaving the lecture Hall with the crowd, my thought that the study of man's nature is the higher education of man got possessed of me. What a chattering and grimace! Not a serious face among the crowd! (Perhaps some are unseen.) What effect should such lecture produce on a thoughtful mind. What problems are greater, what problems are more vital than those concerning ourselves and our future? If one man came to understand the substance of her lecture, to think about it and to be profited by it a hundred came to see the *tanush* drawn by the magic of her name and eloquence."

TWO ANNUAL VISITATIONS.

The *Hindu* also contained the following:—

The Congress and the Theosophical Society have never spared our nerves. This year, happily for us, the action of the former was purely sympathetic. The contemplation of that august assembly which met at Lucknow sent a momentary thrill and there was an end of it. But Mrs. Besant amply made up for want of the Congress-gusto. The *elite* from all parts of the Presidency flocked to Madras to hear her. Four mornings we stood dazed, entranced by the bewitching oratory of Mrs. Besant. As she unravelled for us the mysteries of our ancient fables we opened our eyes in amazement; as she grew impassioned over them we lustily cheered; as she deplored the degeneration of modern India we heaved a long-drawn sigh; and as she held forth future hopes for us we brightened and smiled like little babes. Four mornings we were such helpless reeds in the hands of that Western witch, blown aside by every passing whiff of her emotion.

GOVERNMENT HONOURS TO A GREAT F. T. S.

General satisfaction will be felt throughout Southern India at the Knighthood of the Indian Empire conferred on the Hon'ble Mr. Justice Subramania Iyer, C.I.E., and the Knight Bachelorhood conferred on the Hon'ble Mr. V. Bhashyam Iyengar, Acting Advocate-General. These two gentlemen are types of all that is best amongst educated and distinguished Indians in this Presidency, which is saying a great deal, for the Madrassi more than holds his own in qualities of head and heart and in excellences of good citizenship with his compatriots of other provinces. Honours bestowed on men like Mr. Justice Subramany Iyer and Mr. Bhashyam Iyengar reflect as much credit on the Government as on the recipients themselves.

THEOSOPHY IN BURMA.

A letter from an F. T. S. in Rangoon brings us the welcome news that interest in Theosophy seems to be gaining ground among the well-to-do and highly educated Burmans. Efforts are being made to revive the Irrawady T. S.

BUDDHIST BAZAAR.

The Buddhist Fancy Bazaar in aid of the Buddhist Schools of Ceylon which are under the Theosophical Society will be held on the 12th, 13th, 14th, 15th and 16th May 1900.

All friends of and sympathisers with the cause of education and the moral elevation of the boys and girls of Ceylon are requested to help the movement.

Contributions in money will be thankfully received, and acknowledged in "*The Buddhist*."

H. DIAS,
Secretary, T. S.,
61, Maliban St., Fort, Colombo.

THE PANCHAMA SCHOOL FUND.

We have great pleasure in acknowledging the receipt of a second donation from our anonymous but generous "European Theosophist," of Rs. 1,500 for the Panchama School Fund. There is still room for others to do like-

wise, and the result of the recent examination of the pupils at the Olcott Free School, which showed 95% of passes, indicates that the donations are not misapplied.

ASTROLOGY ON RACIAL INTERMARRIAGE.

Referring to a contemplated marriage between a respectable Hindu girl and an English Barrister, a correspondent of the *Indian Mirror* sends the following astrological forecast:—

“In this year of the conjunction of the seven planets, there will be many calamities, and every thing happening in this year will have a baneful effect hereafter. Thus the proposed marriage bodes no good to the Hindu Society. A second marriage of this kind will take place in Calcutta, in January, 1901; a third in August following; and a fourth in the beginning of the year 1905—creating a great sensation in the orthodox Hindu community of Bengal. Thenceforth such marriages will be common among the educated Hindu girls. Direct railway communication between Calcutta and London will be established in 1912, and such occurrences will then be very frequent, when they will cease to awaken public interest or create any sensation.”

SUPPLEMENT TO THE THEOSOPHIST.

MARCH, 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th January to 24th February 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.

	RS. A. P.
Mr. C. Sambiah, Mylapore	1 8 0
Mr. C. W. Sanders, General Secretary, N. Z. Section 25% Dues £2-14-4	40 2 0

LIBRARY FUND.

Mr. C. Sambiah, Mylapore	1 8 0
An F. T. S. of Burma	50 0 0

ANNIVERSARY FUND.

Mr. M. Singaravelu Mondeliam, Vellore, Subscription for 1899, Convention Food Expenses... ..	5 0 0
Mr. A. Ramaswami Sastriar, Cuddalore Do	7 0 0
Mr. V. K. Desikachariar, Periakulam Do	5 0 0
Mr. C. K. Chinna-swami Iyer, do Do	1 8 0

THE PRESIDENT'S PROPAGANDA TOUR.

Mr. V. C. Sessa Chariar, Mylapore	50 0 0
Mr. Jehangir Sorabji and Brothers, Hyderabad, Deccan	28 0 0
Maharaja Bahadur Sir Jotindra Mohan Tagore, Calcutta	100 0 0
Mr. K. Perraju Coconada	10 0 0
Dr. J. Edal Behram, Surat	100 0 0
Mr. T. M. Sundram Pillai, Erode	10 0 0
Hon. Sir S. Subramaniam, Mylapore	100 0 0
Mr. V. Coopoo-swami Iyer, Tiruturapundi	17 0 0
Mr. A. Ramachandra Iyer, Bangalore	100 0 0
Mr. A. Nilakanta Sastri, Srivaikuntam	10 0 0
Babu Rasbihari Mukerji, Uttarapura	100 0 0
Mr. V. Vengu Iyer, Palghat	15 0 0
Rao Bahadur Jansardan Sakharam Gadgil, Wai	25 0 0

ADYAR, MADRAS.
24th February, 1900.

T. VIJARAGHAVA CHARLU
Treasurer, T. S.

OBITUARY.

Mrs. Sarah S. Gostling, wife of our esteemed brother, David Gostling, of Bombay (President of the Bombay Branch, T. S.), passed from this life on the 13th February last, after a brief illness from pneumonia. She was an active sympathiser with and worker in the Anti-rvivisection movement, and labored earnestly to disseminate facts concerning the outrages practised upon innocent animals by the materialistic scientists of the present age. She will be missed by a large circle of friends. Our sincere sympathies are

extended to the bereaved relatives. We copy the following tribute to the memory of the late Mrs. Gostling, from the *Indian Spectator*:—

"In Mrs. Gostling Bombay loses one of the most energetic of our lady-workers. Hers was a wonderfully active life, an example to the more fashionable of her sex in this country. Though a good speaker, well informed and impressive, Mrs. Gostling preferred working quietly. Amidst her many domestic duties, she always found time for public duties, to help the poor among her fellow creatures and to vindicate the claims of the animal world. All may be not agreed as to the nature of her mission or the success of her efforts but the intentions of the worker cannot but be gratefully remembered. Mrs. Gostling moreover had the courage of her convictions to which she clung against all odds. And this trait of character perhaps never showed itself in bolder relief than at a meeting held at the Town Hall under the auspices of a former Governor of Bombay for the purpose of establishing a Pasteur Institute. Mrs. Gostling was almost the only lady dissident and stood alone in spite of very strong opposition, on the side of truth and mercy. This reminds us of her long and valuable services in the cause of humanity. Early in life she was convinced of the terrible cruelties to which animals were subjected at the altar of spurious science and regarded Vivisection as the darkest blot on modern civilization. Mrs. Gostling's zeal in connection with the local Anti-vivisection Society of which she was Honorary Secretary for a number of years cannot be too highly praised. It is sad to have to miss her motherly presence at those quiet gatherings where she made herself felt in the interest of the helpless by an irrepressible outspokenness which made some of her native colleagues very uncomfortable for the moment."

EDUCATION OF THE PANCHAMAS.

