

"REGISTERED" M. 91.



THE THEOSOPHIST

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM
[Founded October, 1879].

CONDUCTED BY H. S. OLCOTT.

VOL. XXVI. No. 4.—JANUARY, 1905.

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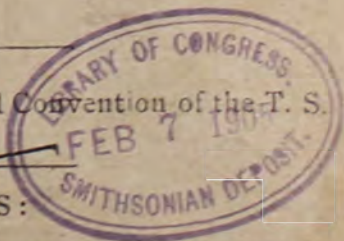
Twenty-Ninth Anniversary and Convention of the T. S.

MADRAS:

PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEADQUARTERS, ADYAR.

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London.—Theosophical Publishing Society, 161, New Bond Street, W.

New York.—Theosophical Publishing Society, 65, Fifth Avenue.

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

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

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 4, JANUARY 1905.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[*Family Motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER I.

(Year 1896.)

ALL good things must come to an end and the grand Rajput wedding at Varal was no exception. On the 19th April Prince Liluba, the Heir Apparent of Morvee, left and the bride's presents and dowry were displayed in a large temporary structure. The presents alone were worth thirty thousand rupees and made a splendid display, as may be imagined from what I said in the preceding chapter. The wedding guests and hangers-on having departed, Harisinhji and I were left alone. He had a somewhat extensive library and I took advantage of the occasion to read, among other things, Max Nordau's "Degeneracy," which gave me the impression that the author was fully persuaded in his own mind that he was the only person in the world who could not be classified as a degenerate.

His book is full of sage deductions from observed facts and should be read along with the books of the great hypnotists of Salpêtrière and Nancy by all who have to do with persons of hysteric temperament. I left Varal for Surat *via* Sihor on the 24th, in what discomfort will be imagined when I say that the thermometer was registering 108 to 110 degrees (Fah.) in the shade. The top of one's head became burning hot from the heat rays reflected from the roof of the railway carriage.

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

At something past midnight I reached Surat, the home of that universally beloved and respected colleague, Dr. Edal Behram, and of that other high-minded friend, Mr. Navtamram Uttamram Trivedi. I was taken by the doctor to his house, or, as he wished me to consider it, my house where, in his company and that of his amiable wife and nice children, I enjoyed myself very much. The weather continued very hot the next day but still I had many calls and in the evening addressed a meeting of our local Branch, of which Mr. Navtamram was President. The next day was also devoted to visitors and I got through a large amount of desk-work. That evening a large audience gathered to hear me lecture on the subject of education for boys, but mainly of adults for, strange as it may seem, the Missionaries had influence enough to prevent the boys in their schools from attending the lecture! Under the circumstances, therefore, the formation of a boys' society was impracticable. On the next day, Monday, I visited a girls' school established by our Branch, and also saw there a considerable number of boys from the boys' school which had also been started by our devoted members. In the evening I lectured on "India's place among the Nations," and at about midnight left for Bombay. Reaching there in the morning I was busy with visitors and conferences with our members and Parsi friends, bought my steamer ticket for Colombo, and at 6 P.M. lectured in Novelty Theatre to an overflowing audience, on the education of boys, which, as above noted, was the principal theme of my discourses throughout this short tour. Devan Bahadur Manibhai Jasbhai, late Devan of Baroda and, when H.P.B. and I first made his acquaintance in the early days, Devan of Cutch, called on me and presided at my lecture. On the 29th I cleared off arrears of correspondence and attended a farewell reception given me at our Branch rooms.

The conferences above recorded between certain leaders of the Parsi community and myself resulted in an agreement that, as I was going to Europe on Society business, I should also obtain, on their behalf, the opinions of certain noted scholars and archæologists about the best way to promote the interests of Zoroastrian research. On the occasion of the meeting above mentioned, I received my credentials from Mr. K. R. Cama and Dr. Jivanji J. Modi. The latter gentleman introduced me to the famous M. Menard, of the Institute, Dr. Mills, my compatriot, a noted Zendist, and that greatest of living archæologists, Prof. Flinders Petrie. In his letter to the latter gentleman Dr. Jivanji says that he will be glad if he will exchange views with me on the subject and make any definite practicable suggestions. Needless to say it was almost pleasant anticipation to be thus brought into personal relations with so erudite and respected an archæologist as the one in question. The next morning I exchanged farewells at our rooms, and then embarked at Victoria docks on the steamer "Rosetta" at about noon. We were at sea,

the rest of that day, the next and the next, and reached Colombo at 2-30 P.M. on the third day. I was met, of course, and then taken to the house of Dharmapala's father, that good man and esteemed friend who is one of the most sincere Buddhists of my acquaintance. He has a fine mansion and extensive grounds at Kolupitiya, and if his son is "Anagarika," the Homeless one, it is of his own choice.

Thus shifts our story from clime to clime and country to country ; the Ariadne thread of memory leading me through all the maze of the crowded scenes of my official experience in the past.

My first duty on the morning after my arrival was to pay my customary visit of salutation to my friend the High Priest Sumangala, whom I found at his college in the accustomed reception room, with the usual swarm of pupil priests blocking up the doors and windows to catch any scraps of conversation between their master and his visitors. It has often happened that when I had something of a confidential nature about the work to discuss with Sumangala—through an interpreter, for he does not know English and but a few words of French—I have asked him to dismiss the crowd of eavesdroppers. It is the custom in the Orient for juniors to stand in the presence of their elders, only by permission seating themselves even on the floor ; but Sumangala has invariably caused a chair to be placed for me, usually a lower one than the ordinary, for he knows well enough that our western knee-joints are not lubricated like those of Orientals so as to fold together the two halves of the leg, clasp-knife fashion. On the occasions of my returns to the Island he gets me to tell him about my travels, and especially rejoices when I am able to say that I have been asked to lecture on Buddhism. He is a good man and very learned but, at the same time, so susceptible to the criticisms of his people, that I am never sure of not finding him temporarily upset by some doubt created in his mind as to my orthodoxy in Buddhism ; it is never anything very serious, and I can always dispel it by getting him to compare the state of Sinhalese Buddhism to-day with what it was when he and I first met in 1880. From the College I went to the Fort, as it is called, the business quarter of the banks and foreign mercantile houses clustered about the head of the Harbour and near the old Dutch fort, built when the Hollanders were masters of the Island. Thence I went to our Ananda College, now a prosperous and very successful educational institution, but which was founded by Mr. Leadbeater in 1885 as an English High School, when he was working with me in Ceylon. I also went to the Sangamitta Girls' School, and finished the day with a dinner at Mrs. Higgins', with whom the aged Mrs. Pickett of Australia was then working.

Early the next morning I left for Beruela, thus beginning the tour which had been sketched out for me. I inspected our boys' school in which we had sixty pupils, and thence by afternoon train to Ambalangoda. Here a crowd welcomed me at the station and

a hundred and fifty Buddhist boys escorted me in procession to the large school building which had been erected for us by liberal Buddhist friends. The room was uncomfortably crowded, but I distributed prizes and made an address upon the state of education in Ceylon. Three other gentlemen followed me, and after the adjournment I was taken to the breezy and cool Rest House by the seashore, where I had a good meal and refreshing sleep. These travellers' bungalows along the seashore of Ceylon are the most comfortable that I have ever seen in the tropics; the rooms are large, the ceilings lofty, the floors paved with large tiles, and the ocean breeze circulates freely through the venetians that give upon the broad verandahs. I remember perfectly how charmed H. P. B. and I were the first time that we passed a night at one of these bungalows: we should have been glad to have spent the whole hot season there, for back of the house was a sandy beach and sheltered pools fenced in from the ocean by rocks, where the water was so clear and limpid as to invite one to step in and refresh himself from the burden of the tropical heat. At the time of which I write we had four schools at Ambalangoda, two for boys and two for girls, an aggregate of 860 children, and buildings that were highly creditable to the local promoters of Buddhist education. Here was no flash-in-the-pan, like that first famous school that was opened at Galle in the first flush of excitement caused by our visit, which began with a register of over five hundred pupils and, before the year was out, dwindled away to almost nothing, because the rich and wily Missionaries suddenly abolished their school fees and baited their traps with free education for Buddhist children. The people at Ambalangoda were in dead earnest, and had had sixteen years since the Galle episode in which to get to realise what the undertaking of an educational movement implied in the way of self-sacrifice and courageous persistence. In the afternoon of that day I moved on by train to Galle, where I was taken to our Mahinda College, another of our great Buddhist schools, where the boys greeted me with cheers and fireworks and I made them the inevitable address before I could betake me to bed.

On the next morning (May 7th) I inspected our schools at Dangedera North and Dangedera South, also at Miripenna and Habaraduwa, all suburbs of Galle. I was very much pleased with all; they occupied substantial buildings and showed signs of good management. Returning to town, I lectured at the college at 5 p.m., to the general public, and started a subscription towards a College Fund, getting over two thousand rupees subscribed on the spot. By the next morning's train I went to Ahangama to inspect two schools of 221 and 259 pupils respectively. They were also excellent. Of the former I had laid the corner-stone in 1888, eight years previously. By the noon train I returned to Colombo and reached the hospitable house of Mr. Don Carolis at 6 p. m.

My next move was towards Kandy, the old hill-capital of

the native sovereigns, and one of the prettiest places in the Orient. After the four hours' journey by rail I reached there and was put up at our local college building, where, at 2-30 p. m., I held a public meeting and raised a subscription of Rs. 530 for the benefit of the college. My destination the next day was Katugastota where there was a grand procession, in which three huge elephants, one from the Dalada Maligawa, or Tooth Relic Temple, figured. I lectured to a large crowd in the big school building put up by Mr. Ranaraja and raised a few hundred rupees for the Education Fund. The same afternoon I went on to Matale, where that old veteran nobleman and connecting-link between the times of the Kandyan kings and the British Raj, Mr. W. Dulewe, the Adigar, met me and took me under his wing. I found a boys' school prospering greatly and, at the meeting which I addressed, a subscription for the proposed girls' school was started with every appearance of good feeling and popular interest.

The turn of Rattota, where we had a girls' school, came the next morning. Its chief promoter and patron was a Dr. Goonesekara. Dulewe, Adigar, went with me and Mr. D. J. Jayatilleke went as interpreter. A little Sinhalese boy prodigy was brought to me to the Rest House and delivered a lecture in Sinhalese on the celebrated verse, *Sabbapapassa akaranam*, etc. A breath of Europe came to me that day on the arrival of a German Doctor and his wife at the Rest House and we passed a very agreeable evening in talk. The lady was a friend of my dear and always respected friend Baron Oskar von Hoffmann, of Leipsig. To Wattegama to inspect our boys' and girls' schools, the next morning, thence by carriage, a charming mountain drive of seven miles over a good road, to Panuela. In this small and retired village, the Mistress of our prosperous Girls' School had earned the marked distinction of getting from the Government Inspector of Schools a certificate of 100 per cent. at the last examination; every girl in the school was found perfect in every subject. This is as well as Mrs. Courtright did this year with one of the fine Panchama Schools under her charge—the one at the village of Urtir where 116 pupils were presented—and 14 per cent. better than the average of passes throughout the whole Madras Presidency. I believe also that this is the only case where every child presented for examination passed "perfect." The average of her four schools was 95 per cent. This shows what can be done with Oriental children in the lower standards by careful training. From this place I returned to Kandy to sleep.

Of course, the reader understands perfectly well that the block of educational work in Ceylon about which I am writing is not, properly speaking, an activity of the Theosophical Society as such, but merely an undertaking by the Ceylon Branches, which are composed of Buddhists, to conduct the educational campaign which I suggested to them in 1880, when H. P. B. and I and the Committee

of the Bombay Theosophical Society first came to the Island. All the same, it is one of the most important and successful results of our movement as achieved by our Buddhist colleagues; and which as has frequently been explained, is to be classified along with the active movement for the nationalising of Indian education, led by Mrs. Besant and which has culminated in the foundation of the Central Hindu College. My present memoirs are, of course, only my personal recollections of the different phases of official work through which I have passed, and as such are as much autobiographical as officially historical. There was a time when the whole movement centred in the personal activities of the two founders, but it has now expanded over such a vast field that neither I nor any other of the prominent workers can hope to do more than to record what passes under his own personal observation. With this parenthetical remark let me pass on to my next station in the Ceylon school-inspecting tour under notice.

I went on to Gompola by the next morning's train and found a school building unnecessarily big, which had been erected by the late Muhandiram at a cost of several thousand rupees. This was the same enthusiastic gentleman who, in 1880, when H. P. B. and I visited this place, removed the horses from our carriage, got ropes and helped drag us in the carriage from the station to his house. There was a large and interesting meeting at their school-house and much enthusiasm shown at the conclusion of my remarks. In the afternoon I went on to Nawalapitiya, a well-known Kandyan village, the centre of a rich planting district. Our school-house was in a lovely situation on a hill. It was started four months before my visit under such popular auspices that it had pretty well emptied the Christian school of its pupils. On Thursday the 14th (May) I took train for Hatton, a mountain town, the railway station for Adam's Peak. We were here in a grand hilly country with beautiful landscapes on all sides. Our local school of sixty pupils was founded by the lamented C. F. Powell, who made so deep an impression within his short connection with our headquarters, on both the Sinhalese and South Indian Hindus. The local Committee informed me with pride that not a single Buddhist boy was now in the Christian school. The founders and supporters of the Buddhist school were low-country men, and I am glad to say that, at that stage of the movement in Ceylon, the Buddhist educational work in the Kandyan district was almost entirely done by the same class of persons. The fact is, that under the Kandyan kings, the Feudal system prevailed to such an extent that the nation was divided into, practically, the two classes of nobles and slaves; education was not at all general, even among the nobility; the monasteries were endowed by the Crown and a sufficient support being guaranteed in their revenues from the lands granted them by the Crown, the Bhikkus were lazy and there was very little religious spirit existing in the

"Mountain Kingdom." At the same time, an insufferable pride prevailed among the upper class, and I have often been shocked to see the contemptuous way in which they treated the usually excellent merchants and others who came from the low country to do business in that part of the Island. It got so at last that I expected no help whatever from the Kandyan chiefs, and I always felt uneasy to receive from or make visits to them in company with the Colombo and Galle people whose earnestness had gained all my esteem and for whom I felt great friendship. I remember the case of one individual of the Willala caste, *i.e.*, the land-holder or cultivator class, who held an office under the British Government. He occupied a spacious ancestral bungalow and always made a great show of courtesy in receiving me. On the occasion in question I was accompanied on my visit by the President and one or two other officers of one of our largest Ceylon Branches. I was received with distinction and they were put off with a short nod each. My American blood grew hot at that (for I hadn't the smallest respect for the man's character) and I had to put myself under powerful restraint to prevent my catching him by the coat collar and flinging him across the room. But, of course, I have met with individuals of the old Kandyan nobility who won my friendly regards by their gentlemanly behaviour all around. One of these was the veteran Adigar above spoken of. Our College, formerly High School, at Kandy is now large and prosperous and there is much activity here and there throughout the Kandyan country, but, viewing the Ceylon movement as a whole, one cannot in justice deny that more than 90% of the credit for the successful direction of the movement which has gathered some thirty thousand Buddhist children under Buddhist school teachers in Buddhist schools, is due to our colleagues in the Maritime Provinces.

Returning to Kandy I visited the schools in the suburban villages of Peredeniya and Ampitiya, two in each place. At the latter village I raised a subscription towards building a girls' school-house and then visited our boys' and girls' schools in the town of Kandy—all in one day. My programme took me the next day to Kadunnawa to see a girls' school in the morning, after which there was a lecture in a Temple Preaching Hall (*Banamaduwa*); in the afternoon to Gardaladeniya where we had a mixed school. At Rambukkana we were treated to a specimen of barbaric pomp in a long procession headed by two huge elephants, and after them a company of a dozen male devil-dancers, dressed in fantastic costume, with frightful masks and a network of beaded bands crossing their chests. As we moved through the woods the sounds of the barbaric music, the squeak, roll and clatter, all combined to make a cacophony bad enough to drive all the wood elves and hamadryads out of their sylvan retreats. From that place I went on to Kurunegala, where the old Muhandiram had built for us a large L-shaped school-house;

then on to Veyangoda and to the neighbouring village of Pattallagedera, where the children of the boys' and girls' schools were got together to hear me. After that another girls' school was opened. A ride by bullock cart without springs is not a joy for ever, but I had one of five miles on the next morning to open a boys' school, and then by train back to Colombo, thus closing my Northern tour.

My third visit to the Leper Colony at Hendala, near Colombo, was made on Wednesday, May 20th. As I have described the dreadful spectacle of a colony of these poor victims of one of the greatest pests of humanity, I shall not repeat myself now. By request I gave them the Pancha Sila and a lecture showing the operation of the Law of Karma in their case. One cannot but feel compassion for these human outcasts and a prompting to do something, however little, to give them momentary pleasure, but really it is one of the most distressing of imaginable experiences and I am not at all anxious to repeat the visit. On the afternoon of that day I presided at a meeting at Ananda College, gave out the prizes and made a long address. I was followed by the Hon. Mr. Ramathan, the then recognised leader of the Hindu community, and by a Dr. Pinto. After this I attended a meeting of the Mahābodhi Society, at which I read a paper on the situation of affairs and offered my resignation of the position of Honorary General Adviser, for the reason that, as I explained, Mr. Dharmapala did not seem disposed to take my advice when given. Since that time I have had no responsibility whatever for the management of that Society, nor done anything to secure the considerable success which Dharmapala has achieved with the help of his friends.

Visits to Nedimale and Kirulapane Schools followed the next day, and on the following one to Moritumulle and Indepette. The school at this latter place had an interesting history. The local school of the Government had been turned over to the Wesleyans by a sympathetic head of the Education Department. This was regarded as an injustice by our people, and, on their behalf a vigorous protest was sent in by Mr. Buultjens, our then Manager of Buddhist Schools, but the Government turned a deaf ear to us. Thereupon, a public meeting was called, and resolutions adopted to build a school-house of their own and remove their children to it. When I addressed the meeting on the occasion of my visit I had 123 boys and girls before me, of whom 105 gave me, as Guru, betel and tobacco leaves, 4,200 of the former and 105 of the latter. The next day at Colombo, the Buddhist Defence Committee referred to me for decision a question as to the Buddhist Registrarship which they wanted laid before the Secretary of State for the Colonies. At an adjourned meeting I gave them drafts of such papers as they were to sign and send on to the Colonial Office. This was my last

official act during the present Ceylon tour, as on the morrow, the 25th May, I embarked for Marseilles on the Messageries steamer 'Saghalien.'

H. S. OLCOTT.

"VEGETARIANISM AND OCCULTISM."

IN speaking of the relation between Vegetarianism and Occultism, it may be well for us to begin by defining our terms, as we have generally done on other occasions. We all know what is meant by vegetarianism; and although there are several varieties of it we shall hardly need to go into that question. The vegetarian is one who abstains from eating flesh food. There are some of them who admit such animal products as are obtained without destroying the life of the animal, as, for example, milk, butter, and cheese. There are others who restrict themselves to certain varieties of the vegetable—say to fruit and nuts; there are others who prefer to take only such food as can be eaten uncooked; others will take no food which grows underground, such as potatoes, turnips, carrots, etc. We need not concern ourselves with these divisions but simply define the vegetarian as one who abstains from any food which is obtained by the slaughter of animals—of course including birds and fish.

How shall we define Occultism? The word is derived from the Latin "Occultus," hidden; so that it is the study of the hidden laws of Nature. Since all the great laws of Nature are in fact working in the invisible world far more than in the visible, occultism involves the acceptance of a very much wider view of Nature than that which is ordinarily taken. The occultist, then, is a man who studies all the laws of Nature that he can reach or of which he can hear, and as a result of his study he identifies himself with these laws and devotes his life to the service of evolution. Now how does occultism regard vegetarianism? It regards it very favourably, and that for many reasons, which I shall endeavour to put before you. These reasons may be divided into two classes—those which are ordinary and physical, as it were, and those which are occult or hidden. There are very many reasons in favour of vegetarianism which are down here on the physical plane and patent to the eyes of any one who will take the trouble to examine the subject; and these will operate with the occult student even more strongly than with the ordinary man. But in addition to these and altogether beyond them, the occult student knows of other reasons which come from the study of precisely these hidden laws which are as yet so little understood by the majority of mankind. We must therefore divide our consideration of these reasons into these two parts, first taking the ordinary and physical.

Even these ordinary reasons may themselves be subdivided into two classes, the first containing those which are absolutely physical and as it were selfish, and secondly those which may be described as the moral and unselfish considerations. First, then, let us take the reasons in favour of vegetarianism which concern simply the man himself, and are purely upon the physical plane. For the moment we will put aside the consideration of the effect upon others, which is so infinitely more important, and think only of results for the man himself. It is necessary to do this, because one of the objections frequently brought against vegetarianism is that it is a beautiful theory, but one the working of which is entirely impracticable, since it is supposed that a man cannot live without devouring this dead flesh. That objection is entirely irrational, and is founded upon ignorance or perversion of facts. I myself who speak to you am an example of its falsity; for I have lived without the pollution of flesh food—without fish, fowl, or eggs—for the last twenty-seven years and, as you perceive, I still survive, and have been during all that time in exceedingly good health. Nor am I in any way peculiar in this, for I know some thousands of others who have done the same thing. I know some younger ones who have been so happy as to be unpolluted by this filth of taking flesh during the whole of their lives; and they are distinctly freer from disease than those who partake of such things. Assuredly there are many reasons in favour of vegetarianism from the purely selfish point of view—and I put that first because I know that the selfish considerations will appeal most strongly to a very great majority of people, though I hope that in the case of those who are studying Theosophy we may assume that the moral considerations which I shall later adduce would sway them far more forcibly.

I take it that in food, as well as in everything else, we all of us want the best that is within our means. We should like to bring our lives, and therefore our daily food as a not unimportant part of our lives, into harmony with our aspirations, into harmony with the highest that we know. We should be glad to take what is really best; and if we do not yet know enough to be able to appreciate what is best, then we should be glad to learn to do so. If we think of it we shall see that this is the case along other lines, as, for example, in music, or in art, or in literature. We have been taught from childhood that if we want our musical taste developed along the best lines we must select only the best music, and if we do not like it and if we do not understand it at first, we must be willing patiently to wait and to listen until at length something of its sweet beauty will creep into our souls, and we shall come to understand that which at first awakened no response within our hearts. If we want to understand the best in art we must not fill our eyes with the sensational broad-sheets of police news, or with the hideous abominations which are miscalled "comic pictures", but we must steadily look and learn until the mystery of the work of

Turner begins to unfold to our patient contemplation, or the grand breadth of Velasquez comes within our power to understand. So too in literature. It has been the sad experience of many that much of the best and the most beautiful is lost to those whose mental food consists exclusively of the sensational paper or the cheap novel, or of that frothy mass of waste material which is thrown up like scum upon the molten metal of life, novelettes, serials, and fragments, of a type which neither teach the ignorant nor strengthen the weak, nor develop the immature. If we wish to develop the minds in our children we do not leave them entirely to their own uncultivated taste in all these things, but we try to help them to train that taste whether it be in art, in music, or in literature.

Surely then we may seek to find the best in physical as well as in mental food, and surely we must find this not by mere blind instinct, but by learning to think and to reason out the matter from the higher point of view. There may be those in the world who have no desire for the best, who are willing to remain on the lower levels and consciously and intentionally to build into themselves that which is coarse and degrading; but surely there are very many who wish to rise above this, many who would gladly and eagerly take the best if they only knew what it was, or if their attention was directed to it. There are men and women who are morally of the highest class who yet have been brought up to feed with the hyenas and the wolves of life and have been taught that their necessary dietary was the corpses of slaughtered animals. It needs but little thought to show us that this horror cannot be the highest and the purest, and that if we ever wish to raise ourselves in the scale of Nature, if we ever wish that our bodies shall be pure and clean as the temples of the Master should be, then we must abandon this loathsome custom, and take our place among the princely hosts who are striving for the evolution of mankind—striving for the highest and the purest in everything, for themselves as well as for their fellow-men. Let us see, then, why a vegetarian diet is emphatically the purest and the best.

