

OFFICIAL REPORT
OF THE
DECENNIAL CONVENTION AND ANNIVERSARY
OF THE
THEOSOPHICAL SOCIETY

AT THE ADYAR HEAD-QUARTERS, AND IN PACHEAPPAH'S HALL,
MADRAS, DECEMBER 27th—30th 1885.

With accompanying Documents.

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SUPPLEMENT TO

THE THEOSOPHIST.

JANUARY 1886.

**PROCEEDINGS OF THE DECENNIAL
CONVENTION :***

First day (27th December 1885.)

DESPITE the forebodings of many friends and the confident expectations of opponents, the Tenth Anniversary of the Theosophical Society was in every respect a great success. If the attendance of delegates was somewhat smaller than last year's, it was still very much in excess of previous ones, and the necessary presence of a number of our leading members at the National Congress at Bombay accounts for the discrepancy. The work had been well planned out, and so condensed that but five committees—Finance, Sanskrit Revival, Aryan Morals, Rules, and Incorporation—had to be formed: the debates were short and harmonious, business was rapidly dispatched, and abundant leisure was given for the formation of mutual acquaintanceships. It is the general opinion that in voting for the union of the idea of a Portrait-gallery with that of an Oriental Library, the Convention has taken a step of the first importance to the future well-being of the Society. Its Branches are so numerous and its ramifications so wide, that it has unusual facilities for collecting in course of time one of the most valuable libraries in the world. Adyar will, it is hoped and believed, be one day a very important centre of Sanskrit and general Oriental learning. Towards this object and the Permanent Fund for the support of the Society, some three thousand rupees were subscribed upon the spot. The Rules and Bye-Laws were materially revised and improved, and votes of confidence in the Founders passed with unanimous enthusiasm. Finally, the usual public celebration of the Anniversary, at Patcheappah's Hall, was of such a character as to show in the most unmistakable manner the unabated popular interest in the Theosophical movement.

Through the kindness of Raja Iswara Das, the use of the Arcot State canopy of gold-embroidered velvet, with posts of solid silver, was again obtained for the presidential platform. A beautiful hall of 90 feet in length by 26 feet in breadth had been constructed at very small cost by extending the porte-cochère at either side to the full width of the main building. A large number

* Copies of this Report may be had as a separate pamphlet of the Society or its agents at six pence or 4 annas each.

of plants and shrubs in huge pots were ranged along the walls and grouped upon the buttresses of the entrance steps; crystal lustres hung from the ceiling; and there was an abundance of settees and chairs for the Delegates. Punctually at noon Colonel Olcott called the Convention to order and the Sessions began. The Programme was as follows:

- I. President's Annual Address.
 - II. Report of Secretary on Indian Branches.
 - III. Do. do. Foreign Branches.
 - IV. Report of the Treasurer.
 - V. Addresses from Foreign Branches to the President.
 - VI. Appointment of Committees, and disposal of Miscellaneous Business.
 - VII. Vote upon Charter.
- Adjournment.

THE PRESIDENT-FOUNDER'S ADDRESS.

WELCOME, Brothers and Delegates from countries far and near, welcome to our common home! The tenth year of our Society's life has been completed, and its second decade begins under the fitting omen of a cloudless sky and the brightness of sunshine. Storms and darkness have gathered over its way; it has had many troubles, many obstacles; times of gloom and depression, times when it was thought by many that the movement had expended its strength and its obituary paragraph might be written by the historiographer; times when its requiem was being chaunted by those who wished it the opposite of good. But here it is, and here have we gathered from the four directions to consult together as to the best means to increase its usefulness and insure its perpetuity. Few are the decades in an earth-life of man, limited his opportunity for useful labour: we must "work while the day lasteth, for the night cometh when no man can work." Wise, too, are the words of the *Dhammapada*, "If anything is to be done, let a man do it, let him attack it vigorously! A careless pilgrim only scatters the dust of his passions more widely." Ten years and one quarter ago there was no Theosophical Society: where were you all then, what doing, what believing? Ten years hence what shall you and I be doing and thinking, what will be the condition of the Society? Are there prophets among you? Then speak; read us the edicts of Karma, tell us what line to follow, what dangers to shun. Who of us will be here, to renew our theosophical professions, to recall the solemn and momentous incidents of this threshold-day between the two decades? Let us look back to the Society's beginning—to that instant when it took birth and opened a new cycle in the Kali Yug. We shall profit by a momentary glance, we shall see what was the seed-grain planted, what propages were ventured of the future: let us garner our decennial harvest.

DECENNIAL RETROSPECT.

Between the time when the formation of such a Society was first suggested, and the evening when its active career actually com-

menced, and my Inaugural Address as President was delivered, some two or three months elapsed. From a New York journal of September 1875 I take the following extracts:—

"One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society to be known as the 'Theosophical Society.' The suggestion was entirely unpremeditated, and was made on the evening of the 7th instant, in the parlours of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The managing editors of two religious papers; the co-editors of two literary magazines; an Oxford LL. D.; a venerable Jewish scholar and traveller of repute; an editorial writer of one of the New York morning dailies; the President of the New York Society of Spiritualists; Mr. C. C. Massey, an English visitor; Mrs. Emma Hardinge Britten and Dr. Britten; two New York lawyers, besides Col. Olcott; a partner of a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience.

"After his discourse an animated discussion ensued. During a convenient pause in the conversation, Colonel Olcott rose and, after briefly sketching the present condition of the spiritualistic movement, the attitude of its antagonists,—the materialists,—the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient theosophies, and their sufficiency to reconcile all existing antagonisms. * * * he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists and begin at once to collect a library, and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science.

"It was unanimously voted to organize the proposed Society forthwith. Colonel Olcott was elected temporary president, and a committee was appointed to draft a constitution and bye-laws."*

A meeting was held on the 17th of September, at which I was instructed to issue a general notification to attend on the 16th of October and receive the report of the Committee, and I have now the pleasure of exhibiting a copy of this historical document. For some reason there was a postponement of the ratification meeting until the 30th of October, when the Bye-Laws were amended and adopted. On the 4th of November the Council held its first meeting, and on the 17th—as above noted—I delivered my Inaugural Address.

Most of you have had occasion to remark the curious frequency of relation between the Number Seven and the history of our Society. My own attention was not drawn to it until long after the formation of this body, but since then I have been struck with the circumstance. Observe, for one example, that the Egyptian meeting at Madame Blavatsky's rooms was on the 7th of the month, that *seventeen* were present, and that I began my official functions on the 17th of November. My law office was at No. 7 of a certain street, and the first Head-quarters of the Society were in 47th Street. This coincidence—which some do not look upon as mere chance—follows us to this day, even the number of new Branches organized since the last Anniversary—seventeen—as well as the

* Quoted in Mrs. E. H. Britten's "Nineteenth Century Miracles," p. 296, London, 1882.

sum total of our Branches—117—and the number of Delegates now in attendance—eighty-seven—seeming to be controlled by this numerical law.

In referring back to my Inaugural Address I find a prophecy in its opening paragraph: "In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed." And now that we are come to the end of only our first decade, I ask you whether that was or was not a true prophecy. Have we or have we not forced our ideas—our ancient Aryan ideas—upon the attention of our age? Has Theosophy become a topic of wide discussion? Have we or have we not carried on the work so as to make the philosophical teachings of the Aryan, Egyptian, Chaldean sages considered and admired? No one would be so bold as to deny it; no one would venture to assert that this is one of those barren, still-born intellectual movements that our modern speculation and research have so frequently engendered. Our voice has not cried in the wilderness, but its message has come to the ear of many nations and many people. Thousands who never had previously heard of the bare existence of the Rishis and the Mahatmas, have been reading and pondering their wise teachings. Those holy names have become familiar in the remotest corners of the earth, and if there has been reviling and denunciation by the vulgar and the prejudiced, has there not been also abundant interest and sympathy among the thoughtful? Short-sighted men have measured the effect of this movement by the personal interest or indifference of members of this Society. Seeing them often apathetic, sometimes disloyal, they have hastily concluded that Theosophy was but a passing craze, a gay moth whose wings were soon singed in the candle. Many times we have heard and read that it was irrecoverably lost, while the fact is that, after its momentum was fairly developed, each of the past ten years closed with the Society stronger and more useful than the preceding one. This is something to be proud of, something to point to. I must notice this, because it shows us all how in our case the world may be deceived by its own illusions, and it ought to keep us from relaxing our efforts to push on our work. We have ratified the text in *Vishnu Purana*: "All undertakings succeed if prudently conducted."

We began as the vassals and champions of truth, determined to cling to it, live for it; and this day's spectacle shows that we have conquered our object. Yes, the Society lives—lives for the good of our generation, for the spread of precious knowledge, for the promotion of human happiness. And in all this labour, all these anxieties, and trials, and responsibilities that we have passed through, what joy have we not experienced! Which of you senior members would be willing to barter away the recollection of that? Has not every great cause had its martyrs, and is ours any less worthy of them than the others? See, Brothers, what a lesson these pictures by Prof. Gabriel Max, our illustrious German colleague, teach. One is that of a young Christian girl thrown into the den of tigers, the

other that of St. Julia crucified—both giving up their lives rather than be false to their religious convictions. Was not this noble; do we not honour their constancy, even though we may not accept the religion for which they died? And here is another—by Reiff—where the martyr, this time, is a fair young girl accused of dabbling in occult science and being burnt alive because she will not turn Christian. At her feet, upon the piled fagots, lie the books she has been studying—books teaching the science every Hindu holds sacred: she has only to forswear her ancient ancestral faith to obtain pardon and life; the Christian priest holds up the cross, and you can see his whole soul burning in his eyes with the sincere yearning to proselytize her. But she refuses, and so for the sake of that which is dearer to her than all earthly things dies amid the flames lit by savage sectarian intolerance. What poor, base beings must we be if, in the presence of the martyrs of all religions, and the equally noble ones of science, philanthropy and art, we should not be spurred on and stimulated to do something and suffer something for the principles represented in our Society! Patience, courage, self-sacrifice—give us these and you will fill your individual lives with happiness and crown them with honour. It is worth giving twenty successive lives to attain to Mukti at last; for, as Manu says, “In man’s passage to the next birth, neither father, mother, wife, son, nor kinsman will bear him company: only KARMA.”

The weapons that have been used against our movement have been the vulgar ones commonly employed—ridicule, denunciation; falsehood, treachery, and falsification of documents. Allowing for all the abuse we have deserved, there has been twenty times more than that. To great misunderstanding, bigotry, prejudice, envy, selfishness, and malice, this excess is traceable. A platform of eclecticism in religion, like ours, will always be opposed and misrepresented by sectarians, and we should never lose sight of that. It is an amusing fact that our Society has been denounced quite as bitterly by Buddhist, Mussulman, Parsi and Hindu sectarians (miscalled “orthodox,” for this spirit should be dubbed *autodoxy*) as by Christian. Historians have preached us fine sermons upon the bigotry of Caliph Omar in destroying the Alexandrian Library, because the Kurán was sufficient for man’s reading, and of the similar insane deeds of other sectarians, and we are told to feel very grand because we are of the nineteenth century; but, bless you, my colleagues, the *Rangoon Gazette* of June 12th last printed a report of a meeting of Burmese Buddhists of May 12th, at which “all those present” declared that my Buddhist Catechism “deserves only to be burnt,” because it gives the Sinhalese Buddhist beliefs that Buddhism is not a religion but a philosophy; Gautama Buddha not God, but only a teacher; the law he preached not Divine law; and consequently Buddhist priests not intercessors between God and man! Could there be anything more absurd than that the Burmese followers of such a teacher as Gautama Buddha should be ready to burn the Catechism of their Sinhalese co-religionists, because they themselves happen to make into God a divine man who not only claimed to be a

man, but also taught how every other man might, by natural means, burst out of the vicious circle of earthly rebirth and attain to Nirvana! The nineteenth century, indeed; why I would—had I the option—give all the palace-cars and telegraphs, all the machine-guns and improved distilleries of this age of ours; for the privilege and honour of sitting at the feet of the Rishis and learning how to live and to think! It is with the spirit of no century that we have to concern ourselves, but with the spirit of Truth! Opinions change from generation to generation, but always come round the circle again. The “ideas of our ancestors” were those of their ancestors; and so back and back to the last chaos of nature! One truth constantly evolving, emanating, withdrawing—this is the order of things. Had you and I lived four centuries ago in Europe; we should have been burnt at the stake with all our *Theosophists*, *Isis Unveileds* and *Occult Worlds* piled about us as kindling material. Would none be glad to see it now?

There have been modifications of detail in the platform and management of the Society during the past ten years. Our ideas have grown, and adjusted themselves to experience and necessities. The impulse of this movement came, as you know, from Eastern sages, reaching me through Madame Blavatsky, but I have been mainly left to my own resources for the practical carrying out of the movement. I have beyond question made many blunders, and some have charged me with ignorance and incompetence. A much abler and greater man than I is needed for the place. All I can say in excuse is that I have done my best under the circumstances and with a single eye to the success of our cause. If you will allow me, I shall gladly retire to that life of study and self-improvement which has such attractions for me—and which neglected early opportunities make so necessary. The time is a suitable one, for I have served my decade and some other person ought to be given his chance to display his abilities. I pray you to consider this seriously. The Society has made a name and a home for itself; has overcome those most serious difficulties that attend the beginnings of all great movements—poverty, inexperience in its conductors, interested misrepresentation by its opponents, unfaithfulness and apathy in its members. It is a living fact, with a distinct career before it. It now has a host of ardent sympathizers and friends, ready to help and strengthen it if properly appealed to. It has founded one hundred and seventeen branches in Asia, Europe, America and Australasia, among whose members are many learned, influential and wealthy men. It has done a wonderful work in India, and stands acknowledged as a reviver and patron of Sanskrit learning and Aryan morals. Its members have published and are now preparing many most useful books, tracts, and journals in various languages; and in different countries. Leaders of modern thought, like Eduard von Hartmann, have discussed the ancient philosophies it has been disseminating. Some of the most important reviews of the day are making room for serious essays upon our work and our themes. During the decade the views of the Spiritualists have been distinctly tinged with theosophical ideas respecting the innate powers of the living man and the varied

character of communicating intelligences: a change and growth which is acknowledged by some of their leading organs. Our Society has helped in a very marked degree to revive interest in Mesmerism as a science and a key to all occult problems. As I pass these facts in review, you can all see how much that is good, permanent, and substantial has been done by the Society which took birth at that memorable little gathering in Madame Blavatsky's parlors, in the year 1875. This ought to encourage you to go on with greater zeal, more unity and unselfishness than ever. We are weaving golden threads of merit into the warp of our Karma, under the eyes of WATCHERS who are devoted to the welfare of the human race. I hope, therefore, with all seriousness and earnestness, that you will suffer no personal liking for myself, no thought of the brotherly affection that binds us together, to prevent your choosing as my successor some one of our colleagues who would be better able to carry the movement on to the end of the next decade.

I have said that there have been modifications in details in our work since the beginning, but that the original outlines have been preserved will be evident from the following paragraph, which I quote from the Preamble, or Statement of Principles, first put forth in 1875:

"Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophical body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership it knows neither race, sex, colour, nor creed."

MADAME BLAVATSKY.

With all else so bright and encouraging on this Tenth Anniversary, there is one thing saddening—sadder to me than to any of you—the absence of my colleague and co-founder, Madame Blavatsky. Could we but have her dear, familiar face here and be able to listen to her well-known voice, the sunshine would almost seem brighter. But she is far away beyond seas, an invalid slowly recovering her strength so as to be able to come once more and resume her place by our side. But not idle, though away, not absent save in body. In distant Germany, the Western Aryavarta of Sanskrit learning, she is diligently working as health and reviving strength permit, upon her new work "The Secret Doctrine," which promises to be even a greater proof of her erudition and ability than "Isis Unveiled." She has already finished the Introduction and three chapters, and hopes to live to complete what you will all agree will be her noblest monument for us to pass down to succeeding ages. How direful a spectacle, is it not, that the age and learning, the many long years of enthusiastic philanthropic work of this marvellous woman, could not have protected her from the persecutions of her enemies! The spectacle of this willing servant of the Mahatmas sitting day and night at her desk, without hope or prospect of worldly benefit, to expound the ancient philosophy of the Rishis and show us the path to salvation, while backbiters and slanderers are doing their best to pollute her memory and blacken her character, is enough to

make one have a poor opinion of humanity. Charges affecting not only her honesty and veracity but even her moral conduct have been circulated throughout the world. If she had been the most hardened criminal they could scarcely have been more unsparing in their abuse. To no avail she has over and over again established her good character by even official documentary evidence; as soon as one slander was refuted another was set afloat. And yet, throughout all these years of persecution, no one has shown that she had any motive for the sort of conduct ascribed to her: she was neither promoting schemes for money-getting nor securing ease and comfort to herself. Quite the contrary; it is notorious that she has been persistently spending money, putting up with often great discomforts and even perils, taking no end of trouble, and doing an amount of hard work that few men, let alone women, could get through. I never could understand the sort of fatality which accompanies her in respect of the malignant opposition she seems to stir up. I have been associated with her, as you know, since the Autumn of 1874, and have had more experience in this direction than any one; I have seen this phenomenon from the first. The time has come, I think, for me to break the silence I have maintained since the explosion of the Madras conspiracy of last year; at least so far as to point to the above noted facts and leave you to make your own deductions therefrom. A year-and-a-quarter has elapsed since the attack was made upon her in the local missionary organ, and really one accustomed to weigh evidence must say that no sufficient case has been made out against Madame Blavatsky: certainly none that would weigh with anybody who knew what her actual powers, learning, and motives of action are. All of us her older associates would not hesitate one moment to accept her bare denial of the infamous charges, that appeared in the *Times* on the day after the Calcutta telegram reciting them was printed in that journal, as against the accusers, whether male or female, French, Anglo-Indian, or English, when backed by such evidence as they have brought forward. If she was the unmitigated trickster alleged I should have been the first to know it, and must have been her accomplice. Some, after vainly trying to impeach my own character, have put forth the paltry theory that my integrity is saved at the expense of my intelligence; in short, that if not a knave I must be a perfect fool! But my past career proves me to have been neither the one nor the other; and so my only reply to these unworthy and dishonest aspersions is a silent contempt too deep for words. Madame Blavatsky and I know that there is a judgment that will be absolutely just, the law of Karma, and it is a matter of perfect indifference to me what may be said of us—or, for that matter, done to us—by persons who bring charges without caring to know whether or not they are true, and then try to support them by imputations of a scandalous nature: We undertook a certain public work ten years ago, and it will need more than such puny conspirators as these can do to stop us. Many have clamoured that she should arraign her accusers in the law courts, but after seeing how Dr. Slade and, latterly, the heroic editor of the *Pall Mall Gazette*, have fared, it would be the maddest folly to expect

that one so hated as she by the average conservative would have even a show of justice. And now this is all I have to remark upon this subject, which I should not have even touched upon but for the peculiar circumstances attached to the present anniversary occasion. Madame Blavatsky, by the advice of her medical attendant, Dr. Mary Scharlieb, sailed for Europe on the 2nd of April last, being so helpless at the time that she had to be carried to the carriage, from the carriage to the masulah boat, and from the boat hoisted in an invalid chair to the deck of the steamer. Her heart was so bad that I was warned that if we kept her here she might drop dead at any moment under sudden excitement. She is much better now, but still under constant medical treatment. When she has recovered strength enough to withstand the further persecutions that I have positive proof are awaiting her, I shall try to bring her back, and I hope this may be before our next anniversary, though of course I cannot be even certain that she will then be alive. It is a most gratifying fact that there are visible signs of a reaction in her favour in various directions, while—if that were possible—the regard felt towards her by members of our Society, especially by those in Europe, is greater than before. No one—I least of all—would say that Madame Blavatsky is free from faults or that she may not have some very noticeable ones; but we do say that, feeling how very far from perfect and blameless each of us also is, we would excuse even greater ones for the love we bear a benefactress who has shown us a Path where the Light always shines.

GROWTH OF THE SOCIETY.

The following table shows the progress of the Society's growth. The exceptional development in 1883 is mainly attributable to my making a series of tours through districts not previously visited and which occupied almost the whole year. To show how little the movement has been checked by recent events, a comparison need only be made between the numbers of new Branches formed in 1884 and 1885 respectively, there being seventeen to credit to the latter as against eleven in the former period.

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

Thus the total number of Charters issued up to December 1885 is 121; of this number four have become extinct by dischartering or the suspending of Branch charters, and there are now 117 existing Branches in the Society. Their geographical distribution is as follows:

India, Burma, and Ceylon 106; England 1; Scotland 1; France 1; Germany 1; U. S. America 6; Australia 1; Greece 1; Holland 1; Russia 1; West Indies 1. Total, 117. The Russian group for sufficient reasons have not as yet formally organized. The Indian branches are thus distributed: Bengal 20; Behar 8;

* By mistake a dischartered Branch was counted as active in last year's Report.

N. W. P., Oudh, and Punjab 20; Central Provinces 4; Bombay 6; Kathiawar 2; Madras 35. Of the year's new Branches there are in America 2; N. W. P. 2; Madras 5; Burma 3; Bengal 2; and C. P. 2. Total, 17. Their titles are: Fateghar, Seoni-Chappara, Paramakudi, Benares, Anantapur, Arni, Cocanada, Sabita, Nerbudda, Karurar, Nagpur, Siliguri, Rangoon, Irrawaddy, Shway-Daigôn, Chicago, and Los Angeles.

THEOSOPHY ABROAD AND AT HOME.

The briefs of reports and correspondence that will be read to you by the Secretaries in charge of our domestic and foreign interests will obviate the necessity of my going at any length into these questions. The long Indian tours made by me this year show certain facts worth noticing. We may truthfully say that the flower of the Indian people are members of our Society and its greatest attraction is for the most intellectual class. The movement is gradually settling down upon the permanent basis of practical work and combined action. There has been a healthy weeding out of irresolute and merely emotional friends. There is less wondering enthusiasm; less flocking in of multitudes whose patriotic emotion had been excited by our defence and vindication of the Rishis, Aryan Philosophy, and the Aryans; less distrust and scepticism about those things in the Hindu mind. The conviction is now general that the men and ideas of the Aryan epoch were grand and noble, that they will bear comparison with the best of modern times. There is far greater respect now for Hindu religion, Hindu mythology, and ancestral customs than formerly. Our people, even a majority of our graduates—seven years ago the most denationalised—are not ashamed now of their Aryan blood and Hindu skin. The nation is beginning to think with one brain.

When the founders landed in India, in February 1879, they might well have been excused if they had applied to the current feeling among educated Indian gentlemen the caustic satire of Monsieur James Gaffarel, author of that quaint book "Unheard-of Curiosities: concerning the Talismanical Sculpture of the Persians; the Horoscopes of the Patriarkes; and the Reading of the Stars." Speaking about the French people of his day, he exclaims:

"There is nothing in the whole businessse of Learning, which astonishes mee more, than to see, how many of the most Excellent Wits of this our Age, make it their businessse, to find fault with the Ancients, and to load them with injurious speeches: as if this evil custom had now grown into a Maxime with them, that one can never passe for an Able man, nor appeare to be Any Body, without reprehending those which have gone before us, and from whose Learned writings we have derived the most Curious and Choyce Points of Knowledge that we have."

It is almost as if we had discovered for Indians an unsuspected genealogical tree, and as if we had helped to create an order of nobility, all members of which, whether Bengali, Hindustani, Mahratta, Madrassi or Punjabi, were alike ennobled by the ancestral azure blood: to such a pass had native opinion been brought by foreign teaching and example! I hope and think that this worthy pride of birth will now tend to check the vicious tendencies engendered by the false and demoralising misconceptions previously held. A nation that respects itself can never sink low; nor stay low after

it recovers its old standards of right and wrong. The drowning man's first need is a plank to save him : the plank drowning India needs is a revival of Sanskrit learning and Aryan morals. Politics can afford to wait : first Gurus in India, and then, if you choose, Members in Parliament.