The *Hindu*, of February 22nd, has the following:—"A small gathering assembled at the Olcott Free School on Tuesday last to witness the presentation of a beautiful turban cloth to the Head-master, P. Krishnaawamy Pillay, as a gift from Col. H. S. Olcott, the Founder of the school, who is now on his way to Europe. The Manager of the school, Dr. English, in presenting the cloth, complimented the Head-master on the thorough manner in which he had discharged his educational work, as shown by the recent examination which gave 95 per cent. of passes to these poor Panchama pupils—about 25 per cent. above the average in either European or caste schools."

It should be borne in mind that some share of the credit of the exceptionally good results mentioned above are due to the faithful labors of Miss S. E. Palmer, B. Sc., the Educational Superintendent of these Panchama Schools.

MISSING NUMBERS OF THEOSOPIST.

If any of our subscribers have either or all of the three following numbers of the *Theosophist*, viz., September, vol. 3; October, vol. 8, and April, vol. 14, we shall be very glad to purchase them, if they can be spared. Please address Manager, *Theosophist* Office, Adyar, Madras.

NEW BRANCHES.

January 11, 1900.

A charter has been issued to the Mount Hood Lodge T. S., Portland, Oregon, with 7 charter members, Mrs. Belle J. Morse (Gen. P. O.), being Secretary; also to North Star Lodge T. S., West Superior, Wis., with 9 charter members; Secretary being Mrs. Frances P. Murdock, 116 Agen Block. But as the former takes the place of the Willamette T. S., and as the Lily Dale T. S., Lily Dale N. Y., has expired, the number of Branches in the American Section remains as before—71.

ALEXANDER FULLERTON.
General Secretary.

BOOKS FOR ADYAR LIBRARY.

We have received from Khan Bahadur Khandalvala, Judge, Small Cause Court, Poona, a large box of books which were donated by the late Mr. A. D. Ezekiel, to the Adyar Library. We are always grateful for such

donations, and hope our friends who have books to spare, will remember our Library and send us the books, which can thus be made serviceable to the public.

BUDDHIST BAZAAR.

The Buddhist Fancy Bazaar in aid of the Buddhist Schools of Ceylon which are under the Theosophical Society, will be held on the 12th, 13th, 14th, 15th and 16th of May, 1900.

All friends of and sympathisers with the cause of education and the moral elevation of the boys and girls of Ceylon are requested to help the movement.

Contributions in money will be thankfully received and acknowledged in *The Buddhist*.

PUBLIC OPINION CONCERNING MRS. BESANT.

As showing the trend of public thought in India, we quote the following from the Bombay correspondent of the *Hindu*, who writes, briefly, in relation to Mrs. Besant's visit to that city. After referring to the great calamities which afflict India, he continues:—

It is now that we are in a mood to listen to godly men and women who have developed their spiritual nature and minister to our spiritual wants. Looked at from this standpoint, Mrs. Annie Besant laid the Bombayites under a great obligation in bringing to them at this critical hour the consolation of her Divine Mission. Although we are neither Theosophists nor admirers of their esotericism, we freely recognise the spiritual height to which that lady has reached. The exemplary life she has always led is alone enough to win any honest man's respect and regard. Her earnestness, honesty of purpose and devotion to truth are unquestionable, and it is no wonder that the young and old of Bombay, irrespective of caste or creed, crowded into the Gaiety Theatre to hear her lecture on devotion. Her exposition was masterly as usual. She defined what devotion was, distinguishing it from fanaticism, pity for inferiors and love for equals. She defined it as a feeling of affection for a superior, having its foundation in our emotions rather than intellect. She alluded to the various kinds of devotion, referring to devotion to country and to a high ideal. In describing the latter, she seemed to be reminded of her old friend Mr. Bradlaugh, who, we all know, has no equal as a Devotee of an Ideal. She then told her hearers the three ways of acquiring it—reading devotional books, secondly, concentration and meditation, and thirdly, contact with or service under a *Guru*. Lastly, she dwelt on the utility of devotion. She pointed out how it burnt up the coarser side of our nature and by strengthening the spirit of self-sacrifice purified the Divine Element in it.

OUR FRENCH BRANCHES.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	Union	1899	M. P. Tourniel	M. G. Renard	19, rue Raffet, Anteuil.
Do	Le Disciple	1899	M. P. Gillard	Mme. Savalle	46, rue Sainte-Anne.
Do	Le Sentier	1899	General Villier Thomassin	Mlle. Thomassin	90, Boulevard Flandrin.
Do	Le Lotus	1899	M. le commandant D. A. Courmes.	M. H. Courmes	21, rue Tronchet.
Do	L'Easor	1900	Mlle. A. Blech	M. G. de Fontenay	10, rue Clément Marot.
Toulon	Le Lotus Bleu	1895	M. V. Guglielmi	Mme. J. Guglielmi	46, rue Victor-Clapier.
Nice	Nice Lodge	1897	Mme. J. Terrell	M. Péretier	23, Avenue Pauliani.
Grenoble	Grenoble Lodge	1899	M. Perrier	M. Mounier	4, rue Vicat.
Lyons	Lyons do	1899	Mme. Claroussat	Mme. J. Sorez	Place, 10, rue de Marseille.
Marseilles	Marseilles do	1899	Mme. A. Fabre	Mlle. Lasnes	6, Traverse du canal, près l'Observatoire.

SUPPLEMENT TO THE THEOSOPHIST.

APRIL, 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 25th February to 26th March 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.

	RS.	A. P.
Babu Upen dranath Basu, General Secretary, Indian Section, Theosophical Society, Benares, for 25 % Dues from 1st October to 31st December 1899	215	1 6
Mr. Alexander Fullerton, General Secretary, American Section, Theosophical Society, New York, for 25 % Dues from 1st May 1899 to 31st January 1900, a cheque for £36-10-2 @ Rs. 15 per £, cashed	547	10 0
Mr. C. Sambiah Chettiar Garu, Monthly Subscription	1	8 0

ANNIVERSARY FUND.

Mr. V. Sundaram Iyer, Sathiaveda, for last convention Food expense	1	0 0
Mobudji Rustonji K. Mode for his wife's Annual dues	10	0 0
Mr. V. Cooppooswami Iyer, for the Tirutarapundy Theosophical Society for last Convention Food Expenses	5	0 0

LIBRARY FUND.

Au F. T. S. of Burma, Monthly Subscription	50	0 0
Mr. C. Sambiah Chettiar Garu, Monthly Subscription	1	8 0

ADIAR, MADRAS, }
27th March 1900. }

T. VIJIRAGHAYA CHARLU,
Treasurer, T. S.

THE PRESIDENT IN EUROPE.

The President-Founder writing from Suez on his outward voyage to Europe, says the passage was so smooth, bright and pleasant as to seem like a pleasure jaunt in a private yacht on the Mediterranean. He writes in warmest praise of the management of the North German Lloyd's Company, whose servants make the passengers of the Second Saloon as comfortable as those of the First Saloon find themselves, in the boats of other companies. He strongly advises his friends, especially Indians, to travel by these boats. His ship, the "Sachsen" was delayed by an accident to her machinery, before reaching Colombo, so that instead of Col. Olcott landing at Naples on the 5th March, as he had anticipated, he arrived there only on the morning of the 7th. Here is still another of those strange illustrations of the persistency with which he is followed throughout his work by this fateful number. May it prove this time, as always hitherto, a herald of complete success for his present important tour.

He found the Rome Branch in a flourishing condition, numbering sixty members. At latest advices he had given one lecture there, and two more were in prospect, after which he leaves for Florence, Milan and Southern France.

CHANGE OF ADDRESS

Correspondents are desired to note that the address of the General Secretary of the American Section, Mr. Alexander Fullerton, has been changed to 46, 5th Ave., New York.

OBITUARY.

It is with sincere sorrow that we learn of the death of Mrs. P. D. Khan of Bombay, who passed from earth-life on March 13th, her disease being plague. The members of the family of the deceased will please accept our heartfelt sympathy.

NEW BRANCHES.

On January 18th, a charter was issued to the Lewiston T. S., Lewiston, Maine, with 7 charter members. The President is Mr. Lindley L. Hamilton and the Secretary is Miss Clara L. Hamilton, 16 Arch Ave. On February 1st, a charter was issued to the Cedar Rapids T. S., Cedar Rapids, Iowa, with 8 charter-members. There are now 72 Branches in the American Section, but several will soon disappear.