First.—Because vegetables contain more nutriment than an equal amount of dead flesh. Now we know very well that this will sound a surprising and incredible statement to quite a number of people, because they have been brought up to believe that they cannot exist unless they defile themselves with flesh, and this delusion is so widely spread that it is very difficult to awaken the average man from it. It must be clearly understood that this is not a question of habit, or of sentiment, or of prejudice; it is simply a question of plain fact, and as to the facts there is not and there never has been the slightest question. We may consider that there are four elements necessary in food, all of them essential to the repair and the upbuilding of the body. (a) Proteids or nitrogenous foods; (b) carbo-hydrates; (c) hydro carbons or fats; (d) salts. This is the classification usually accepted among physiologists, although some recent investigations

are tending to modify it to a certain extent. Now there is no question whatever that all of these elements exist to a greater extent in vegetables than they do in dead flesh. For instance, milk, cream, cheese, nuts, peas, and beans contain a large percentage of proteids or nitrogenous matter. Wheat, oats, rice and other grains, fruits, and most of the vegetables (except, perhaps, peas, beans, and lentils) consist mainly of the carbohydrates—that is, of starches and sugars. The hydrocarbons, or fats, are found in nearly all the proteid foods, and can also of course be taken in the form of butter or of oils. The salts are found practically in all foods to a greater or less extent. They are of the utmost importance in the maintenance of the body tissues, and what is called saline starvation is the cause of many diseases.

Now it is sometimes claimed that flesh meat contains some of these things to a larger degree than vegetables, and some tables are drawn up in such a way as to suggest this; but once more this is a question of facts, and must be faced from that point of view. The only sources of energy in dead flesh are the proteid matter contained therein, and the fat; and as the fat in it has certainly no more value than other fat, the only point to be considered is the proteids. Now it must be remembered that proteids have only one origin; they are organized in plants and nowhere else. Nuts, peas, beans, and lentils are far richer than any kind of flesh in these elements and they have this enormous advantage, that the proteids are pure, and therefore contain all the energy originally stored up in them during their organization. In the animal body these proteids, which the animal has absorbed from the vegetable kingdom during its life are constantly passing down to disorganization, during which descent the energy originally stored in them is released. Consequently what has been used already by one animal cannot be utilized by another. The proteids are estimated in some of these tables by the amount of nitrogen contained therein, but in flesh meat there are many products of tissue-change, such as urea, uric acid, and creatin, all of which contain nitrogen and are therefore estimated as proteids though they have no food value whatever. Nor is this all the evil, for this tissue-change is necessarily accompanied by the formation of various poisons which are always to be found in flesh of any kind, and in many cases the virulence of these poisons is very great. So that you will observe that if you gain any nourishment from the eating of dead flesh, you obtain it because during his life the animal consumed vegetable matter. You get less of this nourishment because the animal has already used up half of it and you have along with it various undesirable substances and even some active poisons which are of course distinctly deleterious. I know quite well that there are many doctors who will prescribe the loathsome flesh diet in order to strengthen people and that they will often meet with a certain amount of success, though even on this point they are by no means agreed, for Dr. Milner Fothergill writes: "All the bloodshed caused by the warlike

disposition of Napoleon is as nothing compared to the loss of life among the myriads of persons who have sunk into their graves through a misplaced confidence in the supposed value of beef-tea." At any rate the strengthening results can be obtained more easily from the vegetable kingdom when the science of diet is properly understood, and they can be obtained without the horrible pollution and without all the undesirable concomitants of the other system. Let me show you that I am not in all this making any unfounded assertions; let me quote to you the opinions of physicians, of men whose names are well known in the medical world, so that you may see that I have abundant authority for all that I have said.

We find Sir Henry Thompson, M.D., F.R.C.S., saying: "It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom.....The vegetarian can extract from his food all the principles necessary for the growth and the support of the body, as well as for the production of heat and force. It must be admitted as a fact beyond all question that some persons are stronger and more healthy who live on that food. I know how much of the prevailing meat diet is not merely a wasteful extravagance but a source of serious evil to the consumer." There is a perfectly definite scientific statement by a well-known medical man.

Then we may turn to the words of a Fellow of the Royal Society, Sir Benjamin Ward Richardson, M.D. He says: "It must be honestly admitted that weight by weight, vegetable substance when carefully selected, possesses the most striking advantages over animal food in nutritious value.....I should like to see a vegetarian and fruit-living plan put into general use, and I believe it will be."

The well-known physician, Lord Playfair, C.B., has said quite clearly, "Animal diet is not essential to man;" and we find Dr. F. J. Sykes, B.Sc., the Medical Officer for St. Pancras, writing, "Chemistry is not antagonistic to vegetarianism any more than biology is. Flesh food is certainly not necessary to supply the nitrogenous products required for the repair of tissue, therefore a well-selected diet from the vegetable kingdom is perfectly right, from the chemical point of view, for the nutrition of man."

Dr. Francis Vacher, F.R.C.S., F.C.S., remarks: "I have no belief that a man is better physically or mentally for taking flesh food."

Dr. Alex. Haig, F.R.C.P., the leading physician of one of the great London hospitals, has written, "That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if the majority of the human race were not constantly engaged in demonstrating it; and my researches show, not only that it is possible, that it is infinitely preferable in every way, and produces superior powers both of mind and body."

Dr. M. F. Coomes, in *The American Practitioner and News*, of July

1901. concluded a scientific article as follows:—"Let me state first, that the flesh of warm-blooded animals is not essential as a diet for the purpose of maintaining the human body in perfect health." He goes on to make some further remarks which we shall quote under our next head.

The Dean of the Faculty of Jefferson Medical College of Philadelphia said: "It is a well-known fact that cereals as articles of daily food hold a high place in the human economy; they contain constituents amply sufficient to sustain life in its highest form. If the value of cereal food products were better known it would be a good thing for the race. Nations live and thrive upon them alone, and it has been fully demonstrated that meat is not a necessity."

There you have absolutely plain statements, and all of them are taken from the writings of well-known men who have made a considerable study of the chemistry of foods. It is impossible to deny that man can exist without this horrible diet, and furthermore, that there is more nutriment in an equal amount of vegetables than of dead flesh. I could give you many other quotations but surely those above mentioned are sufficient, and they are fair samples of the rest.

Second.—Because many serious diseases come from this loathsome habit of devouring dead bodies. Here again I could easily give you a long list of quotations, but, as before, I will be satisfied with a few. Dr. Josiah Oldfield, M.S.C.S., L.R.C.P., writes: "Flesh is an unnatural food, and therefore tends to create functional disturbances. As it is taken in modern civilizations, it is infected with such terrible diseases (readily communicable to man) as cancer, consumption, fever, intestinal worms, etc., to an enormous extent. There is little need to wonder that flesh-eating is one of the most serious causes of the diseases that carry off ninety-nine out of every hundred people that are born."

Sir Edward Saunders tells us: "Any attempt to teach mankind that beef and beer are not necessary for health and efficiency must be good, and must tend to thrift and happiness; and as this goes on I believe we shall hear less of gout, Bright's disease, and trouble with the liver and the kidneys in the former, and less of brutality and wife-beating and murder in the latter. I believe that the tendency is towards vegetarian diet, that it will be recognized as fit and proper, and that the time is not far distant when the idea of animal food will be found revolting to civilized man."

Sir Robert Christison, M.D., asserts positively that "The flesh and secretions of animals affected with carbuncular diseases analogous to anthrax, are so poisonous that those who eat the product of them are apt to suffer severely—the diseases taking the form either of inflammation of the digestive canal, or of an eruption of one or more carbuncles."

Dr. A. Kingsford, of the University of Paris, says: "Animal meat may directly engender many painful and loathsome diseases. Scrofula itself, that fecund source of suffering and death, not improbably owes its origin to flesh-eating habits. It is a curious fact that the word scrofula is derived from *Scrofa*, a sow. To say that one has scrofula is to say that he has swine's evil."

In his fifth report to the Privy Council in England we find Professor Gamgee stating that, "One-fifth of the total amount of meat consumed is derived from animals killed in a state of malignant disease;" while Professor A. Wynter Blyth, F.R.C.S., writes: "Economically speaking, flesh food is not necessary; and meat seriously diseased may be so prepared as to look like fairly good meat. Many an animal with advanced disease of the lung yet shows to the naked eye no appearance in the flesh which differs from the normal."

Dr. M. F. Coomes in the article above quoted remarks: "We have many substitutes for meat which are free from the deleterious effects of that food upon the animal economy, namely, in the production of rheumatism, gout and all other kindred diseases, to say nothing of cerebral congestion, which frequently terminates in apoplexy and venal diseases of one kind and another, migraine and many other such forms of headache, resulting from the excessive use of meat, and often produced when meat is not eaten to excess."

Dr. J. H. Kellogg remarks:—"It is interesting to note that scientific men all over the world are awakening to the fact that the flesh of animals as food is not a pure nutriment, but is mixed with poisonous substances, excrementitious in character, which are the natural results of animal life. The vegetable stores up energy. It is from the vegetable world—the coal and the wood—that the energy is derived which runs our steam engines, pulls our trains, drives our steamships, and does the work of civilization. It is from the vegetable world that all animals, directly or indirectly, derive the energy which is manifested by animal life through muscular and mental work. The vegetable builds up; the animal tears down. The vegetable stores up energy; the animal expends energy. Various waste and poisonous products result from the manifestation of energy, whether by the locomotive or the animal. The working tissues of the animal are enabled to continue their activity only by the fact that they are continually washed clean by the blood, a never-ceasing stream flowing through and about them, carrying away the poisonous products resulting from their work as rapidly as they are formed. The venous blood owes its character to these poisons, which are removed by the kidneys, lungs, skin and bowels. The flesh of a dead animal contains a great quantity of these poisons, the elimination of which ceases at the instant of death, although their formation continues for sometime after death. An eminent French surgeon recently remarked that 'beef-tea is a veritable solution of

poisons'. Intelligent physicians everywhere are coming to recognize these facts, and to make a practical application of them."

Here again you see we have no lack of evidence and many quotations with regard to the introduction of poisons into the system through flesh food are not from the vegetarian doctors, but from those who still hold it right to eat sparingly of corpses, but yet have studied to some extent the science of the matter. It should be remembered that dead flesh can never be in a condition of perfect health, because decay commences at the moment when the creature is killed. All sorts of products are being formed in this process of retrograde change; all of these are useless and many of them are positively dangerous and poisonous. In the ancient scriptures of the Hindus we find a very remarkable passage, which refers to the fact that even in India some of the lower castes had at that early period commenced to feed on flesh. The statement made is that in ancient times only three diseases existed, one of which was old age; but that now since people had commenced to eat flesh seventy-eight new diseases had arisen. This shows us that the idea that disease might come from the devouring of corpses has been recognized for thousands of years.

Third.—Because man is not naturally made to be carnivorous, and therefore this horrible food is not suited to him. Here again let me give a few quotations to show you what authorities are ranged upon our side in this matter. Baron Cuvier himself writes: "The natural food of man, judging from his structure, consists of fruit, roots and vegetables;" and Professor Ray tells us: "Certainly man was never made to be a carnivorous animal." Sir Richard Owen, F.R.S., writes:—"Anthropoids and all the quadrumana derive their alimentation from fruits, grains, and other succulent vegetable substances, and the strict analogy which exists between the structures of these animals and that of man clearly demonstrate his frugivorous nature."

Another Fellow of the Royal Society, Professor Wm. Lawrence, writes:—"The teeth of man have not the slightest resemblance to those of carnivorous animals, and whether we consider the teeth, jaws, or the digestive organs, the human structure closely resembles that of the frugivorous animals."

Once more, Dr. Spencer Thompson remarks:—"No philanthropist would dispute that man ought to live on vegetarian diet;" and Dr. Sylvester Graham writes: "Comparative anatomy proves that man is naturally a frugivorous animal, formed to subsist upon fruits, seeds, and farinaceous vegetables."

The desirability of the vegetarian diet will of course need no argument for any who believe in the inspiration of the Scriptures, for it will be remembered that God in speaking to Adam while in the Garden of Eden, said: "Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it will be for

meat." It was only after the fall of man, when death came into the world, that a more degraded idea of feeding came along with it ; and if now we hope to rise again to Edenic conditions we must surely commence by abolishing unnecessary slaughter performed in order to supply us with horrible and degrading food.

Fourth.—Because men are stronger and better on a vegetarian diet. I know very well how people say, "You will be so weak if you do not eat dead flesh." As a matter of fact, this is absolutely untrue. I do not know whether there may be any people who find themselves weaker on a diet of vegetables ; but I do know this, that in many athletic contests recently the vegetarians have proved themselves the strongest and the most enduring, as for example in the recent cycling races in Germany where all those who took high places in the race were vegetarians. There have been many such trials, and they show that, other things being equal, the man who takes pure food succeeds better. We have to face facts, and in this case the facts are ranged entirely on one side, as against foolish prejudices and loathsome lust on the other. The reason was plainly given quite recently by Dr. J. D. Craig who writes : "Vigour of body is often boasted by flesh-eaters, particularly if they live most in the open air ; but there is this peculiarity about them, that they have not the endurance of vegetarians. The reason of this is that flesh meat is already on the downward path of retrograde change, and, as a consequence, its presence in the tissues is of short duration. The impetus given to it in the body of the animal from which it was taken is re-enforced by another impulse in the second one, and for these reasons what energy it does contain is soon given out and there are urgent demands for more to take its place. The flesh eater, then, may do large amounts of work in a short time if well fed. He soon gets hungry, however, and when so becomes weak. On the other hand, vegetable products are of slow digestion ; they contain all of the original store of energy and no poisons ; their retrograde change is less rapid than meat, having just commenced ; and therefore their force is released more slowly with less loss, and the person nourished by them can work for a long time without food if necessary and without discomfort. The people in Europe who abstain from flesh-meat are of the better and more intelligent class, and the subject of endurance has been approached and thoroughly investigated by them. In Germany and England a number of notable athletic contests that required endurance have been made between flesh eaters and vegetarians, with the result that the vegetarians have invariably come off victorious."

We shall find, if we investigate, that this fact has been known for a very long time, for even in quite ancient history we find traces of it. It will be recollected that of all the tribes of Greeks the strongest and the most enduring, by universal admission and reputation, were the Spartans ; and the exceeding simplicity of their vegetable diet is

a matter of common knowledge. Think, too, of the Greek athletes—those who prepared themselves with such care for the participation in the Olympian and Isthmian games. If you will read the classics you will find that these men who in their own line surpassed all the rest of the world lived upon figs, nuts, cheese, and maize. Then there were the Roman gladiators—men on whose strength depended their life and fame; and yet we find that their diet consisted exclusively of barley cakes and oil; they knew well that this was the more strengthening food.

All these examples show us that the common and persistent fallacy that one must eat flesh in order to be strong, has no foundation in fact; indeed, the exact contrary is true. Charles Darwin remarked in one of his letters—"The most extraordinary workers I ever saw, the laborers in the mines of Chili, live exclusively on vegetable food, including many seeds of leguminous plants. Of the same miners Sir Francis Head writes: "It is usual for the copper miners of Central Chili to carry loads of ore of 200 pounds weight up eighty perpendicular yards twelve times a day; and their diet is entirely vegetarian; a breakfast of figs and small loaves of bread, a dinner of boiled beans, and a supper of roasted wheat."

Mr. F. T. Wood in his "Discoveries at Ephesus" writes:—"The Turkish porters in Smyrna often carry from four hundred to six hundred pounds weight on their backs, and the captain one day pointed out to me one of his men who had carried an enormous bale of merchandise weighing 800 pounds up an incline into an upper warehouse; so that with this frugal diet their strength was unusually great.

Of these same Turks Sir Wm. Fairbairn has said:—"The Turk can live and fight where soldiers of any other nationality would starve. His simple habits, his abstinence from intoxicating liquors and his normal vegetarian diet, enable him to suffer the greatest hardships and to exist on the scantiest and simplest of foods."

I myself can bear witness to the enormous strength displayed by the vegetarian Tamil coolies of the South of India, for I have frequently seen them carry loads which astonished me. I remember in one case standing upon the deck of a steamer, and watching one of these coolies take an enormous case upon his back and walk slowly but steadily down a plank to the shore with it and deposit it in a shed. The captain standing by me remarked with surprise, "Why, it took four English labourers to get that case on board in the docks in London!" I have also seen another of these coolies after having had a grand piano put on his back, carry it unaided for a considerable distance, yet these men are entirely vegetarian, for they live chiefly upon rice and water, with perhaps occasionally a little tamarind for flavouring.

On this same subject Dr. Alexander Haig, whom we have already quoted, writes: "The effect of getting free from uric acid has been to make my bodily powers quite as great as they were fifteen years ago; I scarcely believe that even fifteen years ago I could have undertaken

the exercise in which I now indulge with absolute impunity—with freedom from fatigue and distress at the time and stiffness next day. Indeed, I often say that it is impossible now to tire me, and relatively I believe this is true." This distinguished physician became a vegetarian because from his study of the diseases caused by the presence of uric acid in the system, he discovered that flesh-eating was the chief source of this deadly poison. Another very interesting point which he mentions is that his change of diet brought about in him a distinct change of disposition—that whereas before he found himself constantly nervous and irritable, he now became much steadier and calmer and less angry; he very fully realizes that this was due to the change in his diet.

If we require any further evidence we have it close to our hand in the animal kingdom. We shall observe that there the carnivora are not the strongest, but that all the work of the world is done by the herbivora—by horses, mules, oxen, elephants, and camels. We do not find that men can utilize the lion or the tiger, or that the strength of these savage flesh eaters is at all equal to that of those who assimilate directly from the vegetable kingdom.

Fifth.—Because the eating of dead bodies leads to indulgence in drink and increases animal passions in man. Mr. H. B. Fowler, who has studied and lectured on dipsomania for forty years, declares that the use of flesh foods, by the excitation which it exercises on the nervous system, prepares the way for habits of intemperance in every thing; and the more flesh is consumed, the more serious is the danger for confirmed alcoholism. Many experienced physicians have made similar experiments, and wisely act on them in their treatment of dipsomaniacs. The lower part of man's nature is undoubtedly intensified by the habit of feeding upon corpses. Even after eating a full meal of such horrible material a man still feels dissatisfied, for he is still conscious of a vague uncomfortable sense of want, and consequently he suffers greatly from nervous strain. This craving is simply the hunger of the bodily tissues, which cannot be renewed by the poor stuff offered to them as food. To satisfy this vague craving, or rather to appease these restless nerves so that it will no longer be felt, recourse is often had to stimulants. Sometimes alcoholic beverages are taken; sometimes an attempt is made to allay these feelings with black coffee; and at other times strong tobacco is used in the endeavour to soothe the irritated and exhausted nerves. Here we have the beginning of intemperance, for in the vast majority of cases intemperance began in the attempt to allay with alcoholic stimulants the vague uncomfortable sense of want which follows the eating of impoverished food—food that does not feed. There is no doubt, whatever, that drunkenness, and all the poverty, wretchedness, disease and crime associated with it, may very frequently be traced to errors of feeding. We might follow out this line of thought indefinitely. We might speak of the irritability, occasionally

culminating in insanity, which is now acknowledged by all authorities to be a frequent result of erroneous feeding. We might mention a hundred familiar symptoms of indigestion, and explain that indigestion is always the result of incorrect feeding. Surely, however, enough has been said to indicate the importance and far-reaching influence of a pure diet upon the welfare of the individual and of the race.

Mr. Bramwell Booth, the Chief of the Salvation Army, has issued a pronouncement upon this subject of vegetarianism, in which he speaks very strongly and decidedly in its favour, giving a list of not less than nineteen good reasons why men should abstain from the eating of flesh. He insists strongly that a vegetarian diet is necessary to purity, to chastity and to the perfect control of the appetites and passions which are so often the source of great temptation. He also remarks that the growth of meat-eating among the people is one of the causes of the increase of drunkenness and that it also favours indolence, sleepiness, want of energy, indigestion, constipation and other like miseries and degradations. He also states that eczema, piles, worms, dysentery, and severe headaches are frequently brought on by flesh diet, and that he believes the great increase in consumption and cancer during the last hundred years to have been caused by the great increase in the use of animal food.

Sixth.—Because the vegetable diet is in every way cheaper as well as better than the flesh. In the encyclical just mentioned Mr. Booth gives us one of his reasons for advocating it, that "A vegetarian diet of wheat, oats, maize, and other grains, lentils, peas, beans, nuts and similar food, is more than ten times as economical as a flesh diet. Meat contains half its weight in water, which has to be paid for as though it were meat. A vegetable diet, even if we allow cheese, butter and milk, will cost only about a quarter as much as a mixed diet of flesh and vegetables. Tens of thousands of our poor people, who have now the greatest difficulty to make ends meet after buying flesh food, would, by the substitution of fruit and vegetables and other economical foods, be able to get along in comfort."

There is also another economic side to this question which must not be ignored. Note how many more men could be supported by a certain number of acres of land which were devoted to the growing of wheat, than by the same amount of land which was laid out in pasture. Think, too, for how many more men healthy work upon the land would be found in the former case than in the latter; and I think you will begin to see that there is a very great deal to be said from this point of view also.

C. W. LEADBEATER.

[To be concluded.]

FAITH AS A PROPELLING FORCE IN EVOLUTION.

[Continued from p. 152.]

HE who believes in many lives has an immense advantage in deciding what line of action to pursue and whereon to build his faith. Sometimes one finds within himself convictions as to what principle he wishes to sustain and yet this seeming line of least resistance proves to be a difficult one; but here comes in the explanation that this principle was theoretically developed in other lives and must be practically demonstrated in this.

In some other life, a man desired and meditated upon, let us say, purity. He dwelt in seclusion afar from temptation, and let his thought dwell upon his favorite theme until he seemed to become what he aspired to be. Rebirth brought him into circumstances that would test the strength of his theory, give him opportunities for practice, for practice must always follow theory: first theory, then practice; first thought, then action; first think out the life, then live it. Now, life in what we call the world is very different from life in seclusion, and the man who has theoretical purity is sadly put about to practically sustain it. And so he is swayed and tempted, is surprised and shocked at his weakness, loses faith in his resolution and makes mistakes in conduct.

One who knows that he has lived before and who grasps the reason of the difference between his theoretical desire and its practical fulfilment is not discouraged. Recognizing that strength is developed by withstanding, he does not cast away his ideal because in him it is apparently a failure, but holding to his old faith and using his best judgment in the adjustment of means to ends he gradually becomes what he aspires to be, vindicates theory by practice.

Seeing only one life a man might conclude that there was a regular order of experiences to go through, but seeing many he may conclude that some of the necessary steps toward perfection in any line have been traced in other lives, and that he need not retrace them in this unless the evidence is convincing that they form a part of the duty of his present position. Now between theoretical and practical purity—since we are considering that principle—there lies a vast space for intermediate work, and this is the field for analytical thought. We will say that one's ideal is purity, that he aspires to become his ideal and theoretically is devoted to it. But he must face himself with the practical question as to how far he is pure; he has to learn to be, not only to think, and this becoming applies forcibly to the physical plane. If he is going to think and voice purity he must also physically manifest purity—otherwise he will be a refutation of his

own theory—and to do this he must let his mind work in the intermediate field of analytical thought and discover wherein he is failing to practically effect what he desires.

He must consider physical purity, internal as well as external, and in doing this the question of food will naturally present itself. His analytical thinking will tell him that his physical body is built of food and that what is built of certain materials will give out the qualities of those materials; a house built of pine logs will give out the quality of the pine, and the case is no different with the physical house. He will take care that his house shall be clean inside and out and will use his best judgment to effect cleanliness by considering what he takes into his house and what order is maintained within it.

Analysing the subject of physical purity will show him the importance and the best way of preserving physical health by physical means, and these he will not neglect because of finding greater gratification in theoretical thinking. The life of evolving man is daily upon three planes, the physical, the astral and the mental; and action, feeling and thought—representing these planes—must be considered severally as well as together. Thought we know is master, but feeling and action are servants, and a wise master must have a practical as well as a theoretical control over those who serve him. A master who disregards and abuses his servants—whether ignorantly or knowingly—is acting against his own best interests, and in this respect, one who injures his own body by improper attention or by forcing upon it that which is not for its welfare is doing the same thing.

