

Price 10 Annas, Post free.

THE VOICE OF THE SILENCE:

BEING FRAGMENTS FROM

THE BOOK OF THE GOLDEN PRECEPTS.

TRANSLATED AND ANNOTATED BY H. P. BLAVATSKY.

Price Rs. 2, Post free.

THE KEY TO THEOSOPHY.

Being a clear exposition, in the form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which the Theosophical Society has been founded.

BY H. P. BLAVATSKY.

(From the Open Court).

"This is a large book, well printed, and well written. It is eloquent in many places and interesting in all. The genius of it is pure and elevating, its aspiration sublime."

NOTICE.

THE Works of Col. Olcott, Mr. A. P. Sinnett, "Mabel Collins," Dr. Franz Hartmann, the late Dr. Anna Kingsford, Mr. E. Maitland, Mr. S. L. M. Mathers, Mr. A. E. Waite, Mr. Hargrave Jennings, Miss Francis Lord, Miss Rosa Baughan, the Countess of Caithness, and other eminent writers on Theosophy and cognate subjects,

Published by Mr. GEORGE REDWAY,

are now obtainable from Messrs. KEGAN PAUL, TRENCH, TRUBNER & Co., Ltd.

Who now also publish

Trübner's Record (a Journal devoted to the Literature of the East.)

Trübner's "Oriental Series."

Trübner's "English and Foreign Philosophical Library."

Sir Edwin Arnold's Oriental Poems, &c. &c.

Mr. REDWAY'S well-known collection of old and rare books in "Occult" literature, has been placed on sale in the Company's Oriental Department. Catalogues are preparing.

KEGAN PAUL, TRENCH, TRUBNER & CO., LIMITED,
Oriental Department, 57 AND 59, LUDGATE HILL, LONDON.

In two Volumes, Royal 8vo, of about 1,500 pages.

THE SECRET DOCTRINE.

BY H. P. BLAVATSKY.

The two Volumes sent by V. P. P. for Rs. 30.

LUCIFER:

A Monthly Magazine devoted to Theosophy.

Edited by MADAME BLAVATSKY.

Published on the 15th of each month by the Theosophical Publishing Society 7, Duke Street, Adelphi, London. W. TERMS.—15 Shillings a year in advance. In India £ 1 a year in advance. Indian Agent, Business Manager, THEOSOPHIST.

THE PATH:

A Monthly Magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the Study of Occult Science, Philosophy, and Aryan Literature.

Edited and Published at New York, by WILLIAM Q. JUDGE, Post Office Box, 2659. TERMS.—2 dollars a year in advance. For India, including extra postage, Rs. 6-12-0. Vol. IV commenced in April 1889.

Either of the above Magazines may be subscribed for through the Business Manager of the *Theosophist*.

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vija Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO

THE THEOSOPHIST.

OCTOBER 1890.

HEAD-QUARTERS OFFICIAL ORDERS.

I.

To prevent any misunderstanding of the Executive Order of July 9th, creating the European Section of the Theosophical Society, which might arise from a certain unintentional ambiguity of expression, the following Supplementary Order is issued:

1. The European Section is not to be regarded as a dissolution of the British Section, nor as an amalgamation with it of any Branches or Unofficial Groups outside the United Kingdom, nor of any Territorial Sections that may be hereafter formed in other countries. It is a totally distinct body.

2. A Territorial Section may be formed within any European country whenever seven Branches shall have been organized and chartered within its boundaries; and such Section shall have full liberty to adopt its own Constitution and By-laws, in harmony with the general spirit and letter of the Constitution of the Theosophical Society. Such sectional Constitution and By-laws to be first submitted to Mme. H. P. Blavatsky, as Presidential Delegate and Representative, for approval before being put into force.

3. Until such a Territorial Section shall be formed, after seven chartered Branches are in existence, local Branches in any European country will be under the general supervision of Mme. Blavatsky, as they have been hitherto under mine. And new groups applying for Branch charters must first obtain her approval of their proposed By-laws, as, previous to the creation of the European Section in the Executive Order of July 9th, they would have had to obtain mine.

4. The constitutional organization of the European Section requires that three-fourths of existing Branches and Unofficial Groups of the Society shall signify in writing to Mme. Blavatsky (who will supply copies of the official letters for filing in the Head-quarters archives) their consent to the transfer of my executive responsibility and supervisory and appellate powers to her. The British Section should also, by formal Resolution, adopted in a regular session, signify its approval of the transfer and agree to co-operate with my Delegate in the prosecution of her official work.

5. Pending the completion of the necessary formalities, Mr. G. R. S. Mead is hereby recognized as General Secretary *pro. tem.* of the European Section.

6. Any existing Branch which may wish to surrender its charter, either for re-organization or withdrawal from the Society, will henceforth intimate its intention to Mr. Mead, who will obtain Mme. Blavatsky's order in the premises; and all such intimations that may hereafter, by mistake, be addressed to these Head-quarters, will be referred by the Recording Secretary to my Delegate for action.

7. My intention is that Mme. Blavatsky shall have entire responsibility for the good government of our European Branches, and my full power, to enforce the Rules of the Society as from time to time defined by the General Council.

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

ADYAR, 17th September 1890.

II.

1. The Charter of the "Hermes" Lodge of the Theosophical Society having been surrendered by the Secretary, M. Georges Camminade, by order of the Council, the Branch is declared dissolved, and the resignations of membership by M. Camminade and Mlle. A. Grenier are accepted.

2. It will be competent for Mme. Blavatsky to reissue the Charter to any seven members of the Branch in case of an application to that effect, or she may issue to them a fresh Charter for a new Branch under another name.

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

ADYAR, 17th September 1890.

"A STRANGE PHENOMENON."

Under the above caption the (London) *Society Times* remarked in a late issue:—

"One of the strangest phenomena, of this strange century of transition, is the rise and rapid growth of the Theosophical movement.

While the air is vibrating with the teachings of Socialism, while men are striving and struggling to outstrip each other in the race for material wealth, while a large portion of the time of women is taken up with the shows and shadows of things, while the very children are trained to compete with each other for the good things of scholastic life, the Theosophical Society, through its publishing house, is continually putting forth, and the public greedily absorbing, teaching that, in their quaint simplicity and unworldliness, seem to have issued from some mediæval cloister, and clothed themselves in modern dress.

Take the following, copied from the pages of a recent pamphlet, as a sample:—
'Seek knowledge for pure love, and self-knowledge eventually crowns the effort. The fact of a student growing impatient is proof positive that he works for reward, and not for love, and that in turn proves that he does not deserve the great victory in store for those who really work for pure love.'

Another London journal—*Woman*—says that "interest is being evinced on all sides as to "What is Theosophy?" If the multiplicity of newspaper-cuttings I receive by every mail be taken as evidence, the *Woman* has not overstated the case. In point of fact, everybody is asking that same question.

MR. HARTE RETIRES.

On his return from Calcutta, Mr. Harte, finding that I was offended by his independent public utterances regarding Mme. Blavatsky and Mr. Keightley, tendered his resignation of the office of a Secretary of the Theosophical Society, accompanied by the following explanatory letter:—

"ADYAR, September, 23rd, 1890.

MY DEAR COLONEL OLCOTT,

In order to avoid any suspicion that opinions expressed by me about the affairs of the Theosophical Society, etc., are of an official nature, or that you are, either directly or indirectly, responsible for them, I beg herewith to place in your hands my resignation of the office of a Secretary of the Theosophical Society, the only official position I hold therein.

Very sincerely and fraternally yours,
RICHARD HARTE."

I feel it to be my duty to accept Mr. Harte's resignation of his official post, but as I am on the point of leaving for Ceylon, and have no one at the moment to put in his place, he has consented to continue to act until his successor is appointed.

BERTRAM KEIGHTLEY IN INDIA.

This now widely-known and thoroughly respected young member of the Blavatsky Lodge Theosophical Society and of the British Section, had hardly finished his long American tour and got back to London, when he was sent off to India to render me any needed assistance and attend the December Convention as European Delegate. Reaching Bombay, August 31st, he reported to me and at once fell to work in his usual earnest way. He won golden

opinions in Bombay from all, our Fellows and the public; visited Ahmedabad and our Branches in Baroda and Surat; turned Eastward and, at my request, halted at Poona, Hyderabad, Secunderabad, Bellary, Gooty, Cuddapah, and reached Head-Quarters on the 30th ultimo. Where a brotherly welcome awaited him, both on his personal account and that of his especially close connection with H. P. B.'s Western work. Space forbids the printing of the several local reports of his excellent doings at the various points visited, but as I shall give him a public welcome in Madras shortly, we shall have his own account of his Indian experiences and impressions in our next Number.

Since the above was in type, an article by Mr. Keightley came to hand, but it was too late for insertion.

MR. HARTE'S TOUR.

Mr. Richard Harte returned from his visit to Bengal on Monday, 22nd ultimo. He was very glad to find that the interest taken in Theosophy in those parts is unabated, but there, as elsewhere in India, the want of visitors and lecturers from Head-Quarters is greatly felt; without this help, indeed, united action among the Fellows is impossible, and Theosophy cannot be adequately brought before the public, but remains an individual thing in the minds of more or less isolated Fellows. He lectured twice in Calcutta and held several conferences with the Brothers there to discuss Society matters. Mr. Harte visited Darjeeling and lectured there to a good audience, in large part composed of non-theosophists. At Berhampore (at the invitation of which Branch—the Adhi Bhoutic Bhratru T. S.—he went North) he received a most warm and fraternal welcome, and gave two lectures to crowded audiences. Mr. Harte also visited Darbhanga, and had an interview with the Maharajah, and he was glad to find that His Highness was as friendly as ever to the Society.

[In looking over the proof-sheets, I see that the Editor has omitted one point which I particularly desire to be recorded; namely, that wherever I went in Bengal and Behar, I heard the warmest expressions of personal affection and respect for Colonel Olcott—and without one dissentient voice. R. Harte.]

THE ADYAR LECTURES.

I am happy to say that the interest in the lectures of the Adyar course is unabated. Mr. Fawcett's are especially appreciated by certain Hindu gentlemen of erudition, professors and ex-professors in the Madras Colleges, who never miss an occasion to hear him. I myself lectured twice during the past month, but, as I spoke extemporaneously and without notes, upon topics given me by the audience, according to my usual custom, I have no report to publish.

A PRESENT.

Mr. Judge has sent me a beautifully enameled copy of the gold badge originally designed for our members in 1876. The Egyptian Tan, or *cruz ansata*, entwined by the serpent, are made to represent the initial letters of our Society, "T. S." The workmanship is charming. Copies in enameled silver may be ordered out from New York at a cost of two dollars each, if wanted.

THE WORK IN CEYLON.

I am pleased to learn from Dr. Daly that his work is progressing auspiciously in the Central Province. His lectures are well attended, his visits warmly welcomed, and his collections for the Buddhist Fund during the month of August amounted to Rs. 1,000.

On the 12th instant the ceremony of opening our first Girls' High School will occur at Colombo, under the direction of the Women's Education Society, to whose indefatigable exertions this great success is due. By urgent request I have consented to preside on the occasion, and on the 4th instant shall sail for Colombo in the B. I. Steamer "India"; intending to be absent from Adyar a fortnight only. Mr. B. Keightley will probably accompany me.

CEYLON.

Mr. A. Uluwita, Secretary of our Anuradhapura Branch, writes that the corner-stone of our local Buddhist school has been laid and the building work is progressing well. When finished it will also serve as the Branch Headquarters. The Reverend Chief Priest of Atamastane (the 8 sacred places) has at my request collected seeds of the world-renowned Bodhi Tree of Anuradhapura—planted by the Princess Sanghamitta more than 2000 years ago—and in December or January next I shall have plants to send to the sovereigns of the Buddhist countries of the Far East.

"MEGITTUWATTE" GONE.

Mohattiwatte Gunananda, the most eloquent Buddhist priest of our time in Ceylon, died of apoplexy at his temple in the Mutwal Ward of Colombo on Sunday, the 21st September, at the age of about sixty. He was an orator of great power and persuasiveness, and started the revival of Sinhalese Buddhism, which the Theosophical Society is completing. Western readers will recall his name and fame in connection with Mr. Edward F. Perera's stenographic report of the Pantura Controversy (re-published in America by Dr. Peebles under the title "Buddhism and Christianity Face to Face"): a brisk debate between Megittuwatte, as he is familiarly called, and the missionaries, in which the latter got worsted. I have had much to do with him since my first visit to the Island, in 1880: he often travelled with me, presided at my public lectures, and we spoke from the same platform. Latterly, his mind must have been a little affected, for he became violently abusive without cause or provocation. But his influence has been great and his name will be long remembered. A very good full-length statue of him may be seen at his temple.

FINANCIAL.

The Assistant Treasurer begs to acknowledge, with thanks, the receipt of the undermentioned sums, received during the month:—

HEAD-QUARTERS FUND.

Mr. Martandarao B. Nagnath (Bombay) (subscription promised at the Bombay Conference)...	...	Rs. 10 0 0
Rao Saib Ishwari Persad (Balaghat, C. P.)	...	2 0 0
Mr. Henry Bowman (Oakland, Cal., U. S. A.)	£ 4	46 13 0
Mr. N. C. Mukerji (Calcutta)	...	12 0 0
Thro' Mr. E. Rambo (San Francisco, U. S. A.)	—	
Golden Gate Branch (San Francisco)	£ 2	
Aurora Branch (Oakland)	£ 1	
Thro' Mr. A. N. Seymour (Hartford, U. S. A.)	—	
Miss. M. J. Hampshire	...	£ 1
Mrs. M. A. Newton	...	£ 1
Mr. A. N. Seymour	...	£ 1

Total £ 6 Rs. 70 15 9

Received thro' the Secretary, Nagpur, T. S:—		
Pandit Sundaramiah	...	Rs. 15 0 0
Mr. C. Srinivasa Row Naidu	...	2 0 0
„ C. Lakshmanasawmy Naidu	...	2 0 0
Babu Purna Anand Sen (a sympathiser)	...	20 0 0

LIBRARY FUND.

Mr. C. Sambiah Chettyar Avergul	...	5 0 0
---------------------------------	-----	-------

ANNIVERSARY FUND.

Received thro' the Secretary, Hyderabad Branch, the following subscriptions towards next Anniversary Expenses:—

Hyderabad Branch	...	Rs. 10 0 0
Mr. Jaehangirjee	...	14 0 0

S. E. GOPALACHARLU,
Assistant Treasurer, T. S.

BANKOORA.

19th August 1890.

It is with the deepest feelings of sorrow that I announce the death of Babu-Hriday Nath Daripa, a member of the Bankoora Sanjivani Branch of the Theosophical Society. The sad occurrence took place at about 11 p. m. on the 2nd of August 1890. He was a very nice gentleman of the Town of Bankoora. His death has been sincerely bewailed by all who knew him. He was a self-made man though not of very high education, he was affable in manners, prompt in business, warm as a friend and kind to the needy. The Bankoora Branch of the Theosophical Society has lost in him a sincere friend and a zealous supporter of the cause of Theosophy.

INDRANARAYAN BISWAS,
F. T. S., Bankoora.

AMERICA.

NEW YORK, August 8th, 1890.

Dear Sir and Brother,

On August 7th was issued a Charter to a new Branch, to be known as "Seattle T. S. No. 1," and located at Seattle, Washington Terr. The number of Branches in the United States is now 42.

Yours truly and fraternally,
WILLIAM Q. JUDGE,
Gen. Secretary.

TASMANIA.

Latest intelligence received from Hobart, Tasmania, says that a local Branch was formed there early in March, with Mr. Edward Ivey as President, and Mr. W. H. Dawson as Secretary. The letter, further, says that "a considerable amount of quiet and unostentatious 'evangelistic' work is carried on; mostly by Mr. Ivey, whose zeal and energy are beyond all praise."

BUDDHISM IN EUROPE.

The Buddhist wave is sweeping over Europe and America with remarkable force. This phase of Indian Philosophy seems better suited to the Western mind than any other. Unless all signs fail, the two countries in which its greatest future lies are France and the United States of America. In the former Professor Leon de Rosny towers above all other figures as a leader in this movement by virtue of his active temperament, exalted character, profound scholarship, and official position at the Sorbonne combined. His lectures are thronged by a multitude of persons of the highest as well as of the middle classes.

WEST INDIAN NEWS.

My friend Mr. E. D. Ewen, Asst. Genl. Secretary, American Section, for the West Indies, sends me some items of interest. He calls attention to the deplorable moral and mental condition of our East Indian coolies in that distant part of the world. What he says is well worth the serious attention of the Government of India. He says there is a large and yearly increasing number of Indian coolies, chiefly in the Islands of Trinidad and Demerara. These poor devils have scarcely a man among them of good caste and education. Their orphan children are put into Government orphanages to be, among other things, Christianized. The majority of the coolies are hard-working and money-making persons. But the amount of drunkenness and general dirt and degradation among them is lamentable. Mr. Ewen asks:

"Do the Hindus not think enough of their religion, morality and country to be ashamed to remain passive while their countrymen out here are being bodily and, in many cases, psychically, ruined, for lack of a few men of their own race and religion; to keep alive their National learning, and to be to them a standing example of honesty, sobriety and cleanliness? What is there to prevent the Hindus sending

a few of their educated young men—who must be content to be real Yogis and to live the life of the poorest—yet be willing and able to teach always, and preach sometimes. Perhaps the time has come in the renaissance of Hinduism for a few to gain the Karmic crown of moral Martyrdom in Voluntary exile across the Kálá pain."

Certainly it has come, and as certainly there are many good Hindus who would snatch at that glorious crown but for one thing, viz., the fearful trouble their going would bring down upon the heads of their families. Mr. Ewen has lived in India and he must not forget that in comparison with the social despotism of Hindu caste laws and penalties the boycotting of Ireland is the merest child's play. Scholars are many in India, but heroes and martyrs alas! too few.

IRELAND.

THE room formerly occupied by the Dublin Lodge T. S., in Lower Leeson St. has been vacated, and two large rooms have been obtained in Stephen's Green, where the books and other property of the Lodge are now removed. A proper letter-box for the Society is fixed on the street door, and all communications should be addressed:—

105, Stephen's Green, Dublin.

The office of Secretary to the Lodge, has recently, owing to the departure of Bro. C. F. Wright to the European Head-Quarters, where his services are in great request, devolved upon Bro. F. J. Dick, who, it is hoped will prove a worthy successor.

H. M. MAGEE,
President.

July 1890.

THE BUDDHIST FLAG IN COMMERCE!

I little thought, when I introduced the Buddhist Flag into Japan, last year, that it would so instantaneously become popular as to become an article of export within a year. Yet so it is. The beauty of the flag commended it to the esthetic Japanese, while its appropriateness as an universal symbol of the Buddhist religion led to its immediate adoption there, as it had previously in Ceylon. His Majesty, the Emperor, graciously accepted the original model I took with me and had it placed in the Imperial Museum, which was enough in itself to make it popular. Then, the question of the colors being actually those of Lord Buddha's aura, as described in the sacred writings of both Northern and Southern Buddhism, having been looked into and favorably reported upon by learned priests who were consulted, its adoption was sure. Throughout my whole tour, from Sendai, my extreme Northern to Kumamoto, my most Southern limit, it bloomed upon me side by side with the Imperial flag in welcome. At my suggestion it was painted on their paper lanterns, on fans and kites. It is now being sent abroad by Japanese merchants. Recently—as Mr. Peter Abrew writes—at a large auction sale of Japanese goods in Colombo, there were put up a number of flag-lanterns and flags. Would not our Society have acquired a place in history if it had first devised and introduced the emblem of the Cross as the common symbol of all Christendom; and is it not likely to be long remembered throughout the Buddhist world as the originator and introducer of this charming and appropriate standard of Buddhism? I think so.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1890.

HEAD-QUARTERS ITEMS.

The President-Founder left Adyar for Colombo on the 9th of October, in order to preside at the opening of the first Girls' High School in the Island. He will probably also take the opportunity of oiling the wheels of the Theosophical organization there in his own incomparable manner.

Brother C. Kottayah has gone to open a branch of the T. S. at Jaffna. That part of Ceylon is inhabited by Hindus, who petitioned for a branch.

Mr. Koightly and Mr. Fawcett are at Head-quarters. The former is studying the country, and making himself master of the present situation of Theosophy in India; the latter is preparing the further lectures of the course he is delivering upon "The Power behind the Universe." Mr. Harto is still acting as a Secretary of the T. S., his successor not having as yet been appointed.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during the month of October:—

LIBRARY FUND.			
Mr. K. Seshayya Chettyar (<i>Kurnool</i>)	... ..	Rs.	15 0 0
Mr. C. Sambiah (<i>Madras</i>)	... ..	"	5 0 0
ANNIVERSARY FUND.			
Mr. Anantaroy Nathji (<i>Kattyawar</i>)	... ..	"	1 0 0
Babu Girish Chunder Koondoo	... ..	"	1 0 0
Mr. K. Seshayya (<i>Kurnool</i>)	... ..	"	2 0 0
HEAD QUARTERS FUND.			
Mr. Anantharai Nathji (<i>Kattyawar</i>)	... ..	"	70 0 0
Mr. L. P. McCarthy (<i>San Francisco</i>)	... ..	£ 1-0-0=	" 13 2 6
Mr. C. K. Rajagopala Iyer (<i>Narsingampett</i>)	... ..	"	1 0 0
Mr. J. H. L. Houston (<i>New York</i>)	... ..	£ 6-2-6=	" 73 10 0

NOTES ON BRANCHES VISITED.

By Bertram Keightley.

BOMBAY.—This is one of the most active of the Branches in India, and the amount of good work done by its members for Theosophy should stimulate others to follow its example. Its reprints of good article on Theosophical subjects for sale and free distribution should be far more utilised than hitherto by other workers, who should also co-operate with Mr. Tookaram Tatyá both in his Sanskrit vernacular work. But it is not so much to Hindus, as to Parsis, that the Bombay Branch owes its activity and usefulness. They are the Europeans of India, and have in them more of the spirit of truly scientific study and enquiry, tinged by a just proportion of spiritual intuition than most Hindus, and they have probably profited most, among the Indian F. T. S., by the clues and hints as to the correct interpretation of ancient religions and philosophies, given out by H. P. B. Still, even among them,

there is the same strong tendency towards useless and interminable discussions on "ultimates," which, apart from their usefulness in training the logical faculty, are apt to be merely empty breath with no practical or real content as their outcome. It is the vice of such studies as ours that, since they lead the mind into new, unexplored realms, they are attended by the danger of mistaking *words* for *realities*, and so leading us into accepting mere verbal abstractions as real explanations of facts in nature, and this danger is intensified by the subjective terminology employed in Hindu philosophy. Careful study of H. P. B.'s works will soon convince the student that this danger is amply guarded against in true Esotericism; it should therefore be consistently borne in mind by students in all departments, but especially in India as it is the peculiar vice of Eastern thought generally. The homœopathic dispensary work also done by Mr. T. Tatya in connection with the Bombay Branch, deserves special notice as illustrating the practically philanthropic side of Theosophical work in India.

SURAT.—This is another working Branch, engaged both in practical philanthropic effort and in the dissemination of thought. As a report of its work appears in the number, I will merely note one point that struck me very forcibly. Among the members of this Branch I noticed much enthusiasm and good-will, and especially a strong and living ethical spirit; but I missed almost entirely any attempt to cultivate the intellectual aspect of spirituality, and I noticed a very strong tendency to accept merely verbal explanations without bringing these to the test of corresponding *mental images*.

BARODA AND POONA.—Of these branches little can be said. Possibly the activity of the Baroda Branch will be revived through the exertions of recently joined members, but for some time past it has done little as a Branch. The same is even more true of Poona, which used to be one of the most active centres of Theosophy. In both cases the want is a leader, some one person whose enthusiasm and ability shall qualify him to lead and help other students interested in these subjects. Ninety-nine per cent. of men are after all like Rabelais' sheep. They have no initiative of their own, and cannot even find their way through a ready-made gap in a hedge unless some stronger spirit leads the way.

HYDRABAD.—Here we have the happy combination of Parsi and Hindu elements which I noticed at Bombay. But the soil does not seem favourable for the seed of Theosophy, and though, thanks to the self-sacrificing efforts of a few, the Branch is still active, holds regular weekly meetings and by making those meetings open to visitors and rendering them of general interest, it has succeeded in keeping alive some outside interest; still the progress made is very small indeed.

B. K.

GOOD WORK AT BARODA.

Mr. C. L. Peacocke, F. T. S., writes from Baroda, on 20th October 1890:—
On the 16th October a girls' school was opened in Surat under the management of the Sanatan Dharma Sabha Local Branch of the T. S. There were 51 girls present, and the number of pupils is expected to shortly reach 100, for the movement is much appreciated in the high-caste quarter of the city where the school is situated. About 9 months ago Mr. Drivedi, the President, Surat Branch T. S., collected a small fund of some 400 rupees, and therewith bravely started a boys' school, which at present numbers 140 pupils.

Besides the course of subjects as laid down by Government for Primary schools, there is daily imparted to the boys for one hour a system of moral instruction based on the precepts and ethics of Sanatan Dharma. The girls' school just opened is to be conducted on the same plan, everything sectarian or dogmatic being carefully excluded from the teachings.

Support in the way of a small monthly income has been forthcoming from two sympathisers, still Mr. Drivedi is endeavouring to increase the fund in view of a future large increase in the number of pupils, which would necessitate the formation of branch classes. During a month's stay in Surat I had ample opportunity of seeing and enquiring into the work of the Local Branch, and I wish to bear testimony to the activity and zeal of the President and Members.

They have published several works in the vernacular containing Theosophical teachings, which have been greatly appreciated by those enquirers and sympathisers who are unable to read English.

The Branch meets every evening, and there are some twelve or thirteen regular attendants.

A special English speaking section has just been started; it meets on Sunday afternoons, and is chiefly intended for the instruction of several enquirers and sympathisers. I think many dormant and wealthier branches might take example from these their poorer brethren in Surat, and try to make their membership in the T. S. something more than a name.

THE NAGPUR BRANCH.

The *Central Provinces and Behar Gazette* devotes over 2½ columns to a report of the fifth annual meeting of the Nagpur Branch of the Theosophical Society. The report is very encouraging, and the branch evidently means work. The feature of the meeting was the address of Dr. Jehangir K. Daji, General Secretary of the Bombay Section. The learned and amiable Doctor spoke in his usual felicitous way, and laid great stress on the realization of the Society's "First Object"—universal brotherhood. Mr. J. Herbert Wright, "a member of the Blavatsky Lodge," stirred up the meeting by telling the brethren that Theosophy is more active in "London" than in "India." But India is India, and 19, Avenue Road, is not "London," notwithstanding the new Meeting Hall. Mr. Wright's views, however, are well worthy of attention, and he backed them up by a handsome donation of books to the Branch library, to the value of Rs. 157. Mr. C. V. Nayudu, too, late Vice-President of the Cambridge (England) Branch spoke in much the same strain. Perhaps the most interesting speech of the evening was by a Mahomedan, as it illustrated what Brother Daji had said in his address, that all religions are at one in their bases. The report says:

Moulvie Abdul Nubbee, an aged pensioned Mahomedan gentleman and a staunch advocate of the doctrine of "Sufis" who had specially come down from Kamptee to attend the Anniversary, on being introduced by the Chairman addressed the audience in Hindustani and said that every man must work out his own salvation, i. e., Mukti which could only be attained by a thorough realization of the higher states of consciousness connected with the three Shariras (bodies) known as the "Sthula," "Sukshma" and "Karana."

PROPAGANDA.

Mr. J. P. Bhaskura Rajoo, Secretary of the Cowl Bazaar Progressive Union, of Bellary, writes to say that Brother R. Jagannathia, the founder of the Bellary Sanmarga Samaj, has been lecturing on Theosophy, for two consecutive Sundays, to very interested and appreciative audiences, at the Union Hall in Bellary. Brother Jagannathia's exposition of Theosophy was, he says, remarkably clear and exhaustive. We can only echo Mr. Bhaskura's wish: that other Fellows of the T. S. would, in their respective districts, follow Brother Jagannathia's excellent example. Is it the will or the ability that is wanting?

A GOOD RESOLUTION.

The *Theosophist* has pleasure in giving publicity to the following resolution of the Toda Betta Theosophical Society:—

OOTACAMUND, August 24th, 1890.

PRESENT:—General H. R. Morgan, Mrs. Batchelor, Pandit Jayaraja Row, M. R. Ky. S. Ramaswami Aiyar, B. A., Pandit T. Venkatarama Aiyangar, etc.

Read two letters and other papers received from Mrs. Knowles and Mrs. Elmore James of the London Anti-Vivisection Society.

Resolved, that the last mentioned lady be informed that this branch has great pleasure in disseminating the pamphlets printed by the above ladies, and at the same time the members of this branch will do their utmost to discourage any attempt of vivisection which may be introduced into India both by writing and by opposition in every possible manner.

PANDIT T. VENKATARAMA AIYANGAR,
Secy., Toda Betta T. S.

WHO WILL HELP?

Mr. E. D. Ewen, Assistant General Secretary of the American Section, writes from The West Indies:—

"I wish to draw your attention to a matter which the Hindu Fellows of the T. S. should no longer ignore. It is that there is a large and yearly increasing number of Indians, chiefly Hindus, in the West India Colonies of Trinidad and Demerara. These poor exiles have scarcely a man among them of good caste, nor of education. The orphan children of these people are put into Government orphanages, to be among other things "Christianized." The majority of the coolies are hard-working and money-making, and there are some schools to which they can send and do send their children. But the amount of drunkenness and general dirt and degradation among them is lamentable. Do Hindus not think enough of their religion, morality, and country, that they are not ashamed to remain passive, while their countrymen out here are being bodily, and, in many cases, psychically ruined for want of a few men of their own race and religion, to keep alive their national learning, and to be to them a standing example of honesty, sobriety, and cleanliness. What is there to prevent the Hindus sending a few of their educated young men, who must be content to be real yogis, and to live the life of the poorest, yet be willing and able to teach always and preach sometimes. Perhaps the time has come in the renaissance of Hinduism for a few to gain the Karmic-crown of the moral martyr in voluntary exile across the Kálápáni."

This is all very beautiful; but we wonder whether Brother Ewen ever heard of *caste*? Surely he must know that in speaking of the possibility of a high caste man crossing the ocean in order to win a "Karmic-crown" by mixing with low caste men as teachers and preachers, he is talking "pure West." That kind of thing is applying Christian ideas and motives to Hindu habits and customs.

A "CORRESPONDENCE STAFF."

The indefatigable General Secretary of the American Section, Mr. Wm. Q. Judge, has organized a "Correspondence Staff," to answer enquiries about Theosophy, as this work has become too heavy in America for the regular Sectional Staff. "The Head-Quarters of the Staff shall be the address of the General Secretary," says the printed circular, which then proceeds to give that address as "Post Office Box, 2659, New York." It is to be hoped that P. O. B. 2659 is a roomy one. Nothing is said about the sex of the correspondents; but as it is well known that each sex is, in spiritual matters, more powerfully influenced by the other, the new scheme opens up magnificent vistas. The object of the correspondence is, of course, spiritual advancement; but "jours perdrix" is proverbially unpleasant, and Mr. Judge has done well by affording to those who want a change an opening for correspondence on livelier topics than "Reincarnation and Karma." For does not Rule 4 of the Circular say: "That the members of the staff will correspond with such enquirers on theosophical topics, and no others, except in cases of private correspondence?" It will be interesting, by and by, to know the average length of time it takes for a Theosophical correspondence between a member of the staff and an enquirer to develop into a "private correspondence." And why should it not? No one can have too many friends. The move is a good one, apart from its aspect of "work," for it is likely to popularize Theosophy.

YOGA SHASTRA.

Mr. K. Chakravarti, the energetic Secretary of the Calcutta Psycho-Religious Society, has circulated a curious and interesting document, accompanied by a letter of explanation, containing a request that those competent to do so should send him their opinion thereon. The document in question contains a series of notes taken from *Gharenda Sanghita Hata Yoga Prodigipika* and *Shiva Sangita*, regarding Breath, Food, Cleanliness, and Physical Exercise. Some of the instructions, by following which the authorities quoted believed that "long life and immunity from disease may be secured," are simply filthy, according to modern ideas; others are mildly disgusting. Among the latter may be quoted:—

"Take a piece of fine clean cloth about four fingers in width and two or three yards in length, and learn to swallow it gradually and bring it out. This practice will relieve chest complaints.

"After the food has been digested, drink as much water as possible, and then looking upwards for a while bring it out. This practice will cleanse the stomach of impurities, and sharpen the appetite."

Among "Exercises of the body" is the following Mudra, which Mr. Chakravarti assures the reader "is no imagination:—

"*Khachari Mudra*—Apply butter to the tongue and try gradually to lengthen it by drawing it gently each day, and if necessary to cut the tissue which attaches it to the lower jaw to the extent of a thread in thickness every day and putting butter and catechu on the wound. When the tongue is sufficiently long, turn the tip backwards into the cavity of the mouth upwards and meditate. Consciousness will remain. The senses will all be exalted. The internal eye will see new sights, the ear will hear gentle music, the tongue will have delicious tastes. There will be no waste. There will be no demand for food or thirst. There will be no sickness or infirmities. The fire will not burn the body, nor the air dry it, nor the serpents do any harm."

Mr. Chakravarti will have done an excellent service to truth if he succeeds in collecting the opinions of qualified physiologists upon these Yoga practices, and then publishes them.

APPRECIATED!

Under the title, "*Buddhism at the Sorbonne*," the Paris daily paper, *La Paix*, lately gave its readers a very interesting interview with the celebrated Oriental scholar and warm advocate of Buddhism, M. Leon de Rosny of Paris, in the course of which that gentleman says:—

"With regard to the visit paid me by Colonel Olcott, President of the Theosophical Society, I have already said that I was astonished at the knowledge and acumen of that learned gentleman; and all the more so, because he had been described to me as imbued with mysticism and theories quite outside of science. Colonel Olcott on his side expressed to me the greatest interest in our work, but he did not propose to me in any way to follow him to India in order to make a Buddhist propaganda."

The last sentence alludes to the rumour started by the French Press that Colonel Olcott had invited M. de Rosny to India.

BUDDHISM IN FRANCE.

According to the *Progres de Lyon*, "M. de Rosny is astounded by the enormous effect (l'effet prodigieux) produced by his lectures on Buddhism at the Sorbonne. He is especially struck by the extraordinary number of women who flock to Sorbonne on the days when he speaks of Buddha." A writer in the Paris *Siecle* quotes M. de Rosny to the effect that the present general movement towards mysticism and occult sciences is due to "the inquietude in men's minds, and to their desire to find a belief in which they may rest through faith, after a period of doubt and uncertainty." Tossing on the ocean of doubt in their little canoes makes many people spiritually seasick and they are glad to get into any harbour.

Of Buddhism, which he himself professes, M. de Rosny is reported as saying:—"In itself Buddhism is an admirable doctrine, startling in its profu-

dity. What makes it wonderfully sympathetic in our day is that nothing in it goes contrary to the truths of science, the principles of which it contains in itself. Do you know that the entire doctrine of evolution is to be found therein? Is not this prescience a wonderful thing, dating back as it does to five centuries before our era. One may even say that Christianity sprung from Buddhism, and one school contends that Jesus had a knowledge of Eastern revelations."

AS OTHERS PAINT US!

There seems to be very little use in repeating that Theosophy is not a new sect, nor Madame Blavatsky its High Priestess. Still there appears to be nothing to do when one meets with such stuff as the following in *Vanity Fair*, but to repeat once more that Theosophists are a body of searchers after truth "wherever it may be found." The extract consists of the first and last paragraphs of a report of the opening of the Blavatsky Hall in London: of course this is hardly a correct description of what occurred on that memorable occasion, but it does to stuff that very green goose the British Philistine.

Madame Blavatsky? Who is Madame Blavatsky? She is the fountain-head of the new religion, the loadstar of those who seek for Truth, the High Priestess—nay, the female Pope of Theosophy! Go to 19, Avenue Road, St. John's Wood—cab fare two shillings. There she sits on a throne, a cigarette in her mouth, a rose in her hand. And her disciples lounge and kneel around her with a worshipping gaze, a raptured smile, competing for the honour of giving her a light, or an ash-tray, or of fanning her with an Indian punkah.

What does She say? Not much. "Hot night"—"been rather successful"—"another cigarette"—"bon soir, a bientôt!" These are the abrupt sentences uttered by the Oracle in an asthmatic sort of way. Each word is received with enthusiastic murmur: "Ah! it is but She who can talk thus!

Poor humanity! what have we come to?

At 8-30 of an evening last week a tremendous crowd gathered at the door of 19, Avenue Road, for the opening of the Blavatsky Lodge. This is the High Priestess's future domain, where a spacious room on the ground floor is consecrated to the Theosophical meetings. It resembles a church with its Gothic wooden ceiling and little loggias at one side; cabalistic signs and mystic animals adorn the panels. Do you notice the three weird paintings opposite? Do they represent the human form of the future, or is it our astral shell? Anyhow, they are curiosities; but is not the room full of curiosities too—human curiosities?

Then, the common herd having fought their way out, the select ones trooped to the end of the room, where Madame Blavatsky, familiarly called "H. P. B.," was reclining in stato to receive the homage of her devotees. Crouching on Oriental cushions, She reminds one of those shapeless Indian idols who crowd the temples of the East in all their gilt and dust-covered glory.

For about an hour the fanatics address Her in subdued and awestruck tones, some stooping on their knees, others kissing her hand, even the hem of her garment, all lost in ecstatic admiration!

A much more appreciative article on H. P. B. in the *New York World* of Sept. 21 reached the *Theosophist* by the same Mail as the *Vanity Fair* (or *Vanity Unfair*) screed. It says among other things:—

"Personally she is most fascinating; a brilliant conversationalist; a linguist of the highest attainment, sparkling at repartee and familiar with the social and political news of the whole civilized world. It is not possible to listen to her without surrendering to her superior mental charm. To the devotee she is an infallible oracle. Her commands are law and her influence is irresistible."

Still the writer in this case also falls into the vulgar error of dubbing Madame Blavatsky "the High Priestess of esoteric Buddhism," adding that "as Priestesses go, this one is very easy to approach." There are no priestesses, high or low, in the Theosophical Society.

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1890.

THE THEOSOPHICAL SOCIETY,
EXECUTIVE ORDERS.

I.

In the Bombay Conference of Theosophists, held in December last, the following suggestion was made for the consideration of the President and General Council:—

"4. That the division of the Society in India into four different Sections, does not appear to be convenient, and for the present there should be only one Section for the whole of India managed by a General Secretary (with an Executive Council), who will carry on his duties separately from the general work and management of the Theosophical Society."

In compliance with the above suggestion, the President-Founder hereby declares that, from and after the 1st January 1891, the present four Indian Sections shall be merged into one, to be called the "Indian Section of the Theosophical Society," with its Head-quarters at Adyar.

Bertram Keightley, Esq., M. A. (Cantab), F. T. S., is hereby appointed General Secretary of the Indian Section, subject to the approval of Mdme. H. P. Blavatsky, to whose staff he is now attached. The present General Secretaries of Indian Sections will be known as Provincial Secretaries, and with the General Secretary, will constitute the Executive Committee of the new Indian Section.

The Executive Committee will submit for the approval of the General Council at its meeting on the 26th December proximo, a draft of Rules or Bye-laws for the guidance of the General Secretary in the performance of his duties.

The Recording Secretary of the Theosophical Society will notify the above order to the parties concerned.

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

ADYAR, 17th November 1890.

II.

Pending the execution of the above order, Mr. Bertram Keightley is hereby appointed Inspector-General of Indian Branches. As occasion offers, Mr. Keightley will visit our Branches, report upon their condition, and revive their activity so far as practicable. The General Secretaries of Sections are requested to cordially co-operate with him for the accomplishment of the important object in view, and I personally recommend him to our members and the general Indian public as a sincere friend of India, a well-wisher of the Hindus, and a true-hearted gentleman and Theosophist.

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

ADYAR, 17th November 1890.

THE CONVENTION AND XVth ANNIVERSARY.

All preparations for the Convention of 1890 are far advanced and everything will be ready in ample time. Branches whose officers or members mean to attend the meeting, but have not yet notified to the Recording Secretary, Mr. S. E. Gopala Charlu, should do so at once, as contracts have to be made for food and accommodations provided. As usual, Delegates are expected to bring their own bedding, etc. The attendance promises to be full and the proceedings interesting. (Mr. Tookaram Tatyia writes that he will attend, with a number of the Bombay Brothers.) Lectures will be delivered by Mr. Fawcett upon the philosophy of Herbert Spencer, by Mr. Keightley upon the Reception of Hindu Thought in the West, and other speakers will discourse upon instructive subjects. The proposed amendments to the Rules will be voted upon by the General Council, the By-laws for the new Indian Section considered, and other highly important business passed upon. Among other

things, is the choice of a new President. At the Xth Anniversary, it will be remembered, I asked permission to retire, that I might enjoy needed rest after my long and arduous service in the Tropics. The privilege was unanimsly refused, with such touching expression of personal affection that I continued in office. I have now given five more years of service, and feel that I must now insist upon my right to withdraw into privacy, and devote myself to certain literary work long contemplated. Other weighty reasons compel me to the step, which I shall set forth at length in my Farewell Address. To prevent misconception, I may say that my decision is not provoked by any personal grievance, or by anything save an earnest wish to promote the best interests of the Society that I love with unquenchable devotion.

H. S. O.

FINANCIAL.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following amounts during the month of November:—

LIBRARY FUND.			
Babu Norendro Nath Sen (<i>Calcutta</i>), the			
donations of Mr. J. F. Madan...	Rs. 25		
Mr. Framjee Muncherji ...	" 25		
„ S. T. Padshah ...	" 15		
		Rs. 65	0 0
Ambasamudram T. S. ...		" 40	0 0
Mr. P. D. Khan (<i>Ceylon</i>) ...		" 5	0 0
Mr. C. R. Srinivasa Iyengar (<i>Kumbakonam</i>) ...		" 9	0 0
" Sydney" (<i>Hartford, Connecticut</i>) ...	£ 2...	" 27	0 0
" W. Q. JUDGE" FUND.			
Mr. W. Q. Judge (<i>New York</i>), for a travelling Expense Fund, about which he has privately informed the President Founder, £ 82		„ 1,035	11 8
ANNIVERSARY FUND.			
Mr. B. Soobraya Moodeliar (<i>Chennapatam</i>) ...		„ 1	0 0
Messrs. Parthasaradhi Pantulu, Saminatha Iyer, and Jagannathiah (<i>Bellary</i>) ...		„ 3	0 0
Gooty Branch T. S. (<i>Anniversary expenses</i>) ...		„ 10	0 0
Capt. Ragoonath (<i>Hyderabad</i>) ...		„ 10	0 0
Babu Dinanath Bhattacharya (<i>Murshidabad</i>), ...		„ 10	0 0
Ambasamudram T. S. ...		„ 10	0 0
HEAD-QUARTERS FUND.			
Mr. Joochooram (<i>Bombay</i>) ...		„ 5	0 0
Mr. Anantharoy Nathjee (<i>Kattiyawar</i>) ...		„ 14	0 0
The Secretary, Chingleput Branch ...		„ 2	8 0
Ambasamudram Branch (<i>Travelling expenses of the President-Founder.</i>) ...		„ 35	0 0
Women's Educational Society of Ceylon, (<i>do. do.</i>) ...		„ 55	0 0
An F. T. S. (<i>New York</i>), a draft for £ 100 cashed for		„ 1,261	15 6
Mr. W. Harnquist (<i>Sweden</i>) £ 1-16-2 ...		„ 21	14 11
Miss T. C. Simpson (<i>Portobello, N. B.</i>) 5s. ...		„ 3	5 0
Mr. S. L. J. (<i>U. S. A.</i>) 2s. 6d. ...		„ 1	10 0
Signor F. Montolin (<i>Madrid</i>), 25 francs ...		„ 13	1 5
From Mr. W. Q. Judge, <i>Genl. Secy., America</i> :—			
Diploma fees for 60 members ...	\$ 30.00		
Charter fees 1st T. S. of James Town, New York ...			5.00
Donations, Mr. Albert Targee ...			2.00
„ „ A. W. Goodrich ...			1.00
„ „ R. L. Scannell ...			2.50
„ „ Alex. Fullerton ...			150.00
		Total \$	190.50
	or a draft on London for £ 39-1-7	Rs.	528 7 0
Mr. Kedarnath (<i>Bulas and Shalur</i>) ...		„	1 0 0

S. E. GOPALACHARLU,

Assistant Treasurer, T. S.

23rd November 1890.

OUR TOUR IN SOUTHERN INDIA.

Having joined our President-Founder at Manyachi Junction, we went thence to Tinneveli, where we were met by several of our fellows of the Ambasamudram Branch, who had come in some twenty miles to bid us welcome. It was settled, after consultation, that we should proceed at once to Ambasamudram, deferring a lecture at Tinneveli till our return. So we started the same evening and reached our destination early the next morning, October 30, meeting with a most cordial welcome on all hands.