ALEXANDER FULLERTON,
General Secretary.

ERRORS IN SIGNATURE.

We are informed that the signatures appended to the article on Bhakti and Jnanam, in February and March *Theosophists*, were erroneous, and that Mr. T. Sada Siva Ayer's name should have appeared instead.

BUDDHIST BAZAAR.

The Buddhist Bazaar which was noticed in a previous issue of the *Theosophist* has been postponed till 27th July, 1900. Those who sympathise with the cause of Buddhist education in Ceylon, can send contributions in money to H. Dias, Secretary, Buddhist T. S., 61, Maliban St., Pettah, Colombo. All donations for the Bazaar will be acknowledged in *The Buddhist*.

SUPPLEMENT TO THE THEOSOPHIST.

MAY, 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th March to 26th April 1900 are acknowledged with thanks:—

HEAD-QUARTERS FUND.	RS.	A.	P.
Mr. E. Annasawmy Mudaliar, Tiruvellore	1	0	0
.. C. Sambiah Garu, Mylapore, subscription	1	8	0
Mrs. Ida R. Patch, through Mr. A. Fullerton, donation	15	4	0
Mr. T. W. Williams, entrance fee, Rs. 5	3	12	0
Babu Upendranath Basu, General Secretary, Indian Section, T. S., Benares, for the quarter from January to March 1900	552	1	6

LIBRARY FUND.	RS.	A.	P.
An F. T. S. of Burma, for March 1900, subscription	50	0	0
Mr. C. Sambiah Garu, Mylapore, subscription	1	8	0

ANNIVERSARY FUND.	RS.	A.	P.
Bangalore Cantonment Theosophical Society amount sub- scribed for last convention food expenses	20	0	0
Coimbatore Branch do do	10	0	0
Mr. K. N. Divedi, Mombasa, annual dues	5	0	0
.. T. W. Williams, annual dues for 1900	15	0	0

PANCHAMA EDUCATION FUND.	RS.	A.	P.
Elena Adolfovna, Milano, through Col. Olcott, P. T. S., £50	750	0	0

PRESIDENT'S TRAVELLING FUND.	RS.	A.	P.
Elena Adolfovna, Milano, for Col. Olcott's Travelling Fund, £50.	750	0	0

ADYAR, MADRAS. }
26th April 1900. }
T. VIJARAGHAVA CHARULU,
Treasurer, T. S.

THE PRESIDENT'S TOUR.

On the 14th March the President moved on to the next station of his European tour, the classical and beautiful city of Florence; followed, as Mrs. Cooper-Oakley and other Roman friends wrote him, by the loving regrets of all the members of the Rome Branch T. S. The President wishes us to record his warm appreciation of Mrs. Oakley's excellent management of his Roman visit; every working hour was filled, every local member given the opportunity of conversing with him and submitting questions, and the requests of influential outsiders for interviews at their own houses complied with.

The exceptional cold of the season was much felt by the President, coming, as it did so suddenly after his leaving the Tropics. The Italian houses are not built for warmth and the appliances for artificial heating are poor; but such inconveniences are not serious enough to one of his robust constitution to impede his work. Our Branch at Florence is but just formed yet contains several persons of ability and high rank, and under the lead of Mrs. Bertha Sythes, F. T. S., of Boston, promises to have a prosperous future. It has a handsomely furnished large room in a central position, and already possesses quite a library of theosophical books. Col. Olcott, for lack of a

competent interpreter, was obliged to attempt a feat which was somewhat trying for the first time: he had to lecture in two languages, speaking a phrase in English and then giving it in French. He says that he found it much less troublesome than to use an interpreter, for he had the thread of his discourse in his mind and could better translate it than could a third party to whom the ideas were expressed for the first time. A *conversazione* was held by him on the 16th March and on the 18th a second lecture was to be given at our Lodge rooms. The President's time was fully occupied, aside from lectures, in attending various social functions, receptions, dinners, breakfasts and in holding drawing-room gatherings and *conversazioni*, at all of which theosophy was a topic for earnest discussion. The most influential persons in social position and in the world of letters have greatly assisted him in his work by opening their homes for meetings and by inviting persons to hear him. A week was spent in Florence and, as a correspondent writes, it was "full of helpful instruction and inspiration to all who came in contact with our beloved President-Founder and he carries from the lodge in Florence the love and gratitude of every member." Colonel Olcott had the great pleasure of meeting, after ten years' separation, his brother's charming wife and daughter, at Florence, where they were passing the winter. They both have a strong desire to visit him at Adyar and possibly may do so. Mrs. Emmet Olcott has been his loyal friend and defender throughout all the attacks on him in America.

The successes reported from Rome and Florence seem to have been repeated at Milan. Mrs. Williams, F. T. S., Colonel Olcott's kind hostess, writes that during his stay of a week he had given two public lectures to audiences which comprised many influential people of the city, such as University Professors, Professional men, Publicists and the promoters of various reform movements, besides which there were many persons of the highest social position. His discourses were delivered in French, the first being upon the "Theosophical Society and Theosophy in general," the second, by request, on "Reincarnation and Karma." Both were liberally applauded at the close. An interest was evidently created in the general subject and orders were given for books. Dr. Barbieri who will be remembered by our old readers as formerly physician to the king of Burma, and who is now living at Milan, the Princess Troubetzkoy and several other ladies and gentlemen met the President on the 26th March and formed themselves into a branch of the Society with Dr. Barbieri as President, Miss Gatey as Secretary and Mlle. Lischka as Treasurer. Our local colleagues express themselves as glad to have become personally acquainted with the President-Founder and to have thus been able to realize the constitutional and international character of the Society. There is reason to hope that with the combined efforts of the intelligent and educated persons composing the new branch, the ancient capital of Lombardy may become one of those evolutionary centres by whose unselfish activity this great movement of ours is rapidly spreading over the earth. A correspondent writes that at the second lecture his audience comprised college professors, physicians, lawyers and persons of the highest aristocracy—Princesses, Duchesses, Baronesses and Counts—and all listened with attention and interest to an expression of the satisfying truths of the Wisdom Religion. The Colonel never forgets his beloved India, no matter where his physical body may be, and so we are not surprised to find that a friend in Milan has given him £50 for the Pauchama education work.

From Milan, Colonel Olcott moved on to Nice, from which place also we have reports of his successful work. Here our President lectured, on two days, in English in the afternoon and in French in the evening, the subject for both lectures being the same. At a *conversazione* held at Mrs. Barnett's home, where the branch usually meets, the Colonel had the pleasure of meeting Major Fassitt, of New York, who heard his inaugural address at the founding of the T. S. in 1875. The conversation was chiefly concerning H. P. B. and it added much to the interest of those present to have Major and Mrs. Fassitt, who were called upon by the Colonel, tell what they knew of her. From the reports received, one learns that the President is interesting the more thoughtful and intellectual persons he meets, in our philosophy, and this certainly augurs well for the future of the Society. At last advices the President had just reached Toulon.

J. C. CHATTERJI.

One of the most important events (in view of its possible consequences) in our history is the course of lectures given by Pandit J. C. Chatterji, F. T. S., at the Holy City of Christendom. We have noticed elsewhere the fact of his having drawn crowds to hear him at the University, and now quote from a Roman Journal the following announcement:—

"We are glad to be able to announce that Mr. J. C. Chatterji, whose lectures in English at the University of Rome have attracted large crowds, has kindly consented to give two lectures at the Hotel Marini on the 17th and 24th of this month at 3 P.M.

The proceeds of the sale of the tickets, which cost 3 lire for each lecture, are to be handed over to the British Consul in Rome in aid of the Mansion House Fund and of the Imperial Yeomanry Hospital.

We append the details of the lectures and a list of places where they may be found on sale.

Lecture 1 (*Saturday, March 17th*).—What the Hindus say about the social, political and religious condition of India 5,000 years ago, illustrated by stories from the Mahābhārata. India's place in the history of Man. Invisible causes of the War. The contending parties. Apparent causes of the War. Mediation of the Deity Incarnate. Fight inevitable.