Scattered as our Indian, Sinhalese and Burmese branches are, it is impossible for us with our exceedingly small executive staff—now still further reduced by the absence on duty of Messrs. Damodar, Bawaji and Mohini in distant countries—to do justice by them, and direct and encourage their studies. We badly need a competent Inspector in each presidency and country, to travel from branch to branch, stopping a fortnight or a month with each, answering questions, imparting ideas, encouraging study and good habits. Until we have this, we must expect spasmodic effort and varying interest in Branches and individuals, now finding a Branch active, now torpid, as it gains or loses the services of able or zealous members. To such changes we shall always be liable under any circumstances, as our Society is in India composed of Government servants to a very large extent, who are liable to be transferred from station to station at the pleasure of their superiors. No Branch can count upon any fixed number of members. This makes it all the more imperative that as wide a circulation as possible should be given to the *Theosophist*, which replaces in some degree the Inspector, can accompany one in all journeys and transfers, and is ready for consultation in leisure moments by night or by day. We must, then, avoid the mistake of estimating the state of the theosophical movement by that of any one or dozen Branches, or the practical efficiency of any conspicuous member. Our field is the world, our forces not local but universal. Only at the converging-point or vortex-centre of Adyar can one know how the matter stands. To a certain extent what I have said about the Asiatic will apply to the foreign branches : they all need systematic instruction and encouragement. And here let us gladly recognize the great services of our trusted Babu Mohini M. Chatterji in England and France during the past year, and congratulate him upon their splendid results ; as also the self-sacrificing devotion of our beloved Bawaji D. Nath, who accompanied Madame Blavatsky to Europe and is giving her important assistance. We also estimate at their true value the results of the conscientious inspection work of Pandit Bhawani-shankar in the N. W. P.

FOREIGN SUGGESTIONS FOR CERTAIN CHANGES AS REGARDS RITUAL AND MEMBERSHIP.

The Presidents of the London Lodge T. S., the Germania (of Germany), the Orient et Occident (of Paris), and the American Board of Control, recommend certain alterations as regards membership which demand your immediate attention and which will be specifically explained in Mr. Oakley's brief. Succinctly stated, they are (a) the granting of autonomy to Foreign branches, (b) a change in the formalities of admission of members, (c) the registration of a class of "sympathizers" not yet ready to become full members, (d) changes in the matter of initiation, or admission fees and annual dues to be remitted to the Head-quarters.

We must note here that there is a rather marked craving in the West for the phenomenal proofs of psychical power, in some cases to the prejudice of the higher and nobler claims of philosophy. All the ancient sages agree in discouraging such a bias of mind as tending to foster egoism, promote an unhealthy taste for sensational surprises, and degrade the ideal of life. Without uncharitableness we may say that this has been the effect of our thirty-seven years of mediumistic phenomena, each year's phenomena exciting a greater thirst for wonders in the next. Experimental proofs of the survival of human consciousness after death are excellent only as giving a basis for philosophical deductions; if pursued merely for the emotional excitement they provoke, they are as pernicious in their effect upon the mind as any other sensual distractions. Seeing, as they thought, a growing taste for the marvellous among our members generally, the Council issued a word of caution last April in a circular letter to Branches, to remind them that the Society as a body had higher aims and aspects than phenomena-hunting. At the same time, they never meant to discredit the truth of psychic powers, nor the necessity of Secresy about them, nor express their personal disbelief in the possession of them by their colleagues, or in the relation to us of the sages, our exemplars and teachers. It should never be lost sight of that the highest object of our Society is to provoke thought and stimulate to great deeds; to combat demoralising religious scepticism, reestablish ancient philosophy, promote tolerance and brotherhood, and aid the process of sociological evolution towards loftier ideals. Those who care only for what concerns themselves, will be more at home in societies which cater to what Buddhu, Patanjali and Sankaracharya would call this moral infirmity. Since we are speaking of membership I wish to say that in my opinion we should now adopt an uniform and stringent rule that a member who persists in leading an immoral or any way disreputable life after due warning should be expelled, and Branches should be held responsible for the enforcement of this rule under penalty of forfeiting their charters. We have the honor of some of the best men and women in the world to a certain extent in our keeping, and we owe it to them to rid the Society of those who are putting it to shame.

THE SANSKRIT REVIVAL.

The *æx perenne* or everlasting bronze that in India will compose our Society's monument, will be its share in reviving the language and literature in which the Aryan sages have embalmed their wisdom for posterity. The Indian journals have recognized our work, Indian authors and pandits have acknowledged it,* and many schools for the teaching of Sanskrit have already been opened by our mem-

* After the adjournment of the Convention a letter was received by me from one of the most renowned pandits of Bengal, and of India, Babu Krishna Gopal Bhakta, of 15, Gopeekrishna Pal's Lane, Calcutta, who has begun the enormous labour of printing and superintending the translation into Bengali of the 400,000 verses of the Mahapuranas. He asks me to speak favorably of the work, and urge his countrymen to patronize it, as, of course, without their help he would be unable to accomplish so gigantic an undertaking. He very generously says, "the great success of a meeting of the respectable inhabitants of Murshedabad, held some months ago to promote the object I have in view, was mainly due to your auspicious presence there."

bers, sometimes with, sometimes without, the help of their towns-people. Sanskrit books are called for, new editions of the various sacred writings are appearing, the more important of them are being translated into Vernaculars and English, and throughout all India there is the stirring of new life. One striking evidence of the feeling of the Indian people towards us was the conferring upon me—doubtless as the official representative of the Society—of the Brahmanical sacred thread; a decoration which, considered in the light of its antiquity of unknown centuries, its symbolical meaning and sacred character, and the high repute among Sanskrit pandits of him who gave it me—the late Pandit Taranath Tarkavachaspati, author of the Sanskrit Lexicon—has in my eyes a far higher dignity than any that any sovereign in the world could bestow. Of course, the thread no more made me a Brahman than it does any Brahman's boy who becomes *dwijja*—Heaven save the mark! as a matter of form: any one may read in the Mahabharata Rishi Markandeya's definition of what constitutes a *real* Brahman. But as a mere compliment from an orthodox pandit to a Western man it was, I believe, unprecedented. Recently a correspondent in Britain wrote me that over there the Sankrit revival and Aryan morals did not interest them; they wanted personal, practical instruction in occult science. The idea was as foolish as if he had said they did not care to have the best works on geometry made accessible, oral teaching being quite enough! The practical teachings called for are hidden away in Sanskrit, the desired teachers must have either read Sanskrit or been educated by Sanskrit-knowing masters, and the revival of Sanskrit learning means the bringing to bear upon modern thought an influence as overpowering as that exercised upon Western civilisation by the revival of letters and the introduction of printing. Finally, if the restoration of the Aryan moral standards be of commanding importance to India as a means of national regeneration and salvation, it is no less a contribution to the whole world's intellectual wealth to get access to such sublime definitions as these of the necessity for the practice of virtue as the cosmic force most potent in quickening the evolution of humanity from lower to higher planes of activity. As above implied, our Society has never worked upon the level of individual, but upon the grander one of universal, interests.

In connection with the general question of our relation to the Sanskrit revival, I would ask your attention to the idea that in towns where Sanskrit schools already exist, our local Branches might create a town prize—say a scholarship, or a medal, or some other dignity—for competition, the award to be made in a public and impressive manner, so as to excite emulation among the various competitors. And the winner should receive his prize from the hand of the oldest and most respected Hindu gentleman of the district. By excluding favoritism and making it difficult to win, this prize would be a proud distinction for our young men to aspire after.

Now, since we hold such a relation to the national Sanskrit movement, what an anomaly it is that we have not at Headquarters a Sanskrit Library! We ought to be able to attract to

Adyar the cleverest Brahman pandits and the most learned Western orientalists by the size and value of our Oriental library. If we and our successors do their whole duty, this can be made a second Alexandria, and on these lovely grounds a new Serapion may arise. In the Alexandrian Museum and the Bruchion, we are told, were eleven lacs of books, and many apartments were crowded with the choicest statues and pictures. Its founder, the Macedonian king Ptolemy Soter, and his son Philadelphus, succeeded in making the Egyptian capital the intellectual metropolis of the world, and the influence of its schools and academies survives even to our present day. It may sound strangely for us to be mentioning these august names in connection with our infant theosophical movement, but, gentlemen, wait twenty years and you shall see what it will grow into. We are but agitators and poor scholars now, hardly able to push on through the obstacles, but let us keep a dauntless soul and an unwavering faith in ourselves and our cause and there will arise; perhaps in far-away lands and least expected ways, friends who will snatch the laurel of imperishable fame by giving their names to our desired Adyar Library and Museum. Happily we need not wait at all for a beginning. Last year a small sum of money was enthusiastically subscribed towards a building in which to preserve the portraits of Mahatmas, founders of religions, and great philosophers of different epochs and nations. I thought a suitable name for it would be "The Temple of Religions," and that the eclectic character of our Society would be shown by placing over its portal our motto—that grand text from the *Taiteya Upanishad*, "There is no religion higher than Truth." But some of our Western friends disliked the title though admitting the propriety of the building, so I have dropped it. Most of the money subscribed having been paid in, we are ready to break ground; in fact, it would have been done already but for the disagreeable influences we have just struggled clear of. The delay is fortunate, as you will probably now agree with me that it will be safer and better to put up the building near the main house than at a distance as proposed last year. By treating the noble hall in which we are meeting as a portico, vestibule, or *muntapam*, we can get an architectural effect impossible under the other plan at less than double the cost. And again, to erect the building now for a Sanskrit Library and Museum would be to make the most appropriate monument possible to mark the close of our first decade of storms and the beginning of our new one of—let us hope—peace and sunshine.*

THE ARYAN LEAGUE OF HONOUR.

The suggestion I made in my Eighth Annual Address that we should found a moral league for Indian youth, to be called "The Aryan League of Honour," was thought premature by the Convention though in itself meritorious. The Convention of 1884

* The building will be completed before the next rainy season, and the Library given—by the permission of Council—into the charge of Messrs. R. Ragoonath Row, P. Sreenevas Row, T. Subba Row, and such other Native scholars and gentlemen as may be selected as a Board of Directors. They should have full authority as to the selection of works for reprinting, translation and annotation, the employment and maintenance of pandits, oversight of our Sanskrit schools and school-prizes, etc.

took the same view of the case. Nevertheless it has—as I knew it would—found favor outside, and boys' societies, or moral leagues, have begun to spring up here and there. What seems an excellent model is afforded in the Sanmargha Sabha of Trichinopoly, whose active and unselfish promoter, Mr. P. Muthuswamy Naidu, is a delegate in the present convention. My original belief as to the extreme importance of such a movement has been confirmed and strengthened during my recent official tours. I again earnestly beg your thoughtful consideration of it. Though we may not see realized in a dozen years the thing we could wish, yet surely it is better to make ever so small a beginning than none at all. The little hands of Indian babes are playing with the silken thread of Indian destiny.

THE PUBLICATIONS OF THE YEAR.

Here again our numerical mystery shows itself as you will see upon counting up the

List of Books, &c. published:

1. The *Jamai-Ul-Uloom*, a monthly Urdu journal published under the auspices of the Atma Bodh Theosophical Society of Moradabad, containing a free translation of selected articles from the *Theosophist*.

2. An American Edition of Col. Olcott's *Buddhist Catechism*, ably annotated by Prof. Elliott Coues.

3. A Tamil translation of the President-Founder's lecture on *The Past, Present and Future of India* by Mr. R. Bapoo Pillai of Negapatam.

4. A Tamil translation of *Light on the Path*.

5. A cheap English edition of that work, specially prepared for India.

6. *The Purpose of Theosophy*, by Mrs. A. P. Sinnett—an introductory manual for beginners.

7. A new annotated edition of '*Esoteric Buddhism*,' by Mr. A. P. Sinnett, President of the London Lodge.

8. *Five Years of Theosophy*: a series of articles selected from the *Theosophist*, Vols. I to V.

9. *Man; some Fragments of Forgotten History*, by two Chelas in the Theosophical Society.

10. *The Idyll of the White Lotus*, written down by M. C., of London: a story of the soul, veiled under a most beautiful Egyptian allegory.

11. *Pearls of Truth*, by the Countess Wachtmeister.

12. *Magic, or Practical Instructions for Students of Occultism*, by Dr. F. Hartmann.

13. *The Atma Bodh*, translated into English by Mr. B. P. Narasimiah of Anantapur.

14. Mr. C. Wilkins' translation of the *Bhagavad-Gita*, edited by Mr. Tukaram Tatya.

15. A second edition of Patanjali's *Yoga Philosophy*, edited by Mr. Tukaram Tatya.
16. A Hindi translation of *Tatwa Bodh*.
17. A Bengali translation of *Prasnottaramala*, by Mr. Bholanath Chatterjee.
18. *Karma*, a Theosophical Novel by Mr. A. P. Sinnett.
19. A German translation of "*Light on the Path*."
20. A second French edition of Col. Olcott's *Buddhist Catechism*.
21. "*La Science Occulte*" by M. L. Dramard.

BENEVOLENT WORK.

I am very happy to inform you that the exertions of our Bombay brothers, headed by the indefatigable and devoted Mr. Tukaram Tatya, to establish a free Homœopathic Charitable Dispensary have been successful. The number of free patients throughout the past year has averaged forty a day, and the total of the twelve months is about 14,000. At Jubbulpore some 3,000 patients have been treated gratuitously in the Dispensary of our local Branch.

The Bengal Theosophical Society has done a very noble work in the famine districts of that Presidency, and Babu Nogendra Chunder Ghose, who has just visited the spot, reports that our Branch has afforded relief in twenty or thirty villages, and saved numbers from actual starvation. The populations of these places, he says, "have been praying with all their hearts for the stability of such societies as the Theosophical Society." It is a glorious thing indeed if we are beginning our second decade with the blessings of thousands of grateful hearts following our footsteps.

OBITUARY.

Since we last met one of the most beloved men who have participated in our work, has gone from us, and left a blank that can never be filled. Foremost in zeal, in unselfishness, in patient perseverance, in intelligence, in brotherly kindness and tolerance, was Nobin Krishna Banerji, Founder and President of the Berhampore Branch. His name was known throughout the world of our movement, and he was one of my best esteemed and most trusted advisers. But we believers in Karmic Evolution do not mourn our dead as lost, we feel that they will return in new births to take up their interrupted work. Our Nobin has but gone for a season; he will come back to the land and the labour he loved so dearly.

Another prominent Indian colleague whom we have lost is Mr. G. Muthuswamy Chettiar, late Judge of the Madras Court of Small Causes, to whose kindness, in connection with Mr. P. Iyaloo Naidu, we are indebted for making practicable the purchase of the Adyar Head-quarters. He had but just retired on pension. Mr. Robert M. Cameron, of Edinburgh, President of our Scottish Branch, is another of our losses. A man of irreproachable character, and long business experience, his loss to the Scottish department of our work will be sensibly felt—has been already, in fact. We shall miss also from the Society's roster the name of the octogenarian Alphonse L. Cahagnet, the sole surviving Honorary Fellow—a veteran mystical philosopher, renowned these forty years past for

his works upon clairvoyance and cognate subjects. Like Jacob Boehme, he was an humble artisan, but like him it was only in body that he was attached to that social plane; his mind soared towards the Infinite and his soul wandered in celestial regions. Upon his honored tomb we lay the tribute of respect and love. The complete necrological list is as follows:—

OBITUARY FOR 1885.

A. L. Cahagnet (France) ...	...	Honorary Fellow.
Babu Nobin Krishna Banerji ...	...	Berhampore T. S.
Mr. G. Muthuswamy Chettiar ...	...	Madras T. S.
Babu Hemnath Majumdar ...	...	Bara Banki T. S.
Mr. R. M. Cameron ...	...	Scottish T. S.
Dajiraj Thakore Sahib of Wadhwan ...	...	Bhavnagar T. S.
Mr. Chokkalingam Pillai ...	...	Tirupattur T. S.
„ G. Ramaswamy Pillai ...	...	Tinnevely T. S.
„ Ilari Sadasiva Tamhankar ...	...	Jubbulpur T. S.
Babu Ramanath Roy ...	...	Do.
Mr. Ilavahala Pillai ...	...	Guntur T. S.
„ Thomas Perera Abeywardene ...	...	Galle T. S.
Babu Shankar Dyal Panday ...	...	Ghazepore T. S.
Bukshy Narasimha Narayan ...	...	Dumraon T. S.
Mr. A. Appiah Pantulu Garu ...	...	Nellore T. S.
„ S. W. Sittumbara Pillai ...	...	Do.
Moung Htoon Oung ...	...	Rangoon.
Sardar Anokh Singh ...	...	Gorakhpur T. S.
Babu Tara Prasanna Bose ...	...	Seoni T. S.
Mr. Moorgasum Mudalliar ...	...	Hyderabad T. S.
„ Iswarajoo ...	...	Do.
„ Viswanatha Iyer ...	...	Gooty T. S.

FINANCIAL.

As we are now closing what may be designated as the irresponsible financial term, and beginning, as I hope, a corporate legal existence as a chartered Society under the Companies' Acts of the British Government in India, I thought it proper that you should yourselves form a Special Committee to go through the Treasurer's accounts, and make such report and recommendations thereupon as they might see fit. To give ample time for this I asked you yesterday to form this Committee, and to them will be referred all questions of finance that may come up during the present Convention. My wish is that when the Founders are dead and gone, whatever else may be said of them, at least it shall be conceded that their official integrity was beyond dispute.

While on my recent tour through Upper India, His Highness the Honorable Maharajah Bahadur of Durbungha, a Councillor of this Society, was good enough to hand me Rs. 1,000 as the first instalment of his annual subscription towards the Society's current expenses. His favor was made doubly valuable by his statement that he could see in every direction the good effect of our work in India, and he moreover generously offered to do whatever I might think he should to promote the revival of Aryan morals among Indian youth. It is now my great pleasure to read the following letter, just handed me by that excellent young Brother, Prince Harisinghji Rupsinghji, a noble of the reigning family of Bhavnagar and one of the best members of our Society:

ADYAR, 25th December 1885.

MY DEAR AND ESTEEMED COLONEL,

As a slight token of my esteem and respect for the cause of Theosophy which we have so much at heart, I beg to enclose Rs. 1,000 for the Building Fund, and Rs. 1,000 as a donation to the funds of the Society, to be utilised in any way you think best. Henceforth I intend subscribing Rs. 1,000 every year.

With sentiments of profound respect and devotion, I beg to remain,

Yours ever fraternally,

HARISINGHJI RUPISINGHJI.

The estimated bare expenses of the Society being about Rs. 450 per mensem, we shall soon be placed in a condition of independence as regards unexpected crises like the recent one, if the examples of the two gentlemen just named should be followed—as undoubtedly they will. It will be a happy day for me when we can carry on the regular work without being forced to ask special subscriptions from Branches, for the most part composed of members who are in very moderate circumstances. No one outside India has an idea of the sacrifices that must be made by the Delegates coming to our Conventions and the members who are founding all these Sanskrit schools and doing this philanthropic work. The average pay or income of all our Indian members is probably not more than Rs. 35 per mensem, or—at the present rate of exchange—say under £ 31-10-0 per annum. On this they have to support their own family, and various relatives, often parents, brothers and sisters, and the families of one or more of the latter. To come from the farther stations of the N. W. P. to Adyar costs, in the second-class, not less than Rs. 150, both ways, and involves ten days of constant railway travel, to say nothing of the necessity to apply for special leave if in Government service—as most of our members are. The University graduates of Bengal, N. W. P., Madras, and Bombay, begin service on perhaps Rs. 40, though some, I believe, are glad to take half that. One of our best men, now drawing Rs. 500, began at Rs. 15, rose by steps of three and four years to Rs. 200, stopped there eight years, received Rupees 250 for a year-and-a-half, and then, being a man of superior ability, he was promoted to a post at Rupees 500, and, retiring after a service of thirty-two years, will have a pension of half that pay. Our Sanskrit pandits who do not know English get only some Rupees 15 if in employ; some enjoy ancestral property—grants to their grandparents or parents by some rajah or great zemindar; but, taking all these into the account, the average income of all the great pandits throughout India would not be above Rupees 35 per mensem. I mention these facts for two reasons—first, because they are interesting and I have never seen them published before, and secondly, to show our Western colleagues how much they ought to honour the devoted members in India who have, out of love for their country, benevolent feeling for the world, and reverence and appreciation of their Aryan forefathers, supported this theosophical movement so well as they have. To carping critics who pretend to be shocked that we should ever ask anybody to help us to pay our way honestly and so prevent a good movement from collapsing in disgrace, I

shall neither apologize nor reply, but knowing as I do better than any other person what it costs my Hindu brothers to be true to the impulses of their hearts and consciences, I here place the foregoing data upon record, and so vindicate their honor.

THE ATTENDANCE THIS YEAR.

Besides the familiar faces we miss by reason of death, others are absent whom we saw last year and on previous occasions. Nevertheless, the attendance is the largest save one in the history of the Society. One principal reason for the falling-off is that for the first time in Indian history, a national congress is now sitting at Bombay, in which many of our colleagues—owing to their high social position—were obliged to take part. I have however deputed one of the Madras delegates, the Honorable S. Subramania Iyer, Member of the Legislative Council, to try to come to some amicable arrangement with the congress by which our dates shall not clash. Other delegates have been kept away by illness, family bereavement, poverty, and other causes. If we were in a position to offer mileage to one delegate from each branch, or to three or more from each Presidency, it would be an excellent thing. And this also will come in time.

BUDDHISM.

As pre-announced, I made the voyage to Rangoon and was able to open three branches in that town—one Burmese Buddhist, one Hindu, and one mixed European and Eurasian. I did not go to Mandalay, though invited by the King, as I did not like the appearance of things; there being much more concern there at the time about politics than about religion or philosophy. My "Buddhist Catechism" was translated into Burmese and sent to press at Rangoon while I was there, but has not yet been published for the reason stated above. With the pacification of the country, the field I have long had in view for Buddhist work will open. At the West, Buddhistic philosophy is steadily gaining attention; my little Catechism has been published in America, with valuable annotations by Professor Elliott Coues, and reached its second edition; a second edition, in French, has appeared at Paris; and the Countess Spreti has a German translation ready. The subject of Buddhism is ably and appreciatively discussed in the leading magazines of various countries, and the sale of Mr. Edwin Arnold's *Light of Asia* has reached enormous figures. The rapid increase of Indian work has compelled me to neglect that so successfully begun in Ceylon, the creation of a National Buddhistic Fund—and the effects have been bad. All this goes to prove the necessity for the constant residence in the Island of a thoroughly competent European Inspector or Deputy. I hope to supply this before long, though it is very hard to find just the right man for the duty. He should be endowed with a supreme patience and self-control besides other qualities that are more common. Soon after the adjournment of this body, I intend going to the Island myself and shall do my best on behalf of the Sinhalese people, for whom I have the warmest affection and the strongest sympathy. To the end of my life I shall try to keep the confidence they now so unstintingly repose in me.

CONCLUSION.