At Ambasamudram four public lectures in all were delivered to large and enthusiastic audiences. It was most gratifying, both to the Colonel and myself, to note the evidences of earnestness, devotion and true patriotic feeling which the state of the Branch here indicated. Its activity and the amount of actual work it has accomplished contrast most vividly with the apathy and deadness of others, such as Tinneveli, and show how much may be done by two earnest and energetic men, who have the welfare of India really at heart. Would that India had many such men as Mr. V. Coopposwami Iyer and Mr. Venkatrama Iyer.

Two days of our stay were spent in visiting the hills and the sacred falls of the Taprabani, one of the most delightful excursions I have ever made.

On November 4th we returned to Tinneveli, where lectures were delivered by the Colonel and myself in the Hindu College, which was packed to its utmost limit by a most enthusiastic audience. The Colonel's address contained a most eloquent appeal to his hearers in support of the revival of Sanskrit and Vernacular learning as the foundation-stone for the future re-birth of India. It produced an effect, for before we left Tinneveli a neighbouring Zemindar had a long conversation with the Colonel, and finally promised to pay the salary of a Pundit for the Adyar Library. Let us hope that he will shame others, whose memory seems defective, and keep his word.

From Tinneveli we went to Madura on November 6th, and met with a cordial reception from the members of the Branch—dormant and inert as it is. On November 7th, lectures were delivered in the Hindu College, urging the Hindus to support the Theosophical Society in the task it has undertaken of reviving the religion and spiritual literature of India. At the conclusion of the addresses the Chairman suggested the formation of a subscription list for carrying out this object, and some Rs. 600 were promised on the spot, though it is hoped that when the local committee, which has taken the matter in hand, makes its report at the Convention in December, the amount will be much larger, much more worthy of a town that used in past days to be one of the greatest centres of learning and religion in Southern India.

Leaving Madura an hour after the lectures were over, we proceeded to Kumbakonam, stepping over for a few hours at Tanjore to visit the temple and Sanskrit Library, and see some of the metal work it is famous for.

At Kumbakonam there is a knot of active workers, four or five in number, who may well be placed alongside those of Ambasamudram as examples of truly Theosophical devotion and earnestness. Their translations of the Upanishads in the *Theosophist* are known to all and set an example which should spur on other members to emulate their conduct. At Kumbakonam two lectures were delivered on Nov. 9th, one at 7.5 A. M. and the other in the evening. Both were well attended, and both seemed to make some impression on their hearers. But also patriotism, religion, and true feeling for intellectual achievements of the past are at a very low ebb in the hearts of Hindus, and nowhere is this more manifest than in places like Kumbakonam and Madura, once seats of learning, thought and intellectual life, but now sunk in the mire of selfishness and indifference; oblivious alike of past and future, thoughtful only for the things of the moment, false to the high ideals of their ancestry, and neglectful of the glory bequeathed to them from the hoary past!

B. K.

BUDDHIST SCHOOLS IN CEYLON CONDUCTED BY THE
THEOSOPHICAL SOCIETY.

VERNACULAR.

Western Province.

- 1 Pokunwiritta, Mixed
 - 2 Horana, Boys'
 - 3 Pilindala, Boys'
 - 4 Raigama, Girls'
 - 5 Keholwatta, Mixed
 - 6 Wattalpola, Boys'
 - 7 Madapáta, Boys'
 - 8 Madapáta, Girls'
 - 9 Potnpiitiya, Boys'
 - 10 Pinidiyamulla, Boys'
 - 11 Ovitigala, Boys'
 - 12 Tebuwana, Boys'
 - 13 Paragahatota, Mixed
 - 14 Olaboduwa, Boys'
 - 15 Egodallyana, Boys'
 - 16 Wollowatta, Girls'
 - 17 Pattiya Pánadure, Girls' (Grant-in-aid)
 - 18 Pattiya Pánaduro, Boys' (do.)
 - 19 Wekada Pánadure, Mixed
- Southern Province.
- 20 Galle, Boys'
 - 21 Kaligana, Boys'

- 22 Hatuwapiyadigama (Kataluwa), Boys,
- 23 Matara, Boys'
- 24 Dikwella, do.
- 25 Gintota, do.
- 26 Ambalangoda, Boys'
- 27 Balapitiya, do. (Grant-in-aid)
- 28 Ambalangoda, Girls'

Central Province.

- 29 Kandy, Girls'
- 30 Gampola, Girls'
- 31 Gampola, Boys' (Grant-in-aid)
- 32 Hatton, Boys'
- 33 Matale, Boys'

Sabaragamuwa Province.

- 34 Ratnapura, Boys'
- 35 Rakwana, Boys'
- 36 Pelmadulla, Boys'
- 37 Ussapitiya-(Mawanella)
- 38 Kegalla, Boys'
- 39 Colombo, English High School, Boys'
- 40 Kandy, English Boys' School
- 41 Colombo, English High School, Girls'.

Note.—The traducers of Sinhalese character are requested to observe that every one of the above schools has been founded by the natives without a penny's initial help from Government, and this, although there are plenty of good schools opened by the Christian Missionaries for their behoof. All this work has been done by the Sinhalese Buddhists under the lead of the Theosophical Society since I opened their eyes in 1880 to the meaning of the Missionary educational scheme on the authority of their own printed Reports. The list is corrected up to the 19th October.

A CREMATION CO.

While in Colombo Col. Olcott was asked by the Hon. P. Ramanathan to join in the formation of a Cremation Company, and readily consented. For several years past he has been urging the Sinhalese people to return to the ancient practice. Upon consulting the High Priest Sumangala and Washkaduwa Subhuti, another famous priest, he received from them the following certificates:

WIDYODAYA COLLEGE,
18th October 1890.

There is no objection, either religious or other, to the adoption of the practice of cremation by Buddhists in general. It is a simple question of economy. If, by modern scientific apparatus, a body can be burnt as cheaply as it can be buried (the cost of coffin and grave included), then I shall be glad to see it employed by all. It would be simply a revival of a custom once universal among our ancestors.

(Sd) H. SUMANGALA.

I see no objection whatever to the return of Buddhist Sinhalese to the practice of cremation. In the time of our ancestors it was universally employed by our people, and is to this day by our kinsmen, the Hindus. The practice is also becoming very popular in European and American countries. If the cost can be made as low as that of burial, I think it will become very popular in Ceylon. It is superior to burial.

(Sd) W. SUBHUTI.

17th October 1890.

AMERICAN SECTION.

The First Theosophical Society of James' Town, James' Town, N. Y., has received its Charter and has organized, with Miss Julia S. Yates as President, and Mrs. Helen E. L. Fenton, 215 Crossman St., as Secretary. It is the forty-third Branch in the American Section, and starts with eleven members.

Light T. S., Fort Wayne, Indiana, has ceased to be a "Private" and has become an "Open" Branch. There is no "Private" Branch in America. The President is Judge R. Wes. MacBride, and the Secretary Mr. Andrew A. Purman.

The President of the Lotus T. S., Kearney, Neb., is Mr. Rice H. Eaton, and the Secretary is Dr. Harvey A. Alspach.

The President of the Vyasa T. S., New Orleans, La., is Mr. Carl F. Redwitz, and the Secretary is Dr. George P. P. David, 269 1/2 Elysian Fields.

WILLIAM Q. JUDGE,

General Secretary.

AN AMERICAN HEAD-QUARTERS.

We have received a circular issued by Mr. William Q. Judge, which is a "preliminary call" for subscriptions towards the establishment of a Headquarters for the Theosophical Society in America. The object is to combine the four different items of work under one roof which are now carried on in different places, at an unnecessary expenditure of time and money. There will also be a library, lecture hall and living apartments; the estimated cost is \$ 50,000, of which about \$ 3,000 have already been subscribed.

FRANCE.

Mr. G. R. S. Mead, General Secretary, European Section, Theosophical Society, writing under date 19th October 1890, reports that "a Charter has been issued to a new Branch at Paris under the Presidency of M. Arthur Arnould, the late President of the "Hermes Branch," which has been dissolved, owing to dissensions of members, who now no longer belong to the Society. The Branch will be known as the "Lotus." M. Arnould is the "Directeur" of *Le Lotus Bleu*, and it is hoped that this new grouping of our forces will produce good results. Translations are being made, and large numbers of pamphlets distributed. Mr. Mead also adds that a French translation of Mr. Sinnett's "Esoteric Buddhism" is on the eve of publication.

THE SANMARGA SAMAJ OF BELLARY.

In the annual report of the above, just received, we note with great pleasure the growing vitality, influence and usefulness of one of the many agencies brought into existence by the revival of Hindu patriotic and religious feeling initiated by the Theosophical Society.

A free Sanskrit school, special teaching of the young in the basic truths of Hindu morals, public lectures and address, classes for the deeper esoteric study of such inimitable works as the Bhagavatgita, &c., form a record of work, well and truly done, of which the leaders of the Samaj may be proud.

Such agencies as this are doing far more for the revival of the Hindu nation, far more towards helping India once more to resume her ancestral place on the stage of the world's history, than all the talk of eloquent speakers on political platforms. *The former* is the *real* work that needs to be done first and thoroughly, if India is to rise from her ashes; the latter but obscures the mind from realising that the things of the heart and mind, and spirit, are the only *real*, because the only lasting foundations upon which a nation can be built up.

All those connected with the Samaj who are active in its work deserve praise and congratulation, but if we mistake not, these are especially due to the President, Rai Bahadur Sabhapati Mudaliar, F. T. S., and to his colleague, Mr. R. Jagannathiah Garu, F. T. S.

"THE PRINCIPLES OF THE ADEPTS."

Mr. T. A. Swaminatha Aiyar, Secretary of the Sanmarga Samaj of Bellary, sends us the following flysheet, copies of which can be had from him gratis.

THE PRINCIPLES OF THE ADEPTS.

1. Perfect abstinence from spirituous liquors.
2. Perfectly pure and chaste life.
3. Truth, justice and honesty in thought, word and deed.
4. Absence of pride, hate, malice, envy, anger, greed, and craving for worldly advantages.

5. Subordination of self to others; one's own pleasure to be the good of his fellows; loving kindness to all living beings.

6. A thorough realization of the empty and transitory character of all earthly things, and, concentration of all one's desires on the Unseen and Imperishable and on the attainment of that higher knowledge which leads to these.

Contentment is the source of calmness of mind, and it helps concentration.

A NEW HOPE FOR INDIA.

We learn with the utmost pleasure that the Theosophical impulse in India is becoming active in a new direction, one where its influence was greatly needed.

The Saumarga Samaj of Bellary is on the point of starting a new journal intended to treat of Religious, Moral, Social and Theosophical subjects. Its future editor writes: "I wish to take this opportunity to popularize Theosophy among the masses . . . I wish to give in the Vernacular much of Theosophy, original as well as translation, from the *Theosophist* and others of our Journals."

We wish our colleague and friend, the editor, and our brothers, his supporters, all success and good fortune in their new effort to assist in the regeneration of India.

THEOSOPHY IN A CONVENT.

The world is evidently moving. Who would have expected that a lecture highly laudatory of Theosophy would be delivered by "an outsider" (not an F. T. S.) "at a social gathering arranged by the Sister Superior of St. Mary's Convent," Poona? Yet such a lecture was delivered by Mr. P. N. Patankar, B. A., the other day, and a three column report thereof appeared in the *Sudhakak*, a native paper of Poona. Among the good things he said are the following:—

"Those that believe in a personal God revere their God too highly and ecstatically to think of going beyond him; and their speculation ends in perpetual contemplation of the goal they have reached. But there are others with whom there is no such thing as a personal God, who look upon emancipation of a particular kind as the ultimate end to be sought after. With these the spirit of inquiry enters into eternity and ends with having known all that has to be known and their existence in it is absolute, full of joy and of knowledge. Now let me ask you, my audience, whether you think there is any cause for quarrel between the two classes of men just described. There is none; and, no cause, no effect. Read the views of the author of the *Dabistan* on the *Sadhus* or *Saints* of 12 different religions. They neither quarrel nor abuse, but look upon one another as children of the same mother, Nature; and love, rather than hate, one another, as true Brothers. But their followers being half-wise commence the struggle and only bring about mutual destruction. It is on the common groundwork of all religions that Theosophy takes its stand and from thence it lights the path for all those that try through the mazes of ignorance and superstition to approach it and make it more known."

"It is a science as truly, if not more so, as any one of your positive sciences. And its superiority to the positive sciences lies in this that with Theosophy there is no such thing as unknowable and its definition of nature includes a greater arena than that to which the other sciences have limited the term."

"An inquiry into the existence beyond, before, and contemporaneously with the present condition ought to be taken up and pursued on strictly reasonable grounds. This is the aim of Theosophy and as such it neither injures any class of men nor hinders the progress of humanity. On the contrary it raises the ideal of religion, encourages its votaries to live up to its ideal, and by tempering prejudice and expanding the province of love, makes humanity more affectionately tied together in a bond of close fraternity. If you are a Christian, it will show you what constitutes the essence of your religion, if you are a Hindu, it will show you that you have utterly been in the dark about what your own religion is. But I leave it to yourself to judge, concluding with the observations that Theosophy is no sect formed for only a part of humanity, it does not say 'thus far and no further' to the humble and honest inquirer, and it has no need of making proselytes; the best men of all religions are its members, as it concerns itself only with the foundations of all religions and proves them, and proves indubitably, to be one in their essence and to be different, where they are so, only through the accident of external environments."

TOO MUCH OF A GOOD THING.

The *Japan Weekly Mail* of August 16, contains an extraordinary story. In some countries, where men are men, two brides are considered better than one, but the following is hardly a case in point.

SUPERNATURAL DESIGNS OF BIGAMY.—Here is a story from the *Shih Pao*:—"The strange phenomenon of a dual bride often occurs in certain parts of the Canton province. A family consisting of a mother, a father, and a son, living in the district of Liang-shan of the Liag-cho in the province of Canton, had a marriage celebration in the first part of the 2nd moon. When the sedan chair containing the precious load, the bride, arrived at the door, and at the time for the performing of the usual nuptial ceremonies; lo! there appeared two brides exactly the same in person and dress, confusing the bridegroom as to the rightful one for him to take for wife. The dual personage followed exactly the other's movements. The parents, after much mooted discussion, decided to send for the bride's mother to identify her own daughter, but upon her arrival, on questioning her daughter, she was also thrown into great mental confusion by their giving out exactly the same replies. She thought she was afflicted with mental aberration, so she said that she must examine her daughter *in nudo*, for on her daughter's right leg there was an old scar and a peculiar birth-mark upon her abdomen, by which signs only could she distinguish the true daughter; but she was greatly surprised by finding these marks on both! The bridegroom, after impatiently waiting for two days after the auspicious day, made a bold stroke by having the marriage ceremonies performed with both, when the false one disappeared as strangely and suddenly as she appeared in the chair. The family was put into great fear that some calamity would happen to them, as it was believed this beautiful appearance must have been one of the Devils personified, and whenever such an occurrence happens in a family, some of its members either die or other evils befall them. The public may incline to discredit such a mysterious phenomenon, but there must be some truth in it, or else it would not have been repeated so frequently in that district. If it had occurred to one person, there is every possibility of his mental derangement, but the whole company witnessed it."

SPIRITED AWAY.

Brother Kali Churn Chatterjee sends us from Calcutta a curious story about an infant, which he declares to be every word true, because he had it from the father of the baby,—a reason for belief, which would not, we fear, satisfy the doubts of the "Psychical Researchers."

This friend's wife on the 20th day after her confinement was sleeping in the upper room of her house in the next room to her mother-in-law, a window in the wall opening between the rooms. There were several women servants in the house, and no males at all. As is the custom of women all over the world, the ladies and servants bolted and barred and triple locked all the doors and windows; and the mother-in-law, after the wife had locked herself in securely, fastened her in from the outside also. The man servant slept out at home, and took away the key of the garden with him. At 1 o'clock A. M., the mother awoke from profound sleep to find her child missing. She alarmed the household, and presently baby was heard crying in the garden. After a little trouble the frightened women managed to unbolt and unlock themselves, but into the garden where baby was they could not penetrate, for the man servant had the key. They broke the lock after some trouble, and there, on a grass plot, they found the baby unhurt save for the rain. The wetting the poor little infant got was too much for it, and it sickened and died in ten days.

Brother Kali Churn Chatterjee wishes to know how the child got into the garden. We should very much like to know it too. Perhaps some brother has a theory to offer. Certainly H. P. B. can give one from personal experience.

SEEING WITH THE EARS.

The *Pall Mall Gazette* lately contained the report of an interview with the Russian boy Max Hambourg, an infant musical prodigy, who was found playing with his toys, and is a child in everything but music. What he is in music is a puzzle. Some think he is a reincarnation or permutation of Beethoven,

or at least overshadowed by that great composer's astral spirit, or by his higher ego, for when little Max plays Beethoven's pieces, it is as though the Maestro himself were at the piano. Now, one very interesting thing for psychic students is the fact that Max actually sees in a pictorial and dramatic form the ideas contained in the music, and which may be supposed (or not supposed) to have been in Beethoven's mind when he composed his pieces. The interviewer writes:

"I am glad to see that Max has remained a child notwithstanding that he is an artist," I said to Mr. Hambourg.—"Yes," was the reply, "he is a child, and a young child, as long as he plays or amuses himself. When he sits down at the piano he is a man—an artist; and I often stand beside him in mute amazement, unable to follow him. All at once he begins to play a certain passage in his own way, giving it an interpretation different from any other. I may say, 'But, Max, there is no indication that it should be played like this; he only looks at me in a strange way, and plays on, and tells me afterwards that he understands it as he plays it, and he must play it that way and no other. And then he goes on to explain how he hears and sees all that the composer is saying in his music. For instance, when he played Beethoven's *Marche Funèbre* first, he used to say, when he came to a certain passage, 'Father, now the funeral procession is marching along,' and again 'Now I see them standing by the grave, and the earth comes down on the coffin-lid with a dull thud,' and so on."

THE CLOSE OF THE CYCLE.

In a recent number of *The World's Advance-Thought*, we notice an admirable article from the pen of Mr. W. E. Copeland on the above topic, written from the Theosophical point of view, with special reference to the rapid transformations now going forward in America. As in the past, so in this case, the predictions published years ago are fulfilling themselves. We have no space for prolonged comment, but the spread of interest in Theosophy and of an intelligent appreciation of its teachings, as evidenced in such articles as this, is a most encouraging sign for the workers in the Society.

BUDDHIST CONCENTRATION.

A correspondent wishes to know what is meant by the Buddhist type of Meditation. The qualification "Buddhist" is given to that peculiar kind of meditation which has for its "seed" the impermanence of everything. It is on this particular point that the Buddhist priests are told to concentrate their minds during their daily meditations. We shall publish next month an interesting correspondence upon this subject.

BRAHMA VIDYA.

The above is the title given to a bi-monthly Sanskrit-Tamil paper of 24 pp., published in Chidambaram, by Pandit R. Srinivasa Sastriar. It is devoted to Aryan Religion, Philosophy and Literature. Each page is divided into two columns, of which the first contains the Sanskrit portion in Grandha character, and the second its literal translation into Tamil. The Journal has passed its fourth year, and the change to the octavo size is an improvement. Able articles on the above subjects are contributed to the paper by the Pandit and others. This is the only Magazine of its kind in the Madras Presidency, and by all means should be encouraged by all Sanskrit or Tamil-knowing people. The subscription is only Rs. 3 per annum. Half yearly Rs. 2, and for three months Rs. 1-8-0, and single copy 3 annas.

T. V. R.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1891.

A BURMESE CALL.

Instead of getting rest, I am already booked for a short but severe "spell" of hard work. Just when I had arranged for a passage from Colombo to Australia, a Burmese delegation, representing a large and influential section of their nation, came and besought me to return with them to Rangoon, to address the people upon the subject of Buddhism. My refusal was immediate and decided, but their appeals were so earnest and their representations so strong, that I finally concerted to postpone my Australian voyage one month, and devote two weeks to a brief tour in Burma. From what these gentlemen say, it appears that I may expect almost a repetition of my exciting experiences in Japan. My modified programme now stands thus: 17th January from Madras to Rangoon; reach Rangoon 21st Jan.; 7th Feb. leave there on return to Madras and arrive 13th Feb.; Madras to Colombo 21st Feb.; sail from Colombo for Brisbane 2nd March. I have to go to Queensland to settle some important T. S. business, and may possibly visit our Branches at the antipodes. From there I mean to go to Europe, where I hope to spend some months. My movements for the next quarter are so uncertain that it is not worth the while of personal friends at home to write me. So much the worse for me.

January 15th.

H. S. O.

A BUDDHIST COUNCIL.

As soon as Colonel Olcott knew that a Burmese Buddhist League had raised a large sum of money to send a preaching party to Europe; and that it was the national wish that he should lead and direct the party, and also that Delegates were being sent to Adyar to confer about the matter, he telegraphed for Sinhalese and Japanese Buddhist Delegates to come from Colombo to meet the Burmese. Accordingly two of each nation—Rev. Kozen Gunaratna and C. Tokuzawa, Japanese, and H. Dhammapala and Hemchandra, distinguished Sinhalese gentlemen, came in time for the regular Theosophical Society Convention and waited until the 8th January, when U. Hmoay Tha Aung and Maung Tha Dwe, the Burmese representatives, arrived from Rangoon. Col. Olcott laid before them his views and invited full and free discussion; which went on day by day, until by the 12th, when all points of belief in the Southern and Northern sections of Buddhism having been compared, Col. Olcott drew up a platform upon which all Buddhist sects could agree. It embraced 14 clauses, each couched in simple phraseology, so as to be easily understood by Buddhists and non-Buddhists alike. A fair copy of this document was signed by all the Delegates, and by Col. Olcott personally. The nations represented were the Burmese, Sinhalese, Japanese and the Chittagong Mughs—Babu Krishna Chandra Chowdry having requested Col. Olcott by telegraph to appoint a proxy for him and one of the Burmese gentlemen having been so selected. The document is to be submitted for approval to the High Priests of the several nations before being made public. Whatever slight modifications it

may receive, it is unquestionably a document of the deepest importance, for it will give that mutual ground of compromise and co-operation upon which the mighty forces of the Buddhist world may converge for the spread of their religious ideas throughout the whole West.

FINANCIAL.

The Assistant Treasurer T. S. begs to acknowledge with thanks the receipt of the following sums from the 27th December 1890:

ANNIVERSARY FUND.

Mr. J. Srinivasa Row (<i>Gooty</i>)	Rs. 13 11 0
Mr. M. C. Krishnasawmy Iyer, Mr. R. Sundaresa Sastri, Mr. M. Jagannatha Row, Mr. K. Narayansawmy Iyer (<i>Kumbakonam</i>) at 1 Re. each... ..	4 0 0
Mr. R. K. Narayana Iyer (<i>Chittore</i>)	1 0 0
Mr. V. M. Subramanya Iyer (<i>Erode</i>)	1 0 0
Messrs. D. B. Venkatasubba Row and P. S. Ramasawmy Iyer (<i>Saidapet</i>) at Rs. 2 each	4 0 0
Gyan Marga T. S. (<i>Fatehgarkh</i>)	60 0 0
Poona Branch T. S.	34 0 0
Babu Girish Chunder Mitra (<i>Mipnapur</i>)	5 0 0
Messrs. C. Masilamony Modeliar and C. M. Dorasamy Moodeliar (<i>Chittore</i>)	2 0 0
Jamalpur T. S.	6 14 0

LIBRARY.

Mr. C. Sambiah (*Mylapur*) 10 0 0

HEAD-QUARTERS FUND.

Mr. M. Vijayaraghavulu Naidu (<i>Gooty</i>)	5 0 0
Mr. J. Siddle (<i>Wangumi, New Zealand</i>) 4s.	2 11 0
Dewan Bahadur S. Subramanya Iyer	50 0 0
Mrs. A. Gebhard (<i>Germany</i>)	£ 1
Mr. P. Vander Linden (<i>Philadelphia</i>)	£ 1

£ 2 Rs. 25 0 0

Babu Kalka Prasad (<i>Moradabad</i>)	1 8 0
Dr. J. A. Anderson (<i>San Francisco</i>)	\$ 5 00 " 12 0 0
Dr. J. D. Buck (<i>Cincinnati</i>)	\$ 10 00 " 25 0 0
Mrs. Elizabeth Hughes (<i>San Francisco</i>)	\$ 1 00 " 2 8 0
Pandit Lakshmi Narayan (<i>Bilaspur</i>)	10 0 0

S. E. GOPALACHARI,
Assistant Treasurer.

ADYAR, 23rd January 1891.

THE INDIAN GENERAL SECRETARYSHIP.

To

COLONEL H. S. OLCOTT,

President Founder of the Theosophical Society,
Adyar, Madras.

MY DEAR COLLEAGUE,

I hereby heartily approve of your appointment of Mr. Bertram Keightley to be General Secretary of the Indian Section.

Although I shall thus be deprived of his services for a longer period than was originally contemplated, still I am very pleased that he should be able to assist you and our Indian brethren in any way possible.

Yours most fraternally,

H. P. BLAVATSKY.

THEOSOPHICAL SOCIETY.

INDIAN SECTION.

General Secretary's Report.

It gives me the greatest pleasure to acknowledge the encouragement I have received during the past month from the generous support given and promised to the Indian Section, both in money and in work.

During the first week in January, I issued a preliminary circular containing a dozen questions, designed to form a basis for the first issue of the pamphlet, containing questions and answers on Theosophical subjects, which, in accordance with the scheme sketched at the last Convention, it is proposed to send gratis to all the members of the Society. The name selected for this publication is *The Prasnotara*, a Sanskrit word exactly expressing its purpose and scope. The awakening of a real interest in our work among the members, was very clearly shown by the number of articles received in response to the circular just mentioned.

Only some 20 copies were sent out, and, with very few exceptions, we have received replies from every one appealed to.

The next step taken was to have a list prepared and printed for each branch of the Indian Section, giving the nominal roll of its members. Three copies of this list are being sent to the President, Secretary, and one member of each Branch for correction and revision up to date, and this is being done as rapidly as the printers can work. The first number of the *Prasnotara* has already been sent to all branches which have sent in their returns of members, and copies will be forwarded to every branch according to the number of its members as soon as the necessary information is received at Headquarters.

Some little delay has arisen owing to the non-arrival of my Assistant Secretaries upon the date fixed. This delay was, however, due to no fault of theirs, but combined with the interruption caused by the Pongal holidays in the work of printing, the first issue of *Prasnotara* as also the issue of the Indian Section pamphlet containing the rules of the Theosophical Society and of the Indian Section with list of branches, etc. etc., have been delayed some days beyond what I anticipated.

It gives me very great pleasure to announce that two of my Assistant Secretaries—Messrs. P. Venkatrama and T. S. Ganapati Iyer—have already joined the staff and are actively engaged in opening up communication with the various branches.

Mr. Ganapati Iyer, who reached the Head-quarters on Jan. 19th, has, since his arrival, been working very hard. He has sent to 3 members of each of 20 branches printed lists of members for return and to 86 members of the Society copies of the rules, &c., of the Indian Section and the first issue of the *Prasnotara*. He has sent pamphlets and leaflets to 66 sympathisers. Besides this, he has written to 18 branches lying in the northern Telugu districts on the subject of Mr. C. Kottayya's proposed tour, informing them of his intended visit and giving them the programme of his dates. He has also opened correspondence with some 15 branches by writing long letters to three members of each with a view of ascertaining the work they are doing.

Mr. Venkatarama Iyer, who did not arrive till more than a week later, has also been actively engaged in similar work.

Copies of *Prasnotara*, No. I, and of the rules of the Indian Section have been despatched to each individual member of the following branches:—Nagpur, Chittoor, Adoni, Periyakulam, Kombakonam, Coimbatore, Cuddapah and Bangalore Cantonment. They have also been sent to all the members of the Bombay branch, with the exception of some 20, whose names were omitted from the printed list by a mistake of the printers; but I am in hopes this omission will be rectified before the present *Theosophist* is in the hands of the members.

Branch paper No. I on the subject of "Theosophical duty and work" is ready for issue, and one copy will be forwarded to the Secretary of each branch early in February.

Several offers of help of various kinds have been made, of which I shall avail myself fully. In particular Mr. A. Nilakanta Sastri, in conjunction with the Kumbakonam Branch, has undertaken the task of writing, printing and distributing papers on a variety of Theosophical subjects in English and vernacular, and I have also to acknowledge his very valuable services in the work of *Prasnotara*.

I have arranged with Mr. C. Kottayya to start on February 2nd for a tour through our branches lying in the northern Telugu districts.

The following is his approximate programme:—

Name of Branch.	Period of stay.	Name of Branch.	Period of stay.
	Days.		Days.
Cuddapah	February 2	Rajahmundry	April 13
* Tadpatry	" 7	Cocanada	" 19
Anantapur	" 11	Vizagapatam	" 27
Gooty	" 17	Vijianagiam	May 5
Bellary	" 22	Musulipatam	" 13
Kurnool	March 2	Guntur	" 20
Adoni	" 10	* Ongole	" 27
Hyderabad	" 16	* Kandukur	June 2
Secunderabad	" 21	Kanigiri	" 5
Bolarum	" 26	* Udiagiri	" 12
* Bezwada	April 2	* Buchireddipallam	" 15
Ellore	" 7	Nellore	" 17

C. KOTAYYA,

Inspector, T. S.

NELLORE, 24th January 1891.

Mr. Kotayya will take with him an ample supply of pamphlets and leaflets of various kinds, and I am in hopes that his earnestness and knowledge will have the effect of arousing these branches into new activity, and that his presence among them will leave permanent traces which will bear fruit in promoting the work of the T. S. in India. In accordance with his suggestion, a Telugu leaflet has been prepared by Mr. S. E. Gopala Charlu explaining the objects of the Theosophical Society, its rules and conditions of membership in a brief form. These leaflets Mr. Kotayya will distribute at his various lectures. In mentioning Mr. Gopala Charlu's name in connection with this leaflet, it is my pleasant duty to place on record my appreciation of his devotion to the cause of Theosophy. During the first three weeks of this month, when all the work of the General Secretary's office fell upon my hands, he has rendered me most efficient and ungrudging assistance. While thanking him for his past kindness, I trust that I may count further upon it in the future.

Owing to the delay in various matters at the Head-quarters, it has been impossible for me to carry out my promise of paying a visit to the Bangalore Branch to celebrate their anniversary meeting. The same applies to Chittore. But I am in hopes that before the close of the present month, I shall be able to fulfil my word and pay the visits as promised.

An application has been received for the issue of a Charter to form a branch of the Theosophical Society at Muttra, one of the sacred centres of Hindu religion and learning. The matter has been referred to the Executive Committee for its decision and the issue of the Charter has been approved; and I am in hopes that the new branch will set an example by its earnest work in the revival of Sanskrit literature, which will serve to stimulate the other older branches to follow in its footsteps.

There is also every prospect that, before the end of the present month, a new and very promising Branch will have been called into existence at Marmargudi, Tanjore District, through the earnestness and exertions of Mr. A. Nilakantha Shastri.

The Charter of the Dakshineswar Branch issued in 1885 has been returned to be cancelled, as in the opinion of the Provincial Secretary there is no hope of reviving it, all the old members having either been transferred to other places or being dead.

The Secretary of the Bombay Theosophical Society informs me that his branch is having a thousand copies of Annie Besant's Article upon the "Theosophical Society and H. P. B.," which appeared in the December *Lucifer*, printed in a separate form for free distribution. Any one desiring to have a copy can do so by forwarding his name and address to M. M. Shroff, Secretary, Bombay Theosophical Society, 17, Tamarind Lane, Fort, Bombay.

In acknowledging below the various sums received for the expenses of the Indian Section, I desire especially to place on record my gratitude to

* Though there are no branches in these places, they are visited, as they are important and on the way.

N. B.—As the date of arrival at each station is only approximate, the Branches may be prepared for it 2 or 3 days earlier. Any further delay will be communicated to them.

the Bombay and Kumbakonam branches for the promptitude with which they responded to my appeal, and the liberality they have shown in contributing to the carrying on of the work. My grateful thanks are also due to the individuals who have shown the same readiness to comply with my request that they would pay over, without delay, the contributions which they promised at the Convention. Without their assistance, and the confidence which it gives me in the readiness of my Hindu brothers to support and assist my efforts, I should feel far less confidence in the future activity and growth of the Indian Section than is now the case. Their conduct and that of the branches already mentioned is the best possible guarantee that our hopes have a solid foundation.

FINANCIAL STATEMENT.

Received.		Brought forward Rs. 592
Col. H. S. Olcott	Rs. 100	Mr. A. Nilakanta Sastri ...
Mdme. H. B. Blavatsky	" 100	" A. Vaideswara Iyer
Bombay Branch.		(Entrance Fee) ...
Mr. Tookaram Tatya	Rs. 200	" (Donation to Ind. Sec.) ...
" D. D. Jussawala	" 25	" D. D. Jussawala (Bombay) ...
" P. R. Mehta	" 20	" V. Cooposwami Iyer ...
" D. D. Writer and Son	" 15	" C. R. Pattabirama Iyer ...
Dr. J. K. Dajce	" 10	" C. Kotayya ...
Mr. J. F. Madon	" 10	" C. Sambiah ...
" G. H. Deshmuth	" 5	Nellore Branch, per Mr. A.
" S. Ravendroo	" 5	Mahadeva Sastri ...
" Vinayek Chintamon	" 2	Mr. T. Vijayaraghava Charlu ...
" B. H. Mistry	" 1	" S. E. Gopalachari ...
" Samuel Hyen	" 1	" S. Tinadasa Amarasoreya ...
" V. T. Thakur	" 1	" A. J. Vonkatakanniah ...
" N. F. Bilimoria	" 1	" Lieut. Pencocke ...
Dr. Abasah A. Hathivala	" 1	" C. Masilamani Moodeliar ...
Mr. J. K. Linga	" 1	Pandit Gopi Nath ...
" H. S. Dikshit	" 1	Babu Shama Charan Bhatta ...
" Framji Dadabhoy	" 1	P. D. Mahalaxmivala ...
Paid at Adyar by Mr. R.		G. N. Sundarsana Chari,
K. Mody & M. M. Shroff.	" 20	annual dues ...
	Rs. 320	Babu Avadh Behary Lall, annual
Kumbakonam Branch.		dues ...
Per Mr. K. Narayanaswami		Dr. D. J. E. Behram (Surat) ...
Iyer ...	Rs. 25	Cuddappah Branch ...
" Mr. A. Nilakantha Sastri	" 25	Mr. A. Nunjundappah ...
Entrance Fees and Annual		
dues of two Members	...22	
	Rs. 72	Total received to February 1st Rs. 1,021½

NOTICE.

Fellows of, and sympathizers with, the Theosophical Society, are hereby requested to send their names and addresses to the Recording Secretary of the T. S., Adyar, Madras, without delay, as it is my intention shortly to issue, gratis, a valuable and a most interesting series of Theosophical tracts to Fellows of the Society, and also appropriate leaflets to sympathizers. None of these publications will be on sale to the public.

BERTRAM KEIGHTLEY, M. A.,

General Secretary, T. S.,

Indian Section.

ADYAR, MADRAS, }
January 1891. }

AMERICAN SECTION.

NEW YORK, December 20, 1890.

Secretary, Theosophical Society, Adyar.

DEAR SIR AND BROTHER,—

On November 14th there was issued from this office a Charter to the Siddhartha Theosophical Society, Vicksburg, Miss.; on November 21st to the Vishnu Theosophical Society, Pittsburg, Pa.; on November 25th to the Keshava Theosophical Society, Boulder, Colo.; on November 29th to the

Willomette Theosophical Society, Portland, Oregon; on December 10th to the Memphis Theosophical Society, Memphis, Tenn.; and on December 19th to the Indra Theosophical Society, Clinton, Iowa. Please publish the above in the *Theosophist*.

Yours fraternally,
WILLIAM Q. JUDGE,
General Secretary.

SPAIN.

Senor Montolin writes that the T. S. group in Madrid have distributed 6,000 copies of the book "Teosofia," and 1,300 of various pamphlets. This is work.

THEOSOPHY IN AUSTRALIA.

It looks as if Col. Olcott's proposed visit to Australia would bear good fruit. At any rate we notice in an Australian weekly called *Table Talk* for December 26, 1890, two interesting paragraphs on the subject of Theosophy, announcing the formation in Melbourne of a branch of the Society to be known as the Melbourne Branch. Among the founders, we find Mr. J. Picket, Civil Engineer, Mr. Benson, and Mr. Hunt, the latter being a lawyer. It is curious that so many fellows of our Society and especially the leading members of branches should belong either to the legal or medical professions.

"THE INDIAN LIGHT."

We have received the January No. of *The Indian Light* of Madras, in which we notice an able and very interesting article upon "Esotericism," which clearly owes its inspiration to the theosophical publications. The same number also contains a long report of our late Convention, extending over some 4 columns.

We thank our new contemporary for the friendly spirit manifested in these articles, and wish it the success which the endeavour expressed in its title most certainly deserves.

THE ANDHRA PRAKASIKA.

This is a weekly journal in Telugu, published in Mount Road, Madras, and has been in existence for the last six years, the annual subscription being Rs. 5.

The Editor is Mr. A. C. Parthasaradhy Naidu, so well known in this Presidency for his liberal views and eloquence, and is one of those few Hindus who may be said to really work for the country.

He was lately appointed by Mr. W. S. Caine as "Representative in India" of the London Anglo-Indian Temperance Association. He is also highly spoken of by some of the well-known citizens of Madras, Messrs. Eardly Norton, J. D. Rees, Dewan Bahadur R. Ragoonatha Row, and the late Pandit N. Bhashyacharya. We trust, therefore, that with a little more help from the general public, the journal is sure to become a power so far as the Telugu speaking masses are concerned. The language used in the journal is simple, clear and lucid.

S. E. G.

THE ECONOMY OF HUMAN LIFE.

Just received two copies of the Hindi edition of the "Economy of Human Life," translated by Babu Avinash Chandra Banerjee, F. T. S., of Allahabad. One is presented by him to the Adyar Oriental Library and the other to Col. Olcott, P. T. S. The work contains 162 pages of very interesting matter.

BUST OF DEWAN BAHADUR R. RAGOONATH ROW.

The Adyar Library has been presented with an excellent bust of our old friend and F. T. S., Dewan Bahadur R. Ragoonath Row. The artist, Mr. E. B. Hayell, of the School of Arts, Madras, has produced a really life-like portrait of the energetic South Indian reformer, and thus added another success to

his quickly growing score. The bust is the gift of the Dewan Bahadur's cousin, Sir T. Madhava Row.

O.

MANAGER'S NOTICE.

I have received the following post-card:

"V—, 5th Jan. 1891.—"Of the books ordered by me on the 27th ultimo, please do not send me No. 29, as I find a copy of the work among my books, etc. etc."

This is an instance of the reasonableness of some of our correspondents. Eight days after the receipt, and five after the filling of the order by the dispatch of the books, I am asked *not* to send this particular volume. Our friends will kindly understand that *book orders are filled usually on the day of receipt*, and even the delay of three days in the present instance occurred only by reason of the unusual pressure of Convention business. Let people be careful or take the consequences.

T. VIJIA RAGHAVA CHARLU,
Business Manager, "Theosophist."

LONDON, January, 1891.

BUDDHA IN THE SEANCE ROOM.

As an example of the astounding rubbish which the editors of a certain class of spiritualistic newspapers feed the public, the following from the *Religio-Philosophical Journal* may interest the readers of the *Theosophist*. It is an extract from a book published by The Spiritual Scientific Publishing Co. of Kansas City, whose title is "Illuminated Buddhism, or the true Nirvana. By Siddartha Sakya Muni." The "Spirit" of the Lord Buddha is supposed to have entered a "Scribbling medium" and written the work himself. Says the *R. P. J.* reviewer:—

"The book asserts that Gautama has now accepted the lead of Western thought, is an evolutionist of the progressive sort, and denies *in toto* the crude ideas of reincarnation that have beld the minds of his countrymen in bondage for so long. He urges that men be taught that when they quit their mortal bodies and lives they have to quit them finally, so far as ever returning to physically live in them again is concerned."

"The little work can be most cordially commended," says the writer of the article—as an antidote to Theosophy!

It certainly is a comical idea,—The Lord Buddha going to dictate a book to an American medium. And such a book! Denying his whole philosophy and endorsing the latest flight of fancy of the "inspirational mediums!" "What fools these mortals be!"

OUR PURPOSE.

In the January number of the *Sphinx*, the German magazine which represents the same general tendency of thought as finds expression in our own theosophical literature, appears an article by Karl du Prel, the meritorious author of the *Philosophy of Mysticism*; some points in which will, I hope, be of interest to the readers of the *Theosophist*.

The article bears the title "*Our Purpose*," and sets out by explaining that the *Sphinx* had its origin in a need which to-day is even greater than at the period of the foundation of that magazine. After alluding to the mighty process of fermentation, in which European civilisation is at present engaged, Du Prel points out that the characteristics which distinguish our epoch from earlier ones, must be traced back to kinetic forces, which were such as to entitle Humanity to form optimistic expectations, while their effects, as they actually lie before us, are such that a hopeless pessimism is constantly spreading on all sides.

How then, asked Du Prel, could evil spring from good?

It is the natural sciences which have stamped its main character upon our century, and its most distinguishing secondary feature is the spread of knowledge, brought about by educational institutions of all kinds, the press, and the book trade.

While these two characteristics cannot be described as evil, neither can they have been without influence in bringing about the present condition of

things, and we are therefore obliged to explain the present state of our civilisation through these great driving powers. This apparent contradiction can only be solved by recognising that however valuable the natural sciences and intellectual cultivation may be in themselves, yet in their one-sidedness they can produce no true culture. They therefore necessarily require completion.

Du Prel then goes on to specify the task which the *Sphinx* has set before it, a task that is pretty nearly identical with that of the Theosophical Society as understood by many of its members.

He continues:—

"It requires no great reflection to recognise that the peculiar coloring of any epoch of civilisation must turn out totally different according as the humanity of that time confines itself to the knowledge of the world of the physical senses, or recognises the supersensuous world as equally certain; according as man regards himself as a purely physical being or sees through to his supersensuous being. Should man be a purely physical and chemical problem, should his individuality be limited to the short span of time between birth and death; and should, further, such a conception find its way among the masses of the people—which is the easier, since this conception is comprehensible even for the most modestly gifted intellectually and flatters the worst of instincts—then no power in the world will be able to prevent theoretical materialism from living itself out into practice. Even more, if the sensuous order of things were the only real one, then every individual, and therefore, the totality, would be fully in the right in waging the struggle for existence in the most ruthless manner. Logic itself would bid us do so. We need only to look around us to recognise that this is just exactly the 'signature' of our days; but the future will show a totally different picture, when the supersensuous world and our own supersensuous being are recognised. If the centre of gravity of our individuality falls, not upon this side, not in the sensuous order of things, then the task of our earthly existence can consist only in the utilisation of this life for our metaphysical betterment. Materialism brings about the development of egotism, the metaphysical conception of the world charity, the love of one's neighbour. Morality, as the necessary complement of mere intellectual culture would thereby be based upon—yes, helped on by Logic itself.

In this respect, also, the conditions of to-day are only the reflection of the ruling opinions. Morality has lost its supports: based upon religious dogmas, it lost its support with their disintegration under criticism; supported on philosophical speculation, morality necessarily became a mere undemonstrable decree, when Philosophy ultimated in an unfruitful pessimism, which is spreading itself like mildew over all efforts for the furtherance of civilisation. Man is no exclusively intellectual being, and therefore human culture can only be realised when we bring about the development of the moral side of his being as well.

The *Sphinx*, (and also the Theosophical Society and its various publications) will do its share towards smoothing the way for better conditions, by exhibiting the supersensuous world and our supersensuous being as the necessary complement, yes, the actual foundation of the sensuously perceptible. And this shall be attained not through combating, but through deepening our existing knowledge. The natural sciences point to their exactness and their experiments and found thereon a claim to be universally recognised. This we grant, but we are determined to place by the side of this, still fragmentary, natural science an equally exact science, based upon experiment, which shall lead us more and more into the supersensuous domain. Mesmerism, Somnambulism, Hypnotism, and Spiritualism—like all great discoveries—have had the fate to be laughed at in the commencement. Today, the facts are, on the whole, admitted and only their interpretation still remains doubtful. But it is becoming constantly plainer that the efforts to fit into the system of our existing opinions these and other facts which go much beyond the domain of the normal activities of the senses and the will, are failures. A systematic and all round investigation will burst the bounds even of this system, and therewith we shall find ourselves placed upon the dividing line between physics and metaphysics and shall then be able to lay the foundation of a metaphysic upon an inductive basis."

B. K.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1891.

HEAD-QUARTERS' NOTICE.

I. As it will be necessary for me to retain my full executive powers until I can settle in the matter of a small estate in Australia bequeathed to the Society, but regarding which difficulties have arisen, I hereby give notice that the transfer of the Presidential powers to a Special Commission, announced in my recent Annual Address as to have effect from April 1st is postponed until my return from Brisbane, which will be duly notified in the *Theosophist* and officially communicated to the gentlemen selected as Commissioners.