Lecture 2 (*Saturday, March 24th*).—On Kurukshetra, the famous field of battle. Review of the Armies drawn and their generals. Grief of Prince Arjuna, the Commander-in-Chief of the righteous party. Is war always an evil? Vision of Arjuna. The Eight Gates of India opened to the outside Nations. Consequences of the war down to the present day. How the Hindus relate the Ancient War to the British Rule and their vision of the Future.

N.B.—Original Sanskrit verses will be also recited in illustration."

NEW AMERICAN BRANCHES.

A charter has been issued to the Omaha T. S., Omaha, Neb., with 12 charter members. The Willamette T. S. has dissolved.

On March 13th a charter was issued to the Eltka T. S., Corry, Pa., with 7 charter members. The President is Mrs. Helen S. Johnson, the Secretary is Mrs. Josephine R. Wilson, 85 W. Washington St. There are now 74 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

The following new Branches are reported from India: Amraoti, the President is N. M. Desai, Esq., the Secretary, V. K. Kale, Esq., Tenali, the President is V. Bhavana Chari, Esq., the Secretary, D. Purusottama Garu, Esq., Bansbaria, the President is Rajā Kshitendra Deb Roy, the Secretary, Babu Pashupati Nath Chatterjee.

UPENDRANATH BASU,
General Secretary.

M. PIERRE LOTI A THEOSOPHIST.

The Indian Mirror says: "M. Pierre Loti, is the latest European literary celebrity to join the Theosophical Society. He was duly initiated a member of the Society at Benares. M. Pierre Loti is an acquisition to the Theosophical Society. One by one, the highest thinkers and foremost writers are marshalling themselves under the peaceful banner—with the legend of Universal Brotherhood—of the immortal Brothers of the East."

OBITUARY.

A correspondent of *The Hindu* reports the death of the venerable Rajput, Pancham Singh Bahadur, at the age of 119 years. Those who have attended our annual conventions of the T. S., at the Adyar Headquarters, will remember his frequent presence there, and his vigorous bearing as he was conducted to the platform by the President. His eyesight is said to have been "perfect to the last, and his memory unimpaired." He had never suffered any physical disability save slight rheumatic pains. His

diet was of the simplest kind—one meal per day, and a little milk at night being sufficient for his needs. In view of his military services in the past, he was a conspicuous figure at the Government House Garden parties, Receptions and Levees. As the writer of the notice says:

In vain he had more than once appealed to the successive Governors for the recognition of his eminent services to the British Raj at a time when its prestige was at stake. He aspired not to titular distinctions, but for some practical recognition in the shape of a small allowance towards his livelihood, in his last days. However, by the grace of God, the centenarian lived above want, his diet having been but simple, while the comfort and maintenance of his dependants concerned him most, and on which account he had to seek the succour of Government and his respectable friends. Ever thoughtful of God, fearful of sin, the centenarian passed his days, practising virtue and piety, and passed off from this frail world * * * without the least pain or pang, leaving behind him a large family consisting of daughters, grand-daughters, great-grand-daughters, and great-grandsons, besides a large circle of friends to bemoan his loss.

MUSÆUS SCHOOL AND ORPHANAGE, COLOMBO, CEYLON.

The many friends of this Institution and of Mrs. Higgins, its Principal, will be pleased to learn of the satisfactory results obtained by the three girls sent in for the Cambridge Local Examination—Miss Elsie de Silva for the Senior and Misses Aldea de Alwis and Leela de Soya for the Junior, the former being the first Sinhalese pupil from a Buddhist Girls' School who ever went in for the Senior Examination. These girls have deservedly brought credit upon the School, its Principal and her associates.

BRANCH HINDU COLLEGE.

We learn with pleasure that a Branch Hindu College after the model of the Central one in Benares is proposed to be opened in Midnapore. The members of the Local Theosophical Society are the chief promoters of the proposed institution.

THE DURBANGA SCHOOL.

The Raj School of Durbanga is in future to be conducted on the lines of Mrs. Besant's Hindu College at Benares. The study of Urdu will be done away with, students being compelled to take Sanskrit.

WHITE LOTUS DAY.

Suitable exercises in commemoration of Madame Blavatsky's life and death will be held in the large hall of the Theosophical Society at Adyar on May 8th at 4 P.M. All friends of Theosophy will be welcome.

NEW T. S. HALL IN MADURA.

A correspondent of the *Hindu* gives an extended account of the opening of the new Hall of the branch Theosophical Society in Madura on 16th April last, with appropriate religious ceremonies connected with its consecration. Speeches were made by Brahmāsri Sivarama Sastrial, by Mr. P. Narayana Aiyar, the President of the branch, the gentleman who has stood by the Society and been staunch to it through sunshine and storm, and to whose unvarying exertions, great enthusiasm and noble self-sacrifice the branch owes its handsome building, and by Mr. V. Swaminatha Aiyar, B.A. A highly sympathetic congratulatory telegram was received from the Rajah of Ramnad. The proceedings terminated with the distribution of garlands and *pani-supari* among the audience and the sprinkling of rose water.

We have also received a pamphlet embodying a Report of the working of the Madura Theosophical Society from 1883 to 1900.

SUPPLEMENT TO THE THEOSOPHIST.

JUNE, 1900.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

LONDON, May, 1900.

The consent of the General Council having been obtained, the undersigned gives notice that Rules 27 and 30 have been modified so as to read as follows:

Rule 27. Unattached members not belonging to any Section or Branch shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

Rule 30. The Annual General Meeting of the Society shall be held at Adyar and Benares alternately, in the month of December.

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

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th April to 26th May 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.	Rs.	A.	P.
Mons. Ch. Blech, Treasurer of the French Section, Theosophical Society, Paris, for 25% Dues ...	170	0	0
Mr. C. Sambiah Chettiar, Mylapore, Subscription. ...	1	8	0
LIBRARY FUND.			
An F. T. S. of Burma, Subscription for April ...	50	0	0
Mr. C. Sambiah Chettiar, Mylapore, Subscription. ...	1	8	0
ANNIVERSARY FUND.			
Mr. V. Vasudeva Iyer, Cuddapah, for food expense of last Convention. ...	5	0	0
Messrs. A. Saptarish and B. Siva Rao do ...	3	0	0
Mr. T. Chidambara Rao, Kurnool. do ...	5	0	0
WHITE LOTUS DAY FUND.			
Mr. T. P. Srivenkateswarulu, Cocanada. ...	2	0	0

ADYAR, MADRAS, }
26th May, 1900. }

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

THE PRESIDENT IN EUROPE.

We have few details of Colonel Olcott's tour since our last issue. He has lectured and held conversations in Toulon, Grenoble, Marseilles, Lyons and spent one day in Paris, in all of which places he met our members and interested thoughtful enquirers. From Paris, the Colonel crossed over to London, stopping two days; then went on to Edinburgh, and visited both Manchester and Birmingham on his way back to London. He found enthusiastic and devoted members in each city. In Brussels, the next stopping place, the President found an active Lodge and received a hearty welcome. From Brussels he goes to Scandinavia, spending most of May there.

Our latest advices from the President-Founder are from Brussels, on the 7th of May, where he had just returned from a visit to the Branch at Antwerp, bringing with him his niece and adopted daughter, Miss Mitchell, of New York, who reached Antwerp on the 6th. The President-Founder reports himself as well satisfied with the spiritual condition of our two Belgian Branches. Among the members are a number of ladies and gentle-

men of fine education and intelligence and of entire devotion to our cause. The Society is greatly indebted to Mr. F. Brooks, of the Brussels Branch, for his admirable translation of the lectures and books of Mrs. Besant, Mr. Leadbeater, and J. C. Chatterji in which works he has been assisted by Mr. W. H. M. Kolilan. In Belgium as in each of the other countries thus far visited the President-Founder has been welcomed with the greatest possible kindness and affection, and the general consensus of opinion seems to be that his visits have done much good.