And now pass we on to our next year's work, leaving the dead Yesterday to impress its history on the page of the inexorable yet just Chitrugupta, Master of the Rolls of Eternity. Push on and look not back; the road is dangerous, the path is hard, but it leads up to the steepes where the Rishis are beckoning, where the light is never eclipsed. Struggling, striving, hoping, despairing, reeling from spiritual weakness, we may appear to the Great and the Strong who watch our way—yet upward we go, though by steps and inches. Man must fight this fight alone. If he fall, it is through weakness; he must rise and try again: strength comes in trying, trying, ever TRYING. This is the first and greatest canon in the sacred science of Bramhagnyanam. The world of science is beginning to honour Giordano Bruno, the heroic astronomer, for submitting to the tortures of the Inquisition and death in the flames, rather than be false to his philosophical opinions. How eloquently Draper depicts his manly honour, unshaken firmness, and inflexible adherence to duty! But how many thousands of such heroes has not India furnished—heroes whose names sparkle like diamond bosses on the buckler of Aryan nationality! See that multitude of devoted Sadhús, seeking intellectual calm and spiritual illumination amid the ferocious beasts of the jungle, the horrors of desert wastes, the savage solitudes of the Himalayan regions of eternal ice. These men of your races, oh, Hindus, Mussalmans and Parsis! cast the lustre of their soul-grandeur upon you. If you are not worthy of your descent, your imperfections will be revealed in vivid clearness by contrast, as the squalor and hideousness of a city's slums, concealed and silvered by the moonlight, are shown in detail by the gleam of morning's earliest dawn. I do not ask you to be like your ancestors in their vices, their prejudices, their ignorance, but to imitate them in their virtues and their wisdom. Above all, I implore you to pattern after the best exemplars they afford in a persistent, courageous devotion to truth, and to a worthy ideal, and to stamp your daily actions with the seal of high principle. I ask you not to suffer yourselves to be cast down by misfortune, nor baffled by obstacles, nor persuaded into evil ways of thinking and living by encouraging infirmity of purpose.

"Ah! it is the coward's babble, 'Fortune taketh,
Fortune gave;'

Fortune! rate her like a master, and she serves thee like a slave."

[*Hitopadesa*. Arnold's translation.]

SECRETARY'S REPORT OF ASIATIC BRANCHES.

THE Secretary then read the following report of the working of the Branch Societies during the year 1885 :—

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY—of Beauléah,—though it has lost several important members, who have been transferred to other districts, has yet made good progress during the year, having been much assisted by the visit of the President-Founder, who delivered a capital lecture on Theosophy at the Loknath School Hall, after which several new members were enrolled. The Society's library has been enriched during the year by the addition of several useful books, both Sanskrit and Bengali. Weekly meetings are held at the house of the Vice-President, at which theosophical works are read and discussed. This Branch Society desires to express its thanks to the Berhampore and Saidpore Branches for valuable assistance given, both in lending books and in communicating the results of the various discussions held. In this respect we think the example of the Berhampore and Saidpore Branches might be followed with great advantage by many others, as the result of such an interchange of ideas cannot but be valuable to both parties.

THE ROHILKUND THEOSOPHICAL SOCIETY—of Bareilly—has at the cost of about Rs. 1000 added a beautiful and spacious room to the Ganj Sanskrit School. It is proposed to utilise this new room by opening English classes ; and, having thus increased the importance of the school, to apply to the Municipality for aid, which, it is hoped, will be accorded without difficulty. The Society has held regular meetings, at which Theosophical literature was read and discussed, and all the books published this year on Theosophy or cognate subjects have been added to its library, which is now said to be one of the best in the North-Western Provinces. Besides supporting the Ganj Sanskrit School and subscribing to the Permanent Fund, this Branch has contributed Rs. 49 to the Headquarters Shrine Fund and Rs. 150 to the Bengal Famine and Inundation Relief Funds.

THE HYDERABAD THEOSOPHICAL SOCIETY has held fifty-seven meetings during the year under review. The members have decided to establish a Sanskrit school, and a subscription of Rs. 100 per month has been promised, six months of which has been collected in advance to meet the preliminary expenses. The President-Founder visited this Branch on September 13th, and delivered an impressive lecture on "The Unity of Religions," after which several new members were admitted. Thirty-two books have been added to the Branch library during the year, and four periodicals have been taken for the benefit of the members. The Rules and Bye-laws of the Society and its last Annual Report have been translated into Urdu and published for gratuitous distribution at the Society's expense. The members have been very earnestly studying "The Occult World," "The Temple of the Rosy Cross," "Man," "Isis Unveiled," and "Light on the Path ;" and one of them has undertaken to translate the latter work into Urdu. A series of interesting experiments in crystal-reading have been made, and Brother Hanmanth Row, the Assistant Secretary, has cured

mesmerically eleven cases of fever, rheumatism, headache, &c. Brother H. Wahab has been extremely successful in treating cholera, dysentery, and diarrhœa by means of copper and zinc discs, as proposed by M. Gustave Zorn in Vol. IV of the *Theosophist*, having cured twenty-six cases out of twenty-seven. He has also established at Maheswaram a Society called "The Hindu Prakasika Sabha," to work for Theosophical objects. Brother C. Wahab has undertaken to publish a series of "Selections from Aryan Literature," and has been able to secure the kind co-operation of the Wonapurthy Samasthan in this good work. The first number of the series is already in print, and contains the *Bhagavatam* with commentaries. Another member of the Branch has printed and distributed gratuitously one thousand copies of the pamphlet "On the Logic of Common Sense," and it is in contemplation to prepare some tracts on Theosophy in Telugu and Urdu.

THE KASI TATWA SABHA THEOSOPHICAL SOCIETY—of Benares—was founded in February last, and seems to include a band of very earnest workers and at least one very eminent Sanskrit scholar. The President-Founder visited this Branch during his recent tour, and delivered two lectures which were much appreciated.

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY—of Allahabad—has held thirty meetings during the year, all of which have been well attended, in spite of the fact that from the straggling nature of the city many of the members have a very great distance to come. The Branch has subscribed Rs. 12-10-0 to the Shrine Fund, and also contributed Rs. 37 towards the relief of the sufferers from the famine in Burdwan, Beerbhoom and Bankura. As an encouragement to truth and morality among children of tender age, it has also offered a silver medal as a reward for the best-behaved pupil in one of the local schools. Its library has been increased by the addition of several valuable books in Sanskrit, Hindi and English, and much time has been devoted by the members during the year to the study of the Bhagavad-Gita, with the very best results. As there are already three Sanskrit schools in the city, the Branch does not propose to form a new one, but rather to assist in the management and increase the resources of one of those already existing, and with this object a graduated series of text-books is already being prepared. The visit of the President-Founder to this Branch in August last was attended by the most salutary results, and led to the admission of several new members.

THE MEERUT THEOSOPHICAL SOCIETY has done good work during the year, both in the way of mesmeric healing and of translating various works into English and the vernaculars. Brother Sris Chunder Bose has translated the Siva Samhita, and is about to issue it in a book form. He is now translating the *Maha Nirvana Sutra*, and is also preparing a work to be called "The Materia Medica of the Aryans." Another brother has translated the Hibbert "Lectures on Hindu Religion" into Hindi, and intends to present the Rs. 300 realized from this work as a donation to the Permanent Fund of the Theosophical Society.

THE BHRIGU KSHETRA THEOSOPHICAL SOCIETY—of Jubbulpore—met every evening for three months to hear a series of lectures from a

Pundit on the Bhagavad-Gita, and since then has met regularly three or four times every week for the study of Theosophical publications. The fame of the remarkable mesmeric cures effected by the members of this Branch has been so widely spread that the healers found their energies utterly overtaxed by the enormous number of patients who flocked to them for relief; they consequently resolved to supplement their work by establishing a homœopathic dispensary, which they opened in the month of August. The average daily attendance of patients is about thirty, and the treatment up to the present time seems to have been remarkably successful, the brothers in charge reporting that the percentage of cases cured is much larger than is usual among allopathic practitioners, and that several patients given up as hopeless by the regular doctors of the town have found relief at the dispensary. The Sanskrit school has also made very fair progress during the year; there has been a gratifying increase in the number of students, the classes have been more systematically arranged, and scholarships have been awarded to some of the most forward boys. The President-Founder kindly presided at the distribution of prizes in August, and in a stirring speech encouraged the boys to make still further progress. As, however, it is urgently necessary that the school should be enlarged and additional teachers procured, and also that an orphanage should be attached to it, the Branch has been adopting various means to raise funds for these objects. Many of their sympathizers being too poor to give a regular money subscription, they have adopted the expedient of sending a man round the town with a bag to ask from each charitably disposed person a handful of flour, and by this means they have succeeded in realizing Rs. 25 to Rs. 30 per month, and also have created a very general interest in their work among the people. A Hindi translation of Sankaracharya's *Tatwa Bodh* has been published, and the Branch has subscribed to both the Shrine and Permanent Funds, in addition to contributing Rs. 100 to the Bengal Famine Relief Fund. Considering the smallness of its numbers and the difficulties under which it has laboured, this Branch Society deserves hearty congratulation for the results achieved.

THE COCANADA THEOSOPHICAL SOCIETY was founded in March last by the President-Founder on his way back from Rangoon. It has so far been unable to secure a convenient place for its meetings, and they have consequently not been held so frequently as the members could have wished; but still some valuable books have been read and considerable progress made in theosophical study. The Branch is forming a library as rapidly as its resources permit.

THE IRRAWADDY THEOSOPHICAL SOCIETY,—a small but earnest band of workers—has, under the direction of its noble President, been making some most interesting experiments in clairvoyance, magnetic healing, and the various branches of mesmerism, from which striking results are confidently expected.

THE RANGOON THEOSOPHICAL SOCIETY has held regular weekly meetings for the reading and discussion of theosophical literature,

and one of the members, Mr. T. Muthukrishna Pillai, has formed a branch of the Sanmarga Sabha for boys in that town.

THE BHAVNAGAR THEOSOPHICAL SOCIETY has been strengthened during the year by the addition to its ranks of several highly-educated University men. Its members have been remarkably successful in mesmeric healing and the curing of scorpion-stings; some of them have also been studying astrology and some experiments in psychometry have been made. Brother Manilal N. Dvivedi has published a translation with notes of the *Vákyasudhá* and Sri Sankaracharya's *Aparokshánubhuti*.

THE BOMBAY THEOSOPHICAL SOCIETY has held fortnightly meetings during the year, at several of which lectures on Raj Yog were delivered in Hindustani, while at the others various theosophical works, including "Light on the Path" and "The Purpose of Theosophy," were read and explained to the members. A sum of Rs. 50 was contributed to the Bengal Famine Relief Fund. The Homœopathic Dispensary, founded and personally conducted by the noble exertions of Brother Tukaram Tatya, ended the first year of its existence in June last. I am happy to be able to announce that it has proved a complete success, and may now be said to be self-supporting. The services of Dr. Ray, a duly qualified practitioner, have been secured, and there is an average attendance of over forty patients daily, most of whom come to be treated for paralysis, hysteria, and nervous diseases. Though many of them are cases which have been rejected as hopeless by the hospitals, more than ninety per cent. have been entirely cured.

Brother Tukaram Tatya deserves the heartiest thanks of the Society for the work which he has done and is doing in connection with the Theosophical Publication Fund. He has printed two thousand copies of the English translation of the *Bhagavad-Gita*, nearly all of which have already been sold, and also one thousand copies of Patanjali's *Yoga Philosophy*. One thousand copies of the "Compendium of Raj Yog," and one thousand of "*Sankhya Karika*" are now in the press, and will be issued very shortly. It is most earnestly hoped that all Theosophists will help in this good and noble work by purchasing, and inducing their friends to purchase, copies of all these works.

THE BEHAR THEOSOPHICAL SOCIETY,—of Bankipore—has been visited during the year by the President-Founder and Pundit Bhawanishankar. A sum of Rs. 350 was subscribed by the Branch for the formation of a Theosophical library, and many valuable books have already been procured. Much important instruction was given to this Branch by Pundit Bhawanishankar, and it was in consequence of his advice that several members undertook to visit and assist some of the smaller neighbouring branches. Two hundred copies of the "*Epitome of Aryan Morals*" have been distributed among the students of the local College, and it is intended, with the kind permission of Brother P. Sreenivas Row, to translate this admirable little work into Hindi. The Branch has held regular weekly meetings throughout the year.

THE VELLORE THEOSOPHICAL SOCIETY was honoured by the presence of the President-Founder at its anniversary, and his

address produced an admirable effect, several gentlemen joining the Branch immediately after hearing it. Portions of the Bhagavad-Gita have been studied at the meetings of the Branch.

THE PARAMAKUDI THEOSOPHICAL SOCIETY has held weekly meetings during the year, which have always been well attended. A very fair Theosophical library has already been formed, and is carefully studied by the members. The services of a Sanskrit Pundit of considerable attainments have been engaged through the exertions of the Branch, and it is hoped that the cause of Sanskrit education will shortly be greatly advanced in this neighbourhood.

THE MADURA THEOSOPHICAL SOCIETY has unfortunately during the past year lost many members, who have been transferred to other districts, but has still held occasional meetings, at which the latest works published by the Theosophical Society have been studied. The Aryan League of Honour is reported as progressing favourably.

THE BARABANKI THEOSOPHICAL SOCIETY has met frequently during the year for the study of Theosophical works and mesmerism, and magnetic cures have been effected by some of the members.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY has held weekly meetings, at which the Bhagavad-Gita has been read in Sanskrit, and carefully compared with the English translations of Thomson and Wilkins, and also the Tamil and Telugu editions—Sankaracharya's commentary being studied at the same time. This Branch has derived great benefit from the study of some of the recent articles in the *Theosophist*. It was visited this year by the President-Founder, who delivered a lecture to the Sanmargha Sabha.

THE AYODHYA THEOSOPHICAL SOCIETY,—of Fyzabad—has formed a Theosophical library, and occupied itself with the study and discussion of the works therein contained.

THE ALIGARH THEOSOPHICAL SOCIETY has held frequent meetings for reading and discussion of the works recently published, and lectures on Theosophy have been delivered to private audiences. Some of the members have been practising mesmerism, and have met with very fair success in the exercise of the healing power. The Branch sends its President to the Convention as its representative.

THE GYAN MARGA THEOSOPHICAL SOCIETY,—of Fatehgarh—in addition to the usual study of Theosophical works, has established a journal in Hindi, and some of the members are also learning mesmerism.

THE POONA THEOSOPHICAL SOCIETY reports that several new members have joined during the year, and regular weekly meetings have been held at which philosophical, theosophical, and other reading is kept up, so that they are always interesting and instructive. The President having been absent at Bombay for about six months, his work was ably carried on by Brother Ezekiel. Curative magnetism has been tried by some of the members, and they have met with considerable success in several cases. The President-Founder's visit in October last was a complete success, and there was a very great desire on the part of the general public to hear him, so that he was obliged to give three different lectures, which were very

largely attended. Theosophical knowledge is slowly attracting the attention of the learned, and sympathizers are steadily increasing in number. The Branch particularly mentions in its report that among the members who have recently joined are several whose attention was drawn to the Society solely by the false reports that were circulated regarding it. The confidence of all the members in the unselfish and untiring industry of the President-Founder and in the zeal and uprightness of our late Corresponding Secretary, the highly-respected Madame Blavatsky, remains firm and unabated as ever.

THE ATMA-BODH THEOSOPHICAL SOCIETY,—of Moradabad—has established an Urdu Journal, the *Jamai-Ul-Uloom*, which contains in every issue translations of articles from the *Theosophist*. The members meet regularly for study, and have been successful in performing several mesmeric cures. The Sanskrit school is making good progress.

THE TODABETTA THEOSOPHICAL SOCIETY,—of Ootacamund—reports that so many of its native members have suffered from illness this year that its working strength has been seriously diminished, and its meetings were not held so frequently as could have been wished. Nevertheless the recent articles in the *Theosophist* have been studied earnestly and with attention, and on the whole there is a steady improvement perceptible.

THE SARVA HITKARI THEOSOPHICAL SOCIETY,—of Gorakhpur—meets regularly to read and discuss Theosophical works; and some remarkable mesmeric cures have been performed by the members. This Branch has also established a Sunday school, which celebrated a very successful festival on the occasion of the President-Founder's recent visit. The children recited poems in Sanskrit, Urdu, and English, and Colonel Olcott kindly distributed the prizes among them.

THE LADIES' THEOSOPHICAL SOCIETY,—of Calcutta—in addition to its usual monthly charity to the suffering poor of the town, has made large contributions to the Bengal, Burdwan, and Beerbhoom Famine Funds and the Cashmere Earthquake Fund. Regular monthly meetings were held, a paper on some Theosophical subject being read at each meeting, and the Branch reports an increase in its numbers during the year.

THE SATYA MARGA THEOSOPHICAL SOCIETY,—of Lucknow—has formed a good Theosophical Library, and meets regularly for study and discussion. The members have directed their attention specially to the encouragement of moral advancement among the students of the town, and to promote that purpose have formed "The White Lotus Association," at whose meetings lectures on subjects connected with morality are delivered.

THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY,—of Berhampore—has met regularly every week throughout the year, and reports a satisfactory increase in its numbers. The President has done much good by visiting the neighbouring Branches, and exchanging ideas with them. Brother Jogendra Nath Chakravarti has now removed to Noakhali, where he has already made his beneficial influence felt, having induced several persons to join the Society;

and he hopes shortly to form a Branch there. Brother Keshub Chundra Vidyaratna has visited Dinajpore, and formed a reading club there for the culture of Aryan literature and philosophy; and it is expected that in course of time this also will become a Branch Theosophical Society. Several of the brothers were engaged for months in raising subscriptions for the relief of the sufferers from the famine and inundations in the Bengal districts. An arrangement has been entered into with the Jamalpur, Bhagulpore, and Rajshahye Branches, by means of which extracts from the proceedings of the meetings are mutually interchanged, and much benefit has been found to result from the plan. The Sanskrit Sunday School is flourishing, and was inspected by the President-Founder on his visit in July.

THE SEONI THEOSOPHICAL SOCIETY has met regularly during the year, and its members have performed some remarkable mesmeric cures. One brother established in addition a dispensary for native medicine, and with that and his magnetic power succeeded in curing 2,200 persons in three months.

THE VASISHTA THEOSOPHICAL SOCIETY,—of Vizianagram—has held weekly meetings at which “Beal’s Dhammapada” and “The Light of Asia” have been studied, and lectures given on subjects connected with Theosophy. A small library has been formed, and will be increased as funds permit. Associations for the promotion of morality among the students have been established both at Vizianagram and Bimlipatam, and are under the supervision of members of the Branch. It is intended to establish a Theosophical journal as soon as sufficient money can be raised to purchase a press. A Sanskrit College has been opened at Vizianagram, and another at Salur for the study of Vedic and other literature, and the members of the Branch have done all in their power to make both successful. Contributions have also been made to the Bengal Famine Fund.

THE JAMALPUR THEOSOPHICAL SOCIETY has held weekly meetings throughout the year except for a short time during the outbreak of cholera in the town. The Bhagavad-Gita and some of the important articles from the *Theosophist* have been read and explained. Some members of the Branch have compiled a collection of Slokas from the Shastras with translation into Bengali, intended for the benefit of those youths who are unable to read English. A Sunday school has been opened for the instruction of Hindu boys in the rudiments of Sanskrit and in the principles of Aryan morals: it has been doing well during the year, and has been inspected by Pundits Nityanand Misra and Bhawanishankar.

THE BELLARY THEOSOPHICAL SOCIETY has lately been visited by the Inspector Mr. Jagannathiah, who delivered a lecture on the best way of educating Hindu youth. A Committee was formed to arrange for the opening of a Sanskrit school, but no report of their action has yet been received.

THE TIRUPPATTUR THEOSOPHICAL SOCIETY has been studying the Bhagavad Gita, the works of Sankaracharya, and some articles from the *Theosophist*. Some of the members are also learning the

Sanskrit language, and they endeavour as far as possible to promote its study in the schools of the neighbourhood.

THE GOOTY THEOSOPHICAL SOCIETY reports a considerable accession to its members during the year. Its work was somewhat interrupted by the epidemic of cholera, which raged in the town for two months, but still many meetings have been held, and the members have made much progress in the study of the Upanishads and other Sanskrit works. Several of the members are endeavouring to spread Theosophy in the neighbouring towns, and have met with considerable success—notably so in the case of Brother A. Subba Rao, who has established a Sanskrit Day School and a Theosophical Sunday School at Narayandevarkeri, and has also effected several mesmeric cures there, and instructed others in the healing art. The Sanskrit school at Gooty is doing well, and celebrated a very successful anniversary in March last: the President-Founder also distributed prizes among the boys on the occasion of his visit. The Branch has just established a Hindu Girls' School: it already numbers twenty children, and it is hoped that a special school-room may soon be built for it. The Vice-President has delivered lectures on Brahminism, the regeneration of India, and similar subjects in several towns of the neighbourhood. Theosophy has taken a firm hold in this district; it is looked upon favourably by all members of the intelligent classes and its future bids fair to be very bright indeed.

THE HOSHANGABAD THEOSOPHICAL SOCIETY, though it has been in existence only seven months, has already doubled its original number of members, and contain some of the best men in the town. Besides the regular meetings of the Branch, at which questions concerning the practical realization of the declared objects of the Society are proposed and discussed, the members have instituted a monthly Theosophical jubilee, or conversazione, which is held at the house of each brother in turn. The nucleus of a Theosophical library has been formed, and two hundred copies of the "Epitome of Aryan Morals" have been distributed to the school-boys of the district. A Sunday school to impart instruction in Hindu morals and religion has been set on foot, and is weekly increasing in strength.

THE KARUR THEOSOPHICAL SOCIETY, though formed only last month, has already commenced work. The members meet weekly, and a lecture is delivered on each occasion. It has also been arranged that monthly public lectures shall be delivered, and a Theosophical library formed. It is proposed to establish a branch of the Sanmarga Sabha for boys under the management of some of the members.

THE COIMBATORE THEOSOPHICAL SOCIETY has held weekly meetings for the discussion of Theosophical and philosophical subjects. Many mesmeric cures have been effected, and it is proposed to establish a Tamil Theosophical journal as soon as possible.

I have now submitted to you, as far as possible, a detailed report of the proceedings of our various Branches in India; but, encouraging though the account be, I would not have you suppose for a moment, nor would I have any of the general public who may hap-

pen to see the report of our proceedings to-day suppose, that this by any means represents all the work done by this mighty Society. No; the greatest work done, in this case as in many others, is the work that cannot be seen—the influence that is silently exerted—that is permeating (slowly, it may be, but none the less surely) the mind and heart of the nation. Those who look closely may see indications of this influence on all sides; small things some of them, perhaps, yet they are floating straws that show which way the current is setting: and I tell you, brothers, that the time will come—perhaps it may not be so far distant as we think—when that current shall swell into a mighty torrent that shall sweep away the barriers of bigotry and sectarianism for ever.

We have had troublous times lately—bitter attacks have been made upon us by our opponents; but surely this year's experience should convince us that what was said long ago of another organization is true of our Theosophical Society—"No weapon that is formed against it shall prosper." The storm may rage round it never so fiercely and wildly; undaunted it shall raise its head, for it is founded upon the rock of truth, and it endures.

Long as earth endureth men this truth shall hold,
Though kingdoms, nations, empires, are in destruction rolled.

C. W. LEADBEATER.

SECRETARY'S REPORT OF FOREIGN BRANCHES.

LONDON LODGE.—Under the able presidency of Mr. Sinnett this Society has been holding regular meetings at which some valuable papers have been read, followed by discussion. These papers are printed in pamphlet form under the title of "Transactions of the London Lodge T. S.," and some have been published in the *Theosophist*. In addition to the ordinary meetings of the Society, open meetings have also been held, to which members invited their friends, and have proved very useful in the dissemination of Theosophical ideas. Individual members have also done good work by inviting friends to their houses to hear about Theosophy.

The presence of Mr. Mohini in London has been of the greatest value to the English Theosophists. The services he has rendered to the cause cannot be too highly estimated. A number of the more earnest members of the Theosophical Society, known as "The Oriental Group," have held regular meetings for the serious study of esoteric philosophy, and the success achieved in this manner is largely attributable to the earnest endeavours of Mr. Mohini. The programme for the ensuing session has been published in the *Theosophist*, and from this it will be seen that Mr. Mohini intends to deliver a series of discourses on the Bhagavad Gita.