II. Remittances in aid of Head-quarters' maintenance may be made payable as heretofore to my order, provision having been made by me for the receipt, custody and disbursement of the money.

III. Private matters obliging Mr. Richard Harte to return to England, his editorial relation with the *Theosophist* ends with the March number. Henceforth, until my resumption of duty at Head-quarters, Mr. Bertram Keightley will act as Managing Editor in Mr. Harte's place. In parting with my old and valued friend, I wish to express my grateful sense of the valuable help he has given me, both in Editorial and administrative affairs, and to convey the best wishes of myself and many Indian Theosophists for his health and happiness.

H. S. OLCOTT.

ADYAR, 15th February 1891.

COL. OLCOTT'S AUSTRALIAN TOUR.

The President-Founder sailed for Colombo on the 16th ultimo in the P. and O. S. S. "Rohilla," intending to devote a fortnight to public work in Ceylon, and to leave for Sydney on March 4th in the splendid mail steamer "Oceana." His trip to Burma did him good; let us hope that this longer one to the Antipodes may do him still more.

PARSI ENTERPRISE.

Brother Rustomjee K. Modi writes from Bombay:—

"Your ideas are taking some form here. In the lecture on the 'Spirit of Zoroastrianism,' you had recommended the Parsis to send some Parsi representative to Armenia and elsewhere to search for ancient manuscripts, books and relics of ancient Mazdeasnanian religion. A Parsi gentleman of some note, Mr. Ardeseer Sorabjee Dustoon Kamdiun has issued a circular in his capacity of Secretary to the Irani Parsis Amelioration Fund, to his managing committee to send some Parsi to the Central Asian Provinces lately annexed by Russia to search for such things. But the Committee having no power to spend their fund in this direction, the Chairman Sir Diushaw Manockjee Petit Bart has made appeal to the public to collect some Rs. 5,000 needed for this purpose."

H. S. O.

FINANCIAL.

The Assistant Treasurer begs to acknowledge the receipt of the following sums since the 24th January 1891.

ANNIVERSARY FUND.

Cuddapah Branch through Mr. A. Nunjundappa, annual subscription for 1890 Rs. 10 0 0

LIBRARY FUND.

Mr. R. Sivasankara Pandya (Madras)	10 0 0
Mr. C. Sambiah (Mylapore)	5 0 0
Rai Baroda Prasad Basu Bahadur (Bezawada)	10 0 0
Mr. Ramrai Sukhbhai (Baroda)	70 0 0
Mr. Jeharra Kapilrai (do)	3 0 0
Mr. J. W. Bibbly (Liverpool)	100 0 0
An F. T. S., monthly contribution towards the payment of a referee in connection with the Library	5 0 0

HEAD-QUARTERS' FUND.

Miss J. Willson (England)	5 s	3 7 0
Mr. Behramji Doraboy (Karachi)	"	10 0 0
"A New-York F. T. S." £ 100, draft cashed for	"	1,297 3 9
From Mr. W. Q. Judge, General Secretary, American Section,		
Mrs. J. T. Moore	\$ 3.00	
Dr. T. P. Hyatt	\$ 1.00	
Mr. Erich Brand	\$ 2.00	
Mrs. T. P. Shepherd	\$.50	
Miss J. G. Meredith	\$ 3.50	
Mr. L. M. Barton	\$ 2.00	
Mrs. E. H. Claffin	\$ 1.00	
Mr. M. G. Warner	\$ 1.00	
Mr. G. J. Pinckard	\$ 5.00	
Mrs. A. L. Hill	\$.29	
Mr. and Mrs. Frank E. Blodgett	\$ 50.00	
Total	\$ 69.29	

Draft for £. 14-5-9 cashed for 182 9 0

ADYAR, 22nd February 1891.

S. E. GOPALACHARLU,
Asst. Treasurer.

COL. OLCOTT'S HOLIDAY EXPENSES.

The following contributions towards the expenses of the President-Founder's holidays announced during the last Convention, have been received and are acknowledged with thanks:—

"A New York F. T. S." £ 82, draft cashed for	Rs. 1,035 11 8
Dewan Bahadur S. Subramania Iyer, C. I. E.	" 100 0 0
Mr. C. Masilamani Modeliar (Chittore)	" 5 0 0
Babu Dinanath Ganguli (Berhampore)	" 25 0 0
Mr. R. W. Nicholson (Aden)	" 25 0 0
Mr. D. D. Jussawala (Bombay)	" 25 0 0
Mr. Maungman Sawbwagyi (Mandalay)	" 5 0 0

22nd, February 1891.

S. E. GOPALACHARLU,
Asst. Treasurer.

THEOSOPHICAL SOCIETY: INDIAN SECTION.

GENERAL SECRETARY'S REPORT.

A most important circular has been received from Mr. William Q. Judge, the General Secretary of the American Section, which bears the official endorsement of the Executive Committee of that Section, and a strong recommendation, both personal and official, from our revered H. P. Blavatsky. Following are some of its most important passages:—

"The Theosophical Society is now fifteen years old, but those years, just passed away, have not witnessed as much co-operative work as should have been accomplished by the combined efforts of the ancient East and the newer West."

"The moment has now arrived, however, when a joint effort can be made which, if entered into heartily by you, our brothers of ancient Aryavarta, will have results of incalculable value, not only to the people of our section, but also to yours. I refer to a systematic and determined carrying out of the second object of our Society, the study and investigation of ancient religions and sciences, and the demonstration of their importance. This second object has only been attempted to be carried out through the sporadic articles and translations which have appeared in our magazines; but no wide-spread effort reaching to and affecting every member in the Society has been made. This should now be undertaken, and my purpose is to propose a method which, for a successful accomplishment, needs but your sincere aid."

"In India there has always been universally held an assured belief in those foundation stones of Theosophy—Unity of all spiritual beings, Karma and Reincarnation, and so ingrained in the national mind that all ancient spiritual literature presupposes their acceptance. The object of these writings, therefore, in your country, is not to prove these doctrines, but to show their full nature and their manifold bearings on life and duty. Similarly with a large class of other ancient works dealing with other branches of psychical and spiritual law governing the sensuous and supersensuous realms. The facts having already full credence, these works expound their consequences along various lines. Now, with the exception of some few books translated with more or less accuracy and for mainly literary purposes by Western linguists, and a few by Hindus, very little of the literature referred to has been rendered into English, as the Western scholars have, on the one hand, been desirous of making such selections as suited them and their preconceived notions, and, on the other, all such works have not been accessible to them. And the financial resources of the Indian Theosophists have been inadequate to such an undertaking as that of furnishing translations free of cost or of having them printed and distributed in that form gratis. It has also been impossible for Madame Blavatsky and Col. Olcott to organise such an effort, as she has been overwhelmed with labor in the preparation of such monumental works as the volumes of the *Secret Doctrine*, which are destined for centuries to enlighten the Western Hemisphere, and he, in his field of administration and personal labor among the Hindu, Ceylonese, and other peoples for the sake of our Society, has been ceaselessly occupied."

"In brief, then, the Indian Section has in its power to furnish a mass of valuable translations from old works as well as their own national inherited thoughts upon Theosophical topics, and also accumulations of very valuable folklore, and correct information about your daily life and habits. The American Section has the need for these and the means to diffuse them to that part of the world which it may naturally influence. Here is the complimentary relation they sustain in this common work."

"Before passing to the details of my proposition, a word as to your duty and our duty in the matter. We believe in a Universal Brotherhood. If any members of that great family possess information all require, it is their obligation as well as their privilege to share it with the rest. What is true of food or clothing or temporal relief must be far more true of those verities concerning spiritual interests which are essential to right thought, right action, and right life. Truths as to the nature of man and his destiny are not a private possession to be hoarded and kept under lock and key, but a trust to be expended wherever a hungry spirit demands food, or a national need invokes supply. It was a perception of this which led the inspirers of Madame Blavatsky to sanction and supervise the outpouring of recent years, and which now sustains her in her constant effort to lighten the darkness of the present age. Furthermore, the progress of the cycles demands it. The West needs the use of the spiritual inheritance, which is increased by its free expenditure and lost by being hoarded. A perception of this should lead Indian brethren to give forth from the abundance of spiritual and metaphysical works left by the Rishis and their commentators, and American brethren to supply the means by which it may be widely diffused. This wide diffusion will not only fill the needs of all Theosophists in that regard, but will do much towards increasing respect among Westerners for Indian

metaphysics, science, and life, and wholly counteract the false notions now prevalent."

"There are among you many, very many, to whom Sanskrit and the vernaculars of India are abundantly familiar, and who are entirely competent to translate therefrom a selection of such works, treatises, bhashyas, excerpts, commentaries, &c., as would be instructive, edifying, and a really valuable contribution to theosophical literature."

"Of special value would be treatises upon the various questions connected with Karma, Reincarnation, Devachan, Kama-loka, the path to liberation, and other matters practical as well as philosophical. There are also vast stores of folklore upon any and every subject, all of which, while often overloaded with fantastical accumulations, nevertheless is founded upon some fact in nature or the life of man."

"There are, again, treatises and smaller works upon the training of the individual in spiritual life. I do not mean practical yoga, but the pure spiritual life, and I exclude necessarily such books as Patanjali's Yoga Philosophy, the Bagavat-Gita, and others which have already appeared in English. These and many others I cannot enumerate, but which your thoughtful consideration will disclose, would enrich the libraries of every Branch in India and America, and correspondingly benefit our members and your own. You can also correctly inform us about national habits, customs and life in all departments for, as I know personally, the religion of the true Hindu enters into all his acts."

"If these translations and papers are made and furnished to me, I will cause them to be well printed in pamphlet form of a regular shape, every month or oftener as occasion may require, and in quantity sufficient to distribute them freely to all our American members, and to send back to India enough to meet the needs there. My plan, further, is to make this a distinct department of the American work, giving, however, to the Indian Section, by means of a prominent heading to each paper, uniform throughout the series, full credit for the matter printed."

"My desire among others is to give to the world the impression that this work is the united work of the entire Society."

Mr. Judge concludes with the following word of caution:—

"Please bear in mind that I do not want to get papers of a labored character, or in any way written to show learning, or with any untranslated Sanskrit words in them, but plain, straightforward matter which is done in sincerity and not for mere show."

I desire most emphatically to urge upon all the members and the branches of this Section the immense importance of the work outlined by Mr. Judge and the urgent need of its being taken up systematically. I had already begun to take steps in this direction before Mr. Judge's circular reached the Head-quarters, and it came as a very welcome means of enlarging the sphere of this work, and of carrying it out in a manner which will relieve the Indian Section of a part of the pecuniary burden connected with it. I therefore most earnestly request all members and branches, who have an adequate knowledge of Sanskrit and the vernaculars, to communicate at once with me, stating what kind of work they are prepared to undertake.

It would greatly assist and facilitate the task before me, if those amongst our members, who are well acquainted with the literature existing both in Sanskrit and the vernaculars, would write to me giving the names of such treatises or works as they consider best worth translation, stating the length of the work, and giving some brief idea of the general character of its contents and scope. In this way I should be enabled to select for translation those works which are most important, and at the same time I earnestly beg every one who is taking part in this work to communicate to me *at once*, before commencing work, the name of the book or treatise he proposes to translate, in order that the duplication of the same work may be avoided, energy saved, and subsequent confusion prevented. I desire to tender my most hearty and cordial thanks to Mr. Judge for the generous spirit in which the American Section has come forward in this matter, and to assure him and them that they shall have all the assistance that systematic, organised, and carefully conducted effort can ensure from myself and my assistants.

In connection with this matter, I may state that, through the large-hearted generosity of Rai Bahadur the Hon. S. Subramania Iyer, I have been able to complete arrangements with Professor Manilal N. Dvivedi (the learned translator of Patanjali's Yoga Sutras, and the author of an admirable introduction to the Raja Yoga Philosophy) for him to undertake the work of translating the Mandukia Upanishad with Sankarachariya's Commentary thereon, together with Gaudapada Karika on that Upanishad and Sankarachariya's Commentary on Gaudapada. The Hon. Subramania Iyer has furnished the necessary funds to enable the heavy work of translating these important treatises to be undertaken, and has also promised to furnish the funds necessary for publishing them in a form worthy of their contents, and I am sure that all students of Indian thought will feel with me that a deep debt of gratitude is owing to him.

Besides the above, Mr. C. R. Srinivasa Iyengar of Kumbakonam has undertaken to translate the Hatha Pradipika, a standard work on one branch of the Yoga philosophy, of which no English version yet exists; while Mr. Parasuram H. Mehta of Surat has already begun work upon the Mukta Sastra, a valuable Guzerati treatise on the subject indicated in its title.

In leaving this subject, of translation, let me once more urge upon all our members to exert themselves in furnishing me with the fullest information in their power as to works deserving translation, and, where possible, to furnish me also with manuscript copies of the same. In particular, I appeal to all our members to procure for me a manuscript copy of the *Kalki Purana*, the editions of which printed in Madras and Calcutta, are miserably defective, but the translation of which, would, I believe, be of a very great interest to all members of the Theosophical Society.

The Bellary Branch is also translating *Light on the Path* into Canareso, and it is being published in the organ of the Saumarga Samaj the *Saumarga Bodhini*.

Passing on to the work of the Indian Section office, the Branches of the Society have been divided up between my two Assistant Secretaries in the following manner.

Mr. P. R. Venkatarama Aiyar has charge of correspondence with the following:—

Adoni.	Bezwada.	Lahore.
Allahabad.	Bhowanipur.	Meorut.
Alligarh.	Bolaram.	Mozufferpur.
Ambasamudram.	Bombay.	Midnapur.
Anantapur.	Burdwan.	Nagpur.
Arrah.	Berhampore.	Pahartali.
Arcot.	Bulandshahr.	Palghat.
Arni.	Calcutta.	Paramakudi.
Baghulpur.	Calcutta (Ladies' T. S.)	Pondicherry.
Baluchar.	Cawnpore.	Poona.
Bangalore City.	Chakdighi.	Rai Bareilly.
Bangalore Cantonment.	Chingleput.	Rajahmundry.
Bankura.	Chinsurah.	Rajmahal.
Bara Banki.	Chittoor.	Rangoon.
Barisal.	Chittagong.	Rohilkund.
Baroda.	Chota Nagpur.	Saidpur.
Bhaunagar.	Cocanada.	Secunderabad.
Beaulah.	Coimbatore.	Simla.
Behar.	Dacca.	Surat.
Bellary.	Dehli.	Tipperah.
Benares.	Dindigul.	
while Mr. T. S. Ganapathi Iyer takes the remainder, namely:—		
Cambaconum.	Gooty.	Jeyporc.
Cuddalore.	Gorukpur.	Jubbulpur.
Cuddapah.	Guntur.	Kanigiri.
Darjeeling.	Gya.	Kapurthala.
Dumraon.	Hyderabad.	Karur.
Durbhanga.	Hoshangabad.	Karwar.
Ellore.	Howrah.	Krishnagar.
Fattegarrah.	Jalpaiguri.	Kuch Behar.
Fyzabad.	Jamulpore.	Kurnool.
Gazcepur.	Jessore.	Lucknow.

Madras.	Ootacamund.	Srivilliputtur.
Madura.	Orni.	Tanjore.
Masulipatam.	Peria Kulam.	Tinnevelly.
Mayavaram.	Pollachi.	Tripatur.
Monghyr.	Rangoon. (I)	Trichinopoly.
Moradabad.	Rangoon. (S)	Trevandram.
Mudderpoorah.	Rawalpindi.	Udumalapat.
Narail.	Searsole.	Vellore.
Negapatam.	Sconi Chapra.	Vizagapatam.
Nellore.	Sholapore.	Vizianagaram.
Noakhali.	Siliguri.	
Nyneo Tal.	Simla. (Eclectic.)	

Mr. Venkatarama Iyer reports that during the past month he has opened up correspondence with 18 fully active and 27 partially active branches, as also with 13 of those which are classified in the last Convention report as inactive or dormant, as no returns or replies to the questions sent to them could be obtained.

As it was thought desirable to write to as many members of each of the branches as possible, in accordance with the now scheme sketched out for the Indian Section, to rouse them to activity and induce them to place their branches on a real working footing, some 80 long letters and an equal number of post-cards have been written to various scattered members. But many of the branches being situated at great distances from the Head-quarters, the replies are somewhat slow in coming in; still many of those from whom we have heard state their appreciation of the new scheme, and pledge themselves to faithfully and earnestly endeavour to carry out the programme laid down.

One of the great necessities in the office has long been felt to be a complete list of the members of the Society, and every effort is therefore being made to obtain as full and complete lists as possible. Full lists of members have been received from the following Branches:—

Adoni.	Coimbaturo.	Midnapur.
Ambasamudram.	Cuddapah.	Moradabad.
Anantapur.	Fategarrh.	Mozufferpur.
Bangalore Cantonment.	Jubbulpore.	Nagpur.
Bankura.	Kanigiri.	Negapatam.
Behar.	Karur.	Nellore.
Bellary.	Kumbakonam.	Palghat.
Benares.	Kurnool.	Periyakulam.
Berhampore.	Lahore.	Pondicherry.
Bezwada.	Madras.	Rajahmundry.
Bombay.	Madura.	Rajmahal.
Calcutta.	Masulipatam.	Surat.
Chittoor.	Mayavaram.	Tinnevelly.
Chingleput.	Meerut.	Todabetta.
Cocanada.		

Copies of the *Prasnottara*, No. I, and of the Indian Section Rules have been forwarded to each member of these Branches *individually*. Of the above, Nagpur, Chittoor, Adoni, Periyakulam, Kumbakonam, Coimbaturo, Cuddapah and Bangalore Cantonment have been dealt with last month, so that the balance represents the progress made during February.

Prasnottara, No. I, and the Indian Section Rules have been sent to some 70 *unattached* members, and on the whole probably 100 copies of *Prasnottara* and of the Indian Section Rules were sent out by Mr. Venkatarama Iyer during the past month.

Branch Work Paper, No. I, was sent early in the present month to all the branches classified in the last Convention report as active, *i. e.*, all the branches embraced in the 1st and 2nd classes on page 14 of the Convention report, and to some ten others classified under the third heading on page 15, as hitherto extinct or inactive, but which are now beginning to revive slowly.

About 100 copies of the reprint published by the Bombay Branch of Annie Besant's article on the "Theosophical Society and H. P. B." in the December *Lucifer* have been sent out to as many members of the Society.

With regard to the branches under his charge, Mr. T. S. Ganapati Iyer reports that he has opened up correspondence with 22 branches of those

assigned to him, sending in each case copies of the *Prasnottara* and the Indian Section Rules to each of the members he corresponds with. Besides that he has written to 23 of the branches classified as inactive in the last Convention report, sending them *Prasnottara*, &c., and making inquiries with regard to the state of the branches, and suggesting various remedies for their present state of torpidity.

To 98 sympathisers he has sent leaflets and pamphlets, and he has also compiled an alphabetical list of all persons who have sent in their names as sympathisers, amounting up to date to about 200.

He has also written to a large number of members at present living in out-stations, whose names appear in some of the Branch-lists, to ascertain whether they wish to be placed on the Branch-lists or to be reckoned as *unattached* members. I may take this opportunity of requesting all members who are no longer residing in the towns where the branches exist, to which they nominally belong, to kindly notify me without delay whether they wish to be placed on the *unattached* list or to continue to belong to the branches in whose membership they are nominally included.

The following reports of his visit to Cuddapah and other places have been received from Mr. C. Kotayya; the account of his success at Cuddapah being amply confirmed by a letter received on the 17th instant from Mr. A. Nunjundappah, B. A., B. L., the Secretary, Tatwa Guana Theosophical Society, Cuddapah.

NELLORE.—Mr. C. Kottaya arrived here on the 11th January. The Secretary of the branch was then absent at Madras. After his return, Mr. Kottaya delivered a lecture on Symbology on 24th idem before rather a small audience of about 26 people. On the 1st of February a meeting of the branch attended by 7 of its members was held, in which Mr. Toko Jayaram Naidu (Huzur Sheristadar), who was up to the time an *unattached* member, joined the branch and was elected President in place of Mr. C. Kottaya, who had resigned. Mr. Jayaram accepted the office on the promise of every one of the members to work earnestly and sincerely for the cause. It was then resolved to enter upon a course of study, comprising the Secret Doctrine, the Upanishads, the Bhagavad Gita and the *Theosophist*, the first three to be expounded in Telugu, both for the benefit of the members and outsiders, to engage the services of two pandits for the elucidation of Theosophical truths in Sanskrit works, to subscribe for the *Lucifer*, and to remit at once to the General Secretary of the Indian Section the sum of Rs. 20 subscribed by its Secretary on behalf of the branch at the last Convention towards the expenses of the Society. Then Mr. B. Veerasami Aiyer, one of the members, requested Mr. C. Kottaya on behalf of the branch to arrange for a visit to the place by Mr. Keightley, the General Secretary of the Indian Section, intimating at the same time that the necessary funds to meet his travelling expenses would be raised by the branch as soon as they should hear from the General Secretary.

Mr. Kottaya then left for Cuddapah.

CUDDAPAH.—According to his programme Mr. C. Kottaya arrived here on the 2nd February. A meeting of the branch, attended by 12 members and 2 sympathizers settled his plan of lecturing and visiting. Between the 3rd and the 6th February he delivered three lectures: (1) "On the mode of interpretation of the Vedas and Puranas" in Telugu; (2) "The Septenary constitution of Man" in English; (3) "The improvement of the moral tone of the Hindu population" in Telugu. Each lecture was attended by a respectable audience of not less than 300 visitors. Mr. Kottaya also visited six important native personages, accompanied by some members, gave them some tracts, explained to them the objects of the Theosophical Society, and enlisted their sympathies on its behalf, spoke to an informal meeting of the branch members, making suggestions as to the conduct of branch meetings, the formation of a library, and the framing of some bye-laws, visited two sowcars and exhorted them to encourage the study of Sanscrit, and initiated a few members. Of the gentlemen that Mr. Kottaya visited, one Mr. Jambulingam Pillai, High Court Vakil, deserves special mention. It appears that many critical questions were put by this gentleman to Mr. Kottaya as to the nature and objects of the Theosophical Society which, after a discussion of upwards of two hours,

were for the most part answered to his satisfaction as he himself expressed it. One large hearted gentleman, Mr. Nannumiah, has voluntarily offered the upper story of his house for the meeting of the branch. The President of the branch, Mr. Durbha Venkatachala Sastrulu, is a Sanskrit Vedantin Pandit of liberal views, capable of diving deep into the esoteric signification of the Vedas. He has undertaken to translate some of the Cantos of Bhagawata from Sanskrit into Telugu in a popular style for the good of the Telugu population. It would appear that the new correspondence scheme of the General Secretary has exerted a most salutary effect upon the progress of Theosophy. Mr. Kottaya left the place on the 6th idem with the good wishes of the members, 5 of whom and the Tahsildar, a warm sympathizer, accompanied him as far as the Railway Station, Rs. 5 have been subscribed by the Uddapah Branch towards the expenses of Mr. C. Kottaya's visit.

ANANTAPUR, 16th February 1891.

In regard to my work at Tadpatri, a part of which was communicated to you in my former letter, I beg to observe that I lectured there on "Theosophy and the Theosophical Society" on the 9th at the premises of the Village Chavady (hall) before a considerable audience, composed of the Taluq. Revenue, Police and Postal officers and officials, including the Tahsildar, Mr. M. Vijayaraghavalu Naidu Garoo, F. T. S., and the Mohamedan Police Inspector, with some of his Constables. Chairs and benches were laid in the street before the chavady, the latter being used only as a raised platform to stand and lecture on. There was also a large gathering of merchants, traders and ryots. All classes, castes and races of people in the town were represented in the audience. Order was kept by the Police. The lecture was heard with wrapt attention, though the audience was seated in the street. This was the first mass meeting I addressed under the canopy of the heavens. I cannot say how many attended, owing to the size of the place in which the audience were seated. I distributed the Telugu leaflets at the beginning of the lecture, and gave a set of the English tracts and papers, about 13, to the members of the Reading Room, who were present on the occasion. I visited the said room thrice on the previous days and conversed with some of its members, especially with the Taluq Sheristadar, one of them, who argued with me on matter and spirit from the stand-point of Western Psychology. Among the audience at the lecture referred to there was a native Christian Missionary, who, at the conclusion of the lecture, said, that he concurs with me for the most part, and that though he differed with me on some points, he did not like to disturb the harmony and the minds of the audience by raising any questions at the time, but would be happy to have his doubts removed by a private interview either at my quarters or the Reading Room. The latter was selected, as some of the audience desired to be present at this discussion. A long discussion of about two hours took place, the matter of contention being in regard to the past and future of the Ego. While admitting the eternity of the soul, he maintained that this was the only incarnation or birth it had, and that it was adjudged by God to be in hell or heaven after death, according to its demerit or merit. Like all disputations based on preconceived beliefs, the debate ended without anything being settled or concluded. It seemed to me perfectly vain to enter into a debate with those who argue merely for the defence of their established faith, and *vainer* still with those who are paid for such defence.

At the conclusion of the lecture I exhorted the people to institute a society of their own and investigate and study their Sastras and Puranas under the guidance of qualified pandits, if they could not join the Theosophical Society. I advised that the Reading Room should be furnished with good books, and desired Mr. Vijayaraghavalu Naidu Garu to try and form a branch at Tadpatri. This gentleman, who presided on the occasion, addressed the audience, bringing in fresh matter on the subject lectured upon, and closed it, giving a brief review of the life of our revered Madame Blavatsky. The whole audience seemed highly pleased with all that he said. I have never as yet seen any Chairman who presided on the occasion of any of my few lectures who spoke so zealously, exhorting the audience to act in accordance with moral law, laying the objects and rules of the Society so precisely before them, and exemplifying them by his own conduct in life, as the above gentleman, who has the welfare of the masses at heart,

One of our energetic Kumbakonam members, Mr. K. Narainaswami Iyer, has paid visits to the Branches at Trivelur, Negapatam and Mayavaram, and has done admirable work in reviving them, exciting interest and putting them once on a footing of active work. In particular at Mayavaram his visit has, in my opinion, saved the branch there from final and complete extinction. He has also visited Tanjore and reports there is very considerable hope of reviving the Branch in that place.

Another member of the Kumbakonam Branch has prepared an admirable four page leaflet on "The Aims and Objects of Theosophy" for free distribution, and paid the expenses of printing 1,000 copies of the same. He also proposes to translate and print it in Tamil.

Another free pamphlet containing the translation of Chapter 8 of the Bagavat Gita, with a commentary thereon, is also in preparation, and will be forwarded to each branch of the Society, and to any members who may notify me of their wish to receive it, as also to sympathisers.

A new branch is ready to be formed at Mannargudi, and I propose to visit that place on March 1st for the purpose of formally inaugurating it.

The following reports have been received from the Branches as mentioned:

CUDDAPPAH.

29th January 1891.

DEAR SIR AND BROTHER,

Your printed circular letter dated 24th January 1891 to hand. As you ask us to report on theosophic matters, I beg to submit for your information what we have been doing since our return from the last Convention.

I attended the last Convention with my friend and brother M. Subramaniam. At the Convention we were deeply impressed by the "wretched help" which the Indian Branches have been rendering to our sacred cause. We tried to think of some plan by which we could revive the interest of the members in the local branch and make it an active working centre. With this object in our view we have been steadily working in the following manner.

We spoke to the individual fellows of the T. S., informing them of what had happened at the Convention, and gave them a copy of the report for their perusal. We obtained ten copies of the General Report of 15th Convention and Anniversary of the T. S., and distributed the copies among the fellows and sympathisers, and requested them to read them. We sent one copy to a fellow at Madanapalle and enquired of him by letter if he could exert himself to form a branch there, as Madanapalle is the Head-quarters of a Sub-Collector; it has a District Munsiff, Tahsildar, Taluq Sheristadar and some Pleaders, School-masters, and, as such a place, is well fitted for the formation of a branch. A copy was sent to the Sub-Registrar of Jamalamadugu who sympathises with Theosophy. We have also sent copies of the report to Proddatoor, Jamalamadugu and Pulivendla.

A special meeting of the fellows and sympathisers of this place was convened on the 25th inst. Fifteen gentlemen were present. Of these six were fellows and the remaining gentlemen were sympathisers. An interesting account of the last Convention and the progress of Theosophy in Europe and America was given by us. The result of this was that the following gentlemen joined our Society:

A. Aswathanarayanayya, B. A.
T. M. Muniswamy Iyer, B. A.
V. Padmanabhaiab.
N. Lakshiminarsu.

These gentlemen have filled up the application forms and returned them to us. The entrance fees have not been paid up as yet. None of them, except the last gentleman, are rich people. They promise to pay by instalments. There is no provision for a contingency like this in the rules. Still we thought it best to allow them to join, to retain their applications with us here and without forwarding them to the Head-quarter's office, until the entrance fees are completely collected. I believe I can follow this procedure, subject to your approval.

The Head-quarter Police Inspector of this place and two other gentlemen promised to join our Society. Two more gentlemen in the Mofussil have also promised to join. The gentleman who presided on the occasion when you last visited this place and lectured, has asked for an application and a copy of the rules; and promised to join us very soon. This gentleman is a distinguished graduate of the Madras University and the energetic Head Master of the Local Municipal High School. We are quite sure that this gentleman will join us. If he does this, he will really be a valuable acquisition to our cause.

All the above shows an actual revival of interest in theosophic matters. We sincerely hope that it is a genuine and real revival and will ere long bear good results.

The ten application forms received from the Head-quarters are almost exhausted. Twenty more forms are required.

At a subsequent meeting held on February 3rd the following Resolutions were passed:—

1. *Resolved.*—that the Cuddapah Theosophical Society be hereafter known as the *Tatya Gnana T. S.*, Cuddapah.

2. *Resolved.*—that every member of the Branch shall pay a subscription of not less than four annas every month and that half the collections shall be remitted to the General Secretary, Indian Section, towards the expenses of the Section."

All of us hope and will be very glad indeed to receive you in Cuddapah at your earliest convenience.

A. NANJUNDAPPAH,
Secretary.

MADURA.

10th February 1891.

The Branch Theosophical Society at this place has not been in a good working order for some time past. After the formation of the Section, a new spirit seems to have flowed into it. Seven members of the branch met on the morning of the 8th, chose office-bearers for the year 1891, framed rules for the better working of the branch, and have earnestly set to work systematically. Mr. Narayanaiyar, the Secretary of the branch, who has such a large heart for theosophy, has very high hopes with regard to the future of the branch.

MASULIPATAM.

The Masulipatam Branch is doing very good work. Most of the members are earnest and they are regularly holding weekly meetings and getting the Bhagavat Gita read and explained to them by a Sanskrit pundit engaged by the branch. A caste girls' school has been opened by the exertions of the worthy President of the branch, where religious education is being imparted to young Brahmin girls. M. R. Ry. V. Sundararamiya Pantulu Garu, the first President and founder of the branch, who had been away from the place for two years meanwhile on an official transfer, has just been reappointed Registrar of the District, and it is a happy thing to hear that in the course of his official tour he does not lose sight of any opportunity which would, without prejudice to his official duty, enable him to weed away the effects of Christian influence which has been so badly rife in these parts.

TINNEVELLY.

This Branch was really inert and has had actually no existence for the past few years. The correspondence established according to the new scheme seems to have produced some effect. The few resident members of the branch at once met and arranged for meetings twice a week—one a formal business meeting of the members alone, and the other a general meeting of the members as well as sympathisers. Sometime after a meeting was held, and there were six sympathisers present, graduates, who attended the meeting besides members of the branch. The wise President, Mr. T. A. Anantaramaiyar Avergal, opened the meeting with a short address on Theosophy, its objects and the history of the founders. He also made some impression on

the audience by dwelling at some length on the doctrines of Karma and Reincarnation, by explaining the first 20 slokas of the Bagavat Gita in Tamil, and read out to the hearing of all present Mr. Keightley's lecture in America about Theosophy and its objects. The meeting then dispersed.

BANGALORE CANTONMENT T. S.

5th February 1891.

Texts bearing on the cardinal principles of Theosophy, in the form of a series of lessons for the use of children attending Sunday schools in America, are being reprinted here at the cost of our Branch Society for a free and wide circulation for the school-going population of Bangalore. We have already published a Canarese translation of the "Aryan Morals."

BELLARY BRANCH T. S.

8th February 1891.

A special meeting of the Bellary Branch was convened on the 8th February for reading and discussing the Paper No. 1, "Branch Work," and there were 40 present,—both members and non-members included. As some of them did not know English, Rai Bahadur A. Sabapathy Moodeliar, the President, explained the purport of the paper in Telugu, and while commenting upon the subject, Mr. Moodeliar was pleased to remark that a man, as a superior animal, in contradistinction to other animals, should give his thoughts to Theosophical subjects to show that he is superior to animals, and said that nothing else makes the difference between man and animals, and thus exhorted the people to theosophical study and work. When I had finished reading the paper, Mr. K. Venkatarao, F. T. S., a leading member of the Local bar, came up to me and requested me to get him as early as possible a copy of the "Secret Doctrine," for which I order by this mail. This is, I think, the direct and immediate effect of making him hear about Theosophy. Such a reading of "papers" as has been proposed and attempted will, in my humble opinion, do good to our cause and give it the necessary impetus. The Bellary Branch further has begun to translate "Light on the Path" into Telugu and to publish it in "The Sanmarga Bodhini," with a view to have it republished in a form for sale.

BEHAR T. S.

BANKIPUR, 10th Feby. 1891.

Resolved.—

V.—That Babu Purnendu Narayan Sinha be re-elected as President, Babu Jogesh Chandra Banerjee as Secretary, and Babu Mohan Chandra Ghose as Treasurer of this Branch for the year 1891.

VI.—That Babu Haran Chandra Mitra be elected as the Corresponding Secretary of the Branch for the year 1891.

JOGESH CHENDRA BANERJEE,
Secretary.

SURAT T. S.

The Surat Branch is entering upon a new period of activity and development, thanks to the presence of Brother C. L. Peacocke in that place. He has set to work systematically to organise regular open meetings, to train the members to think for themselves, and to discuss theosophical subjects in a manner both valuable to themselves and interesting to the sympathisers who freely attend the weekly meetings. In addition he has established a special class for the study of the *Secret Doctrine*, which meets twice a week, in order that, whenever the necessities of the service call him elsewhere, he may leave behind him a nucleus of earnest students, sufficiently advanced to assist and guide other members of the branch in their studies. By this means the future activity and vitality of the branch are ensured, and one of our greatest difficulties, i.e., the constant transfers of our best men from place to place on Government service, will be deprived of much of its power to paralyse a branch.

I regret to have to record the death of Babu Nil Mahul Bannerji of Cawnpur, of whom Col. Olcott spoke to me in the highest terms, as a man of infinite charity, earnestness and devotion to the good of his fellow-creatures.

The Muzafferpore Branch notify me that the following have been elected as officers for 1891:—

President :—Babu Poorna Chundra Mitter.

Secretary :—Shyana Churn Baderjea, M. A., B. L.

The Adhi Bhoutic Bhratra Theosophical Society of Berhampore has elected Babu Dina Nath Ganguli, Provincial Secretary, Theosophical Society for North-Eastern India, as President in succession to Babu Satkouri Mukerji.

The Madura Branch have elected Mr. T. Sadasiviangar as their President.

The following is the Financial Report for the past month.

Amount received up to 31st of January and acknowledged in the *Theosophist*, February 1891

	Rs.	A.	P.
Ambasamudram Branch, sale proceeds of Mrs. Besant's pamphlets	5	8	0
Do. Do. Manager, <i>Theosophist</i>	6	0	0
Dewan Bahadur S. Subramania Aiyar	50	0	0
Mr. Manoharlal (Jubbulpore)	5	0	0
Surat Branch T. S.	8	0	0
Entrance fees and annual subscription of Mr. J. D. D.	11	0	0
Babu Dinanath Ganguli (Berhampore)	25	0	0
Entrance fee of D. C. C. (Umballa)	11	0	0
Do. do. Mr. M. (Surat)	11	0	0
Mr. C. Sambiah (Mylapore) his subscription for Feb.	5	0	0
S. E. Gopala Charlu, his balance of subscription	5	0	0
Jubbulpore T. S. contribution towards <i>Prasnottara</i> expenses	5	0	0
Madras Branch T. S.	450	0	0
Mr. R. W. Nicholson (Aden)	25	0	0
Lieut. C. L. Peacocke (Surat)	15	0	0
Entrance fees and annual subscription of Mr. K. N.	11	0	0
Kanigiri Branch T. S.	25	0	0
Entrance fees of Messrs. A. V. and A. R.	20	0	0
Gooty Branch T. S.	25	0	0
From the Secretary, Bombay Branch.			

Mr. M. K. Doctor	Rs. 7	0	0
„ B. E. Unwala	5	0	0
„ K. M. Shroff	3	0	0
„ H. D. Santook	3	0	0
„ D. P. Katwal (Karachi)	2	0	0
Dr. J. P. Nanavati	2	0	0
Mr. M. D. Shroff	2	0	0

Messrs. C. D. Daver (Ahmednagar),

S. Enhaswolla, V. D. Pathare,
A. H. Khanvatta, R. M. Mobbedji, P. D. Mehta, S. F. Madan
and Dr. T. R. Bonesetter @Re. 1

esch. „ 8 0 0

Mr. V. Sundararamiah (Masulipatam)	32	0	0
N. M. Pajunigar (Shikarpur), annual subscription	10	0	0
A. Nanjundappa, Secretary Cuddappah Branch—	2	0	0
Entrance fees	20	0	0
Do. contribution towards the travelling expenses of the Inspector	5	0	0
Mr. A. Mahadeva Sastri (Nellore)	5	0	0
Entrance fee of Mr. Y. S. (Kolar)	10	0	0
Mr. D. R. Balaji Row (Triplicane)	10	0	0
„ Y. Srinivasa Row (Kolar)	20	0	0
„ T. Somasundra Modeliar (Masulipatam), annual subscription	2	0	0
Rai Baroda Prasad Basu Bahadur (Berwada)	10	0	0
Mr. C. R. Srinivasa Iyengar (Cimbarconam)	5	0	0
„ Ramjee Mal (Mutra), Entrance fees of 6 members	60	0	0

	Rs.	A.	P.
Bengal Theosophical Society (Calcutta)	20	0	0
Sankara Narrain (annual dues)	2	0	0
Total Rs.	1,953	0	0

Expenditure in January and February 1891.

	Rs.	A.	P.
Salaries	10	7	6
Printing and paper	128	14	0
Travelling expenses of Mr. Kotayya	50	0	0
Postage, including stamps, cards, postage on insufficiently stamped covers, &c.	135	7	0
Furniture, fitting, stationery and sundries	90	12	0
	415	8	6
Balance in Bank	1,075	0	0
„ cash in the chest	462	7	6
Total Rs.	1,953	0	0

In reference to the above, I desire to renew my acknowledgments to the Bombay Branch, whose generous contribution to our funds now amounts in all to Rs. 452, and also to express my sense of the kindness with which the Madras Branch has, on the request of our President-Founder, handed over the sum of Rs. 450 from its accumulated funds towards the expenses of the Section. It only remains for the numerically strong Bengal T. S. of Calcutta, which includes more well-to-do men than our Bombay Branch, to follow their good example. That it will do so, I cannot doubt, as it would be a shame and disgrace to the Calcutta Branch to fall behind the other Presidency towns in devotion to the spiritual welfare of India.

I have also to acknowledge with grateful thanks the receipt of 1500 copies of leaflets and tracts on Theosophy for free distribution with which the Bombay Branch has most kindly furnished me.

NOTICE.

Prasnottara, No. 2, has just been sent off in bulk to the Secretaries of each of the Branches named as having sent in lists of their members, for distribution to them. Any member not receiving his copy in due course will kindly notify the fact to me by a post card.

BERTRAM KEIGHTLEY,
General Secretary.

SKINS, IN MEDITATION.

Mr. Ewen, F. T. S., writes from Tobago:—

In "Sorcery in Science," by Mrs. Kingsford, p. 448, Vol. XI of *The Theosophist*, it is stated that "The *Taigheirm* was an infernal magical sacrifice of cats," &c.

What language this word "*Taigheirm*" used by Mrs. Kingsford belongs to I know not; but it has a very strong resemblance to an ancient Scottish Gaelic occult term for quite another, and a very much less infernal operation, which may be of interest to your readers, *teste* Dalryell's "Superstitions of Scotland," p. 495. "*Taghairn*, Gaelic. (Ta= a ghost: ghaire= to evoke, call upon). The querist was wrapped in a cow's hide, his head alone remaining free, and

carried by assistants to a solitary spot, or left under the arch formed by the projected water of a cataract, where he continued during night, while other beings seemed to flit around him, he received inspiration from them which he delivered as an oracular response to his comrades on the day."

(This quotation is from a note book, and so may not be word-perfect, but the gist of the matter is in it.)

This use of skins does not seem to have been confined to the Celts, as I have another note to the effect that "querists at the oracle of Amphiaraus in Attica, were required to offer him, amongst other things, a ram, on the skin of which they were to sleep and see their destiny in a dream."

Perhaps the Indian Yogi's Black buck skin may have a similar reason for its use?

CURIOUS EXPERIMENT.

TO THE EDITOR. Perhaps the following simple experiment may be of interest to some of your readers; and if any of them have investigated the phenomenon, I should be grateful for an explanation.

Take a lighted candle into a dark room, and holding it a few inches below the eyes and away from the face wave it gently to and fro; now note the image that is projected on to the air in front.

This image closely resembles the diagrams of the lobes of the brain one sees in works on anatomy. Is it really a reflection of part of the brain? If not, what is it? Why should the picture disappear when you stop waving the candle to and fro?

Yours, &.,

C. L. PEACOCKE, C. E. S.

Camp, Surat.

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1891.

COLONEL OLCOTT'S AUSTRALASIAN VISIT.

We have news of the President up to the 13th March, on which day his Steamer, the "Oceana," reached King George's Sound and called in at Albany. The voyage out was very calm and enjoyable, not a single storm having been encountered. The moist heat of Ceylon seemed to extend itself to degrees below the Equator, and the cabins were so stifling that Col. O. slept on deck until the S. E. trade-winds were reached, when the air turned so fresh that he was glad to turn in below. By particular request, he lectured on the evening of the 12th March on "The Essence of Buddhism" to a numerous audience of the first and second saloon passengers, and was warmly applauded. The Chairman, Mr. J. T. Wilshire, M. P. of the Sydney Parliament, expressed the thanks of the company in very felicitous terms at the close. The President defined the essence of Buddhism to be common-sense, its salient features justice, high morality, a noble ideal of man and of life, and a benevolence which recognizes all the races of mankind as akin and teaches us to be kind to the whole animal kingdom.

THE THEOSOPHICAL SOCIETY IN CEYLON.

PRESIDENT'S OFFICE, COLOMBO, *March 3rd*, 1891.

I.

The practical working of the scheme of a Ceylon Section of the Theosophical Society having proved unsatisfactory to me, even in the modified form in which it was constituted, I do hereby suspend the Charter of the Section until my return from Australia, when I shall endeavor to group the Branches in a way more practicable, because more consistent with the purely Buddhist nature of the work in this Island. Meanwhile, the Branches shall be given the opportunity of expressing their preferences in the matter, and their officers may correspond with me through the channel hereinafter designated.

II.

Dr. J. Bowles Daly having kindly placed his resignation of the General Secretaryship in my hands when last at Adyar, and expressed his readiness to relieve me of all embarrassment on his account, I hereby accept his resignation and abolish the office until its resuscitation may become necessary hereafter. I avail myself of the opportunity to thank Dr. Daly for the energy and zeal he has displayed while occupying an official position in the Society.

III.

Pending future arrangements, I depute to Mr. G. P. Weeresakara the duty of an Assistant Secretary. He will correspond with the Branches, bring their wishes and wants to my notice, supply blanks to candidates for membership, and receive in my name any sums offered or collected for the use of Head-quarters T. S. He is authorized to defray his office expenses incurred in this work out of any available fund of the Theosophical Society, or, such failing, to demand the same of the Recording Secretary at Adyar.

IV.

Dr. Daly's appointment of General Manager of Buddhist schools and official correspondent with the Government in such matters, continues in force, and I enjoin upon all T. S. Branches to give him their cordial support in the working out of his plans. Provided, however, that I disapprove of the attempt to found Technical schools until a very much larger sum is available than Dr. Daly has thus far been able to collect. The scheme was attempted without consultation with me or my knowledge or consent. The idea is very noble, it has been worked out by Governments in Europe with entire success, and it would unquestionably be productive of the greatest good to Ceylon. But to attempt it with a fund of a few hundred rupees is,

in my judgment, unwise, and I shall not allow my name to be used in aid of it on the lines now laid out. Villages which have contributed to the present Fund are requested to signify their wishes. Should they so authorize me, I shall be happy to divide the money between the Buddhist schools in the Central Province, where the money was collected.

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

THE PRESIDENT IN CEYLON.