WHITE LOTUS DAY AT ADYAR.*

The Central Hall of the Theosophical Society's Headquarters at Adyar presented a very interesting spectacle on the evening of May 8th at 5 o'clock. The occasion was one of great interest as the day was the anniversary of the late Madame Blavatsky's death, and a goodly number of ardent Theosophists and sympathisers were assembled there to do reverence to the memory of that great woman. The leading Theosophists of Madras were present, including among others Dr. and Miss English, Miss Weeks and Miss Allison, and Messrs. W. Gopalachariar (Sub-Judge), V. C. Seshachariar, B. Panchabikesa Sastri, S. V. Rangasawmi Aiyangar, and N. E. Laveson. The fine statue of H.P.B., made by Govinda Pillai, was gaily decked out with wreaths of white lotus and in nearly every nook and corner of the *dais* upon which the statue stood were found numerous petals of the same sacred flower. The proceedings of the evening began, in the absence of Colonel Olcott, with an introductory speech from Dr. English. He made ample reference to the noble work done by Madame Blavatsky in the cause of truth, and in accordance with her wishes as made known in her Will, called on the brothers present to read passages from the Bhagavad Gitâ and Sir Edwin Arnold's "Light of Asia." Pandit Anantha Krishna Sastri read solemnly and with clear intonation the XIIth Discourse of the Gitâ and impressed the hearers with the sublimity of the teachings contained in that Book of Books. Mr. V. C. Seshachariar, High Court Vakil, read out with much enthusiasm the last portion of the Light of Asia, in which Sir Edwin has set forth the Philosophy of Buddhism in glorious magnificence. The effect of the reading was great. Hindus and Buddhists alike were struck with the grand lessons taught and were reminded of the noble life of Lord Buddha.

Dr. English then spoke in great praise of H. P. B. and observed that when the whole of India and the other parts of the world did much on that day to do reverence to her memory, the members present at Adyar had the good fortune of having her statue before them, witnessing the proceedings. He would not undertake to say she herself stood invisible in their midst, but she had left priceless teachings which were there to guide them in their lives. He remarked that rather too much attention was now being paid to the study of highly metaphysical questions, particularly those relating to Parabrahm, Paramâtma, Paranirvâna, and the like, and insisted that men should be more practical in their lives. In support of his exhortation, the Doctor read out passages from chapter XII. of Madame Blavatsky's "Key to Theosophy," which laid considerable stress on Duty. He repeated with much emphasis Carlyle's sage dictum that the end of man is *action* not *thought*, cried down cant, and wished that those who spoke of Universal Brotherhood acted it more than they spoke. He concluded his speech with a few words on the gospel of "practice."

Mr. C. Sambiah Garu, retired engineer, then spoke with much fervour of his long connection with the Society and the infinite good that his association with it had done him. He set great store by his personal acquaintance with H. P. B. and the direct teachings he had received from her. He gave pleasing testimony to the noble work of the Society and referred in suitable terms to the unselfish work of such eminent persons as Mrs. Besant and Miss Edger.

Mr. T. Vijayaraghava Charlu, Manager of *The Theosophist* office, then spoke in very grateful terms of his deep indebtedness to H. P. B., and referred very feelingly to the unjust attacks that had in past times been wilfully made on the fair name and character of Madame Blavatsky. He spoke also of the vast deal of work done by her in the regions of intellectuality and

* From a correspondent of *The Hindu*.

spirituality and observed that much of her work, in common with that of great men and women all over the world, was done in secret, unknown to the millions and unnoticed by them.

Mr. V. Rangaswamy Aiyangar, B.A., thought the name of Blavatsky was to him, personally, a symbol of all the loftiest spiritual teachings inculcated by the Society in the very same manner in which that of Her Most Gracious Majesty the Empress Victoria represented the vast political organization of the Empire over which the sun never sets. The Society, he thought, deserved recognition and respect if only because it had helped to disseminate to the whole world the broad and universal truths of Karma, spiritual agencies, etc.

Mr. T. A. Swaminatha Aiyar, Editor of the *Satva Sadhani*, observed that the best way of perpetuating the memory of H. P. B. was to act up to the lofty ideals of life depicted by her, and lived and placed by her before the whole world.

Mr. V. C. Seshachariar, B.A., B.L., made a long and interesting speech, in the course of which he said that though Madame Blavatsky's physical vesture had been destroyed, she was still living and influencing the T. S. and strengthening the hands of the surviving co-founder. He compared the origin and growth of the Society to that of the Asvatha tree, the infinite potentiality of whose seed tended to the growth of the huge tree with its gigantic branches, offering protection and shelter to the ordinary wayfarer. The outsiders were then exhorted to take a kindlier interest in Theosophy, to co-operate with the theosophists, and to practically make the principle of Universal Brotherhood the world's creed.

Mr. S. V. Rangaswami Iyengar, B.A., Head Master of the San Thomé Collego, briefly reviewed the life and work of H. P. B. and remarked that generations must pass before the value of her solid service to the world could be largely recognised and appreciated. He spoke of the wonderful influence that Madame Blavatsky had exercised over the minds of some of the greatest men and women of the world and was content to observe that whether "Isis Unveiled" and "the Secret Doctrines" were her own productions or not, she was chosen as the fit vessel through whom the invisible workers communicated the grand teachings contained in those books: she was, in any view of the matter, a towering figure who had done yeoman's service to the degenerating world.

Mr. W. Gopalachariar, Sub-Judge, made a short speech in which he said that the great work achieved by the Society was to stem the tide of sceptical thought. Hindu youths were saved from the spiritual degradation into which they were fast falling and other religionists were also led by the work of Madame Blavatsky to cling fast to their own religion and to note the broad fundamental principles underlying all religions.

Miss Weeks, the Private Secretary of Col. H. S. Olcott, observed with gratification that in all the White Lotus Day celebrations the whole world over, the same influence was present. In America she felt a like influence. The same order was adopted in the conduct of the day's proceedings. She was in London last year at the White Lotus Day meeting. Mrs. Besant had arrived in England the previous evening from India. She thought the remarks made by Mrs. Besant then could be repeated at all times and would be very helpful and appropriate and so mentioned them again in her own graphic way. Speaking of the works of Madame Blavatsky, Mrs. Besant had said that it was true that to the young student the different parts of her books seemed irreconcilable, but it was her own personal experience that the more she studied, the less inconsistency there appeared in H. P. B.'s teachings. She observed that it was rather the limited intellect of the student which prevented him from rightly understanding the teachings, and spoke of the strong possibility of H. P. B.'s soon coming back to work on earth, though with a different body. It was therefore necessary, she thought, that students should meanwhile study and think and so be ready to receive the higher teachings that H. P. B. could give.

Dr. English then congratulated the assembly on the season of spiritual refreshment they had had during the evening, and concluded the proceedings with an expression of good wishes to all mankind.

PHILOSOPHY OF LORD BUDDHA.

On Thursday evening (April 12th.) at the Pachaiyappa's Hall, Countess Canavarro delivered a lecture on the above subject, under the auspices of the Madras Maha Bodhi Society, with the Hon. Rai Bahadur P. Ananda Charlu, C.I.E., in the chair. The Chairman* ** thought that they could not be too grateful to the lady-lecturer for having given up the greatness of the world for the greater greatness of being a spiritual teacher. (Cheers). Some people might imagine that in a country which was spoken of as one strongly inclined to Brahminism, Buddhism could have nothing to teach and it would be of no great use. If Brahminism was as great as it was claimed to be, if it was a complete truth, the truth cannot suffer by its being brought in contact with a lesser truth. If, on the other hand, Brahminism was the lesser truth, it was all the more desirable that the greater light should be brought in contact with the smaller light. The days when religion had to be defended at the point of the sword, and the days of persecution were gone forever. They were all living in days of perfect religious toleration, when independent enquiry and thought were permissible. With these few remarks he called upon the learned lecturer to address the audience.