Several new members have been added to the Society's roll during the past year, and much interest in its work has been excited among the outside public. Besides the "Transactions" above referred to, a member of this Branch has written "Light on the Path" (now publishing with annotations in the *Theosophist*); a new edition of Colonel Olcott's lectures has been published by Mr. Redway; "Man, Fragments of Forgotten History" and "Five Years of Theosophy," have also been published since the last report was read; while Mr. Sinnett has continued his invaluable labours by the issue of a new (fifth) edition of "Esoteric Buddhism" with annotations, and has also written "Karma," a Theosophical novel, which will reach many who are disinclined to study such abstruse volumes as the author's other well-known publications.

FRANCE.—While several accessions to the membership of this Branch have taken place during the past year, its most important work has been in the diffusion of a knowledge of esoteric philosophy among the public. The President, the Duchesse de Pomar, has written two pamphlets, and articles have appeared in the most important of the French magazines. This point deserves special attention, as France is the only European country in which the leading periodicals have opened their columns to an exposition of Theosophy.

Articles have appeared in the *Nouvelle Revue* and the *Revue des Religions*, while a series (also published in pamphlet form) from the pen of M. Dramard have appeared in the *Nouvelle Revue* and the *Revue du Mouvement Social*. These two series have each contained a masterly summary of that portion of esoteric philosophy that has been given to the world through the medium of the Theosophical Society. Another member of this Branch, Mons. E. Schuré,

has contributed an important article on the life of Buddha to the *Revue des deux Mondes*, a magazine of European celebrity, and this paper has aroused much attention. Mons. Richet, F. T. S., has written an article on *Æthrobacy* in one of the chief scientific periodicals, and in the *Anti-Materialiste* Mons. Barlet, F. T. S., has for some months expounded and defended the teachings of Theosophy in a most able and vigorous manner. A new edition of the French translation of Colonel Olcott's *Buddhist Catechism* has appeared this year, and translations of his lectures by Mons. Vossion, and of *Esoteric Buddhism* by Madame de Morsier, are in progress.

SCOTLAND:—No detailed report has arrived from this Society, but from private letters we learn that considerable interest is being manifested in occultism among the educated classes in Scotland. Deaths and removals—especially the lamented death of the President—have however somewhat hindered the work of this Branch.

GERMANY:—The Branch Theosophical Society in this country has passed a year of useful activity. Its numbers have increased and its members have derived much valuable help from the presence of Madame Blavatsky and Mr. Darbhagiri Nath in Germany. Considerable interest in esoteric philosophy has been awakened in the minds of the leading thinkers of Germany, and many of them look upon our society with friendly eyes, while some have become members of our Branch. The society intends to start a monthly journal, the first number of which will appear in January. A review of *Esoteric Buddhism* has appeared in one of the German periodicals, written by the well-known philosopher Eduard von Hartmann, and his criticisms were replied to by Mr. Mohini; these replies have also been published. Mr. Sinnett's "*Esoteric Buddhism*" has been translated into German, as has also "*Light on the Path*," both translations being by a member of the Society. The Society is represented at this Convention by Baron Ernst von Weber.

AMERICA:—During the past year the "Board of Control," established in 1884 for the organization and management of the Society's branches in America, has been hard at work consolidating the various Branch Societies, in the course of which process they were obliged to expel two persons as being unworthy of membership in the Society, and having attempted without authority to found a new Branch. An appeal made by the culprits to Colonel Olcott was referred back to the Board of Control for its final decision, as the design in forming this body was to obviate the necessity of appeals to India respecting details of local management and organisation.

The daily increasing breadth of thought on deep subjects, which is so markedly manifest in the United States, augurs well for the progress of Theosophy within its borders. Men are becoming more and more disinclined to accept worn out dogmas upon mere authority, and are feeling the absolute necessity of enforcing the prerogatives of human reason. Could some competent exponent of the esoteric philosophy be found with sufficient leisure to enable him to undertake an extended tour in America, there is no doubt that new Branch Societies would spring up throughout the length and breadth of the land.

The President of the Board of Control is Professor Elliott B. Coues, than whom no fitter individual could be found ; and his colleagues are men of high standing and attainments. Professor Coues has published an American edition of Colonel Olcott's Buddhist Catechism with the addition of a valuable series of notes, which will serve to bring its teachings more fully within the comprehension of those readers who are ignorant of Oriental lore. This book is already in its second edition and is awakening considerable interest among the more thoughtful members of the public. We must also notice the publication by Professor Coues of "The Dæmon of Darwin," a dialogue on evolution in which are embodied the main principles of esoteric philosophy.

The number of Theosophists in America is steadily on the increase, and as has already been said new Branches have been formed since the last Anniversary. America offers a wide field of work for those who labour in the domain of Theosophy, but more labourers are wanted. The Gnostic Theosophical Society (of Washington) has had a large increase in its numbers, amongst whom are some of the most influential and distinguished men in the United States ; and good accounts have been received of the progress and activity of the other American Branches.

A Psychical Research Society having been formed in America, the Board has "authorized and required one of their members, Professor Coues, to publicly review and criticise any and all of the proceedings, transactions, pamphlets or other printed matter which the said Society may publish, at his judgment and discretion.

"The Board expressly requires him, when any fact in Psychic Science shall have been satisfactorily established by the American Society for Psychical Research, to explain such fact to the said Society, according to the doctrines and upon the principles of Psychic Science, of which the Theosophical Society is the custodian in the United States."

In this manner it is evident that the teachings of the wisdom-religion will be placed before that section of the public which is most prepared to receive them, while the trustworthiness of the facts to which these Theosophical expositions will have reference will depend, not on the Theosophical Society's bare assertions or on records of experiments by its own members, but on evidence carefully collected and arranged by a Society founded for the express purpose of organising an attempt to discover psychic laws by the use of a purely inductive method, in accordance with the requirements of modern science.

AUSTRALIA :—Our letters tell us that the Branch at Queensland is doing active work, and that there are good prospects for Theosophy in other parts of the continent, if only some persons can be found to undertake a tour in order to form new Branches.

A. J. COOPER-OAKLEY.

TREASURER'S REPORT.

THE TREASURER then read his Annual Report as follows :—

THE " T. SUBBA ROW MEDAL" FUND.

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
To Balance in hand (See IXth Anniversary Report)	503	8	2
„ The Hon'ble S. Subramanier (Madras)	10	0	0
„ Babu Baroda Prasad Bosu (Beaulcah)... ..	5	0	0
Interest for 1884-85	26	9	6
Total Rupees...	545	1	8
DISBURSEMENTS.			
By Cost of a Gold Medal—Awarded to M. R. Ry. P. Srinivas Rao ...	15	0	0
„ Balance in hand	530	1	8
Total Rupees...	545	1	8

GOVIND PRASAD,
Secretary,
Finance Committee.

H. R. MORGAN, MAJOR GENL.,
Chairman.

N. C. MUKERJI,
Treasurer.

THE ANNIVERSARY FUND.

1883-1884.

RECEIPTS.	Rs.	A.	P.
To Amount realized from the Indian and Foreign Branches ...	1,265	3	0
Total Rupees...	1,265	3	0
DISBURSEMENTS.			
By Entertainment of Delegates [Ninth Anniversary]—wages to cooks and coolies, and other sundries... ..	681	15	11
„ The Patchenappah Hall expenses, Printing and Posting of Placards, and Cab hire	65	0	0
„ Postage Stamps	8	0	0
„ Balance in hand	509	13	1
Total Rupees...	1,265	3	0

GOVIND PRASAD,
Secretary,
Finance Committee.

H. R. MORGAN, MAJOR GENL.,
Chairman.

N. C. MUKERJI,
Treasurer.

THE ORIENTAL LIBRARY AND PORTRAIT GALLERY FUND.

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
Pandit Jwala Prasad Sankhdhara (Lucknow)	5	0	0
Rai Pyari Lal (Bareilly)	50	0	0
Babu Ram Saran Das (Bareilly)	5	0	0
Mr. Pherozeshah R. Mohta (Bombay)	20	0	0
Messrs. William d'Abrew and Don David (Colombo)	10	0	0
Mr. V. Krishnaswami Iyer (Madura)	5	0	0
" P. Krishnaswami Moodelliar	2	0	0
" Ramji S. Povlekar (Bhavnagar)	7	0	0
" N. M. Parekh (Madras)	1	0	0
" Vencata Soobiah (Ooimbatore)	2	0	0
" Raja Bahadur (Lucknow)	2	0	0
Pandit Bhawani Shankar Ganesh (N. W. P.)	5	0	0
The Chohan Theosophical Society (Cawnpore)	40	0	0
Babu Mohendra Nath Chakravarti (do.)	5	0	0
" Lal Gopal Mukorjee (Fyzabad)	7	0	0
Mr. Carl H. Hartmann	21	8	0
" Fakirji R. Bonosettor (Bombay)	7	0	0
" Vithul Pandurang Mhatre (do.)	5	8	0
Mr. N. B. Atroya (Hoshangabad)	5	0	0
" Keshava Ram Chandra Gadgil (Jubbulpore)	5	0	0
" B. V. Ramanajulu Naidu (Madras)	7	0	0
Babu Avinash Chandra Bose (Jubbulpore)	5	0	0
Mr. Cowasji Dossabhoj Davar (Poona)	10	0	0
" O. Madho Row (Goody)	5	0	0
Babu Gyanendra N. Chakravarti (Bareilly)	7	0	0
Mr. R. Gebhard (Germany)	50	0	0
An old Occultist (do.)	49	0	0
Mr. J. Srinivas Row (Goody)	10	0	0
" Lakshman N. Joshi (Poona)	100	0	0
" P. Srinivas Rao (Madras)	500	0	0
" C. Narainswamy Iyer (Madura)	5	0	0
" Tukaram Tatya (Bombay)	15	0	0
" A. G. Balakrishna Iyer (Madras)	5	0	0
" B. Sooria Row (Venukonda)	100	0	0
Thakur Shankar Singh (Gorakhpur)	21	0	0
Babu Kali Charan Bose (Jubbulpore)	5	0	0
Mr. C. Sudarshan Naidu (do.)	5	0	0
" Govind Pershad (do.)	2	0	0
A Lady Theosophist	25	0	0
Mr. T. Herbert Wright (Mainpuri)	10	0	0
The Adhi Bhoutic Theosophical Society (Berhampore)	50	0	0
Mr. Nawtamram Ootamram Trevodi (Surat)	10	0	0
Babu Rama Nath Roy (Jubbulpore)	2	0	0
Mr. S. R. Strinivasa Iyer (Madura)	2	0	0
Babu Girish Chandra Mukorjee (Seoni-Chappara)	100	0	0
Captain A. T. Banon (Cawnpore)	50	0	0
Thakur Ganesh Singh (Gorakhpur)	50	0	0
Babu Ananta Ram Ghosh (Amta)	100	0	0
Syed Lutf Ali Saheb (Hyderabad)	50	0	0
The Adoni Theosophical Society	5	0	0
Babu Rameshwar Prasad (Allahabad)	8	0	0
" Beni Madhub Bhattacharya (do.)	1	0	0
" Aprakash Chandra Mukerjee (do.)	1	0	0
" Mohondranath Ohdedar (do.)	1	0	0
" Prithvi Nath (do.)	0	10	0
Carried over...	1,576	10	0

THE ORIENTAL LIBRARY AND PORTRAIT GALLERY FUND.—(Continued.)

27th December 1884 to 26th December 1885.

RECEIPTS.			Ra.	A.	P.
Brought forward...			1,576	10	0
Babu Achal Behari	(Allahabad)	...	0	8	0
Pandit Govind Rao Goray	(do.)	...	0	8	0
Mr. M. Govindarajulu (Adoni)	...	...	5	0	0
The Bhrikukshetra Theosophical Society (Jubbulpore)	...	...	7	0	0
Mr. M. Veramahali Pillai (Salem)	...	...	24	0	0
Pandit Parmeshri Dass (Bara-Banki)	...	...	14	0	0
Mr. F. W. Quarry (Dehra-Dun)	...	...	50	0	0
„ S. Ramachandra Sastrial	(Tinnevely)	...	2	0	0
„ S. Sundram Iyer	(do.)	...	1	0	0
Babu Bipin Behari Banerji	(Fyzabad)	...	5	0	0
„ Bipin Behari Dutt	(do.)	...	5	0	0
„ Jokhoo Ram	(do.)	...	1	0	0
„ Russick Lal Banerjee	(do.)	...	2	0	0
„ Parash Nath Chakravarti	(do.)	...	2	0	0
Pandit Kanhya Lal	(do.)	...	2	0	0
Mr. R. Venkata Ratnam (Karampudi)	...	...	7	0	0
„ C. Sambiah Chetty (Madras)	...	...	7	0	0
„ Vilayet Ali (Hyderabad)	...	...	5	0	0
The Bengal Theosophical Society (Calcutta)	...	...	32	0	0
The Nellore Theosophical Society	...	...	21	0	0
Pandit Chandra Sekhara (Meerut)	...	...	17	0	0
Mr. Batuk Bharty	(Seoni-Chappara)	...	10	0	0
„ Gerdhari Lal	(do.)	...	5	0	0
„ Moji Lal Pateria	(do.)	...	5	0	0
„ Vithal Waman Pagay	(do.)	...	3	0	0
Babu Tara Prasanna Boso	(do.)	...	10	0	0
Mr. E. Vencatarama Sarma (Madras)	...	...	1	0	0
„ B. P. Narasimiah (Gooty)	...	...	8	0	0
„ T. Ram Chandra Rao (do. )	...	...	5	0	0
The Rohilonnd Theosophical Society (Bareilly)	...	...	49	0	0
Rai Kishen Lal (Jalosaar-Town)	...	...	50	0	0
Mr. A. Teruvengada Mudelliar (Adoni)	...	...	4	0	0
„ W. Peddu Chetty	(do.)	...	1	0	0
„ E. Ramaswami Naidu	(do.)	...	2	0	0
„ C. Anthecavulu Reddy	(do.)	...	1	1	1
„ C. S. Vasudevayya	(do.)	...	1	0	0
„ D. A. Courmes (France)	...	...	4	15	0
Prof. C. W. Sellin (Germany)	...	...	6	0	0
Mr. B. Hubo	(do.)	...	6	0	0
„ F. Gebhard	(do.)	...	6	0	0
Baron du Prel	(do.)	...	6	0	0
Baroness du Prel	(do.)	...	6	0	0
Count von Sproti	(do.)	...	6	0	0
Countess von Sproti	(do.)	...	6	0	0
Prof. Gabriel Max	(do.)	...	6	0	0
Mrs. Gabriel Max	(do.)	...	6	0	0
Mrs. Theodor Diesel	(do.)	...	6	0	0
Captain F. Urban	(do.)	...	6	0	0
Dr. Huebbe Schleiden	(do.)	...	6	0	0
Mr. J. D. Buck	(U. S. America)	...	24	0	0
„ Stanley B. Sexton	(do.)	...	2	8	0
„ J. N. Unwalla	(Bhavnagar)	...	77	0	0
„ Prabha Shankar Jata Shankar Mehta	(do.)	...	5	0	0
Carried over...			2,122	2	1

THE ORIENTAL LIBRARY AND PORTRAIT GALLERY FUND.—(Continued.)

27th December 1884 to 26th December 1885.

RECEIPTS.					Rs.	A.	P.
Brought forward...					2,122	2	1
Mr. Anantraya Nothji Mehta	(Bhavnagar. )	...	...	...	7	0	0
" Prabha Shankar Venishankar Mehta	(do. )	...	...	...	6	0	0
" Kundaswamy Mudelliar	(do. )	...	...	...	8	0	0
" Fardunji Mancherji Dastur	(do. )	...	...	...	8	0	0
" Manilal Nabhu Chai Drivedi	(do. )	...	...	...	8	0	0
" Balwantraya Purmandas Mehta	(do. )	...	...	...	8	8	0
" Ichha Shankar Jata Shankar Mehta	(do. )	...	...	...	1	0	0
" Ramchandra Narayan Disit	(do. )	...	...	...	2	0	0
" Naganlal Govindji Vaid	(do. )	...	...	...	1	0	0
" Vitthal Das Dhami	(do. )	...	...	...	2	0	0
" Kalidas J. Rajgor	(do. )	...	...	...	1	0	0
" Kikabbai Girdhardas	(do. )	...	...	...	2	0	0
" Narayan Bhat	(do. )	...	...	...	1	0	0
Major-General Morgan and Mrs. Morgan (Ooty)	...	...	...	...	20	0	0
Mr. R. Padhmanabhacharya (Trevandrum)	...	...	...	...	4	0	0
Babu Jowa Ram (Bara-Banki)	...	...	...	...	25	0	0
Mr. G. Subbarayadu (Venukonda)	...	...	...	...	2	0	0
N. Narainswamy Iyer (Coimbatore)	...	...	...	...	2	0	0
Raja Syama Sankar Roy Bahadur (Jayaganje)	...	...	...	...	10	0	0
Duchesso de Pomar £ 5-5-0 (France)	...	...	...	...	63	0	0
Babu Jogheswar Roy (Gorakhpur)	...	...	...	...	4	0	0
" Hari Das Das (do. )	...	...	...	...	1	0	0
Pandit Sohanlal Misra (do. )	...	...	...	...	1	0	0
Dr. Barbieri d' Introini L. (Mandalay)	...	...	...	...	20	0	0
Babu Kali Prasanna Mukerjee (Pubna)	...	...	...	...	25	0	0
Mr. P. Iyaloo Naidu (Hyderabad)	...	...	...	...	50	0	0
" P. Parthasarathi Chetty (Madras )	...	...	...	...	50	0	0
" L. Venkata Varadarajulu Naidu (do. )	...	...	...	...	7	0	0
" K. Parthasarthy Naidu (do. )	...	...	...	...	3	0	0
" Windiah Naidu (do. )	...	...	...	...	2	0	0
" C. Velayadu Mudelliar (do. )	...	...	...	...	50	0	0
" Rustomji Ardeshir Master (Bombay)	...	...	...	...	7	0	0
" Martandrao Babaji Nagnath (do. )	...	...	...	...	7	0	0
The Bombay Theosophical Society (do. )	...	...	...	...	44	0	0
Mr. Adony Bheema Rao (Narayandevarkeri)	...	...	...	...	5	0	0
Captain P. J. Maitland (Simla)	...	...	...	...	50	0	0
Mr. J. Purnayya (Guntur)	...	...	...	...	17	0	0
" V. Kesava Row (do. )	...	...	...	...	7	0	0
Rai Bahadur Lakshmi Narayan Pandit (Darbhanga)	...	...	...	...	5	0	0
The Krishna Theosophical Society (Guntur)	...	...	...	...	4	0	0
Mr. T. Poonoswamy Pillay (Chittur)	...	...	...	...	7	0	0
" A. C. Parthasarathy Mudelliar (Secunderabad)	...	...	...	...	5	0	0
Total Rupees...					2,654	10	1
DISBURSEMENTS.							
By Charges for making 2 lacs & twenty-five thousand bricks					472	1	7
Balance.—							
Savings' Bank					1,682-8-6		
In hand					500-0-0	2,182	8 6
Total Rupees...					2,654	10	1

GOVIND PRASAD,

H. R. MORGAN, MAJOR GENL.,

N. C. MUKERJI,

Secretary,

Chairman.

Treasurer.

Finance Committee.

THE PERMANENT FUND.

27th December 1884 to 26th December 1885.

RECEIPTS.						Rs.	A.	P.
To Balance in hand	...	...	...	...	...	8,080	18	10
" Dr. Vithalrao Pandurang Mhatre (Bombay)	...	...	...	...	...	5	0	0
" " Fakirji Rustomji Bonasettor (do. )	...	...	...	...	...	10	0	0
" Mr. Tukaram Tatya (do. )	...	...	...	...	...	200	0	0
" " Pherozshah Rustomji Mehta (do. )	...	...	...	...	...	25	0	0
" " J. Purnayya (Guntur)	...	...	...	...	...	50	0	0
" " Cowasjee Dossabhoy Davar (Poona)	...	...	...	...	...	10	0	0
" Babu Lal Gopal Mukerjee (Fyzabad)	...	...	...	...	...	10	0	0
" " Avinas Chandra Bose (Jubbulpore)	...	...	...	...	...	5	0	0
" Pandit Gaidanlal (Meerut)	...	...	...	...	...	100	0	0
" Babu Jwala Prasad (do. )	...	...	...	...	...	20	0	0
" The Baroda Theosophical Society	...	...	...	...	...	40	0	0
" Pandit Bhawani Shankar Ganesh	...	...	...	...	...	7	8	0
" Mr. C. Anthecavasulu Reddi (Adoni)	...	...	...	...	...	2	0	0
" Babu Kali Charan Bose (Jubbulpore)	...	...	...	...	...	60	0	0
" " Davi Pada Roy (Cawnpore)	...	...	...	...	...	200	0	0
" " Hari Har Chatterjee (do. )	...	...	...	...	...	100	0	0
" " Mohendranath Ganguli (do. )	...	...	...	...	...	50	0	0
" " Bireswar Chakravarti (do. )	...	...	...	...	...	50	0	0
" " Mohendranath Chakravarti (do. )	...	...	...	...	...	10	0	0
" The Rohilcund Theosophical Society* (Baroilly)	...	...	...	...	...	309	0	0
" Mr. E. Venkatarama Sarma (Madras)	...	...	...	...	...	2	0	0
" The Countess de la Sala (Cairo, Egypt, £ 6)	...	...	...	...	...	75	12	7
" Bombay Theosophical Society	...	...	...	...	...	50	0	0
" The Hon'ble S. Subramanier (Madras)	...	...	...	...	...	118	8	0
" Mrs. Conrad (Germany) £ 1	...	...	...	...	...	12	8	0
" Mr. Frank Gebhard (do.) £ 1	...	...	...	...	...	12	8	0
" Mrs. Frank Gebhard (do.) £ 1	...	...	...	...	...	12	8	0
" Mr. A. Gebhard (do.) £ 1	...	...	...	...	...	12	8	0
" " R. Gebhard (do.) £ 1	...	...	...	...	...	12	8	0
" Babu Rameshwar Prasad (Allahabad)	...	...	...	...	...	7	0	0
" Mr. V. Krishnaswamy Iyer (Madura)	...	...	...	...	...	6	0	0
" " C. Narainswamy Iyer (do. )	...	...	...	...	...	6	0	0
" Babu Mokshada Das Mittra (Benares)	...	...	...	...	...	100	0	0
" " Upendra Nath Basu (do. )	...	...	...	...	...	10	0	0
" " Girish Chandra Mukhopadhyaya (Sooni-Chappara)	...	...	...	...	...	500	0	0
" The Ayodhya Theosophical Society (Fyzabad)	...	...	...	...	...	7	0	0
" Pandit Chandra Sekhara (Meerut)	...	...	...	...	...	25	0	0
" Mr. Thomas Green (New Zealand) £ 1-1-0	...	...	...	...	...	17	5	0
" " P. Iyaloo Naidu (Hyderabad)	...	...	...	...	...	100	0	0
" " S. Ramaswamier (Madura)	...	...	...	...	...	200	0	0
" Mrs. A. Gebhard (Germany) £ 10	...	...	...	...	...	125	0	0
" Mr. A. C. Parthasarathy Mudalliar (Secunderabad)	...	...	...	...	...	50	0	0
" " S. Ramachandra Sastrial (Tinnevely)	...	...	...	...	...	3	0	0
" Babu Baroda Prasad Bosu (Beaulah)	...	...	...	...	...	10	0	0
" " Gyanendra Nath Chakravarti (Baroilly)	...	...	...	...	...	50	0	0
" Mr. Gopal Row Shrikhande (Jubbulpore)	...	...	...	...	...	24	0	0
" " Govind Prasad (do. )	...	...	...	...	...	6	0	0
" " Keshav Ram Chandra Gadgil (do. )	...	...	...	...	...	30	0	0
Carried over...						5,924	7	5

* Subs. for 1885—Rs. 300-0-0

" " 1886— " 9-0-0

309-0-0

A.

HEAD-QUARTERS.

Dr.

December 27th 1884 to December 26th 1885.

Cr.