We hear from Ceylon that the President Founder has had his Digest of Buddhism translated into Sinhalese and submitted for approval to Sumangala, Maha Nayaka, and Waskaduwe Subhuti, Terunnause, the learned priest to whom Prof. Fausböll dedicated one of his books, and both pronounce it acceptable. A conference of a few of the principal priests of Ceylon was to meet Col. Olcott at the Theosophical Hall, in Colombo, on the 25th ultimo to discuss and, if approved, sign the important document.

The President Founder's fortnight of respite before sailing for Sydney was to be fully taken up with local Society business.

The undermentioned priests have signed Colonel Olcott's Digest in token of their approval:—

High Priests of Aswiri and Malwatte Viharas at Kandy—who outrank all others, those temples being ancient royal foundations; H. Sumangala, Maha Nayaka, High Priest of Adam's Peak and Galle and Principal of Vidyodaya College; W. Subhuti; who collectively represent all the learning of the Sinhalese priesthood, and the list was made by Col. Olcott from his personal knowledge of the parties.

HEAD-QUARTERS.

The Assistant Treasurer begs to acknowledge receipt of the following sums received during the month of March 1891:—

HEAD-QUARTER'S FUND.

Viscount Pollington (<i>Surrey</i>)	...	£ 1 1 0	
Mr. W. Q. Judge, Gen. Secy.	...		
American Section, a draft for	...	£ 15 9 5	
(vide below) ... Total	£ 16 10 5		226 3 9
Diploma Fees of 83 members	...	\$ 41-50	
Charter Fees; Willamette T. S. Memphis T. S.;			
Indra T. S.; Iron City T. S.; Annie Besant T. S.:	@ \$ 5 each—\$ 25.		
Mr. R. L. Scannell \$ 4-00; Miss L. D. Burland			
\$ 2-00; Mr. Franklin Saunders \$ 2-00; Mrs.			
Isabell M. Mitchell \$ 1-00: Total	\$ 75-50 or £ 15-9-5		
Mr. Mc' Giffin (Chefoo) his donation and entrance			
fees, draft for Rs. 50 cashed for	...	...	49 12 0

LIBRARY FUND.

Mr. C. Sambiah, his subscription for February...	...	5 0 0
An F. T. S., March subscription towards the pay of	the Referee and Asst. Pandit	5 0 0
Mr. K. Sundararaman (<i>Kumbaconum</i>)	...	10 0 0

S. E. GOPALACHARLU,
Assistant Treasurer.

26th March 1891.

COL. OLCOTT'S HOLIDAY EXPENSES.

	RS.	A.	P.
Mr. S. J. Amarasoorya (<i>Quilon</i>)	...	5	0 0
Rai Dhanpat Sing Bahadur, &c., Baluchar Branch	...	23	12 0
Maharaja Bahadur Sir J. M. Tagore	...	100	0 0
Mr. Anantaroj Nathjee Mehta (<i>Kundla</i>)	...	77	0 0
Mr. V. Cooposawmy Iyer (<i>Sholinghur</i>)	...	18	14 0
Mr. Sivadatta Pandé (<i>Chakrata</i>)	...	1	0 0
British Section T. S., two Bank of England Notes of	£ 20...		
£ 10 each—			
Mrs. E. a draft for £ 30 cashed for	412	15 6
Rai B. P. Basu Bahadur (<i>Bezawada</i>)	...	10	0 0
Mr. V. Sundararamiah (<i>Masulipatam</i>)	...	10	0 0
„ W. R. Old (London) 1 guinea	...	14	6 0

S. E. GOPALACHARLU,
Asst. Treasurer.

25th March 1891,

THEOSOPHICAL SOCIETY, INDIAN SECTION.

GENERAL SECRETARY'S REPORT.

During the past month the General Secretary has been absent from Head-quarters for over a fortnight. On February 26, he left by the evening train on his way to Mannargudi to open a new Branch at that place, which has been formed through the energy and devotion of Mr. A. Nilakanta Sastri, the President of the Kumbaconum T. S., who has recently been transferred to that station. On the evening of Saturday, the 28th, he delivered a lecture in the School-house at Mannargudi, and on Sunday formally opened the branch. Another lecture was given before he left, and the remainder of the time was occupied in conversation with various inquirers and the new members of the branch. From Mannargudi he went to Tiruvalur, where two lectures were given, which resulted in a number of gentlemen joining the Society and applying for a Charter to constitute a branch, the issue of which has already been sanctioned by the Executive Committee. On Wednesday, March 4, he went on to Negapatam, lectured there that evening and the following morning, and left during the afternoon for Tanjore, where he lectured the same evening. The following day was occupied in conversations with various people and in another lecture to a crowded audience in the evening on the subject of "Vedanta Philosophy." Starting on Saturday for Kumbaconum, he lectured in the Porter Town Hall that evening, and again on the following day, starting on Monday for Mayavaram, where he lectured on Monday night, and reached Adyar on Tuesday evening. After disposing of the business accumulated during his absence, he started on Saturday morning to pay a long promised visit to the Bangalore Branch in celebration of its anniversary. A brief report of the proceedings during his stay there will be found under the head of Branch Reports.

Mr. P. R. Venkatrama Iyer reports as follows:—

The correspondence with branches and unattached members is becoming very interesting, and judging things from their present appearance, the Branches under my charge will really become centres of useful activity, though some of them are already so. Members who took no interest in the branch meetings and never attended them, and whose names were consequently excluded from the branch lists by the Secretaries, are now corresponding with me, pledging fidelity to the cause and earnestness to the Branch work, and many gentlemen of high social and intellectual position have opened correspondence with me. They appreciate the new scheme of the Indian Section work, and promise to do all that they can, and as a sign of this it may be perceived that the number of unattached members has risen to 250 from 70 in the last month. A printed circular was sent to as many as about 400, and even from the most unexpected quarters, I receive letters of sympathy and appreciation of the *Prasnottara* series. The following branches have sent their lists, in addition to those named last month, and *Prasnottara* Nos. 1 and 2 with a copy of the Rules and of the Theosophical Society and of its Indian Section have been sent to them:—

Allahabad, Arrah, Baluchar, Bhavnagar, Chota Nagpur, Poona, Saidpur, Secunderabad, Rai Bareilly, Simla, Tipperah, Chittagong and Baroda.

The Allahabad Branch, which was classified in the list of the most inactive branches, is now regaining its former strength, as its resolution published elsewhere will show. I have also corresponded with many unattached members, requesting them to form branches and work collectively instead of simply remaining isolated, and the responses I have received show that branches will be formed in course of time. "Branch work" Paper No. 2 has been sent to all the branches, and acknowledgments of its receipt and the report of the effects produced by the reading are coming in one by one.

The Secretary of the Bombay Branch writes to me that, owing to the transfer of Brothers Peacocke and Beale to Bombay, the local branch has acquired new strength. A section for the systematic reading of "The Secret Doctrine" at least twice a week, other than the usual branch meetings, is in course of formation. The Secretaries of the Bangalore Cantonment Branch, Bellary, Surat, Nagpur, Bombay and some other branches are keeping up prompt and useful communication, and I request that the other branches also will do the same and make my duty more pleasant and useful.

Mr. Ganapati Iyer reports that lists of their members have been received from the following Branches: Jamalpur, Guntoor, Ellore, Gorakhpur, Jalpagiri, Gya, Hoshangabad, Dumraon, Kapurthala, Trevandrum, Durbhunga, Trichinopoly, Darjeeling, Seonichapra; and that he has sent a copy of the Indian Section Rules with *Prasnottara* Nos. 1 and 2 to each member individually. Branch work Papers Nos. 1 and 2 have also been sent to the Secretary of each. He has received in all lists from 32 of the Branches under his charge and reports that work is progressing satisfactorily on all sides.

MR. C. KOTAYYA'S TOUR.

Gooty.—Mr. Kotayya arrived here on the 18th ultimo. He visited some influential gentlemen, theosophists and non-theosophists, and distributed to each of them some tracts and pamphlets. On the 19th, 21st and 22nd he gave a series of lectures, the last of which delivered in Telugu on 'How to worship God,' was attended by an audience of about 200. With regard to the branch at this place, now consisting only of five members, Mr. Kotayya observes that "the importance of the branch has, however, to be measured rather by the work done by its President and Secretary than by its numerical strength. They are concerned with nearly every social, religious, educational and philanthropic movement not only affecting that particular place, but the other Telugu districts and even the country to some extent." Mr. Kotayya adds, that he has "never seen as yet in the branches visited more public-spirited men than they." A Sanskrit Anglo-Telugu school, maintained by subscriptions and donations collected by the members from among themselves and others, deserves mention as being under the direct management of the branch. The school is located in a building owned by the branch and has a fund of Rs. 800. The President of the branch is also doing good in another way, i. e., by the writing and publication of useful Telugu works. These are: (1) the status of the Brahmins in ancient times and their deterioration; (2) Aryan system of clarity with quotations from Srutis, Smritis and Puranas; (3) Aryan system of marriage; (4) Cow-killing, being a translation of the late Swami Dyanand Saraswati's work. It may be observed in passing that this President as well as the President of the Kanigiri Branch have both patronized the translation of the Mahabharata into Telugu from the Santiparvam to the end, now being undertaken by our worthy brother Pandit Durbaka Venkatachella Sastriyar, President of the Cuddapah Branch. It will be issued in monthly parts from April next, the annual subscription being Rs. 6 for subscribers, or a total sum of Rs. 40 for patrons. At the end of his last lecture a proposition was brought forward and carried, which indicates to some extent the effects expected to flow out of the lecture. The gentlemen present struck with the usefulness of such a missionary work and the good results it is expected to turn out, if carried on permanently, requested our local respectable Pandit, the retired Tahsildar, who also made some useful observations at the end of Mr. Kotayya's lectures, to undertake a course of weekly lectures in Telugu, to which he kindly consented, and the Secretary of the branch has promised to make all convenient arrangements for the same. Mr. Kotayya observes that such system, if adopted in every branch, may turn out much good. After a short stay here Mr. Kotayya left for Bellary.

Bellary.—Mr. Kotayya arrived here on the 24th ultimo. A few days were spent by him in paying his visits to some influential local personages, theosophists and non-theosophists. In his conversation with the people in general, it appears that two or three important questions had cropped up, which he seems to have disposed of satisfactorily. His explanation of the true rationale of the casto system, the removal of certain misconceptions concerning the Theosophical Society with regard to its attitude towards the Hindu social and religious institutions, his discourse on Adwaitism, treating of it on the lines of practical theosophy in contrast to the exclusiveness of a certain class of Adwaites, a sort of self-salvationists who would find all happiness in isolation, and his clear exposition of the aim of human evolution to combine metaphysical as well as ethical sublimity, have produced a most salutary effect on the enlightened Bellary audience. He lectured on 'Sanmarga,' 'The effects of Modern Civilisation,' and 'Black and White Magic' at the premises of the Sanmarga Samaj on the 28th ultimo, 1st and 2nd instant, before an audience of 70 people on an average. The lectures were

delivered in Telugu so as to be understood by all classes of people. Mr. Rai Bahadur Sabhapathy Mudaliyar spoke at large, seconding his views at the conclusion of his lectures. After consulting this gentleman, Mr. Kotayya addressed the audience at the conclusion of the 1st and 2nd lectures on the formation of the Indian Section of the Theosophical Society for the regeneration of India and the necessity of maintaining it by voluntary subscription. A box and a subscription list were put before those present who were exhorted by Mr. R. B. S. to put any sum of money, small or large, within the box or in the list, and the total collection is shown in the list found below.

It has been thought proper to make the fund a permanent one, and call for subscriptions from all branches in India, making the Sanmarga Samaj the agency for the collection and remittance of the same to the Theosophical Society. As the Samaj is very earnest in advancing the cause of theosophy in India, it may be allowed to act as our agents for the work in question. The society here is peculiarly constituted. It appears that the leading members, themselves very earnest Theosophists, fully conscious of the position that the men around them occupy in the evolutionary scale, resort, in the first instance, to measures for improvement that have an appreciable form for all grades of religious instinct from the barely ceremonial to the purely metaphysical. Mr. Kotayya observes that "the problem of working in touch with all classes of people has, to a great extent, been solved by the branch in question." The gentleman referred to already, recommends that the Theosophical Society should have a press of its own at the Head-quarters to enable it to print its own publications, English, Vernacular, and magazines at a less cost than at present. I leave it for the consideration of the branches. Mr. Kotayya at the end of his long report makes mention of a remark made by Mr. Rai Bahadur Sabhapathy Mudaliyar in the following words:—

"I shall be perfectly willing to contribute two or three thousand rupees to our Society, were it not for his belief that no institution could be permanently maintained if it depended for its existence on a few liberal men, and that India could not be taught the noble lessons of united effort and self-reliance if it depended for its regeneration upon solitary support and generosity."

Kurnool.—Arrived here on the 5th. 8 candidates were admitted by Mr. Kotayya as fellows and 20 gentlemen were added to the list of sympathizers. He lectured on (1) 'The Theosophical Society and its Objects,' (2) 'How to worship God,' and (3) 'Reincarnation and Karma,' on the 6th, 7th and 8th respectively to an audience of about 60 on each occasion. Mr. Kotayya expresses his great thanks to Mr. K. Seshiah Garu for his hearty co-operation with him in the revival of the branch. The Assistant Secretary of the branch is writing a work in Telugu (Dinachari), a good undertaking in the interests of Hinduism.

Adoni.—Arrived here on the night of the 11th, lectured on 'The Theosophical Society and its Objects' and 'Karma and Reincarnation,' on the 13th and 15th respectively. On the latter day Mr. Kotayya also preached to the people assembled in the street near the local market. Five candidates were admitted to fellowship. These new brothers and Bro. E. Ramasamy Naidu, altogether six in number, met together and firmly resolved to revive the branch. The above gentleman was made the President, and V. Jagannatha Naidoo Garu the Secretary. The Society is to be called "The Adoni Satya Sangatya T. S." Messrs. E. Ramasami Naidoo and Parthasarathy Iyer Avergal have kindly offered to send the *Sanmargabodhini* and the *Theosophist* for circulation among the members.

MR. JAGANNATHIAH.

Our energetic brother, Mr. Jagannathiah, took a short southern tour, and lectured in Kumbakonam, Tanjore, Trichinopoly and Madura. He lectured on the higher aspects of Hinduism and Hindu symbolism, and gave another lecture on the evils of drinking at Tennoor, and it is gratifying to see that his tour has roused the Trichy members and placed the local branch, which was almost collapsing, in a somewhat working order, as the proceedings of its meeting published elsewhere will show.

BRANCH REPORTS.

CANTONMENT BRANCH THEOSOPHICAL SOCIETY, BANGALORE.

Bertram Keightley, Esq., M. A., General Secretary, Indian Section of the Theosophical Society, arrived in Bangalore on Saturday the 14th March 1891, at 6-30 P. M., when he was received at the Railway station by a deputation consisting of Dr. K. M. Appiah, L. M. S., F. T. S., President of the Branch, Messrs. Vydilinga Moodeliar, T. Arunachellum Pillay, M. Muthuveerappa Moodeliar, and N. P. Subrahmania Iyer, the Secretary. He was then conducted to the premises known as "Lake View Villa," where he was presented with an address of welcome by the President.

Monday, the 16th.—The fourth anniversary of the Cantonment Branch was celebrated in the Sabha School, Mr. B. Keightley presiding. Members of the local Branch as well as the general public were assembled in the large hall by 6-30 P. M. for the purpose of hearing Mr. Keightley, who, soon after taking the chair, called upon the Secretary, Mr. N. P. Subrahmania Iyer, to read the report on the working of the Branch for 1889-90. The report went on to say, that six meetings of the Council and three of the general body of members were held during the year, and that the councillors and members of the Branch are now exerting their utmost to reach the masses. That the Society was open to members and sympathisers from morning till 9 o'clock in the evening, that some of its members were in the habit of frequenting the premises every evening to study Theosophical works. With a view to do something practical, the Branch undertook to reprint "Lessons in Theosophy" from the American journal, "The Path," for free distribution among the school-going population. The Branch was for some time instructed by a very learned Pandit in Vedanta philosophy. That the income of the Society was Rs. 368-1-10 for one year, and the balance on hand with the balance of the previous year was Rs. 346-3-6. The Secretary then said that the Branch Library contained 150 vols. treating on various subjects, and that they are subscribing for all the Theosophical journals.

Mr. Keightley then delivered an interesting lecture on "The work of the Theosophical Society in India."

Tuesday, the 17th.—The Branch had arranged for a lecture to be given by Mr. Keightley in the Mayo Hall this evening. There were nearly one hundred young men and some officials present. Under the circumstances, it having been the express desire of the members, the lecture had to be postponed. But Mr. Keightley arranged on the spot for a conversation with those present regarding Theosophical matters and invited free discussion.

Wednesday, the 18th.—A meeting of the members of the Branch was held in its premises, for the purpose of electing the office-bearers for the ensuing year, at which the following gentlemen were unanimously chosen. Mr. Keightley conducted the meeting very successfully.

President.—Mr. V. Vydilinga Moodeliar, Head Translator, Chief Court of Mysore, Bangalore.

Vice-Presidents.—Mr. N. P. Soobrahmania Iyer and Mr. T. C. Mahasamy Pillay.

Secretary.—Mr. A. Singaravalu Moodeliar, Resident's Office, Bangalore.

Financial Secretary.—Mr. A. Atchutharoya Moodeliar, Second Class Magistrate's Office, C. & M. Station, Bangalore.

Treasurer.—Mr. A. Maigunda Deva Moodeliar.

Librarian.—Mr. S. Sundhar Row.

Councillors.—Messrs. T. Arunachellum Pillay, T. Rajaram Pillay, V. Lutchmana Moodeliar, Muthuveerappa Moodeliar and Singaravalu Pillay.

After the business part of the meeting was over, Mr. Keightley pointed out to those present the essential requisites which a true Theosophist must satisfy.

Thursday, the 19th.—As announced previously, Mr. Keightley delivered a learned lecture on "Theosophy in its relation to Hinduism," in the Municipal Girls' School Hall, Pettah, Bangalore. There was a large audience, composed of College students and officials. The lecture was highly appreciated by the audience, who dispersed greatly pleased with our General Secretary.

Saturday, the 21st.—Another meeting of the Branch was held in the Society's premises this evening, when Mr. Keightley was kind enough to solve many problems in metaphysics, presented to him by the members.

Sunday, the 22nd.—A lecture on "Metaphysics and Mesmerism" will be delivered by Mr. Keightley this evening in the Municipal Girls' School Hall, Bangalore City.

N. P. SUBRAHMANIA IYER,
Secretary.

22nd March 1891.

Saidpur.—Babu Priyanath Das, Loco. Office, Kanchraparn, is elected as the Secretary vice Babu Rajnarrain Bose, who has left the station.

Tipperah.—President, Babu Nobin Chandra Ganguli, B. A. and B. L.; Secretary, Babu Chanderkumar Guha, Sheristadar, Collectorate Tipperah.

Bangalore Cantonment.—The name of Dr. K. M. Appiah as the President of this branch was omitted by oversight in the President column of the Branch lists.

Baluchar.—President, Rai Dhunput Singh Bahadur; Secretary, Babu Giridari Lal Sanghari.

Tinnevely.—Mr. S. R. Ramakrishnaiyer Avergal was chosen President in place of Mr. Vedadrisadasa Mudaliyar, who has been absent from the station for over two years.

Trichinopoly.—One of the most inactive branches until now, but is commencing to show some symptoms of life after Mr. Jagannathiah's visit to it.

Pandit T. Venkatarama Iyengar, lately Secretary of the Ootacamund T. S., is now here. His address is Police Inspector, Perambalore, Trichinopoly District.

Periyakulam.—The few members who were in this branch have almost all of them been transferred to other places. One earnest heart is still left behind in the person of V. P. Rajamaier, who is doing his best to revive its activity.

Muttra.—Charter issued this month. Working well.

Jubbulpore.—It is interesting to read of the reorganization of this branch which had exhibited for a brief interval some signs of disharmony. From the proceedings of a meeting of the same called on the 15th instant by Bro. Babu Puranchandra Mukerji, B. A., B. L., we are happy to learn that the good sense of the majority of its members has smoothed all matters, and the branch has come out the stronger for the rupture. Some 12 members attended the meeting and resolved to work unanimously and strenuously. Some useful bye-laws were passed and the office-bearers elected; Babu Girish Chandra Mukerjee President, and Mr. Panda Baijnath Secretary. Attempts made to establish correspondence with members of the branch in outstations so as to utilize their theosophic energies, otherwise apt to be dissipated, have also been successful. "The Light on the Path" with annotations has been translated into Hindi under the auspices of this branch. It was regularly published through the columns of *Shubchintak*, a local Anglo-Hindi journal. It is expected that the whole will be soon reprinted in a book form.

Gya.—Babu Harihernath Chatterji was elected President. Bro. H. Damapala's presence there has helped much towards its revival.

Ellore.—Mr. T. Gopalakrishnamurthi has been chosen Secretary of the branch in place of Mr. V. G. Naraynaiyar, who resigned long ago. The new Secretary and the President D. Sriramulu are doing their best to ameliorate the condition of the branch.

ANANTAPUR BRANCH.

Feb'y. 15, 1891.

I. Resolved, that Bellary Mooniswami Mudeliar Avergal, II. Seetharam Row Garu, Kallur Vasudeva Row Garu, unattached members, D. Kristnamurti Row, member of Gooty Society, and R. Kesava Pillay Avergal of Nellore Branch, be admitted as members of the Anantapur Branch.

II. Resolved, to appoint B. Muniswami Mudeliar Avergal as Acting Secretary to the Branch Society during the absence of Mr. V. E. Sudarsana Mudeliar Avergal elsewhere.

III. Resolved, to purchase the following books and form a library of them, including those that would be given as gifts by the members:—

1. Isis Unveiled, 2. The Secret Doctrine, 3. Key to Theosophy, 4. Five Years of Theosophy, 5. Hartman's Magic, White and Black, 6. Elixir of Life, 7. Siva Sambhitha, 8. Posthumous Humanity, 9. Zanon, 10. Coming Race.

IV. Resolved, to meet every Sunday at 3 P. M.

V. Resolved, that certain books, such as Panchadasi, Atmabodha, Key to Theosophy, be read at home by all the members, expounded by one of them and discussed for clearing doubts, and also that a written essay or a lecture be given by every member.

VI. Resolved, that a rate of subscription of not less than 8 annas be paid by the members monthly, and in the case of members unable to do so, a special concession may be made by the Branch Society.

VII. Resolved, to fix one-third of the members on the roll as the quorum at the meetings.

VIII. Resolved, to send a copy of the proceedings of this meeting to Mr. B. Keightley, M. A., General Secretary, Indian Section, Theosophical Society, Adyar, Madras.

IX. Resolved, that a sum of Rs. 10 promised at the Convention by Mr. M. Gopalaswami Naidu Garu be collected and remitted to the General Secretary, Indian Section.

(Signed) H. SEETHARAM ROW,
Chairman.

(True copy.)

V. G. MOONISWAMY MOODELLY,
Secretary.

BOMBAY T. S.

After their return from the Adyar Convention, the Bombay delegates were busy in organizing and scheming plans for the progress of Theosophy in Bombay. The meetings which were held every Sunday are left open to the public; papers of vital importance are read and discussed; and the range of interest is widened among outsiders. Europeans are occasionally drawn in, but, unfortunately, there were very few on the occasion of reading the paper on "Theosophy, the Religion of Jesus" from the *Path*, on account of the days selected being inconvenient for them. The gathering on last Sunday, March 8, was larger than usual, when a paper on "Reincarnation" was read from the *Path*. A European gentleman raised some questions as regards heredity, &c., and an interesting discussion ensued, in which Bros. P. R. Mehta, J. K. Daji, and C. L. Peacocke took part. Bro. Peacocke has just come over to Bombay, where a European gentleman was much required. He has infused new vitality among the members.

It was found in the last meeting that the Tamarind Lane quarters are not desirable. The accommodation is not sufficient. Hence we are obliged to remove to a more convenient place. This place, too, which is situated in the Church Gate Street, is not what is wanted to suit the convenience of all. I hope it will become satisfactory to all until we find a better one. Looking at the almost harassing rate of house-rent in Bombay, and the poverty of the Branch, this would become a contentment for the time being.

A class for the study of *Secret Doctrine* has been opened, to be attended on Tuesdays and Thursdays.

It is intended to distribute *gratis* about 2,000 copies of a Gujarati translation of the "Epitomé of Theosophy," (by Bro. Judge) at the Society's expense, if available. A poor Parsi member has sent in a few copies of the Gujarati translation of "Astral Perception," with notes from the *Desatir*, &c., which appeared in the *Platonist* a few months ago, for free distribution among poor members, together with a few copies of "Zoroastrianism in the light of Occult Philosophy," also for free distribution.

25th February 1891.

In accordance with the instructions which accompanied Branch Paper I, I beg to submit the following report:

This very important and lucid paper, containing as it does priceless hints on "Theosophical Study and Work," from the masterly pen of our devoted and sacrificing brother William Q. Judge, was read twice by our Branch President Mr. P. R. Mehta, once at a special meeting of the Branch called for the purpose on Saturday the 14th instant, and again on Sunday following at the regular weekly meeting of the Branch open to all visitors and inquirers. The paper was listened to with rapt attention and keenly appreciated by one and all present on both occasions, for not only is it

written in a style eminently clear and accurate in thought, not only does it suggest and recommend the best possible method of popularising the cause of Theosophy, not only does it contain advice suited to the minds of all shades of opinion and thought, but it practically teaches systematic division of work, mutual interdependence and solidarity, which are all essentially necessary for the unification of nations and creeds.

As regards the lines of work and special duties to which you call the special attention of our Hindu brothers, I beg to state that, while this Branch entirely approves of your suggestions, it possesses at present no funds nor men able enough to undertake the work of translating manuscripts from Sanskrit and vernaculars into English, though the splendid work that has been and is being done by our energetic and sacrificing brother Tookaran Tatyasa as the manager of the Bombay Theosophical Publication Fund, is well worthy of praise and admiration.

In conclusion, I beg to state that, in the opinion of this Branch, such Branch papers as the one under report will do infinite good in removing the manifold misconceptions that prevail in the minds of most of our hitherto lukewarm members as regards the nature, aim, and outcome of theosophical work and duties.

M. M. SHROFF,
Secretary, Bombay T. S.

NOTE.—The Bombay Branch is removed to "Church Gate Street," Fort, Bombay.

A. B. B. T. S., BERRHAMPTON.

Resolved, that Babu Dinanath Ganguly be elected as the President, Babu Kanai Lal Bannerji, B. A., Secretary, and Babu Nafar Das Roy, Accountant and Treasurer for the year 1891.

MIDNAPORE BRANCH.

Babu Satis Chandra Bose is elected as Assistant Secretary.

ALLAHABAD BRANCH.

The Secretary reports as follows:—

I have to acknowledge receipt of Branch work No. 1. This paper was read at a Special Meeting called to-day, and has filled the members with enthusiasm and something like an earnest desire for work in future. Hitherto our chief difficulty was as to the line of work, and this pamphlet has put us in the way.

21st February, 1891.

HARDEO PRASAD,
Secretary.

BANKURA BRANCH THEOSOPHICAL SOCIETY.

22nd March 1891.

DEAR SIR AND BROTHER,

At the 8th annual meeting of the Bankura Branch Theosophical Society, the following address was read by the Secretary.

"We now leave behind us another year of our Theosophical existence and enter a new year lying before us with all its store of light and progress. At this juncture of the past and the future, it becomes us to take a retrospective view of what was done in the last year. We all of us are aware that we lead a very feeble life and have therefore very few things to report except that we existed. However there were eighteen meetings held, in most of which the *Bhagavat Geeta* was systematically read and the results noted down and recorded in the resolution book. Another gratifying thing to report is that some of the members do what they can do in their individual capacity to realize the sublime truths laid open by the light of Theosophy. The President Babu Pratap Narayan Srigha having retired from Government service, has ample time to devote himself to the study of the Hindu Shastras.

The mind is being always divided and scattered by the busy affairs and turmoils of the world. No where can we find rest to take a glance of the underlying I am and all pervading spirit that supports our existence and the

universe. It is only in the calm solitary hours of Upasana, that the individual soul comes in contact with the pervading supreme soul and realizes its oneness. The Theosophical Society is leading us day after day to realize this soul state that has been overshadowed in these days of material advancement by too much importance being attached to the mundane things on this side of our existence. The Parent Society is doing its best to rouse this spirit of spiritual enquiry, and thanks to the General Secretary of the Indian Section of the Theosophical Society, Mr. Bertram Keightley, who, by his energetic and self-sacrificing exertions, has roused and created an interest in all members individually to take new strides in the religion of Theosophy by studying and communicating the hidden truths they come across in their own Shastras, literature, tradition and national customs.

KEDARNATH KULABHI, *Secretary.*
Bankura Sanjevan Theosophical Society.

BENARES BRANCH.

At a meeting of this branch held on the 22nd February 1891, a resolution sanctioning the transfer of Rs. 150 from the Local Library Fund to that of the Adyar Library was unanimously adopted.

Babu Raj Mohan Banerji and not Pandit Ragnath, is the President.

LAHORE T. S.

KAYASTHA BOARDING HOUSE,
LAHORE, 11th March 1891.

DEAR SIR AND BROTHER,

The interesting and instructive paper that you were kind enough to send us was read by us on the 3rd of the current month. It is impossible for me to say anything in its praise. The sense displayed both in the question and the various attempts made to give satisfactory replies to them is evident, and requires scarcely anything to be said in its favour.

Dissemination of these ideas, and especially the modes of thinking that are observed in the papers, will undoubtedly serve to open many a field for dispassionate and searching enquiries into the time-honoured and respectfully cherished ideas and notions that are commonly to be met with in the Indian thought and action, and such attempts are sure to throw considerable light on them.

The members were highly pleased with the paper and will be awaiting their future numbers.

Such papers are sure to infuse among the members of the Theosophical Society a desire to be more energetic and sincere in their duties in connection with the Theosophical movements, and I am exceedingly glad to inform you of the many favourable signs in this direction to be met with among the members of this branch.

T. BHOLANATH,
Asst. Secretary, Lahore T. S.

SURAT BRANCH.

Both the numbers of "Branch Work" were read at full meetings of the Society. The purport of each was explained in vernacular for the convenience of such of the members as don't understand English.

The members appreciated the papers much. But they could not go further. You already know that none of the members of our branch except Dr. Dinshab, Mr. V. J. Hora and myself, know English sufficiently to be able to assist in the work proposed in Branch Work No. 1. Out of these few Mr. V. J. Hora has to remain out of Surat, on service, for a greater part of the year. I hope to secure his assistance in the monsoon season.

I have proposed to those unable to work in English, to find and supply us with materials in Gujarati, so that such of them as are important, may be translated and utilized.

Yours fraternally,
PARASURAM. H. MEHTA,
Secretary, Surat T. S.

THE INDIAN ACADEMY.

We hear with great pleasure that Professor Manilal N. Dvivedi of Nadiad, the well-known Sanskrit scholar and able metaphysician, is about to issue a new quarterly magazine to be called "The Indian Academy." It will contain about 120 pages of printed matter in large octavo and will be divided into three parts. (The first will consist of about 80 pages and will contain translations of important Sanskrit works with explanatory notes, etc. The second, consisting of about 20 pages, will be devoted to original papers, criticisms, etc., on Aryan metaphysics, philosophy and occultism; while the third part will contain a summary of the most important articles and papers in the leading American and European journals devoted to metaphysics, philosophy and occultism including spiritualism and mesmerism. The annual subscription, we believe, will be about Rs. 10 for the whole, or Rs. 6 for the 1st and Rs. 2 each for the 2nd and 3rd parts respectively.

We are exceedingly glad to learn of this project of Professor Dvivedi's and most cordially wish him every success in his undertaking. It is indeed true that India should show that her native scholars are capable of producing a journal which can take rank with the learned productions of other countries in the departments of philosophy, science and criticism. We know of no one more capable than Professor Dvivedi to carry such a task as this to a successful issue.

INDIAN SECTION: FINANCIAL STATEMENT.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance shown in April							
<i>Theosophist</i> ...	1,537	7	6	Transferred to Library Fund	5	0	0
<i>Receipts</i> :-				Do. Colonel Olcott's			
Mr. T. R. Rangasawmy Pillay (<i>Kullakurchi</i>), postal charges for pamphlets issued gratis ...	0	8	0	Holiday Fund ...	10	0	0
Entrance fees of Messrs. B. L. M. and J. N. K (<i>Berhampore</i>) ...	20	0	0	Salaries ...	80	0	3
Annual subscription of do. do. and Babus Mohendro-nath Bhattacharya, Nafar Das Roy ...	4	0	0	Printing and paper charges	174	6	6
Entrance fees of Mr. G. J. (<i>Benares</i>) ...	10	0	0	Postage, including stamps, cards, postage on insufficiently stamp covers, &c.,	141	2	0
Annual subscription of the Benares Branch ...	10	0	0	Do. of Mr. P. Subramanya Pillay (<i>Vrid-dhachellam</i>) ...			
Do. of Mr. P. Sahadev Dev (<i>Monghyr</i>)	2	0	0	Mr. Raghavenara Row (<i>Nar-sarowpett</i>) annual subn....	2	0	0
Mr. Nagendranath Gupta (<i>Outwa</i>) ...	3	0	0	Mr. Nagendranath Gupta (<i>Outwa</i>) ...	3	0	0
Babu N. C. Roy (<i>Berham-pore</i>), entrance fees and annual subscription ...	11	0	0	Babu N. C. Roy (<i>Berham-pore</i>), entrance fees and annual subscription ...	11	0	0
Babu P. N. Mukerji (<i>Jalpai-guri</i>), annual subscription	3	0	0	Babu P. N. Mukerji (<i>Jalpai-guri</i>), annual subscription	3	0	0
Bhavnagar Branch T. S. through the Secretary Mr. J. N. Unvala :-				Bhavnagar Branch T. S. through the Secretary Mr. J. N. Unvala :-			
Annual subscription for 1890				Annual subscription for 1890			
				Total expenses ...	511	12	0
					18	0	0

INDIAN SECTION: FINANCIAL STATEMENT.—(Continued.)

RECEIPTS.	Amount.		EXPENDITURE.	Amount.	
	RS.	A. P.		RS.	A. P.
Annual subscription for 1891 16-0-0			Balance in the Bank of		
Donation for sectional work 13-0-0	47	0 0	Madras.	1,116	4 6
Nellore Branch T. S., dona- tion for sectional work ...	10	0 0	Cash balance in hand.	226	15 0
Mr. Gopalakrishna Murthi, Secretary, Ellore Branch, annual dues of Messrs. D. Sriramulu, U. Gopala- ratnam, V. L. Narasimha Sastri, and himself for 1889, 1890 and 1891 @ Rs 1/ each per annum ...	12	0 0			
Entrance fees of Messrs. S. R. and M. R. (Cumbaconam)...	15	0 0			
Mr. A. Nilakanta Sastri (<i>Ma- nargudi</i>) donation for a Special Fund ...	25	0 0			
Mr. R. Sivadatta Pande (<i>Cha- krata</i>) his annual subscrip- tion for 1889, 1890 and 1891 ...	4	0 0			
Mr. Shebriar D. Patel (<i>Poo- na</i>), donation ...	9	6 0			
Mr. O. L. S. (<i>Madanpalle</i>) entrance fees ...	10	0 0			
Entrance fees of Messrs. B. R. N. and P. S. C. (<i>Kurnool</i>)	20	0 0			
Kurnool Branch, contribution towards Mr. Kotayya's travelling expenses ...	8	0 0			
Mr. G. C. Kasyapa (<i>Bhiwani</i>), his donation (1-8-0) and annual dues (1-0-0) ...	2	8 0			
Mr. Jai Narayan Pandit (<i>Etah</i>) donation ...	5	0 0			
Dr. Ramjee Mull, Secretary T. S. Muttra, entrance fees of Mr. I. K. K. (10) annual dues of the branch ...	17	0 0			
Mr. C. Ramiah (<i>Kalahasti</i>), annual subscription ...	2	0 0			
Masulipatam Branch, annual subscription ...	15	0 0			
Mr. D. D. Jussawala (<i>Bom- bay</i>), donation ...	25	0 0			
Ambasamudram Branch T.S.	24	0 0			
Total...	1,854	15 6	Total...	1,854	15 6

THE THEOSOPHICAL FUND, BELLARY.

The Bellary Branch of the Theosophical Society has started a fund to be contributed to by voluntary subscriptions in support and aid of the Theosophical movement in India. The fund will be open throughout the year and will continue to be so. The amount thus collected will be periodically

remitted to the Head-Quarters, Adyar, and credited to the Indian Section of the Theosophical Society, for whose benefit it is started. Any amount, large or small, from a pie upwards, will be most thankfully received and acknowledged.

The Subscription List opens with the following entries amounting to Rs. 36-12-0:—

	RS.	A.	P.
Mr. Rao Bahadur A. Sabhapathi Mudaliar, F. T. S. ...	10	0	0
Messrs. M. Vasudeva Naidu, F. T. S., S. Marisiddappa, P. Namasivayam Mudaliar, and B. Janardhanam Pillai, F. T. S., each Rs. 2 ...	8	0	0
„ K. Venkata Rao, F. T. S., V. Subaraya Mudaliar, F. T. S., A. Dharmalingam Mudaly, T. Hampiah, F. T. S., S. Neelakantappah, U. Rama Row, G. Krishnappah, P. Baliah, G. Venkannah, C. Ramannappah, Nanjundacharlu, and Mahratti Narasoji, each 1 Rupee ...	13	0	0
„ C. V. Kanniah Pantulu, B. A., B. L., V. Ranga Lal Doobay, H. Timmappah, A. Akkilandam Mudaliar, F. T. S., R. Venkatanarasiah, F. T. S., and Hanumantappa, each 8 As. ...	3	0	0
„ M. Vasudeva Mudaliar, T. S. Gopalakrishna Rao, G. Venkatachelum Setti, Muniandi Pillai, N. Raghava Sastriar, A. Maribasappa and Sankara Aiyar, each 4 As. ...	1	12	0
„ Parthasaradhy Iyer (Adoni) 10 As. small amounts 8 As. ...	1	2	0
Total...	36	14	0

THEOSOPHICAL SOCIETY, }
BELLARY,
5th March 1891. }

T. A. SWAMINATHA AIYAR, F. T. S.,
Secretary, Bellary T. S.

NOTICE.

Prasnottara No. 3 has been sent in bulk to the Secretaries of all Branches which have sent in lists of their members and also to all unattached members. Any member not receiving his copy in due course is requested to notify the fact at once to the GENERAL SECRETARY on a post-card.

Branch Paper No. 3 is ready and will be issued during the ensuing week.

THEOSOPHICAL SOCIETY: AMERICAN SECTION.

NEW YORK, 20th February 1891.

Secretary, Theosophical Society, Adyar, Madras, India.

DEAR SIR AND BROTHER:—

There was issued from this office on December 29th, 1890, a Charter to the Iron City T. S., Pittsburg, Pa., with five Charter members. The President elect is Mr. John W. Dunlop, and the Secretary Mr. Thomas T. Phillips, 111, Wylie Avenue.

On January 24th, 1891, there was issued a Charter to the Annie Besant T. S., Fort Wayne, Ind., with five Charter members. The President elect is Mrs. Julia M. Fisher, and the Secretary Mrs. Dora P. Buchman, 161, West Washington St.

Please announce the above in the *Theosophist*.

Yours fraternally,

WILLIAM Q. JUDGE,

General Secretary.

The Executive Committee of the American Section have confirmed the sentence of expulsion passed by the Golden Gate Lodge T. S. against Mrs. Marie L. Farrington for having published a grossly defamatory pamphlet upon the T. S., its Founders and Members. No appeal against this sentence having been received by the President-Founder, Mrs. M. L. Farrington stands expelled from the whole Society.

AMERICAN SECTION: ORIENTAL DEPARTMENT.

Mr. Judge is showing his usual untiring and prompt activity, and already the first paper issued under his new scheme of the "Oriental Department" has reached our hands. Readers of the *Theosophist* will remember the quotations from Mr. Judge's Appeal in the last number and the outline of his scheme sketched therein. Now we have its practical realisation in the shape of a paper upon "Some Customs of Aryavarta," by Bhaskara Nanda Sawmi. Only a few copies have as yet arrived, and these have been sent out to those members and branches of the Society who have shown a readiness to take an active share in the work of this department. The thanks of every Hindu who cares one iota for his religion and his country, are due to Mr. Judge for thus making Aryavarta, its people, its thought, its customs and its wisdom, better known and therefore better appreciated by the young, yet mighty race that now dwells in the "Patala" of Puranic records.

CHICAGO, ILL, February, 8, 1891.

TO THE EDITOR OF THE "THEOSOPHIST," *Adyar, India.*

DEAR SIR,

At the Annual meeting of the Chicago Theosophical Society. Mr. Geo. E. Wright was chosen President, and Miss Pauline G. Kelly, Secretary, 273 Bissell Street.

Cordially yours,
MARY E. SMITH,
Corr. Secretary.

5041, Madison Ave.



THEOSOPHICAL SOCIETY: BRITISH SECTION.

The Recording Secretary,
Theosophical Society,
Adyar, Madras.

DEAR SIR AND BROTHER,

I have the pleasure of informing you that on February 21st a Charter was issued for the formation of a Branch at Amsterdam, to be known as:—

The Dutch-Belgian Branch of the Theosophical Society.

The officers are:

President and Corresponding Secretary: Mme. Hermancé de Neufville, 48 Hermony Street.

Secretary-Treasurer-Librarian: Mlle. Johanna Street, 2 Falkstreet.

Corresponding Members or Adjoint Secretaries (for the formation of groups) Mr. M. A. Oppermann (Ingénieur), Courcelles. Belgium, Mlle. C. Immerzeel Arnheim, Holland.

Besides the above there are nine other signatories to the application.

I will forward you a copy of the Rules on their receipt.

Vienna Branch.—Our want of information with regard to this Branch has been owing to the erroneous addresses on our lists. The correct addresses are as follows:—

Pres: Herr Friedrich Eckstein, Siebenbrunnengasse, 15, Vienna V.

Secy: Count Leiningen-Billigheim Opernring, 21, Vienna I.

Fraternally yours,
G. R. S. MEAD.

SUPPLEMENT TO
THE THEOSOPHIST.

MAY 1891.

HEAD-QUARTERS' FINANCIAL STATEMENT.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during this month.

LIBRARY FUND.				
Mr. R. Sivasankara Pandya, his subscription for February	...	Rs.	10	0
HEAD-QUARTERS.				
Mr. Bipin Behari Pramanik (<i>Bankura</i>)	...	"	3	0
Mr. Nanjunda Naidu (Mysore)	...	"	3	0
Mr. E. T. Sturdy (part payment of £ 20)	...	"	50	0
Mr. Philip Alwyn (England)	...	"	100	0
		S. E. GOPALACHARLU,		
		<i>Asst. Treasurer.</i>		

19th April 1891.

COL. OLCOTT'S HOLIDAY EXPENSES.

Rewah Branch T. S. (<i>Baroda</i>)	...	Rs.	23	4	0
Miss Emily Kislingbury (<i>London</i>) £ 9-11-0	...	"	122	7	3
Mr. N. D. Khandalwalla (<i>Poona</i>)	...	"	25	0	0
Mr. Tukaram Tatyra (<i>Bombay</i>)	...	"	50	0	0
Contribution of the British Section £ 25 in three Bank of England Notes, do. do. per M. O. £ 1-11-0	...	"	14	10	0
Do. of the Swedish Branch, £ 11-13-0 draft cashed for Do. of Mr. Alexander Fullerton and friends remitted direct to the Colonel's London Banker \$ 104-50	...	"	160	12	3
Mr. V. Coopposawny Iyer, M. A. (<i>Sholinghur</i>)	...	"	6	2	0
Contribution of the Bellary Branch	...	"	39	0	0

19th April 1891.

S. E. GOPALACHARLU,
Asst. Treasurer.

THEOSOPHICAL SOCIETY: INDIAN SECTION.

GENERAL SECRETARY'S REPORT.

It gives me great pleasure to state that the work of the Society is going on both at Head-quarters and in the Branches with renewed vigour and activity. The reports, both private as well as official quarterly reports, which have been called for during the last month from each Branch, show that the formation of the Indian Section has produced real revival of interest and a fresh determination to work for the good of Aryavarta. Great help is also being given to us from the other Sections of the Society, especially the English and American. From London we have just received 150 copies of the Magazine called *Time*, containing an admirable article by Mrs. Annie Besant, refuting the attacks made upon Madame Blavatsky by S. P. R. A copy of this has been sent to each Branch of the Society and to a number of newspapers, and we are greatly obliged to some of the latter, especially the *Indian Mirror*, for reprinting this able article in full.

Mr. Judge from America is helping us by providing funds to enable me to maintain a competent pundit at Head-quarters to take charge of the work of making translations from the valuable Sanskrit and Tamil works into English, and there are negotiations already in progress which, I hope, will result in our obtaining the services of one of the first scholars in India in addition to the gentleman mentioned above.