And here, too, faith will be the propelling force for accomplishment, for holding to his ideal by faith, one will enter the field of analytical thought and consider the best way of effecting in himself the desired purity. Success will surely crown his rational and determined efforts, for his ideal is borrowed from the storehouse of nature and represents a reality. Any other principle may be worked out in the same way and may become what he aspires to be.

There is no more inspiring conception than that of faith as a sure forerunner of knowledge, and faith in oneself is the most reliable form of faith. To believe in oneself, in one's own inherent powers, is the firmest foundation to build upon, because it is the only foundation that one may feel absolutely sure of. When the truth that man and his Maker are essentially one is added to this belief, the rock of reality is that upon which man builds by faith. Then it is that he goes steadily forward, becoming gradually "master of facts, of men, of everything save his own divinity."

It is the man who fixes his life, his work upon this basis who succeeds, whose life becomes a series of successes and whose evolution is rapid in proportion to the strength of his faith, the determination of his thought and the persistency of his action. Looking to

divinity within himself, recognizing the marvellous truth that the Divine Spirit is all-pervading, and that his own life, his own consciousness is a part of the greater life, the wider consciousness—to become manifested within himself in greater and greater degree as he opens up the way—he foresees the next step forward that will be the wise one for him, thinks out the details of his plan of action, and fearlessly carries out his purpose, sustained by the assurance that it is based upon the highest knowledge of good possible to him at the time and therefore right as far as he is concerned.

In connection with others, the effect of his course of action may appear to be wrong, and this new consideration will call for another analysis of the case and perhaps a change of conduct. But nevertheless the initial course was right for him, at the time, because it was the result of the clearest power of perception, the ablest discrimination and the most effective action that his mind could then conceive of and direct. He will not have lost by a mistake—however much appearances may be to the contrary—because the process of thought and action was an expression of his best ability and unfortuitous results clarify his mental vision and produce a further expansion of consciousness that will lead to better results. His store of knowledge has been added to and a repetition of the case will find him well prepared to meet it.

It has been said that every failure is success, and so it is, in the sense in which I have just dealt with the subject; a man learns wise lessons from his failures, and the purpose of all experience is the evolution of wisdom. For that reason, a wise man looks back upon his failures with thankfulness, not with regret, for the lesson of failure is so sharp that it cuts deeper into memory than success, and memory rings out a warning when a similar danger threatens. A man is never so near failure as when he believes that he has conquered and relaxes vigilance, but where he has failed, conscience is alert to remind him.

One's whole store of sympathy is the essence of past failures. No one can truly sympathise who has not passed through the very experience that draws out his compassion for another. His past failures become sanctified when because of them, because of the memory of the heartache, the regret, the disgrace that accompanied them, he may stand beside another in a similar hour of trial and give sympathy and help because he once stood there himself and knows the need. The spectre of remorse, of sorrow, of disgrace, gives place to the angel of mercy when the need of another calls out a sympathetic response, because memory vibrates to one's own old-time need.

The consciousness of this life may not necessarily register the past circumstance, but the fact that sympathy rushes out to another is proof that the immortal man—the Ego, wherein is stored the memory of all lives—holds a similar circumstance in his record of

the past. If there were no other explanation of the distressing problem of suffering than that it brings about the evolution of sympathy, one's mind would turn in reverent submission to the divine source of all things and bathed in a holy recognition of the infinite wisdom acknowledge the wondrous loveliness of Sympathy whose other name is truly Divine Love.

Faith is the first evidence of inherent force arousing from latency into activity. The first manifestation of a new impulse from the divine life pushing from within outwards is by faith. All growth is from within, and whether it be the stalk of wheat developing from the grain, or the upright man developing from the divine seed that is the centre of his being, the process is the same.

Physical Science acknowledges that growth is brought about by action and reaction between an object and its environment, but whence comes the power that permits of the expansion that we call growth, that allows an object to move in the direction of that which arouses it, is not included in its explanations. The law of attraction tends toward expansion, the law of repulsion toward contraction, but the source of both is a central point and this central point is the divine life welling up at the heart of every form. Each form is a smaller or a larger expression of the one life, the one consciousness, the universal spirit of unity in which the separate forms exist; the whole power of life lies latent at the heart of every atom and this latent power will in the course of evolution become active power. The divine seed, holding within itself in potentiality the fulness of perfect life, will as surely evolve into the perfected image of its generator, as will the apple seed become the perfect fruit, the human germ the perfect human being.

Because of this divine seed which is the spirit of man, all power, all love, all knowledge—the three phases of the Divine Trinity—lie hidden within himself, and if this seed is to grow, it must follow the course of every other seed, respond to external stimuli and bring out from latency into activity its divine powers. Physical life responds to physical stimuli, astral—or emotional—life to astral stimuli, mental life to mental stimuli. The force of attraction from another body draws the life from its centre outwards; the force of repulsion sends it back to refuge in its own centre; centrifugal force and centripetal force in co-operation maintain equilibrium and orderly progression.

Faith is the first advance of consciousness toward greater attainment. Perception catches a glimpse of something that appeals to the mind as desirable and faith ventures out toward it. Sometimes faith goes joyously, sometimes wearily, sometimes fearfully; the way appears indistinct, because it is unknown to the one who ventures, but in reality it lies through a region that is peopled and protected and only seemingly obscure because the eye of faith sees

but dimly. Little by little the fact that one never stands alone or walks unattended becomes evident and then belief fortifies faith and gradually gives place to knowledge.

As long as one fails to realize that the kingdoms of Nature are not limited by the extent of his individual consciousness, he may imagine himself alone and unaided; but after he has persisted and achieved he will look back and see things differently. Though he believed himself to be standing or going forward alone, he has only done so as do children learning to stand or to walk, not because there are none to tend them but because it is better that their strength should be developed in that way. Those who have had sufficient faith to go forward when they seemed to go alone and have known the strength that developed in the effort, see the wisdom of the past and are prepared to attempt greater achievement for the future. Rejoicing in the strength and the knowledge that is the outcome of past struggles, they would not choose to go back if the way might be retraced and alter the old conditions, lest the comparative result might be less independence of character.

Nature is wise in her methods and her laws may be known and followed if one will but try to perceive them. When one has grasped the law that all growth is from within outwards and looks to the hidden centre for the source of life, he may gather up his forces within himself and direct them, knowing that they will surely follow the path that he marks out for them and achieve the end that he has in view.

It is those who look to Nature and who work in harmony with her who are truly successful. When one understands that Nature, like man, is threefold and that physical nature—and therefore physical law—is only one phase of her manifestation, he is not a slave to physical conditions when they seem to impede his progress, but turning to the subtler side of things and learning something of the laws that govern the astral and mental phases of the threefold composition he continues his advance by other methods. All that is necessary for his safety is that he shall observe the workings of universal laws and try to put himself in harmony with these laws; in harmony with them, he is above failure; in opposition to them he will be bruised and broken by their resistless force.

And harmony is itself the greatest of these laws. He whose threefold life—physical, moral and mental—is attuned to harmony is linked in harmonious sequence with the greater harmony of worlds and suns and universes that stretch out in infinite relation and whose common source of life is the Divine Essence that interpenetrates all things great and small. Called by various names this essence of life is the indisputable proof of the presence of Deity in all things. Forms arise and change and disappear in other forms, enclosing smaller or larger portions of the infinite threefold life, but the life itself is changeless. They who look to the life

adapting form to the best expression possible to them at any given time, may go onward fearlessly, knowing that because Divine Life is present at every point, Divine Consciousness is there also in full cognizance of them however much form may limit their response, And this is a thought on which to build one's faith without a possibility of failure,

ANNIE C. McQUEEN,

*PHILOSOPHICAL JAINISM VIEWED IN THE LIGHT OF
HINDUISM AND MODERN SCIENCE.*

JAINISM is one of those ancient religions which stretch so far back into the past that all attempts to determine their origin and history are at most only a mass of guesses. It had been for a very long time believed that this faith was only an offshoot of Buddhism with which it seems to have so much in common.

Lassen, Weber, M. Barth and other eminent European scholars relying principally on the opinion of the famous Chinese traveller Hsien Tshang who is considered an authority on so many things in Indian history, held this view. But a new light dawned upon the subject with the arrival of Dr. Bühler and Jacob in the arena of controversy.

They have discovered facts which tend to place this religion without question as far back as the time of the illustrious Buddha—if not earlier. It is now said that "the two religions—Jainism and Buddhism—flowed in parallel streams for long centuries until Buddhism declined, while Jainism still continues to be a living religion in some parts of India."

The most important fact illustrative of the ancient origin of Jainism is that Mahavir—one of the greatest saints of the Jains and regarded outside the pale of Jainism as the founder of that faith—was a contemporary of Buddha and allusions to him and his works have been discovered in the ancient literature of the Buddhists. It has been alleged that Mahavir was the son of Siddhartha of Kundagrama and belonged to the clan of Jñatrika Kshatriya. These two words are identical with Kotigrama—a place visited by Buddha and Natikas spoken of in the Buddhist literature. Besides, Mahavir's mother, Trisala, was the sister of Kataka—ruler of Vaisale, whose daughter was married to the Bimbisar—the King of Magadha. Mahavir was like his father a Kasapa and was called Jñatriputra or Vardhmana. He took the religious vow at the age of 28 years and became a Tirthakar after a series of self-mortifications for twelve years. He was at the head of a class of ascetics called Niganthas (without clothing) which embraced a large number of followers and

was found chiefly in Vaisale in the time of Buddha. In the Buddhistic literature, Mahavir is mentioned by the name of Nata-putra and the head of the Neganthas. Thus it has been shown that he was a contemporary of Buddha and the religion which he propounded was independent of Buddhism. If we rely on the assertion of Dr. Colebrook and others, the date of this faith is thrown still further back, *i.e.*, to the 9th century B.C., as they attribute its origin to Parasnath who could not have lived later than that time, according to them.

Notices of this sect as existing in the time of Megasthenes, which were recorded by Strabo and Arrian, are another proof of its antiquity. The Negantha order of the ascetics existed as far back as the 6th century B.C.

Recently the inscriptions dated 78 A.D., discovered on the pedestal of Jain statues at Madura, prove, according to Dr. Bühler, that the Svetamber sect of the Jains existed in the first century A.D.

Such is, in brief, the evidence illustrative of the antiquity of Jainism. Having established its claim to be reckoned as one among the ancient religions of India, I proceed to deal with its philosophic aspect in contradistinction to its ritualistic and mythological sides. But before I proceed further, it may not be out of place to remark that as in Hinduism or Buddhism, there is in it a great diversity of views even on most vital doctrines and principles, and this can be accounted for in no other way than that there was a great liberty of thought among the adherents of the religion, and that the spirit of persecution towards all those who differed from them in views on religious points, which characterized the religion of Christ and which so shabbily marred the records of its propagation, was conspicuous by its absence. It is a fact that a religion which is not built about the person of a man, as Christianity, and Mahomedanism are, naturally allows a great latitude of thought to exist among its followers, and possesses in itself a vitality and strength which outlast all attacks on the lives of its saints.

Jainism is one of such impersonal religions, and the belief that it recognizes twenty-four Tirthankars, does not in the least shake it off this position. It does not limit the number of its saints but boldly asserts that every one who possesses qualifications required for saintship, can climb up to that position. In Christianity and Mahomedanism, if you demolish the lives of their prophets, falsify and refute their views, you pull down the edifice of the religions, while in Hinduism and Jainism, such attacks on the lives and teachings of particular personalities do not tend in the least to weaken their strength. The starting point in Jainism is a belief in Tattvas or predicaments, which exhaust all the existences of the world. Just as Sankhya has attempted to sum up all existences under twenty-five, or Kanada under seven or Goutama under sixteen categories, the Jain

philosophers have similarly classified all things, but this division of the number of categories varies with different writers as in the case of the Hindu philosophers. Some recognize only two predicaments—*Jiva* (soul) and *Ajiva* (non-soul); others, five—*Jiva* (soul), *Ākash* (ether), *Dharma* (merit), *Adharma* (demerit) and *Pudgals* (bodies); others again, seven—*Jiva*, *Ajiva*, *Asrava* (movements of the soul), *Bandha* (bondage), *Nirgara* (elimination of all desires) and *Moksha* (liberation). These seven principles are extended to nine by some other philosophers who add *Dharma* (merit) and *Adharma* (demerit), to them. Thus we perceive that there is a diversity of opinions among the writers on the very vital doctrines of the religion, and the writer does not find it an easy task to construct out of these conflicting views a system equally acceptable to all as embracing the fundamental truths. This difficulty is aggravated to a certain extent by the bifurcation of the Jains into two branches—*Digamberas* (sky-clad) and *Swetamberas* (white-clad).

These two principal divisions of Jains, *Swetamberas* and *Digamberas*—though mostly concurrent on fundamental doctrines of religion, differ from each other on the matters of details which may be thus summed up.

DIGAMBERAS.

- (1) Idols are naked.
- (2) Belief in 16 heavens and 100 Indras.
- (3) Their Gurus eat in open hands.
- (4) They don't consider brush, water pot, &c., necessary.
- (5) They admit all Angas as works of *Tirthankars*.
- (6) No woman can obtain Moksha.

SWETAMBERAS.

- (1) Idols are clad.
- (2) 12 heavens and 64 Indras.
- (3) Their Gurus eat from utensils.
- (4) Their Gurus carry brush, water pot, &c.
- (5) They consider Angas as works of the *Chelas* of *Tirthankars*.
- (6) A woman is entitled to Moksha.

Difficult and embarrassing as the task is, I have tried my best to present to the reader in as lucid and perspicuous a manner as I can, the common and underlying features of all these views and have accordingly divided the subject under four heads,—(1) Cosmology (2) Psychology, (3) *Æschatology* and (4) Theology.

COSMOLOGY.

The world according to the Jains, as according to the *Nyayakas* and *Vaisheshikas* of the Hindu philosophy, is made up of atoms which are eternal. The atoms simple and indivisible and unextended particles of matter, appear in the combinations of two, three, four, &c., thus constituting the objects of the world, and a reverse process resolves the compounds into their ultimate forms. The *Pudgals* or compounds are the bodies formed by the mutual separation and conjunction of the atoms. In the formation of the world, they do not recognize the agency of God, and deny His existence. Just as the

tree springs from the seed and the seed from the tree, the cycles of evolution and involution, perpetually in operation, produce the world.

Even at the time of the Pralaya or the dissolution of the Universe, all the objects though divested of their gross bodies, exist in subtle forms—the germs involving potentialities for future manifestation which takes place again in the order regulated by the cosmic laws. The immense periods of time which govern the world are—*Utsarpani* and *Apasarpani*—being in the form of a snake seen once from tail to head and once from head to tail. In these two cycles of ever-recurring times, things elevate or degenerate in a graduated order. In the *Utsarpani* period, we are gradually led from worse to excellent through six stages, in the other the case is reversed. The six stages of the *Utsarpani* period are (1) bad-bad, (2) bad, (3) bad-good, (4) good-bad, (5) good, (6) good-good. The other is a descending cycle from excellent to worst, *viz.*, (1) good-good, (2) good, (3) good-bad, (4) bad-good, (5) bad, (6) bad-bad. While in the first cycle, the age and stature of man increases, in the second we have only degeneration in all respects. A Kalpa or *Kalchakra* is said to be completed when these two cycles are run out. We are at present in the fifth stage, *i.e.*, bad, of the descending cycle and have probably to face a worse time.

These cycles should be considered analogous to the Hindu divisions of time into Sat-yuga (Golden age), Traita-yuga (Silver age), Dwapar-yuga (Copper age) and Kali-yuga (Iron age), in which we are placed at present. The duration of each is said to be respectively 1,728,000 ; 1,296,000 ; 8,64,000 ; and 4,32,000 years of man's life. All these four periods taken together amount to 4,320,000 years of man and make up one Mahâ-yuga. The decreasing length of these periods or yugas, indicate a corresponding physical and moral degeneration in the people who live during each age. From the analogy it will be perceived that while the Jains believe in two periods of time, the Hindus have four and the elevation and degeneration of man are to a large extent dependent on the age in which they happen to live. It is a strange coincidence that both the Hindus and the Jains call the present times bad and predict still worse times to come.

PSYCHOLOGY.

Next we come to the doctrine of soul. The soul in its own nature or *Parnamika* state is pure intelligence. It may not be out of place to remark here that in all philosophical systems of first rank either Indian, Greek or any other, the nature of soul is represented to be pure intelligence. In the Vedanta Sutras, ज्ञोऽतएव (Jnotâ-éyva) it is intelligence only, and means the same ; so it may be said without hesitation that the Jain philosophy represents a highly developed phase of thought on this point. Though pure intelligence,

in its own nature, it (soul) appears in the world clouded over, as it were, by the influence of sin and vice and apparently contaminated by the foulness of actions. This does not mean that it is overpowered by sin, and its concomitants. If the clouds obscuring the view of the sun be said to be overpowering the sun, this assertion would also be true, but as the first view is not correct, the other cannot hold good. The soul in reality is free and unbound but appears to our obscured vision, bound and trammelled. This is just the view of the Sankhya and the Vedânta—the two highly-developed systems of philosophy.

The Jains proceed to give an elaborate exposition of the different states of the soul.

(1) The *Aupasamika* state which is attained when the soul is thoroughly purified of all its actions, *i.e.*, the effects of the past actions are exhausted and no new actions arise to bind it. This state may aptly be compared to that of water when all its sediments have settled down to the bottom and it stands still sparkling in its native clearness.

(2) The *Kshayika* state which is the state of final emancipation.

(3) The *Misra* state of the soul represents it as partly pure and partly impure just as unfiltered water.

(4) The *Audayika* state is that in which actions arise, exerting an influence on the future and thus leading from birth to birth.

In its own nature, it is pure intelligence but in the world it appears in one of these states whether happy or unhappy.

Having mentioned the several states of the souls, I now proceed to give their divisions in which they are classified in respect of the creation. They are divided into *Samanasika* (with an internal sense) or *Amanasika* (without that sense). The former possesses the power of apprehension, talking, acting and receiving instructions, the latter are without that power.

Those that are without this internal organ, are subdivided into *Trisa* (mobile or locomotive) and *Sthavar* (immobile). The former are furnished with at least two senses, touch and taste, as shell-fish, worms, &c., and are divided into those possessing two senses, those possessing three senses, those four, and those five. The latter, such as earth, water, fire, air, trees, &c., possess only one sense, touch.

From what has been stated, it is clear that all creation is instinct with soul or jiva—from the solid stone to the highest evolved man—the difference being only in the expression and manifestation which the soul assumes.

Now I shall proceed to state the manner in which the souls manifest themselves—sometimes rising as high and noble as an Arhat who, with one unbounded vision looks over the whole Universe and is endowed with infinite wisdom, knowledge and power; and at other

times, falling as low and degraded as the veriest worm that crawls unperceived under our foot. The soul possesses a natural impulse or tendency to act—technically called *Asrava*—by which actions and their consequences flow in upon the soul just as a door opening into the water, causes a stream to descend through it. Another simile given to illustrate the action of *Asrava* is : Just as a wet cloth absorbs the dust thrown upon it by wind from every direction, even so the soul saturated with previous actions, takes in the actions poured in upon it by the stream of *Asrava*, by its manifold points of contact with the body. Again, just as a heated piece of iron absorbs all the water thrown on it, so the Jiva or soul, burning hot with the previous sins, receives from all sides the actions brought to it by *Asrava*. *Asrava*, also called Yoga in Jain phraseology, the natural tendency of the soul to act, is two-fold, good and evil. Now this is the basis of morality—the suppression of the impulses leading to evil and the entertainment of those towards good. It will be highly interesting to know that in modern times the basis of morality—which had been shifting from point to point from time immemorial—has been determined on similar lines by German philosophers. Kant, with whom dawned a new era in the realm of philosophy, started the work which was brought to its completion and perfection by the transcendent genius of his disciple, Schopenhauer.

The basis of morality has been fixed upon the denial of the will. Will—the natural tendency to act—has two impulses, towards good, and evil. The evil impulse, called the affirmation of the will, tends to egoism, selfishness, ill-treatment of others, &c., and the good one is wishing well to others and meaning one's own ill, or in other words, it denies the natural impulses of our passions or senses towards enjoyments and regulates its action so as to do good to others even at the expense of one's own good. Now viewing the matter in this light, the good *Asrava* is the denial of the will, and the evil one the affirmation of it. This strange harmony of the Jain philosophy on the subject of morality with the modern thoughts of the highest philosophers speaks volumes for the genius and intellectual attainments of the Gymnosophists who had perfected this theory centuries before Kant and Schopenhauer were born. The *Asrava* expresses itself by body, speech or mind, either good or evil. The good one will tend to truth, right action, and noble thoughts, while the bad gives rise to vice, falsehood and evil thoughts, and so the causes of one's merits and demerits, on which is shaped our future, are produced. The psychic tendency accompanied with other causes such as 'false intention,' 'non-difference,' 'carelessness' and 'sin' bring on the bondages over the soul, which under their influence assumes various bodies. Bondages brought on the soul which is in its innate nature pure intelligence free from all blemishes, are of four kinds called (1) *Prakriti*, (2) *Sthithi*, (3) *Anubhava*, (4) *Pradesa*—the first

two, the result of 'false intention,' 'non-difference,' 'carelessness' and sin, and the last two—the outcome of *Asrava*—the natural tendency of the soul to act.

(1) *Prakriti* means the innate or natural qualities of a thing, such as bitterness or sweetness in a fruit. Its divisions are eight called *Mulaprakriti*—here described.

Avaran is the obscuring of the knowledge and intuition just as the cloud obscures the sun or a shade the lamp. It is interesting to compare this *Avaran* with the similar conception in the Hindu philosophy. Patanjali describes it as the obstruction that clouds the mind from its innate nature of light (52, II., *Yoga-Sutras*). Again in the *Vedānta* philosophy it is also similarly described. "As he whose eye is covered by a cloud thinks in his delusion that the sun is clouded and has lost its light, so that self which seems bound to him whose mind's eye is blind, that self—essentially eternal consciousness—am I" (*Hastamalaka*, *Stotra X*). This obstruction as viewed in respect of knowledge is *Jnanavarana*, the obstruction of knowledge; and in respect of objects, *Darsanavarana*, the obstruction of Intuition.

The next is *Vadaniy*, which produces mingled pleasure and pain by considering an object existing or not existing at the same time, as licking honey from the edge of a sword.

Mohniya—delusion causes want of faith in the Jain teaching and want of self-control, like intoxication, wickedness, &c.

Ayus—causes the bonds of the body, as a snare.

Naman, or the name, is the cause of a variety of individual designations as, a carpenter makes a table.

Gotra—produces the idea of high or low, as a potter shapes his pots.

Antarya is an obstruction to one's liberality as, a treasurer hinders the king by consideration of economy.

These are the divisions of the bondage produced by *Prakriti*, and each of these is again subdivided into more minute parts, for which I refer the reader to the Jain texts, especially the *Vidyanand*.

The second bondage called *Sthiti*, is the perpetuation of the innate natures of the three bondages above described, viz., *Jnanavarana* the obstruction to knowledge, *Darsanavarana*, the obstruction to intuition, and *Antarya*, the obstruction to liberality, through immense periods of time. By it the nature of the things, such as sweetness in the milk of cows, &c., coldness in water, remains unaltered and unswerving.

The bondage called *Anubhava* is a special capacity in our bodies to produce the effects of our actions just as in the milk of the cow, buffalo, &c., there is inherent a special capacity of producing the effect, according to the nature being poor or rich.

The fourth bondage called *Pradesa* is described as "the *Bandha*

which is the entrance into the different parts of the soul by the masses, made up of an endless number of parts, of the various bodies which are developed by the consequences of actions." This bondage can be destroyed at a stroke while the others cannot.

These are the various kinds of bondages which shackle the soul and produce the phenomena of the world.