Receipts.	Amounts.			Disbursements.	Amounts.		
	Rs.	A.	P.		Rs.	A.	P.
To Sale of trees ...	100	0	0	By Maintenance: food, cloth-			
„ Proceeds of Coconut				ing, lights, fuel, keep-			
trees ...	50	0	0	ing of working animals,			
„ Proceeds of Mangoes and				blacksmithery, land rent,			
Garden ...	59	6	0	and entertainment of			
„ Sale of Tools, etc. ...	66	1	0	guests ...	2,486	14	6
				„ Outdoor and indoor ser-			
				vant's wages ...	1,392	5	2
				„ Postage and Stationery ...	200	0	0
				„ Telegrams ...	77	2	0
				„ Printing: Defence pam-			
				phlet, Rules of the T. S.,			
				and Circulars ...	446	8	7
				„ Repairs, including relay-			
				ing of floors and com-			
				pletion of Modern Li-			
				brary room and Main			
				Bungalow ...	445	3	7
Total...	275	7	0				
„ Balance ...	4,772	10	10				
Total Rupees...	5,048	1	10	Total Rupees...	5,048	1	10

By Balance (carried to General a/c.) Rs. 4,772-10-10

B.

TRAVELLING.

Dr.

December 27th 1884 to December 26th 1885.

Cr.

Receipts.	Amounts.			Disbursements.	Amounts.		
	Rs.	A.	P.		Rs.	A.	P.
To Amount contributed by				By Col. Olcott's Burmese			
the Indian Branches...	934	13	3	Tour ...	636	4	0
				„ Col. Olcott's Indian Tour.	1,022	13	3
				„ Mr. Damodar K. Mava-			
				lankar's and others' ser-			
				vice trips in India ...	117	6	0
				„ Steamer tickets and ex-			
				penses in Egypt ...	598	7	0
				„ Mr. Bawaji D. Nath's			
				foreign service with			
				Mme. H. P. Blavatsky,*			
				Ticket (third class) and			
				maintenance ...	902	0	0
To Balance ...	2,342	1	0				
Total Rupees...	3,276	14	3	Total Rupees...	3,276	14	3

By Balance (carried to General a/c.) Rs. 2,342-1-0.

* Madame Blavatsky's expenses in Europe are not charged to the Society.

C.

MADAME H. P. BLAVATSKY'S ILLNESS.

Dr.

December 27th 1884 to December 26th 1885.

Cr.

Receipts.	Amounts.			Disbursements.	Amounts.		
	Rs.	A.	P.		Rs.	A.	P.
To Balance ...	607	10	0	By Medicine and Nursing ...	157	10	0
				„ Doctor's Bill ...	450	0	0
Total Rupees...	607	10	0	Total Rupees...	607	10	0

By Balance (carried to General a/c.) Rs. 607-10-0.

D.

SALE OF BOOKS.

Dr.

December 27th 1884 to December 26th 1885.

Cr.

Receipts.	Amounts.			Disbursements.	Amounts.		
	Rs.	A.	P.		Rs.	A.	P.
To Sale of Mr. Sinnett's Esoteric Buddhism 90 copies.	258	12	0	By Balance ...	577	14	0
„ Sale of Mr. A. O. Hume's Hints on Esoteric Theosophy, No. I, 150 copies.	131	4	0				
„ Sale of Mr. A. O. Hume's Hints on Esoteric Theosophy, No. II, 150 copies.	65	10	0				
„ Sale of Col. D. M. Strong's Mona Singh, 50 copies...	50	0	0				
„ Sale of M. C's Light on the Path, 50 copies ...	17	3	0				
„ Sale of Anniversary Reports and other books ...	55	1	0				
Total Rupees...	577	14	0	Total Rupees...	577	14	0

To Balance (carried to General a/c.) Rupees 577-14-0.

E.

DONATIONS.*

December 27th 1884 to December 26th 1885.

Dr.

Cr.

Receipts.	Amounts.			Disbursements.	Amounts.		
	RS.	A.	P.		RS.	A.	P.
To A Friend (India) ...	7	0	0	By Balance ...	2,129	8	0
„ Mr. St. George Lane-Fox.	100	0	0				
„ His Highness the Maharajah of Durbhanga ...	1,000	0	0				
„ Babu Devi Pada Roy (Cawnpore.) ...	50	0	0				
„ Rajah Madha Rao Peishwa (Bareilly) ...	30	0	0				
„ Babu Gyanandra Nath Chakravarti (Bareilly) ...	10	0	0				
„ Babu Cheda Lal (Bareilly) ...	10	0	0				
„ Rai Pyari Lal (Bareilly) ...	50	0	0				
„ Captain P. J. Maitland (Punjab) ...	100	0	0				
„ A Friend (London) £ 5 ...	62	8	0				
„ A German F. T. S. £ 50 ...	625	0	0				
„ Mr. N. Ratnasabhapati Pillay (Vridhachalam) ...	75	0	0				
„ Babu Baroda Prasad Bosu (Beaulcah) ...	10	0	0				
Total Rupees...	2,129	8	0	Total Rupees...	2,129	8	0
To Balance (carried to General a/c) Rupees...	2,129	8	0				

* The following books have been presented to the Society :—

By Mr. A. P. Sinnett—"Esoteric Buddhism" (fourth edition)	...210 copies.
„ „ A. O. Hume—"Hints on Esoteric Theosophy"—No. I	...307 „
„ „ Do. do. —No. I	...400 „
„ Col. D. M. Strong—"Mona Singh" ...	... 50 „
„ Mr. G. B. Finch—"Light on the Path" ...	... 50 „
„ Mr. Bapoo Pillai of Negapatam "Past, Present and Future," in Tamil	830 „

Also a cow by Mr. R. Kesava Pillay and a heifer by Mr. G. Subbiah Chetty.

F.

LOANS.

December 27th 1884 to December 26th 1885.

Dr.			Cr.		
Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Mr. S. Ramaswamier (Madura) ...	1,000	0 0	By Mr. S. Ramaswamier (Madura) ...	500	0 0
„ Mr. C. Ramiah (Madras) ...	1,750	0 0	„ Mr. Devi Pada Roy (Cawnpore) ...	800	0 0
„ Mr. Devi Pada Roy (Cawnpore) ...	2,000	0 0	„ Mr. C. Ramiah (Madras) ...	1,000	0 0
„ The Theosophist Office, (Madras) ...	383	12 0		2,300	0 0
			By Balance ...	2,833	12 0
Total Rupees...	5,133	12 0	Total Rupees...	5,133	12 0

To Balance (carried to General account) Rs. 2,833-12-0

G.

THE GENERAL STATEMENT OF ACCOUNTS.

December 27th 1884 to December 26th 1885.

Dr.			Cr.		
Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Initiation Fees...	3,895	7 0	By Head Quarters Expenses...	4,772	10 10
„ Defence Pamphlet ...	202	0 0	„ Travelling Expenses ...	2,342	1 0
„ Sale of Books ...	577	14 0	„ Mme. Blavatsky's illness.	607	10 0
„ Donations ...	2,129	8 0		7,722	5 10
„ Loans... ..	2,833	12 0	Rupees...		
			„ Balance		
			P. O. Savings		
			Bank...Rs.11,690- 4-0.		
			In hand „ 225-15-2.	1,916	3 2
Total Rupees...	9,638	9 0	Total Rupees...	9,638	9 0

GOVIND PRASAD, H. R. MORGAN, MAJOR GENL., N. C. MUKERJEE,
 Secretary, Chairman, Treasurer,
 Finance Committee.

ADDRESSES TO THE PRESIDENT AND COUNCIL.

ENGLAND.—In view of the approaching anniversary festival at Madras I take the opportunity of sending you the cordial and sympathetic greetings of the London Lodge, and of expressing the admiration I feel for the energy and purity of purpose with which you continue to labour on behalf of the theosophical cause. Permit me to add that my own attachment to this cause, and my desire to do all in my power to disseminate as widely as possible the all-important principles of esoteric thinking, is strengthened rather than impaired as time goes on. And it will, I trust, be satisfactory for our Indian brethren to be assured that in truth the influence of theosophic thought upon the public mind in Europe is not to be measured only by the numerical strength of the London Lodge. An appreciation of the spiritual philosophy of the East is growing in this country and is perceptible around us in various ways, as well as, to some extent, in contemporary literature.

The welfare of the Theosophical Society, the agency which has achieved the great results already attained in this direction, has suffered some rude shocks during the past two years. We of the London Lodge are glad to hear that its prosperity in India has nevertheless been unshaken, and I am in a position to assure you in regard to the movement in this country that the same satisfactory report may be made. An almost savage attack has been directed against the honour of your distinguished colleague and co-founder of this Society—Madame Blavatsky—by certain persons connected with the Society for Psychical Research, and at the instigation of one among them who visited Madras and proved himself profoundly ill-suited to investigate the matters on which he proceeded to pass an opinion. The one-sided and misleading report which he brought back to England has not, as far as I am aware, made any impression on any persons in this country already at that time Theosophists. It may have impeded the progress of our movement to an extent which it is difficult to estimate, but it has certainly not induced any of our number, except its original promoter, to withdraw from our fellowship.

It must be a subject of deep regret for all Theosophists meeting at Adyar this year that the ill-health and other annoyances to which Madame Blavatsky has been subjected have compelled her to seek rest and retirement in Europe for the present, and thus to remain absent from the anniversary meeting. On the other hand it will perhaps be some compensation for her friends in India to receive the assurance, which I am enabled to give—having lately spent ten days or so in her company—that in the comparative freedom from other cares which she is now enjoying, she is actively engaged on the new work to be called “The Secret Doctrine,” which has been so long expected, and the appearance of which has been delayed by untoward circumstances. With physical health so far restored at all events as to give free play to her great intellectual and spiritual gifts—still, I am happy to say, as brilliant as ever in spite of the trials she has gone through—she may yet live to render still further services of great importance to the cause which already owes her so much, and to shame alike the wickedness of those who

have slandered her, and the folly of those who have believed her untrue.

Noone can visit Madras this year as a representative of the London Lodge, but this letter, read over to the Council of the Lodge, has been adopted by that body as serving to convey our best wishes for the success of the Anniversary Meeting, and our hearty assurance of brotherly regard to our fellow Theosophists in India.

Ever yours fraternally

A. P. SINNETT,

LONDON, November 12, 1885.

P. L. L. T. S.

FRANCE.—In the absence of our President of the “Société Théosophique d’Orient et d’Occident,” I take upon myself the pleasing task of addressing you on this happy occasion of the tenth anniversary of our great Association—to which I, amongst many others, am proud to belong; for I see in it the promise of a great work of reformation for the good of humanity through the education of their higher faculties, not only in India but all over the civilized world.

I am indeed rejoiced therefore to see that the Theosophical Society is rapidly extending both in Europe and America, and that it still continues to grow and spread in India, thanks to your great zeal and indefatigable activity, and also to your noble devotion to this grand cause, for which you do not hesitate to sacrifice yourself without thought of fatigue, or care for personal comfort. Our best thanks are also due to Madame Blavatsky, who has been your constant and indefatigable co-worker in the movement, and indeed, as we remember with gratitude, was its original instigator as the visible agent of the Masters.

We sincerely trust you receive good news from her, and that her health has improved in a more bracing climate with the quiet and rest she so much required. We also hope she may be able to take advantage of this rest to write the book she has promised to her faithful friends and followers, on the Secret Doctrine, to the publication of which we are all most anxiously looking forward.

Respecting the progress of our small group of French Theosophists I have nothing new to tell you. We are very happy amongst ourselves, and continue to study and work to our mutual satisfaction.

The great want felt amongst us is the scarcity of French literature on the subject. Were we rich enough to edit a monthly journal, it would do much to advance this grand movement not only in France but also in Russia and other countries where the French language is much spoken. Let us hope the time is not far distant when we shall be able to do so. In the meanwhile our esteemed President, Monsieur Louis Dramard (who most unfortunately is obliged to reside in Algiers the greater part of the year), Madame de Morsier, and I, are doing our best to supply the want by writing pamphlets in French on the subject and publishing them at our own expense.

Madame de Morsier, who is most indefatigable in the good cause, has made a French translation of Mr. Sinnett’s “Esoteric Buddhism,” (an arduous undertaking for a lady whose time is so much occupied), but we are now waiting for funds to be able to publish it.

We also wish we had a public room for meetings, and which might also serve as a general reading room for our fellows. In the meantime the Society meets as usual at my house, which I always have the greatest pleasure in placing at the disposal of our members.

I have already stated my conviction in a previous anniversary address, that for Theosophy to succeed in this Roman Catholic country it must recognise the Christian forms of Theosophy, and encourage the study of these, as well as those of the Orient. Acting upon this conviction I have written a French "Brochure," (which is now in course of publication), entitled "*La Théosophie Chrétienne*," in which, whilst endeavouring to elucidate the great esoteric truths lying hidden under the dogmas of the Roman Catholic Church, I have taken every opportunity of pointing out their exact coincidence and conformity with the doctrines of Buddhism. I have indeed tried to show that all religions are one in essence, having all proceeded from the same eternal source, and having all the same object in view, that of re-uniting man with the eternal fount of all existence.

In my new, and *second* Brochure on Esoteric Buddhism, I have also aimed at the reconciliation of the creeds of the Orient and Occident, and endeavoured to prove the substantial identity of the two systems, thus adopting a course which, in my opinion, is more calculated than any other to create a firm bond of Brotherhood.

In the hope that my work may meet with your approval and with that of our revered masters,

I have the honour to remain,

Dear Sir,

Faithfully and sincerely yours

MARIE CAITHNESS,

Duchesse de Pomar.

President d' Honneur de la Société de Paris.

PARIS, November 23, 1885.

The following address arrived two days after the close of the Convention, and therefore it was not read at the time of meeting:—

At this time of increased prosperity of the Theosophical Society, so plainly manifested during the recent tour of our venerated President, the French Branch is proud and happy in stating that the late attacks and calumnies have in no wise decreased the confidence, faith, or hope of its members, of whom not a single individual has left our ranks.

The French Theosophists feel that they can say nothing that will be more gladly heard by their brothers, than that the great esoteric truths are beginning to spread widely through their country, so long depressed by the spirit of negation, but so ardent in the work of propagating the light whenever perceived by its eyes.

We have every reason to believe that before long France, more especially Paris, will become one of the most active centres of Theosophical Propagandism, and that at a future anniversary French dele-

gates will be able to attend in person to convey our fraternal greetings by word of mouth, though for the time being circumstances compel us to content ourselves with writing.

For the French Theosophists,

L. DRAMARD,
Executive President.

CEYLON.—I have the pleasure to report that this Society continues doing good work, keeping its prestige, and daily gaining the esteem and confidence of our Sinhalese Buddhists.

I have also great pleasure in reporting that your Buddhist Mission to London, and the efforts made by you to bring Buddhist matters to a practical settlement, have produced excellent results.

The several requests, made by you on behalf of the Buddhists of Ceylon to the Secretary of State for the Colonies, have been granted with the exception of the appointment of Buddhist registrars, which will in all probability be considered at the next Session of the Legislative Council.

The Temporalities question has been touched in the Governor's message to the Legislative Council, and we therein read that the making of an ordinance having reference thereto will be considered also at the next Session of the Legislature.

The holiday to commemorate the birthday of our Lord Buddha would never have been granted but for your efforts. This concession given to the Buddhists has given them entire satisfaction, as they were the last to expect anything of that sort, very little having been done on their special behalf since the establishment of the British Government.

April 20th—the Birthday of Buddha—was a day of great rejoicing in Ceylon. Out of the many acts which our Society has done through its agency for the Buddhists, the several concessions now given stand prominent. An idea to hoist a Buddhist flag to commemorate the birth-day, originated by our Society, was universally accepted by the Buddhists. Through the influence of the Society's vernacular paper *Sanderesa* efforts were made to hoist that flag all over Ceylon. The design for the intended flag was printed in colors in our Society's paper. These colors indicate the divine rays emanating from the body of Lord Buddha. To form a better conception I send you the picture cut out from the paper.

The granting of a holiday, the privilege of Perahera,* &c., reached its climax when the idea to hoist this flag was given. For months the Buddhist local papers were filled with eulogiums passed on you and our Society for the efforts made on behalf of the Buddhists.

Imitating the Parent Theosophical Society, our Society has founded a paper, established a Buddhist printing press, and, to crown all, has purchased a fine property in the heart of the metropolis for the permanent accommodation of its members. The property, though spacious, has no beautifully constructed building at present. That embellishment will be added at no distant date.

We are now holding a Fancy Bazaar in aid of our Society. Last year the Bazaar was an unprecedented success, and so it is this year.

* Religious procession with music.

Buddhists vie with each other in presenting articles thereto with sincere and liberal spirit. The proceeds of the Fancy Bazaar will help us a great way towards the building of a splendid Headquarters. An acknowledged native paper says that "the Fancy Bazaar is simply a small museum. We must with sincerity say that the Buddhists have a very great and true confidence in the Buddhist Theosophical Society."

This year—in February—Madame H.P. Blavatsky, our respected Buddhist sister, touched at Colombo on her way to Europe, and as she was too ill to come on shore, the High Priest Sumangala and the other revered priests went on board the steamer to see her, and signified their sincere sympathy. You will thus see that every Buddhist, priest and layman, has a sincere love for you and for her which will be very hard indeed to eradicate. To show the gratitude of our people to you only an opportunity is needed.

Now to turn to the legitimate work, which we have to do for the future. The raising of the National Fund, though very successfully initiated by you, has, I am extremely sorry to say, been entirely neglected. "Neglected" is a hard word to be used, for it was no main fault of ours that the work was abruptly stopped. You left us in 1882, and no competent person was there available to take up the work. The work is still in abeyance, and only you or another European Buddhist could revive it. With a European Buddhist our Society would be able to do very substantial work.

I, on behalf of the Society, appeal to you to take decisive measures to raise this Fund, which is an important factor to bring about a restoration of Buddhism to its pristine purity.

The efforts of unfriendly missionaries would prove vain if one European Buddhist were to remain here and help our Society in its work.

With fraternal greetings to all Theosophists assembled at the Convention.

I am

Yours truly

Attested

A. P. D. GUNAWARDENE,

C. P. GUNAWARDENE,

President.

Secretary.

COLOMBO, 26th December, 1885.

GERMANY.—Spiritual development cannot proceed by fits and starts; like every other healthy movement it requires a firm ground to stand on; it has to gain stamina and to increase gradually in power of resistance against all those hostile influences that are ever ready to crush it. Every new movement must await its time for growing—the more so the greater the cause that is at stake.

Heavy storms have lately passed over the Theosophical Society, and we are yet hearing their thunder re-echoing widely in Europe. But here, as in India, this crisis has helped to clear the air, and who knows whether such paroxysms might not be required for the ultimate benefit of our movement? Also the dangerous illness of

one of the founders of the Society caused us great distress, but now we are happy to see that our revered Madame Blavatsky has gained a better state of health than she enjoyed before her last serious illness.

If, however, she has been compelled to leave the tropical climate (her favorite field of work), she has had the satisfaction of seeing that the European Theosophists fully appreciate the advantage of having her amongst them for a longer period of time. Particularly we Germans are very glad that she has taken her abode amongst us, where, having found a comparatively comfortable home, she unostentatiously receives the friends of Theosophy and does an invaluable amount of good to our cause, both by writing and by personal influence.

The present time seems likely to be favourable for a more permanent organisation of our Branch. We are particularly glad of this, as we have not yet been able to make the public at large acquainted with the movement, all the time being required to prepare the ground and feel our way. The chance of success depends even now essentially on the measure in which the raging storm will pass off. In the meantime we are happy to report that the number of our members has doubled since last year. We have also succeeded in drawing the attention of some of our leading men to the views propounded by the Society. The admirable translation of Mr. Sinnett's *Esoteric Buddhism* by one of our members has done the pioneer work very well indeed.

Amongst those prominent men who have publicly taken a friendly position towards us Eduard von Hartmann ought especially to be mentioned. He agrees to almost all the essential points of the esoteric philosophy except the eternal permanency of the human individuality. There can be no doubt that within a system which sets forth so thorough a monistic view of nature as that of the esoteric doctrine, the reality of numberless entities is, and will always be a self-contradiction to the human mind. To none but the highest mystic cognizance (gnosis) can it be given to fathom this mystery of mysteries.

But our leading philosopher has advanced our movement in yet another way by writing his book on, "*Spiritism*," which has been reviewed in the *Theosophist* of last September. While repudiating the credulous belief in the spirit hypothesis, he boldly acknowledges the reality of all transcendental facts that have been stated, not only by modern spiritualism, but also by the mystic and magic literature of former times. This greatly facilitates the starting of our movement, or at least the calling public attention to transcendental phenomena. Some experience or knowledge of the transcendental forces working in man and in nature, are nearly always required where Theosophy is to gain ground, and the best mode of acquiring such knowledge, where it does not offer itself by natural experience, is observation by experiment. In Germany there has never been any public Society like the Committee of the Dialectic Society, like Coxe's Psychological Society, or like the present Society for Psychical Research in England. And it is interesting to see

how Eduard von Hartmann, in his *Spiritism*, commences like a true German savant by saying that he has never had even the slightest transcendental experience himself, but that he has fully assured himself of their reality by the evidence he has taken from the scientific statements of other men, who were more or less competent for the task of these observations.

We should, however, progress more satisfactorily if a Society for experimental psychology could be started. For this purpose we intend making use of the valuable mediumship of Mr. Henry Slade of New York, whose mediumistic powers will, we trust, be placed at our disposal during the winter.

More directly we also hope to assist the process of forming such a Society by the monthly journal, which we shall bring out from January next. This journal will be one of the chief agents for promoting the teachings of Theosophy in this country. It would indeed be nearly impossible to advance without it, as it will serve as a binding element amongst our members. Germany has not, like England and France, one great centre of culture and learning, but half a dozen smaller ones, and in this respect it resembles India. Of those objections which have hitherto been raised in our country against the programme of the Society, one has to be acknowledged as reasonable. It has been said that the objects of the Society in the form as hitherto officially published, combine several aims, which have apparently nothing to do with each other, viz., the promotion of a Universal Brotherhood, the study of Aryan literature and the investigation of psychic forces. We are therefore obliged in order to bring the purpose of the Society properly before the educated public here, to state first the one object of our movement in which is to be found the unity of the different aims as hitherto represented, and then we must bring forward these latter aims as a detailed explanation of that principal object. The following declaration appears to us to be both more logical and more practical.

"The object of the Theosophical Society is to defend, to develop, and to propagate the transcendental view of existence (nature of man and the universe). To achieve which the Society emphasises the following:—1st. The research of those fundamental truths, which are the esoteric basis of the mystic literature and traditions of all cultured nations, of promoting the study of Aryan and other Eastern literature, religions and sciences, and the making their value acknowledged in wider circles.

"2nd. The encouragement of scientific investigations of the transcendental forces in man and nature.

"3rd. The advancement and the spreading of morality, charity and tolerance by example and advice, and thus to form a nucleus of a Universal Brotherhood of humanity without distinction of race or nationality, creed or position in life."

We should be pleased if these our views meet with approval at Head-quarters. As to other proposals concerning the reorganisation of the Society, we fully agree to those made by the London Lodge.

What the next year may enable us to do we shrink from expressing. There is an old prophecy referring to Western Europe which threatens us with horrible epidemics and cataclysms. Still

we do not fear! Whatever the events to come may be, they will find us at our posts; and those higher powers, that guide us and support the true cause of Theosophy, will surely help us, where and when we earnestly strive to do our duty.

HUEBEE SCHLEIDEN,
President.

FRANZ GEBHARD,
Secretary.

MUNCHEN, 17th November 1885.

RUSSIA.—The Odessa group has held regular meetings throughout the year, at which papers were read and followed by discussion. To the majority of these meetings friends of members were admitted, and in this manner several have been led to take a warm interest in the aims and working of the Society.

The members of this Branch have also been engaged in making a series of experiments in mesmerism, thought-reading and psychometry.