Mr. A. Mahadeva Sastri of Nellore is at work upon the translation of Sankaracharya's Commentary on the Bhagavat-gita into English. His translation is admirable, and the notes with which he explains and illustrates points of difficulty, will be of the greatest value to every student of Theosophy. Two parts of the translation have already been received, and I hope that it will progress rapidly towards completion.

Hata Pradipika, a standard work upon Hata Yoga and Pranayamam, has also been translated into English with commentary by one of our members, and it is now in the hands of a publisher with a view to issue.

Several manuscripts have been forwarded to Mr. Judge in connection with his Oriental Department scheme, but there is room for greatly increased activity in this department, and I beg, therefore, that all those who are able and willing to share in the work will send me any contributions they may have to make for the purpose either as translation or original articles.

I regret to have to record the loss of one of our earnest and true theosophists of Calcutta, Dr. Behari Lal Bhaduri, in reference to whom I print the following letter:—

To the Editor of the "Theosophist."

Sir,—It is with deep regret I beg to inform you and your journal that one of the Fellows of the Theosophical Society, Baboo Behari Lal Bhaduri, L. M. S., the well-known and renowned Homeopathic practitioner of this city. He was also Founder-Editor of the *Indian Homeopathic Review* and Secretary of the Calcutta Hahnemann Society since its foundation on 10th day of April 1883, is no more in the land of the living. For the last two years he had been suffering from hernia. In the beginning of the present month the disease took a serious turn, and he had to be sent out on the river Ganges on a boat; on the morning of Good Friday, the 27th March, at an age of 51 years, he expired at the side of the holy Ganges off Serampore. A quarter of an hour or so before his death he told his eldest son to read loudly the Bhagavat-gita, which he did, and till the last gasp he was muttering the names of Hari, Rama, &c. He was a Hindu and Theosophist to the backbone; personally I owe him great gratitude, as I have learnt the science of the healing art—Homœopathy—from him at his Clinic. The deceased gentleman, as is well-known, was an ardent and staunch advocate to the cause of Homœopathy. The recent rapidity of the progress of the new school of medicine is especially owing to the brilliant and successful cures effected by Dr. B. L. Bhaduri. He was a man of wide human sympathies, and although his practice was extensive, he made it a regular custom to set aside a part of it every day to the gratuitous medical advice and treatment of the poor persons who were really unable to pay for medical advice or medicine. His death will long be felt as a serious loss to the cause of Homœopathy, and to the wide circle in which his professional services were so highly valued. Dr. Bahaduri has left behind him a widow, two sons and two daughters: his eldest son-in-law is also a well-known Homœopathic practitioner of this city—Baboo Protap Chunder Mojumder, L. M. S., and Fellow of the Theosophical Society. May the deceased gentleman's soul rest in peace.

I have the honor to be, Sir,

Your most obedient servant,

SHOSHEE BHOOSHUN MUKERJI,

Secy. of the Hahnemann and Secy.

*of the Calcutta Bharatavarsa Aryan
Dharma Procharini Socy.*

CALCUTTA,
51, Gurpar Road,
31st. March 1891.

Mr. P. Venkatrama Ayer reports that the following Branches have sent their lists and the first three issues of *Prasnottara* and Branch Papers have been sent to them:—Mannargudy, Bara-Banki, Pahartali, Paramakudi, Rohilcund, Beaulah, Pakur, Chittagong and Bolarum. Mr. Kotayya has infused new life in the last Branch and has organised it on good working order. The number of unattached members has now swollen to about 300, and the correspondence and the section work continue as interesting and useful as before.

Quarterly reports, for the period ending with the 31st March 1891, are coming one by one, as the reports published elsewhere will show. A general circular has been sent to all the Branches for the collection of the annual dues, and some have paid entirely, and some are paying bit by bit, while some

others have not paid at all. *Time*, a magazine published in London, has been despatched to every Indian Branch, as it contains an able reply to Mr. Podmore of P. R. S. in connection with Mr. Hodgson's report upon the T. S. From a perusal of the reports and bye-laws received from Bombay, Nagpur, Adoni, Meerut, Lahore and Bezwada, the revival of activity is conspicuous. The Bombay Branch is getting itself more compact and active, and it is to be known as "The Blavatsky Lodge T. S." The Adoni Branch is put entirely upon a new working basis by Mr. Kotayya. Our veteran colleague, Rai Bahadur Baroda Prasad Basu, has joined the Bezwada Branch and it promises much activity and real work. The Nagpur Branch is making good exertions in the right direction, and is well up in pecuniary condition as is the Bangalore Cantonment Branch. The Meerut Branch requires no mention, as it is under the presidency of Babu Ramprasad, M. A., of "The Nature's Finer Forces." As the Indian Section work is solely for moral and spiritual activity, Branches are requested to open correspondence on all intellectual matters, such as would make us and the Branches full of real activity and usefulness, apart from the routine business of despatch and acknowledgment.

Unattached Members.—Unattached members are requested to send their subscription of Rs. two by the end of this month or by the middle of the next, as *Prasnottaras* will have to be sent by V. P. P. if their dues are not paid by that time.

The following circular letter has been addressed to each Branch, the replies to which, in a condensed form, are given below:—

Secretaries of Branches are requested to furnish this office with a Quarterly report, for the period ending with the 31st March 1891, in a detailed form under the following heads. The object of calling for this report is to have a correct and accurate knowledge of the real work turned out by the Branches and to carry out such reforms and render such help as the Branches may really stand in need of.

1. The names of the office-bearers.
2. The number of meetings held.
3. The percentage of attendance.
4. The nature of the work done.
5. How are the movement and its work appreciated and accepted by the public.
6. Whether the Branch has got any library attached to it, and whether Theosophical and kindred journals are subscribed for.
7. Whether the Branch can undertake to translate, either through its members, sympathizers, or any other means, important works from Sanskrit and Vernaculars, into English.

BHAVNAGAR BRANCH: QUARTERLY REPORT.

1. *Office-bearers.*—Our esteemed brother Rawa Shri Harisingji is the *President*, Mr. Balavantrai Parmanandas Oza, *Treasurer and Accountant*, and Mr. J. N. Unwalla, the *Secretary of the Branch*. In addition to his duties, Mr. B. P. Oza acts as *Assistant Secretary*. Our Sanscrit referee is Mr. Ramchandra Narayan Dixit, whom we look upon as the Shastri of the Branch.

2. The number of meetings held are seven.
3. The percentage of attendance.
4. The nature of the work done—Ever since fresh vigour was infused into us, we hold weekly meetings on Sundays, when questions and answers from the *Prasnottara* and similar Theosophical matters are discussed. In addition to this, our esteemed brother Rawa Shri Harisingji reads portions of his translation of Mr. Subba Rao's notes on the Bhagavat Gita.

5. How are the movement and its work appreciated by the public,—The Theosophical movement, which was at first looked upon as a mere sham, is now treated with indifference. In a place like Bhavnagar, which is full of foul political atmosphere, it is a matter of no small satisfaction that we have been able to hold our own in spite of constant ridicule and sarcasm.

6. The Branch has got no Library of its own, but Prince Harisingji has kindly consented to remove his Theosophical Library from his residence at Varal to this place.

7. None of our members or sympathisers is at present in a position to undertake the translation into English of any Sanscrit or Vernacular work, but ere long we expect to do something in the matter.

BALMANTRAY PARWANANDAS OZA, *Asst. Secy.*

BLAVATSKY LODGE, BOMBAY.

1. *Office-bearers.*—*President.*—Rao Bahadur Gopalrao H. Deshmookh. *Vice-Presidents.*—K. M. Shroff, Esq., Tookaram Tatya, Esq., Pherozeshaw R. Mehta, Esq., Lt. C. L. Peacocke. *Secretary.*—M. M. Shroff, *Treasurer.*—J. F. Madan, Esq., *Librarian.*—R. K. Mody, Esq.

The Managing Committee consists of the above named eight officers and seven other members of the Branch as shown below:

Dr. J. K. Dajee, Lt. W. Beale, Dinsbaw D. Writer, Esq., D.D. Jussawala, Esq., Martandrao Babajee, Esq., S. Ragavendras, Esq., Khadabux Shir Mahomed, Esq.

2. There were 12 regular weekly meetings of the Branch. In addition to these, there were ten special meetings. Every Tuesday and Thursday, the members meet regularly to read and study the "Secret Doctrine."

3. The average attendance of members is from 30 to 40. The attendance of visitors at our Sunday regular meetings is about 35.

4. The following subjects were read and discussed during the period:—

1. Wilkesbarre Letters on Theosophy. 2. Re-incarnation. 3. Theosophy—its aims and objects. 4. Branch Paper I. 5. Branch Paper II. 6. Have Animals Souls? 7. Know Thyself.

5. As our regular weekly meetings are now thrown open to the public, by advertising them in newspapers, visitors have begun to take part in the discussions that follow each lecture and seem to appreciate our work. Several European ladies and gentlemen, among them Mrs. Emma B. Ryder, M. D., Mrs. and Miss Gostling, regularly attend our meetings.

6. The Branch has got a library attached to it, which is now thrown open to subscribers from the general public. *Lucifer*, *Theosophist* and *Path* are subscribed for by the Branch.

7. At present none of the members seem prepared to undertake the translation of Sanskrit and Vernacular works into English.

I beg you will excuse me for the unusual delay that has occurred in the submission of this Report.

M. M. SHROFF, *Secy.*, *Blavatsky Lodge, T. S., Bombay.*

BANKURA BRANCH.

(1.) Babu Pratap Narayana Singha is the *President*. Babu Kedurnath Kulabhi is the *Secretary*. Babu Indranarayan Biswas and Hemendranath Singha, B. A., *Assistant Secretaries*, the latter being appointed at the last annual meeting.

(2.) During the quarter ending the 31st March 1891, four meetings were held.

(3.) The attendance was 43.1 per cent.

(4.) Readings from the Bhagavat Gita and conversation on the subject read. The purport being recorded in the Resolution book.

(5.) Properly speaking there is no library belonging to the Branch, except a few books, most of which the members bought for themselves and lend the public to read.

(6.) The Branch may undertake to translate works from Sanskrit or Vernacular into English.

KEDARNATH KULABHI, *Secy.*

COCANADA BRANCH.

1. The office-bearers are, Mr. K. Subbarayudu *President*, K. Perraju *Secretary*, G. Sriramamoorthy, *Asst. Secretary*.

(2.) There was only one meeting held on 29th March 1891.

(3.) Three out of 8 members attended.

(4.) Branch Work Paper No. 1 read and discussed, the teachings of Sankara and his contemporaries conversed upon.

(5.) The public no doubt sympathize with the movement, but they do not seem to appreciate or take any active part.

(6.) The Branch has got a small library. *Theosophist*, *The Path*, *Lucifer* and *The Buddhist* subscribed for.

(7.) The Branch cannot undertake any translation work.

G. PERRAJU, *Secy.*

KASI TATWA SABHA T. S.

1. The office-bearers of the Sabha are as follows:—

Babu Rain Mohan Bannerjee, B. A., *President* and Babu Jagendranath Ghose, B. A., L. L. B., *Vice President*, Babu Upendranath Basu, M. A., L. L. B., *Secretary*, Mokshala Das Mittra, *Treasurer*, Babu Bhagavan Das, M. A., *Librarian*.

2. The Sabha held only four meetings during the first quarter of this year.

3 and 4. The percentage of attendance has been very nearly 65 in the average and the business of the meeting has been lecturing and discussion.

5. The public seems to be quite indifferent to our work although we are supposed to be good men.

6. The Library of the Branch is pretty well furnished with Theosophical literature, and the Branch is a regular subscriber to the *Theosophist* and *Lucifer*.

7. The Branch is very desirous of undertaking the translation into Hindi of a series of Sanskrit works on Vedanta and may shortly bring out a Hindi version of the Vedantasara.

UPENDRANATH BASU, *Secy.*

BEZWADA THEOSOPHICAL SOCIETY, BEZWADA BRANCH.

1. Mr. M. Parankusam Pillay, *President*, Mr. S. Lingayya, *Vice-President*, Mr. T. Venkatawarsa Aiyah, *Secretary*.

3. Six members out of twelve attended the meeting.

4. The nature of the work will appear from the extract of proceedings attached to this.

5. I cannot give any satisfactory reply to this unless the Society go on with its work in a proper way for some time longer.

6. 1, Hints on Esoteric Theosophy; 2, People from the other World, by H. S. Olcott; 3, Occult World, by Sinnett. We subscribe for the *Theosophist*.

7. I will answer this in the next quarterly return.

J. M. ARATCHARI, *Secy.*

COIMBATORE BRANCH.

1. Mr. N. Annaswami Rao, *President*, Mr. N. Ramaswami Aiyar, *Secretary*, Mr. S. Ragavendra Rao, *Assistant Secretary*.

3. 29 per cent; 23 sympathisers in all.

4. The Society has appointed a Sanskrit Pandit named Vijayandrachar, who reads and explains the lives of great men from Sanskrit works. Reading, Key to Theosophy regularly with discussions on Theosophical matters.

5. The public are indifferent rather than hostile.

6. No regular library is maintained but some of the members have presented some of the Theosophical works to the branch. *The Theosophist*, *The Lucifer* and *The Path* have been subscribed for.

7. Neither the members nor sympathisers are at present prepared to undertake the translating business.

S. RAGAVENDRA RAO, *Asst. Secy.*

BELLARY BRANCH.

1. Rai Bahadur A. Sabhapathy Moodr, *President*, T. A. Swaminatha Iyer, *Secretary*.

2. Five meetings held.

3. One-third of the number of the members attended.

4. Branch papers read and general questions discussed.

5. The public is just now beginning to know of our work. Most people appreciate.

6. There is a library and the *Theosophist* is subscribed for.

7. Cannot now undertake to translate any. There are one or two who could do a little in this respect, but they are fully occupied with various works, of course Theosophical, &c. A good many sympathisers attend the

meeting. The last two T. S. meetings were attended by nearly 100 persons each time. Taking into consideration the short time since the Branch was put into an active state, this is good result. Future promises much.

A. HANUMANTACHARI, for Secy., T. S.

CHINGLEPUT BRANCH.

1. Mr. K. Ramachandra Iyer, *President*, D. Raghurama Rao, *Secretary*.
2. Two meetings held.
3. The percentage of attendance was about 79 per cent.
4. Discussion of the improvement of Society in framing rules therefore and joining new members and reading the Branch Papers.
5. There is no appreciation of the movement by the public. Though some say that movement is a good one yet they do not really take part in it.
6. There are none at present to undertake the work.

D. RAGHURAMA RAO, *Secretary*.

AMBASAMUDRAM BRANCH.

- (1) The names of office-bearers are M. R. Ry. V. Mudanasami Row Avergal, *President*, M. R. Ry. R. Subbier, *Secretary*.
- (2) The number of meetings held in the 1st quarter of this year was: three.
- (3) Percentage of attendance was: 66.4 per cent.
- (4) The nature of the work done:—

Reading and discussing of pamphlets (as *Prasnottaras*, &c.) and journals (as *Path* and *Lucifer*). Some of the members of the Branch are also studying Sanskrit together and meet for the purpose every evening in the place where the Branch meets generally.

(5) The public of this place do not care to take to Theosophical teachings. Some of them are opposed to the very name of Theosophy and the Theosophical Society, though their general preachings and the doctrines recommended by the Theosophy are identical. The Branch, however, is doing its duty, in the confidence that there will be no opposition in the long run.

The Local Public Reading Room of which the Branch T. S. is attached has a pretty decent Library, consisting a good many of Theosophical books. The Branch is subscribing for the *Lucifer* and the *Path*. The *Theosophist* is sent for by the Jubilee Reading Room, of which the Branch members are also members.

At present the Branch is not in a position to undertake the translation of Sanskrit and other works into English. It will take some time before it can do so. That it should be doing some useful service always to the cause of Theosophy is the earnest wish of all the members.

R. SUBBIER, *Secretary*.

BANGALORE CANTONMENT BRANCH.

1. The same office-bearers as published in April *Theosophist*.
2. About four meetings were held for conduct of business and reading Branch work.
3. The percentage of attendance was about 50 per cent.
4. There are four or five earnest members in this branch who make it their duty to study Theosophical journals subscribed for by this branch. In the quarter under report, the branch was not able to do anything special, as the premises had to be changed and for other reasons. The school lessons for children published in the *Path* are reprinted and copies distributed freely by the branch. It is the intention to open during the current month a class to study commencing with "Five Years of Theosophy."
5. The branch is not in a position to say definitely anything on this point. When public lectures are arranged on theosophical subjects, we obtain good and intelligent audience, but beyond this the public has shown no sign of any kind of attitude towards theosophy.
6. The branch possesses the 1st class Library recommended at its establishment by our esteemed President Founder. Several books have since been added. The journals now taken are (1) *Theosophist*, (2) *Path*,

(3) Theosophical siftings, and (4) Vedantin. It is proposed to subscribe for *Lucifer* shortly.

7. The branch regrets that few members know Sanskrit and cannot undertake to translate.

A. SINGARAVELU, *Secretary*.

MEERUT BRANCH.

The following are the gentlemen who hold the offices noted against their respective names in this Branch:—

Pandit Rama Prasad, M. A., Pleader, *President*; Pandit Chandra Shekhara, 2nd Master, Zilla School, Meerut, *Secretary*; Chaturbhai Munsarim, Sub-Judge's Court, Meerut, *Joint Secretary*.

The Meerut Branch holds its meetings weekly on every Sunday. On 1st Sunday of every month, or later, if necessary, it holds public meetings, and on other Sundays, ordinary ones, which however are not close.

Twelve meetings, in all, were held during the quarter under review, out of which 2 were public against 10 ordinary.

There are 11 members on the Roll of the Register of this Branch, the average number of attendance is 54.4 per cent.

The majority of the audience appeared to have been in favor of the movement, and it is hoped that if this system of lecturing publicly be continued, the public will surely appreciate the working of this institution and will join the workers. Some of the gentlemen who were present in the impressive and thoughtful lecture delivered on the 1st Feb. 1891 by Pandit Rama Prasad, M. A., on the objects of the "Theosophical Society," expressed their views in favor of this institution.

The Society has got a Library containing some 53 books on Theosophy, Science, &c.

The Branch receives two monthly journals at present. It is a subscriber to the *Theosophist* and Mrs. Mary Frances White has favored the Branch with a presentation of *Lucifer* for the year 1891.

Our President Pandit Rama Prasad, M. A., Pleader, has already translated a book in Sanskrit named Sivagama and printed under the name of Nature's Finer Forces with 15 Introductory Essays. He is now writing a commentary on a Sanskrit book named Suryasahasranaw, under the head of Astrology.

It is being published in the *Theosophist* in the form of Essays. Vide *Theosophist* for March and April 1891.

As to other members they do not as yet feel ready to take the responsibility upon themselves.

SURAT BRANCH.

The following is a list of the office-bearers of the Branch:—

Mr. Navtamram Pittawram Trivedi, *President*; Mr. Parasuram Harisukhrām Mehta, *Secretary*; Mr. Maneklāl Nagindās Mehta, *Treasurer*; Mr. Nānābhai Haridās, *Clerk*, *Assistant Treasurer*.

Some of the members of the Branch hold daily meetings at the President's house, and in addition to these, weekly meetings are held on every Sunday evening. The meetings are generally attended by almost all the members attached to this Branch. Portions from Theosophical Literature are read and the purport is said over again by the President in Gujarati for the benefit of those who cannot understand English. The following subjects will give an idea of the nature of the portions read, viz., "The Constitution of Man" (both sevenfold and fourfold), "What happens on Physical Death," "The State of Man after Death," "Relation between the Higher and the Lower Manas," "The Moon, its relation to our Earth and its Contents," "Karma," &c.

In addition to this, our excellent Bro. Lt. Peacocke, and Dr. Dinshah have started a class for the study of the Secret Doctrine and of such other works as are allied to the subject. The class meets on Thursdays and Sundays. The number of members who can take active interest in it is very limited. The removal of Bro. Lt. Peacocke from among us is serious loss to us. The Sunday meetings are generally attended by outsiders and sympathisers, but the attitude of the general public seems to be very cold.

The Branch has its own Library, which, though not numerically strong, contains many of the best Theosophical publications. We have been subscribing to the *Theosophist* all along, and have just sent orders for *The Path*.

The Branch does see the necessity as well as the utility of translating Sanscrit and Vernacular books into English; but being mostly composed of members holding subordinate offices in Government employ, have scarcely time enough to allow them to undertake any such business. There is no competent Sanscritist attached to our Branch.

PARASURAM HARISUKHRAM MEHTA, *Secy. Surat Branch, T. S.*

THE NARMADA THEOSOPHICAL SOCIETY.

SECRETARY'S OFFICE, HOSHANGABAD, 14th April 1891.

DEAR SIR AND BROTHER,

(1). The following have been the office-bearers of the Branch during the above period.

Chowdhery Pragchand, *President*, Jagannath Prasad, *Secretary*.

(2). There was only one meeting held during the quarter under report.

(3). The meeting was attended by all the six members.

(4). The Branch has devoted its attention to the improvement of the Sanscrit school. There are 25 boys on the roll. The average attendance is 17 or 68 per cent. Three boys are reading Sidbanta Komudi and Raghubansas, 8 boys Laghu Komudi and Hitopodesha. The rest Amarkosha. The Branch has asked several Malguzars of the District to collect some grain from the thrashing floors in their villages as a help to the school. Some Malguzars have already collected and some have promised to do it as soon as possible.

(5). The Sanscrit school is very much liked by the people of this District.

(6). There is a small library attached to the Branch, and one of the members of the Branch, Babu Grish Chandra, is a subscriber to the *Theosophist*, which is utilized by all the members of the Branch.

(7). As for the work of translation, the Branch has for its main object the translation into Vernacular of English or Sanscrit works, and so the Branch cannot undertake to do other translations unless it has translated the most important works on Theosophy from English into the vernacular of this District.

JAGANNATHA PRASAD MITRA, *Secretary*.

NELLORE THEOSOPHICAL SOCIETY.

14th April 1891.

(1). Mr. T. Jayarama Naidu, *President*, Mr. A. Mahadeva Sastri, *Secretary*.

(2). Eight meetings were held in the quarter.

(3). Attendance—50 per cent. of the members, besides strangers and sympathizers, ranging from 5 to 15.

(4). One of the 8 meetings was devoted to the general business of the branch-administration. The rest were occupied with the expositions of Bhagavat Gita, Chapter V, by the Secretary of the branch in the light of Sri Sankara Charya's commentary, and the reading and discussing of the Branch-work Papers Nos. I and II.

(5). The *Prasnottara* and the Branch-work Papers have convinced the interested public here that the Society is doing some active work. Now that orthodox Brahmins as well as other Hindus are taking interest in the Society's work as members of the branch, the general public regard the movement as something better than foreign propagandism, and not calculated to shake the foundation of the Hindu society. Among the members, I can say that there are four or five earnest members who think that they must help the movement to the best of their means. The rest may be regarded as mere sympathizers. Those of the public who have any claim to higher education and who are not already members are turning their attention to the subject, but there are some, who are so self-sufficient, that anything but theosophical seems to them to better deserve their attention. To reclaim such men, is the work only of a European of advanced thinking, to whom alone they will pay any regard.

(6). There is a library consisting of about 90 volumes and pamphlets bearing on Mesmerism, Spiritualism, Philosophy, &c. The branch subscribes for the *Theosophist* and has resolved to subscribe for the *Path* and *Lucifer* as soon as funds permit.

(7). The branch has undertaken the translation of Sri Sankara Charya's commentary on the Bhagavad Gita, which is worked on by the Secretary of the branch. There is another Sanscrit English scholar who can translate some minor works. Those of the rest who are able to do anything are very hard worked in their respective departments of public service.

A. MAHADEVA SASTRY, *Secretary, Nellore T. S.*

GUNTUR.—This branch, of which Mr. J. Poornayya Pantulu Garu is the President and Mr. H. Bhagavanta Row the Secretary, is doing good work. It has held four meetings during the quarter. The average attendance at each is 30. In the meetings lectures on Theosophical subjects are occasionally given and translations of Upanishads are read to the public. The audience composed of members and sympathizers, it is said, show very great interest. There is a library attached to the branch containing useful theosophical and other works to the value of Rs. 300. The *Theosophist* is subscribed for by the branch. The branch says the Secretary intends to translate 'Vivckachudamani' from Sanskrit literature and 'Mesmerism' from English.

MADURA.—Mr. P. Narayana Aiyar, B. A., B. L., the Secretary of the Madura branch, says in his report for the last quarter that the branch is getting on well, through the very high hopes entertained by him at its revival have failed to some extent. Some six members absented themselves so long from the branch meetings that No. 4 of the Branch Rules was put into force against them and their names were consequently struck out. We have, however, the satisfaction to see that the branch, now consisting of seven members and five sympathizers, represents a good centre of theosophic activity all of them being really earnest men. The President, Mr. Sadasivaier, M. A., District Munsif, is a gentleman of good abilities and learning, and the branch is fortunate enough in having secured his service. Regular weekly meetings, of which there were ten during the quarter, are held, in which the Bhagavat Gita, Prasnotara and Branch-work Papers are read, and the interest shown by the members evinces itself in the beautiful discussions that arise on theosophical subjects on such occasions. Three lectures were delivered before the branch during the quarter, two by Mr. O. Kotayya and one by Mr. Jagannadaiya. The branch has got a small library of really useful books. The Secretary has also got a decent library of the latest theosophical publications, so that many useful books are available to the members. The branch has on the whole done good work during the quarter.

MASULIPATAM THEOSOPHICAL SOCIETY.

15th April, 1891.

RESPECTED SIR AND BROTHER,

1. As requested in your General Circular No. 2, dated 4th April 1891, I beg to submit the report on the working of the branch for the quarter ending 31st March last.

2. *Office-bearers*.—The branch is headed by V. V. S. Avadhani, Esq., B. A., Pleader, District Court, Kistna, as President. The Vice-President is M. R. Ry. V. Kameswara Row Garu, Sub-Asst. Inspector of Schools, Bandar Range. The office of Secretary is held by myself. The Asst. Secretary and Treasurer is Mr. Pulivarti Sobhanadri Chetty, Acct. Kistna Collectorate. The Librarian is M. R. Ry. Kanagala Venkataramayya Pantaluguru, Assistant Master, Hindu High School, Masulipatam.

3. *Number of Meetings*.—Of the 13 Sundays in the quarter, purely Theosophical meetings were held on 9 Sundays. The holding of our meeting was prevented on one occasion by the departure of our beloved Brother and President Founder of our Society, Mr. V. Sundararamayya Pantulu Garu, on an official tour. On another occasion accommodation was made for an interesting Telugu lecture on "Hindu Reforms," by Mr. M. Butchyya Pantulu, Editor of *Hindu Reformer*, Madras. Mr. Puranam Nagabhushanam, B. A., now a student of the B. L. Class, Madras, delivered on one Sunday a very interesting and instructive lecture on "The Religious tendencies of educated Young Men" to a large audience with our much lamented

late brother K. Seshayya Chetti Garoo, B. A., F. T. S., of Kurnool, who took the opportunity of imparting Theosophical knowledge in a very instructive manner to the people of these parts. No Theosophical meeting could be held on the 4th occasion owing to a public meeting held "On the Age Consent Bill Question."

4. *Percentage of attendance.*—The average attendance of the resident members of the Branch at our nine meetings is 7 out of 21 or 33 per cent. 50 outside sympathisers and others have also attended our meetings.

5. *Nature of work done.*—On two occasions important articles were read from the *Theosophist*. On four Sundays "Prasnottaras" and "Branch-work" Papers were read. The "Bhagavat Gita" was read and explained by the Society's Pundit at one meeting. At the other two meetings, articles on "Reincarnation" in the *Theosophist* and "The Key to Theosophy," were read and explained by our late brother of Kurnool, Mr. K. Seshayya Chetti.

6. *Library, &c.*—The Branch has a small library of its own, consisting of about 150 Theosophical publications, &c., chiefly obtained from the Parent Society. The journal *Theosophist* is being subscribed for by the branch, which also gets, through the Local Hindu Tract Society, the *Sanmarga Bodhini* of Bellary and the *Hindu Reformer* of Madras. It is the intention of the Branch to subscribe for the *Lucifer* of London and the *Path* of America.

7. *Translation Work.*—M. R. Ry. V. Sundararamayya Pantulu Garu proposes to undertake the translations of *Drikdrisyaiveekam*, a Sanskrit treatise on Adwaita Philosophy, by Sri Sankaracharya. Kindly let me know whether this has been already translated into English to save unnecessary labor.

Wishing every success to the Theosophical Society at large.

K. ANANDA ROW, *Secretary.*

JUBBULPORE.—This Branch, of which Babu Girish Chandra Mukerjee is the President and Mr. Panda Baijnath, Secretary, held regular weekly meetings during the last quarter. The average attendance is 9.3. In the meetings they study Tatwabodha, a small treatise on Vedanta, for half an hour. After this, a paper, either original or taken from some journal, is read before the members. The Branch takes care to see that every member who asks any question bearing upon philosophical subject is properly answered. There is a small library attached to the Branch and some individual members subscribe for the *Theosophist* and the *Path*. The Branch as such, says the Secretary, cannot at present undertake any translation work. On the whole it has done good work during the quarter.

BRANCH REPORTS.

ANNUAL REPORT, 1890-91.

Our Branch Society, called "The Mozufferpore Theosophical Society," came into existence on the 2nd of February 1890. When it was first proposed that there should be established a Branch of the Theosophical Society here, we were at a loss for a President, but fortunately for this Society, at the suggestion of two pleaders of the Local Bar, we hit upon a man who, by his very nature, is an embodiment of Theosophic principles, I mean our present President, the man but for whom I do not know whether our Branch Society could have survived the ridicule levelled against us. The rules of this Branch Society provide that meetings should be held twice a month, but somehow or other only 13 meetings were held during the last year, of which one was an extraordinary meeting to consider the steps that are to be taken for inviting the eminent Theosophist R. Harte, Esq., who came on visiting tour to Bengal. Only one gentleman was added to the list of our members, viz., Babu Shyam Behari Lall, who was already a member of the Theosophical Society in the course of the year. Two eminent *Sanyasis* visited us during the last year. Those of our members present at the lecture of *Sanyasi* Pramodanath on "The Mystery of the Creation," will always remember it to be one that can proceed only from a practical yogi, well versed in the spirit of Shastras philosophy. The members of our Society numbered only 13 in the last year, and at present we are only 11 in number. The average attendance at the meetings of the last year was 6.25, not a very good attendance after all. The

work done by our branch Society during the last year is only a little. I have mentioned above that only 13 meetings were held in the last year, but it is due to the members of this Society here to mention that on account of influenza and other diseases there was no meeting held in the month of March, nor was there meeting in the months of November and December owing to Durgapoojah and other holidays. In the meetings of the last year some pages of some books and magazines on Theosophy, specially of the "Key to Theosophy," "Light on the Path," the *Theosophist* and the *Path* used to be read and discussed, and latterly *Shrimat Bhagavadgita* used to be read and discussed. The interest evinced by the members in those meetings was simply as it should be..... The financial condition of our branch Society is not very unsatisfactory. We have been able to subscribe for the *Theosophist* and the *Path*. Some members have made presents of a few books to the Library of our Branch Society, but there remains still sad need of more books on Theosophy. Our Society has no hall of its own to hold its meetings in, but its meetings are held at the residence of our esteemed friend and President, whose untiring zeal in this cause, notwithstanding his manifold duties, is simply admirable.

RAGOONANDAN PRASAD, *Joint Secretary.*

VIZIANAGARAM.—This branch, which was for some time past in a complete state of inactivity and did not answer to calls from the Head-quarters at the beginning of the present year, has now begun to show some signs of revival. The activity now shown is owing to the earnestness of some of its members as appears from the copy of the proceedings of its meeting on the 21st ultimo.

Proceedings of a Meeting of the Vasista T. S., Vizianagaram.

At a meeting of the Vasista Theosophical Society held on the 21st March 1891, in Mr. A. L. Narasimham Chettiar's house, the following Fellows were present:

Messrs. A. L. Narasimham Chettiar, B. A. & B. L., V. Venkataraya Sastriar, B. A., P. Srirama Sastriar, S. Appaya Garu, and N. V. Chalapathy Sastri.

Mr. A. L. Narasimham Chettiar was voted to the Chair.

The following resolutions were unanimously passed.

I. That Mr. A. L. Narasimham Chettiar be the President, and Mr. N. V. Chalapathy Sastri be the Secretary, of the Vasista Theosophical Society.

II. That Messrs. C. Vasoodeva Row Pantulu Garu and N. Gopala Row Garu be recommended to be admitted as Fellows of the Theosophical Society without payment of the initiation fee of Rs. 10 on account of the limited number of the members of this branch and the active interest which the abovementioned gentlemen take in the cause of Theosophy.*

IV. That necessary arrangements be made for the due reception of Mr. C. Kotayyah who is expected here shortly.

V. That meetings be held not less than once a month in Mr. A. L. Narasimham Chettiar's house on the last but one Saturday of every month.

VIZIANAGARAM, }
5th April 1891. }

A. L. NARASIMHAM,
Chairman.

N. V. CHALAPATHY SASTRI,
Secy. to the V. T. S. Vizianagaram.

DUMRAON.—It appears from the proceedings of a meeting of the Dumraon branch dated 25th March 1891 that it is just beginning to show some signs of activity. In connection with the revival of this branch, we must not fail to recognize the energy and zeal of Bro. Babu Devi Prasad now transferred to Balia. It is enough to say that he came down from Balia to Dumraon (on my request), simply for the purpose of reviving the branch. His lectures produced the desired effect and the branch is now working well.

Yours fraternally, BIPIN VIHARI GUPTA.

TREVANDRAM.—This branch is reviving after the formation of the section. It is all due to the exertions of Mr. R. Padmanabha Charya, B. A., Secretary of the branch. It is a strange fact with regard to the influence of Theosophy in this place that sympathizers, of whom a list is kept in the branch,

* This proposition has been sanctioned by special order from the General Secretary.

take more active interest than even the members themselves. The Secretary has got a Library which he freely allows the use of to all members and sympathizers.

MADRAS.—Given the initiation in the meeting of the 5th Instant by the General Secretary, the Madras branch has once more been fortunately placed on a decent working basis.

Mr. Sivasankara Pandiyaji, elected as the President of the branch and so well known to us as the champion of all movements vindictive of the primitive wisdom of hoary Aryavarta, is naturally looked up to for keeping up the created interest and furnishing the incentive to more energetic action. His capacity for work of such a kind, combined with such readiness and ardour for good work as knows no slackening, especially when gratitude puts him under a deeper debt, is too well known at least to the public of Madras to allow of its heart entertaining any doubts as to the future success of the branch, but, as, however, it is unjust to leave him to work single-handed whilst every other member can in the nature of Theosophic work assist the movement to the extent of his intellectual and other resources, it is earnestly requested that one and all of the members will prove themselves useful by lending Mr. Pandiyaji all their co-operate efforts in the direction of improving the condition of the branch as much as possible. The meeting of the 12th opened by Mr. Pandiyaji promises a good future for the branch. The Bhagavat-gita as read and explained by him is expected to produce a salutary effect on the minds of the audience. We hope that ere long the branch will stand forth as one of the most useful centres of theosophic activity.

Lists of members have come from the two branches, Noakhali and Vizianagaram, during the month. These have been sent all the three issues of *Prasnottara* and Branch-work Paper. *Prasnottara* No. 1 has been sent to all the members of the Madras branch who attended the meeting of the 12th Instant.

I am glad to report that the letters coming from the different branches of the Section under my charge show such fraternal feeling and sympathy that I always feel myself more happy in the work than out of it.

N. B.—*Prasnottara* No. 4 has been sent in bulk to the Secretaries of all Branches which have sent in lists of their members and individually to each unattached member. Members or Branches not receiving their copies in due course are requested to notify me at once. Branch Paper No. IV. is ready and will be despatched this week.

Owing to lack of space the report of Mr. Kotayya's tour has had to be held over till next month.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

New York, 5th March 1891.

Secretary, Theosophical Society, Adyar, Madras, India.

DEAR SIR AND BROTHER :—

On the 25th of February, 1891, there was issued from this office a Charter to the Toronto Theosophical Society, Toronto, Ontario, Canada, with five Charter members. The President-elect is Mr. Albert E. S. Smythe, and the Secretary-elect Mr. Algernon H. Blackwood, 291, College St. Please publish above in the *Theosophist*.

ANNUAL CONVENTION.

TO ALL U. S. BRANCHES AND COUNCILLORS:

1. Branch Presidents and Secretaries should see that all their members are notified of the following:
2. The Annual Convention will meet in Boston on Sunday, April 26, 1891, at Steinert Hall, corner of Tremont and Boylston Streets, opposite Boston Common. This Hall seats 300 people and is up one flight. The Hall has been hired for the whole day. See Program inside.
3. The Convention will be continued on Monday, April 27th, at Tremont Temple, on Tremont Street, Boston. See Program.
4. All members of the Theosophical Society are entitled to attend the Convention. Production of Diploma is proof of membership.
5. Mrs. Annie Besant of London will attend as representative of Mme. Blavatsky, and Dr. Arch. Keightley of London as delegate of the British Section T. S., or otherwise.

PROVISIONAL PROGRAM.

SUNDAY, AT STEINERT HALL, APRIL 26TH.

Morning session 10 to 12-30.

1. Calling to order; 2. Election of Temporary Chairman and Secretary to Convention; 3. Adoption of program; 4. Organizing; 5. Election of Permanent Chairman; 6. Reception of foreign delegates; 7. Report of General Secretary; 8. Appointment of Committees: (a) Auditing, (b) On Resolutions and Constitution, (c) On Nominations for 1891-92.

All resolutions and amendments are to be offered at this session and referred to Committee.

Afternoon, 2 to 5-30 p. m.

1. Reading Communications; 2. Reports of Committees and action thereon; 3. Election of Officers and Committees for 1891-92; 4. Papers, Addresses, Discussions, new business.

Evening, 8 to 10 p. m.

Papers, Discussions, and Address by Mrs. Besant.

MONDAY, AT TREMONT TEMPLE, APRIL 27TH.

Morning 10 to 12; afternoon 2 to 5-30; evening 8 to 10. Resolutions and reports, if any, must be offered first at morning and afternoon sessions; papers and addresses not covered on Sunday to be heard.

Evening session is devoted to a lecture by Mrs. Besant free to members, but for which the public are to pay. Members' tickets may be had of the General Secretary or the officers of the Boston T. S.

In preparation, for the forthcoming American Convention announced above, an admirable article in the *Boston Evening Transcript* for March 7, from the able pen of our Brother J. Ransom Bridge, will form a good introduction for the proceedings of the Convention in so far as they are likely to interest the Boston public. We have not space to comment upon this article at length, but we have read it with great pleasure, and trust that it may lead many intelligent citizens of the hub of the universe to consider more seriously the light which the theory of re-incarnation throws upon the mystery of existence.

There is also a powerful article on "Religion and Reform" from the Theosophical view point in the *Twentieth Century* for March 12, from the pen of William Q. Judge. These are samples of the constant evidences in the literature of the time which show that the Theosophical movement has left a marked impress on the thought of our time, a mark which will go on increasing with every year of the Society's activity and which will point out to the Western world the ancient wisdom of the East as a source to which they should look forward for future guidance.

We have also received an admirable reproduction of a very good photograph of Annie Besant, which is being sent to all subscribers with the April *Path*.

THE LIBEL SUITS.

AGAINST "N. Y. SUN" AND ELLIOT COUES.

The following extract from the *Path* for March last will be read with interest :—

Several letters inquiring about these suits having been received, and various rumours about them having arisen, facts are given.

It is not possible to bring any suit to trial in New York very quickly, as all the Calendars are crowded and suitors have to await their turn.

It is not possible in New York to have newspapers notice the progress of suits for libel against other newspapers, as an agreement exists between the various editors that no such publication will be made. Hence the silence about the abovementioned actions.

The actions were begun in earnest and are awaiting trial. They will be continued until a verdict is reached or a retraction given.

One victory has been gained in this way. The *N. Y. Sun* put in a long answer to Mme. Blavatsky's complaint, and her lawyer demurred to its sufficiency as a defence. That question of law was argued before Judge Beach in the Supreme Court, and on the argument the lawyer for the *Sun* confessed in open Court their inability to prove the charge of immorality on which the suit lies, and asked to be allowed to return the mass of irrelevant matter in

the answer. These matters could only have been meant to be used to prejudice a jury. But Judge Beach sustained Mme. Blavatsky's objection and ordered the objectionable matter to be stricken out. The case now looks merely like one in which the only question will be the amount of damages, and everything must now stand until the case is reached in the Trial Term. This decision on the demurrer was a substantial victory. The suit against Dr. Elliot Coues is in exactly the same condition.

INDIAN SECTION FINANCIAL STATEMENT.

Balance brought forward from last month's account	Rs. 1,358	3	6
Tinnevely Branch T. S., annual subscription	"	5	0 0
Mr. Purvendra Narayan Sinha (<i>Bankipur</i>), cost of 200 copies of Branch Work, No. 2	"	6	1 0
Entrance Fees of Messrs. C. V. and G. R. M. (<i>Guddapah</i>) Rs. 20, A. N. and T. M. and M. V. Rs. 12; V. P. Rs. 2 and N. L. Rs. 5	"	39	0 0
Surat Branch T. S., annual subscription for 1891	"	21	0 0
Mozufferpore Branch T. S., do. of 7 members	"	7	0 0
Bellary Branch T. S., do. do. of 3 members	"	3	0 0
Do. do. Donation to Indian Section	"	36	0 0
Mozufferpore T. S., annual subscription of member	"	1	0 0
Mr. N. Pitchu Pillay (<i>Vedarniem</i>)	"	3	0 0
Bhavnagar Branch annual subscription	"	14	0 0
Mr. M. N. Divedi, entrance fees of Mr. C. S. and annual subscription of do. and himself	"	14	0 0
Miss A. Ballard, annual subscription	"	2	0 0
Entrance Fees of K. B. S. (<i>Benares</i>)	"	10	0 0
Annual subscription of Meerut T. S. Rs. 12: Pakur T. S. Rs. 7; K. Kalabhai (<i>Bankura</i>) Re. 1: Lahore Branch Rs. 11; and Kinchinjunga T. S. Rs. 4	"	35	0 0
Rewah T. S. Baroda	"	39	0 0
Annual subscription of Mozufferpore Branch T. S. Rs. 3: Olcott T. S. Rs. 9: Midnapur T. S. Rs. 9	"	21	0 0
Annual dues of Messrs. G. L. Sanghari (<i>Balucher</i>), R. C. K. 1-2-0; C. L. Patel (<i>Surat</i>) Re. 1; Jwala Prasad (<i>Sahaswan</i>) Rs. 2; R. Sukhbai (<i>Baroda</i>) Re. 1; D. N. Mitra (<i>Mozufferpore</i>) Rs. 2; M. Umapathi Mudeliar (<i>Madhurantakam</i>) Rs. 2; M. Gourishanker (<i>Manipuri</i>) Rs. 6.	"	15	2 0
Entrance Fees of Messrs. K. M. S. R. P. I. and T. S. I., (<i>Mannargudi</i>) Rs. 40; R. S. (<i>Baroda</i>) Rs. 10; and C. L. (<i>Warrangal</i>) Rs. 10	"	80	0 0
Donations of Messrs. N. D. Khandalwalla (<i>Poona</i>) Rs. 25: A. Ramachandra Iyer (<i>Bangalore</i>) Rs. 40: A. N. Rs. 25: A. Sympathiser Re. 1: Gourishanker (<i>Manipuri</i>) Rs. 4:	"	95	0 0
Mr. O. Firth (York) subscription for <i>Prasnottara</i> 5 s...	"	3	8 0
Total	Rs. 1,807	14	6
EXPENDITURE.			
Salaries	Rs. 80	0	0
Printing	" 144	6	0
Postage	" 103	6	0
Travelling expenses of the General Secretary	" 18	12	0
Sundries	" 5	11	6
Total	Rs. 352	3	6
Balance	Rs. 1,455	11	0
Grand Total	Rs. 1,807	14	6

SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1891.

FINANCIAL STATEMENT, INDIAN SECTION.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following...

Bertram Keightley, M. A., the General Secretary, Indian Section, left Head-Quarters on 21st May for Colombo in order to meet Col. Olcott who is going to London from Australia. The President, however, did not arrive by the Mail on the 28th, and Mr. Keightley telegraphs he will wait at Colombo for Mail of June 11th.

A telegram has been received from London intimating that a Convention of the Theosophical Society will be held in London early in July, where delegates will congregate from all quarters of the globe,

Mr. W. R. Old (London), being the subscription of Liverpool T. S. £ 1-12-0	"	22	10	0
Messrs. P. Kesava Pillay and J. Srinivasa Row (<i>Goody</i>), at Rs 2 each	"	4	0	0
S. E. GOPALACHARLU, Asst. Treasurer.				
18th May 1891.				