Countess Canavarro addressed the meeting for half an hour, in the course of which she observed that Buddhism was a religion that could be fitted to every condition of life and was above all others a practical religion, and that its doctrine was the doctrine of righteousness. Buddha dealt not with theories but with facts and men as they were. In the region of philosophy, the West had nothing, comparatively speaking, to show to the East, for all the highest philosophies belonged to the East. The lecturer observed that what was wanted in India was only unity; Buddhism was a progressive religion, founded on facts, and tended to the immediate salvation of mankind. There were no elements of contention in it; it always recognised that in unity lay strength. The Eastern religions and philosophies inculcated high principles and ideals, but she regretted to see that the nations did not live up to them. On the other hand, though there were many denominations in the West, still they were one as Christians. The West never carried its distinctions and differences to an extreme degree. In India they raised a wall between one sect and another which tended to divide them more keenly. The Buddhist doctrines taught that they should live for humanity, live in acts and deeds. After dwelling at some length on the Karmic theory, she remarked that the greatest Buddhist teaching was that the suffering of humanity should be removed. She incidentally dwelt upon the subject of female education and regretted that in this country the people should allow the half, rather the better half of the country, to remain in ignorance. She expressed a hope that in future at least steps would be taken to give them education and thereby dispel darkness from their minds. In conclusion, she dwelt on the practical truths of Buddhist philosophy and observed that both Buddhism and Hinduism might exist and work side by side with each other for the welfare and good of the whole community.

The Chairman in bringing the meeting to a close commended the earnestness and sincerity of the learned lecturer and observed that the lecturer was quite right in placing great stress on female education. He was of opinion that the education to be given to the females should be such as to provide them with amusement and recreation during their unoccupied hours at home. Not long ago, he was given an opportunity before the present Lieutenant-Governor of Bengal to say a few things about female education and the argument that he then advanced, he could with advantage repeat here also. He said that he considered the education of males as the lever and the education of females as the fulcrum. The Hindus had as presiding deity of learning, a female—Saraswathi. Having a female to preside over the learning, how were they, he asked, consistent in allowing their women to remain uneducated. (Cheers). Mere personal charms, he thought, without corresponding mental accomplishments were nothing.

The meeting was brought to a close with a vote of thanks to the lecturer.—*The Hindu*.

SUPPLEMENT TO THE THEOSOPHIST.

JULY, 1900.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PARIS, 28th June 1900.

Vacancies in the Board of Trustees of the Theosophical Society having been caused by the death of Mr. Tookaram Tatyá and the defection and subsequent death of Mr. W. Q. Judge and the withdrawal from the Society of Mr. S. V. Edge, the undersigned has, with the consent of the Executive Council, appointed the following gentlemen to replace them on the Board, *viz.*, Mr. Alexander Fullerton, of New York City, Dr. William Austin English, of Adyar, Madras, and Dr. J. Edal Behram, of Surat, Bombay Presidency.

The above facts are published for the information of the members of the Society.

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

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th May to 26th June 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.

	RS. A. P.
Dr. A. Marques, General Secretary, Australasian Section T. S., 25% Dues for £13-6-0	197 10 3
Mr. E. Bonicel, Secretary, Ananda T. S., Buenos Aires, Fees and Dues £2-5-0	33 2 9
Hon. Otway Cuffe, General Secretary, European Section T. S., Balance due on 25% Dues	6 9 0
Mr. C. Sambiah, Mylapore	1 8 0

LIBRARY FUND.

An F. T. S., of Burma. Subscription for May	50 0 0
Mr. C. Sambiah, Mylapore	1 8 0

ANNIVERSARY FUND.

Mr. V. Venkateseshiah, Secretary, Masulipatam Branch, T. S. Subscription for last Convention food expenses... ..	10 0 0
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ADYAR, MADRAS,
27th June, 1900.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

BUDDHIST BAZAAR.

We are again requested to notice that the Buddhist Bazaar, previously announced, will be held on July 29th, 1900. Those who sympathise with the cause of Buddhist education in Ceylon can send contributions in money to H. Dias, Secretary, Buddhist T. S., 61, Maliban St., Pettah, Colombo, and such donations will be acknowledged in *The Buddhist*.

NEW BRANCHES.

A Charter was issued on 30th March, 1900, to Dr. L. Barbieri de Introini, Miss E. Gatey, Mlle. M. C. Lischka, Mme. Adele Bigatti, Princess Ada Troubetzkoy, Miss C. M. Holworthy, Mme. Barbieri de Introini, Signor Carlo Gazzera and Miss Jane Bird, to form a Branch at Milan, Italy, to be known as the Milan Branch of the Theosophical Society.

A Charter was also granted on June 7th, to Mrs. Cooper-Oakley and others, for the formation of the Naples Branch of the T. S., at Naples, Italy.

OTWAY CUPPE,
General Secretary.

A Branch has been formed at Markapur, India, under the name of Kesava Samajam. Mr. C. Rajagopala Ram, B.A., is President, and Mr. T. Ramakrishna Aiyar, Secretary. It was started by our Southern Provincial Secretary, K. Narayanaawami Aiyar.

On May 18th a Charter was issued to the Newtown (Sydney) T. S., with eight Charter members. The President is Mrs. E. Stephenson, and the other members, Miss O. Williams, Miss G. Williams, Mrs. H. Williams and Messrs. John Brown, James Brown, James Brown, Junior, and G. Tagg.

AID FOR THE CENTRAL HINDU COLLEGE.

We learn that His Holiness Ambalavana Desigar, Pandara Sannadhi of Thiruvaduthurai Mutt, has kindly subscribed Rs. 4,000 for the Central Hindu College, Benares, and many smaller contributions have been recently acknowledged. From the monthly report of the College we gather that from 1st July a limited number of pupils will be admitted tentatively, to the College Boarding House, on payment of "an admission fee of Rs. 4 and a minimum monthly fee of Rs. 10."

THE PRESIDENT'S TOUR.

On the 9th May, Col. Olcott left Brussels for Copenhagen, at which place he was the guest of an F. T. S. who holds a high position at court. Lectures and conversazione filled his time and he found the members earnest and ardent in study and work. The 12th found the President in Göteborg, Sweden. A correspondent writes: "During his stay here Col. Olcott was the guest of Mr. and Mrs. Sjöstedt, at whose house some of the members of the Göteborg Branch met him on the evening of his arrival and had the rare opportunity and pleasure of hearing the Colonel relate some of the various remarkable incidents of his life.

On Sunday at 5 p.m. the Branch held a meeting at its rooms, where the majority of the members had assembled to greet their distinguished guest, who delivered an interesting discourse on "The Masters of Wisdom." Before leaving the rooms Colonel Olcott answered questions put to him by the members.

At 8 o'clock in the evening a social gathering was arranged at the Grand Hotel, to which not only members of the lodge, but even other people, interested in Theosophy, came, including representatives of the local papers, from one of whom I take the liberty to quote from an article, published in *Göteborgs Aftonblad* :

"Last night I was seated at table together with the most remarkable Theosophist of the world, Colonel H. S. Olcott. The main topic of our conversation was the ever inexhaustible theme: 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.' But our conversation touched upon many other things too, from Buddha, Swedenborg, St. Martin and Mme. Blavatsky, to Cecil Rhodes and Mark Twain. How venerable, distinguished and majestic is the appearance of the old Colonel! His characteristic head might have suited the Scandinavian God, Wodin, himself. Later in the evening the Colonel gave a short discourse, unfolding the principal truths of Theosophy." On the 14th, the President delivered a lecture on "The Progress of the Theosophical Society." Our correspondent adds: "We hope Colonel Olcott's visit to Göteborg has not been in vain, and that the example of endurance and devotion he has set us all, will be of help and encouragement to us in our work for the spread of Theosophy in this country." On the 15th the President left for Christiania, in Norway. We have no reports of his work there, but as usual, lectures and conversazione doubtless filled every moment.

On the 20th the President was again in Sweden, at Stockholm, presiding at the Convention of the Scandinavian Section T. S. The General Secretary of the Section, Herr Liljestrand, greeted the Colonel in the following words :

"Colonel Olcott,

An American writer begins one of his essays with the following words: 'There is a difference between one and another hour of life, in their authority and subsequent effect.'

I think that no one can criticise this sentence, because it is very simple.