In the mesmeric experiments the usual phenomena of the full or partial production of unconsciousness in the subject, clairvoyance, the exocution, after the awaking of the subject, of orders given him while in the magnetic sleep, etc., were obtained.

In one of the experiments the sensitive was able, from a basket containing two articles from each of the persons present, to pick out the objects belonging to each of them, thus showing the individuality of the auras of different people.

In the experiments in thought-reading all the members were tried at different times, and it was found that nearly every one was able to exhibit this power in a more or less marked degree. The main conditions necessary for success were found to be a strong concentration of mind and will on the object to be thought of on the one hand, and sufficient passivity to enable the thought-reader to sense the finer emanations of the thought and will of the operator, on the other.

The tasks appointed to be accomplished by the thought-readers were for the most part of a simple character, but success was also obtained in more complicated problems; as for instance, on one occasion, it was required to take a bundle of seven similar keys out of the pocket of the host, to pick out that belonging to one of three book-cases standing in the room, open it, take a certain book from its shelf, bring the book to a table at the other end of the room, and open it at a certain page. This somewhat complicated experiment was perfectly successful, the subject being blindfolded and having no previous idea of the sort of thing he was expected to do. He did not manifest the least hesitation, and accomplished his task in about seven minutes.

The experiments were conducted as a rule in the following manner:—

The person who was to act the passive part was chosen by those assembled, and then left the room until it had been decided what his task should be. The projector was also selected by mutual assent, and in this way all the members acted in the double capacity of thought-projector and thought-reader by turns. Con-

tact was made by placing one hand on the neck of the sensitive. It was found that about eighty per cent. of the experiments were completely successful, and only about eight per cent. were total failures.

The psychometrical experiments were conducted as follows. The object to be described was not only previously unknown to the subject, but was wrapped in paper in such a manner as to preclude the possibility of his guessing its shape or nature. Many of the objects were first reduced to powder, and afterwards placed in packets of similar size and form. In nearly all cases the sensitive was drawn to the place whence the objects came, often psychically describing the road along which he was travelling and the surrounding scenery. The minute descriptions of the objects and the materials of which they were composed, proved beyond doubt that the objects under consideration produced a real mental influence that could not be explained by thought-reading. It should also be noted that these experiments showed that care must be exercised in the choice of objects to be psychometrised in order to avoid such as would be liable to give rise to painful impressions. For instance, a portion of a cord on which a man had hanged himself produced such a painful and repulsive influence that the experiment had to be stopped for fear of an accident.

The Fellows of the Theosophical Society residing at Odessa take this opportunity to convey their heart-felt greetings to the delegates assembled at the Annual Convention at Adyar, and wish them every success in the attainment of their humanitarian objects. May the useful activity of the Theosophical Society continue to increase, stimulating the love and admiration of every true man for India's treasures of thought and knowledge, and so unite the East and the West in one common endeavour to meet on the platform of mutual respect and sympathy.

GUSTAV ZORN,
Honorary Secretary.

SWEDEN.—Among the most gratifying incidents of this year's Convention was the receipt of a letter of warm congratulation from Prof. Carl von Bergen, F. T. S., of Stockholm, Sweden, dated November 17, 1885. The respected writer, noting the fact of its being the decennial anniversary of the Society's formation, sends to Madame Blavatsky, through our Bawaji, his friendly greetings and expresses the hope that she "may live to see, during the next decade, rich fruits of her endeavour to promote the universal brotherhood of Humanity." A suitable reply has been sent by the President on behalf of the Asiatic brethren of Prof. von Bergen.

Second Day. (28th December 1885.)

On the meeting of the Convention, the Finance Committee submitted the following report :—

REPORT OF THE FINANCE COMMITTEE.

The accounts for the year 1885 were examined by the Members' Committee, were found correct, and were duly signed.

The Committee regret to observe that there are no accounts for the first three years from 1875 to 1877. The details of the accounts from 1878-1884, taken from the Anniversary Reports published by the Society, are as follows :—

Year.	Income.			Expenditure.			Loan advanced by the Founders.				Balance.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.		Rs.	A.	P.
1878-1881	6,873	3	4	26,419	6	5	19,546	31	1		Nil.		
1882	4,353	0	0	8,905	15	8	4,552	15	8		Nil.		
1883	17,867	7	1	17,898	13	0	31	5	11		Nil.		
1884	16,665	1	6	26,575	0	1	9,909	14	1	and Loan of	Nil.		
1885	6,804	13	0	7,722	5	10	383	12	0	2,450 0 0 by other gentlemen.			
											1,916	3	2
Total...	52,563	8	11	87,521	9	0	34,424	3	3	2,450 0 0	1,916	3	2

Thus we see that in the year 1885 for the first time the Society has a nominal balance of Rs. 1,916-3-2 against a loan account of Rs. 2,450-0-0. The Society's actual debt is Rs. 533-12-10, besides the sum of Rs. 34,424-3-3 due to the Founders.

The average income for the decade ending the year 1885 has been more than five thousand Rupees a year, but the yearly income has been very uncertain, and consequently the Committee would not recommend a larger expenditure than Rs. 400 a month for the general expenses of the head-quarters, including maintenance, wages of servants, postage, stationery, telegrams, printing and repairs of the building.

The Committee also recommend that a budget be prepared for the ensuing year at the time of the Anniversary by the General Council and submitted to the Committee for sanction.

The Committee regret to observe that the subscription of a Rupee per member which each branch is required to pay has only been paid in some cases. Many branches have not responded at all, and the Committee would advise to have impressed upon the Presidents of the Branches the importance of their compliance with para. 9 of the circular letter, dated 17th Jan. 1884, as upon it depends meeting of the obligation which the Society incurs in entertaining the delegates.

The Committee, after discussing the various plans suggested by America, England, France and Germany, came to the conclusion that the American Board should be authorized to try their plan for one year, and that its final ratification by the Convention next year should depend upon the measure of success realized.

As regards Europe the Committee decided to recommend the Convention to authorize any general plan which might be agreed

to by the Presidents of the English, German, French and Ionian Branches—to be tested practically for a twelvemonth; provided, however, that the same should not be of a character to impair the dignity of the Convention as the representative of the supreme authority of the Theosophical Society.

It has been found impracticable and, from a moral point of view, inexpedient to work the lotteries proposed and consequently the Committee cannot recommend them.

As it is important that a fund be raised as quickly as possible, the Permanent Fund having amounted to some six thousand rupees only, the Committee would suggest to all the branches and friends of the Society in different localities to adopt any plans they think advisable for the purpose.

The Committee also recommend that neither the principal nor interest of the Permanent Fund be spent till it has reached a lakh of rupees.

Major-General H. R. Morgan, *Ootacamund*, CHAIRMAN; Mr. Dorabji Dossabhoy, *Hyderabad*, Dr. N. S. Cook, *London*, Mr. Tookaram Taty, *Bombay*, Mr. Jamsetji N. Unwala, *Bhavnagar*, M. R. Ry. P. Iyaloo Naidu Garu, *Hyderabad*, M. R. Ry. Ramaswamier Avergal, *Madura*, M. R. Ry. L. V. V. Naidu Garu, *Madras*, Babu Dina Nath Ganguli, *Berhampore*, Munshi Govind Prasad, *Allahabad*, SECRETARY.

DISCUSSION ON THE SAME.

MR. COOPER-OAKLEY objected to the wording of the clause respecting Foreign Branches.

MR. NARAIN SWAMI NAIDU said that the Convention was the supreme power of the Society, and that the Branches ought to submit whatever propositions they might have to put forward for its deliberation. If this were not done, there would be danger of a probable total disintegration of the Society.

DR. COOK said that the general feeling of the members of the London Lodge was that a large amount of freedom should be granted to individual Branches.

GENERAL MORGAN said that the very fact that the various Branches remitted funds was an acknowledgment of the supremacy in question.

BARON VON WEBER thought there was nothing to object to in the wording of the report.

MR. TOOKARAM TATYA said that the authority of the Convention must be recognized by all the Branches.

MR. COOPER-OAKLEY, at the suggestion of the President, then moved that the word "autonomy" be substituted in place of "dignity of the Convention as the representative of the supreme authority."

MR. LEADEATER having seconded the resolution, it was adopted.

THE PRESIDENT, referring to the absence of accounts from 1875 to 1877, said that when the Society was founded in 1875, a gentleman named Newton was the Treasurer and had kept the accounts, but the transactions were of a very trifling nature. The Founders had at that time no idea that the Society would spread to its present dimensions, and the records, then deemed unimportant, of these accounts were lost. After a time the initiation-fees were abolished and all the ac-

counts of the Society were paid by Colonel Olcott, out of his own purse. This lasted for about two years, and then the Founders came to India. Here, there was for some time no financial report, because we had no income; there were no initiation-fees and no new Branches had been formed. All the expenses were paid by the President and by Madame Blavatsky out of the funds they had brought from America. No regular accounts were kept, because it was never intended that any claim should be made on the Society by the Founders. When, however, absurd rumours began to be circulated, charging the Founders with having used the Society as a means of acquiring wealth, some of their friends insisted that, in justice to themselves and the Society, a report should be issued showing the true state of the case. The first balance-sheet of the Society was then published; the statement being prepared from various memoranda, old private cheque books, etc. After this time the accounts were regularly kept. In regard to the sum apparently due to the Founders, the President said that he wished it to be thoroughly understood that they never had any idea of making any claim upon the Society; whatever they possessed or earned was at the service of the Society, and though the *Theosophist* is legally private property, it has never been administered as private property, but always for the benefit of the Society. Madame Blavatsky had willed her share in the magazine to the President, and he should will the whole of it, in the event of his surviving her, and of there being sufficient safeguards against its being perverted into a factional or personal organ, to the Society.

With regard to the use of the Permanent Fund, it was resolved the principal shall not be used for any purpose whatever, and that the interest, when not needed for the current expenses of the Society, shall, at the end of each year, be added to the principal, as well as any other surplus in favour of the Society at the end of the year.

Dr. Cook then proposed the omission of the clause recommending an annual budget of expenditure. This proposal Mr. C. RAMIAH seconded, pointing out that there were various practical difficulties in the way of such a budget as the Committee had recommended.

After some discussion it was agreed that this clause should be omitted, and the report, as amended, was adopted.

REPORT OF THE COMMITTEE ON THE ARYAN LEAGUE OF HONOUR.

The Chairman, MR. LEADBEATER, read the following report, which, upon the motion of MR. NARAINSWAMY NAIDU, seconded by Ma. P. IYALOO NAIDU, was unanimously adopted :—

Your Committee beg to submit the following Resolutions :—

I. That, having in view the extreme importance of inculcating principles of morality among the rising generation, the Branch Societies be earnestly recommended to do all in their power to encourage the formation of associations for that purpose among the boys of their respective districts.

II. Where any such association already exists, the Committee consider that it should be assisted either by the offering of prizes or in any other way that may seem desirable; where there is no such association they would recommend the formation either of Branches of the Sanmargha Sabha (a society which is already doing good work in several of the towns of Southern India) or of organizations of similar character.

III. That a copy of these Resolutions be sent to the Secretary of each Branch, together with copies of the Rules and the list of Aryan Virtues issued by the Sanmargha Sabha for their guidance in beginning the work.

C. W. Leadbeater, CHAIRMAN, Gyanendra N. Chakravarti, Mohendra N. Chakravarti, T. S. Laksmi Narayan, J. Srinivasa Row, Pagadala N. Muthuswami, Rustomjee Ardeshir Master.

MADAME BLAVATSKY AND COLONEL OLCOTT.

The President being called away temporarily on business, and Major-General Morgan occupying the Chair, the following resolutions, moved by MR. TOOKARAM TATYA and seconded, the first by MR. RUSTOMJEE MASTER, and the second by MR. IYALOO NAIDU, were carried by acclamation with great enthusiasm.

I. *Resolved*, that in the event of the health of Madame H. P. Blavatsky being sufficiently restored, she be requested to resume the office which she has relinquished.

Resolved, that the charges brought against Madame H. P. Blavatsky by her enemies have not been proven, and that our affection and respect for her continue unabated.

II. *Whereas* the Convention has heard with great sorrow, from the lips of the President-Founder Col. H. S. Olcott, the expression of his desire to retire to private life on account of his competency for his present duty being questioned by some, the Convention unanimously *Resolve*: (1) That the President-Founder has by his unremitting zeal, self-sacrifices, courage, industry, virtuous life and intelligence, won the confidence of members of the Society and endeared himself to them throughout the world; and (2) that as this Convention cannot for one moment entertain the thought of his retiring from the Society which he has done so much to build up, and has conducted safely through various perils by his prudence and practical wisdom, they request him to continue his invaluable services to the Society to the last.

Third Day (29th December.)

REPORT OF THE COMMITTEE APPOINTED TO CONSIDER MEASURES FOR THE REVIVAL OF SANSKRIT LEARNING.

The following report was read by the Chairman, MR. UNWALLA:—

The Committee have carefully considered the report of the Committee appointed last year and adopted by the Convention, and are of opinion:—

1. That the methods hitherto adopted not being found sufficiently adapted to the capacities of young students, and to give them an interest in their studies, the Primer and Second Book compiled by Professor Ramakristnagopal Bhandarkar of the Bombay Educational Department be used as Text-books in the first instance.

2. That Branches be requested to take measures to translate the said books into Tamil, Telugu, Hindi and other languages.

3. That Sanskrit should be taught only to boys who are sufficiently conversant with their own vernacular.

4. That the Devanagari characters should be universally adopted.

5. That wherever possible English may be taught to attract a large number of students.

6. That facilities be afforded to boys attending English or Anglo-Vernacular schools to learn Sanskrit in our schools.

7. That the following Syllabus be adopted as far as possible:—

- (1.) Sanskrit Primer, Bhandarkar.
- (2.) Sanskrit 2nd Book, Bhandarkar.
- (3.) Nalopakhyaṇa.
- (4.) Hitopadeśa, (Selections).
- (5.) Raghuvamśa, (Selections).
- (6.) Sakuntalā.
- (7.) Mahābhārata, Santi and Anuśāśana Parvas.
- (8.) Bhagavadgītā.
- (9.) Śaṅkara's Saṅkṣipta.

8. That the managers may be left to select such other Philosophical and Scientific books as may suit the predilections of the students themselves.

9. That Panini's Sūtras or Aphorisms on Grammar may be begun when the first two books abovementioned have been duly studied, the Committee being of opinion that the Sūtras alone may be taught with the necessary explanations side by side with the remaining books.

10. That every branch having the management of Sanskrit schools shall make to the Head-quarters a Quarterly Report of their progress.

11. That Branches be invited to submit any recommendations they may think proper regarding the publication of Sanskrit books, formation of libraries and delivery of lectures.

12. That Branches be also invited to give their opinion upon the scheme suggested by our respected brother Mohini M. Chatterjee.

J. N. Unwalla, CHAIRMAN, A. J. Cooper-Oakley, Lakshmi Kant Row, D. Krishnama Charlu, V. Coopooswamy Iyer, Narayanaswamy Naidoo, Pandit Bhawanishankar, Tukaram Tatya, T. Subba Row, P. Sreenivas Row, J. Purnayya, S. Ramaswami Iyer, B. P. Narasimiah, T. Ramachendra Row, SECRETARY.

DISCUSSION ON THE ABOVE REPORT.

Mr. TOOKARAM TATYA said that a Sanskrit edition of the Mastery series by Mr. Prendergast was in preparation, and that perhaps this book would be found more useful than the preliminary books proposed by the Committee.

Several delegates having testified to the usefulness and popularity of the books of Professor Bhandarkar proposed by the Committee, it was agreed that they should be recommended for use in the Society's schools.

Mr. SUNDARAM IYER objected to clause 5 of the report, recommending the introduction of English, on the ground that there were already enough schools in which English was taught.

Mr. P. SREENAVAS ROW said this recommendation was introduced for the sake of those who were too poor to attend more than one school, and experience had shown that such an option was necessary to the prosperity of the schools.

It was then agreed that the clause should be allowed to stand.

Mr. T. SUBBA ROW proposed that "Sanatsujaniya" be omitted from the list of books, and the Isa, Kena and Katha Upanishads be substituted in its place.

This was agreed to after a short discussion.

Mr. SUNDARAM IYER proposed that every Branch of the society should be requested by the Convention to open a Sanskrit School. Several speakers having pointed out the practical difficulties in the way of making such a recommendation, it was negatived. The report, as amended, was then unanimously adopted.

ORIENTAL LIBRARY.

THE PRESIDENT said he had perfect confidence in the future of the Library they were about to found : the ramifications of the Society were so wide, and the Asiatic members had such easy access to old books and MSS. that in time our collection must become large and unique. It would be a labour of love with the members as well as one of pride. He gave a description of the plan he had in view for the building for which funds have already been subscribed, and the site chosen by the Committee was agreed upon by the Convention. Mr. UNWALLA said that Prince HARISINGHI RUP-SINGHI begged to be authorized by the President in Council to undertake a journey through the native states of Kathiawar in order to induce the chiefs and others to subscribe or contribute to the proposed library.

Mr. RUSTOMJEE MASTER thought that the thanks of the Convention were due to Prince Harisinghi Rupsinghi for his offer, the fulfilment of which would involve so much self-denial and inconvenience on the part of that excellent gentleman and brother. The question being put to the vote, was adopted by acclamation.

The Convention then adopted the following Resolution :—

Resolved.—That the plan suggested by the President-Founder for the completion of the verandah and the erection of the building for the Sanskrit Library and Picture Gallery, is approved by the Convention, and that he be requested to carry it out as soon as practicable.

REPORT OF THE COMMITTEE ON THE REGISTRATION OF THE SOCIETY.

The following report was read by Mr. P. IYALOO NAIDU :—

We submit that the rules of the Society as now amended meet all the legal requirements of the Society; that moreover there are many difficulties in the way of registering our Society under the Indian Companies Act. We therefore think it inexpedient to incorporate our Society under any of the Indian Statute Laws.

P. IYALOO NAIDU, *Chairman*, P. SREENIVASA ROW, T. RAMACHANDRA ROW, C. NARAYANASWAMY.

The PRESIDENT said he should like to know the reasons that had decided the Committee to make the recommendations embodied in their report.

Mr. TOOKARAM TATYA objected to chartering on the grounds that the Society would, if registered, be less free in its action.

Mr. P. SREENAVAS ROW said that if registered the Society would incur various liabilities and would gain very few advantages. There was also a great practical difficulty in complying with the provisions of the Registration Act as regards getting the individual votes of each member of the Society, as they were so widely scattered in various parts of the world. Though a circular had been sent to some thousands of members, but a small minority had responded as required by law. It was doubtful, moreover, if this difficulty could ever be surmounted. Many large and important trusts were being administered by designated Managers without incorporation, among them the Patcheappah Charities, of Madras, amounting to a fund of several lacs of rupees. A simple form of bequest would be drafted to meet our case, which would be amply sufficient.

The report was then unanimously adopted.

REPORT OF THE COMMITTEE ON RULES.

The Secretary, Mr. COOPER-OAKLEY, read a draft of amended Rules and Byo-Laws, which was discussed.

With reference to the omission of the rules relating to the initiation of members joining the Society, Mr. T. SUBBA ROW said that the existence of ceremonies of initiation in the Society had given rise to much misunderstanding on the part of the public: first, because it was generally supposed that some knowledge of a new and mysterious kind was to be imparted to members joining the Society; and, secondly, because Hindus objected to ceremonies of this kind other than those provided for in their own Scriptures. The form of the obligation promise was moreover distasteful to many. Then, again, considering the initiation in its true aspect, namely, the communication of certain signs and passwords intended to enable members to recognise one another in distant countries, he did not think that these signs had hitherto proved of much utility. The rule respecting secret members was another rule that had caused misunderstanding. In reality it only applied to a handful of persons who had special reasons of a family or business nature for desiring to remain unknown, but it had been represented that there were thousands of members under this clause and that

some ulterior design was carried out through it. This rule was therefore, he hoped, to be omitted in the new rules.

The PRESIDENT explained the reason why the initiation ceremonies had been adopted. When the Society was organized at New York, the members had no idea of forming a secret body; they intended to study occultism as presented by Mr. Felt, a gentleman who had made great researches in the Egyptian mysteries. At that time too Madame Blavatsky was performing some marvellous phenomena which were attracting the attention of all New York and of which many accounts appeared in the press. There was consequently a great rush of members into the Society, principally spiritualists who were attracted by hearing that many of the phenomena which they were accustomed to witness at séances could be done in day-light by the simple agency of the human will. But when they came to Madame Blavatsky expecting phenomena, she refused to show them any, and in this manner they became hostile, as they still are, to the Theosophical Society. It was then that it was determined to make the Society a secret one, in order, on the one hand, to avoid having the phenomena made into a sort of show, and on the other to protect serious and patient students from the annoyance of publicity and abuse.

This measure was adopted solely as a matter of convenience, and as the considerations which had prompted its introduction had probably ceased to be valid, there was no reason why the signs should not be dropped. The signs and passwords had more than once proved a convenience to members visiting distant countries, and might often be such in the future. To meet such contingencies he could arrange with the Executive Council to issue a rule empowering Presidents of Branches to give the passwords to known members upon application and under defined conditions.

This was agreed to and the Report was then, upon motion, adopted.

The Convention then proceeded to elect the members of the General and Executive Councils and officers for the year.

VOTES OF THANKS.

It was unanimously resolved that votes of thanks be given to Prince HARISINGHI RUPSINGHI for his zealous offer to make a personal appeal to the Chiefs of Kathiawar to aid the Society's Library.

To HERR HERMANN SCHMIECHEN, F. T. S., of London, for two superb portraits of Sages.

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

To Mr. G. GEBHARD for presenting to the Society curtains and railings for the exhibition of the portraits painted by HERR HERMANN SCHMIECHEN, F. T. S., and generously presented to the Society.

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

To the Trustees of Patcheappah's Charities for allowing the use of the Hall for the Anniversary Celebration.

To MESSRS. KESHUB PILLAI and G. SUBBIAH CHETTY, each of whom have presented a cow to the Society.

TO BABU HARI HAR CHATTERJEE for presenting a set of harness for the use of the Society.

The PRESIDENT then, after a brief parting address, which provoked much good feeling and applause, declared the Convention adjourned *sine die*. Thus closed one of the most successful and harmonious anniversaries ever held.

PUBLIC CELEBRATION AT PACHEAPPAH'S HALL.

(From the Madras Mail—revised.)

THE tenth anniversary of the Theosophical Society was celebrated yesterday evening, at Pacheappah's Hall, Black Town. There was a large attendance—nearly all Hindus—including about eighty delegates from various places in India. Colonel H. S. Olcott, the President Founder, who took the chair, was loudly cheered on entering the hall. The audience was attentive to the proceedings, and each speaker was greeted with applause.

The first speaker was Mr. P. Iyaloo Naidu, (Madras) who welcomed the delegates, the majority of whom had travelled long distances to attend the meeting. The Theosophical Society, he said, was a home for all of them. Their first duty was to endeavour to improve mankind, and he hoped that the spirit of brotherhood that had been implanted in them by the Society would long continue to dwell with them, and become more and more firm as time went on. The speaker alluded to Madame Blavatsky, and said he was sorry that she was compelled, on account of her health, to remain in Europe, but he hoped that she would soon return to bless them with her presence and sincere advice.