Last month's balance brought forward	Rs. 1,455	11	0
Entrance fees of Messrs. G. N. (<i>Warangal</i>), P. D. D. (<i>Surat</i>), C. V. (<i>Tipperah</i>), D. K. S. (<i>Calcutta</i>), at Rs. 10 each	"	40	0 0
Do. of Messrs. P. T. (<i>Surat</i>) Rs. 14; N. C. V. (<i>Bezwada</i>) Rs. 2; K. V. S., V. V. S. and C. K. S., at Rs. 5 each	"	31	0 0
Do. do. of 3 members of Tiruvalur Branch Rs. 30; Mr. S. B. Rs. 4; and of 6 members of the Bombay Branch Rs. 60; J. S. (<i>Warangal</i>) Rs. 10	"	104	0 0
Donations from Messrs. C. Sambiah Rs. 10; Jehangir Sorabji (<i>Warangal</i>) Rs. 10; S. J. Padshah (<i>Calcutta</i>) Re. 8; Anantharai Nathji Mehta (<i>Kundla</i>) Rs. 21; A. N. S. Rs. 25; I. C. Dev. (<i>Missouri</i>) Rs. 10; R. Kalayarama Iyer (<i>Trichinopoly</i>) Re. 1; P. D. Khan (<i>Ceylon</i>) Rs. 10; contribution of Bezwada Branch towards Mr. Kotayya's tour expenses Rs. 7-8-0	"	102	8 0
Annual dues from Bankura T. S. Rs. 3; Jubbulpore T. S. Rs. 11; Berhampore Rs. 21; Cocanada T. S. Rs. 7; Bezwada T. S. Rs. 16	"	58	0 0
Do. do. of Messrs. B. P. N. (<i>Hospett</i>), two others of Bellary Branch Rs. 3; P. D. D. P. and T. (<i>Surat</i>) Rs. 3; R. P. (<i>Trivandrum</i>)	"	8	0 0

the answer. These matters could only have been meant to be used to prejudice a jury. But Judge Beach sustained Mme. Blavatsky's objection and ordered the objectionable matter to be stricken out. The case now looks merely like one in which the only question will be the amount of damages, and everything must now stand until the case is reached in the Trial Term. This decision on the demurrer was a substantial victory. The suit against Dr. Elliot Coues is in exactly the same condition.

INDIAN SECTION FINANCIAL STATEMENT.

Balance brought forward from last month's account	Rs. 1,358	3	6
Tinnevely Branch T. S., annual subscription	"	5	0 0
Mr. Purvendra Narayan Sinha (<i>Bankipur</i>), cost of	200		
		6	1 0

K. 1-2-0; C. L. Patel (<i>Surat</i>) Re. 1; Jwala (<i>Wan</i>) Rs. 2; R. Sukhbai (<i>Baroda</i>) Re. 1; D. N. Mitra (<i>Mozufferpore</i>) Rs. 2; M. Umapathi Mudeliar (<i>Madhurantakam</i>) Rs. 2; M. Gourishanker (<i>Manipuri</i>) Rs. 6.		15	2 0
Entrance Fees of Messrs. K. M. S. R. P. I. and T. S. I., (<i>Mannargudi</i>) Rs. 40; R. S. (<i>Baroda</i>) Rs. 10; and C. L. (<i>Warrangal</i>) Rs. 10		80	0 0
Donations of Messrs. N. D. Khandalwalla (<i>Poona</i>) Rs. 25; A. Ramachandra Iyer (<i>Bangalore</i>) Rs. 40; A. N. Rs. 25; A. Sympathiser Re. 1; Gourishanker (<i>Manipuri</i>) Rs. 4;		95	0 0
Mr. O. Firth (York) subscription for <i>Prasnottara</i> 5 s...		3	8 0
Total		1,807	14 6

EXPENDITURE.

Salaries	Rs. 80	0	0
Printing	" 144	6	0
Postage	" 103	6	0
Travelling expenses of the General Secretary	" 18	12	0
Sundries	" 5	11	6
Total	352	3	6
Balance	1,455	11	0
Grand Total	1,807	14	6

SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1891.

FINANCIAL STATEMENT, INDIAN SECTION.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during the month of May 1891:—

HEAD-QUARTERS FUND.

The Hon'ble Mrs. Malcolm (<i>Tenby</i>) £ 5	Rs. 68	15	0
Mr. C. S. Ramanujam (<i>Madras</i>)	" 2	0	0
Mr. S. Rangayya (<i>Nagpur</i>)	" 10	0	0
Mr. Anantharai Nathji Mehta (<i>Kundla</i>)	" 51	0	0
Mr. Ishan Chander Dev. (<i>Mussouri</i>)	" 1	0	0

LIBRARY FUND.

Mr. R. Sivasankara Pandiyaji (<i>Madras</i>) (for April and May)	" 20	0	0
Mr. C. Sambiah (<i>Mylapore</i>)	" 10	0	0
Benares Branch T. S. through Babu Upandranath Basu	" 150	0	0
Mr. Anantharai Nathji Mehta (<i>Kundla</i>)	" 51	0	0
Mr. Ishan Chander Dev. (<i>Mussouri</i>)	" 1	0	0

COL. OLCOTT'S HOLIDAY FUND.

Mr. B. P. Narasimhiah (<i>Hospett</i>)	" 1	0	0
" R. Narasinga Row (<i>Bellary</i>)	" 1	0	0
" J. C. Bysack (<i>Calcutta</i>)	" 10	0	0

Messrs. C. Narainsawmy Naidu, Ishwari Persad, and others of Nagpur Branch	" 100	0	0
Benares Branch T. S.	" 30	0	0
Hon'ble Mrs. Malcolm (<i>Tenby</i>)	" 68	15	0
Mr. Ishan Chander Dev. (<i>Mussouri</i>)	" 3	0	0
Mr. W. R. Old (London), being the subscription of Liverpool T. S. £ 1-12-0	" 22	10	0
Messrs. P. Kesava Pillay and J. Srinivasa Row (<i>Gooty</i>), at Rs 2 each	" 4	0	0

18th May 1891.

S. E. GOPALACHARLU, Asst. Treasurer.

Last month's balance brought forward	Rs. 1,455	11	0
Entrance fees of Messrs. G. N. (<i>Warangal</i>), P. D. D. (<i>Surat</i>), C. V. (<i>Tipperah</i>), D. K. S. (<i>Calcutta</i>), at Rs. 10 each	" 40	0	0
Do. of Messrs. P. T. (<i>Surat</i>) Rs. 14; N. C. V. (<i>Bezwada</i>) Rs. 2; K. V. S., V. V. S. and C. K. S., at Rs. 5 each	" 31	0	0
Do. do. of 3 members of Tiruvalur Branch Rs. 30; Mr. S. B. Rs. 4; and of 6 members of the Bombay Branch Rs. 60; J. S. (<i>Warangal</i>) Rs. 10	" 104	0	0
Donations from Messrs. C. Sambiah Rs. 10; Jehangir Sorabji (<i>Warangal</i>) Rs. 10; S. J. Padshah (<i>Calcutta</i>) Rs. 8; Anantharai Nathji Mehta (<i>Kundla</i>) Rs. 21; A. N. S. Rs. 25; I. C. Dev. (<i>Mussouri</i>) Rs. 10; R. Kalyanarama Iyer (<i>Trichinopoly</i>) Re. 1; P. D. Khan (<i>Ceylon</i>) Rs. 10; contribution of Bezwada Branch towards Mr. Kotayya's tour expenses Rs. 7-8-0	" 102	8	0
Annual dues from Bankura T. S. Rs. 3; Jubbulpore T. S. Rs. 11; Berhampore Rs. 21; Cocanada T. S. Rs. 7; Bezwada T. S. Rs. 16	" 58	0	0
Do. do. of Messrs. B. P. N. (<i>Hospett</i>), two others of Bellary Branch Rs. 3; P. D. D. P. and T. (<i>Surat</i>) Rs. 3; R. P. (<i>Trivandrum</i>)	" 8	0	0

Annual dues of Tiruvalur Branch Rs. 7; Hyderabad T. S. Rs. 20; Moradabad T. S. Rs. 3; Madura T. S. Rs. 11; Barabanki T. S. Rs. 3; Bombay Branch Rs. 63; Bangalore Cantonment Rs. 28; Ambasamudram T. S. Rs. 8	Rs.	143	0	0
Do. do. of Beaulah Branch Rs. 5; Gooty T. S. Rs. 2; Coimbatore T. S. Rs. 10; Guntoor T. S. Rs. 15; Lahore T. S. Rs. 3; Dumraon T. S. Rs. 5; Madura T. S. Rs. 5	...	...	45	0
Individual subscriptions from Messrs. R. P. (Dinepur); E. M. M. (Surat); S. O. B. (Benares); P. L. N. (Cocanada); K. R. (Parur); C. A. (Tirumulghery); J. S. (Warangal); B. S. (Jagalur); B. S. N. (Saidapet); J. R. (Mozufferpore); S. J. P. (Calcutta); at Rs. 2 each: Y. S. (Kolar) Rs. 2-2-0	...	...	24	2
Do. do. Messrs. R. P. (Fatehgarh); R. S. (Kumbakonum); A. S. and M. S. (Cuddapah); B. R. R., K. B. B., J. N. M., P. N. D.,...	...	...	9	0
Total ...	..	2,020	5	0

EXPENDITURE.

Salaries	...	Rs.	85	0	0
Postal charges and value of postage stamps, &c., purchased	...	...	130	5	6
Printing charges	...	...	91	10	4
Total...	..	306	15	10	
Add Balance...	..	1,713	5	2	
Grand Total...	..	2,020	5	0	

Lists of members have been received from Gooty and Hyderabad, to which *Prasnotlara* Nos. I. to IV. and Branch Work Papers I. to IV. have been sent; and No. 5 of *Prasnotlara* and Branch Work is sent to all the Branches.

SURAT BRANCH T. S., 6th May 1891.

We, members of the Sanatan Dharma Sabha, regret very much to see several of our brothers to have been imposed by a certain individual by the name of Om. P. B. A. Yogi-Raja P. H. who by his conduct has brought this Branch as well as the Theosophical Society into disrepute. We are sincerely sorry that they trusted in him too implicitly when he gave out that he was a Mahatma, and that he was connected with the foundation of the Theosophical Society.

The members of this Branch do unanimously pass a resolution that the Yogi is a cheat and a great impostor, and we also resolve that the Headquarters be requested to get this published in the *Theosophist* and such other Theosophical Journals, in order that our other brothers may not be deceived and may take him for what he is worth.

7th May 1891.

DEAR SIR AND BROTHER,

I forward a copy of the resolutions passed at a meeting held on the 6th May 1891 in accordance with a resolution so to do. The photo. shall be sent as soon as possible.

Yours fraternally,

PARASURAM H. MEHTA.

It is with deep regret that we have to record the untimely death of Mr. K. Seshia Chetty, B. A., F. T. S., Deputy Collector, Kurnool, on Tuesday, the 7th April. He was a thoroughly upright and honest gentleman of very noble qualities, and an earnest Theosophist and a warm supporter of the Theosophical Society.

It is with great sorrow that we announce the death of Mr. P. Parthasarthy Pantulu Garu, F. T. S., the late Treasurer of the Bellary Sanmarga Samaj, on the 1st May in Nellore, whither he had gone to recruit his health.

CHURCH GATE STREET,
BOMBAY, FORT, 15th May 1891.

B. KEIGHTLEY, Esq.,

General Secretary, T. S., Adyar.

DEAR SIR AND BROTHER,

I am directed to communicate to you the following resolution passed by the Blavatsky Lodge T. S., Bombay, at its meeting on the 13th instant:

"That this Branch deeply grieves the loss of our revered Co-Founder Madame Blavatsky, in whose death the Society has suffered an irreparable loss, whether we look to her piety and unselfish and heroic devotion to the cause of Humanity and the Society, or to her profound learning and literary gifts, or to her self-sacrificing labours which have contributed so much to the promotion of theosophic knowledge throughout the world. Each member of this Lodge feels that in Madame Blavatsky he has lost a beloved and revered mother."

Yours sincerely and fraternally,

M. M. SHROFF, Secy. Blavatsky Lodge T. S.

BLAVATSKY LODGE T. S.,

CHURCH GATE STREET, FORT, BOMBAY, 18th May 1891.

B. KEIGHTLEY, Esq., General Secretary, T. S.

Indian Section, Adyar, Madras.

DEAR SIR AND BROTHER,

I beg to communicate to you the following Resolution unanimously passed at a meeting of this Lodge held on the 17th instant, for your information and necessary action:

"1. To mark our sense of the untold labours and sacrifices for the good of the Theosophical Society by our beloved benefactor and guide, Madame H. P. Blavatsky, when she was alive, and our sense of the loss the Theosophic world has sustained in her death, it is fitting and just, as a duty towards ourselves no less than towards her, to honour and perpetuate her memory by a suitable memorial. It is therefore proposed to raise funds for this purpose, to which, it is hoped, every brother Theosophist will contribute to the best of his ability, as it will be remembered that this is the first and the last occasion on which we shall have an opportunity of paying our tribute of admiration and gratitude to one whose ardent and unflinching devotion to the cause of Humanity, whose heroic courage in the face of the most powerful opposition and hatred of the sceptics and of enemies, open and masked, and whose lofty character, aims and ideals, as exemplified in her life and teachings, have been in constant evidence before us Theosophists and the world ever since the Theosophical Society was founded in 1875. As Madame Blavatsky's name and fame have been widely known and cherished in India, in which she has personal friends among outsiders as well as Theosophists, it is desirable that the subscription list should be open to Fellows as well as the outside public: and it is therefore earnestly requested that we should give the widest publicity to the starting of this fund among wealthy citizens and others in India.

"2. All funds raised should be placed in the hands of the General Secretary of the Indian Section, who will account for them to the credit of the "*Blavatsky's Memorial Fund*," and acknowledge their receipts in the names of the subscribers in the "*Theosophist*."

"3. The disposal and appropriation of the funds should be for some object which, whilst it may fittingly perpetuate Madame Blavatsky's memory, should also be one which may be in harmony with the known wishes of Madame as expressed by her during her life.

"4. That the General Secretary of the Indian Section should be requested, through the Head-quarter authorities at Adyar, to communicate with the General Secretaries of the European and American Sections, apprising them of the action of the Society in India and our willingness to use all the funds raised throughout the world for one common purpose as may be decided by the next Convention at Adyar, to which delegates from all parts of the world may be invited to consider and decide on the form of the memorial as suggested in para. 3.

"5. That this Lodge, whilst expressing its deepest grief at the loss of our revered and beloved Co-founder, unhesitatingly avows its loyalty and devotion to all duly constituted authorities, and shall continue to work with unabated zeal and integrity of purpose in the cause of Theosophy.

"6. That the General Secretary of the Indian Section should be requested to forward a copy of this Resolution to our beloved and revered President Founder, Col. H. S. Olcott; also to the General Secretaries of the European and American Sections, to the Provincial Secretaries, and to all the leading Branches in India and Ceylon, with a request they would take all proper and suitable action for the raising of the funds in their respective districts."

I beg to remain,

Dear Sir and Brother,

Yours ever fraternally,

M. M. SHROFF,

Secretary, Blavatsky Lodge T. S., Bombay.

SECUNDERABAD, 18th May, 1891.

DEAR SIR AND BROTHER,

I beg to inform you that a regular meeting of the Theosophical Society of this place was held yesterday in my premises, when the following resolution was unanimously passed:—

"That this meeting deeply regrets the unexpected death of the most erudite and highly respected Head and Founder of the Theosophical Society—Madame Blavatsky,—and sincerely sympathises with Colonel Olcott, the President-Founder, for the great and irreparable loss he and others having the welfare of the Society at heart, have suffered by her untimely end. The meeting further records its deep sense of gratitude to the universally lamented deceased for the great blessings conferred on the members thereof by initiating them into the mysteries of Theosophy and opening up invaluable treasures of knowledge before them in the shape of "Isis Unveiled," "Secret Doctrine" and several other kindred publications, the fruits of her most prolific pen."

I remain,

Dear Sir and Brother,

BEZONG ADERJI, President.

Extract from the Proceedings of a Meeting of the Krishna Theosophical Society, Guntur, dated 14th May 1891.

"The members present deeply lament the loss they have sustained in the death of Madame Blavatsky, the Co-founder of the Theosophical Society, and they wish to place on record their recognition of the valuable services rendered by her to India and to Humanity."

Extract from the Proceedings of a Meeting of the Trichinopoly Branch, dated 17th May 1891.

"Resolved, that this branch do record the extreme sorrow felt by the members for the irreparable loss which the death of H. P. B. has occasioned to the Theosophical movement."

DUMRAON THEOSOPHICAL SOCIETY, 15th May, 1891.

MY DEAR SIR AND BROTHER,

A meeting of the Fellows and sympathisers of the Dumraon Theosophical Society was held in the premises of Babu Debi Prasad on Wednesday the 13th May 1891. They all in a body heard this heart-rending news of the death of our most revered Sister Madame Blavatsky with deepest regret. Her untimely death, before fulfilling her mission, is not only a heavy loss to the Society, but to the whole world at large.

May God rest her soul in peace in the abode of everlasting bliss.

Yours faithfully,

OMRAO ALI,

Secy., Dumraon Theosophical Society.

Telegrams condoling the death of Madame Blavatsky were received from many members and branches, and they will be published in detail in the next *Theosophist*.

THEOSOPHICAL SOCIETY: AMERICAN SECTION.
GENERAL SECRETARY'S REPORT.

MY DEAR FELLOW-WORKERS:

As each year we draw closer to the twentieth century, the steady work carried on during the whole period since 1875, when this movement was started, begins to tell not only in the ranks of our members but in the effect upon the mind of the people; and you will rejoice with me over the fact that the twelvemonth since our last Convention shows a larger addition to our rolls of Branches and Membership than any other during the fifteen years of the Society's life.

It has not been a period wholly without anxieties. Both of the honored Founders of the T. S. have undergone the shattered health which follows upon ceaseless toil in any, even the best of causes. Madame Blavatsky has at no time within it been well, and has often been prostrate from acute illness. Col. Olcott was so seriously affected, even to the verge of threatened paralysis, that he almost determined to carry out his determination announced two years ago to resign the Presidency and retire to the ranks to seek recuperation through entire rest. Most fortunately the warm representations of his Co-Founder and of numberless friends in all parts of the Society induced him to seek relief in a year's vacation from all labour, urged upon him by the General Convention at Adyar in December, 1890, and he accordingly provided for the exercise of the Presidential duties by a Commission, left India for a different climate, and has been seeking renewed strength in other lands. I am truly glad to say that the last news from him states a decided rally, and that we have full reason for the hope that the remaining months of his well-earned rest will refit him for the great work so dear to his heart and so invaluable to the Society.

The expression of its cordial affection for the President was not the only important act of Convention. It had before it the adoption of a revised and amended Constitution, one adapted to the needs disclosed during the growth of the Society, free from petty or useless details, and furnishing practical machinery for practical ends. On every ground it is gratifying to us American Theosophists that the recommendations made by our Executive Committee and presented by our delegate, Bertram Keightley, were accepted; the principle of Sectional Autonomy was explicitly recognized; the danger of conflict or discontent carefully removed. I believe that the Constitution as it now stands gives the most ample room for all local freedom, while conserving the proper ties which bind each part to the common centre, although I do not say it might not be improved and shortened still more. From the Indian report it also appears that Bertram Keightley was made General Secretary for India, and that he at once began his work by adopting in full all the plans and methods which have been proved in our work in the United States. He has started a *Forum* like ours under the name of *Prasnottara*, a Branch work department, and a correspondence staff. It also appears that of the total income of 11,600 Rupees, the American Section sent to Adyar Head-quarters 8,321 Rupees, Col. Olcott in appointing a commission for the Presidency included me as one of the Board as representing you, and for the same reason I was also made one of the Trustees of the Society's property. This property consists of the 21 acres of land and the many buildings upon it at Adyar, and the books of the great library. The President's report shows that since 1875 there has never in any year been a decline in Branch growth, and the Branches number 241 at the end of 1890; the rate of annual growth being 16½. The speeches made by Japanese and Ceylonese delegates at the Convention prove that our Society has had great influence everywhere. Mr. Tokusawa from Japan said that they blessed the work of the Society and the President, since it had revived Buddhism there, and the Ceylon report indicated great results on that Island. In Ceylon two journals have been started, having a circulation greater than any English or other papers there; 1,800 Singhalese ladies have joined the Woman's Education Society, which is a strictly native institution designed to aid in the better education of their women, and is managed by Theosophists. They have built a school house and already have many scholars. In addition to this, there is regular religious instruction in other schools. This work in Ceylon among Buddhists has its counterpart in India among the Hindus,

where Sanskrit schools have been started by our members, while in Europe and America the influence of our work is found in the Christian fold and the ranks of the materialists. We are neither Buddhists nor Hindus, but rather reformers of religion in the East and opponents of materialism in the West. For in Ceylon and Japan our efforts have done much toward uniting the great northern and southern divisions of Buddhism, and the Chief Priests of the twelve sects in Japan met with our President not long ago in a Convention for the purpose of discussing ways and means for union. In India, as we do not exclude any caste, the result is that all castes freely join us and work together. This I have seen there with my own eyes, as several times I stood on the platform of Theosophical meetings in company with Brahmins, low caste men, Mussulmans, and Fire-worshippers. From this brief general survey of our work, we should not omit our own country and Europe. In the latter, through the efforts of H. P. Blavatsky and her staff of earnest devoted workers, theosophy has compelled attention from the stolid English, so that, whereas a year ago but little was said of it, now such public men as Max Müller admit in print that they are deluged with private letters asking what theosophy is about. Even the Reviews there have taken it up for consideration or abuse. In the United States our movement is known nearly to all. The newspapers and magazines no longer fail to mention it, but use the words theosophy and theosophist as those that are well understood. Ministers are studying the doctrines known as theosophical, even when the amusing spectacle is presented to us of Dr. Pentecost going to India in order to convert learned Brahmins to Christianity by means of debate, where he begins his task, as reported by himself last month, by hobnobbing with the English aristocratic officials there. Meanwhile, in every congregation here there are many men and women engaged in acquiring knowledge of such doctrines as Karma and Reincarnation, sure to be followed soon by belief in them and an endeavour to practice brotherhood.

Since our last Convention there have been chartered no fewer than 19 Branches:—

Dána T. S.	Sioux City, Iowa.	Chartered	May 3, 1890.
Amrita T. S.	Lincoln, Neb.	"	May 3, 1890.
Hermes Council T. S.	Baltimore, Md.	"	June 11, 1890.
Vyasa T. S.	New Orleans, La.	"	June 11, 1890.
Lotus T. S.	Kearney, Neb.	"	July 3, 1890.
Seattle T. S., No. 1	Seattle, Wash'n Terr.	"	Aug. 7, 1890.
First T. S. of Jamestown	Jamestown, N. Y.	"	Sep. 15, 1890.
East Los Angeles T. S.	East Los Angeles, Calif.	"	Nov. 3, 1890.
Die Deutsch Theosophische	Gesellschaft, Phila., Pa.	"	Nov. 12, 1890.
Siddhartha T. S.	Vicksburg, Miss.	"	Nov. 14, 1890.
Vishnu T. S.	Pittsburg, Pa.	"	Nov. 21, 1890.
Keshava T. S.	Boulder, Colo.	"	Nov. 25, 1890.
Willamette T. S.	Portland, Oregon,	"	Nov. 29, 1890.
Memphis T. S.	Memphis, Tenn.	"	Dec. 10, 1890.
Indra T. S.	Clinton, Iowa.	"	Dec. 19, 1890.
Iron City T. S.	Pittsburg, Pa.	"	Dec. 29, 1890.
Annie Besant T. S.	Fort Wayne, Ind.	"	Jan. 24, 1891.
Toronto T. S.	Toronto, Canada.	"	Feb. 25, 1891.
Dhyana Lodge T. S.	Los Angeles, Calif.	"	April, 1891.

On March 31st, I received official notice from three of the Branches in Los Angeles, Calif., to wit the Sattwa T. S., the Sakti T. S., and the East Los Angeles T. S., that each desired to surrender its Charter and to unite with the others in petition for a Charter for a new Branch to be called the Dhyana Lodge T. S., and to be composed of the members of the three previous Branches. The petition received the sanction of the Executive Committee, and a Charter to the Dhyana Lodge T. S. was duly issued on April. This action reduces the number of Chartered Branches to 52. No other Branch has relinquished its Charter, and the only "Private" Branch has opened its doors. There is now no "Private" Branch in the American Section. The full list is given at the end of the "Proceedings."

The number of new members admitted during the past year is 432. There have been 13 deaths, 23 resignations, and one expulsion. On the 22nd of December official notice was sent me by the Golden Gate Lodge of San

Francisco that Mrs. Marie L. Farrington, a member thereof, had been convicted, after due trial, of having published over her own signature a pamphlet bitterly hostile to the Theosophical Society and calumnious of its Founders and members, and had been expelled from membership. In order to make this sentence effective as regards the whole Society, the Executive Committee was invited to give it sanction, and did so unanimously. One would naturally suppose that any individual of honest mind, believing himself to have discovered in an organization wherewith he was connected, radical fraud and evil would promptly and spontaneously withdraw from it, instinctively recoiling from doctrines he had found false and morals he perceived vile. To proclaim the vileness of an organization and yet refuse to leave it is a paradox beyond all rational solution; but in each of the two cases occurring in the American Section during the last two years the moralist clung to his membership while denouncing it as a disgrace, and in each case had to be forcibly removed and expelled.

The second *ad interim* Convention of the various Branches on the Pacific Coast, as authorized by the Executive Committee, was duly held in San Francisco in September, and gave still another impetus to that marvellous energy which is the admiration and delight of the whole American Section. The plan of supplying lecturers for public meetings, by which on each Sunday from 3 to 5, speakers are at different points expounding Theosophy to growing audiences, is one of the most efficient energies yet devised. What has been done in the distribution of literature will be reported under the Tract Mailing Scheme.

The *Theosophical Forum* continues its useful work, and 12 numbers have this year been issued, as against the 10 of last year. I have every reason to repeat the conviction heretofore expressed, that this little publication has great value to our whole Section, bringing all members, but especially members-at-large, into closer touch with the central office and each other, treating topics for which no space can be found in our other publications, throwing the light of reason and common-sense on questions so often arising in the fields of doctrine, fact, and duty. That it has no authoritative utterance does not detract from its value as a thoughtful contribution on thoughtful themes. The British Section has offered the highest compliment—imitation, and is now publishing a similar paper, *The Vahan*, and Adyar too has begun one for the special needs of the Indian Section, called *Prasnotara* as above stated.

Shortly after the adjournment of the last Convention, a long meditated scheme took shape. With the consent of the Executive Committee, I addressed a circular to each Branch, notifying it of the establishment of the "Department of Branch Work" and of the issue of Papers therein contemplated, and inviting it to send me for possible use the cream of the articles read at its meetings. There are not a few of our Branches whereto a supply of suggestive articles would be invaluable as giving material for public meetings and as stimulating thought and discussion; and certainly it seemed most wise that such should be put in permanent form preserved for continuous use in our future work furnished to each new Branch as part of its capital. The exigencies of the Head-quarters do not admit of these prints having place with any regularity, yet 13 Branch Papers have thus far been issued, and I hope to increase the number next year. They are sent only to the Secretary of each Branch, should be carefully kept among the Branch archives, and should be bound when sufficiently numerous. I regret to say that some retiring Secretaries have not been careful of these, and it is a pity that Theosophical duty is not yet stronger than human nature.

In January last still another sphere of activity was founded,—the Oriental Department. As explained in circulars and in the *Path*, its object is to secure from Oriental Pundits certain translations from the Sanscrit or other Eastern tongues which are otherwise inaccessible, as well as accurate information about Indian customs and ideas.

I believe that much important Theosophic information can thus be obtained and circulated, and that not a few facts bearing on the 2nd of the Society's objects can be added to those we have. The Executive Committee having sanctioned the cost of printing, three such pamphlets have been mailed in connection with the *Forum*, going to each member of the Society in good

standing. This Department's scope includes the employment by this Section in India of one or more native scholars competent to carefully seek for and translate matter for this Section. There are at least three great divisions of India that should be covered in this way, and it is my hope that in no long time we shall have these scholars in our service. With that in view I suggested not long ago that donations be made to the Department. The response was such as to assure the treasury for the salaries required at least, and accordingly in March, I wrote to several friends in India to select our Pandit, sending at the same time an offer to one learned man at Nadiad.

Bro. Bertram Keightley found a competent Tamil scholar in Madras with a good knowledge of English, and offered his services for the Oriental Department. This offer I accepted for six months as a trial of the fitness and competency of the scholar, and about the month of June shall have full details of whatever agreement Bro. Keightley has made. At the same time I heard from the Pandit at Nadiad, Prof. Manilal Dvivedi, who wrote saying that he thoroughly approved of the idea proposed in the circular sent to India, so that I have no doubt he will accept the offer of his appointment as Pandit for this Section. We then have actually fully started the Oriental scheme, and good results may be expected from a year's work. Of course the expense of carrying the Department will involve more than the salaries of the Indian scholars, as there are printing and mailing to do here, and, if the work increases, it will require constant attention from some one person in order to see that it is well done. But all these details will straighten themselves out in the course of time. Meanwhile the papers of the Oriental Department were begun in January by an article from the pen of Swami Bhaskara Nand Saraswati, a Hindu friend now here; in February the second was furnished by Dr. Umedram Lalbhai Desai, who is now in London; and in April the third by Mr. Panchanam Ghosh of the Rajmahal T. S. in Bengal, India.

The Aryan Press, on which the first report was made last year, unceasingly continues its great services to the Society, and on a slightly larger scale. The devoted Theosophist who originally conducted it removed to the London Head-quarters for a like work there, and his brother, a brother in every sense, took his place. With him since last winter has been associated another of those labourers which the Society seems so fortunate in securing when needed, for the amount of necessary printing has so swollen that two persons are requisite for its execution. To give you some idea of its operations, I may say that, in addition to a large number of labels, lists and other matter for the *Path* office, various pamphlets and documents for the Esoteric Section, and the production of new editions of General Secretary's circulars from the electrotyped plates, it has printed the *Forum*, the Branch Papers, the Papers of the Oriental Department, new circulars issued from Head-quarters, the pamphlets *Theosophy the Religion of Jesus*, *Theosophy and its Message*, *The Crown of Life*, together with others also paid for by individuals, and a variety of miscellaneous matter public and private. It is certainly remarkable that so small a body as the T. S. should thus maintain, even by individual and not corporate effort, mostly for its distinctive publications, a printing office and two printers, and I believe that this is one of those agencies now only in their childhood, and destined to a future that, could we now view it, would seem gigantic.

The Circulating Library, which was started by a member of the Aryan T. S., has slowly grown, its small fees being appropriated to the purchase of new books. It now contains 165, and the number of persons who have used it has risen from 60 to 110. As not a few applicants know, no member whose endorsement can be secured, I have authorized its use upon deposit of \$ 5.00 as security for the single book allowed out at one time. Of course no authority from you is needed for this, as it is still private property. Probably more persons would avail themselves of its privileges if the small cost was more generally understood.

The Tract Mailing Scheme, so warmly commended to you in my report last year, has had most generous aid. The number of tracts then printed was 130,000; it is now 261,000. Contributions in money were then \$ 337.11; they are now \$1906.95. Of this, \$351.75 were given specifically for New York City. Experience has led to the use of City Directories, hopeful names being checked and a tract mailed to each. Of course this involves no

small expense, and it would be difficult to approximate the number of hours passed in the mere work of checking the names, and yet, if the list of cities thus treated and reached was read to you, it would be seen that in this, as in so many other departments, I have had the aid of faithful, devoted Theosophists, East and West, we have grudged no amount of labour or of time in this tedious and mechanical duty. Thus it is that the seed is scattered broadcast over the land, and those of us who are at the Head-quarters and note the letters of inquiry and interest arriving know that not all is lost, but that some falls upon ready soil, ripens, fructifies and becomes in time a source of further spreading life. You should not forget that this branch of work, like the Press and Library, could never have been started on our Treasury, and that it has never drawn any money from the latter.

Yet even this large number of leaflets printed gives an inadequate idea of what the Tract Mailing Scheme has done. For to it must be added no fewer than 70,000 printed by the Pacific Coast Executive Committee from duplicates of our plates. One of our members paid the expense of sending a copy of *Theosophy the Religion of Jesus* to each student in each Theological Seminary, of which a catalogue could be obtained, and about 1,500 were so used from the 14,000 thus far printed. Of the 7,000 copies of the pamphlet *Theosophy and its Message* now printed, several thousand have been ordered for distribution by persons working privately in furtherance of Theosophy.

Still another activity privately carried on by one of my devoted associates and myself is a systematized plan for securing insertion in newspapers of brief articles explanatory of Theosophy. His days being wholly occupied with business, he has used his evenings therefor, and with the result of gaining publication to a large number of such papers in different sections of the country, the cost, except in labor, being only postage. The good thus done no one can compute. Many newspapers have accepted articles on Theosophy, one having agreed to give a column each Sunday, and in March the *Twentieth Century* inserted one by myself upon "Religion and Reform Theosophically Considered." As this is a popular magazine, the printing of this is a hopeful sign.

The last Conventional year closed with a surplus in our treasury of \$973.65. To myself, and doubtless to most readers of the Report, so large a sum seemed assurance that no special appeal for the needs of the General Secretary's Office would be requisite this year, and almost certainly the Branches and Brethren were influenced by it to forbear from similar gifts since Convention. But very soon I found that our increased expenses were absorbing this surplus, and therefore used the authority conferred by your Resolution to invite a contribution. It was not largely given, and in order to make the facts more distinct to all members I sent out with the February *Forum* a statement of how very little really remained to the treasury from the annual dues after subtracting the expense of furnishing each member with the literature allowed him. The dues to the office are only \$ 1.00 per year, of which about 50 cents are returned to him in this literature. Even the remaining 50 cents are not entirely without charge, for the postage on dues, card and receipt to Members-at-large is 4 cents; and though this is saved in Branch membership, the cost of Branch Papers more than offsets it. It is probable that the General Secretary's Office receives only about 45 cents clear from the \$ 1.00 dues of each member. As Charter-fees and diploma fees go to India, our only additional revenue, other than donations, is from the \$2.00 entrance fee of Members-at-large.

If we look at the great and growing work of the office, and consider how largely the future of Theosophy in this country turns upon the thoroughness with which that work shall be fulfilled, we must admit, Brethren, that such an income is pitifully small. Yet the true method to increase it is evidently not by raising the dues. One dollar is all that not a few of our members are able to pay,—some are really unable to pay that, and the policy of the Society has always been to place its monetary exactions at the lowest possible point. This is eminently a case where the stronger should lift the burden from the weaker, and the true appeal is to the spirit of fraternal generosity which will not let the weaker be over-weighted, and to the spirit of zealous help which will not let the work abate.

To this second appeal, I rejoice to say, a hearty response was made. In the two months following it the General Secretary's Fund received no less than \$658.55, and the special fund for the Oriental Department \$490. The effect is to enable us to open the Conventional year with a surplus on hand of \$1433.07. This, however, like that of \$973.65 in 1890, will undoubtedly be exhausted unless your donations are continued. In order to make the case entirely clear, the subject should be pursued somewhat further.

The Treasurer's Report will show our exact financial status. But let me, as a stimulus to your liberality, quote certain of its figures. Our postage and stationery expenses alone have been this year \$297.95; those for printing \$527.02. When you compare the aggregate, \$824.97, with the amount from dues and fees after deducting the proportion sent to India, \$1253.25, you see how inadequate are our resources. And yet this makes no provision for rent, salaries, and incidentals \$1187.88. Obviously, therefore, but for gifts this office would have to suspend almost every activity not purely routine, and even then would run into debt.

Yet dollars and cents do not fully express the facts which I wish to press home upon you, either as to the extent of the General Secretary's work or as to the conditions under which it is conducted. One very important part of this is the correspondence on Theosophical questions and Society business. My assistant's hand twice became disabled from over-use, and, indeed, no man could now perform this one function. Hence the stenographer is an essential to the office. But growing out of this correspondence, and ever more so as our Branches—now 52—multiply, is a mass of detail, part of it mechanical, part of it needing intelligence, which demands an increasing amount of time. Every possible labor-saving device is used, yet evidently the expansion of Theosophy is bound to surpass my present power to meet it. I have transferred some small details to the *Path* office to obtain relief, but this is very partial. Briefly, the desideratum is this,—resources sufficient to enable me to turn routine duty over to hands competent for that, and so release trained intelligence for the higher and more far-reaching services, relating to literature, correspondence, and the preparation of new schemes. The common-sense of this you will undoubtedly concede.

But no such release is possible until the resources are supplied. And this is one reason why I so strongly ask American Theosophists to supply them.

It is not, however, the only one. In addition to the facts the opportunities for spreading Truth are lost when I have not on hand the small cost necessary to utilize them, that all my present machinery could be enlarged if I had the means, and that new plans have to be held in abeyance simply because there is no money for their execution, there are two very special matters in which we should all interest ourselves. One is the inadequacy of the present office of the General Secretary and Head-quarters. In my last report I detailed to you the gradual increase of the staff and the successive removals to larger rooms. It was at one time thought possible that the Aryan Society would this year secure its own building and sub-let to the General Secretary fitting space. This has been of necessity postponed till '92. Meantime my quarters have become so cramped that there is not room for the accumulating documents, and for some additional clerical aid secured to me by friends there is no accommodation. I am unable to secure privacy for interviews on Theosophical business, and the work of the staff is sometimes interrupted because their stations have to be vacated. This state of things became in February so unendurable that I was forced into action. A generous pledge from a generous friend paved the way to the scouring of a most desirable suite of rooms on another floor of the same building, and on May 1st we shall move thereto. The new quarters will furnish ample space, are excellently lighted, and are in every way adapted to our wants. The additional expense to the Society will only be \$100, making the total for rent but \$400, and this increase you are asked to sanction.

The other—a most important scheme, but requiring funds—is a Theosophical lecturer. If we could have an educated Theosophist in the lecturing field, expounding Theosophy to the public, answering questions, giving information, visiting old and organizing new Branches, coming in contact with inquirers, the benefit to the cause would be simply indescribable. The time

for this has now come. Not only is the public mind sufficiently interested to warrant that step, but I am guaranteed \$1,200 a year towards the expenses necessary for travel and maintenance; and if you and all American Theosophists will contribute the remainder, he may be in the field by autumn. What such a work would mean, a daily proclamation in private and a frequent one in public of the Truths so potent in the regeneration of humanity, an energetic handling of every agency brought to him by friends and helpers, a constantly-swelling notice in the press, religious and secular, a nourishment and stimulus to all our Branches and members, you can picture for yourselves. Of what it may do you have seen something in the tour of Bro. Keightley in California and the West. What it will do you may see in the larger operations of a permanent Lecturer—provided I am enabled to engage him.

At much length I have thus laid before you, Brethren, the thing I need as General Secretary. It is *money*. I know that such is the appeal of every philanthropist, every clergyman, every teacher. Perhaps we are weary of it and have hoped to escape it in Theosophy. But Theosophy is like all other agencies in a world of matter; it is subjected to the same conditions and necessities. If you feed it, the cause will grow; if you starve it, it will dwindle. If you are truly earnest in the service of humanity, your purses will be as fully dedicated as your hearts, and the conviction that now is pre-eminently the time for action will open all others as it has opened those of the generous Brethren who have made possible such a report as I am making to you today. And so I repeat the appeal, repeat it for the great work always expanding before me, repeat it for my office needs, the circulation of literature, the enlargement of Head-quarters, the engagement of an American Lecturer.

At the close of my Report last year, I said that there remained to us but seven years of the closing Cycle. There now remain but six. Deeply gratified must all of us be that this one has not been wasted. The hopes of the Convention of 1890 have been justified. The Theosophical Society has grown in numbers and reputation, assaults upon it have failed humiliatingly, the public ear is familiarized with its name and more open to its tenets, its members are more conscious of their privileges and duties, the record of their labors is more full. It is no small boon to have lived during the youth of a Society prompted by great Intelligences, and founded by H. P. Blavatsky; it is a greater boon to have aided it to its maturity and co-operated with it in its mission.

I ask your adoption of the following Resolutions:

1. *Resolved*, that the Convention approves the inclusion of the "Oriental" and "Branch Work" Departments within the operations of the General Secretary's Office, and authorizes the expenditure they involve, and ratifies all that the Executive Committee authorized to be done therein and thereabout.
2. *Resolved*, that the Convention again expresses its cordial valuation of the *Theosophical Forum*, the Tract Mailing Scheme, and the various activities carried on under the auspices of Head-quarters.
3. *Resolved*, that the Convention appeal most earnestly to every American Theosophist for liberal gifts to the support to the General Secretary's Office and the work it executes, believing direct donations a duty from each.
4. *Resolved*, that the engagement of a Lecturer for the American Section is a step of incalculable value to the spread and establishment of Theosophy, and that the Convention hails the prospect of such with enthusiasm, urging all members of the Society to make it practicable through their support.
5. *Resolved*, that the usual powers of the Executive Committee respecting outlays be extended to cover the above purposes.

And in pursuance of notice given last year and also to the Committee on Amendments, I suggest amendments to our rules as follows:

1. That dues and fees of applicants for membership-at-large may be remitted, in proper cases, by order of the General Secretary or the Executive Committee.
2. That Branches have the option to absolve their own members from the payment of Branch dues and fees, but in all cases Branches shall be

responsible to the General Secretary and Treasurer for the one dollar per year for each member on the Branch Roll, and for the \$1.50 to be sent with each application for membership.

3. That in cases where applicants for membership in the Society desire simultaneously to join the Society and form a Branch, each of the five or more proposed Charter members shall be obliged to pay only the \$1.50 which would be paid to the General Treasury if joining a Branch, instead of the \$3.50 imposed as dues for membership-at-large.

4. That members-at-large joining the Society and paying the usual fees at any time within the four months immediately preceding the first of any January shall not be chargeable with the dues payable on the first of that January.

All of which is respectfully submitted.

THE TREASURER'S REPORT,
Receipts.

Surplus from 1890.....		\$973·65
Branch dues.....	\$1,111·50	
Dues and fees from members-at-large.....	559·50	
Charter-fees.....	90·00	
Donations from Branches.....	228·85	
Donations from Individuals.....	1,320·52	
Donations to India.....	1,535·79	
" " B. Keightley's work.....	25·00	
" " Col. Olcott's vacation.....	191·50	
" " Ceylon.....	25·00	
" " London Head-quarters.....	27·00	
Sale of Reports of 1890.....	6·39	
Sale of Forums and Sundries.....	74·95	
	<hr/>	\$5,124·00
		\$9,097·65

Disbursements.

Remitted to India :—		
Donations.....	\$1,534·79	
Diploma fees.....	233·00	
Charter fees.....	85·00	
Deficit on 25 % appropriation.....	184·75	
	<hr/>	2,037·54
Remitted for B. Keightley's work.....	25·00	
" " Col. Olcott's vacation.....	119·50	
" " London Head-quarters.....	27·00	
" " Ceylon.....	25·20	
" " Pandit in India.....	60·00	
Travel to Convention of 1890.....	54·00	
Rent.....	360·00	
Stationery and stamps.....	297·95	
Printing and Mailing Convention Rep. of '90.....	303·69	
Forums.....	187·82	
Printing.....	339·20	
Salaries.....	646·00	
Incidentals.....	181·88	
	<hr/>	\$4,664·58
Surplus.....		1,433·07

E. & O. E.

New York, April 15th, 1891.

WILLIAM Q. JUDGE,
Treasurer.

SUPPLEMENT TO
THE THEOSOPHIST.

JULY 1891.

THE AUSTRALASIAN SECTION.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
ADELAIDE, S. A., 27th May 1891.
OFFICIAL ORDER.

I. Seven Branches having been formed in Australasia, viz., at Toowoomba, Brisbane, Sydney, Wellington, Hobart, Melbourne and Adelaide, and application having been made to me to that effect, I do hereby authorize the said seven Branches to form themselves into a Section under the title of "The Australasian Section of the Theosophical Society," with Head-quarters for the present at Sydney.

II. And I do hereby empower the said Branches to exercise autonomy in Section, as completely as the American or British Sections of the Society; to frame their own Bye-Laws within the limits prescribed in the Constitution and Bye-Laws of the Theosophical Society in Article III of the Revised Code adopted in Convention to the General Council, at Adyar, December 1890; and to elect their own Officers of the Section at the first Convention held after the approval of the Sectional Constitution and Bye-Laws by the President of the Society.

III. I do hereby give the said Section jurisdiction over the work and control over the Branches and unattached Fellows of the Society within the geographical area of Australasia and the islands within the sphere of its influence.

IV. Finally, I appoint Dr. A. Canoll, A. M., M. D., F.T.S., *pro tem* General Secretary, and T. W. Williams, Esq., F. T. S. *pro tem* Assistant General Secretary of the Australasian Section hereby constituted; instructing them to prepare lists of the Branch members and unattached Fellows of the Society, within the geographical limits above designated; and to take the earliest practicable measures to hold a Convention or take other steps to ascertain the pleasure of the Branches with respect to the framing of a Constitution and Bye-Laws for the Section.