Our annual meetings have always been of the greatest use to us, and we are of the opinion, judging from past experience, that a closer acquaintance between the members is an effective way of realizing practically, what we theoretically know as one of the most important objects in human development.

This is a moment, however, of great importance to us, as we have the great honour and good fortune to see among us at this Congress the President-Founder of the Theosophical Society.

Colonel Olcott, even if I had the liberty of speaking to you in my native tongue I should find it very difficult to bring to your knowledge our feelings, but now that I am obliged to speak to you in a foreign language, in which I have but little practice, I consequently find the difficulties still greater.

No wonder that we have great confidence in the Founder and Leader of the Theosophical Society, as we see in this Society a channel through which a stream of the water of life, from a hidden divine source, pours down into our hearts.

This world is full of uneasiness and discontent, of ignorance and want, and it is impossible to help the people without teaching them why disasters come to them and how to bear them; without making them understand that the soul is the real man, is the eternal being, which exists forever and

ever as a ray from the Light of God, as one with God and the universe, and that all bodies are only manifestations, only instruments through which the soul, during a multitude of incarnations, has to fulfil its work, a great work indeed, because it is said: "Be perfect, as your Father in heaven is perfect."

This teaching is what Theosophy has given us, and besides this we have been taught in Theosophy how to understand the faith of our childhood and how to see the real truth at the bottom of our religion, whether we are Christians, Jews, Buddhists or Hindus. Much of what is commonly called misfortune has had light thrown upon it by the teachings of Theosophy, and thus Theosophy has changed ignorance to knowledge, and despair to hope.

That is why we want Theosophy spread over the whole earth; that is why we join the Theosophical Society and desire blessings to follow our revered President and his work.

Our Society does not claim any great place in the world as the world regards greatness, and I think it is well that it is so. A wise old proverb says: 'God comes to see us without a bell,' and one of our great Masters has told us, that 'the kingdom of God exists within ourselves.'

In the name of the Scandinavian Section of the T. S., I bring you, Col. Olcott, our best greetings, and I hope that you will excuse the poor form in which they have been conveyed to you."

The President then went to Lules, but a few miles from the Arctic Circle, to strengthen the tie of brotherhood existing among our members, to give an added impulse to the work in that town, and to organize a new Branch to be located at Boden. Boden is the most Northern Branch of the T. S., in fact, it is scarcely likely that one can be organized farther to the North. So the bond of fellowship of the T. S. stretches from the Southernmost inhabited land to the Northernmost. Then to Lund, where the usual programme was followed and on the 29th our President left Lund, passing through Copenhagen, to Hamburg, and thence to Amsterdam, from which place, and Haarlem, we have the latest advices. The Colonel writes of a very clever young Dutchman, an F. T. S., who reports an English speech directly into Dutch.

MSS. FOR THE ADYAR LIBRARY.

During the past month, our Librarian, Mr. B. Ananthakrishna Sastri, has been fortunate in securing a large number of valuable MSS. for the Adyar Library, some of which are said to be quite rare. Among those who have kindly assisted him in his labors may be mentioned Mr. T. Sadasiva Iyer, Mr. S. N. Ramaswamy Iyer and Mr. B. Subramania Iyer of Coimbatore. These gentlemen will please accept our sincere thanks.

on

SUPPLEMENT TO THE THEOSOPHIST.

AUGUST, 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th June to 26th July 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.			
			Rs. A. P.
Mr. P. Nanjunda Naidu, Hassan, Donation	...	...	3 0 0
„ D. Nowroji, Bombay, do	...	...	3 0 0
„ C. Sambiah, Mylapore, Subscription...	...	...	1 8 0
Babu Upendranath Basu, General Secretary, Indian Section, Theosophical Society, for 25 ⁰ / ₁₀₀ Dues for quarter ending 30th June 1900	...	...	572 4 0
Mr. E. Annamalai Moodeliar, Trivellore, Donation	...	...	1 0 0

LIBRARY FUND.			
Mr. C. Murugesu Nadar, Tranquebar, Donation	...	...	100 0 0
„ C. Sambiah, Mylapore, Subscription	...	...	1 8 0
An F. T. S. of Burma, Subscription	...	...	50 0 0

WHITE LOTUS DAY FUND.			
Mr. W. B. Fricke, General Secretary, Dutch Section, Theosophical Society, Donation £7-1-8	...	...	106 4 0

ADYAR, MADRAS, }
27th July 1900. }
T. VIJJIARAGHAVA CHARLU,
Treasurer, T. S.

THE PRESIDENT'S TOUR.

The General Secretary of the Dutch Section writes us most encouraging reports about the President-Founder's visit to that country: He says that it has had a most salutary effect and produced a lasting influence for good. His cheerful temperament and his unclouded hope for the future of our movement impart a feeling of buoyancy and courage to all who have come in contact with him and he has converted the members of all the Branches into loyal supporters and personal friends. The crowning advantage of the President's tour is that it makes distant Sections and scattered Branches realize that there is a living and active centre of this world-wide movement. He has held conversaziones and given lectures at Amsterdam, Haarlem, the Hague and Rotterdam, which have given general satisfaction. Mr. Fricke was re-elected General Secretary at the late Convention and all the other Sectional officers were by unanimous vote continued in their respective offices. The Vahana Lodge, of Amsterdam, has presented to the President, for the

Headquarters, a splendid work of art in the form of an engraved and artistically modelled bowl of brass, which will figure on the dining table at future Conventions at Adyar.

On the 19th June, Colonel Olcott left Amsterdam for Paris. At latest advices, he was in Paris, closing up the International Congress and preparing to cross over to London, to enter into the last field of his foreign work of 1900. The Congress proposed and initiated by Commandant Courmes was a gratifying success throughout; the mutual intercourse between the French and Foreign delegates being calculated to create new, and cement old, acquaintanceship. Fraternal addresses or actual delegates represented nearly all the Sections of the Society. The President opened the proceedings with a fervent address in French which made a strong impression, in the case of one person so strong that a large sum of money—overt twenty thousand rupees—was given into his hands for the Adyar Library and Parish Education Funds, on conditions which will be hereafter made known. The name of the generous donor is under no circumstances to be revealed. Thus are charities often made in Western countries, and this is the fourth case of the kind (three previously to the Parish Education Fund) within the past twelve months. The President set apart certain hours daily for the reception of enquirers and the chance was largely availed of. He presided at Mrs. Besant's first public lecture (in French) and reports that he was delighted with both its substance and the admirable fluency of the speaker in the use of the foreign tongue. Mrs. Besant shows signs of the severe illness through which she has passed but is mending, and it is most consoling to learn that her life is to be prolonged for some years yet for the doing of her splendid work. It was the President's intention to define very clearly in his Address before the London Convention, in July, the duties of membership and the only terms on which it can be held by those who are in, and acquired by those who have forfeited it by their act of secession. This has become imperatively necessary by reason of the several schemes afoot among certain sentimental and unpractical colleagues to let in seceders who want to return within the pale, without taking upon themselves the responsibilities borne cheerfully by all of us loyalists. The General Secretary of the European Section is arranging a West-of-England tour for the President-Founder to wind up his most successful visitation of our European Branches. He will sail for Colombo by the Nord-deutscher Lloyd boat of August 13th, from Southampton. His adopted daughter, Miss Mitchell, was to sail for New York July 25th, after making hosts of friends in all the countries she has visited with Col. Olcott.

NEW BRANCH.

On June 18th a charter was issued to the Santa Rosa T. S., Santa Rosa, California, with 10 charter members. The President is Mr. Charles W. Otis, the Secretary is Mr. Peter van der Linden, 526, College Ave. There are now 72 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from the 27th July to 26th August 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.

	RS.	A.	P.
Mr. R. T. Tebbit, Levata, Hongkong, Annual dues for 1899 ...	15	9	0
Mr. C. Sambiah Garu, Mylapore ...	1	8	0

LIBRARY FUND.

Mr. C. Sambiah Garu, Mylapore ...	1	8	0
An F. T. S. of Burma, Subscription for July ...	50	0	0
Rai Bahadur R. Soma Row, Vizagapatam, Donation ...	20	0	0

ADYAR, MADRAS,	T. VIJIARAGHAVA CHARLU,	
27th August 1900. }		<i>Treasurer, T. S.</i>

NEW BRANCHES.