We have seen so far that the soul in its own nature is a pure intelligence but it is the influence of the bondages just described which hinders its real nature from expressing itself, as the clouds obstruct the view of the sun. Are there any means by which we can sweep aside these clouds and be face to face with the undying, eternal and enlivening Light which is our innermost nature? Certainly there are means and they are in the power of man to command. They have been tried again and again by the sages of old and have been invariably found true. The radical cure for our ignorance—misery—the world in which we are confined and in which we are tossed and knocked about by the force of our bondages like a football, from birth to birth, is to stop—to gag as it were—the very source from which they proceed. The soul being emancipated from its bondages appears in its innate refulgence and glory.

Asrava has been described as the cause of our bondages,—the innate psychic tendency towards good and evil, and *Samvara* is exactly the opposite. It stops the *Asrava* and unlooses the bondages forged upon the soul by the former. *Samvara* is literally closing, *समव्रणोति*, as *Asrava* is literally opening or giving rise to. The kernel of the entire philosophy of the Jains lies in these two words—*Asrava* and *Samvara* as has been also said by a learned Jain philosopher.

"*Asrava* is the cause of mundane existence, *Samvara* is the cause of liberation; this is the Arhat doctrine in brief; all else is only the amplification of this."

To describe more elaborately, *Samvara* is stopping the stream of *Asrava*—the tendency to good and evil. It is divided into several classes. *Guṇti*, *Samiti*, &c. *Guṇti*, which relates to body, speech and mind, is the counter force to the impulse of the soul which causes the bondages of the world: *Samiti* is a conduct of life so as to abstain from injury to all living beings. Here we are face to face with the root principle which so powerfully moulds the character of the millions of Jains. The motto of the Jains, *Ahimsa-parmo dharma*—non-injury is the highest virtue—is built upon the adamant basis of this truth. The extreme tenderness and pity displayed by the Jains, which are sometimes led to ludicrous extents, towards all living beings, are thus easily explainable. The *Samiti* is one of the strongest pillars of morality, and it will not be tedious if I attempt to dwell upon it a little longer. It is divided into five kinds—(1) *Irya*, (2) *Bhasha-Samiti*, (3) *Eshana-Samiti*, (4) *Adana-Samiti*, (5) *Utsarga-Samiti*.

The first is abstaining from injury to living beings while walking in a public way.

The second regulates our speech in intercourse with others.

The third pertains to our food which should be free from 42 faults.

The fourth is, carefully examining the seat before we sit down, so as to avoid killing or injuring any worm, &c.

The fifth directs us to perform our bodily evacuations in a place free from all living beings.

The other divisions of *Samvara*—the counteractants to *Asrava*—are, *Parishaha*, endurance as in taking a vow; *Yati-dharma*, the 10 duties of the ascetic such as patience, gentleness, compassion, &c.; *Bhavana*, the firm belief that worldly existences are not eternal; *Charitra*, the pious observance of the practices prescribed by the Jain shastras.

If *Samvara* stops the motion of the wheel of actions by means of these rules of conduct summing up the highest standard of morality *Nirjara* serves to burn up the effects of past actions by the heat of self-mortification, penances and other tortures of a stern self-abnegation. It aims at uprooting all potentialities either towards happiness or misery, and it is a firm conviction of all great schools of Indian philosophy that so long as there is the least trace of effects of action either kinetic or potential, left in a man, there can be no liberation or Moksha.

Nirjara is of two kinds—(*Yathakala*) temporary and (*Aupakramanika*) ancillary. The former arises from the satisfaction of the desire, as one's appetite is satisfied after a good meal, and though the appetite has become now lulled, it has not been uprooted—it lies dormant there and will assert itself again. This kind of *Nirjara* is also called *Akamamara*—without desire—because on the gratification of a passion, its desire, for the time being, appears as it were absent. But the other kind which is *Nirjara* in the true sense of the word arises when by the sheer dint of austerities and self-mortifications, the ascetic altogether subdues his passions and desires under the overpowering sway of a higher desire after Moksha or liberation, and it is called *Sakama*, with desire, because this desire is not for worldly gain but for liberation—the highest goal and destiny of man. These two means—the *Samvarana* and *Nirjara* which pave one's way to liberation—may well be compared to the Patanjali-yoga and Hatha-yoga of the Hindu religion.

Now I proceed to treat of what are called the 'Three Gems' of the Jain religion, an united force for the elevation of soul to the realms of eternal bliss. They are Right Faith, Right Knowledge, and Right Conduct.

Right faith means a firm belief in the predicaments of the Jain philosophy as explained by the great Arhats; in other words, a

belief in their teachings, and this belief arises either from the innate capacities of a man or by the instruction of a Guru.

Right knowledge is a thorough and clear knowledge of the predicaments, *Jiva*, *Ajiva*, &c., according to their real nature ; and this knowledge has been divided into five classes. (a) *Mati*, (b) *Sruta*, (c) *Avadhi*, (d) *Manas-paryaya*, and (e) *Kevala*.

(a) By means of *Mati* one gains the knowledge of an external object through the agency of the senses and the mind.

(b) The higher stage of knowledge produced by *Mati*, all hindrances being removed, is *Sruta*.

(c) *Avadhi* is a knowledge obtained by 'Right faith.'

(d) The clear unobstructed knowledge that we have of another's thoughts—envy being away—is *Manas-paryaya*.

(e) *Kevala* is the highest, the *ne plus ultra* of knowledge which the ascetics strive after.

'Right conduct' means giving up of all acts tending to vice, by a man armed with Right faith and knowledge. It is in short the entire relinquishment of all impulses and tendencies leading to evil. It is divided into five parts.

Ahimsa—is abstaining from injuring life in any organic or inorganic thing by an act of recklessness and thoughtlessness.

Sunrita—is a speech characterised by politeness, veracity and benefit to others.

Astaya is abstinence from taking what does not belong to a man. Stealing is taking another's property and the abstinence from such an act constitutes this vow.

Next is the vow of *Brahmacharya* (purity and chastity of life). It is the giving up of all desires of enjoyment either worldly or heavenly, in thought, speech and deed. This may be realised either by one's own action or by one's consent or by prevailing upon another to do so.

The *Aparigraha* is the relinquishment of all interest in unreal things because such an interest, however delusive, is apt to lead to the perplexity and distraction of thought, such as the hoarding of money, &c.

Then follow the five modes of the mind favourable to the performance of these five vows.

It may be remarked by the way that these five vows already stated are exactly those recommended by Patanjali in his Yoga Sutras in the 30th aphorism of the 2nd chapter, which I give here in original.

अहिंसा सत्यमस्तेय ब्रह्मचर्याऽपरिग्रहा यमः ।

"The five *Yamas* are *Ahimsa*,—non-killing, *Satya*—truthfulness, *Asteya*—non-stealing, *Brahmacharya*—continence, or chastity, *Aparigraha*—non-receiving.

It may be said that these three doctrines, Right Faith, Right

Knowledge and Right Conduct which respectively mean believing, implicitly in the teachings and ideals of the Jains, a thorough knowledge of the several predicaments stated before and a firm observance of the rules of morality which were covered by the predicament *Samvara*, contribute together in their united strength to bring about the realisation of Moksha or liberation. Each by itself is not strong enough to do so. We must first believe, then know and then act, so triple is the path to the attainment of any object much wished for. This threefold path, though appearing arbitrary to some, is based on the real analysis of our nature into heart, will and intellect. A religion that does not satisfy all the three faculties of man is far from being perfect. We find that Right Faith provides for the heart, Right Knowledge for the intellect and Right Conduct for the will. How philosophically these gems of the Arhat doctrines are based, is obvious from the above. Though these three doctrines appear peculiarly prominent in Jainism, it is not difficult to match them from Hinduism. The *Bhakti-yoga* which refers to heart, the *Gyan-yoga* pertaining to the intellect, and the *Karma-yoga* relating to the will, are the same with a few alterations of detail. These three are inalienably bound up together and are in their combined strength able to bring about the end much devoutly wished for. The bird of *Gyan*—knowledge—must have for its two wings faith and action to effect its flight.

Next follows the doctrine of the release of the soul from the world, and with this I pass to the 3rd division of my subject.

KANNOO MAL.

[To be concluded.]

THE RELIGION OF JAPAN.

IN the many books dealing with Japan which are now making their appearance in response to the interest aroused by the present war, it is a not uncommon thing to find the statement made that Japan is a land without a religion. If this word be taken in its generally accepted meaning, as it would apply, for instance, to any of the great religions of the world, Christianity, Buddhism, Brahmanism or Zoroastrianism, the statement would appear to be hardly open to objection. It would seem that there is no Japanese State religion in the Western sense of the term. Although Shinto and Buddhist temples may be met with everywhere in the land of the Mikado, it would be conveying a wrong impression, apparently, to speak of Japan as being either Buddhist or Shinto in the same sense in which Austria may be described as Roman Catholic and Turkey as Mahomedan.

It is not our intention to quarrel here with the general use of the word religion or to attempt a definition of what should be

denoted by it. It is sufficient that the declaration mentioned above has been made and accepted. It is the object of these lines, however, to show that so bald and uncompromising an assertion requires considerable modification if it is not to lead to serious misconception regarding the people of Japan. For what conception is called up in the mind by the phrase "a nation without a religion?" How does the man in the street picture to himself the little people, whose fortunes he has of late followed with so much interest and possibly of admiration, when he is told that they are materialists and atheists?

As pointed out by the Rev. H. Moore, at the recent Church Congress held in Liverpool, a country which possesses 260,000 temples and which numbers its pilgrims by millions every year, cannot, as some assert, be looked upon as a non-religious country. These are not the signs of absence of the religious sense. Materialists and atheists do not build and keep up temples. Whatever view may be held as to the essentials of a religion there will be little hesitation in accepting as a necessary ingredient one of its most universal manifestations. Worship, in one form or another, whether it be adoration, supplication or thanksgiving, is so world-wide a phenomenon that it is difficult even to conceive of a civilised people in whose life it finds no portion. Did worship form no part of the Japanese national life, we should feel compelled to admit that here was a nation without a religion.

But does this condition obtain in Dai Nippon? Is the universal aspiration of the human soul conspicuous there by its absence? It would appear not. We are, fortunately, not obliged to look upon this wonderful nation as a recently discovered religious monstrosity. Throughout the length and breadth of Japan the people unite in one common, collective worship—that of the Imperial Ancestors. Rich and poor, high and low, peasant and prince, each and all take part in one national adoration of the founders and, in their belief, preservers and guardians of their country. Here is an orthodoxy that may well turn the Russian Holy Synod green with envy. Over and above the clash of sects and the warring of schools, if indeed such elements do clash and war in Japan, spreads this common bond, fusing and melting the various creeds, beliefs, opinions and philosophies into one homogeneous amalgam of which one of the outer manifestations is a burning, whole-hearted patriotism. Then there is also the worship of the ancestors of separate clans and of individual families; this worship affects in its turn smaller groups of people but does not in any way interfere with the national worship already described.

It is not for a foreigner to say in what manner ancestor-worship inspires its votaries. Still more beside the point would it be for the follower of another religion to "damn it with faint praise" because, though it may satisfy the Japanese soul, it would not, in his opinion, suit him. May not many of us be, to a varying extent,

ancestor-worshippers; as shown by the consideration paid to a pedigree and the periodical adornment of our cemeteries, to say nothing of prayers for the dead and Shraddha ceremonies? Be this as it may, the worship of the Imperial Ancestors approximates somewhat to the State religions of European powers and upon it is based a large portion of the social fabric of Japan. The old laws regarding marriage, for example, had their *raison d'être* in the necessity for perpetuating ancestor-worship. From it also springs *Bushido*, the code of ethics applicable to everyday life, wherein is enshrined the ideal after which the true son of Japan strives.

A peculiarity of human nature is very frequently overlooked when dealing with unfamiliar beliefs and strange creeds. "What a man thinks upon that he becomes" says the Upanishad. Our thinking is organically connected with our conduct and perhaps the most simple, certainly the most practical, method of realising the differing values of differing beliefs is to estimate their influence upon conduct. Instead of discussing the question as to whether ancestor-worship and the religious practices carried out in the quarter of a million temples with which Japan is accredited do or do not constitute a religion in our particular sense of the word, let us turn to the practical side of the matter. Let us endeavour to get a glimpse of what Prof. James would call the cash-value of the Japanese beliefs as shown by the moral code to which they subscribe and the influence of the latter upon their conduct in everyday life.

The origin of *Bushido* is hidden in the gloom of time. It can be traced back in Japanese history for some fifteen hundred years: but what were its first beginnings and who were its original exponents are secrets of the past. It is clear, however, that it comes to modern Japan as the heritage of the *amurai*, the highest of its social grades, and that *Bushido* has been in *sæcula sæculorum* the peculiar teaching of the flower of the Japanese nation. Handed down from generation to generation, it is to its warriors and not to a priestly caste that Japan is indebted for its moral code.

We do not need to look back more than 50 years in the history of Japan to find existing a state of affairs strongly resembling the feudalism that grew up in England under the rule of the Norman kings. The provinces of Japan were ruled by feudal barons, *daimiyo*, under whom served the *samurai* or "warriors." Knights rather than soldiers, their profession was that of ruling and the protection of the weak. All that was noblest, strongest and best in the nation belonged to this order and, as in the chivalry of medieval Europe, high moral qualifications were expected of its members. When, after the civil war of 1867-8, the ancient system of feudalism came to an end, many of the splendid rights and privileges of the *samurai* were threatened in the social upheaval which accompanied the reconstitution of the State. That they were voluntarily resigned by them for the advantage of their country was in itself an example of

the patriotic and unselfish spirit which dominated them ; it was, in fact, a practical application of *Bushido*. In return the *samurai* are doing their best to spread their standard of conduct, their ideal, throughout Japan : while still remaining the defenders of the motherland and its strong fighting arm they have now become its moral instructors.

Bushido is generally translated "knightly chivalry." The fundamental note is a strong sense of personal obedience, submission and devotion to all superiors and especially to the Heaven-sent Imperial Ruler, as the highest living embodiment of the principle of authority, and to the Imperial Ancestors, the Guardians of the Race. It holds up for admiration and emulation the character of an ideal *bushi* or *samurai* upon which all true *samurai* should strive to model themselves. It has neither priests nor temples : it finds no need for gorgeous ceremonial or for the usual trappings of religious services. Neither bibles, dogmas or infallible expounders are required for its preservation. It lays down a system of ethical and moral principles by which conduct is to be ruled and actions guided and, regardless of birth, wealth or position, he who approximates the more nearly to this ideal is the more perfect *bushi*. Although originally derived from the aristocratic class, socially, it is ultra-democratic. The lowliest meets on equal terms the highest-born, and may surpass him if his conduct in peace and his valour in war are the more meritorious. For *Bushido* does not apply solely to war. It is not merely a camp code to be cast aside when the campaign is closed. It applies to all careers and to all circumstances in them. It inspires the merchant as well as the admiral. It prompts the diligence of the counting-house as much as the dash of the cavalry charge.

Another dominant note in the life of the *bushi* is simplicity. A Spartan frugality in life, a dignified reserve in manners and a careful avoidance of every kind of ostentation form the hall-mark of the *samurai* : he is the exact antipodes of all that we speak of as vulgar and snobbish. Superiority, for him, does not consist of the possession of wealth or of power ; nobility of conduct is the only nobility and sterling worth the only real wealth. Courage, loyalty, valour and intrepidity in war ; but equally chastity, honesty, calmness and temperance in peace, are the proofs of genuine merit, and to be acquired without fail by him who would gain the respect and esteem of his fellow men. So in speech the *bushi* must be quiet, humble and truthful : he must avoid unnecessary words and all mention of his own exploits, however brilliant and honourable, and be scrupulously polite. The following story, told by Adachi Kinnosuki in a recent number of the *Century Magazine*, shows the strong, stern silence of the *bushi* :—

"At the close of January, 1904, Admiral Togo was ill in bed. When the summons came from the Minister of Marine to report at

Tokio, he arose from the sick bed, remarking simply: 'My illness will be healed as soon as I mount the bridge.'

"Arriving in Tokio, he was summoned to an interview with Vice-Admiral Baron Yamamota, the Minister of State for the Navy, in his private office. The Minister reviewed the entire course of the diplomatic negotiations between Russia and Nippon. Before the eyes of Admiral Togo he spread out every phase of the probable struggle. After he had been speaking for more than two hours, he finally concluded with these words:—'I have the honour, sir, to announce to you that it is the august pleasure of His Majesty the Emperor to confer upon you the distinction of commanding the united fleet of Nippon. As you see, the fate of our country is largely in your keeping, and the honour of the flag as well. His Majesty's ships are waiting for you at Saseho.'

"Vice-Admiral Togo arose, adjusted his uniform, bowed, and said in reply: 'I shall execute your orders.'

"Then there was silence—solemn, long, and heavy with eloquence. The Minister waited. He had just broken to his friend the news of his appointment to the supreme command of the Nippon navy. Naturally he expected something more than five words in response to all that he had said. He waited patiently, but silence, somewhat embarrassing and always profound, was his only reward. A little later Admiral Togo rose, and without a word bowed himself out."

In old *samurai* families the training of the *bushi*, begins almost from the cradle. From his mother, perchance, he first hears the old legends telling of deeds of courage and valour, of the glorious doings of his ancestors, of the heroes of the nation. From her come the first lessons in endurance and fortitude preparing him for the sterner training that will soon commence. She inspires him with the contempt of death which distinguishes the warrior and with the passionate love of honour which prefers death, if necessary self-inflicted, to an act unworthy of his fathers. Then begins a long course of physical training coupled with intellectual discipline; for the body of the *bushi* must be as supple and strong as his brain must be fertile in resource. Even the food, of man and woman alike, is regulated and luxury is banished. In military exercises and the use of arms he must excel, and the virile virtues are developed by the practice of personal courage, endurance and resourcefulness. At his school he is taught the principles of *Bushido*, for in every school it is now a regular subject of instruction.

When the young *samurai* passes into one of the active forces of the realm, the army or the navy, he finds the whole life there regulated by the principles he has been taught. The armed forces, including the cadet corps, have been well described as high schools of *Bushido* learning and the corps of officers especially interests itself in promoting and extending it. Thus each detail of the new circumstances brought about by contact with western civilization

has to be arranged in the light of *Bushido*. It is said that such apparently trivial questions as to whether officers should take part in dancing and music, aroused anxious and prolonged debates among them. So great an attraction do the precepts and practices of *Bushido* exercise over the minds of officers of all grades, that it forms the chief theme of conversation: when a group of officers of any standing is gathered together it is nine chances to ten that some application of *Bushido* principles is being discussed by them.

But the true inward greatness of *Bushido* is not to be sought for in the obedience which it inculcates or the simplicity of life it engenders. These qualities alone would produce but an amiable disposition without life and without initiative—a machine, admirably constructed, no doubt, and perfect in its way but without the inner motive power to make it go. We require to look deeper if we would discover the centre from which bubbles up the virile energy of this resolute and active race. It is the vivid realisation of the unity of the entire nation, the ever-present consciousness that each individual is but a fraction of the greater whole that spurs the devoted *bushi* on to his acts of supremest heroism. Individual gain must be renounced for the country's weal, the harvest of the unit for the advantage of the whole—that is the teaching enforced by philosophic principle and ethical precept. Self-abnegation and self-sacrifice, we name it, and the words denote the accompaniment of pain which the giving up occasions to the separated self. As we think of it coldly, with the mind critical, we almost feel the rending and the wrenching of the lower personality and the anguish which it causes. How, then, can inspiration be generated in suffering? By what means may the pain of sacrifice become the stimulus to action? We find the answer in the opening of the larger consciousness; in the identification of the smaller, segregated self, with the larger, inclusive whole; in the man learning that he is more than man when he refuses to be bound and limited by the fetters of the personality. Born into a family where from his cradle he is taught an austere and disciplined life, his whole training tending to subdue the senses and inhibit the lower self, inspired by the noble exemplar of his fathers and aspiring towards them in his worship, the true *Samurai* thus prepares himself for the opening of the doors of the soul. The pain of sacrifice is now transmuted into the joy of sacrifice. What appeared as suffering is now known as bliss, the rapture of the separated unit coming home to itself. At the beckon of duty all possessions of the lower life are gladly flung away as worthless, as nothing, before this great realization. The restrained and imprisoned life rushes to the source of all life and becomes one with it. The Self has re-become the Self and knows Itself.

Henceforth the world can never be the same again. The larger life is now known to be the individual life. The weal of the father-

land cannot be other than the highest advantage of every person belonging to it. The benefit of an individual is no benefit if it is not also that of the nation. To serve Japan, to labour and, should she so need, to die for her is itself the highest good and this love of her becomes an active force, energetic because spiritual, impelling to right action. We call it patriotism, in our half-blind way, and marvel at the burning passion, in our eyes amounting almost to fanaticism, which has been so touchingly voiced by one of the most celebrated of Japanese poets:—"My country, everywhere and always, my heart's first love! My blood, my first thought, and the sweat of my brow will be for thee alone!"

It is this spiritualised patriotism, if the expression may be allowed, that forms the greatest asset of the Japanese nation in the present struggle in the East. We see the gigantic military organization, with its roots in every Nippon village and its branches spreading over Manchuria and Korea, working with an even regularity and an absence of friction which are astounding. It animated Togo's fleet off Port Arthur in its splendid victories as well as in the weary months of anxious watching. It fired the devotion of the heroes who faced the hell of shot and shell in that deadly channel in the early days of June. We have seen it send defenceless men in defenceless ships to death rather than accept the mercy of their foes. It has cheered the Japanese flag on land to victory in many a desperate and bloody struggle. And whether the banners of the Rising Sun are destined ultimately to be planted firmly on Manchurian soil or to be driven across the sea in defeat, the world has seen and recognised in this island race of the East a devoted unselfishness and a force of character which compel its admiration and respect. Not without reason has the *Times* correspondent written that "better men in battle have not been educated by any creed."

"By any creed?" Yes, but by what creed *have* these self-sacrificing patriots been educated? That is the question which calls for an answer; for to know a man's ideal is to know indeed the man. The mind refuses to accept the dictum that they have no religion. We do not mean to assert that every inhabitant of Nippon or even every soldier fighting in her armies is a *bushi* such as is here delineated. Were it so Japan would long ago have dominated the world. We have attempted to picture the perfect *bushi* as we understand the Japanese ideal, to show the life which this ideal necessitates and the spiritual heights to which it may lead. It may perchance be given to few to reach them; it may be granted to many. But be the perfect *bushis* few or many this is the ideal to which the nation aspires and which it recognises as good. Whatever Japan now is, is due to *Bushido*; on its precepts have the sons of Japan been moulded and by it she will rise or fall. It is the spiritual force leading modern Japan along the course of its destiny,

by the path of the Kshattriya, and it would appear presumptuous to deny the term religion to such a manifestation, however unfamiliar its outer forms may seem.

As to what her destiny may be, who shall say? But of this we may be assured that so long as the noble tenets of *Bushido* continue to move the hearts of her offspring so long will her career be honourable and just.

"We feel," says a Japanese writer, "that we have been raised by Providence to do a work in the world, and that work we must do humbly and faithfully as opportunity comes to us. Our work, we take it, is this: to battle for the right and uphold the good, and to help to make the world fair and clean, so that none may ever have cause to regret that Japan has at last taken her rightful place among the nations of the world."

C. STUART-PRINCE.

S'RI' AND CHRIST.

THE most exalted Emperor of China, the son of Heaven, was so taken up with the beauty and convenience of an English coach, that he straightway ordered one. When the conveyance stood ready at his imperial palace door, the horses pawing the ground and breathing fire through their nostrils, His Majesty walked towards it and surveying it on all sides, posted himself upon the highest seat there, even the one designed for the coachman to sit on, as being the only one fit for so exalted a personage as himself. The coachman, unused to such intrusions, was bewildered and mustering all his respect, begged to know where he might sit. "Wherever you please" was the imperious answer. The lackey, thereupon, opened the door and sat inside. Thus laden, the coach drove through all the principal streets of Peking, a piece of ludicrous misunderstanding, to the amusement of the foreigners dwelling there.