V. The Recording Secretary of the Theosophical Society will afford all necessary information and help towards the carrying out of the terms of the present Executive Order.

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

FINANCIAL STATEMENT.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during the months of May and June 1891:—

HEAD QUARTERS FUND.

Mr. Webb (<i>Manilla</i>) his entrance fees	... £ 5- 0-0
From Mr. W. Q. Judge:—	
Diploma fees of 97 members at \$	48·50
Charter fee of Toronto T. S. .. \$	5·00
Amount needed to make 25 per cent of income from American Section	... \$ 184·75
Donations:—Messrs. Martin and Ennis	... \$ 1·50
T. R. Prater	... \$ 1·00
E. A. Hill	... \$ 2·00

Total \$ 242·75 or £ 49-14-5

Grand Total £ 54-14-5 Rs. 766 1 7

Entrance Fees of 10 new members of Toowoomba T. S.

at 5 \$.	£ 2-10-0	...	...	Rs.	35	2	1
Mr. E. T. Sturdy thro' Dr. J. N. Cook	...	...	...	"	50	0	0

LIBRARY FUND.

Nett proceeds of a lecture of the			
President's at Toowoomba	... £ 1-4-3	...	...
Do. Do. Sydney	... £ 3-0-0	Total £ 4-4-3	Rs. 59 2 11
Mr. R. Surya Row Naidu Garu (Masulipatam)	...	...	45 0 0
„ C. Sambiah (Mylapore)	...	...	5 0 0

ANNIVERSARY FUND.

Annual dues of Mr. E. W. Pechy for 10 years in advance			
£ 1; and of 10 members at 2 s. each £ 1:	Total £ 2.	„	28 1 8

COL. OLCOTT'S HOLIDAY FUND.

Through Mr. W. Q. Judge, a draft for \$ 15			
Mr. M. N. Dividedi (Nadiad)	...	...	10 0 0
„ Ramachendra Bysack (Calcutta)	...	...	1 0 0
„ Nagpur Branch	...	...	24 0 0
„ R. Surya Row Naidugaru (Masulipatam)	...	...	50 0 0

S. E. GOPALACHARLU,
Asst. Treasurer.

25th June 1891.

TO ALL MEMBERS OF THE INDIAN SECTION T. S., AND ALL READERS OF THE "THEOSOPHIST."

In accordance with instructions called by the President Founder to Mr. Mead, a Convention of the General Council of the Theosophical Society will be held in London early in this month. The General Council, now consisting of the General Secretaries of Sections with the President Founder and our lamented Corresponding Secretary, I have thought it best—after consultation with our President Founder—to accompany him to London to take part in this important Council, the most momentous in all probability, ever held since the foundation of the Theosophical Society.

In coming to this decision, I have given full weight to the inevitable inconvenience and disorganisation that must ensue at Head-quarters from my absence till the middle of September, by which date I hope to resume my duties at Adyar. But the paramount importance of having the special needs and interests of the Indian Section properly represented in a Council, which will decide the policy of the Society for years to come, and the knowledge that our President Founder must hold the scales even between all and cannot therefore place himself as your special spokesman—these, together with other very weighty reasons, unnecessary to mention in detail here, have decided me to ignore difficulties and inconveniences (personal as well as affecting the working of the Section) and to go at once to London.

I trust that my decision in this matter will meet with the approval of the Section in General and its Council in particular. My great regret is that owing to the very short time (four days) and the expense of long telegrams from Ceylon, I have been precluding from consulting the members of the Executive Committee, whose judgment and advice would have been of the greatest value and assistance to me at the present juncture. But to obtain this was impossible, and I have been forced to act on my own responsibility.

I start today by the M. M. Steamer *Sydney* and hope to reach London about July 6th. During my absence, which I shall make as short as possible, I beg the indulgent consideration of all readers of the *Theosophist* for all defects and imperfections in its pages, and also even more emphatically—of all members of the Indian Section—for such as may occur in the *Prasnottara* and the *Branch Papers*. I have every confidence in the devotion, loyalty and earnestness of my Assistants Messrs. Venkatrama and Ganapathi Iyer, as also in those of Mr. S. E. Gopalacharlu and Miss Ballard, who will share in the work during my absence. Still I fear that we shall need the indulgence I have asked, and knowing—as all must do—that those in charge at Head-quarters will do their very best, I feel confident that we may all count upon a kindly and friendly overlooking of such defects as may not be avoided.

It is my full intention to resume my duties at Adyar by the middle of September, and I have great hopes of persuading our President-Founder to curtail his well earned holiday and return to work in the field, where his presence is so urgently needed.

BERTRAM KEIGHTLEY,
General Secretary Indian Section.

INDIAN SECTION: FINANCIAL STATEMENT.

Balance in hand	...	Rs. 1,713	5	2
Entrance fees of M. S. (Warangal) and fourteen members of Guntur Branch; S. J. R. and C. K. (Bombay); M. R. (Masulipatam); J. C. (Mozufferpore); P. M. (Bhavnagar); Dr. P. V. K. (Surat); U. A. C. (Masulipatam); J. P. (Ahmedabad); and N. P. (Bombay).	...	240	0	0
Donations from Messrs. A. N. E. Judah (Calcutta) Rs. 4; W. Temple (New York) \$ 25 or Rs. 71-6-4; Bombay Branch Rs. 25; C. Sambiah Rs. 5; R. Vasudeva Row, (Ooty) Rs. 10; "Krishnaparnam" Rs. 5	...	120	6	4
Annual subscriptions of Pondicherry T. S. Rs. 2; Fatehgarh T. S. Rs. 7; Adoni T. S. Rs. 6; Bombay T. S., Annual dues of Mr. M. D. Shroff and 4 others, Rs. 5; Chingleput T. S. Rs. 2; Calcutta T. S. Rs. 14; Mozufferpore T. S. Rs. 3; Jubbalpore T. S. Rs. 4; Gya T. S. Rs. 5; Hoshangabad T. S. (of three members) Rs. 11; Bankipore T. S. Rs. 11; Julpaiguri Rs. 3; Kurnool T. S. Rs. 10; Nagpore T. S. Rs. 12; Ooty T. S. Rs. 8; Masulipatam T. S. Rs. 16; Himalayan Esoteric T. S. (Simla) Rs. 5; Bhavnagar T. S. Rs. 14; Ranchi T. S. Rs. 14; Nookhali T. S. Rs. 5; Trichinopoly T. S. Rs. 7	...	164	0	0
Individual subscriptions from Messrs V. R. C. (Conjeeveram); C. K. M. (Madras); K. C. Roy (Santipore); K. P. (Saidapet); C. V. P. (Mallakam); K. M. A. (Dacca); K. N. (Chittaldrug); S. J. P. (Calcutta); P. J. (Tilhar); C. K. (Adyar); at Rs. 2 each.	...	22	0	0
Do. of Messrs. A. N. (Calcutta); E. J. (Madras); G. R. (Vayalpad); P. V. K. (Surat); L. N. P. (Darbhunga); J. P. (Ahmedabad); N. P. (Bombay) at Re. 1 each	...	7	0	0
		Total	Rs. 2,266	11 6
EXPENDITURE.				
Salaries...	...	Rs. 85	0	0
Printing including paper...	...	285	8	4
Mr. Kotayya's travelling expenses	...	48	13	6
Postage.	...	34	7	0
Sundries.	...	15	6	0
		Total	Rs. 469	2 10
Balance	...	1,797	8	8
Grand Total	...	Rs. 2,266	11 6	

Mr. P. R. Venkatramaiyer reports that "Prasnottara" No. 6 is sent to all the Branches and unattached members and Branch Paper No. 6 is sent to all the Branches. The Indian Section work has been become quite active and encouraging, and it is specially requested that Branches and members will keep up the spirit of the work by their correspondence and literary contributions. As a sign of the growing interest, I may point out that many distinguished gentlemen visited the Head-quarters and promised their support to the work and their sympathy to the movement, and our noble countryman and Brother, Rai Bahadur A. Sabapathy Moodeliar, was the foremost of them. Mr. Kotayya Garu, after a very useful and successful tour to the branches of the North, returned to Head-quarters on the morning of the 23rd May, and after taking sufficient rest, will resume his work. The efficient way in which he discharged his duty can be known from the reports of his tour published in the supplements of the *Theosophist*.

MR. C. KOTAYYA'S TOUR.

Mr. T. S. Ganapathi Iyer reports as follows:—
HYDERABAD.—Mr. Kotayya arrived here on the 18th ultimo. He was received by Capt. G. Raghoonath, the Secretary of the Branch, at the Railway Station, and taken to the bangalow of Brother P. Ranganaikulu Garu,

where he put up during the whole of his stay at Hyderabad. He visited Brothers Dorabji Dossaboy, Vice-President, and Dr. Aghoranath, with whom it appears he had a long discussion on the nature of the Theosophical Society in general, in which he has tried, as much as possible, but I should think without much success, to remove certain misconceptions of the doctor regarding the same. The charge of Utopianism so often levelled against Theosophy was the principal one which Mr. Kotayya had to answer here, and he had also an opportunity of explaining the nature of Sivaraajayoga as distinguished from the Hata, the only form of Yoga which his adversary seemed to have any idea of. Mr. Kotayya further said that the object of the Society is "to save humanity as much as possible from the clutches of ignorance, superstition, and esotericism, by the exposition of moral and spiritual truths contained in the Aryan and other Eastern religions, philosophies, literature, and sciences embodying the accumulated wisdom of the sages of antiquity." He also said that the actual realization of spiritual truths depends especially upon the purity of our motives and aspirations.

With regard to the Branch Theosophical Society at the place, Mr. Kotayya observes that only 5 or 6 of the 30 names on the rolls used to attend the meetings regularly. That in view to remedying this state of things, he addressed the members and sympathizers at the first meeting, i. e., of the 20th, on the objects of the Theosophical Society, chiefly dwelling upon the benefits of organization and union for spiritual and moral improvement. It is interesting to notice that a Vedantin pandit, under the maintenance of the Nizam's Government, has been rendering his services to the branch gratuitously in expounding Vedantism from a poetical work made by himself. After the exposition of each stanza or sloka, it is sung out by a musical party of two persons on two instruments. They are paid Rs. 10 a month. Mr. Kotayya observes that even this measure has not been successful in attaining its object. The Society had been maintaining a Sanskrit school of its own which, owing to paucity of attendance, coupled with the negligence and conservation of its teacher, failed, in spite of every effort made by Mr. Dorabji Dossaboy, Vice-President of the Branch, to enlarge the sphere of its utility. There is a fair library composed of English, Sanskrit and Vernacular works. Attached to it is a Reading Room supplied with the *Lucifer*, the *Theosophist* and the *Path*. Books and papers are not now circulated among the members, as some of them were never returned after circulation. Mr. Kotayya lectured on "Karma and Rebirth" on the 21st idem at the premises of the "Young Men's Mutual Improvement Society," Dr. Aghoranath presiding on the occasion. Mr. Kotayya lectured on the 26th idem on "The Mode of Interpretation of the Hindu Shastras" at the Society's premises. On the 27th he attended the branch meeting to propose certain improvements in its condition, which were approved of by the members. Active steps are taken to collect more funds for the erection of a building for the Society, a sum of Rs. 500 having already been collected and Government grant having been promised. Our sincere thanks are due to Mr. Dorabji Dossaboy, who takes such practical interest in Theosophical matters, and to four or five other brothers who also seem to have the welfare of the Society at heart.

SECUNDERABAD.—Mr. Kotayya visited Secunderabad on the 20th ultimo, but was not able to see the President. The Branch having worked well for a year or so, fell into inactivity. The only active members were, besides the President and the Secretary, Mr. Bezonji Aderji, Mr. Kavasha Eduljee, and 2 or 3 others. It has just revived into some activity owing to the circulation of Theosophical tracts and publications. Having returned to Hyderabad, he visited Secunderabad again on the 22nd and arranged for his work. He lectured on the 23rd, 24th and 25th idem on "The Latent Powers in Man," "Prayer at Heart," and "Evolution and Involution of the Universe" in English, at the premises of the Albert Reading Room and Library, before a considerably large audience. He had more success than at Hyderabad. He returned to Hyderabad on the 26th idem, and came back to Secunderabad on the 27th completing his work in the former. He lectured on "Chitra Gupta or the Divine Notary" on the latter date in Telugu. The lecture was also largely attended. He explained the symbolical character of the Hindu Hell, but the Chairman, a Pandit and an F. T. S., differed from him, and said that "There is a real personal,—an anthropomorphic Chitra Gupta with an iron

style and cadjan leaves recording our thoughts, words and deeds." His first two lectures were presided over by Mr. Doorasami Mudaliyar, who, having fairly studied Theosophy and Hindu and Sufi philosophies, was able to acquit himself creditably in the chair, reasonably differing from Mr. C. Kotayya on some minor particulars. Mr. M. Rangasami Aiyangar, Barrister-at-Law, presided at his third lecture. He, having been a zealous and sincere sympathizer since the advent of the Theosophical Society, exhorted the audience to sympathize with its cause, not by mere words, but by deeds, by actually joining the Society and working for it. Four candidates were admitted as Fellows and joined the Branch. Mr. Kotayya then left for Bolarum.

BOLARUM.—Mr. Kotayya arrived here on the 29th ultimo. Theosophy is at a very low ebb in the place. Mr. Balakrishnaiyar, President of the Branch, had already resigned, owing, it is said, to want of co-operation. Mr. T. V. Gopalasamy, the Secretary, has been transferred to Berar. One Mr. A. C. Veeraperumal Pillay was the only one earnest member, but for whose timely services, Mr. Kotayya says, he could not have reorganized the Branch. Six candidates were admitted into Fellowship, and they joined the Branch, which now counts 9 members on its rolls. Mr. Kotayya lectured on "The Objects of the Theosophical Society" and "Idolatry," on the 31st idem and on 1st instant. He thanks Mr. Veeraperumal Pillay for obtaining for him permission every time that he lectured from the authorities of the Cantonment, which was another difficulty at the place. On the 3rd instant a meeting was held to appoint office-bearers and make Rules and By-laws. Mr. A. C. Veeraperumal Pillay was appointed President, and Mr. P. Devaraja Mudaliyar Secretary of the Society, which was named Bhagavat Sabha. Mr. Kotayya says that measures for active work are being framed and the Branch will improve.

WARANGAL.—Mr. Kotayya visited this place, at the suggestion of Bro. Capt. G. Raghounath, and succeeded in forming a branch here through the help of Bro. Mr. Jehangir Sorabji. Mr. K. lectured on "The Objects of the Theosophical Society," "The Mode of Interpretation of Puranas," "Janma and Karma" and similar subjects from the 5th to the 8th. The Branch named the Satya Vichara Theosophical Society counts nine members on its rolls, of whom Mr. T. Lakshman, B. A., is appointed the President, and Mr. Jehangir Sorabji the Secretary.

Mr. Kotayya has high hopes for the future of the branch. He says he is greatly indebted to the Secretary for his kind services and to the President and Mr. M. M. Srinivasa Chariyar for their active co-operation in his work.

QUARTERLY REPORTS FROM BRANCHES.

LAHORE BRANCH.

15th April 1891.

Office-bearers:—Ramakishen Das, *Secretary*; Dr. Paramanand, *Treasurer*; P. Bholá Nath, *Assistant Secretary*; P. Prem Ballah Pant, *Librarian*.

Meetings.—Five general meetings were held in this quarter. Besides these, the meetings of the Executive Committee were held almost weekly. The meetings were held at the Hari Gyán Maudir, which temple is in charge of P. Gopi Nath. The room lent to the Society is very small, but we can't help that at present.

Attendance.—The average attendance at general meetings is 10 per meeting, or more than 60 per cent. It is satisfactory comparing with that of the past years.

Library.—A library is attached to this Branch. The most valuable book is the "Secret Doctrine" (both volumes), which is the property of the Society. P. Gopi Nath kindly sends his *Theosophist* to the Society, as he promised, for the temporary use of the Society. The said Pandit also gave a large *almirah* to the Society for the Library. The Library is open to all, whether members or not.

Nature of work done.—The work at meetings has gradually become more definite and organised, from conversation it grew to the reading of definite papers followed by discussion; these have been of a strictly Theosophical character. The Prasnottara and Society Work Papers were read and discussed at the meetings, which encouraged and gave a great deal of interest to all the members. On every possible occasion, the members endeavour

ed to spread information as to Theosophical teachings in regard to Brotherhood, Science, Mesmerism, &c. Much endeavour was also made to reply the enquiries made by strangers. The correspondence increased very much. Pamphlets were shown to many sympathisers, who were greatly interested.

Some experiments in connection with Mesmerism were made with success. Some members resolved to practise Mesmerism collectively daily at the Society's rooms above-mentioned, but owing to some reason or other they could not succeed in doing so.

On the whole, it is safely affirmed that this Branch worked steadily and made enormous progress during this quarter. The Prasnottara and Society Work Papers especially encouraged us in the general meetings. A knowledge of Theosophy is spreading day by day. The interest taken by the members now is beyond my writing here, comparing with the past.

The attendance at the meetings has been good, and the utmost unanimity and fraternal feeling has always prevailed.

RAMKISHEN DAS, *Secretary*.

ALLAHABAD BRANCH.

27th April 1891.

1. M. A. N. Hydari, *President*; Hardeo Prasad, *Secretary*.
2. The meetings of the branch were held weekly, though not all regular nor well attended, but there were no public meetings.
4. The people know very little of our work as a branch, but their opinion is anything but unfavourable.
5. The work done by the members of this branch was good though unostentatious. Two girls' schools have been established in this station through the exertions of Babu Srisri Chandra Vasu, who has also taken to translating the Ashtadhyayee and Srimat Bhagavat. A Dharma Sabha was also established here on quite unsectarian principles with the view of drawing people's attention to the necessity of spiritual and moral reformation in order to ensure happiness. A bi-monthly journal has also been started.
6. The branch has got a library of its own, though no periodicals are subscribed for as yet. Some of the members have, however, offered to subscribe for two or three periodicals for the branch.
7. The work of translation can be undertaken, and is in fact being done to some extent by this branch.

KUMBACONUM BRANCH.

1. *Names of Office-bearers*:—*President*, A. Nilakanta Sastrigal, B. C. E.; *Secretary*, K. Narayanasawmi Aiyar.
2. Meetings have been held from the beginning of this year every Sunday, and in future it is proposed to hold another meeting on Saturday also.
3. Average attendance is 7.
4. Reading "Key to Theosophy," and the "Branch Work" read. A Pandit reads Bhagavata Purana and explains it.
5. Our work is much appreciated here.
6. The Branch itself has no library, but the Secretary has 60 books, theosophical, &c., which he has left at the disposal of the Branch. *Theosophist*, *Lucifer*, and *Path* are subscribed for.
7. Besides the translation of Upanishads, the Secretary has translated Vasudeva Manam, an Adwaita compendium; Mr. Ramanuja Aiengar, B. A., is translating Kalki Purana.

K. NARAYANASAWMI AIYAR, *Secretary*.

CUDDAPPAH BRANCH.

1. *Office-bearers*:—D. Venkatachala Sastrulu Garu, *President*; A. Nanjundappa, B. A., B. L., *Secretary*; M. Subramanya Iyah, *Treasurer*.
2. Number of meetings 20.
3. 204 members and 106 sympathizers attended the meetings. Deducting the non-resident members, the average attendance was 59 per cent. The attendance of the registered sympathizers was 5 on an average. There were also several outsiders present at the meetings.
4. Bhagavat Gita with Sankaracharya's Bhasya is being systematically read with the help of Pandits K. Dasacharlu Garu and K. Raghavacharlu Garu. Four chapters have been completed. The Branch Work Papers received from the Head-quarters were read.

5. In the course of these three months, there were eight lectures delivered in connection with the Society, one in English and seven in vernacular. These were public lectures, and were generally of an interesting nature. The lectures were well attended to by the general public. The work of this branch has won the sympathies of several orthodox Hindus and some English educated natives. The work done here, the District Head-Quarters, is exerting its good influence in the interior taluks of the District, and gentlemen from those parts are also beginning to take interest in matters connected with Theosophy, so much so that one Dorigallu Narayana Reddi, who knows no English and is not a member of the Society, has come forward with a liberal donation of Rs. 30 for the library of the branch. Strong hopes are entertained that good results will ensue if the members of the branch co-operate in the spread of theosophic ideas, and work systematically in that direction.

6. The Branch Society has a library with about 40 volumes for the present, and about Rs. 120 in the shape of donations, which would soon make the library attractive to the reading public. The *Theosophist* and the *Path* are placed at the disposal of the Society by a member. We hope to subscribe for *Lucifer* ere long.

7. The subject of translation is being seriously considered by some of the members, and we shall be able to produce some translations soon.

A. NANJUNDAPPAH, *Secretary*.

BOMBAY BRANCH.

14th April 1891.

The gatherings of the Bombay Branch are gradually swelling. On account of a greater number of people presenting themselves to take interest in Theosophy, the meetings are becoming expensive, and our immediate attention is engaged at present to consider how to recoup the already exhausted funds. The members are most of them poor.

The Paper "Have Animals Souls?" was read and discussed last month. The same enquirer who has been visiting since a few weeks past, asked several questions, supplemented by some Parsi youths, which were replied to by Bros. Peacocke, P. R. Mehta, J. K. Daji and others. Among the outsiders who were present and took part in the proceedings, were Mrs. Sarah D. Gostling and Mr. Byranji Dinshah Panday, champions of vegetarianism in Bombay, the former among the Europeans, and the latter among the Parsis. "Know thyself" and other papers were also read with the same zeal and interest.

Bombay is again visited by a person who is known by the name of "Narasinji." He is a Hatha Yogi, who pays his visit triennially to Bombay. Sabhapathy Swamy, the Dnyan Yogi, is still here giving lessons to his disciples. He will leave this soon. Majji, the well-known Yogini of Benares, also stayed here a few days en-route to her pilgrimage to Rameshwar. These and such other people are not always looked upon with favour, but I think India is indebted for her moral standard, if not for her spiritual well-being, to these people. But for the occasional visits they pay, I do not mean those *lungotiwalla* ragamuffins who infest the streets of India and are a burden on the Indian community, the teeming Indian masses would have become like the people of low degree in England as they are presented to the world by General Booth.

The *Jam-i-Jamsed*, a Parsi Gujerati daily, which has remained true to the cause of Theosophy ever since the establishment of the Theosophical Society in India, had an article last month on the controversial Advaitism which took place in the columns of *Lucifer* between Prof. Monier Williams and Bro. U. L. Desai, a few months ago. The *Jam-i-Jamsed* considers Prof. Williams' defence a poor one, and regrets the absence of philosophical instinct among Parsi youths sent to England for study, some of whom are occasionally led to hear "gems" like those that are occasionally dropping from the mouth of the Boden Professor.

The general attitude of the Bombay Press, however, is still the same with regard to Theosophy. I think we poor "credulous" people have not yet become worthy to attract the attention of their "Incredulous" majesties. One "religious" paper's sub-editor was lately asked, I hear, by its proprietor not to clip and insert any paragraphs with regard to Theosophical matters in

that paper in future! This and other events occurring in connection with the Theosophical work here, shows the necessity of an organ, fortnightly or monthly in the beginning; to defend and propound the cause of Theosophy. Its object should not clash with the interests of our other journals. It should not insert any original articles, except urgent necessity demands them, but reprint the already profuse literature in cheap and handy form. Such an organ is more needed now because of another reason. The present state of native females, especially the Parsi females, is deplorable. The Hindus have a mine of religious and philosophical literature suited to their females; the Parsis have hardly anything theosophical for females; and if there is anything, no attempt has been made to carry that into their household. The modern system of education makes the Parsi girl ungirlish. If the Parsi youths join the Society, make their progress onward, yet leave their sisters aside, what good will they achieve, even in the immediate future? "Two pots will clash against each other." This must be foreseen now, and it cannot be better foreseen than by starting a medium through which we can approach young and old, males and females, alike.

Last Sunday evening an *extempore* lecture was delivered by Bro. Peacocke on "Septenary Man." It had its peculiar value, being delivered with an accompaniment of a diagram. It is to be concluded next Sunday.

MIDNAPORE BRANCH.

1. *Names of Office-bearers.*—President, Baboo Hari Charan Roy, M. A., Professor, College, Midnapore; Secretary, Baboo Girish Chandra Mitra, Pleader, Judge's Court, Midnapore; Assistant Secretary, Baboo Satis Chandra Bosu, 2nd Clerk, Police Office, Midnapore.

2. *Number of meetings held.*—The members of this Branch meet on every Sunday evening. About ten meetings were held during the quarter under report.

3. *Percentage of attendance.*—Regular record has not been kept of all the meetings. It is not therefore possible to calculate the average percentage of attendance accurately. But the number may be safely estimated at about 40 per cent. exclusive of sympathizers and enquirers, of whom from 2 to 6 attended each meeting. It should be observed that the attendance has been increasing since the introduction of the new scheme of work by our energetic General Secretary Mr. Bertram Keightley.

4. *Nature of the work done.*—During the quarter under report several of the members who had not read the Bhagavat Gita before, were doing so at home. The Key to Theosophy, Light on the Path, and a Fragment of Thought were also being read by the members in turn.

In our weekly meetings Light on the Path and "Hastamalaka," a poem by Sri Sankarācharya, were explained. Besides, we used to discuss and explain difficult and doubtful points that we came across in the course of our studies.

5. *Public opinion.*—The intelligent public here may be divided into three classes, namely, (1) the elders, (2) the young men, and (3) the students. The best way to exert an effective influence on the outside public seems to be by sending to the branches competent speakers who can set before the materialistic Hindu the beauty and sublimity of his ancestral religion and inspire him with a feeling of love and respect for it. The public is apathetic.

6. *Library, &c.*—A few books have lately been bought out of the Branch fund, but they are too few to deserve the name of a library—more books are however being bought gradually, and we hope to be able to report ere long the possession of a decent library by the Branch.

7. The Branch cannot undertake translation business.

MOZUFFERPORE BRANCH.

The Office-bearers of this branch are as follows:—Babu Poornachunder Mitter, B. L., Senior Govt. Pleader, *President*; Babu Syamacharan Banerji, M. A., B. L., Pleader, *Secretary*; Babu Raghunundum Persad, Zemindar, *Joint Secretary*; Babu Probodhnath Ghose, Clerk, Executive Engineer's Office, *Librarian*.

(Babu Malukdhari Sukla, who was the Joint Secretary of our branch, has left this place and so has ceased to be a member of this branch).

During the quarter ending with the 31st March, 1891, our branch held five meetings, of which that on the 2nd of February was the anniversary meeting of our branch. The average attendance in these meetings is 76. Branch papers, other pamphlets and Bhagvat Gita were read in those meetings. A Vedic Pundit from Benares named Babu Babu Sastri came here to collect subscriptions for his Vedic *tol* at Benares, and enlightened us in one of our meetings with recitations from the Rig Veda, and the members of this branch contributed their mites to the Pundit according to their might. The movement is not much appreciated by the public, though the anniversary meeting was attended by the right and learning of this town. Properly speaking, there is no library of this branch, but as it subscribes to the *Theosophist* and the *Path*, and some of the members have got a few books on Theosophy, one of our members is entrusted with the duty of seeing to the proper distribution of them. It is in the contemplation of the members of this branch to translate the *Zohar* of Tulsidas or the sayings of Kabir into English.

SYAMACHARAN BANERJI, *Hony. Secy., M. T. S.*

BEZWADA.

Proceedings of the Theosophical Society, Bezwada, held on 29th March 1891.
Present:—Mr. M. Parankusam Pillay, P. V. Ramanayya, Rai Bahadur B. Bosu, T. V. Narasa Aiyar, K. Narayanaswamy Naidu, Babu Haridoss Mukherjee, and N. Seshagiry Row.

I. Proposed by Mr. Rai Bahadur B. Bosu and seconded by Mr. Seshagiry Row, that regular meetings be held on each Sunday in certain member's house instead of in one place, to regulate the attendance of members. Carried *nem con.*

II. The following shall be the general programme of work in each weekly meeting.

- (a.) Reading with explanation one chapter of Bhagavat Gita.
- (b.) Discussion on "Prasnottara."
- (c.) Reading Branch Work Paper sent by Parent Society (optional).
- (d.) Conversation on Theosophical matters. Carried *nem con.*

III. Proposed and carried, that members shall contribute monthly to meet the contingent charges and subscriptions for periodicals. The Secretary is requested to circulate a book with headings for donations and subscriptions among members.

IV. The next meeting is to be held in President's quarters in the town.

V. The Secretary is requested to collect the donations and subscriptions and remit for the following periodicals one after the other as far as the funds permit.

- 1. *Theosophist*; 2. *Lucifer*; 3. *Path*; 4. *Buddhist*.

VI. The following is the list of donations and monthly subscriptions which were promised:—

	Donation.			Monthly Subscription.		
	RS.	A.	P.	RS.	A.	P.
Mr. B. Bosu...	3	0	0	0	8	0
" M. Parankusam Pillay ...	3	0	0	0	8	0
" K. Narayanaswamy ...	2	0	0	0	8	0
" Haridoss Mukherjee ...	2	0	0	0	8	0
" T. V. Narasa Aiyer ...	2	0	0	0	8	0
" P. V. Ramanayyer ...	2	0	0	0	8	0
" N. Seshagiri Row ...	1	0	0	0	4	0

(True copy.)

MENATCHY, *Secretary.*

BANGALORE CANTONMENT BRANCH.

26th April 1891.

DEAR SIR AND BROTHER,

I have the pleasure to state that Branch Paper III (Theosophy, its Aims and Objects) was read at a meeting of the members of this branch held on the 24th instant. A good number of members was present, and the paper was listened to with much attention.

A class has been formed, I may mention, to study commencing with the "Key to Theosophy." For the present, the class will meet once a week on Thursdays.

A. SINGARAVELU, *Secretary.*

NAGPUR,

31st March 1891.

DEAR SIR AND BROTHER,—As informed by me in my letter No. 98, dated 25th instant, a special meeting of the Society was held on the morning of the 27th instant to read Branch Work Paper I, and another was held on the 30th idem to read Paper II.

Very good effect was produced upon the minds of the members by reading both the papers. The following resolutions were passed at the meetings.

1. That some vernacular book, which is not translated into English already, be translated by one of the members and sent to Adyar for approval and publication; but that before undertaking the work of translation of any book, a reference be made to the Parent Society, enquiring as to whether a translation of it exists already.

2. That the Pandits of this place be asked if there are any books and unpublished manuscripts from the Adyar Library, which they can spare.

3. That the Managing Committees of different schools in Nagpur be requested to introduce Sanskrit into their schools where it is not taught already.

4. That the members of the Theosophical Society should deliver lectures every month to students generally on Aryan morals, giving at the same time expression to Theosophical ideals.

5. That commencing from the month of October every year, lectures be delivered every fortnight by the members and by outsiders as well if they so desire, for three months, that is up to the end of December, on theosophical and religious subjects, either in the City School or any other place.

6. That a Pandit be appointed by this Society for assisting it generally. Monthly scholarships are paid by this Society to students who learn Sanskrit. There were three such scholarship holders for some time, but there is only one now, as the remaining two left the station and appear to have gone to Benares for prosecuting their studies.

An honest effort will be made by this Society to follow the instruction contained in Branch Work Papers issued from time to time, as far as possible. The Branch Work Papers and the "Prasnottara" are doing great good to the members and hope they will continue for ever.

With my best regards and wishes.

C. LAKSHMANASWAMY,

Offg. Secy. T. S., Nagpur.

CALCUTTA.

4th May 1891.

DEAR SIR AND BROTHER,—Kindly take note that at the meeting of the Bengal Theosophical Society held last night, the following Office-bearers are appointed:—Baboo Norendra Nath Sen, *President*; Baboo Sree Nath Tagore, *Vice-President*; Baboo Neel Comul Mukerjee, *Secretary*; Baboo Balai Chand Mullick, *Asst. Sec.*; Baboo Gyan Chandra Bysack, *Treasurer and Librarian.*

I may mention for your information that it was also resolved to reorganise the Society, and for which purpose several important resolutions were also passed.

I beg also to mention that Baboo Balai Chand Mullick, Khiroda N. Chatterjee, Baroda Kanto Mozumdar and Dr. Rukhal Chundra Sen have agreed to undertake to translate original Sanskrit works into English, &c.

NEEL COMUL MUKERJEE, *Secretary, B. T. S.*

WANT of space prevents our giving in full the innumerable letters and telegrams from all branches in India and from many individual members of the Society both in this country and elsewhere, deploring the loss we have sustained in the death of H. P. B.

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vija Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1891.

MISS R. F. PICKETT, F. T. S., the young lady who came to Colombo from Australia to work with the Singhalese Ladies' Education Society as Principal of their largest school, has passed away to that state where our sight cannot follow her. Her safe arrival from the long journey which she made alone over the ocean, and the cordial welcome which greeted her from the Committee who met her at the steamer, are mentioned in the first article of this number of the *Theosophist*. She entered immediately upon her school duties, and identified herself with the religious feelings of the people, by public avowal of belief in the principles and person of their revered Buddha, in a meeting that was full of pleasant and cheerful words and tokens. She had left Australia for Ceylon, with her mother and blessing. Her new home was a beautiful one. She began her work with zeal, and, as far as we know, was in vigorous health. Perhaps even her mother would come. Only two weeks had elapsed. The situation and the prospects seemed pleasant. No one saw her die. One morning (June 26th) she was missed from school; and the next day seven thousand persons came to see the drowned body, and in a long, sad, strange procession, all clad in white garments, followed where the leading lady of the Educational Society, the kind and faithful Mrs. Weerakoon, lighted the funeral pyre.

A. B.

THEOSOPHICAL SOCIETY: AMERICAN SECTION.

NEW YORK, May 5, 1891.

Secretary, Theosophical Society, Adyar, Madras, India.

DEAR SIR AND BROTHER,—

Three of the four Branches in Los Angeles, Calif., to wit, the Sakti T. S., the Satwa T. S., and the East Los Angeles T. S., having surrendered their Charters and united in a request for a Charter for a new Branch to be called The Dhyana Lodge T. S., and to be composed of the members of the three Branches named, a Charter to said Lodge was duly issued from this office on April 22, 1891. The united Branches have a membership of 32.

On May 4, 1891, there was issued from this office a Charter to the Gray's Harbor Theosophical Society, Hoquiam, Wash. Terr., the Charter members being five in number. The American Branches now number 53.

Please publish the above in the *Theosophist*.

Fraternally yours,

WILLIAM Q. JUDGE, *General Secretary.*

THEOSOPHICAL SOCIETY; AUSTRALASIAN SECTION.

SYDNEY THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society, held this 8th day of May 1891, the President Founder in the chair, and a quorum present, it was, upon motion,

Resolved: That a local Branch be formed under the title of the "Sydney Theosophical Society."

Upon motion, Dr. G. L. O'Neill was elected President, and T. W. Williams Secretary, and G. Peel Treasurer, for the ensuing year.

Upon motion, Messrs. Carroll, Soley, Card, Harkess, Franklin and the Officers of the Society were appointed a Committee to draft bye-laws and report to an adjourned meeting to be held at Dr. G. L. O'Neill's residence, on Sunday evening next, the 17th day of May 1891.

T. W. WILLIAMS, *Secy.*

TOOWOOMBA THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society held at the Masonic Hall, Toowoomba, the 1st day of May 1891, the President Founder in the chair, and a quorum present, it was, upon motion,

Resolved: That the local Branch of the Theosophical Society, formerly known as the Toowoomba Theosophical Society, be revived under the existing Charter of 1881 issued to the late C. H. Hartmann and associates.

Upon motion, Mr. H. A. Nesbit was elected Secretary and Treasurer for the coming year.

Mr. Atkinson, Mr. Sloman, Mr. F. Davis and Mr. Nesbit were appointed a Committee on Bye-laws.

Upon motion, the Committee on Bye-laws was directed to meet at the house of Mr. Atkinson on Sunday the 10th instant at 2-30 P. M.

Upon motion, the Society adjourned to meet on Wednesday the 13th instant, at 8 P. M., at the Old Presbyterian Church, Bell Street.

HENRY A. NESBIT, *Secy.*

ADELAIDE THEOSOPHICAL SOCIETY.

At a meeting of Fellows of the Theosophical Society in Adelaide, the President in the chair, it was, upon motion, resolved to form a local branch under the name of the "Adelaide Theosophical Society." The chair then appointed Messrs. Dobbie, Knox, Mackenzie and Caldwell, a Committee to draft Bye-laws and report to an adjourned meeting, to be held in the office of Mr. Knox, two accounts from to-day. The chair then appointed Mr. A. Dobbie President (*pro-tem*) and Mr. J. Mackenzie Secretary and Treasurer (*pro-tem*.)

26th May, 1891.

J. MACKENZIE, *Secy. (pro-tem).*

FINANCIAL STATEMENT.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during the month of July 1891:—

LIBRARY FUND.

Mr. C. Sambiah Rs. 5 0 0

Mr. E. W. Minchen and Mrs. J. Walter Smart (*Sydney*)

£5 each = £10.

Proceeds of the President Founder's Lecture at Sydney

£ 82-12-0, at Melbourne £ 14, Total £ 32-12-0.

HEAD-QUARTERS FUND.

Entrance fees received at Sydney £ 12-5-0, Melbourne

£ 5-12-0, Adelaide £ 2, Mrs. McCarthy 5s., Total £ 20-2-0.

ANNIVERSARY FUND.

Melbourne £ 2-6-0, Adelaide 16s., and Mrs. Mc Carthy

2s., Total £3-4-0

S. E. GOPALACHARLU,

20th July 1891.

Asst. Treasurer.

INDIAN SECTION REPORT.

The work is progressing well, despite the absence of the General Secretary from the Head-quarters. The Colleges and Courts were shut, and as most of our members belong, mostly, to the Bar and the College, the work of the branches was suspended for some time owing to the dispersion of the members to enjoy the vacation. Now they are re-opened for work, and it is most earnestly requested that the Secretaries of branches would keep the work of the Head-quarters and theirs more active, intelligent and practical. As the second quarter of this year is closed, Secretaries of Branches are requested to send the 2nd instalment of the quarterly report, exactly on the lines of the first one. Copies of Mr. Mead's address at the time of H. P. B.'s cremation, together with No. 12 of "Vahan," which contains the details of her death and the protest signed by the London brothers, in refuting the calumnies thrown upon her life, were sent to all the branches, and if more copies are wanted either for the use of the branches or for free circulation, they will be most gladly sent. A reprint of the first three articles from the *Theosophist* for July, bearing upon H. P. B.'s death is struck, and copies will be sent with *Prasnottara* No. 7, which number will be sent by V. P. P. as notified in *Prasnottara* No. 5. All those that have not remitted their annual subscription, are requested to remit it at most by the first week of the next month, or else the *Prasnottara* will be sent by V. P. P. to each member, whether attached or unattached.

P. R. VENKATARAMA AIYER.

The Indian Section gets a dozen copies of *Vahan* in exchange of the same number of *Prasnottara* sent to London, and those that wish to have them may get from this office per set for Rs. 3 per annum, including postage.

P. R. V.

MR. C. KOTAYYA'S TOUR.

Bezwada.—Mr. Kotayya reached here on the 11th April. On the 12th, 13th and 14th he lectured at the premises of Mr. S. Lingiah Garu's house on the Objects of the Theosophical Society, 'Symbology,' 'Janna and Karma' respectively. Three candidates were admitted into fellowship, and that makes up 15, the present strength of the branch.

Ellore.—Mr. Kotayya arrived here on the 19th idem, lectured on the same day on the Objects of the Theosophical Society. Brother Mr. Daon Sriramulu Pantulu Garu, a member of the Branch and a Sanskrit scholar of good attainments, has become the author of a work called *Duracharapirachabhanjani* in Telugu, treating of the mode of daily life and ritual.

Masulipatam.—Mr. Kotayya arrived here on the 24th idem, was received most heartily by all the members of the branch, lectured in English on the objects of the Theosophical Society at the premises of the Hindu High School and in Telugu on 'Devotion, Communion and Bhajana' at the premises of Raja Kandengulavaru's Hall, on each occasion before an audience of about 200 people. He subsequently lectured in English on 'Reincarnation and the Law of Karma' at the Hindu High School. Mr. Kotayya observes in his report on the branch as follows: "This is the only one I have yet seen that has been working without a break since its opening, judging from its attendance, fee registers and other records which are most regularly kept." A portion of ground to build on having been promised by a generous sowcar, one Mr. M. Ramabhottu Chetty Garu, it is hoped that the branch will have soon separate premises of its own to meet on.

Mr. Kotayya ends by thanking the members for their zeal and earnestness, especially Brothers Messrs. Sundararamaiya Garu and V. V. S. Avadhani Garu, both able men, who have thrown themselves heart and soul into the work, and are doing all they can for the progress of the movement in those parts.

INDIAN SECTION: FINANCIAL STATEMENT.

Balance on hand	Rs. 1,767	8	8
Entrance fees of Messrs. B. H. M. and O. C. D. (<i>Meerut</i>);			
K. M. G. (<i>Calcutta</i>); S. (<i>Warangal</i>); A. C. R.			
(<i>Tipperah</i>); B. S., B. S. R. (Rs. 8); P. N. N. (Rs. 8);			
C. V. (Rs. 4) (<i>Kurnool</i>)	80	0	0
Donations from Messrs. Sambiah Rs. 5; S. J. Padshaw			
(<i>Calcutta</i>) Rs. 10; 'Krishnarpanam' (<i>Warangal</i>) Rs. 5;			
'Abrahminunit' (<i>Mannargudi</i>) Rs. 25; ..	45	0	0
Annual subscriptions of Jubulpore Branch, Rs. 3;			
Warangal, Rs. 5; and Aurah Rs. 3; ..	11	0	0
Individual subscriptions of Messrs. R. W. N. and D. N.			
G. at Rs. 2	4	0	0
Do. of Messrs. A. N. S., S. J. R. (<i>Bombay</i>); K. M. G.			
(<i>Calcutta</i>); G. L. B. H. M., O. C. D. (<i>Meerut</i>); at Rs. 1. ..	6	0	0
Total	1,913	8	8

EXPENDITURE.

Salaries	Rs. 85	0	0
Printing charges	106	9	0
Postage	63	4	6
Sundries, including Stationery	36	15	9
Total... ..	291	13	3
Add Balance... ..	1,621	11	5
Grand Total... ..	1,913	8	8

REPORTS FROM BRANCHES FOR THE 1ST QUARTER.

1. *Noakhali*.—President's post is left vacant. An attempt will be made to get the Zemindar of the place, Baboo Raj Kumar Datta, as President. I do not know how far I (Prabhotchander Raj) succeed. I am the *Vice-President*; Baboo Jadab Chandra, *Secretary*; and Uday Chandra Dass, *Joint Secretary*; Baboo AnandaCharan Moonshi, *Librarian*.

2. Three meetings are held during the quarter.
3. Out of 7 members residing in the town—3 or 4 members attend.
4. Reading of some Theosophical or Hindoo books.
5. Two years ago the public appreciated the movement, but now I see otherwise.

6. It has a poor library; it has a tin shaded house of its own. These two years the subscription for the *Theosophist* has ceased. I am trying to get it resumed.

7. I doubt whether any one will at present take up the task of translation.

Tinnevely.—I. S. R. Ramakrishna Aiyer is the *President*; T. A. Anantharama Aiyer is the *Vice-President*; S. Ramachandra Sastri is the *Secretary*.

2. The number of meetings held during the quarter ending 31st March 1891 is 15.

3. The percentage of attendance at the Branch meeting is 100: and the average attendance of the special meetings held for sympathisers is 5 per cent.

4. The *Prasnottara* Branch Work Papers, Selections from the *Theosophist*, the Secret Doctrine, &c., are read, explained and discussed.

5. The Branch is working in a quiet way, and is beginning to attract public attention as evidenced by the attendance of sympathisers.

6. There is a small Library of 23 volumes attached to the Branch and the Branch subscribes for the *Theosophist*.

7. The Branch is willing to undertake the translation into English of such Tamil works as the General Secretary may think fit to name.

Seety Branch.—1. Babu Rajkissen Mukerji, *President*; Babu Priya Nath Doss, *Secretary*.

2. Four. It is convened every fortnight. The first regular meeting was commenced from February last.

3. Thirty-three per cent. The chief cause in the smallness of attendance of the members in the meetings, is that most of them live at distant places from this.

4. *Sreemubhagavat*, Branch Papers and other books relating to Hindoo Sastra were read and discussed.

5. The people at this place seem to be satisfied with the movement, and have full sympathy with its objects.

6. A very small Library. The *Theosophist* is subscribed for jointly by the President and Secretary, and is circulated to all the members for perusal.