On July 3rd, charters were issued to two new Branches in this section—the Grand Rapids T.S., Grand Rapids, Michigan, and the Valley City T.S., also of Grand Rapids, Michigan. The former has eleven charter-members, the latter nine. There are now 74 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

TO GENERAL SECRETARIES.

General Secretaries of Sections will please post their Annual Reports to us on or about November 15th.

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

THE CLOSING UP OF THE PRESIDENT'S TOUR.

Starting at Exeter on the 26th July—after seeing his adopted daughter embark at Southampton for New York on the 25th—the President-Founder began the final round of branch inspections which completed his European tour of 1900. The life and soul of our movement at Exeter—this ancient Cathedral town, he writes, is Miss Louise Wheaton, F. T. S., one of the most sincere and energetic persons he has ever met within the Society. Thanks to her active preliminary preparations, the President's visit was most satisfactory—as the following paragraph in the *Devon and Exeter Gazette* of July 28th, will prove:

“The Exeter branch of the Theosophical Society held meetings yesterday, and was favoured with the presence of Colonel Olcott, President of the Theosophical Society. This gentleman belongs to Madras, but is paying a visit to all the branches of the Society. Conversational meetings were held afternoon and evening at 19, Bedford Circus. In the afternoon the President gave an address dealing with the formation and progress of the Society. In the evening, Mr. Massingham presiding, the subject dealt with was that of reincarnation. He pointed out that the teachings

of Theosophy were not in any way antagonistic to the orthodox systems of religion. They were rather helpful than otherwise to religion. The Society did not enforce any belief upon its members, but strove to inculcate the realisation of universal brotherhood irrespective of sex or sect. A number of written questions were handed in, and these were answered by Colonel Olcott in a most able and exhaustive manner. There was full attendance at both meetings."

From Exeter the President moved on to Tavistock to visit his old friend and colleague, the Rev. John Barron, F. T. S., a Unitarian clergyman and ardent Theosophist. A local meeting for conversation was held at the picturesque villa of Mrs. Roe, F. T. S. Mr. Barron expresses himself very gratefully for the good done by the brief visit. On the same evening Col. Olcott went to Plymouth where he was the guest of Mr. Cock, Secretary of the South West of England T. S. Alliance, and where he gave a public lecture to a mixed audience of Theosophists and Spiritualists on "Man a Living Soul." On the evening of July 30th, he held a *conversazione* in the same hall to answer questions suggested by the points in the lecture and the meeting was both instructive and interesting to those present. Mr. Cock having closed out his business interests, is now free to devote his energy and enthusiasm exclusively to the work of his new office of Secretary to the West of England Alliance of the T.S. On the morning of the 30th, the President went to Bristol, where he held a meeting attended by persons of high intelligence and education, including a Professor of the Bristol University-College, where our good Dr. Richardson was Chemical Professor for years and where he is most affectionately remembered by his colleagues and other friends. The same evening, at Bath, there was another meeting and lecture, the last of the long series given this year, in ten European countries, in French and English. The President's next move was a return to Paris to enjoy the society of loving friends and take the rest he had previously been deprived of by his incessant travels and constant public engagements during his tour of nearly five months. At latest advices he was waiting for the day of his embarkation at Southampton with joyful anticipation of his return home to his beloved Adyar. On the 2nd August he completed his sixty-eighth year in perfect health and unabated vigour of constitution.

SITE FOR NEW PANCHAMA SCHOOL.

Six grounds in a suitable location for a Panchama School, in a populous suburb of Madras, have lately been purchased, at a very moderate price, and a building suitable for accommodating 100 pupils will be erected thereon as soon as the necessary arrangements can be made. The oldest of these free Schools already established—the Olcott Free School—has now 110 pupils, and the youngest has about 90. More schools for these poor people are needed, and any person who is interested in this work can help by making donations, large or small.

W. A. ENGLISH.

ADYAR LIBRARY.

We beg to acknowledge receipt of the following books:—

Parimalabhanga, one of the best works of Vedanta Desik, from Pandit J. A. Ramanuja Charya; *Hindu Law*, in Telugu, and *Marna Sastra*, in Kanarese and in Tamil, from Mr. R. Venkatasubba Row; *History of Sri Vidyananya*, in Telugu, from Mr. V. V. S. Avadhani, and *Sarva Mata Sangrahavittāsa*, composed by Pandit Brahmasri Rāmasubbā Sastryar of Tiruveessa Nullur fame, in Sanskrit, from Brahmasri Neela Megha Sastryar.

R. A. SASTRY.

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

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Adyar Library

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THE

THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

CONDUCTED BY H. S. OLCOTT.

VOL. XXI. No. 1.—OCTOBER 1899.

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MADRAS :

PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEADQUARTERS, ADYAR.

MDCCCXCIX.

Theosophist
Y.B.L.

NOTICE.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

The *Theosophist* will appear each month, and will contain not less than 64 pages of reading matter. It is now in its 20th year of publication. The Magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; contributions on all of which subjects will be gladly received. All literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

Press MSS. go by post at newspaper rates if both ends of the wrapper are left open. No anonymous documents will be accepted for insertion. Contributors should forward their MSS. in the early part of the month. Writers of contributed articles are alone responsible for opinions therein stated.

Permission is given to translate or copy articles upon the sole condition of crediting them to the *Theosophist*.

Only matter for publication in the *Theosophist* should be addressed to the Editor. Business letters must invariably go to the "Business Manager."

AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:—

- London.—Theosophical Publishing Society, 3, Langham Place, W.
- New York.—Theosophical Publishing Society, 65, Fifth Avenue.
- Boston.—Colby and Rich, Bosworth Street; The Occult Publishing Co., P.O. Box, 2646.
- Chicago.—Miss Netta E. Weeks, Secretary, Central States Committee of the Theosophical Society, 26, Van Buren St.
- Paris.—Mme. Savalle, 46, Rue Ste. Anne.
- San Francisco.—Manager, *Mercury*, Palace Hotel.
- Australia.—Mrs. W. J. Hunt, Hon. Manager, 80, Swanston Street, Melbourne; or H. A. Wilson, 42, Margaret St., Sydney.
- New Zealand.—C. W. Sanders, Mutual Life Buildings, Lower Queen Street, Auckland.
- The Far East.—Kelly and Walsh, Singapore, Shanghai and Yokohama.
- West Indies.—C. E. Taylor, St. Thomas.
- Ceylon.—Peter de Abrew, No. 40, Chatham St., Fort, Colombo; or, Manager of the *Buddhist*, 61, Maliban Street, Pettah, Colombo.

RATES OF SUBSCRIPTION.

	Single Copy.	Annual Subscription.
India	Re. 1	Rs. 8.
America	50 c.	\$ 5.
All other countries	2 s.	£ 1.

The Volume begins with the October number. All Subscriptions are payable in advance. Back numbers and volumes may be obtained at the same price.

Money Orders or Cheques for all publications should be made payable only to the Business Manager, *Theosophist* Office, and all business communications should be addressed to him at Adyar, Madras. *It is particularly requested that no remittances shall be made to individuals by name, as the members of the staff are often absent from Adyar on duty.*

THE JOURNAL OF THE MAHA BODHI SOCIETY.

Editor:—H. Dharmapâla, 2, Creek Row, Wellington Square, Calcutta. Subscription Rs. 2. A most interesting Buddhistic periodical.

NOTICE.

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The Theosophical Society.

INFORMATION FOR STRANGERS.

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

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

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

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

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

The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectioned countries.

All Bequests intended to benefit the Society as a whole, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

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

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Many Branches of the society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1898, 542 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Headquarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896, where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections, as follows:

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America	50 c.	\$ 5.
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The Volume begins with the October number. All Subscriptions are payable in advance. Back numbers and volumes may be obtained at the same price.

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THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

CONDUCTED BY H. S. OLCOTT.

VOL. XXI. No. 7.—APRIL, 1900.

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