Institutions as well as things belonging to one country and evolved under one set of circumstances are not understood at a glance, and very often they give rise to a misunderstanding no less ludicrous, but often more serious, than that of His Imperial Majesty of China. Especially when we study the institutions of the past we are apt to run into this mistake, by not carefully noting the purposes which they served, and the ideas that gave life to them, when they were first instituted. If well looked into, it will be found that under the most diverse forms the human spirit has created the same dwelling place for itself and its aspirations in every climate and in every time where at all it rose from mere savagery and ignorance. As Schopenhauer has said: "It is far easier and far more amusing for shallow critics to point out what is absurd and ridiculous in the religion and philosophy of the ancient

world than for the earnest student to discover truth and wisdom under strange disguises." My contention now is that even such disguises are the terms *S'ri* and *Christ*, whereby we and the Christians, though essentially one in God, find occasion to differ and disagree. I beg you to let me lift the veil over the mysteries of theology for a while and make you have a glimpse of the essential unity of religion by explaining to you the ideas underlying the conceptions of *S'ri* on the one hand, and *Christ* on the other, and showing, as far as lies in my power, how the conceptions fundamentally agree after due allowance has been made for differences arising from changed environments in which the same germinal ideas evolved into apparently different forms.

Though *S'ri* is sometimes used in the abstract sense of *Sampatti* or prosperity, it is itself so called because it is a gift from above—from a personal Being who is spiritual and who is called *S'ri* or Lakshmi or Ramâ. I assume here the existence of GOD, the supreme Lord and Father of all, movable and immovable; I assume also that He is personal. As the Rev. H. Haigh says: God must be considered as an Organic Unity. As "the human mind relates, controls, and combines the discordant elements of experience, as the essential life pervading a great organism—an immanent unifying principle which finds therein its necessary and characteristic expression and without which the organism will fall to pieces," so in the manifold variety of this universe there is an underlying Unity, personal as the human mind is personal, in and through which all the rest find their being. *Mayi sarvam idam prôtam sùtre maniganâ iva*, says Lord Krishna—Everything is co-ordinated in me as pearls are in a thread. The discussion of the Absolute Personality or Impersonality of God cannot be taken up here, as it by itself must have a separate treatment. Those who may be curious to study the question are referred to the Rev. H. Haigh's "Some leading ideas of Hinduism," where it is exhaustively treated, as it purports to be a criticism of the Advaitic standpoint of religion. All his conclusions about the personality, &c., of God are quite acceptable to a considerable section of the Hindus, and they only re-state what sages like *S'ri Parâs'ara* and teachers like *S'ri Râmânuja* have long ago said. Even the Advaitins who contend for the ultimate non-personality of God, concede, for all practical purposes—for the teaching and guidance of man—a personality which took its origin from the *Avyakta* which they translate as *non-personal*; this *Vyakta*, this first manifested form, they call *Virât*, a personal Being who is, to all intents and purposes, the same as the Personal God of the Christians, the Mahommedans and the Jews in the West, and the Dvaitins and Vis'ishtâdvaitins in the East. Therefore, though the latter may not follow the Advaitins in their further resolution of all into the primeval Nothing, impersonal, unqualified and altogether transcendent, the Advaitins themselves can have no objection

to grant the *Virât* form of the ultimate One : a personality whereby He forms the underlying soul of the Kosmos, possessing qualities and capable of responding to prayer, the source of love and fear for all other beings which derive their existence (*Sattâ*) from Him. God's Immanence in Nature is the lofty underlying principle of the highest form of Hinduism, as well as it is the deepest word of Pauline Christianity—the permeation of everything with the Holy Ghost. This immanence is two-fold in its nature; viz., what our theologians call *sankalpatah* and *svarûpatah*, i.e., *by will* and *by substance* or *essence*. By His eternal will, God has purposed to manifest Himself by substance into this visible cosmic form, *Bahusyâm prajāyeyeti*—‘I shall become manifold and multiply myself.’ It was according to this eternal purpose that creation began, i.e., according to His pre-arranged plan, Himself being the material as well as the efficient cause. Before this creation by will, the objects of creation were as possibilities in His substance, and when the eternal will—*nitya-sankalpa*—went forth, lo ! they began to exist eternally. In ultimate analysis the created things reduce themselves to two forms—*soul* and *matter*, many souls, and pliable matter, the former invariable in form, the seat of independent will and the receptacle of happiness and enjoyment—all intelligent principles capable of moral evolution, but imbedded as gold is in the rock, in matter which varies according to definite laws fixed by the will of God, but (matter) independent of the will of the souls that are so imbedded. Into this matter and into these souls, He again enters in a new way by His *anitya-sankalpa*, a temporary manifestation of His glory or grace in a special or distinctive manner. In virtue of the eternal relation arising from His *nitya-sankalpa* or eternal will which made His own substance the basis of the Kosmos, the latter, composed of matter and soul, is His Body, i.e., the organism of which the spirit is He. Thus the whole Kosmos is one in Him, being the outflow of His life, always sustained by it and finally finding a haven of refuge in it; it is thus “the product of His love and will and the constant object of His thought.” This personal Unity which is the Soul of the universe, is itself in a mysterious way a Duality—not merely a logical duality in an abstract division into two arising from the possession of apparently irreconcilable qualities—but a personal duality—infinity enveloped in a larger infinity. Thus the Soul of the Universe, considered as an organism, is a personal Spirit of which again the soul is God, the Father; the former is S'RI' or God, the mother.

Saumyâsaumyair Jagadriûpâis twayaitaddvi prapûritam.

‘This Universe is all filled with Thee, Mother, the Beautiful and the Terrific alike.’

God, the Father, and God, the Mother are not distinct in essence, both being one and only one. Thus S'RI' is like Christ eternally of the same essence as God or, in the language of the Athanasian creed “of the substance of the Father, God of God and

Light of Light, very God, of very God." Thus S'ri' is the Second Person of the Trinity. The First Person and the Second Person alike transcend the material Universe; but they together permeate it in the form of spirit as the *sound* A does all articulate sounds. Thus vibration is God the Father, Sound or *vak* is S'ri or God the Mother, and A is God, the Spirit; i.e., vibratory sound in an articulate form. A is the all-pervading Spirit and accordingly the name *Vishnu* is given to Him in that aspect of His Self, where He is present in His di-personal form of *Sriman-nārāyana*, S'ri and Nārāyana, the Mother and Father in one. Thus there is known to our theology a Trinity, essentially the same as that of the Christian religion: what is commonly known as the Hindu Trinity is not really so: because the difference there is both personal and essential:—Brahmā and Rudra being merely finite souls vested with definite functions in the scheme of the divine government of the Universe. But the Highest Personal Soul of the Universe is a Di-Personal Being which takes a third aspect, co-extensive or commensurate with the Universe, of which organism it is the visible spirit. Thus it is clear that the Second Person of the Trinity is known in our Scriptures as S'ri'—as the Bride of God; while in the Christian Scriptures He is known as the Son of God. The terms *Son* and *Bride* are purely human contrivances to express the transcendental relations between the First Person and the Second Person. Sonship implies (1) inferiority, (2) con-substantiality, (3) identity in enjoyment, i.e., it implies "accordance in purpose, combination in effort and union in affection," all in a pre-eminently high degree. These three answer exactly to the *A'hāra thraya* or the threefold characteristic of Lakshmi: viz., *ananyārha-s'eshatva*, *ananya-s'aranatva* and *ananya-bhōgatva*: pre-eminent subordination, pre-eminent oneness, and pre-eminent subservience to enjoyment. These three characteristics are better expressed by the term *Bride* than by *Son*. For, while in the Son, they must be sought for with a searching analysis, in the Bride they are obviously recognised. Hence the sage theologians of the East expressed the relation as that between the Bride and Bridegroom—a notion not altogether foreign to the early Christians and the Hebrew Scriptures. Most probably there may be some philological reason which a careful study of the Hebrew tongue may disclose, why the Talmudists called the Second Person, *Son*. But here the term S'ri was designed to express also a sixfold relation in which the Second Person stands to the First Person with respect to Humanity. And as the word is in the feminine gender in Sanskrit, it is not improbable that the form might have acted upon the signification in making the Second Person of the Trinity, the *Bride* of God in the Hindu conception. Śrīmat Kandādai Virarāghavāchārya has put together this sixfold relation in a sloka:

*S'ritāsyanyaissarvaih, S'rayasi ramanam, Sams'ritagirah S'rinoshi
preyamsam sritajanavachas' s'rāvayasicha, S'rināsyetaddoshān Janani!*

nikhilān sarvajagatīm gunais's'rināsi tvam tadiha bhavatīm S'ririti viduh—

(1) *S'ritāsyanyais sarvaih.*

The Second Person is the refuge of all the rest. Everything else owes its binding power to its having *S'ri*, i.e., the Second Person, as the inner soul to give it unity. So whether it wills or no, She is in every soul and in every form of matter, by Her substance as well as by Her will. She is then known as *grace* and She 'abounds even in the worst of sinners', perhaps She abounds the more in a sinner than even in a saint, waiting constantly by his side and watching over him that so the Lord who dwells with Her may not abandon him and he perish; and often making him partaker of Her special care to bring him round to God and virtue. This relation is a fundamental relation, transcending the merit of the persons who are participators in that relation. Hence this unique relationship cannot better be described than by the term *Motherhood*.

(2) *S'rayasi ramanam.*

Being of the same substance as God, the First Person, and being also the organism of which He is the soul, She is always inseparably associated with Him, so much so that it is only by the presence of *S'ri* that He is to be distinguished in His manifold forms :—

Yadyadvibhūtimat satvam śrīmadūrjitameva vā, tattadevāvagaccha tvam mama tējoms'a sambhavam—

Whatever being there is which is splendid, which is gracious, which is glorious, know that it partakes of my characteristic nature as *S'ri* Krishna himself has said, or :—

Vedāntās tatvachintām Murābhīdurasi yatpāda chinhais taranti,

The Scriptures anchor the craft of Truth in the bosom of the Destroyer of Mura, on tracing the footprints of Grace upon it, as *S'ri* Parāśara Bhattārya has said. For it is impossible for Her, being one in substance, to be away from Him; secondly it is unbearable both for Her to live away from Him, and for Him to be away from Her, for both are united in affection which beggars all description.

Ananyā Rāghavenāham bhāskareṇa prabhā yathā.

Ananyā hi mayā Sītā bhāskareṇa prabhā yathā.

And thirdly she does not wish to be away from Him because she eagerly waits to find an occasion to bring together the irate father and the erring son; the souls in *samsāra* and the justice-loving God, who, having created the laws of the world, moral and material, leaves the erring souls to the tender mercies of those never-swinging laws, which grind for them or grind them according to the wisdom or non-wisdom displayed in following them. It is for discharging this great function of mediation, to justify the ways of man to God, by words which will please the Heart of Her Lord, she

stands by special will always by Him. It is this mediatory function that is symbolized in all images of S'ri set up in Hindu temples for worship : one hand pointed downwards, to the world of mortals, as much as to say, "Come to me ye that are heavy-laden, and I will refresh you;" and the other hand pointed upwards towards God, as much as to say "There is your Goal;" while her other two arms lift the lotus flowers symbolizing human heart and affection in the service of the Lord, upon whom Her ardent sidelong glances rest, drinking deep the beauty and glory of His Image.

(3) *Sams'ritagiraihs'rinoshi.*

She also easily lends Her ears to the prayers of those that seek Her. She demands no qualifications on the part of Her devotee. A mere call will do. "Knock, and it shall be opened." In many cases even, when it is not knocked, She opens the door of Her grace. What need be said when the knocker falls on the door? If they wish to go to the Lord, She leads the faithful to Him, but should they, as Indra did, only want Her to the exclusion of Her Lord, even then She does not reject them, but by giving Herself, gives Him also. No amount of familiarity She resents, and the erring human soul is more at home with Her than with God, as the truant son is more at home with his mother than with his father.

(4) *Preyāmsam sritajanavachas' s'rāvayasicha.*

Nor is this all, She, being ever ready by Him, transmits the prayers of every soul to Him: She is the fragrance of every incense streaming up from the altar of God: She is the odour of every offering, burnt or unburnt, offered to Him with a devoted heart: She is the essence of every word of prayer that is uttered and every act of glorification even in thought on the part of the soul in bondage. All this is She: because She is the soul of the soul of the Universe and Herself this pleasure-garden of the Lord. She stands inevitably between the souls or the *jivās* in bondage on the one hand and the First Person of the Trinity who is the Lord over all, on the other. Hence it is He is called *Purushottama*—the best of all Purushas or souls; the Lord of the *Ksharas*, and the *Aksharas*, the fettered and the unfettered. Here the *Ksharas* are the souls in bondage, which are whirled upon the wheels of *samsāra*: the *aksharas* are the *free* and the unfettered, the *muktāh* and the *nityāh* who form an organism by themselves with S'ri as their Soul in a specifically manifest form. She is considered as the Head and Soul of the communion of saints (*muktāh*) and angels (*nityāh*) and as such is the eternal invisible Head of the Church. In Her two subordinate forms of *Bhūmi* and *Nilā* she heads the mortals who, being members of the Lord's church, are still in a state of bondage and consequently are not included among the saints or angels.

Bhūmi and *Nilā* symbolise the *Driṭādhikārin* and the *A'rtādhikārin*, i.e., those that wait for the Lord's election and those that hunger and thirst for it. Thus S'ri in Her most natural aspect symbolises and is the invisible Soul of the holy communion of the righteous. Her sphere of influence does not stop here, but extends to the fettered also in her other forms of *Sarasvatī* and *Durga*. Thus embracing all the universe by Her influence, She suits her language to the occasion and transmits the prayers of every soul, anyhow circumstanced, anywhere breathed out, any time lifted up—she transmits these prayers to her Lord. And the Lord forgets all and forgives for Her sake—as the Christians say, 'for the sake of Jesus'—the many sins the souls have committed in their inordinate self-seeking. As S'ri Bhattārya has said :—

*Pitēva tvatpreyān Janani ! paripūrnāgasi janē
Hitasrōtōcrityā bhavati cha kadāchit kalushadhīh—
Kimetanirdoshah ka iha jagatiti tvam uchitaih
Upayai vismārya svajanayasi mātā tadasi nah—*

"Mother! should your beloved Consort, at any time find the studied transgressions to the jivās unbearable and even His gracious spirit gets somewhat ruffled and He wants to chastise them with a view to benefit them in the long run, you place yourself between Him and the erring souls and stay His anger saying, 'What is this? Who is there that is free from sin in this world?' And such-like timely things, and cleverly, tone down His ire, and bring about a reconciliation between Him and them. Therefore it is, you are called *Mother*. For such is in the world the function of the Mother before the Father."

As it is here, so it is there. The visible world is in a far-off way the symbol of what obtains there in the blessed regions of God's unfettered glory and power.

(5) *S'rināsycataddoshān.*

But mediation is not Her only function; She absolves as well as mediates. Though the absolution that frees the soul from the original sin, which consists in *anādy-achit-samsarga*,* must come only from the Lord, the Father, She can absolve many a specific sin by Her gracious looks;—even as Christ is reported to have said "Thy sins be forgiven thee," or "Be thou clean," S'ri can make the unclean clean in a special miraculous manner. But more than this, even under the law of Nature She finds occasion for Her mission of grace by clinging to the sinning soul and by giving him everything He desires; She slowly purifies his motive and leads him upward until finally he becomes worthy of being presented to Her Lord. Sins

* The eternal kinship of the soul with the non-soul; in other words, the originless confinement of soul in non-soul, from which it is gradually educed and finally released. The cause of this companionship, or bondage, in other words, is sin. Sin is an act, a product of a will or soul. The wilful act brings about the association with the non-soul, and emancipation is the triumphant result of Grace.

are of two kinds.—*Bhagavad-apachāra* and *Bhāgavat-apachāra* : disrespect towards the Lord and disrespect towards the blessed souls that are in God. It is not so much the former as the latter that is said to *irate* the Lord most. Being the soul of the blessed, S'ri' does not find fault with anybody though he may sin very grievously by Her, She being all grace, and thus taking every transgression directed towards Her lightly as the mother does that of her son, She does not present it as a transgression at all, and thus nullifies one huge sphere of sin. Though finally Jehovah is the only salvation (*i.e.*, Jesus), She can still absolve sins in Her own way and bring about the coveted reconciliation, *i.e.*, She is S'ri' or CHRIST—

(6) *Sarvajagatim gunais' s'rināsi*—

and finally floods all the world with Her qualities. It is by a free distribution of Her qualities, She evolves the soul into its onward march towards salvation and bliss, being at every step the exemplar and the instructor in the taking of the next highest step; till at last when the final state of bliss itself is reached, the highest evolved soul partakes in every way the characteristic features of Herself. We have here exactly what is said by Christian theologians concerning the faithful: "What Christ is by nature, a Christian is by grace." Every soul is the Bride of God and becomes a part and parcel of the Infinite Organism whose soul is S'ri'. The fructification of all Her travail in this *līlā-vibhūti*, *i.e.*, the world of *samsāra*, is in Her transmuting by precept and by example every soul into Her image; the original image of God in the soul which is defaced by sin and disfigured by self-seekings. S'ri like Christ is the first great exemplar of the aspiring soul. This is the reason why St. Nammāzhvār* finding all other utterances cold and distant, transmuted himself into the Bride of God and in soul-stirring strains breathed out His aspirations and sorrows in his "*Tiruvāymozi*;" this is the reason why the relation between God and soul is represented in that much misunderstood and therefore much vilified *Rāsālīla* form of S'ri Krishna. Hence is it also that Solomon sings using the language of God:—

"Come my beloved, let us go forth into the field,
Let us lodge in the villages,
Let us get up early to the vineyards,
Let us see whether the vine hath budded and its blossom
be open,
And the pomegranates be in flower,
There will I give thee my love."

As the Lord is *Pumān*, *i.e.*, masculine *par excellence*, before whom all other glories pale, and as He steals away the hearts and the eyes of every man (soul) by His beauty of form and beauty of character, with respect to Him all the rest of the world is like

* Read the *Lives of Āshvārs* by A. Govindāchārya.

the weaker sex—*Stri-prāyam itarat jagat*—‘All other moving things being as if feminine.’ Hence the goal of every ardent soul is to become even as S'RI', pre-eminent in subordination, pre-eminent in union, pre-eminent in enjoyment. *Ananya-s'eshah: Ananya-s'aranah: Ananya-bhōgah*. This is the last heritage of every soul, *i.e.*, to consciously take part in the eternal bridal relationship with God. As a mother wishes to share with her daughters every joy she experiences, the mother of the three worlds will not be satisfied with anything less than making every soul partake of Her Bliss. Consciously and for this purpose She manifests Her features in various ways and floods the universe with them.

It is for reasons such as these that the saints of this country who, their ignorance dispelled, saw God as He is termed, the Second Person of the Trinity, the Bride of God, and gave the name of S'ri to that transcendental Personality. Some “shallow critics” deride this conception as signifying ‘grossness’—as if there is more grossness suggested by the use of the term *Bride* than by the term *Son*. If there could be spiritual *sonship*, why not spiritual *bridship*? In Nature we have the woman, not an ‘undeveloped man’ surely;

“But diverse: could we make her as the man,
Sweet love were slain; his dearest bond is this,
Not like to like, but like in difference.”

As it has been again and again urged by sages that looked with spiritual eyes, this world is in every way a shadow of the relations and glories of the world on high—the shadow only distorting the images somewhat and casting a general gloom over them; the shadow only spreading a death-like darkness over the whole as over the photographic negative; such a fundamental relation as that between man and woman as is found here, must answer to a deeper and substantial division into two, of the cause of all this—even in God who created all this out of Himself as He says, *Prakritim svām ādhishtāya sambhavāmyātma māyayā*.

If procreation be not the only aim of the bridal relation, why may not then reign in heaven, ‘The world's great bridals, chaste and calm?’

No truer words have been spoken on this theme than these by Tennyson:

“The woman's cause is man's, they rise or sink
Together, dwarf'd or godlike, bond or free,
For she, that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal,
Stays all the fair young planets in her hand”—

G. K. Ar.

[To be concluded.]

Reviews.

THE SCIENCE OF PEACE. *

BY BHAGAVAN DAS.

Metaphysics seem, just at present in one form or another, to be taking a strong hold of the reading public. People are beginning to recognise their psychological importance, not only in the training of the mind, but that mental ethics are a necessary portion of every thinking man's equipment, in the arena of social thought.

Babu Bhāgavan Dās has added another contribution to this style of literature, and has laid us under great indebtedness for the minute and scholarly way he has dealt with the subject. His former work, "The Science of The Emotions," paved the way as it were, for this second scheme of thought; which comes to us under the title of "The Science of Peace." It is well and right that this should be the sequel, for until we have mastered in a scientific and orderly manner the emotional plane, and its outgoing energies, we are in no way fit to approach the science of peace. In the first seven chapters the author deals with his own psychological difficulties, in the earlier stage of his mental strivings to attain a point of ethical balance; and he considers that these difficulties attend all who definitely set themselves to solve the great problem of life's mysteries.

Few, however, there are that attain to this state of experimental analysis, so as to be able to dramatise its processes in a coherent fashion and hand them on for the future guidance of other students travelling on the same path. This happily, Bhāgavan Dās has been enabled to do. He discusses the search for that Self which is the only permanent portion of every atom in the Universe, and analyses those views held by Western philosophers who have endeavoured to grope their way through this most metaphysical jungle, out into the plains of true Wisdom. Of these, perhaps Fichte most appeals to the views the author advocates, since he considers him almost indispensable to the students of the true Vedānta; though amongst the ancients many there are who claim like views of the higher metaphysics and superphysical sciences.

Unconsciousness is defined as absence of thought, or of cognition or even of any mood at all. But consciousness, the Aham, the I, is the Universal Self or Spirit; that Eternal Substance, wherein all Jivas as concrete Spirits inhere. "It pervades them all as the genus pervades all individuals." He defines that basic Trinity of all Vedāntic systems of philosophy, Sat-Chit-Ananda—speaking in a general sense and degree—as being: Sat, the principle in consciousness of actual assertion and denial; Chit, consciousness in its special aspect of cognition, a mere holding before oneself, of a Not-Self for denial; and Ananda, the inner condition of the Self between cognition and action; connecting the other two

* T. P. S. London and Benares.

forms of consciousness, which leads the Jiva from knowledge into action.

Of course one has, at the same time, to recognise that Sat-Chit-Ananda is not a personal or individual cognition nor that of a single ruler of any one Kosmic System, but the Universal Self that is "the very substratum and is immanent in all *Ís'varas* and all other Jivas whatsoever."

The first factor is therefore postulated as of the Triune Absolute (the Self), and its second factor as the Not-Self, since, "the essential character of the Self is unity, and of the Not-Self, separation and limitation." This postulates "the why of recurring cycles, in individual, as well as cosmic life; why every and all Jivas must pass through the same and all experiences, turn after turn."

The author expounds with much lucidity, the attributes of the Not-Self, as the three *Gunas*, *Sattva*, *Rajas* and *Tamas*, or, as he calls them, the great qualities of *Mulaprakriti*, or the material aspects which at present are most prominent in human life. Since the nature of this endless world process, cause and effect combined, is embodied in its most common and significant name of *Shakti*—energy or *Mâyâ*—for, that "tireless weaver on the warp and woof of Time and Space, with the shuttle of motion, weaves eternally, carrying the whole plan within himself."

Now, the whole consummation of this is, that, "the Jiva is verily Brahman, and naught else;"—that the final and complete balancing of these dual forces, Self against Not-Self, and the resultant conviction that the Self, none else, compels all moods and aims to unify with the Supreme Self, and in that knowledge wrought through millenniums of experience, alone is learnt in truth the science of peace. Or, as in that beautiful Dedication which closes upon the last chapter says;—

"Peace unto all, sweetness, serenity.

The Peace from this, doubtless, knowledge flows,

That there is nought beyond our very Self,

The common Self of old and young and babe;

All are the Self's, My own, Pastime and Play;

Knowledge that all is Self, and for the Self,

And by the Self, and so Unshaken Peace!

FIO HARA.

THEOSOPHIE.

EINFÜHRUNG IN ÜBERSINNLICHE WELTERKENNTNIS UND MENSCHENBESTIMMUNG.