Babu Dinanath Ganguli, Government Pleader, Bengal, in the absence of Babu Norendranath Sen (Editor of the *Indian Mirror*), who had gone to attend the Bombay Political Conference, gave a short account of the working of the branches of the Theosophical Society in Bengal. It was only three or four years ago that the Society had established itself in Bengal, and yet in that short space of time it had wrought a visible change on Hindu Society. Bengal was well-known as being famous for its intellectuality, but since the advent of the Theosophical Society there had been a happy blending of intellectuality with spirituality. There was a time when the University graduate expressed a dislike to confess before the public that he was of the Aryan faith. That spirit had in a short time disappeared, and there was now real earnestness and thirst manifested by the University graduate for some knowledge of the Aryan Shastras and Aryan Theology. Such a thing was not expected from men coming out of Colleges; but the change was delightful. The establishment of the branch in Bengal had done material good to the people of India. The members of the Society not only studied the sublime precepts of the Aryan religion, but they endeavoured to realise it in life, by improving their personal characters; and the members were now beginning to exercise considerable influence on the whole society in which they moved. He remarked that the time was not far off when the glorious days of the Aryans would revive. Referring to the disasters which were brought on several districts in Bengal by an inundation, the

speaker said that the members of the Theosophical Society there had contributed largely towards the relief of the afflicted, houseless peasants, not only by physical labour, but by obtaining pecuniary aid from well-to-do people. The members of the Society in Bengal undertook the distribution of charity for the relief of the distressed poor, and they continued to do so for more than eight months.

Mr. G. N. Chakravarti, Professor of Physical Science in the Barcilly College, next addressed the meeting, and spoke about the work accomplished by the Theosophical Society in the North West Provinces, where there were about twenty branches. He said that his heart leapt with joy when he asked himself the question, why have I travelled over 2,000 miles to come to Madras to attend this meeting? One of the greatest objects for which they had met together was to develop the one common idea of the brotherhood of mankind. The brotherhood of the Theosophical Society differed from all other brotherhoods. They had not met because they were all of the same race or color or creed, but because the same divine spirit of brotherly love and unity was felt by all. The Society having a sense of the degradation into which mankind had fallen, was doing its best to raise men to the level they formerly were in. No better proof of the practical application of the principle could be found than the large assembly that had met. A few brief years ago the Theosophical Society was like a tender sapling, but it had now become a giant oak. The history of the Society was instructive to all. Many of its members were a short time ago utterly indifferent to the Society, if not its positive enemies. They all looked to the reverend founders of the Society for the regeneration of India. Each of the branches in the North West Provinces had its own Sanskrit School, and the establishment of a Sanskrit College and Library were now under contemplation. All the delegates who were present at the meeting were graduates, except one. Every rose had its thorn, and so western education, which had heaped on them much good, had also done them injury. It had made them Materialists. Through the influence of the Theosophical Society, they were now beginning to realise that in their own dusty old books was contained knowledge far nobler than the western knowledge. The speaker referred to the work undertaken by Mr. P. Srinivasa Rao, which he said, was a step in the right direction, and was sure to be productive of much good. What work could be more noble than to bring the Hindus to look once more into the spiritual precepts of their forefathers? He then narrated a story from a Hindu religious book which would compare favorably with the ideal of self-denial exhibited by Christ on the cross. The speaker was glad to observe that the Society was flourishing notwithstanding the recent scandal, and Madame Blavatsky was just as much respected by them now as she ever was. Martyrdom, he said, was reserved only for the chosen.

Mr. Unwalla, Professor of the Bhaunagar College, was the next speaker. He, on behalf of the four delegates who hailed from Bhaunagar (including Prince Harisinghji), offered his hearty congratulations to the founders and members of the Society on the success which had attended their efforts. The rock on which

Theosophy rested had proved unassailable. Storms had blown their worst against it, but to no effect; the cause was triumphant. Even those who were not in the fold had benefited by the storms which recently passed over the Society. Personally, Theosophy had done them a great amount of good. The delegates would bear with them to distant homes pleasant reminiscences of their visit to Madras.

Baron E. von Weber, who was introduced by the President as one of the foremost men of the continent of Europe to protect animals from cruelty and prevent vivisection, said that he represented the German Branch of this great Society. He said:—

The Theosophical movement which, centuries ago, originated in this country, has begun to spread beyond the confines of Asia and to quicken the germs of spiritual thought which even Western science has been unable to quench. And this spiritual union of the Eastern and Western worlds is one of the grandest and most encouraging features of our times, opening up vistas of endless and peaceful evolutionary cycles.

There is and can be but one Truth. Its light can reach us only in broken coloured rays, the refracting media through which it passes being the national or individual habits of thought. What is a nation? The outcome of the development of individuals through many centuries during which they were acted upon by external influences, which modified their growth. We ought not therefore to expect that the different races of men would view the mighty problems of Theosophy from the same point of view or handle them in the same spirit. Hence the somewhat harsh attrition and mutual misunderstanding on the first contact of the East and the West. The publication of Mr. Sinnett's books has aroused and stimulated theosophic thought in Europe. It has shown what a gulf there is to be bridged over betwixt the habits of thought of Europe and Asia.

The personal Christian God, the tri-une Gnostic gods and the impersonal Hindu Brahma are widely different from a sectarian standpoint. But when viewed from the higher ground of occult knowledge the distinctions fade into nothingness.

Let us then co-operate in all good fellowship, making allowances for our different customs and habits of thought; then will success eventually crown our efforts.

Mr. A. J. Cooper-Oakley, who, the President said, had been specially deputed to represent the Paris branch of the Society, said that there were a great many peculiarities in France, which ought to be remembered in considering the work done there by the Theosophical Society. In France there were not wanting men who thought that the time of decadence had come, when France was to fall from being a first-rate power in Europe to a third-rate power. There were several factions in France, and therefore it was found very difficult to get any union among them. A spirit of disintegration was prevalent. It was difficult to get the French people to work together or pursue any settled object. Another peculiarity with the French people was that everybody in France laughed at everything. Even in the Chamber of Deputies they laughed when—

ever any one spoke, and the men who made them laugh the most would succeed the best. It had always struck the speaker that there was no movement in modern times which had on the one hand excited such bitter hostility as Theosophy, and on the other hand such remarkable devotion in those who rightly understood it. This was as much noticeable in France as anywhere else. In France there were two classes—bigoted Roman Catholics, and brutal Materialists; but many journals in France had opened their columns to serious articles on Theosophy. The way Theosophy had to be presented to the French was that it must be devoid of anything approaching to phenomenalism. The experiments which were now being made by medical men in France exhibited the marvellous psychic powers latent in man. In France not only had the number of Theosophists increased, but several distinguished men belonged to the Society and they had in a great measure succeeded in pressing their views on the public generally. Every day more interest was being taken in the society. The movement was world-wide and it interested all men.

Dr. J. N. Cook (delegate from the London Lodge of the Society) described the prospects of Theosophy in England as being very promising. Science had wiped away the arbitrary power of the Church, the result of which was that there was a great deal of materialism in England, which, he said, was a healthy sign. Those who had not joined the movement had at least read a great deal of its literature. Mr. Sinnett's book had now reached its fifth edition. Some of the members of the London Lodge were very earnest workers, and it was impossible for the educated people of England not to hear something of Theosophy in one way or the other. The Coulomb affair had drawn attention to it. The raising of a doubt was the first step towards ascertaining the truth. The English people were very conservative; they liked to wait to see what others were going to do. They were therefore slow in taking up what was entirely new, and it was not to be wondered at if they thought twice before entering on anything so novel to them as this. The Society had now reached the end of the first decade, and the speaker thought the end of a second decade would find a large number of English people walking side by side with their Hindu brethren, in the cause of truth. He thanked the people for the hearty way in which they had received the foreign delegates.

The Chairman (Col. Olcott) said that he did not know what he was. All the previous speakers represented some one country, religion, and nationality, but he represented all. Officially, he was of none in particular. He had brothers, uncles, and fathers in all countries. He must have been changed in his cradle. He was born an American, but he believed his Americanism did not go deeper than the skin; all below the skin was Hindu. He, as a Hindu with a white skin, was proud to see how Madras had received the delegates. The present Congress was a far higher and nobler thing than the political Congress in Bombay which was now sitting, for here they were met to improve humanity. There was ample evidence that the movement was a wise one, and a benevolent one and was meeting the sympathy of good people all the world over

Theosophy was now planted on a rock, and it would not be easily swept away. There was no selfishness at the bottom, and there were no quicksands of egoism to be afraid of. The rock on which they stood was the rock of Aryan truth. There they stood and defied all buffetings. The Society had completed the first ten years of its existence, and it was now entering on its manhood of usefulness. The indications of the present point to the time when the members would with pride say that they saw the beginning of the movement and gave it their sympathy. The Society now had 117 branches in the world. It was neither the friend nor the foe of any one sect. It was the slave and champion of the truth which underlay all sects. The Society was challenging modern scientific men to show that Aryan philosophy was in any way in conflict with the latest principles of modern science. They should all therefore accept the ideas of the ancients. The preponderance of present opinion was that man was not a special creation from nothing, but he was the result of a long process of evolution. After a few remarks about the theory of evolution, Colonel Olcott said that the West was a great field for the development of Aryan ideas. Strangers had discovered the patrimony of the Hindus, and were trying to get it away. After the West had fought out the battle for the Hindus, and found out that their forefathers were respectable people, the people of India would gladly and anxiously grasp at it. The speaker then referred to thought-reading, &c., and remarked that scientific men in Europe were wasting their time and money in trying to build a temple that the Aryans had built long years ago. He urged on his hearers the desirability of cultivating a spirit of respect for their elders. He had worked here seven years, and would work for seventeen years more, and during that time he would induce the people not only to be proud to be the descendants of Aryans, but also induce them to try to be Aryans in conduct, and thus gain the respect of all. In conclusion, he said that the Society would shortly have a Sanskrit library at its head-quarters.

A vote of thanks to the Trustees of Pacheappah's Hall terminated the proceedings.

THE THEOSOPHICAL SOCIETY.

Objects, Revised Rules, and Bye-laws of 1886.

THE SOCIETY AND ITS OBJECTS.

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

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

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

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

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

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

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

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

ORGANIZATION.

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

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

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

9. The local administration of Branches is vested in their respective officers, but no branch has the right to exercise jurisdiction outside its chartered limits, except when so authorised by the President in Council. Officers of Branches are elected by a major-

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

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

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

BYE-LAWS OF BRANCHES.

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

CONVENTION.

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

GENERAL COUNCIL.

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

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

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

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

EXECUTIVE COUNCIL.

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

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

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

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

MAJORITY AND QUORUM.

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

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

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

PRESIDENT AND OFFICERS.

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

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

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

INSPECTORS.

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

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

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

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

MEMBERSHIP.

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

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

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

(a.) Any person being in sympathy with the objects of the Society and willing to abide by its rules and desiring admission as an active Fellow of the Society, shall submit an application in writing according to form A, duly signed by himself and countersigned by two active Fellows of the Society.

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

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

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

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

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

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

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

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

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

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

29. Should any dispute or disagreement arise among two Branches or two Fellows of a Branch in regard to matters connected with the work of the Society, and should the President or Presidents and the Council of their respective Branches find themselves unable to restore peace and brotherly harmony between the disputants, the case may, if both parties should so desire it, be referred to the President in Council, whose decision shall be final.

REPORTS.

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

PROPERTY.

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

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

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

AFFILIATION.

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

NOTE.—The following have already been affiliated.

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

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

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

(FORM A.)

APPLICATION FOR FELLOWSHIP.

I, _____

being in sympathy with the objects of the Theosophical Society, and being willing to conform with its rules, hereby make application for admission as a fellow thereof.

(Signature) _____

Post Office Address. {

*We, the undersigned Fellows of the Theosophical Society, hereby certify that _____
 a candidate for admission to the said Society, is a person who, to the best of our belief, will be a worthy member of the same.*

*

Dated at _____ this _____ day of _____ 1885.

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

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

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

(FORM B.)

BEQUESTS:

I, A. B., give (or devise and bequeath as the case may be) my house and garden (or other property as the case may be), as hereunder fully described, unto C. D., the present President and Trustee of the Theosophical Society, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

OFFICERS, COUNCIL AND BRANCHES.

THE
THEOSOPHICAL SOCIETY

OR

UNIVERSAL BROTHERHOOD.

President.

COLONEL HENRY S. OLCOTT.

Corresponding Secretary.

H. P. BLAVATSKY.

*Secretaries.*DAMODAR K. MAYALANKAR.
S. KRISHNASWAMI.C. W. LEADBEATER.
A. J. COOPER-OAKLEY.

T. VIJAYARAGHAVA CHARLOO.

*Treasurer.*N. C. MUKERJEE, *Head-quarters, T. S.**Librarian.*

C. W. LEADBEATER.

*Assistant Treasurer.*MISS F. ARUNDALE, 77, *Elgin Crescent, Notting Hill, London. W.**General Council.*

The President of each Branch is *ex-officio* a Member of the General Council. The following are additional Members:—

Aksakoff, The Honorable Alexander	... Russia.
Devi Pada Roy	... N. W. P.
C. Parthasarathy Chettiar	... Madras.
Banon, Captain A. T.	... Cawnpore.
Barbieri d'Introini, Dr.	... Upper Burma.
Bhaduri, Dr. Behari Lal	... Calcutta.
Buck, M. D., Prof. J. H. D.	... Cincinnati, U. S. A.
Casava Pillay Avergal, R.	... Nellore.
Chatterjee, M. A., B. L., Babu Mohini Mohan	... Calcutta.
Louis Vossion	....
Coopooswamy Aier Avergal, V.	... Madura.
Cones, M. D., etc., Prof. Elliott	... Washington, D. C.
Courmes, D. A.	... France.
Crawford and Balcarres, the Earl of	... London.
Davidson, Peter	... Scotland.

General Council. — (Continued.)

Durbhunga, His Highness the Maha Rajah, ... *Behar.*
 Bhadr of ... *Scotland.*
 Ewen, E. D. ... *Poona.*
 Ezekiel, A. D. ...
 The Honorable S. Subramania Iyer ... *Paris, France.*
 Flammarion, Camille ... *Baroda, Bombay.*
 Gadgil, B. A., L. L. B., Rao Bahadur Janardan S. ... *Germany.*
 Gebhard, G. ... *Bhagalpore.*
 Ghose, Ladli Mohun ... *Calcutta, Bengal.*
 Ghose, Sishir Kumar ... *Corfu.*
 Goumays, Dr. Nicolas Count de ... *Lahore.*
 Gopi Nath, Pandit ... *Kathiawar.*
 Hurreesinghjee Roopsinghjee, Rawal Shree ... *Colorado.*
 Hartmann, M. D., Franz ... *Hyderabad (De-*
 Iyaloo Naidu Garu, P. ... *kan.)*
 ... *Assam.*

Johnson, Surgeon-Major E. R. ...
 Khetter Chandra Ghose ... *Jaclesar-Town.*
 Kishen Lal, Rai ... *Madras.*
 Lakshmi Kanta Row Garu, J. ... *Do.*
 C. Ramiah Garu ... *Punjab.*
 Maitland, Captain P. J. ... *Calcutta.*
 Mookerjee, Neel Comul ... *Madras.*
 Naidu Garu, L. V. V. ... *Lucknow.*
 Narain Dass, Rai ... *Trichinopoly.*
 Pattabhiram Pillay Avergal, T. ... *N. W. P.*
 Peishwa, Raja Madhava Rao Vinayak ... *Germany.*
 Prel, Baron Carl Freiherr du P. ... *Madras.*
 Ragoonath Row, Dewan Bahadur R. ...
 Thakur Ganesh Singh ... *South Arcot.*
 Ratnasabapaty Pillay Avergal, N., B. A., B. G. R. ... *Benares.*
 Mittra, Pramada Das ...
 Govind Charan ... *Nagapatam.*
 Saininatha Aier Avergal, S. A. ... *Borneo.*
 Sanders, L. A. ... *Madras Presy.*
 Sankariah Avergal, A., B. A. ... *N. W. P.*
 Scott, Ross, C. S. ... *Bombay.*
 Shroff, Kavasji Merwanji ... *Kistna District.*
 Sooria Row Naidu Garu, R. ... *Madras.*
 Sreenivas Row Garu, P. ... *Central Provinces.*
 Strong, Lt.-Col. D. M. ... *Ceylon.*
 Sumangala, Rt. Rev. H. (Buddhist High Priest) ... *Melbourne, Australia.*
 Terry, W. H. ...

Tukaram Tatya ... *Bombay.*
 Unwalla, J. N., M. A. ... *Bhavnagar.*
 Wilder, M. D., Prof. Alexander ... *New York, U. S. A.*
 Zorn, Gustave A. ... *Odessa, Russia.*

Branches of the Theosophical Society.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni Theosophical Society...	1882	Mr. A. Teruvengada Moodelliar.	Mr. C. D. Vasudavayya...	Pleader, Munsiff's Court, Adoni.
Aligarh	The Aryan Patriotic Theosophical Society.	1883	Munshi Govind Prasad, M. A.	Munshi Bakhtawar Lal...	Professor, M. A. O. College, Aligarh, (N. W. P.)
Allahabad	The Pnyag Psychic Theosophical Society.	1881	Babu Brojendra Nath Banerjee.	Babu Bholanath Chatterjee.	432. Colonelganj, Allahabad. (N. W. P.)
Anantapur	The Anantapur Theosophical Society.	1885	Mr. K. Seshayya Chetty.	Mr. V. E. Sudarasan Moodelliar.	Collector's Office, Anantapur.
Arcot	The Arcot Theosophical Society ...	1884	Mr. C. R. Varadarajulu Reddyar.	P. Krishnamacharyar ...	Sub-Registrar, Arcot.
Arni	The Arni Theosophical Society ...	1885	Mr. B. Veerasawmy Iyer.	Mr. Panchanada Iyer ...	Overseer, D. P. W., Arni, North Arcot.
Arrah	The Arrah Theosophical Society ...	1882	Babu Chandra Narain Singh	Babu Dwarkanath Bhat-tacharya.	Munsiff, Arrah, (Behar.)
Bankipore	The Behar Theosophical Society ...	1882	Babu Trailokya Nath Mitra.	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, (Behar.)
Bankura	The Sanjeevan Theosophical Society.	1883	Babu Pratap Narain Singh.	Babu Kedarnath Kulabbi.	Teacher, Zillah School, Bankura, (Bengal.)
Bara-Banki	The Gyanodaya Theosophical Society.	1883	Pandit Parmeshwari Dass.	Pandit Brij Mohanlal No. II.	Head Acctt. District Board's Office, Bara-Banki, (Oudh.)

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bareilly	The Rohilekund Theosophical Society.	1881	Rae Pyari Lall	Professor Gyanendra Nath Chakravarti.	The College, Bareilly, (N. W. P.)
Baroda	The Rewah Theosophical Society...	1882	Rao Bahadur Vinayakrao Janardan Kirtane.	Rao Bahadur Janardan Sakharan Gadgil.	Judge, Varishta Court, Baroda.
Beaulah	The Rajshahye Harmony Theosophical Society.	1883	Babu Barodaprosad Bosh.	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beaulah, (Rajshahye, Bengal.)
Bellary	The Bellary Theosophical Society.	1882	Mr. A. Sabhapati Moodel- liar.	Mr. V. Soobarmya Moodel- liar.	Collector's Office, (Bellary.)
Benares	The Kasi Tatwa Sabha Theosophical Society.	1885	Pandit Raj Nath	Babu Upendra Nath Basu.	Choukhamba, Benares, (N.W.P.)
Berhampore	The Adhi Bhontic Bhratru Theosophical Society.	1881	Babu Dina Nath Ganguli.	Babu Rajkrishna Banerjee.	Collector's Office, Berhampore, (Bengal.)
Bhagulpore	The Bhagulpore Theosophical Society.	1882	Babu Chandra Narain Singh.	Babu Ishan Chandra Misra	T. N. City School, Bhagulpore, (Behar.)
Bhavnagar	The Bhavnagar Theosophical Society.	1881	His Highness Prince Harisingji Rupsinghji.	Mr. J. N. Unvalla	The College, Bhavnagar, Kathiwar.
Bhowanipore	The Bhowani Theosophical Society	1883	Babu Debender Chandra Ghosh.	Babu Shanker Nath Pandit.	111, Peepulputy Road, Bhowanipur, (Calcutta.)
Bolaram	The Bolaram Theosophical Society	1882	Mr. V. Balakrishna Moodel- liar.	Mr. T. V. Gopani Sawmi Pillay.	Examiner's Office, P. W. Accounts, Bolaram, (Deccan.)
Bombay	The Bombay Theosophical Society.	1880	Mr. Rao Bahadur Gopal Rao Hari Dashmakh.	Mr. Rustonji Ardesher Master.	Elphinstone High School, (Bombay.)

Burdwan	The Burdwan Theosophical Society	1883	Rai Bahadur Lala Banhari Karpur.	Professor Ram Narayan Datta.	Maharaja's College, Burdwan, (Bengal.)
Calcutta	The Bengal Theosophical Society...	1882	Babu Norendro Nath Sen.	Babu Neel Comul Mukerjee.	6, Dwarka Nath Tagore's Lane, Jarasanko, Calcutta.
Calcutta	The Ladies' Theosophical Society.	1882	Mrs. S. K. Ghoshal.	Sreematee Swarna Kumari Devi.	Kasiabagan Garden House, Ultadighi, (Calcutta.)
Cawnpore	The Chohan Theosophical Society.	1882	Babu Hari Har Chatterji.	Babu Bireswar Chakravarti.	Etawah Bazar, Cawnpore, (N. W. P.)
Chakdighi	The Chakdighi Theosophical Society.	1883	Babu Lalit Mohan Roy Sinha.	Babu Annoda Prosad Basu.	Sharoda P. Institution, Chakdighi, Burdwan Dt.
Chingleput	The Chingleput Theosophical Society.	1883	Mr. R. Vaithyanath Ayer.	Mr. C. Cooposwamiah.	Head Clerk, Sub-Collector's Office, Chingleput.
Chinsurah	The Chinsurah Theosophical Society.	1883	Babu Koylash Chandra Mukerjee.	Babu Kally Churn Dutt.	Bara Bazar, Chinsurah, (Bengal.)
Chittoor	The Chittoor Theosophical Society.	1884	Mr. A. Srinivasa Varadacharu.	Mr. P. Sambasiva Moodel- liar.	Collector's Office, Chittoor, North Arcot.
Cocanada	The Cocanada Theosophical Society	1885	Mr. K. Subbarayudu	Mr. M. V. Subba Rao	Pleader, Cocanada.
Coimbatore	The Coimbatore Theosophical Society.	1883	Mr. N. Annaswamy Rao.	Mr. T. M. Sundaram Pillay.	Collector's Office, Coimbatore.
Combaconum	The Combaconum Theosophical Society.	1883	Mr. V. Krishna Iyer	Mr. K. Narainaswami Aier.	Pleader, Combaconum.
Cuddalore	The Cuddalore Theosophical Society.	1883	Mr. M. Nataraja Iyer	Mr. A. Ram Row, B. A.	Pleader, District Court, Cuddalore.
Dacca	The Dacca Theosophical Society...	1883	Babu Kunja Behari Bhat-tacharjee.	Babu Kali Kumar Das	Battatolah, Dacca, (Bengal.)

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Dakshineswar...	The Sabita Theosophical Society...	—	Babu Bykuntara Chatterjee.	Babu Bireswar Banerjee.	Head Master, Government School, Ariadahavia, Calcutta.
Darjeeling ...	The Kanchunjanga Theosophical Society.	1882	Babu Chhatra Dhar Ghosh.	Babu Sree Nath Chatterjee.	Executive Engineer's Office, Darjeeling, (Bengal.)
Delhi ...	The Indraprastha Theosophical Society.	1883	Lalla Madan Gopal.	Professor Nriya Gopal Basu.	St. Stephen's College, Delhi.
Dindigul ...	The Dindigul Theosophical Society.	1884	Mr. S. R. Seshayya.	Mr. A. Aiyaswami Sastrial.	H. H. School, Dindigul.
Dumraon ...	The Dumraon Theosophical Society	1883	Babu Deviprasad Kayastha Ambasta.	Babu Bipin Behari Gupta.	Assistant Surgeon, Dumraon, Behar.
Durbhanga ...	The Durbhanga Theosophical Society.	1883	Rai Bahadur Lakshmi Narain Pandit.	Babu Kalipada Bandyopadhyay.	Maharaja's School, Durbhanga, (Behar.)
Fatehgarh ...	The Gyan Marga Theosophical Society.	1885	Babu Ramjee Mul	Babu Sundar Narrain Pandit.	C/o Babu Lakshmi Narain Pandit, Honorary Magistrate, Furruckabad, (N. W. P.)
Fyzabad ...	The Ayodhya Theosophical Society.	1883	Babu Rasik Lal Bannerji.	Babu Bipin Behari Banerjee.	Commissioner's Office, Fyzabad, (Oudh.)
Ghazi-pore ...	The Ghazipore Theosophical Society.	1883	Pandit Shankar Dyal Panday.	Babu Kedar Nath Chatterjee.	Pleaser, Judge's Court, Ghazipore, (N. W. P.)
Gooty ...	The Gooty Theosophical Society...	1883	Mr. T. Ramachandra Rao.	Mr. P. Casava Pillay	Pleaser, Gooty.
Gorakhpur ...	The Sarva Hitkari Theosophical Society.	1883	Dr. Jogeshwar Roy	Thakore Shankar Singh...	Settlement Office, Gorakhpur, (N. W. P.)