7. Translation work possible at present.

Berhampore.—1. *Office-bearers*.—At the last election the undermentioned gentlemen were elected as Office-bearers for the year 1891:

Babu Dina Nath Ganguli, *President*; Babu Satcouri Mukherji, *Vice-President*; Babu Kanai Lal Banerji, *Secretary*; Babu Rajkrishna Banerji, *Asst. Secretary*; Babu Bunwari Lal Mukherji, *Librarian*; Babu Nafar Das Ray, *Accountant and Treasurer*.

Council.—In addition to the Office-bearers, who are ex-officio members of the Council, the following gentlemen were elected as Councillors.

Babu Tridhara Charan Bhatta, Babu Prasanna Chandra Roy, Babu Kali Prasanna Mukerji, Babu Murari Lal Majumdár, Babu Kamakshya Prasad Ganguli, Babu Mrityunjaya Bhattacharji, Babu Govinda Gopal Gupta, Babu Harikrishna Majumdár and Pandit Keshab Chandra Vidyaratna.

2. The members meet regularly once every week, the day of meeting being Saturday. During the last quarter twelve ordinary meetings were held.

3. The average attendance of members in their weekly meetings is from 40 to 50 per cent. Out of a total of 40 members, generally 16 to 20 meet every week.

4. Subjects, such as "The Doctrine of Karma," "The Seven Principles of Man," "Re-incarnation," "Theosophy—What it is," &c., were taken up and discussed. The Branch Papers issued from the Head-quarters were read at the meetings. Some of the questions given at the end of the *Prasnottara* were answered.

5. Of the outside public there are some who are in full sympathy with the aims and objects of the movement. But as our ordinary meetings are not open to the public, it is not easy to ascertain the views of the bulk of the public.

Of late there have been three new admissions.

6. There is a very decent collection of valuable theosophical works attached to this Branch. The Library also contains a good number of Sanskrit books. The three leading theosophical journals, the *Path*, *Lucifer*, and *Theosophist* were used to be taken by the Branch, but owing to shortness of funds, the *Theosophist* only has been retained for the present.

7. In response to the call of Mr. Judge, of America, the President and the Secretary undertook the translation of two small philosophical pieces. They have been forwarded to America; others are to follow.

Calcutta.—1. Babu Norendra Nath Sen, *President*; Babu Neel Comul Mookerjee, *Secretary*; Babu Brojendra Nath Banerji, *Joint Secretary*; Babu Balai Chand Mullick, *Assistant Secretary*; Babu Promotho Nath Chatterji, *Librarian*; Babu Gyan Chandra Bysack, *Treasurer*.

2. Meetings are held almost every Sunday at the house of our President at 7 P. M.

3. Generally 5 to 7 members attend on the average at every meeting.

4. Discussion on Theosophical matters and readings from Hindu Philosophy.

5. The Public do not evince as much interest as it used to do before.

6. This Branch has a little Library.

7. As regards translating and other matters, these are before the members and the result will be made known to you later on.

AMBASAMUDRAM BRANCH.

At a meeting of the Ambasamudram Branch held on the 7th June 1891, the following business was transacted:—

1. Resolved, that the resignations of Messrs. Lakshmana Iyengar and Sankaranarayananier be accepted on their paying up arrears of subscriptions due to the Society up to the date of their resignations.

2. Mr. Madanasami Row having resigned his office of President, the thanks of the Branch are cordially tendered to him for past services he rendered. Proposed by Mr. V. M. and seconded by Mr. C. P., that Mr. T. Varada Row be selected as President. Carried *nem con*.

3. Resolved, that Mr. Neelakantamier and Balakrishnier be requested to compile a list of works on Yoga and Mantras in Tamil language, which are treated as authorities in Southern India. The period allowed is four weeks.

4. Mr. Madanasami Row has been requested to expedite the transcription of Dhanurvidya and Gamana Gulika Sastra, which are now being got ready under his auspices.

5. Libraries are said to exist in many villages, and Mr. Parthasarathy Naidoo has been requested to find out in conjunction with Messrs. Samoo Iyer and Subba Iyer of Kallidaikurichi what rare manuscripts could be had for copying purposes from any of the above libraries there and report the result at the next meeting.

R. SUBBIAH, Secy.

THE LATE MADAME BLAVATSKY.

Extracts from letters of sympathy received from Indian Branches.

1. *Meerut*.—Resolved: That the Meerut Theosophical Society puts on record its deep sense of regret at the loss which it believes the members of the Theosophical Society especially, and the cause of human spiritual

progress generally, have sustained by the death of Madame Blavatsky, the founder of the Theosophical Society; and repudiates with indignation any slur which ignorance, malignity or avarice has laid or might yet lay upon her character.

Tipperah.—Resolved, that this meeting appreciating with feelings of gratitude the work done by Madame H. P. Blavatsky, the Co-founder of the Theosophical Society, towards reviving and stimulating interest in spiritual matters, in reawakening in India a love for Aryan literature, religion, philosophy and science, and in spreading throughout the old and new continents an interest in their study, deeply mourn her death, which may be regarded not only as a loss to the cause of Theosophy, but as a national loss to the natives of India.

Cuddapah.—We are all here very sorry for the death of our late revered Madame Blavatsky. This Branch has passed a resolution of deep regret at her death, and considers that humanity has sustained a severe loss in her death. It has also been resolved that you should be requested to take steps to adopt measures how to best commemorate her name in a fitting and lasting manner.

Benares.—"That this meeting formally places on record an expression of its profound grief at the unexpected loss of its spiritual preceptor, Madame H. P. Blavatsky, and its deep sense of gratitude towards her for the invaluable services she rendered to the world at large and to itself in particular. That, moreover, the Secretary do solicit instructions from the Head-quarters as to its future course, and enquire what arrangements have been made regarding the vacancy made in the office."

Himalayan Esoteric.—We have read with deep regret the announcement in Reuter's telegram of the departure of Madame Blavatsky from this world. Although the state of her health did not leave any hope of her recovery, and from all accounts it was feared that the time was not far off when she would be lost to us, yet the shock occasioned by the event is in no way less than it would otherwise have been.

Madame Blavatsky was, and her memory still is, and ever will be, endeared to every Indian heart acquainted with what she has done for the regeneration of this poor country. Her loss is simply irreparable, and it affects not only India, but the whole world.

Though slandered from many a quarter, there will come a time when the mists that dim at present the sight of the ignorant and the bigoted will disappear, and the world will see what a noble philanthropic lady she was and what good she has done to mankind in general.

It behoves all true Theosophists to pay suitable tribute to her memory and preserve it in as best way as possible. In our humble opinion this cannot be better done than by earnestly fostering the growth of the tree she has planted, and allowing it to take deep root into our hearts and bear in time the sweet fruits expected of it.

Durbhanga.—I am very sorry to hear of the death of our beloved Madame Blavatsky. India has lost its greatest benefactor, and I am sure her loss will be mourned as long as her memory lasts.

Calcutta.—It was resolved that the members of the Bengal Theosophical Society express their unfeigned and profound regret at the loss sustained by the Theosophical Society in general, owing to the death of Madame Blavatsky, and the Bengal Theosophical Society is quite willing to join in any movement that may be set on foot to perpetuate her memory.

Bangalore Cantonment.—Resolved, that the following telegram of condolence on the demise of Madame Blavatsky, sent in the name of the Branch to the Head-quarters, be adopted:—

"Painfully surprised to learn of physical death of our much respected Madame Blavatsky. Humanity undoubtedly lost a true spiritual guide. Our humble and sincere condolence to Colonel, colleagues and all Theosophists. May her spiritual light continue to shed its lustre upon our spiritual cause."

Resolved, that, as a humble token from this branch of the gratitude to the late Madame Blavatsky, which she has earned by her self-devotion to the Theosophical cause she has founded, a prize in the shape of a medal, or

otherwise of the value not exceeding Rs. 15, to be called H. P. B.'s prize—be awarded from time to time to the recipient from the Parent Society of Subba Row's medal. Towards this object, a sum of Rs. 300 now in hand will be invested in proper securities, and the proposed expenditure defrayed from the interest accruing therefrom.

Resolved, that a bust of Madame Blavatsky be obtained and placed in a conspicuous part of the Society's premises.

At the close of the business part of this meeting, brother Subramania Iyer, the Vice-President of the Branch, gave a brief account of the life of the illustrious lady, which was listened to with profound attention and respect.

Kanigiri.—Resolved, that this Branch deeply regrets the death of Madame Blavatsky, co-founder of the Theosophical Society, and records its sense of the irreparable loss sustained by humanity by this untimely event.

Kancharapara (Seety T. S.).—It grieves us much to read in the *Mirror* of the 14th May of the death of our much respected Madame Blavatsky, which occurred on the 9th instant. In our humble opinion, it suggests itself that something in commemoration of the lamented death might be done to perpetuate her memory in India. Her departure is an universal calamity throughout the whole world.

Muzufferpore.—Deep regret is being felt by the Theosophists and others of this (Muzufferpore) town for the death of Madame Blavatsky, which is regarded as a calamity to the world. Her grand unselfish labour for the cause of humanity, her intimate practical familiarity with the secrets of the laws of nature, and the noble and self-sacrificing life led by her, are being frankly acknowledged and recognized by all.

Surat.—At a special meeting of the members of this Branch, held in accordance with a memo dated the 13th instant, it was resolved that this Branch records its sense of deep regret at the death of Madame Blavatsky. In Madame Blavatsky the Theosophical Society has lost one of its founders, true friend and a guardian angel.

Also, that this Branch repudiates very strongly the unjust aspersions and baseless calumnies cast upon the late lamented Madame Blavatsky by the Editor of *The Times of India*.

Berhampore.—Resolved: 1. That the members of this Branch Theosophical Society assembled in meeting do place on record their deep sense of sorrow at the death of Madame Blavatsky.

2. That in order to perpetuate her memory fittingly, some effectual means be promptly adopted.

3. That the General Secretary of the Indian Section be earnestly requested to give the initial impulse in consultation with the Secretaries of Indian Branches, and ask them to combine and settle what best form of memorial to be adopted.

4. That a message be at once despatched to Mr. G. R. S. Mead to the following effect:—

"This branch at meeting mourns deeply at Madame's loss."

Ambasamudram.—This Branch has received with deepest regret the news of the parting of this life, of our most revered and dear Madame Blavatsky, and the members beg you to convey to our President-Founder, H. S. Olcott, our heartfelt condolence in this sad bereavement.

Bezwada.—Resolved: 1. That this Branch expresses its deep regret for the loss it has sustained in her untimely death.

2. That this Branch is prepared to co-operate with the parental Society with regard to any steps that it may undertake for the commemoration of her name in connection with the Theosophical movements.

3. That a letter of condolence be sent to Col. Olcott.

Coimbatore.—The Branch expresses its profound regret at the unexpected death of our revered teacher H. P. B.; also words cannot adequately describe the sorrow of the members, who are fully aware that the present Hindu religious revival is mainly due to her noble efforts in this direction.

They are also conscious that her loss is irreparable, and yet hope that the Masters will find their way to fill up her place.

Tiruvalur.—It is with extreme regret that we beg to convey to you, and through you to the President of the Theosophical Society, our deep and heartfelt sorrow for the bereavement that we, and the humanity in general,

have sustained in the loss of our much-esteemed and revered sister Madame Helena Petrovna Blavatsky. Hers was a model of life—the like of which we can seldom see in this world. Her zeal and devotedness to the noble cause of Theosophy, her valuable contributions in that branch of knowledge, her unsparing and ceaseless efforts in the revival and spread of Theosophy, and her considerable self-sacrifice—all place us under an immense debt of gratitude, and impel us to signify our appreciation of all that she did for us by raising a memorial to her memory.

Hyderabad.—At a meeting of this Branch, on the 15th May 1891, the following was read by Bro. Nandlal Seal :—

We have met to-day to perform a mournful but sacred duty. We have met together to pay our tribute of respect to the memory of Madame Blavatsky, the news of whose death has filled our hearts with sorrow. It is not possible for any of us to give utterance to what we feel. Our grief is too deep to find expression in words. Madame Blavatsky was a foreign lady, alien in race, in colour, and in habits of life. Why then should we feel her loss so keenly? It was because she conquered our hearts with her love. Her mission in this world was to teach mankind to love one another as brothers. What she taught others to do she carried out in her own life. She brought about the foundation of the Theosophical Society, whose first object is “to form a nucleus of Universal Brotherhood of Humanity, without distinction of race, sex, creed, caste or colour.

She was thoroughly sincere and practical, and that was the secret of the rapid growth of the Theosophical Society. She loved us all as brothers, and love, as everybody knows, begets love. She loved us dearly, and we fully reciprocated her feeling, and now that she has parted with us for ever, we mourn her loss deeply.

Madame Blavatsky devoted herself to the service of a great cause. In working for that cause she made great sacrifices. Home, wealth, rank, power, all, all she gave up for the sake of that cause. But how has she been treated by the world? We all know that “few persons have ever been the butt of more persevering and malevolent attack than that which for several years past has been levelled against her.” The most painful of these attacks, as we all remember, was directed from India. That last attack was almost too much for her sensitive nature. It stung her to the quick. Yet she suffered calmly. While bitterly assailed on all sides with the shafts of calumny, she wrote to a friend :—

“Why should I complain? Has not Master left it to my choice to either follow the dictates of Lord Buddha, who enjoins us not to fail to feed even a starving serpent, scorning all fear lest it should turn round and bite the hand that feeds it; or to face Karma, which is sure to punish him who turns away from the sight of sin and misery, or fails to relieve the sinner or the sufferer, &c.

“Am I greater or any way better than were St. Germain and Cagliostro, Paracelsus and so many other martyrs whose names appear in the Encyclopaedia of the 19th century over the meritorious title of charlatans and impostors? It shall be the Karma of blind and wicked judges, not mine.”

“Who of the public knows that, after having worked for and given my life to the progress of the Society for over ten years, I have been forced to leave India a beggar, depending upon the bounty of the *Theosophist* (my own journal, founded and created with my own money) for my daily support. I made out to be a mercenary impostor, a fraud for the sake of money, when thousands of my own money earned by my Russian articles have been given away, when for five years I have abandoned the price of Isis and the income of the *Theosophist* to support the Society.”

But all her troubles are now over. She has faithfully fulfilled her mission, and let us hope her soul rests in peace. Let us hope she has obtained that Nirvana after which all of us are striving. Her work will long survive her, and for ages to come the fruits of her genius will excite the wonder and the admiration of the intellectual world. The loss caused to the Theosophical Society by her death is irreparable, but let us hope her spirit will guide us in the great work.

Proposed by Bro. Nandlal Seal and seconded by Bro. Pestonji, that in the opinion of this meeting, the cause of Theosophy has suffered an irreparable loss by the death of Madame H. P. Blavatsky.

This Resolution was carried unanimously.

Cocanada.—At a meeting of the members of the Cocanada Theosophical Society and its sympathizers, Mr. K. Perraju, its Secretary, said as follows :—

“The death of Madame Blavatsky will be felt among the Hindus as a national loss. Some years ago it was thought that her health being very indifferent, she would soon leave our plane to work in another, whose elements will, of course, be less gross and whose inmates less material, but such it was that Fate led her on and her soul did not leave her body, as she incessantly toiled for the welfare of humanity; and sickly as she was, worked at the completion of the “Secret Doctrine,” which is a splendid and unrivalled bequest, especially to the western nations, throwing, as it does, a flood of light over the hitherto unknown and, what is worse, misrepresented philosophies and mysticism of the ancient Oriental nations. The masterly elucidation of the problems of the universe—life and death—is unparalleled, and her monumental work speaks for itself, and is destined to last for ages and influence the national mind and the intellectual sphere. This lady who was reputed to be well conversant with 15 languages, if not their complete master, was born in conservative Russia, but finding, though still a youth, her surroundings and social connections uncongenial to her temperament, left her native home and went to every place and country where she expected to quench her thirst of knowledge, and female as she was, spent her time among races alien to her in every respect; and cultivating their language and manners and understanding their modes of thought, for the sole purpose of unearthing and comprehending their philosophies if they be worth a name. Destiny eventually took her to America, and her admirable, though chequered career, culminated in the organization of the Theosophical Society, to which and to mankind in general, she gave the benefit of her life-long researches. I hope that a Boswell would write her biography and a Macaulay review it.

Reformers and benefactors of the human race are always men in advance of their fellow-beings, wending their way against the current, and if they could hold their own and keep their head above, they sooner or later reach their goal: otherwise they drop in the current and are swept away with it. It is no wonder if they are neglected, nay reviled, or even destroyed in their time. The beautiful story in the Arabian Nights of the virgin lady, after the death of her brothers in the attempt, stuffing her ears with cotton and not minding the threatening abuse or delicious tempting music, but going straightway uphill without looking back, and securing at last the precious object in view, indeed, serves as a parable. What discovery was hailed with gratitude in the beginning, howsoever it was capable of benefiting humanity? Columbus, the discoverer of the New World, was hooted after as a mad man in the streets of Madrid, and was very nearly being arraigned before the Inquisition and burned alive for his heterodox theory, that the earth was a rolling ball, its upper as well as lower half being inhabitable alike; though we now see from the papers that the clergy are anxious to dub him with sainthood. Italy is now proud of Galileo, whom she ignominiously persecuted for the so-called heretical doctrines. Seven cities now claim the birth of Homer, where the living Homer begged his daily bread. The Greek Government was not ashamed for poisoning and murdering Socrates, the prince of philosophers. How was Harvey's system of circulation of blood, which is now the guiding compass of every street surgeon, received by the French Academy?

Instances are not exhaustive. Had Blavatsky expounded her “Secret Doctrine” in the mediæval ages as she did in the nineteenth century, she would have been sent to the fagot as a heretic or witch. Her fierce and incontrovertible onslaughts and attacks against dogmatic Christianity and Materialism raised a host of enemies against her. Her *villifiers*, though in the present age they cannot make use of the fagot or poison, tried by every means in their power to enrage the master against her, and poison public opinion. Truly our good fellows willed to do what their predecessors actually did. An Anglo-Indian Daily, no less than the *Pioneer*, stigmatizes her as one of the humbugs whom the world is fast loosing. Did she enrich herself a bit or seek to do so by her imposture? Did she not lose wealth, station in life, and everything which ordinary mortals hold very dear to the end of their lives and

adjusted herself to every clime and race for the sake of an idea? She rightly deserves the appellation, if by 'humbug' we mean a person whose constant endeavour is to cheat the erring mortals of their ignorance, *superstition*, and every other phase of their lower nature.

I am far from being prejudiced by the theory that the expounder of such noble doctrines is inherently incapable of being a mean impostor in other matters. Is not Bacon the prince of modern philosophers, rightly called by a poet.

'The brightest, wisest, meanest of mankind.'

When I examined the theory set up by her antagonist in respect of the well-known incident ascribed to her, I at once found that it could not hold water for a moment and holstered up itself.

Whatever doubts there might hitherto have existed in the minds of some, they should have been dispelled by a perusal of the admirably *lucid* article of Mrs. Annie Besant, published in '*Time*,' which the General-Secretary had been kind enough to send us. It had always been gratifying that not one western thinker, whose views are entitled to weight, joined the gang of the assailants. But to borrow a metaphor from Goldsmith, those clouds and storms raised by interested opponents could only reel round the base of her adamant rock, leaving a considerable portion and the top open to eternal *sunshine*.

One remarkable result of her advent is the restoration of the prestige of the Hindu race as the infallible and scientific expounder of the problems of life and death. A decade ago we were ashamed to call ourselves Hindus, but now we are proud of being so. The Secret Doctrine of which Blavatsky is the first European expounder is, in the main, harmonious (if not altogether itself) with the grand Adwaita philosophic system of the Aryans, which Shankara was the latest masterful advocate. The Aryans are now held in veneration among the great thinkers of the age. There is a constant demand for books on Hindu religion and philosophy, and they are being translated into many languages. You will now find Bhagavathgitha on the tables of thousands of Americans and Europeans. The present tendency of philosophy is remarkable, and the predictions is not too *sanguine* that in course of time, Adwaitism or Buddhism will be the ruling system of the intellectual world. We Hindus especially are deeply indebted to her for the revival of our ancient religion and philosophy, and cannot but mourn her loss as irreparable."

The meeting recorded its high sense of the invaluable *services* rendered by Madame Blavatsky to the cause of Theosophy and its profound sorrow for her lamented death.

Ootacamund.—Resolved: "1. This branch desires to express its deep-felt grief at the loss of Madame H. P. Blavatsky, and would place on record its great appreciation of the noble work she has done, not only for India, but for the greater part of the world, and to mark its sense of these services would be prepared to join in any tribute to her memory which may be found applicable, such as her portrait to be placed in the Library.

"2. This branch would protest most strongly against the venomous and false attacks made by the newspapers, such as the *Bombay Times of India*, the *Bombay Gazette*, the *Pioneer*, and certain English papers, against the life and character of one who was devoted to the amelioration of mankind and thought her life but a poor sacrifice to attain that end."

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1891.

EXECUTIVE ORDERS.

I.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
LONDON, 17th July 1891.

I. In compliance with the terms of Article III, Secs. 7, 8, 9 and 10 of the Constitution and Rules of the Society, I do hereby recognize the European Section of the Theosophical Society to be duly organized and entitled to a Charter, which the Recording Secretary, Theosophical Society, will issue forthwith to the General Secretary, G. R. S. Mead, Esq., and associates of the Executive Committee.

II. The Rules and Bye-Laws adopted in Convention at London on the 9th and 10th of July instant, are hereby ratified.

III. The European Head-quarters of the Society will be, as heretofore, at 19, Avenue Road, Regent's Park, N. W., London, to which all communications relative to European business should be addressed.

IV. The British Section having unanimously voted to dissolve its organization, surrender its Charter and become part of the new European Section, the dissolution is hereby officially ratified and the Recording Secretary will receive back and file the relinquished Charter.

V. The European Section will take over the records, liabilities and assets of the British Section as from the 11th July instant.

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

II.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
LONDON, 27th July 1891.

As the survivor of the two principal Founders of the Theosophical Society, I am called upon to state officially the lines upon which its work will be prosecuted. I therefore give notice—

1. That there will be no change in the general policy, the three declared objects of the Society being strictly followed out, and nothing permitted which would conflict with the same in any respect.

2. The Society as such will be kept as neutral as heretofore, and as the Constitution provides, with respect to religious dogmas and sectarian ideas; helping all who ask our aid to understand and live up to their best religious ideals, and pledging itself to no one more than another.

3. The untrammelled right of private judgment and the absolute equality of members in the Society, regardless of their differences in sex, race, color or creed, is re-affirmed and guaranteed as heretofore.

4. No pledges will be exacted as a condition of acquiring or retaining fellowship save as provided in the Constitution.

5. A policy of open frankness, integrity and altruism will be scrupulously followed in all the Society's dealings with its members and the public.

6. Every reasonable effort will be made to encourage members to practically prove by their private lives and conversation, the sincerity of their theosophical professions.

7. The principle of autonomous government in Sections and Branches, within the lines of the Constitution, and of non-interference by Head-quarters, save extreme cases, will be loyally observed.

I invoke the help of my Guru and of my colleagues to make the Society a power for good in the world.

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

Surviving Co-Founder of the Theosophical Society.

THE H. P. B. MEMORIAL FUND.

The recent Convention of the Theosophical Society in Europe, in response to the universal desire of the Society, as shown by the letters and telegrams received, adopted, unanimously, the following resolutions:—

1. That the most fitting and permanent memorial of H. P. B.'s life and work would be the production and publication of such papers, books and translations, as will tend to promote that intimate union between the life and thought of the Orient and the Occident, to the bringing about of which her life was devoted.

2. That an "H. P. B. Memorial Fund" be instituted for this purpose, to which all those who feel gratitude or admiration towards H. P. B. for her work, both within and without the Theosophical Society, are earnestly invited to contribute as their means may allow.

3. That the President of the Theosophical Society, together with the General Secretaries of all Sections of the same, constitute the Committee of Management of this Fund.

4. That the Presidents of Lodges in each Section be a Committee to collect and forward to the General Secretary of their respective Sections the necessary funds for this purpose.

The plan thus suggested has been carefully considered by the Council of the Theosophical Society and meets with their unanimous approval, and we now appeal to you to make a sustained and energetic effort among the members of your Branch, as well as among all those of your friends and acquaintances who appreciate H. P. B.'s labours, to assist in collecting a sum which shall be worthy of the Society and of the objects to which it is to be devoted.

We hope that every member of the Theosophical Society in the world will contribute, according to his or her means, to this noble work; no sum, however small, is too little to find a place in this memorial of universal gratitude; none, however large, is too great for so important and unique an occasion, for the love and gratitude of each must be measured, not by the amount given, but by its proportion to the means of the giver and to the spirit in which he gives.

All sums collected should be forwarded as follows, and will be only acknowledged in the magazines of the Society. A list of the names of the donors and the amounts contributed should accompany each remittance.

In India, Burma, Ceylon, and the far East, to:—

THE GENERAL SECRETARY, INDIAN SECTION T. S.,

In America, to:— *Adyar, Madras.*

THE GENERAL SECRETARY, AMERICAN SECTION T. S.,

P. O. Box 2659, New York City, U. S., A.

In Europe, to:—

THE GENERAL SECRETARY, EUROPEAN SECTION T. S.,

19, Avenue Road, Regent's Park, London, N. W.,

In Australasia, to:— *England.*

DR. A. CARROLL,

General Secretary, Australasian Section T. S.,

6, Victoria Chambers, Elizabeth Street,

Sydney, N. S. W.

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

LONDON, 17th July, 1891.

WILLIAM Q. JUDGE,

General Secretary, American Section T. S.

G. R. S. MEAD,

General Secretary, European Section T. S.

BERTRAM KEIGHTLEY,

General Secretary, Indian Section T. S.

THE HEALTH OF COL. OLCOTT AND MRS. BESANT'S VISIT TO INDIA.

It is gratifying to know that the President's physical health is quite restored, and his mental fatigue entirely removed by his holiday rest. He will be present at the Convention, and hopes to induce Mrs. Besant to join him at Head-quarters then, and make at least a short cold-weather tour in

India. We shall all hope he may succeed, so that our people may enjoy the opportunity of listening to the splendid oratory of the lady whom her late colleague, Mr. Bradlaugh, styled the greatest speaker of her sex in either Europe or America. The only serious question involved is that of the expense, but we think we may promise Col. Olcott that if Mrs. Besant can arrange to leave the London Head-quarters and *Lucifer* for three months, the Hindus will gladly provide funds as they did for Mr. Bradlaugh's journey out and back.

Meanwhile the following circular letter has been issued by several well-known Theosophists in connection with the "The Besant Travelling Fund," and we recommend the same to the consideration of all the Fellows of our Society.

DEAR SIR AND BROTHER,

Since the formation of the "Indian Section," the work of the Theosophical Society in this country has been carried on—as you know—on a systematic basis. Even after the departure from this life of our respected Corresponding Secretary—Madame H. P. Blavatsky—the Society remains as strong as ever, and its organization stands on the same footing as before.

The recent Convention in London of the Theosophical Society has very wisely resolved "that the most fitting and permanent memorial of H. P. B.'s life and work, would be the production and publication of such papers, books and translations, as will tend to promote that intimate union between the life and thought of the Orient and the Occident, to the bringing about of which her life was devoted."

The proposed "H. P. B. Memorial Fund," will no doubt be willingly and amply subscribed to both in India and all the world over.

Side by side with this we have before us in India the work of spreading the Theosophical movement, more widely than heretofore, and of strengthening it as much as ever.

The next December Annual Convention at Adyar promises to be a memorable one. To attend this Convention as well as to make a lecturing tour through some of the principal places in India, an invitation has been sent to Mrs. Annie Besant, who is well known to us all as one of the most able, sincere, and foremost, of workers in the cause of Theosophy. It is confidently hoped that she will find time to accept the invitation.

It would, however, scarcely be fair to ask her to pay her own expenses, and it is therefore proposed that a fund be raised by voluntary contributions to meet those expenses. Mrs. Besant's tour will, it is expected, add a great deal more stimulus to the Theosophical movement in India and give it a practical shape. Her presence here even for a short time will not fail to be productive of very good results.

This is an opportune moment, and it is therefore hoped that the Fellows of our Society will not fail to contribute liberally to this fund which has the object of aiding the spread of Theosophy.

It is requested that Presidents and Secretaries of Branches as well as individual Fellows will kindly assist, as much as possible, in circulating this letter and collecting subscriptions with despatch.

The voyage and all the travelling expenses will, it is supposed, cost nearly three-thousand rupees, and as there is not much time left, it is hoped that there will be hearty co-operation on all sides whereby a sufficient sum will easily be raised.

All remittances will kindly be forwarded as early as possible and at the latest by the 15th of November next, to "The Secretary, Indian Section—Theosophical Society—Adyar—Madras, for the "Besant Travelling Fund." These will be duly acknowledged in the Theosophist.

Yours fraternally,

R. Raghunath Rao,
P. Shrinivasa Rao,
Udharam Mulchund,
Tookaram Tatya,
N. D. Khandalvala,
Harisingji Rupsingji,
Pherozeshaw R. Mehta,
A. D. Ezekiel,

K. M. Shroff,
Bhalechandra Krishna,
Norendronath Sen,
Paudit Gopinath,
Dinanath Ganguli,
C. L. Peacocke, Lieut., R. A.
Dorabji Dossabhoy,
J. S. Gadgil,
Jehangir K. Daji.

THE LATE MISS KATE PICKETT.

LONDON, 25th July, 1891.

I have to announce with heartfelt sorrow the accidental death by drowning at Colombo, on the 25th June ult., of Miss Kate F. Pickett, F. T. S., late of Melbourne, but more recently Principal of the Sanghamitta Girls' High School in Colombo. Our noble-hearted, self-sacrificing young sister had but just begun her work for the Women's Educational Society in Ceylon, and was looking joyfully forward to the coming of her venerable mother to join and help her. Our grief is shared by the whole Sinhalese nation, who paid her the honor of a cremation, conducted on the ancient royal scale; over 6,000 persons assisting, and showing every sign of respect and love.

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

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

NEW YORK, 26th June, 1891.

Secretary, Theosophical Society, Adyar, Madras, India.

DEAR SIR AND BROTHER,—

There was issued to-day from this office a Charter to "The H. P. B." Theosophical Society established in Harlem, a section of New York City, the Charter members being six in number. The American Branches now number 54. Please publish the above in the *Theosophist*.

Fraternally yours,

WILLIAM Q. JUDGE, *General Secretary*.

THE ASHES OF H. P. B.

The touching letter read to the European Convention by the President-Founder, elsewhere printed, with respect to the disposal of H. P. B.'s ashes, will move every Hindu heart. Indian soil is the only proper repository for India's martyr, and all wishes will be gratified when Colonel Olcott brings them home. They will arrive before the assembling of the Convention, at which time they ought to be deposited in the ground at the site which may be selected for the stupa or dagoba which is to cover them. Col. Olcott writes that he favours the adoption of the purely Eastern dagoba, such as was always used to enshrine the dust of sages and sadhus of note, rather than the inappropriate and tasteless European style of tomb in which neither H. P. B. nor he would willingly permit their ashes to be placed. A great Swedish artist in bronze will give a magnificent vase for the portion to be given to the European Head-quarters, and Mr. Judge will also provide suitably for that part which goes to the American Section. Col. Olcott instructs us to open a subscription-list for the Adyar dagoba, which we accordingly do. Subscriptions may be sent to the undersigned from any place outside India, and to Bertram Keightley, Esq., General Secretary, Indian Section, from any place within the limits of his jurisdiction. The style of the stone casing of the dagoba will depend upon the sum given to the President-Founder for the purpose.

(By Order)

S. E. GOPALACHARLU,

Recording Secretary and Asst. Treasurer, T. S.

THE MYSTERIOUS NUMBER.

Some have been disposed to smile at Col. Olcott's "superstitious" regard for the numbers 7, 17 and 27, although their recurrence in nearly every important Theosophical Society event in which he participates has been constant. The latest fact was that H. P. B. died in the 7th month of the 17th year of her Theosophical relation with Col. Olcott. Only fools will regard this as accident.

THE UNITY OF THE T. S.

The work of the recent Convention, in London, and the admirable organization of the European Section on constitutional lines, guaranteed the perfect future solidarity of the Society, as a whole, and remove the last cause of friction. The movement now presents an unbroken front to the world, with Adyar as the centre upon which the loving regards of all the Sections are fixed: Adyar, the crystallising point of the spiritual forces, as chosen by those who are directing them for the world's good.

"LUCIFER."

The publication of *Lucifer* will be continued by Mrs. Annie Besant with Mr. G. B. S. Mead's help. We are very pleased to hear that the receipts are increasing and that the prospects generally are excellent.

FINANCIAL.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums:—

LIBRARY FUND.				
Mr. C. Sambiah (<i>Mylapore</i>)	...	...	Rs. 5 0 0	
HEAD-QUARTERS FUND.				
Mr. O. Higashi (<i>Adyar</i>)	...	...	10 0 0	
Charter fees of the Queensland T. S. £ 1:	...	...	13 11 0	
Fees of 28 applicants at 5s each	£ 7:	Total	£ 8.	
Mrs. M. J. Hampshire, M. A. Newton, and Mr. A. N. Seymour (<i>Hartford, U. S., A.</i>)	1 £ each	£ 3.		
Mr. Lakshman Joshi (<i>Benares</i>)	...	...	38 0 0	
ANNIVERSARY FUND.				
Entrance Fees of 28 members of the Queensland T. S. at 2s each	...	...	£ 2-16.	
H. P. B.'S MEMORIAL FUND.				
"Kristnarpanam" (<i>Warangal</i>)	...	...	25 0 0	
Nawab Framuz Jung Bahadur (<i>Warangal</i>)	...	...	42 0 0	
COL. OLCOTT'S HOLIDAY FUND.				
Mr. J. Herman Schmidt (<i>Brisbane</i>)	10 s	...	6 13 8	
Mr. Behram (<i>Surat</i>)	...	...	10 0 0	
			S. E. GOPALACHARLU,	
			<i>Asst. Treasurer T. S.</i>	

A NEW THEOSOPHICAL MONTHLY.

The ever energetic Bombay Branch has just started a Theosophical organ of its own. As it is not intended to compete in any way with those already existing in the Society, it will for the most part consist of reprints from back literature, the articles being selected to suit a public ignorant of Theosophic topics. It is to be sold practically at cost price to enable branches and members to purchase a large number for free distribution, and thus will be in reality more of an attractive series of tracts than a regular magazine. It is to contain 30 pages of matter, and will be prettily bound in a specially designed cover, so that the price (1 anna a copy, or 50 for Rs. 2 annas 8) appears absurdly cheap. We heartily recommend it to all members for their support, and endorse the request of the Bombay Branch that every Indian Branch will at least purchase enough copies to place one on the table of every reading room in its vicinity. For further information apply to:—

The Editor of "PAUSES,"

Theosophical Society, Bombay.

THE INDIAN SECTION.

As notified in Prasnottara No. 5, Prasnottara No. 7 was sent to all the unattached members and some of the attached members, and though some packets were returned, yet the subscription realised is very encouraging and far exceeds the packets returned. It is very often asked, whether Prasnottaras and branch papers can be distributed among sympathisers on receiving a price equal to the subscription of the unattached members and in reply, I beg to state that the Indian Section has meant the "Prasnottara" strictly for members only and the Branch paper, only for branches, thus to make the scattered members, draw close together and work unitedly for the cause.

Mr. W. J. Colvill's lecture about "H. P. B., her life and meetings," is re-printed for circulation among members and sympathisers, and they will be circulated with the next number of the Prasnottara. Correspondence was made with all the branches, about collecting a suitable fund, to receive Mrs. Annie Besant in India and neither expenses and the responses till now received are satisfactory, and elsewhere a circular signed by many eminent gentlemen, is published about the same fund, and it is expected, that all those who love the T. S. movement and its work, will take this opportunity and

contribute all that they can, seeing that the fund so raised goes to welcome the most energetic and loyal worker in the Theosophical field our dear sister Mrs. Besant.

Secretaries of branches are requested once more to send the 2nd quarterly report on the same lines as the first Charter for the formation of a new branch at Ludhiana, Punjab, is applied for by Bro. Rai B. K. Lahiri and others, and the Indian Section work is getting one most encouragingly despite the absence, of the General Secretary from the Head-quarters.

Latest news from London, informs us, that Mr. B. Keightley was to leave Marseilles on the 25th August, and if he has done so, he will be amidst us and begin his energetic work by the third week of September.

P. R. VENKATANAMA AIYAR.

Mr. T. Varada Row Garu, President of the Ambasamudram Theosophical Society, having left the station on transfer, Mr. V. Madhanasawmy Row is elected in his stead.

Resolutions of some branches, condoling H. P. B's death, have been received and cannot be published in *the Theosophist*, for want of space.

REPORT FROM BRANCHES.

RANCHI BRANCH,

16th July 1891.

1. Nivaran Chandra Gupta, President, Mannath Nath Chatterji, Secretary.

2. The numbers of meetings held was 24.

3. The average attendance of the members is from 4 to 5; besides these, many sympathisers attended the general meetings.

4. Fresh vigour has been introduced into us by the introduction of the new tracts such as Prasnotara and Branch works and many questions on Theosophical matters were discussed. Besides these other books and the *Theosophist* were read and explained.

5. The objects of the Theosophical Society and its teachings were not at first appreciated by the public but now-a-days some of the best and educated gentlemen such as Babus Nilrutna Banerjee, M. A., B. L., Khetter Chandra Ghosh, M. A., B. L., Panch Gourie Dey, M. A., B. L., Kesub Lal Bose Head Master, Zillah School, Khetther Chandra, Head Clerk, Judge's Office and others are in its favor. The meetings are being held at the President's and Secretary's we all made it a rule to teach verbally to all persons who are found willing to learn theosophical matters. Books and pamphlets are lent to the public for their perusal.

6. The society has no library of its own, but sufficient books have been purchased and lent by the more bees for the use of the society's Library. Many thanks to Mr. M. H. P. Driver who has very kindly presided to own society with valuable books such as "Secret Doctrine" "Isis Unveiled", &c. worth about 100 Rs. The Secretary is trying to undertake for translation sound Sanskrit books and I myself will try leisurely.

C. NIVARAN CHANDRA GUPTA,

President.

POONA BRANCH.

To

THE GENERAL SECRETARY, INDIAN SECTION,
Theosophical Society, Adyar, Madras.

DEAR SIR AND BROTHER,

I have much pleasure in submitting to you the following report.

Since the transfer of the President of this Branch, Khan Bahadur N. D. Khandalvala to this place in March last, there have been regular weekly meetings, on Sundays, of this Branch, when seven to eight members are always

present. Sometimes a few more. Occasionally visitors also attend the meetings.

For some time there were readings in the Bhagavat Gita. At present a course of lectures in the "Secret Doctrine" has been decided upon and is being gone through.

This Branch has a fairly good library and "Lucifer" and "The Path" are subscribed for from which interesting articles are often read and discussed.

The office-bearers are the same as before.

This Branch has taken great interest in the movement to raise money for "the Besant Travelling Fund," and it proposes shortly to help in raising money for the "H. P. B. Memorial Fund."

Owing to the absence of the President for nearly five years, this Branch was left inactive, but a revival has set in and slowly it will work its way upwards.

Yours fraternally,

RAJANAH LINGOO,

Secretary, Poona Branch.

MRS. ANNIE BESANT IN INDIA.

It is with the greatest pleasure that I announce the fact that Mrs. Annie Besant has consented to attend the December Convention at Adyar, Madras, and to make with me a rapid tour through India subsequently.

She will reach Bombay about December 14th and sail again for England at the end of January. No extension of time will be possible as she cannot be longer spared from the London Head-Quarters. Since Mr. Bradlaugh has himself said that is she most brilliant orator of her sex in Great Britain or America; since she was his right-hand co-worker in building up the Secularist party; and since she has given the closest attention to the claims and proofs of Theosophy, her lectures to the educated class of India upon the relative value of Materialism and Gupta Vidya as solvents of the problems of life mind, will undoubtedly cause a great sensation, make a deep impression and leave our clever young sceptics of the colleges no ground to stand upon.

Like Mr. Bradlaugh, Mrs. Besant depends for her support entirely upon her literary labour, and as it is better that we should not depart from the Indian custom of free lectures, we must raise among the friends of Hindu religion the sum of about £250 or Rs. 3,500 to cover the expenses of her journeys and meet the responsibilities in London which she must provide for, before she can leave home for any foreign tour. It may, however, be as well to avoid possible misconception, to state that as Mrs. Besant's life is now exclusively devoted to Theosophy, no payment whatever is or will be made to her for her services.

I regard Mrs. Besant as the most valuable accession we have ever had to the membership of the Society, and I am sure that it is worth making great sacrifices to effect her visit to India. I confide to Mr. B. Keightley the management of the details, as I myself am going to Japan and shall not be at Adyar before the middle of December.

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

Paris, France, August 22nd, 1891.

TO ALL WHO LOVE INDIA.

India has now reached a turning point in her intellectual and spiritual history. The next few years will decide whether she is to be reborn anew to lead mankind to spiritual knowledge, or whether, falling wholly into materialism, she shall sink and disappear for ever from the history of our race.

I regard this opportunity of having Mrs. Besant make a tour, however rapid, through India, following as it will do so immediately upon the departure of our great Teacher H. P. B., as an occasion of supreme importance. To

bring it about no sacrifice should be too great for a true lover of India. The good she will accomplish—not only to the T. S., but to India as a whole—is incalculable, and her knowledge, ability and eloquence will, I firmly believe, do much to revive the sleeping spirit of the people. I, therefore, appeal *most earnestly*, to every member of the T. S. in India, to every lover of truth, to every real patriot, to strain every nerve, to make every possible sacrifice in order to raise the sum of Rs. 3,500 needed for the expenses of her visit.

All contributions for this Fund, and all letters regarding Mrs. Besant's proposed tour should be addressed to me at Adyar, Madras.

BERTRAM KEIGHTLEY, M. A.,
Gen. Sec., Indian Section, T. S.

INDIAN SECTION: FINANCIAL STATEMENT.

Balance on hand	...	...	...	Rs. 1,621	11	5
Entrance Fees of Messrs. V. L. T. and C. K. (<i>Bangalore Cantonment</i>); 17 new members of the Sadvichara branch, (<i>Guntur</i>), Rs. 85; T. R., M. R., K. L., N. C., G's (<i>Ludhiana</i>); S. M., M. R. Rs. 5 (<i>Mannargudi</i>); P. N. N. Rs. 2; B. S. R. Rs. 2 (<i>Kurnool</i>); A. C. B. (<i>Ludhiana</i>); H. H. O. (<i>Roorkee</i>)...	...	...	...	„	194	0 0
Annual subscription from <i>Bangalore Cantonment</i> Rs. 8; <i>Kumbakonam</i> Rs. 16; <i>Paramakudi</i> Rs. 4; <i>Ludhiana</i> Rs. 6; <i>Masulipatam</i> Rs. 6; <i>Pakur</i> Rs. 11; <i>Cuddapah</i> Rs. 16; <i>Trichi</i> Rs. 4; <i>Chittoor</i> Rs. 10-12-0; <i>Nellore</i> Rs. 12; <i>Benares</i> Rs. 5; <i>Palghat</i> Rs. 5; <i>Tipperah</i> Rs. 15; <i>Bombay</i> Rs. 5; <i>Madura</i> Re. 1; <i>Secunderabad</i> Rs. 7; <i>Kurnool</i> Rs. 2; <i>Ludhiana</i> Re. 1; 11 branch members by V. P. P at Rs. 1-2, <i>i. e.</i> , Rs. 12-6-0, 92 unattached members by V. P. P at Rs. 2-2-0, <i>i. e.</i> , Rs. 195-8-0; unattached members otherwise:—I. C. M. (<i>Benares</i>) Rs. 2; G. V. K., C. L. P., P. H. M., Rs. 3, extra for unattached membership; L. M. I. (<i>Sakkur</i>) for 18 and 92-Rs. 4; N. S. (<i>Tenkasi</i>) M. Rs. 2; R. (<i>Mannargudi</i>) Rs. 2; P. C. R. (<i>Dacca</i>) Rs. 2; and H. H. O. (<i>Roorkee</i>) Rs. 2	...	...	„	360	6 0	
Donations from M. S. (<i>Paramagudi</i>) Rs. 6; <i>Sambiah</i> , Rs. 5; A member of the <i>Palghat</i> branch, Rs. 5; A. N. S. (<i>Mannargudi</i>) Rs. 8; <i>Krishnarpanam</i> , Rs. 5; S. T. K. (<i>Pondicherry</i>) Rs. 4; S. J. P. (<i>Calcutta</i>) Rs. 10	...	...	...	„	43	0 0
Contribution towards Mr. C. Kottayya's expenses by the <i>Secunderabad</i> branch	...	...	...	„	18	0 0
Total	...	...	...	„	2,237	1 5

EXPENDITURE.

Salaries	...	...	...	Rs. 135	0	0
Postage	...	...	...	„	106	2 0
Printing charges	...	...	...	„	77	5 4
Total	...	...	...	„	318	7 4
Add Balance	...	...	...	„	1,918	10 1
Grand Total	...	...	...	„	2,237	1 5