BY DR. RUDOLF STEINER.*

This work is an elementary treatise in German on the principle of Theosophy, giving an outline of the planes and kingdoms of Nature, of the evolution of man, of the distinction between body, soul and spirit, of Karma and Reincarnation and of the path leading to initiation. In his preface the author states that the book contains nothing that he cannot testify to from personal experience, a significant statement in a work

* C. A. Schwetschke and Son, Berlin.

dealing largely with the superphysical aspects of nature. This accounts for the somewhat unfamiliar treatment of the subject, for instance with regard to after-death states and the sub-divisions of the astral and mental planes which may of course be studied from many points of view. The language is simple as it should be in a book for beginners which does not concern itself with the more abstruse side of Theosophy, and the work will no doubt appeal to many readers.

A. SCH.

THE SECOND LIFE WAVE.*

BY THE DREAMER.

To the Bengal T. S. we are indebted for the third number of their Lodge Transactions, which are worthy of publishing. They are usually of so helpful a nature and prove of such value to less informed students that it would be well if more of the most advanced thinkers in some of the older Lodges also put their papers relating to the more recondite schemes of thought into pamphlet form: specially is this the case when the subject at issue is one that requires further elucidation by trained minds. Therefore we welcome these Bengal Transactions all the more since they deal with what is perhaps one of the most complex and puzzling phases of cosmic history. In the "foreword" it is explained that, "the standpoint is one of judicious blending of the light of Theosophy with the teachings contained in the Hindu Shâstras on the one hand, and with the inner light of reasoning and intuition on the other." In the Transactions Nos. I. and II. of this same Lodge it was pointed out that the *Monad* could not come into contact with and modify for its own use, the opposite pole of the manifestation of the Life; for there lay at the centre of Life, a sphere of Being that could not be brought into contact with its periphery unless a link was forged betwixt the twain.

To forge this link then, the rigidity of matter as evolved out of the First Life Wave had to be toned down and made sufficiently plastic to respond to the pulsations of the energising Life.

So a third impulse was impelled from the Self of Being and is called the second Life Wave, which set in motion what is known as the *tattwas*, permanent possibilities of sensation and the like. The reactions of this matter manifest successively as *tamas* or the "dull vacuity of nescience overpowering consciousness; then as *Moha*, or the mergence of the Life. These desire to keep up the nescience, or repulsion of the Life, followed by the complete identification of Life with this negation of Being. If this were not so, it could not subserve the needs of the Monad which must become in some way linked to matter and *tamas* so that the *tattwas* can mix and combine and so evolve the organism. Thus the second Life Wave, the author tells us, has to deal with the impregnation of matter by the qualities of consciousness.

We are told then, that the Life energy of Vishnu, as the Life of Relation, builds a superstructure of definite relation and response. This too, on the plane of sensation, or the Astral Plane as it is called, though still limited, clothes the matter of that plane with sentiency; since the power of evoking definite sensations forms yet another link

* Transactions No. III. of the Bengal T. S.

unifying the opposite poles of the Self with the Not-Self. So that matter finally ceases resistant nescience and becomes in turn the field, the matrix, of the centre of Consciousness and, later on, its upadhi or vehicle.

Thus evolves matter, guided by the all-conscious Monad isolating itself by reduction on the downward arc, and in this mode of assimilation manifesting as kama, while during its upward arc this same kama is transmuted into love and self-sacrifice.

It is to be regretted that so able a treatise should be marred on well-nigh every page by typographical or grammatical errors that not only destroy the pleasure of the reading but render a most technical and abstruse subject far more complicated and difficult to follow. But at the same time the type and cover are distinctly artistic and suitable, leaving nothing to be desired.

FIO HARA.

THE SIDDHANTA.

The Siddhanta or the Universal Science, Evolution and Religion, by R. Shanmukha Mudaliyar, a copy of which has been sent us for review, is a small book that treats of the Religion taught by the Saiva Saints of Southern India as found in the Tamil Literature. It is divided into 36 chapters dealing respectively with the 36 Tattvas of Saiva Siddhanta. The book has an Introduction, Appendix and Index. The author has taken great pains to write this useful book, which might have been presented in more accurate and elegant English. With a little care, much of the misspelling of technical words can be avoided if another edition is issued.

G. K.

DIARIES.

We have pleasure in acknowledging with thanks the receipt of several first class Diaries from our printers, Messrs. Thompson & Co., Broadway, Madras. They issue annually various sizes, each containing a large amount of local and general information that one can not well afford to do without. We gladly recommend these "Minerva" Diaries to the public.

A PRACTICAL TEXT-BOOK OF SCIENCE.*

This pamphlet, by P. G. Sundaresa Sastri, B.A., National High School, Trichinopoly, will be found quite useful for Tamil students, who are not thoroughly familiar with English terms, as many Tamil meanings are added; but it would have presented a much better appearance had the proof corrections been made before publishing. As this work is for pupils of the Fourth Standard, others are in preparation, for the higher Standards, and each of the series will no doubt be very helpful in popularising scientific studies.

The other pamphlet, "Appendix on Personal Hygiene."† We can heartily recommend. It should be widely circulated among Indian households, and if translated into all the leading Indian Vernaculars, it would be the means of doing much good.

* Southern Star Press, Trichinopoly, Price 10 annas.

† Sri Vani Vilas Press, Srirangam, Price 6 annas.

We acknowledge, with thanks, the following Pamphlets from G. A. Natesan & Co., Madras: "Maitriya," a Vedic Story, by Pandit Sitanath Tattvabhushan, a reprint from the *Indian Review*. Price 8 annas.

"The Personal Equation in History;" a Presidential Address to the South Indian Association, by M. Ranga Chariar Avargal, M.A., Price 4 annas.

"The Son-in-Law Abroad," or humorous, Indian Folk-tales, by P. Ramachandra Rao, B.L., Price 6 annas.

Also, Tract No. 1, on "Transmigration," by Govind Pershad Verma, M.A., S.C., from the Hindu Friends' Religious Association, Cawnpore.

MAGAZINES.

The Theosophical Review, December. In "The Mechanism of Mnemonics, by David H. Wilson, M.A., the relationship of ideas and facts to each other, and the help which a resemblance or contrast affords to the memory is lucidly explained and illustrated. The occult revelations concerning "Atlantis," as given by E. are unique, strange and interesting, but of course their reliability is an open question. Rev. George W. Allen's contribution—"A Master Mystic" (No. II.), is a well written 'Introduction to the writings and philosophy of Jacob Boehme, and is to be continued. Mr. G. R. S. Mead continues his important translation, "The Perfect Sermon, or the Asclepius." Mrs. Basetn in an excellent article on "Mysticism," says:—"As the Christ in man matures, so is the Atonement wrought, and it is completed when the Son, rising above separation, knows himself as one with humanity and one with God, and in that knowledge becomes a veritable Saviour, a true Mediator between God and Man, uniting both in his own person, and thus making them one. The Mystic cares not to argue about the dead-letter meaning of any dogma; he sees the heart of it by the light of his own experience, and to him its true value lies in its inner content, not in its outer history." J. H. E. writes briefly "Concerning Tolerance," and Dr. Arthur A. Wells gives us a characteristic, very readable and somewhat spicy paper on "Astral Illusions," explaining his position—which seems on the whole, to be quite a reasonable one. Rev. C. G. Currie, D.D., gives us an interesting article on "Haeckel and Religion," based on Mr. A. S. Mories' new work, "Haeckel's Contribution to Religion."* There are also other matters of interest in the "Watch-Tower" papers, at the beginning, and in "Flotsam and Jetsam," at the end—not to speak of the activities "From Many Lands," and "Reviews and Notices."

The Theosophic Gleaner, November and December issues, contains a large variety of matter both original and selected, and the magazine is well worthy of patronage.

Theosophy in Australasia. The chief articles in the November issue are, "The Practice of Raja Yoga" (a useful paper), by F. G. R.; "An Experience," No. III., by J. L.; and, "The Child and its Training" (extracts translated from the German), by Edwin Bohme.

Theosophia, Amsterdam. The issue for November continues H. J. van Ginkel's article on "The Great Pyramid," and gives us translations

* London, Watts and Co.; 1904, Price 6d.

from Mrs. Besant on "Dharma," and "The Pedigree of Man;" and from G. R. S. Mead, "Concerning H. P. B." The closing article is by Dr. Ch. M. van Deventer, on "Psyche, and her method of Expressing Herself."

Broad Views for November contains a stirring article by T. Miller Maguire, in which "The Clerical Headmasters" of England are characterised as 'a national danger.' The following is the opening sentence: "It may be safely said that the Upper and Middle Classes of England are at the present moment the most ignorant persons of their rank, opportunities and means in any civilised State." Further on the writer says: "They care more for their golf or their dogs than for their brains, and think more of success at card tables than about the immortality of the soul." The schools are liberally endowed but the Masters do not develop the intellectual powers of their pupils, and the germs of intellectual life, as is said by Mr. A. C. Benson in his "Schoolmaster," die "a natural death from mere inanition." The pupils are put through an established course, prosaically, but their interest all centres in outdoor games. Opinions of noted people in England are given to substantiate the views of the writer and the paper should do much good.

Following this, Mr. Sinnett's article on "Professional Occultism" is important, and deals with the 'profound stupidity' of people concerning the 'Mysteries of Nature.' Surely, sensible and well informed people can but view with feelings of disgust the action of the London Courts and Juries on the question of Palmistry, which should be considered as related to clairvoyance.

East and West. The November and December numbers present a variety of interesting matter for all readers. In the later issue, Rev. Ernest R. Hull, S. J., offers an earnest and valiant defence of the character of Robert de Nobili, the Jesuit Missionary, concerning whom Dr. Alexander H. Japp wrote adversely in the October Number of this periodical. The evidence brought forward by Mr. Hull seems to be worthy of careful consideration, and if true goes to prove that Dr. Japp's positions were too hastily taken, and that De Nobili did *not* write the "Esur Veda." "The Indian Sadhu," by Rai Bahadur Lala Baij Nath, is another valuable contribution in this number, but all are good.

The South African Theosophist for November concludes Mr. Wyberg's interesting paper on "The Ascetic Spirit." Following this are some well-chosen reprints.

Daily Mail (London). The "Over-seas" edition of this enterprising periodical is designed to supply a real want by furnishing a weekly summary of British news to the Englishman who is far from his native land, thus serving as a direct connecting link with the home country. Sir Alfred Harmsworth, Bart., the founder of the paper, is to be congratulated on his success at the start. The different departments are well arranged and the matter is good. The annual subscription is only five shillings, nearly half of which is for postage. The paper is sure to become increasingly popular, as the editorial management is first class.

The Arya gives, in its latest issue, a good variety of contributions from talented Hindu writers.

The Maha-Bodhi Journal contains extended translations of various teachings of the Buddha.

Buddhim, the mammoth illustrated quarterly review, issued by the International Buddhist Society, Rangoon, completes its first year, with the issue for November, which has just reached us. Although the Editor is suffering from chronic ill-health, the attractive character of the periodical is well sustained, as is proved by the literary contents and illustrations of the present number. The frontispiece is an excellent portrait of the late Sir Edwin Arnold; then we have an able and lengthy leader on "The New Civilisation," and next Dr. Paul Carus' important contribution on "The Philosophy of Buddhism." Among the most noteworthy of the articles which follow it may be mentioned, "The Introduction of Buddhism into Burma," by "Taw Sein Ko;" "The Aim of Religion," by J. F. M'Kechie; "The Stone Antiquities of Ceylon," by Arthur A. Perera; and the conclusion of that interesting serial, "In the Shadow of Shwe Dagon." Besides minor articles there also 150 pages of notes and news, reviews, etc. We hope the Editor of this mammoth quarterly may live long to continue his good work.

Lucifer mit der Gnosis.—We acknowledge with thanks the receipt of Nos. 8-16, or Jan.-Sept. 1904 of *Lucifer mit der Gnosis*, edited by Dr. Rudolf Steiner. This monthly magazine contains a great deal of instructive and interesting information, contributed by various well-known writers in the theosophical domain, such as: Dr. Steiner himself, Marie Livers, Ludwig Deinhard, G. Dyne, Kurt Geissler, Mathilde Scholl, Albert Kniepf, Lothar Brieger-Wasservogel, Edouard Schuré, Dr. Hermann Blumenthal, v. Bfs., Dr. R. Salinger, Dr. O. Kiefer, Luis de Fulqueta and Dr. K. Tinter. Some of the articles run through several numbers, as for example: "About the Aura of Man," and "How does one gain the knowledge of the Higher Worlds," by Dr. Steiner; "The children of Lucifer," a play in 5 acts, by Edouard Schuré, translated by Miss Marie Livers, "Swedenborg's views of the World," by Lothar Brieger-Wasservogel. Nearly every number contains some "Questions and Answers," also a short article on "The civilisation of the present time in the mirror of Theosophy." The magazine is well got up and printed on good paper. We wish Dr. Steiner all success in his undertaking.

Acknowledged with thanks numerous Exchanges not specified.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

As an illustration of how the Theosophic leaven
Theology is spreading, even in the theological field, we copy
evolving. the subjoined paragraph from the *City Press* of September, 24th:—

St. Ethelburga, Bishopsgate.—With the Rev. Dr. Coff, the rector in the chair, a meeting of the "League of the Kingdom" was held on Tuesday at St. Ethelburga's, Bishopsgate. The subject for consideration was "The Relations of Christianity and Theosophy." Dr. Coff, in an introductory address, expressed sympathy with the Theosophist up to a certain point, and added that he himself was inclined to believe in re-incarnation. A resolution as follows was afterwards drawn up to embody the belief of the Guild: "That, by asserting that spirit is the one and only reality, this League desires to affirm its belief; (a) That religion is based on faith or mysticism, rather than on reasoning. (b) That Christian philosophy must not be dissociated from the facts of

Christian experience. (c) That the League would welcome all co operation in furthering its objects from groups of people whose philosophy may differ from their own. (d) That the League while not prepared to endorse all Theosophic teaching, would yet rejoice to know that those who hold it are helping on the acceptance of the spiritual basis of life. (e) That the brotherhood of man, insisted on by Jesus Christ, can only be effected by the realisation of the Divine in man."

The above is very encouraging to Theosophists. Let us not be impatient because the clergy do not more readily accept the teachings of Theosophy, but bear in mind that the heaven is steadily working.

* * *

In Mr. Carl Snyder's recent work, "New conceptions in science,"* appreciative references are made to the labours of India's greatest scientist, as follows:—

"From an electric wave 150 feet long to a light wave measuring a few millions of an inch is a far cry. The gap is wide. Nevertheless, the scientific imagination bridged that gap and accepted Hertz' discovery as proof of the identity of the two. Since then the Calcutta physicist, Jagadis Chunder Bose, *who was the first to send a signal by wireless telegraphy*, has succeeded in producing electric waves, but two or three millimetres (about a tenth of an inch) long. (P. 52.)

"In a recent book, 'The Response of Matter,' the distinguished physicist of Calcutta, J. Chunder Bose, has done much to strike down the last distinction between living matter and dead. Just as there is no longer a "missing link" in the chain of Darwinian evolution, so there is no longer a dividing line between plant and animal, between mineral and vegetable, between the animate and the inanimate. There is no 'dead' matter.

'In some obscure degree, all matter lives.' (P. 270.)

"He [Marconi] was not the first to conceive the idea of utilising these [Hertz] waves for wireless telegraphy. That seems to have come independently to several minds. Professor Lodge was one of these; and there was the young Hindu Professor, Jagadis Chunder Bose, of Calcutta, who has made so profound a study of the subject and contrived many curious and startling experiments. (P. 313.)

"The waves used by Marconi to signal Newfoundland, Professor Fleming estimates at about 1,000 feet long, Professor Bose, of Calcutta, has, with his tiny oscillators produced others of but a tenth of an inch." (P. 323.)

* * *

The President of the T. S. received, some months ago, a letter headed—"Temple of Occult Science," and written by a man who signs himself (after giving his name) "Pres't Adepts' Association, Simla, India." This "Hierophant" submits the name of an applicant for "the seven degrees of Esoteric Wisdom," and says his "fees" have been paid and asks that his "degree" may be forwarded. As *The Theosophist* has referred, more than once, to various mystical frauds in this line, we may dismiss the present case as being too occult for further consideration, only remarking that the neophyte who has paid his fees will undoubtedly gain "Wisdom," even if not of the "esoteric" order.

* Second and revised edition. Harper and Brothers, 1904.

The religious fervour of at least one Anglo-Indian community can be fairly well gauged by the following dismal confession of the Chaplain of the Ootacamund Station, in his recent sermon at St. Stephen's Church :—

The Chaplain of the Station on Sunday, in a sermon pointing to the almost empty choir, very touchingly alluded to the departure of those members of the Army Head-Quarters Staff who had regularly sung there for very many years, and said that his appeals to men to come and sing in choir had proved fruitless. He said worship in St. Stephen's had become most formal. Members attended one Service and spent the rest of the Sunday out picnicing. To get teachers for the Sunday School he had practically gone down on his bended knees to individual members and he could not get them to help. The sick and the poor and the needy had been so far forgotten that it had been found necessary to go outside the four walls of the Church and establish a "Sunshine League," whose members visited the sick and needy, and further, when he spoke of the week-day Services being neglected, he was pointedly told that it was "preposterous" to open the church to Services between the two Sundays.

It will be remembered that during the Viceroyalty of Lord Lytton, the Home Government gave notice that unless more use were made of the services of Chaplains, the appointments would be withdrawn. Doesn't the theology of the past need modifying?

Old errors are hard to die. Colonel Olcott was recently applied to by one M. Kandasawmy Pillay, Astrologer and Proprietor of Jnanaratnakara Press, Dindigul, for pecuniary help towards perfecting his preparation for the "Elixir" of life, within a year. In return for such help he promises to bind himself to give the Colonel all the medical aid that he may need for being able to relieve men from all the ills that flesh is heir to. After having done so, our Astrologer proposes to proceed to perform *Tapas* !!!

Tolstoy on War. Count Leo Tolstoy expresses himself quite forcibly on subjects relating to the welfare of mankind, and tells some plain, unvarnished truths. We make a few extracts from a leaflet translated from his writings by Mrs. Louise Maude, on the subject of *War*—the title being, "Thou shalt not kill."

Kings and Emperors are surprised and horrified when one of themselves is murdered, and yet the whole of their activity consists in managing murder and preparing for murder. The keeping up, the teaching and exercising of armies with which Kings and Emperors are always so much occupied and of which they are the organizers, what is it but preparation for murder?

The masses are so hypnotized that, though they see what is continually going on around them, they do not understand what it means. They see the unceasing care Kings, Emperors, and Presidents bestow on disciplined armies, see the parades, reviews, and manœuvres they hold, and of which they boast to one another, and the people eagerly crowd to see how their own brothers, dressed up in bright-coloured, glittering clothes, are turned into machines moving to the sound of drums and trumpets, and who, obedient to the shouting of one man, all make the same movements; and they do not understand the meaning of it all.

Yet the meaning of such drilling is very clear and simple. It is preparing for murder. It means the stupefying of men in order to convert them into instruments for murdering.

And it is just Kings and Emperors and Presidents who do it, and organize it, and pride themselves on it. And it is these same people whose special employment is murder-organizing, who have made murder their profession, who dress in military uniforms, carry weapons (swords at their side), who are horror-struck and indignant when one of themselves is killed.

The misery of the people is not caused by individuals, but by an order of Society by which they are bound together in a way that puts them in the power of a few, or more often one man : a man so depraved by his unnatural position of having the fate and lives of millions of people in his power that he is always in an unhealthy state and suffering more or less from a mania of self-aggrandizement, which is not noticed in him only because of his exceptional position.

Apart from the fact that such men are surrounded from the cradle to the grave by the most insane luxury and its usual accompaniment of flattery and servility, the whole of their education, all their occupations, are centred on the one object of murder, the study of murder in the past, the best means of murdering in the present, the best ways of preparing for murder. From their earliest years they learn the art of murder in all possible forms, always carry about with them instruments of murder, dress in different uniforms, attend parades, manœuvres, and reviews, visit each other, present orders and commands of regiments to each other. And yet not only does nobody tell them the real name of their actions, not only does nobody tell them that preparing for murder is revolting and criminal, but they hear nothing except praise and words of admiration from all around them for these actions.

That part of the Press which alone reaches them, and which seems to them to be the expression of the feelings of the best of the people or their best representatives, exalts all their words and deeds, however silly and wicked they may be, in the most servile manner. All who surround them, men and women, whether cleric or laymen, all these people who do not value human dignity, vie with each other in flattering them in the most refined manner, agree with them in everything, and deceive them continually, making it impossible for them to know life as it is. These men might live to be a hundred and never see a real, free man, and never hear the truth.

We are sometimes appalled by the words and deeds of these men, but if we only consider their state we cannot but see that any man would act in the same way in such a position. A reasonable man can do but one thing in such a position, *i.e.*, leave it. Everyone who remains in such a position will act in the same manner.

Therefore it is not necessary to kill Alexanders and Nicholases, Williams and Humberts, but only to leave off supporting the social condition of which they are the product. It is the selfishness and stupefied state of the people who sell their freedom and their honour for insignificant material advantages, which supports the present state of society.

Those who stand on the lowest rung of the ladder, partly as a consequence of being stupefied by a patriotic and falsely religious education, partly for the sake of personal advantages, give up their freedom and their feeling of human dignity to those who stand higher, and who offer them material advantages. In a like position are those standing a little higher. They, too, through being stupefied, and especially for material advantages, give up their freedom and sense of human dignity. The same is true of those standing still higher; and so it continues up to the highest rungs, up to the person or persons who standing on the very summit of the social cone, have no one to submit to, nor anywhere to rise to, and have no motive for action except ambition and love of power. These are generally so depraved and stupefied by their insane power over life and death, and by the flattery and servility from those around them, which is connected with such power, that while doing evil they feel convinced they are the benefactors of the human race. It is the people themselves who, by sacrificing their human dignity for material profits, produce these men, and are afterwards angry with them for their stupid and cruel acts. Murdering such people is like spoiling children and then whipping them.

Very little seems needed to stop oppression and useless war, and to prevent anyone from being indignant with those who seem to be the cause of such oppression and war, only that things should be called by their right names and seen as they are; that it should be understood that an army is an instrument of murder, that the recruiting and drilling of armies which Kings, Emperors, and Presidents carry on with so much self-assurance are preparations for murder.

If only every King, Emperor, and President would understand that his work of organizing armies is not an honourable and important duty, as his flatterers persuade him it is, but a most abominable business, *i.e.*, the preparing for and the managing of murder; if only every private individual understood that the payment of taxes which helps to equip soldiers, and above all, military service, are not immaterial but highly immoral actions, by which he not only permits murder, but takes part in it himself—then this power of the Kings and Emperors which arouses an indignation, and for which they now get killed, would of itself come to an end.

And so the Alexanders, Carnots, Humberts, and others must not be killed, but it ought to be proved to them that they are murderers; and above all, they should not be allowed to kill men: their orders to murder should not be obeyed.

If men do not yet act in this manner, it is only because of the hypnotic influence Governments for self-preservation so diligently exercise on them. Therefore we can contribute towards stopping people from killing Kings and each other, not by murder (murders only strengthen this hypnotic state), but by awakening men from it."

We may add that when, ages hence, the historian reviews the atrocities committed by nations of this present age, he must characterise such nations as grossly barbaric rather than civilised and enlightened. Still, at the present stage of human evolution war seems to be, in some cases, unavoidable.

* *

A contributor to *London Light* (for 9th July)
presents the following sensible ideas over the signature of "Anti-Fear":

"*The
Mastery
of Fear.*"

It is undoubtedly easier to point out the disastrous consequences of self-surrender to pessimistic moods and fear-thoughts than it is to overcome them, yet, to be of practical service to the readers of these papers, it is essential that I should at least attempt to show how fear may be mastered and cast out from the mind.

By persistent, active desire most people find the way to realise what they strongly need, so that the first question I should put to the victim of fear-thoughts would be: How *much* do you want to be healthy, free, buoyant, and happy? If you are in downright earnest you will be persevering and determined, and though you may not succeed at the first, or even the hundredth attempt, yet you will, by continued endeavour, gain self-control, master your moods, banish unpleasant, weak, or vicious thoughts, and substitute for them others that are clean, bright, happy, and helpful. Many people slip, or drift, into certain modes of thought and conduct unconsciously and form habits unintentionally. Now the remedy for this sort of thing is to purposefully form new habits of thought by attention, concentration, and resolute cheerfulness. In fact, one must 'assume a virtue' until it becomes habitual and natural.