Guntoor ...	The Krishna Theosophical Society.	1882	Mr. M. Singaravelu Moodliar, B. A.	Mr. J. Purnayya	Sub-Registrar, Guntoor, (Kistna District.)
Gya ...	The Gya Theosophical Society...	1882	Rai Rajkissore Narayan.	Babu Mathuranath Dhar...	Pleaser, Gya, (Behar.)
Hoshangabad ...	The Nerbudda Theosophical Society	1885	Mr. Prayagchand Chowdhuri.	Mr. N. B. Atreya.	Commissioner's Office, Hoshangabad, (C. P.)
Howrah ...	The Howrah Theosophical Society.	1883	Babu Behari Lal Mittra.	Babu Woimesh Chandra Kur.	Harcourt's Lane, Howrah, (Calcutta.)
Hyderabad ...	The Hyderabad Theosophical Society.	1882	Mr. Dorabji Dosabhoj	Capt. G. Raghoonath	Troop Bazaar, Hyderabad, (Deccan.)
Jamal-pore ...	The Jamal-pore Theosophical Society.	1882	Babu Ram Chandra Chatterjee.	Babu Raj Coomar Roy	E. I. Railway Office, Jamal-pore, Monghyr.
Jessore ...	The Tatwagyana Sabha Theosophical Society.	1883	Babu Jogendronath Bandyopadhyay.	Babu Pyari Mohan Guha.	Vakil, Jessore, (Bengal.)
Jey-pore ...	The Jey-pore Theosophical Society.	1882	Babu Opendronath Sen	Babu Purna Chandra Sen.	Secretary, Municipal Committee, Jey-pore, (Rajputana.)
Jubbulpore ...	The Bhri-gu Kahettra Theosophical Society.	1883	Babu Kali Churn Bose	Babu Jivan Mukerjee.	Lordgunj, Jubbulpore, (C. P.)
Karur ...	The Karur Theosophical Society..	1885	Mr. T. Lakshmi Narain Iyer.	Mr. T. R. Ramachandra Iyer.	Pleaser, Munsiff's Court, Karur, Coimbatore.
Kapurthala ...	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I. ...	Babu Hari Chand.	Judicial Assist. Kapurthala, near Jallandur, (Punjab.)
Karwar ...	The North Canara Theosophical Society.	1883	Mr. Seshagiri Rao Vethul.	Mr. Ramrao Mongeshaya Bhatkal.	Clerk, District Court, Karwar, (North Canara Dt.)
Kishnagaur ...	The Nuddes Theosophical Society.	1882	Babu Kaichurn Lahiri	Babu Tara Pada Banerjee.	Vakil, Krishnagaur, Nuddes Dt., Bengal.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Kurnool	The Kurnool Theosophical Society.	1883	Mr. C. Muniswami Naidu.	Mr. A. Lakshma Das	Head Clerk, Canal Division, Kurnool, (Madras Presy.)
Lucknow	The Satya Marga Theosophical Society.	1882	Pandit Pran Nath	Pandit Jwala Prasad Sankhdhar.	Kaisarbagh, Lucknow, (Oudh.)
Madras	The Madras Theosophical Society.	1882	Mr. T. Subba Row	Mr. P. Srinivasa Row	Judge, Small Cause Court, Triplicane, Madras.
Madura	The Madura Theosophical Society.	1883	Mr. Ramaswami Iyer	Mr. N. Narayana Iyer	Vakil, High Court, Madura.
Mayavaram	The Mayavaram Theosophical Society.	1883	Mr. T. Krishna Row	Mr. A. G. Hari Rao	Town School, Mayavaram.
Meerut	The Meerut Theosophical Society.	1882	Babu Jwala Prasad	Pandit Gaindan Lal	Head Master, High School, Meerut (N. W. P.)
Midnapore	The Midnapore Theosophical Society.	1883	Babu Hari Charan Roy	Babu Krishnadhan Mukerjee.	Pleader, Judge's Court, Midnapore (Bengal.)
Moradabad	The Alma-Bodh Theosophical Society.	1883	Lalla Eshri Pershad	Lalla Purshottam Dass	Bullum Mohallah, Moradabad, (N. W. P.)
Muddehpoorah	The Muddehpoorah Theosophical Society.	1881	Babu Girish Chandra Roy.	Babu Girish Chandra Roy.	Head Master, Muddehpoorah (Behar.)
Nagpur	The Nagpur Theosophical Society.	1885	Mr. P. Narayana Naidu.	Professor Nityagopal Basu.	Morris' College, Nagpur, C. P.
Narail	The Narail Theosophical Society.	1883	Babu Brajanath Bhattacharya.	Babu Purnachandra Bysack	Manager, Court of Wards, Narail, Jessore District (Bengal.)

Negapatam	The Negapatam Theosophical Society.	1883	Mr. P. Ratnasabhapati Pillay.	Mr. N. P. Balachandra Iyer.	Government Accountant, Negapatam.
Nellore	The Nellore Theosophical Society.	1882	Mr. R. Casava Pillay	Mr. A. Mahadeva Iyer	Hindu High School, Nellore.
Ootacamund	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Mr. P. Ramakrishna Row.	Collector's Office, Ootacamund.
Palghat	The Malabar Theosophical Society.	1882	Mr. N. Sarvatham Rao	Mr. V. Pichu Iyer	Head Master, Municipal School, Palghat (Malabar.)
Paramakudi	The Paramakudi Theosophical Society.	1885	Mr. S. Minakshi Sundram Iyer.	Mr. M. Nagalingam Pillay.	First Grade Pleader, Paramakudi (Madura District.)
Periya-kulam	The Periya-kulam Theosophical Society.	1884	Mr. S. Mahadeva Iyer	Mr. C. Visvanath Row	Tahsildar, Periya-kulam, (Madura District.)
Pondicherry	The Pondicherry Theosophical Society.	1883	Monsieur T. Sundira Poullee.	Mons. Mourougappa Moodelliar.	Late O. B. C. Bank Acctt., Rue de Rangapoullé, Pondicherry.
Poona	The Poona Theosophical Society.	1882	Khan Bahadur Navroji Dorabji Khandallawalla	Mr. Rajana Lingu	Pleader, Camp, Poona.
Rae-Bareilly	The Gyanavardhini Theosophical Society.	1883	Lala Ram Pershad	Babu Sharoda Prosad Mukerji.	Post Master, Rae-Bareilly (Oudh.)
Rangoon	The Shway Daigon Theosophical Society.	—	Moung Won, C. I. E.,	Moung Shway Tsee	35 Nineteenth Street, Rangoon.
Rangoon	The Irrawaddy Theosophical Society.	—	Mr. Noman Duncan	Mr. Eugene Badelier	The Distillery, Rangoon.
Rangoon	The Rangoon Theosophical Society.	1885	Mr. V. Ratna Moodelliar.	Mr. C. Vatharniam Pillai.	City Inspector of Post Offices, Rangoon.
Rawalpindi	The Rawalpindi Theosophical Society.	1881	Vacant	Babu Bal Mukund	Office of the Superintendent of Way and Works, P. N. S. Ry. Rawalpindi.

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Saidpur	The Gyanankur Theosophical Society.	1884	Babu Rajkissen Mookerjee.	Babu Rajnarain Bose	Examiner's Office, Saidpur (Bengal.)
Searsole	The Searsole Theosophical Society.	1883	Babu Dakshineswara Mallia.	Babu Kedarnath Deb	Searsole, Rajbati, near Ranee-gunj (Bengal.)
Secunderabad	The Secunderabad Theosophical Society.	1882	Mr. Bezonji Aderji	Mr. C. V. Loganada Moodelliar.	Examiner's Office, N. S. Ry., Secunderabad (Deccan.)
Seoni-Chappara.	The Seoni Theosophical Society.	1885	Babu Girish Chandra Mukhopadhyay.	Mr. Girdhari Lal Deoli	Zillah School, Seoni-Chappara (C. P.)
Sholapore	The Sholapore Theosophical Society.	1882
Siliguri	The Siliguri Theosophical Society.	1885	Babu Karasundara Majumdar.	Babu Vishnu Chandra Das.	Pleader, Siliguri, Bengal.
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Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
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England	The London Lodge of the Theosophical Society.	1876	Mr. A. P. Sinnett	Mr. B. Keightley, B. A., Cantab.	80, Linden Gardens, Notting Hill, W. London.
Scotland	The Scottish Theosophical Society.	1884	Vacant	Mr. E. D. Ewen	32, Queen's Terrace, Ayr, Scotland.
Germany	The Germania Theosophical Society.	1884	Dr. Hübner-Schleiden	Mr. Franz Gebhard	Elbertfeld, Germany.
Paris	La Société Théosophique d'Orient et d'Occident.	1883	The Duchess of Pomar, Countess of Caithness, Hon. Pres.; M. L. E. Dramard, Exec. Pres.	Mme. Emilie de Morsier	71, Rue Claude Bernard, Paris.
Odessa	The Odessa Group	1883	Vacant	M. Gustav Zorn	P. O. Box 87, Odessa, Russia.
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Holland	The Post Nubila Lux Theosophical Society.	1881	Captain A. de Bourbon	Mr. David Adolphe Constant Artz.	Station Road, 113. The Hague, Holland.

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Rochester	The Rochester Theosophical Society.	1882	Mr. W. B. Shelley	Mrs. J. W. Cables	No. 40, Ambrose St., Rochester, N. Y.
St. Louis	The Pioneer Theosophical Society.	1883	Mr. Elliot B. Page	William Throckmorton	9, South Twenty-second St., St. Louis, Mo.
Washington	The Gnostic Theosophical Society.	1884	Professor Elliott Cones	Edmund Weston	War Department, Washington, D. C.
New York	The Aryan Theosophical Society of New York.	1881	Mr. W. Q. Judge	Mr. Mortimer Marble	268, South First St., Brooklyn, N. Y.
Chicago	The Chicago Theosophical Society.	1884	Mr. S. B. Sexton	Dr. W. Phelon	629 Fulton St., Chicago, Ill.
Los Angeles	Los Angeles Theosophical Society.	1885	Mr. John R. Meister	Not reported	48, North Spring St., Los Angeles, Cal.
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Brisbane	The Queensland Theosophical Society.	1881	Mr. Carl. H. Hartmann	Mr. J. H. Watson	Range Plant Nursery, Toowoomba, Queensland, Australasia.
West Indies	The St. Thomas' Theosophical Society.	1881	Mr. Charles E. Taylor	Mr. B. D. Azenedo	St. Thomas, Danish West Indies.

WEST INDIES.

Those who contemplate addressing any Branch are referred to Section 12 of the Revised Rules of 1885-86.

SPECIAL INFORMATION.

THE THEOSOPHICAL SOCIETY.

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

From the objects of the Society mentioned in Appendix A., it will be observed that its programme offers attractions only to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man ; or (b) a decided interest in the study of ancient literature and Aryan intellectual achievements ; or (c) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person ; he may sympathize with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of Mankind, or the superior value of Aryan over modern science, or the existence of occult powers latent in man. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feelings, and to discover as much truth as can be uncovered by diligent study and experimentation.

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

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and Governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudices and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each

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

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

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

As regards the possibility of acquiring spiritual knowledge (*Brahmagyānam*) and extraordinary powers (*Siddhis*) in some easy, expeditious way, it is enough to remark here that our Aryan and Iranian ancestors gained great psychical powers and a deep insight into Nature's secrets, and they laid down the rules under which the same results may always be enjoyed. And as the laws of pupilage (*Chelaship*) are fully explained in the Shastras and Gathas, the student is simply referred to those exhaustless treasure-houses. We live in a so-called extremely practical age—as though any age could be called practical which deals with only one-half of man's interests!—and the proportion of the Society's members

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

NOTICE.


Instead of, as heretofore, issuing the January number of "*The Theosophist*" on the 15th of December, it will henceforth be published as early in January as practicable so as to include the Official Report of the Convention.

The ordinary Supplement for January will be included in the February number.

Photographs of the delegates have, as usual, been taken by Mr. Nicholas, and copies may be purchased on application to the Manager at Rs. 1-8-0 or 2/6 each, unmounted. The print this year is exceptionally fine.

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NEWSPAPERS.

The Indian Mirror. The only Native daily paper in India—most extensively circulated. Rates of Subscription, payable in advance:—CALCUTTA, annually, Rs. 24: for one month Rs. 2-8-0: MOFUSSIL, annually, Rs. 32: for one month Rs. 3-6-0: FOREIGN, annually, via Brindisi, Rs. 64-10-0. Casual Advertisements, 2 Annas per line, but no charge less than Re. 1. Special contract rates on application. All remittances to be made payable to Babu Norendro Nath Sen, Proprietor, *Indian Mirror*, Calcutta.

Bharati. A High Class Monthly Magazine in Bengali, edited by Srimata Svarna Kumari. *Bharati* contains notes on Society, Politics and Literature, and receives contributions from the very best writers of the day: indeed the scientific, philosophical, and psychological articles, written popularly, in the simplest language, by eminent authors, form by no means the least attractive feature of the journal. Annual Subscription, Town Rs. 3. Mofussil Rs. 3-6. All remittances to be made payable to Babu Satish Chandra Mukerji, Kasiabagan Garden House, Ultadighi, Calcutta.

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The Tatvavivechaka. Published on the 21st of every Month. This interesting Marathi Magazine contains a free translation of selected articles from the *THEOSOPHIST*. Subscription Rs. 4 per year, and Annas 8 per copy including postage. Specimen copy supplied on receipt of Annas 8. *No name entered until the cash is received.* ADDRESS:—Manager, Tatvavivechaka, Poona Vaibhav Office, Poona.

The Sudesa Nesan. The only cheap Tamil weekly Newspaper; devotes nearly a column of every issue to Tamil translations of extracts from the "*Theosophist*," &c. Subscription, annual Rs. 3-8-0; half yearly 1-12-0; quarterly 1-0-0; single copies 0-1-6. Apply to P. T. ARAYAMUTHIENGAR, Proprietor "*Sudesa Nesan*," Negapatam.

The Jamai-Ul-Uloom (a monthly Urdu Journal), published under the auspices of the Atma Bodhi Theosophical Society of Moradabad, contains a free translation of selected articles from the *Theosophist* and other Theosophical writings, as well as original articles on subjects connected with Theosophy. The yearly Subscription including postage is Rs. 2 if paid in advance and Rs. 4 in arrear. All communications and remittances to be addressed to Babu Kálka Pershád, F. T. S., Manager, Mohulla Kanoogo, Moradabad, N. W. P.

Karnataka Prakasika. A weekly Anglo-Canarese paper. Rates of Subscription. English and Canarese—per annum Rs. 10. English alone, per annum Rs. 6, Canarese alone per annum Rs. 6. Apply to the Editor, No. 44, Hospital Road, Pettah, Bangalore.

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The Banner of Light. The oldest Journal in the world devoted to Spiritualism. Circulates (weekly) in every country. Luther Colby, Editor; Isaac B. Rich, Publisher. Contains forty columns of original matter; one leading feature being messages from the spirits of the dead to living friends. Price, Rs. 11-12-0 per annum.

The Harbinger of Light. A monthly Journal devoted to Zoistic Science, Free-thought, Spiritualism, and the Harmonial Philosophy. Published at Melbourne, Australia, by W. H. Terry. Subscription, Rs. 5.

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Psychische Studien. A monthly Journal (in German). Devoted to the investigation of the unexplained phenomena of Psychic Life. Edited by the Hon. Alexander Aksakof, and contributed to by the most eminent German Scientists. Price, Rs. 7-8-0.

Revue Spirite (in French). A monthly Journal of Psychological Studies, founded by Allen Kardec in 1858. Price, Rs. 8-2-0.

La Chaine Magnetique (in French). A highly interesting monthly journal. Organ of the Magnetic Societies of France. Price Rs. 5.

NOTICE.

THE Manager of the *Theosophist* wishes to draw particular attention to the alterations in and additions to the list of books for this month. Since much may often be very pleasantly and easily learnt from *Occult Stories*, a special heading has been opened for them; and as it is frequently of great importance for a man (especially if engaged in teaching, or in the study of law or medicine) to be able at a glance to form an estimate of the character, temperament, and capabilities of those with whom he is brought into contact, some space has also been devoted to *Character-Reading*, and books treating of all the various methods employed for this end will be found under that heading.

BOOKS NEWLY ARRIVED.

Heads and Faces. The latest and most popular book of its kind, combining the sciences of Phrenology and Physiognomy in such a manner as, with the help of the numerous illustrations, to render the path of the student of this fascinating subject as easy as possible. Its size and appearance will surprise the purchaser; it contains 184 pp. large 8vo. (more matter than many books at double its cost) and 188 illustrations—many of them portraits of distinguished men—and is altogether really a wonderful work for its price—quite the cheapest ever published on the subject: while the fact that the author is the celebrated Professor Nelson Sizer is a guarantee of its accuracy. It was published only three months ago in America, and has already had an enormous sale there.

Indications of Character in the Head and Face, By H. S. Drayton, M. D. A work on the same subject by another author, and consequently valuable for comparison with the last.

Across the Zodiac: a Story in 2 vols., by Percy Greg. This is a most remarkable occult novel. Every one will read with pleasure and profit its ingenious description of life in another planet and under entirely different conditions; while students of Occultism cannot fail to be deeply interested in the account of the mystic Brotherhood of the Silver Star and its initiations. This edition was originally published at a guinea, but the few remaining copies are now offered at a much reduced price.

The Wonderful Story of Ravallette, by P. B. Randolph. This book well deserves its title of "The Wonderful Story;" and those who once read it will never forget it. Some of its descriptions of magical performances are startlingly correct and very suggestive, though the magic employed is more of the black than the white order.

The Virgin of the World. (See articles on pp. 95 and 153 of the *Theosophist*). A few damaged copies of this rare work are still for sale as advertised.

Primitive Symbolism as Illustrated in Phallic Worship, by Hodder M. Westropp. **Phallicism**, by Hargrave Jennings. Readers interested in the subjects treated of in these books will find them reviewed in the December number of the *Theosophist*.

The Brother of the Shadow. A very interesting story, illustrating the terrible dangers of phenomenal mesmerism, and the result of a deviation into the Left-Hand Path. Its descriptions are extremely correct as far as they go, and it may be recommended as a powerful warning against impurity of motive.

What is the Fourth Dimension? and **The Persian King**, by C. H. Hinton. So full a review of these interesting scientific romances appears in the Magazine for this month that it is unnecessary to say more here.

BOOKS EXPECTED DURING THE MONTH.

The Sankhya Karika of Iswara Krishna; an exposition of the system of Kapila, with an appendix on the Nyaya and Vaisheshika systems: by John Davies. In this book the learned author exhibits "the connection of the Sankhya system with the philosophy of Spinoza, and the connection of the system of Kapila with that of Schopenhauer and Von Hartmann." It is a valuable addition to a philosophical library.

The Birth of the War-God, by Kalidasa, translated by Professor Ralph T. H. Griffith. A very spirited rendering of the *Kumarasambhava*, well known to all who are interested in Indian literature.

The Sarva-Darsana-Samgraha, or Review of the different systems of Hindu Philosophy, by Madhava Acharya: translated by Professors Cowell and Gough. In this book the author passes in review the sixteen philosophical systems current in the fourteenth century in the South of India, giving what appear to him to be their most important tenets, and the principal arguments by which their followers endeavoured to maintain them.

Modern India and the Indians, (with illustrations and map) by Professor Monier Williams. A much enlarged edition of a well known book, containing the impressions of an able and thoughtful man on some of the most important questions relating to the Empire of India.

History of Indian Literature, by Professor Albrecht Weber. Perhaps the most comprehensive and lucid survey of Sanskrit literature extant, though unfortunately somewhat partisan—especially useful to students in our Indian Colleges and Universities.

Indian Poetry, containing the *Gita Govinda* of Jayadeva, two books from the *Mahabharata*, the *Hitopadesa*, and other Oriental poems, by Edwin Arnold, C. S. I. A volume by the talented author of *The Light of Asia*, whose name needs no introduction to lovers of high-class English poetry.

Intending purchasers of any of the above books should apply early, as orders will be executed strictly in rotation as received, preference being given to those accompanied by remittance.

THE THEOSOPHIST.

OPINIONS OF THE PRESS.

IT looks elegant in its new shape and may in appearance compare favourably with the British Magazines. There is much variety in the matter too. We wish our metamorphosed contemporary a long and prosperous career.—*Tribune (Lahore)*.

The new size is that of the generality of Reviews and Magazines, and is certainly more agreeable to the sight, as also more handy for use than the old one. The journal with this (October) number enters upon its seventh year. Its prosperity is increasing with the spread of Theosophy. We wish the magazine continued success.—*Mahratta*.

It appears in a new and more handy form, which is a decided improvement on the preceding numbers, and contains some purely literary articles that will well repay perusal. Besides these there is the usual number of contributions on the mystic sciences and other cognate subjects.—*Statesman*.

The proprietors of the *Theosophist* have adopted a new and convenient size for their magazine. No. 73, Vol. VII, contains fourteen articles, some of them being very useful and well written, besides correspondence and reviews on various subjects, and essays. It is altogether a very useful publication.—*Nyāya Sudha*.

We are glad to see our friend the *Theosophist* appearing in a more handy and attractive garb. The new size will be found acceptable to all readers. The contents of the last issue also appear to be more varied.—*Indian Spectator*.

THE *Theosophist* has come out in a new and much more handy form, and, as usual, is bristling over with good reading. We congratulate the accomplished conductor on the success which the journal has so soon achieved.—*Indian Echo*.

THE new (October) number of the *Theosophist* appears in a handy form, and contains, as usual, several studied articles by learned writers. We cannot too highly praise the ability and intelligence with which it is conducted. It is the only journal in India on which we can honestly depend for Oriental philosophy and literature.—*Indian Selector*.

THIS valuable Magazine has changed its shape, and the change is decidedly for the better. In its improved form the get-up is not inferior to some of the leading periodicals of England and America. In the numbers before us the matter as usual is both interesting and instructive. We wish our contemporary a long and prosperous career of usefulness.—*Indian Chronicle*.

NOW READY.

THE YOGA PHILOSOPHY.

Being the text of PATANJALI, with BHOJA RAJA's Commentary; with their translations into English by Dr. BALLANTYNE and GOVIND SHASTRI DEVA, an introduction by Colonel H. S. OLcott, and an Appendix containing extracts from various authors bearing upon the subject. Edited and reprinted for the Bombay Theosophical Publication Fund by TUKARAM TATYA, F. T. S. Second Edition, revised and enlarged.

This valuable work is now on sale at a low price at the *Theosophist* Office; no student of Occult Philosophy should be without it.

THE BHAGAVAD-GITA.

Only a few copies of Mr. TUKARAM TATYA's edition of this sacred book now remain; those who wish to aid him in his good work by purchasing it should therefore apply at once.