The man who makes his mark in the world is confident, affirmative, and persistent. He believes in himself and calls upon all his psychic forces to enable him to effect his purpose. Self-reliant and fearless, he expects success, and works with that thought in mind. He enjoys combating difficulties, for they test him, and

afford him opportunities for putting out his strength: he glories in the tussle and emerges stronger and more fit as the result of the struggle. A cheerful, alert attitude, and resolute application to the task in hand, are the secrets of success in the formation of character, the development of a strong personality, and the enjoyment of life.

The first thing to be borne in mind by the student is this: Every spirit is a centre of Divine energy. Spirit is power; you are a spirit, therefore power-ful. Have faith in, and rely upon, your own ability to control your thoughts and direct your mind-forces for self-possession and self-expression; for by trusting yourself you are trusting God—in whom you live and have your being. You cannot prevent thoughts from entering your mind, but you can, and must, refuse to be hospitable to those which are calculated to injure or depress you. Instead of seeing shadows, dreading dangers and growing weak and morbid, you can resolutely 'right about face': and turn back from the downward path. Every step of the way up and out will mean increase of strength and cheer. When hope, not fear, reigns supreme in your heart, then 'success is certain if energy fail not.'

Remember you have been giving yourself 'suggestions' of fear, of failure, and of disease, and by worry and anxiety you have weakened your will and undermined your resisting and executive powers. Now give yourself suggestions of strength, health, and happiness—and do it systematically, with sanguine anticipations of positive results.

Take affirmative ground and say: 'Some men have triumphed, what they have done I will do. I can, and will, obtain mastery of myself and win my freedom; I will be calm, serene, self-reliant and happy; I will find the good in myself and my fellows, and by a cheerful, confident, and appreciative attitude I will thankfully enjoy the blessings which come to me.'

The uphill path is invariably harder to tread than the down-grade track, but with the inspiration of faith and love you will assuredly gain the victory--and 'Blessed is he that overcometh.'

Remember—all unfoldment is from within outwards, and is, therefore, spiritual—it may be slow but it is sure; it is the spirit attaining to consciousness of its powers. Its ability to manifest its innate divinity depends upon the intensity of its realisation that spirit is pure, perfect, and powerful. The following suggestions on 'How to think,' given in the June issue of *Now*, may be of service to you:—

The rule laid down by *Now* based upon the affirmation that a man is governed by his conviction of truth, is this: 'Think only those thoughts that have their origin and end in happiness!'

How to do this is explained in these words: 'These thoughts, voluntarily chosen, are to be held in consciousness by the will, until they have made brain cells through which they hold themselves in the consciousness in that automatic action which we term "habit."'

Now contends that just as unsolicited 'tramp' thoughts, criminal thoughts, vicious thoughts, sick thoughts, poverty thoughts, fear thoughts, worry thoughts, unholy thoughts, take possession of the consciousness and make people miserable, so holy thoughts can be entertained and encouraged, and affirms that they will cling to those who make them welcome, and give them health and happiness.

Replying to the question: 'Why do unpleasant thoughts cling so tenaciously?' *Now* replies:—

'Because you have created the habit of entertaining them. You concentrate your attention upon them. You try to get rid of them.

You antagonise them. Each of these mental attitudes is a method of concentration. Each keeps the attention fixed upon the thought of which one would fain be rid. But the fact of importance is, that the power to concentrate upon unpleasant thoughts is also the power by which we concentrate upon pleasant ones. The power to concentrate involuntarily and under the pressure of necessity, as does the book-keeper and the man of business, includes the power to concentrate at will and desire upon any chosen thought. *How* to think, is to think a chosen thought; it is to pay attention to it; let it have its way with you just as you let those self-elected thoughts have rule over you.

'This is applying the law of suggestion to your daily life. You know now that to think a thought is to be that thought in expression. Therefore the only rule for thinking is: Pay attention to the thought you have chosen. Let all but chosen thoughts come and go without paying attention to them. In a little while you will not know that other thoughts come calling, so interested are you in the thought-friend whom you are entertaining.

'I find it helpful to personify thoughts. It helps concentration. Therefore when you rest, and especially when you retire after a day of business, or care, or unhappiness, do not invite the day-thought to accompany you. You would not invite to your couch a strange and unwelcome person who came uninvited into your home, neither should you invite a strange or unwelcome thought-person to become a companion. Think of thoughts as persons, and bid adieu to those whose presence is not desired. Those whose company is pleasant invite to accompany you. Choose a pleasant thought for a companion for the night. Talk to it. If you cannot do so mentally and concentrate, it will help you to do so orally. Thus you will grow into the habit of concentrating upon chosen thoughts, just as now you are in the habit of concentrating upon the "tramp," worry, and fear thoughts.'

* * *

Errata. In October Theosophist, p. 26th (Dr. Burnett's article on Food):—

- (1) The second paragraph should have been placed first.
- (2) Substitute the following for the portion printed on page IX. of the Supplement for last month under the heading of "New Books for the Adyar Library—Eastern Section :"

Acknowledged with thanks:—

Bhaktimanjari, an excellent Sanskrit composition by His Highness Svati Tirunal Sri Rama Varma Kulasekhara Perumal, Maharajah of Travancore (who reigned from 1813 to 1847 A. D.), published under the authority of the Government of His Highness the Maharajah of Travancore—presented by the Travancore Government at the instance of Srimat Kerala Varma, C. S. I., Valia Koil Tampuran.

Jagannatha Vijaya of Rudra Bhatta (Canarese), and Bhodhayana Grihya Sutra (Sanskrit), both published under the authority of the Government of His Highness the Maharajah of Mysore (Government Oriental Library Series)—presented by the Mysore Government.

Bhagavat Bhakti-Tejas; and Daiva Bhakti-Manas Vishayam (Two pamphlets in Tamil)—presented by the President of the Sri Krishna Lodge, T. S., Enangudi.

PURCHASED.

Yajnavalkya Smriti and Pātanjala Yogasutranī—published by the Anandāsrama, Poona.

GENERAL REPORT
OF THE
TWENTY-NINTH
ANNIVERSARY AND CONVENTION
OF THE
THEOSOPHICAL SOCIETY,
HELD AT BENARES, INDIA,
DECEMBER 27TH AND 28TH, 1904.
WITH OFFICIAL DOCUMENTS.

The 225 Delegates * present at the Benares Conventions of 1904 were much pleased to see the building improvements that have been made within the past two years. The New Laboratories, the Lloyd Memorial Library, the upper story of the Boarding House, the Girls' School, the Staff Headquarters and other structures, bear testimony to the devoted persistence with which the Section and College Officers are preparing for the increase of work that will tax all their energies in the near future.

Within the College compound there are six buildings, covering a total area of about 50,000 square feet, or nearly 1.6 acres. Most of the buildings are of two but the college building has three stories. The building for the Girls' School is of two stories and covers some 3,000 square feet. The College Staff quarters covers the same area. In the Section compound are some fifteen buildings, covering 62,000 square feet, or $1\frac{1}{2}$ acres. The outlay on College buildings has been about Rs. 1,30,000 besides the original value of the buildings given to the College by His Highness the Maharajah of Benares, say Rs. 50,000. The two compounds—the Indian Section and the College—include some thirteen acres of ground or about half that of our Headquarters at Adyar, that on buildings for the use of the Indian Section some Rs. 50,000.

The same feeling of cordiality and mutual sympathy that one expects to see shown at all our Conventions was exhibited on this occasion, while the telegrams received from all parts of the country proved that the gathering was occupying the thoughts of members

* Bengal 73; United and Central Provinces 55; Behar 39; Punjab 15; Madras 20; Bombay 18, and five others.

in the remotest districts. Among the telegrams were two from His Highness the Maharajah Pertab Singh of Kashmir and Jammu, speaking for himself and the branches of Srinagar and Jammu; and one from Rome, Italy, the reading of which excited much interest. "Europeans" present, were from France, Germany, Russia, Great Britain, the United States, New Zealand, Australia, etc.

PRESIDENT'S ADDRESS.

Brothers: With great pleasure I welcome you all on the occasion of the opening of the Twenty-ninth Annual Convention of our Society, assembled under the now established bi-ennial rule at the sacred city of Benares. Again I have the delight of meeting many of my oldest friends and colleagues whose residences are so far from Adyar that they are virtually prevented from attending our South-Indian gatherings and coming in personal contact with the devoted workers of that part of India.

The official year just closed has been one of undiminished prosperity and important results. The influence of our movement has not only gathered force in the countries already occupied by us, but has extended to others; little by little it is spreading in the four directions and new centres of activity have been developed. New Sections will shortly be chartered in Cuba, South America and South Africa; in fact the first two would have been so already but for unavoidable obstacles due to the fact that my Presidential Agent for Spanish-speaking countries has been located at Buenos Aires, and the Cuban correspondence has had to reach me through that circuitous channel, thus causing great delay; and that complications have arisen at Buenos Aires with respect to a change in the incumbency of the office of Presidential Agent.

THE INTERNATIONAL CONGRESS.

One of the most important events of the year was the International Congress of European Sections, which met at Amsterdam in June last under the Chairmanship of Mrs. Besant. Thanks to the admirable practical management and self-sacrificing devotion of our Dutch colleagues, the meeting was in every respect a perfect success. The representatives from Great Britain, Germany, Italy, France, Russia, Scandinavia, Switzerland, Wurtemberg, Bavaria, Belgium and Holland have written me in terms of enthusiastic appreciation of the welcome given them and the unflagging kindness and solicitude for their comfort shown them throughout their stay. The great note of human brotherhood and loving mutual sympathy sounded throughout the meetings, instructive discussions were held, and papers read daily by delegates; various social functions calculated to create or strengthen personal ties between the hosts and their visitors were given and, to crown all, there was an exhibition of Arts and Industries, the contributors to which were members of the Society.

FEDERATION.

I note with satisfaction the growth of a tendency to create Federations between Branches belonging to fixed geographical areas and, as in India, that land of so many races and languages, between branches whose members speak a common language. Nothing but unstinted praise can be given to these movements whose activities imply the binding together of members, branches and Sections in the tie of Brotherhood and mutual aid. I should be glad to see them extended to all parts of the world for I regard them as a strong agency for teaching our members the value of organisation and for training them to acquire the habit of self-reliance against the future time when my death will leave the Society temporarily without a head, and great changes may be made in the constitution. To my mind it is likely to have a similar effect on the future strength of our movement as would the strengthening of individual States of the American Union upon the collective power and dignity of the Federal Government itself. So I repeat that I am in favour of these local Conventions, International Congresses and district federations.

What a wonderful extension the movement has already got is, to my mind, illustrated in the two facts that a Theosophical book was published this year in Iceland, and that we have an active Branch at Invercargill, New Zealand, the most southerly town in the world; moreover, on the grave-stone of a poor woman belonging to our Auckland Branch, who died on a small island out in the Pacific, has been cut the seal of our Society, and thus, as Mr. Davidson says, "it stands as a silent witness of faith and devotion; as a pioneer of Theosophy; an outpost in the great wilderness of islands that are the remnants of an ancient Pacific continent."

WHITE LOTUS DAY.

The announcement made by me last year of the widening of the Anniversary of H. P. B.'s death into a "Day of Remembrance," as reminiscent of the services and examples of all our deceased members, was, as you know, universally approved and this anniversary is now a fixed fact.

ADYAR.

Those who attend the Thirtieth Annual Convention, at Adyar, next year, will find it looking more beautiful than ever. The Library Building is now complete and is one of the handsomest buildings of the kind in any country. Plain and unpretentious externally, it is still a noble building of two storeys with columned verandahs and 110 feet long; inside, the new and old parts have been connected by an archway, the floors are laid in marble, the teakwood shelving gives room for 50,000 to 60,000 volumes, and I hope to see them filled within the next few years.

It is built in the most substantial fashion; the walls are two feet thick, of brick and mortar, and coated on the outside with a

stucco of Portland cement of the best quality. A second pair of superbly carved doors has been made for the new building and the interior presents a most attractive appearance. European visitors, among whom was a Russian architect, have expressed great astonishment at the small cost of this beautiful structure. For the edification of those of our members who do not know about the cost of construction in Western countries, I give the following figures: Dimensions of the building, about 110×40 feet; or, doubling this for the two storeys, 220×80 feet, superficial measurement; the total cost of the building, old and new parts, was Rs. 23,300; this includes 16,000 days work, at an average of six annas (six pence, or twelve cents) per day. About seven lacs of wall bricks and tiles, 175 tons of slaked lime and 23 tons of cement have been used. The bricks cost an average of Rs. 4.8 (6/6d. or \$1.44) per thousand, delivered. I do not know a better way to give an idea of the relative cost of erecting structures in India and in Western countries than this. Besides the Library, I have built during the year a store-house (*godown*), 30×50 feet, with stone floor, strong walls, and iron roof—a thing which has long been wanted.

As you know, the Library has hitherto had no property of its own, its building and collections as well as the major portion of its working expenses having been paid for out of Headquarters' funds. Henceforth this will be all changed, for the estate of our late Cuban colleague, Señor Salvador de la Fuente y Romero, has been settled, all but the small sum of Fcs. 16,500 at Paris, and the money realised. The wording of the testator's will was obscure and so the question of heirship was referred to our eminent colleague, Sir S. Subramanier, Justice of the High Court of Madras, and he has decided that Mrs. Besant and I, respectively representing the Central Hindu College and the Adyar Library, are co-heirs. We have come to an amicable settlement of accounts, consequently, and have divided the money between us, each receiving out of the divisible surplus left after the payment of all expenses, the sum of Rs. 1,25,000. As you know, there is still to be settled the estate of Mr. C. A. White, of Seattle, U.S. A., which I hope will be effected during the coming year, and which will add another large sum to the invested capital of the Adyar Library. Possibly, though I hope to the contrary, I may have to make the long journey to Seattle in connection with this business.

The working up of the registers of the voluminous membership of the Society has occupied the greater share of Miss Week's attention throughout the year, but is now approaching completion. It is lamentable to think of the state of confusion into which the membership Registers had fallen owing to the causes which I mentioned in my last annual address. Things are now, happily, reduced to system and henceforth the work of the Recording Secretary's office will go on in an orderly manner. Unfortunately some-

body else will have to do the work, for my able Private Secretary has decided on leaving India during the coming Spring, on account of her health, after five years of faithful service, to my great regret and the loss to the Society.

The Indian Dharmasala, promised in my last Address, has now been opened, a good Brahmin cook has been engaged, and Indian visitors may now be sure of comfortable quarters and food whenever they come.

When the books of the Western Section are removed from their present room to the new one provided for them in the completed Library building, I shall set apart half of the vacated space as a Reading Room, accessible to all who may wish to consult our books and magazines.

Visitors at last year's Convention at Adyar will remember in what peril we stood one evening when the river was in flood and we were warned by the police that if a certain huge tank should burst its dam our house would be in danger of being swept away. To avoid a similar risk in future, I have constructed a stone revetment westward from the Main Building to a sufficient distance to protect us from anything to be reasonably apprehended.

HELPING OUR AGED AND DISABLED WORKERS.

Among the subjects which have been pressing upon my mind is that of the necessity of formulating, if possible, a scheme for the relief of prominent workers who have devoted their time and strength to the Society's interests but have reached a point where they are incapacitated for public service and find themselves without resources for their maintenance. The point was made acute by the sudden disablement, by a paralytic stroke, of Mr. T. V. Charlu, Treasurer of the Society and Business Manager of the *Theosophist* office. For about twenty years, Mr. Charlu has been conspicuous for his constant devotion to our interests and, as his salary, like others hitherto paid in the Society, has been small, it has been impossible for him to lay by a provision for the future. His case, of course, opened up before me the whole question of old age pensions and allowances. After considering many schemes I have found none exactly adapted to our circumstances, and upon this matter I would gratefully receive any practical suggestion. Since Mr. Charlu's case was made public, various Branches and individuals have conveyed to me their ideas. The latest is from our Karachi Branch, and the following two plans are suggested by them :—

" (1) That a contribution of eight annas to one rupee (8d. to 1/4, or 16 cts. to 32 cts.) be levied on all members specially for this fund and collected annually with the annual dues ; or,

" (2) That an association like a Mutual Provident Fund be established for the benefit of the members of the Theosophical Society, this benefit being intended only for those who join it. For

this purpose some subscription, payable annually or otherwise, be fixed. From the total amount so collected a portion, say $\frac{1}{8}$ th, be allotted for the disabled workers' fund, and the balance distributed to the families of the deceased members."

Certain difficulties suggest themselves in this connection. In the first place, the whole number of workers at all our centres of activity, who are likely to be affected by this scheme, is small and consequently the sum that could be realised for the benefit of any one case would be entirely inadequate for their permanent support, or even, in most cases, for their temporary relief. Secondly, what would be substantial relief in India would be the merest palliative in any Western country, especially in America or South Africa, where incomes and expenses are enormous y greater than in this country.

Then, again, we must consider the question whether the disabled worker has a family dependent upon him or not. One has only to add up the figures of the reported incomes of the Headquarters and of the Sections to realize what a very small sum it is in the aggregate, and how absurdly little could be collected by either of the Schemes hitherto presented to me, including those of Karachi. The system of Government pensions is practically perfect, but the pension money is provided for the purpose out of public revenues, and hence the burden is distributed over the whole body of tax payers. I confess that, so far as now advised, I can think of nothing better than that each case should stand upon its own merits, and our well-to-do members consider it their duty to send me whatever they can afford to meet each one.

REPORTS OF SECTIONS.

The official returns by the General Secretaries of Sections, to be presently read to you, are, on the whole, encouraging and satisfactory; a weakening of interest in certain districts or countries being counterbalanced by greater activity in others and the opening up of new fields of work. You will not fail to notice the singular persistency with which the number of our American Branches hovers about what we may call the fixed point of the number Seventy: it is really a very interesting circumstance. The visit of Mr. Leadbeater, to the United States extending over more than two years' time seems to have been most productive of good results. Wherever he has gone a powerful influence has been exerted on the public mind, and unquestionably he has prepared the way for the great awakening of the American people to the claims of Theosophy which I foresee in the near future. We have the pleasant anticipation of his presence at next year's Convention at Adyar, his former home, his love for which he tells me has never weakened.

REGISTRATION.

Twenty years ago, when the Society began to own property, I

urged upon the Convention to devise a scheme under which the title of our Real and Personal estate should vest in a Board of Trustees, elected by the Convention and representing the whole Society. In the series of our Annual Reports several debates and actions upon this subject will be found recorded. Not to occupy time and space unnecessarily, I may summarise the matter by saying that several committees of our ablest lawyers at different Conventions found it impossible to devise any plan which would meet the difficulty found in the international character of our Society. The nearest approach to a solution was the passing of a resolution at the Convention of 1890 providing for the creation of a Board of Trustees, of whom I should be *ex-officio* Chairman and have the exclusive management of the property during my life. This Deed was drawn up by a special committee composed of Mr. (now Sir) S. Subramanien, Mr. Bertram Keightley and myself; formally adopted, dated the 14th December 1892, and registered in the office of the Registrar of Deeds of the Chingleput District for the Taluk of Saidapet, in which our property is situated. The members of the Board are Messrs. Mead, Keightley, Fullerton, English, Edal Behram and T. Ramachandra Row, four residents in India and three in England and America, with myself *ex-officio*. Since coming here I have submitted this document to Mrs. Besant and she finds that it contains ample provision for the protection of the Society's Real Estate, the only thing left uncovered being money lying in bank in my name. As the majority of our liquid assets are in the form of Government paper and mortgages on property, and the working balances in banks are never very large, and as, moreover, for some time past I have been having the Government paper and the Panchama Education Fund recorded in the joint names of Dr. English and myself, with the proviso that, in case of my death, the accounts would be carried on by the survivor without involving any liability to Succession Tax or other imposts, it will be seen that even now the chances of loss to the Society on my death are very small. I have sent around a circular to the members of the General Council, asking their opinions about a plan which I proposed, to have the Adyar Library incorporated—now that it has an actual fund of more than a lac of rupees and a fair prospect of having double that amount before long; and of making this Board the custodians of the Society's property, without giving them any power to dispose of the same or to interfere in any way in the management of the Society. Some replies have come in, the others I am awaiting. It is the opinion of some of my valued friends that we can, under a new Indian Law, register the Society without prejudice to the constitutional rights of our members in sectionalized and non-sectionalized countries outside India. Of course the question is of too deep importance for me to decide hastily; I shall continue to give it my best attention, and with the advice and

consent of the General Council, take action at the earliest practicable moment. It goes without saying that, after having nursed and directed this monster movement from its cradle onward to the present time, I shall never consent to put myself under the control of any committee who should have the right to decide what I should or should not do as to management. I have ever been ready to retire from office and return the executive powers given me by my colleagues into their hands; but unanimous refusals to accept my resignation have thrice been voted, and I have had it clearly intimated to me by Those who stand behind this movement that I must stick to my post; so I hope that, for the comparatively short time that I can now count upon to live, I may be molested as little as possible with petty details which I am quite competent to handle without interference. The main thing is that the Society should be protected against any pecuniary loss in case of my death, and this shall have our serious attention. I hope that you will get a better man than myself to fill the place which I leave vacant, but beware of allowing anything like personal preferences to influence your choice. Of whatsoever nationality or religion he may be, he must be so free from racial or sectarian trammels as to be able to think in continents and respond to heart-beats across the oceans.

FINANCIAL.

You will find the Treasurer's Report, I think, satisfactory, our income having been sufficient for our needs. The estate of our late colleague, Señor de la Fuente, has, as above stated, yielded us about Rs. 1,25,000, but there is still a small unrealised balance to be settled, and the actual net proceeds from the property will be reported in my next annual address.

The loan made some seven years ago on a Zemindary in Behar, at the rate of $10\frac{1}{2}\%$ interest has been a source of constant vexation, and the original Rs. 20,000 has called for other advances of Rs. 52,000 to buy the property outright at a Government sale, and thus save the original investment. Happily, the Trustees of the Central Hindu College have voted to take over the property from me at cost, and to make good as much as possible of the interest when they dispose of the property, which they hope to do at a profit. Our Rs. 72,000 has been repaid and restored to the different funds from which I was obliged to temporarily borrow it.

GROWTH OF THE SOCIETY.

Our statistical returns from the different Sections show that we have issued fifty-four New Branch charters during the past year, or seven more than were issued in 1903. The movement, therefore, is growing stronger year by year.

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1904.

	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904
1																											
2																											
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542																											
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SOUTH AFRICA :—Pretoria, Durban, Hillbrow (Johannesburg), Cape Town.

GROWTH OF THE LIBRARY.

We are now in a position to begin the publication of the monthly Sanskrit journal, long since planned, which will give to the world, reprints and translations of the rare manuscripts in our collection. There has been a good deal of trouble during the year about the Librarianship, Mr. G. Krishna Sastri having thought it best to resign and the gentleman appointed in his place having had to be dismissed for incompetence. Mr. Krishna Sastri has, fortunately, been persuaded to resume his place and things are now running smoothly. I am in hopes of being able to find, as general Director, a European Orientalist of recognised position, who will lend dignity to the Library and help it to take the place it ought to among the Oriental libraries of the world.

The Senior Pandit has made the following Report :—

THE ADYAR LIBRARY.

To the President-Founder, T. S., Managing Trustee of the Adyar Library.

I beg to submit the following report on the progress of the Adyar Library for the year ending 31st December 1904.

We had at the beginning of the current year, 3,376 MSS. and 4,385 printed works in the Eastern Section and 6,256 printed works in the Western Section as shown in Statement A., not reckoning the duplicates of 2,917 MSS. and 878 printed works in the Eastern Section.

The two Pandits of the Library made their tours this year in the neighbouring districts with such results as are shown in Statement B.

Statement C. shows the amount of copying and comparing work done during the year.

Statement D. gives particulars regarding MSS. loaned for copying.

The Registers maintained in the Library show, that during the year, 467 visitors (not counting the Indian ladies, school boys and those who are unable to write) have visited the Library and 1,078 works from the Western Section and 121 works from the Eastern Section have been used by the Members at the Headquarters and by those who came from outside for purposes of reading and reference.

Owing to changes in the Library staff, no appreciable progress has been made in the catalogue work. An alphabetical list of printed Sanskrit books is the only work that has been completed during the year.

T. YAJNESVARA DIKSHITA,

Senior Pandit,

Statement A.

Manuscripts and printed books in the Eastern and Western Sections of the Adyar Library, as per stock taken on 1st December 1904.

Subjects.	Manu- scripts.		Printed Works.	
	Orig- inal.	Dupli- cate.	Orig- inal.	Dupli- cate.
1. Samskrita literature	3,015	2,871	2,081	596
2. Vernacular do.	287	96	780	262
3. Buddhistic do.	62	...	1,368	...
4. Other religious do.	2	...	86	...
5. Miscellaneous do.	10	...	70	...
Total...	3,376	2,917	4,385	878
<i>This year's addition.</i>				
As per Statement B.	32	88	...	...
Purchased	16	...	...	...
Presented ... ..	...	9	72	7
As per Statement C.	24	...	...	...
Total...	72	97	72	7
<i>WESTERN SECTION.</i>				
At the beginning of 1904 ... ..	...	...	6,256	...
Presented ... ..	...	...	137	2
Total...	...	...	6,393	2
Grand Total...	3,448	3,014	10,850	887

Statement B.

Manuscripts and printed books collected for the Adyar Library during the year 1904.

Through whom collected.	MSS.		Printed Works.	
	Orig- inal.	Dupli- cate.	Orig- inal.	Dupli- cate.
Through T. Yajneswara Dikshita	26	49	...	...
Purchased from do.	2	...	...	...
Through V. Krishnamachariyar	6	39	...	...
Purchased through K. Gopalaiyar	4	...	...	...
Purchased from Prasannachariya	6	...	...	...
Presented by Desikachariya ... ..	...	9	...	...
Purchased from T. Venkatrama Aiyengar, Retired Police Inspector	4	...	...	...
Total...	48	97	...	...

Statement C.

Work of copying manuscripts for the Adyar Library turned out during 1904.

By whom copied.	No. of MSS.	No. of Granthas.	REMARKS.
K. Gopalaiyer, Paper MSS. Copyist ...	5	1,574	Four MSS. copied, one is still being copied.
T. Prasannacharya do. ...	3	10,072	These are still being copied.
K. Desikacharya do. ...	1	1,005	Finished.
N. Venkatrama Sastri do. ...	5	2,102	Do.
Subrahmanya Sastri, Palm-leaf Copyist ...	7	12,430	Do.
K. Kuppuswami Sastri do. ...	3	26,546	Of these MSS. one is still being copied.
Total ...	24	67,898	

Statement D.

Rare MSS. loaned by the owners of private Libraries for the purpose of taking copies for the Adyar Library in 1904.

Through whom obtained.	No. of MSS.	No. of Granthas.	REMARKS.
K. Desikacharya ...	5	14,488	Their names are :—" Nyāyaratnāvali," "Kantakoddharam," "Smritichandrika Acharakanda," "Vedantakoustubham," "Rāmāyana-sarasangraha." Four MSS. loaned by T. Yajñeswara Dikshita last year still remain to be copied, besides the last four of the above five MSS.

OUR LITERATURE.

Our presses throughout the world are working as busily as ever in turning out Theosophical literature.

ENGLISH.

" A Study in Consciousness,"	Mrs. Besant.
" Theosophy and the New Psychology,"	" "
" The Necessity for Reincarnation,"	" "
" Is Theosophy Anti-Christian ? "	" "
" When a man dies shall he live Again ? "	" "
" The Principle of Free-Thought,"	" "
" Reincarnation and Christian Doctrine,"	" "
" The Pedigree of Man,"	" "
" The Secret of Evolution,"	" "

- "Some Glimpses of Occultism," C. W. Leadbeater.
 "The Saint and the Outlaw and other Stories," Michael Wood.
 "The Lost Lemuria," W. Scott Elliot.
 "Extracts from *The Vâhan*," Ed. by Sarah Corbett.
 "The Nibelung's Ring," W. O. Ward.
 "The Scroll of the Disembodied Man," Mabel Collins.
 "The Crown of Asphodels," H. B.
 "Man and Death." ...
 "The Shu King," * Trs., by Walter Gorn Old.
 "Guardian Angles," C. W. Leadbeater.
 "The Purpose of the T. S.," Louisa Shaw.
 "The Future that Awaits Us," " "
 "What is Theosophy?" " "
 "Theosophy and the Christian Churches," Hodgson Smith.
 "The Higher Life in Relation to Theosophy," H. E. Nichol.
 "The Science of Peace," Bhagavan Das.
 "The Sûrya Gîtâ," L. M. Chamier.
 "The Second Life-Wave," 'The Dreamer.'

FRENCH.

- "Les Lois de la Destinée."
 "Première Leçon de Théosophie."
 "L' Histoire de l' Ame."
 "Death and After." *
 "Reincarnation." *
 "The Christian Creed." *
 "Evangel of Wisdom." *

DUTCH.

- "Rough Outline of Theosophy." *
 "The Path of Discipleship." *
 "In the Outer Court." *
 "Thought Power." *
 "Seven Principles of Man." *
 "Man and his Bodies." *
 "Bhagavad Gîtâ." *
 "Man Visible and Invisible." *
 "Christian Creed." *
 "Growth of the Soul." *
 "In Memoriam."
 "The Dreamer." *
 "Patanjali's Yoga Sutras."
 "Widhia Pramana."
 "The Object of Life."
 "Tumultuous Shadows," by Michael Wood. *

ITALIAN.

- "Towards the Unity of the Human Race : political and sociological corroborations of a theosophical hypothesis."

"Towards Occultism."

"The Pythagorean Society of Crotona."

"The Religious Ideas of Marsilio Ficino, and his Conception of an Esoteric Doctrine."

"Annie Besant : a short summary of her life and work."

"Information concerning Theosophy and the Theosophical Society."

"The Story of the Year." *

"The Esoteric Philosophy of India." *

"The Astral Plane." *

"Les Grands Initiés." *

SPANISH.

"Filosofia Yoga." *

"Filosofia Esoterica de la India." *

"Doctrina del Corazon." *

"Bosquejo Teosofico." *

"Karma." *

SWEDISH.

"The Christian Creed." *

"On the Other Side of Death." *

DANISH.

"Outlines of Theosophy." *

ICELANDIC.

"Vagen."

"The Religion of the Future." *

GERMAN.

"Theosophy, an Introduction into Supersensual works and the Destiny of Man."

"Four Great Religions." *

"Atlantis." *

"Fleta." *

"Studies in the Bhagavad Gîtâ." *

SINHALESE.

The "Buddhist Catechism,"* by Col. Olcott.

The "Sisubodaya (small Catechism, Parts I. and II.)," by C. W. Leadbeater. †

The "Buddhopastava," by D. S. S. Wickremeratne.

MAGAZINES.

The Theosophist,

The Theosophical Review,

English (Monthly.)

" "

" "

* Translation.

† Also the same in English, by C. Jinarajadasa.

English (Monthly.)

<i>Vâhan,</i>	"	"
<i>Broad Views</i>	"	"
<i>Theosophy in India,</i>	"	"
<i>Central Hindu College Magazine,</i>	"	"
<i>The Buddhist,</i>	"	"
<i>Theosophic Gleaner,</i>	"	"
<i>Journal of the Maha-bodhi Society,</i>	"	"
<i>Theosophy in Australasia,</i>	"	"
<i>New Zealand Theosophical Magazine,</i>	"	"
<i>The South African Theosophist,</i>	"	"
<i>Modern Astrology,</i>	"	"
<i>Theosophical Messenger,</i>	"	"
<i>Theosophical Forum,</i>	"	"
<i>The Lotus Journal,</i>	"	"
<i>Teosofisk Tidskrift (Swedish),</i>		"
<i>Revue Théosophique (French),</i>		"
<i>Bulletin Théosophique, "</i>		"
<i>Sophia Revista Mensual (Spanish),</i>		"
<i>Iniciation</i>	"	"
<i>Sophia</i>	"	"
<i>Theosophia (Dutch),</i>		"
<i>De Gulden Keten</i>	"	"
<i>Theosophischer Maandblad, (French)</i>		"
<i>Lucifer (German),</i>		"
<i>Der Vâhan (German), trans. and original,</i>		"
<i>Le Bulletin Théosophique (French),</i>		"
<i>La Nuova Parola (Italian),</i>		"
<i>The Message of Theosophy,</i>	<i>English (Quarterly.)</i>	

POLYGLOT.

<i>The Punjab Theosophist,</i>	<i>Vernacular (Monthly.)</i>
<i>The Cherag (Gujarati),</i>	" "
<i>The Pantha (Sanskrit),</i>	" "
<i>Sanmârga Bodhini,</i>	<i>Telugu (Weekly.)</i>
<i>Sandaresa (Sinhalese),</i>	<i>(Bi-Weekly.)</i>

REPORT OF THE INDIAN SECTION.

[READ BY BABU D. K. BISWAS.]

To the President-Founder, T.S. :—Years of prosperity are generally followed by those of adversity ; and as last year was an exceptionally bright one for this Section it is but natural that the one under report should be comparatively dull.

Yet on the whole there is no reason either for dissatisfaction with the present or for anxiety for the future. The following statistics cover the year from 1st October 1903 to 30th September 1904, and will, I venture to think, compare favourably with the work done by other Sections.

Twenty-two new Branches have been chartered, *viz.* :—Quilon, Kottayam, Alleppy, Golden Chain Lodge, Allahabad, Kishengarh, Manjeri, Diamond Harbour, Jhansi, Bhawanipur, Enangudy, Mirzapore, Dhulia, Tuticorin, Saharanpore, Hospet, Ramnad, Moradabad, Kurundwad, Porbandar, Nilambar, Hoshiarpore and Hubli.

Four new Centres have been formed, *viz.* :—Sambalpur, Joynagore, Samastipur and Ajmere.

Nine old and dormant Branches have been revived, namely Amritsar, Dharampuri, Krishnagiri, Purusawalkam, Siwan, Vaniyambadi, Nadiad and Vellore.

Four Branches have been dissolved—Darjeeling, Fyzabad, Moradabad (old), and Bhawanipore (old).

While twenty-four have been brought on the dormant list :—Amalapuram, Aska, Berhampur (Ganjam), Chickbullapur, Dindigal, Darbhanga, Gudiwada, Guzranwala, Jammu, Kanigiri, Karur, Monghyer, Ootacamund, Parvatipore, Ponani, Sompot, Srivaikuntham, Srivilliputtur, Videraniem, Vridhachalam, Wai, Warangal and Yellamanchelli.

Diplomas issued during the year are 611. Loss by death 71. Struck off the rolls for non-payment of annual subscription 51.

There were 4 resignations, but 9 members dropped out in consequence of continued illness.

One hundred and eighteen Branches have been inspected during the year, some of them having been visited more than once. Besides, various new fields were tried and lectures were given at 27 of them.

Our Inspection staff was strengthened during the year by the advent of our well-known colleague, the Countess Wachtmeister, as well as of Mons. and Mme. Bernard, and also by the appointment of Pandit Durga Nath Sarkar.

In finance there has been a distinct falling off, the opening balance of the year having been Rs. 12,480. While the closing balance is Rs. 8,551 only. This may appear not very encouraging ; but it was mainly due to the fact that donations made during the year were exceedingly small in view of the flourishing condition of the exchequer at the commencement thereof. Otherwise the office as well as our Provincial Secretaries and Branch Inspectors worked well as is evident

from the amount of receipt under the head of Annual dues which is the largest ever collected by the Section, being more than Rs. 600 in excess of the exceptionally brilliant figures of the preceding season.

Thanks to the care and capacity of Mr. Arundale the *Prasnotara*, under its new title of *Theosophy in India*, has gained in popularity and widened in interest.

A second story on the Press Building has been constructed for the accommodation chiefly of Hindu Theosophists. This we must remember we owe entirely to the generosity of Rai Narayan Das Saheb, the President of our Lucknow Branch. A large room for T. S. meetings too has been erected on the top of the south wing of our main building, and this adds to the beauty of the whole structure, as well as supplies a real need.

Two new Federations have been formed in Behar and Kathiawar respectively, and prove that the Light of Theosophy is spreading.

As a result of our Incorporation, for the first time since the foundation of the Section its Council held its regular and formal meeting. One important result of its deliberation was the framing of a budget for the year 1904-1905. Among other resolutions adopted by it may be mentioned :—

One asking the General Secretary to move the other General Secretaries of the different Sections of the T. S. to vote for the registration of the General Society and thus make better provision for the permanent administration of its affairs and satisfactory control of its property, and another allowing members of the Section the liberty to commute their annual subscription by a single payment of Rs. 50.

You are aware of the approval, my circular letter in pursuance of the first of these resolutions has met with from all important Sections of the T. S. and I do still hope you will see good reason to comply with the wishes of your Councillors.

With regard to the second resolution all I need say is that it will not in any way affect the contribution made annually by the Section to the General Society.

The most important publications of the year are Mrs. Besant's "Pedigree of Man" and Babu Bhagavan Das' "Science of Peace." The Dreamer's "Life Waves" too is worthy of note.

In conclusion I beg to say that if we measure the success of our movement not by the money we receive or hoard annually, not even by the members we enrol year after year, but by the zeal which animates our veteran soldiers and lodges alike and the hold our ideas have on the thoughtful world outside, then surely we have every reason to congratulate ourselves, and every sign that the T. S. will not have lived and worked in vain, even in a world where materialism is still rampant.

UPENDRANATH BASU,
General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

[READ BY MISS L. EDEGR.]

To the President-Founder, T. S.:—The past year has been one of progress. One Branch has been formed at Onehunga, making 10 in all. During the year 48 members have joined the Section, 4 have been transferred to other Sections, 5 have died and 1 has lapsed, making an increase for the year of 38. There are now 261 members on the roll, comprising 189 Branch members and 72 unattached.

Though progress has been made in every direction, many obstacles have been encountered, the overcoming of which has only cemented the bonds of those who are loyal and devoted to the Great Lords of compassion whom we feel and know as our Guides and Watchers, and each obstacle has proved a stepping-stone to further development and light, so that there is every reason to believe that we shall continue to expand.

The new members all seem to bear the impress of zeal and balance, and to be full of the conviction that in the Society is to be found something which no other Society can provide.

The Section Office has been open for about 300 days in the year, with an average attendance of 10.

The T. S. Magazine work has been steady and the means also of spreading Theosophical ideas from one end of the country to the other, and it has been ably supported by 96 penny-per-day contributors. The Book Depot has been busy; £180 in books have been disposed of and many pamphlets distributed to those who are beginning to take an interest in the work. The borrowers from the Lending Library have doubled in number and the 1d. per-day scheme has been the means of providing most of the latest books.

The Branch work has been varied. The growth of the H. P. B. Branch in Auckland has been rapid, the roll being now second to that of Dunedin, which counts 5 more members. The unity and harmony among the members has increased; a library of 300 volumes, some valuable artist-proof engravings of Sir Noel Paton's of the Christ, have been added, and a Theosophical Home started where members from all Branches can find a quiet and peaceful retreat. The Branch rooms are open all day long and five nights in the week.

The Auckland Branch has lost one of its life-members, Mrs. Stuart, whose goodness and sweetness have helped all who knew her. On the East Coast, Gisborne has been stirred into active life, its firm and compact centre bringing about important results and changes in the thought of a rapidly growing district. In Napier the death of the Branch President, Mr. Spencer, was a blow, but steady work has been done. More life is showing in Woodville and Pahiatua than has ever been before. Theosophy is heard of now in

every village along the railway line : in one we may have aroused strong antagonism, in the next the Society has been voted respectable, and further on the people are curious, and so on. On the West Coast, things are working rapidly through several causes, and there is a growing love of psychism which we hope to influence into better channels as the centres grow stronger.

In Wellington marked progress has been the order of the year : most of the members are doing good work and filling the weekly lecture meetings with an average of 40 to 50. The Branch Room is now open for two afternoons a week, so that passing strangers may have tea and a chat and perhaps much more. Crossing to the South Island we find good work done by Mr. Saxon who is forming a strong centre. Christchurch is slowly emerging from its long sleep; the Branch is reduced to 12 members, but there are signs which indicate that, scattered throughout the intellectual, cathedral city, there are many to whom Theosophy has not only been introduced but has become acceptable—this is noticeable among members of the Christian Church. Dunedin Branch, with its many Scotch members takes on the characteristics of Scotland—loyalty, perseverance and intellect. The Invercargill centre progresses steadily and the province of Otago as a whole is becoming sympathetic. The Churches pay heed to Theosophy and sermons show a growing breadth and balance which promises well.

The devotion of many members in the Section is remarkable : the members in the various Branches are no indication of the work done, for there are thousands in the land who know something of the Teachings, from the heads of Parliament down to the tramp whose blanket swings as he trudges from town to town. When the Society is registered some considerable property will be bequeathed to it in order to build a Theosophical Hall and Headquarters in Auckland : and some of this has already been left in the hands of Trustees to await further developments.

C. W. SANDERS,

General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

[READ BY MISS J. DAVIES.]

*To the President-Founder, T.S. :—*The usual annual returns which accompany this will show a nett increase in membership of 42 within the year, a result due not so much to the number of new members as to a decrease in the number who have dropped out during the year, a fact which would point to our having bound closer together the members already on the roll. From all causes, we have lost 33, as against 50 last year, and have admitted 70 new members, as against 63. One Branch has been closed, that at Newtown, a suburb of Sydney ; to compensate, however, for this, an excellent

group has been formed by the Melbourne Branch at Bendigo, a large country town of Victoria, where a Branch may be opened very soon. Good work in laying foundations for study groups has been done by one of the Sydney members in a N. S. W. mining district. The chief points of growth have been, Brisbane, Melbourne, and Ibis Branches, the Melbourne Branch having been especially active in one or two country towns.

Convention:—The gathering held at Easter of this year was the largest ever held in this Section, delegates being present from Queensland, Tasmania, Adelaide, Melbourne and Westralia. The number of delegates was quite phenomenal and was expressive of the sound foundations upon which the Section now rests, as to its personal workers. The chief business dealt with was an increase of the annual dues from 2s. to 5s., a course decided upon in order to spread the responsibility of the upkeep of the Section more fully over the whole body of members, thus relieving a little of the pressure upon the smaller body of voluntary givers upon whom the Section will always mainly subsist. At our next Convention our members will place on record their appreciation of the President-Founder's consent that the Section shall continue to contribute to Headquarter's funds upon the old basis hitherto obtaining. The improvement of our Sectional Magazine also took up a considerable share of attention. Borrowing the idea from our brothers in America, we held a large evening post-convention meeting at which both members and friends met for the discussion of the best means to make Branch work effective. Among the matters discussed were the enlistment of the aid of the Press, holding of drawing-room meetings, the use of music in our Rooms and establishment of lunch-clubs at the large Branches.

Activities:—The wave of greatest life has naturally followed our good friend and visitor, Miss Edger, as she moved round on her extended tour covering all the ground in our territory. Beginning with Sydney and making a short visit to Tasmania, she moved up to the far north of Queensland (Cairns) whence, returning south, she visited every centre in a general progress westward, closing the tour at Fremantle, W. A., in November. The success of the tour as a whole is undoubted, whether as a means of bringing Theosophy before the public, or of cementing the working energies of the Society. Mr. and Mrs. Hunt have again done most useful public work at Bendigo, and a visit by Mrs. John to Brisbane served to draw members closer together.

Literary Work:—Our monthly journal has been the only printed display by the Section this year, unless mention be made of one or two lectures printed by Melbourne Branch. A proposal broached at the convention to supply a copy of some such work as "Outlines," to the Schools of Arts of country towns, may possibly bear fruit early in next year. The improvement made in *Theosophy in*

Australasia has been greatly appreciated and has made it many new friends.

Branch Activities :—Apart from the special efforts attendant upon Miss Edger's presence, there is nothing of special moment to record. Mainly it has been a time of steady strenuous effort. Mr. Mayers at Cairns has used special opportunities with the local press to full advantage, and, speaking generally, it is worth mentioning that the Australian papers are now, as a rule, much more friendly than they were. This has been particularly noticeable on Miss Edger's arrival at the various towns; press representatives interviewing our lecturer and printed reports afterwards appearing. Sydney and Melbourne have initiated a system of Branch lectures forming a sequence of study of one of our standard books. Sydney is now engaged in this way upon "The Evolution of Life and Form," and Melbourne with "The Self and its Sheaths." The illness of Mr. Peell of Sydney spoken of last year has since removed him from our midst, leaving us the memory of his name as a synonym for loyalty to our cause.

Book Depôts :—The sale of books has been about up to the average of last year. It is noticed that the sales of our literature in past years has now provided some Theosophical works to most of the public libraries or Schools of Art in our country towns. Doubtless many books gravitate from the hands of country purchasers into the local reading rooms of country towns.

Prospects :—With our usual Sectional responsibilities to meet, and much extra propaganda work to provide for, the year has been one of considerable financial calls upon our members who have, however, met them with a most commendable spirit of self-sacrifice. There is before us an exceedingly busy year in 1905, when the Section will be visited by Mr. Leadbeater, who will between April and November visit and lecture at all the Branches in our Section. We do not doubt that the presence of such a man amongst us will confirm that infusion of new life amongst us which the sterling labours of Miss Edger have already set moving in our midst.

W. G. JOHN,

General Secretary.

REPORT OF THE FRENCH SECTION.

[READ BY MONSIEUR P. E. BERNARD.]

To the President-Founder, T. S. :—The number of members has risen by 127, of whom 3 are T. S. members already belonging to other Sections. From this number it is necessary to deduct: 4 affiliated to other Sections, 10 deceased, 21 resigned or lapsed, which reduces the increase of members to 92. This number will scarcely be encouraging if we do not know that recruiting proceeds slowly in France, and save rare exceptions, without the least pres-

sure, and that many people, often the best, study Theosophy seriously without entering the Society.

Branches.—The number of Branches has not increased, but several centres, new or old—working regularly and satisfactorily—are often numerically as great as the number of Branches supplied with a charter. Thus there exist strong centres at Rouen, Sousse (Tunis), St. Pierre, Miguelon and Cannes. At Marseilles two groups, of which one has the strength of a Branch, are working regularly, and at Nice also we hope that several unattached members of influence will soon combine together for regular work. In Alsace the nucleating centre, until now somewhat scattered, is strengthening slowly but surely, and each year, when the persons forming it have come together, our working colleagues rejoiced to see the steady progress made; above all, the heart of the Theosophical Society has begun to strike down its roots, which is the happiest omen for the future.

The Branches at Nice hold their own; two at Marseilles languish, but two others keep solid, and the life of our society is evidently growing stronger. At Lyons there is relative sleep, although our colleague, A. Perrier, has shown sufficient energy to undertake a course of theosophical teaching in the Branches at Geneva. Bordeaux progresses, yet the increase is small in the number of members. Toulon makes a most satisfactory showing, especially in the matter of spreading its influence, for among its members are officers of the army and especially of the navy, who are warmly interested in the Good Doctrine. Grenoble is stationary, but some loyal and staunch colleagues are there bravely standing by the flag, waiting for better days.

Geneva does honour to its reputation, and the lectures (at Montreux and Lausanne) which our colleagues are arranging to give, this winter, will assuredly widen the circle of its influence. What shall we say of Paris? The Headquarters there is strong by reason of the hard work and unity. Of the five Branches, three are very active, two somewhat less so, but, in all, there are strong elements ready to gather a rich harvest as soon as their external circumstances better themselves.

Death has carried off from among us several deeply regretted friends; of whom three, still young, would have been able to render important service. Moreover, we are losing, for a time, the subtle philosopher, Dr. Péralté, who has given us "The History of the Soul," and the harmonious writer who is going to visit India with a Governmental mission, leaving two voids to fill, after that of Pierre Bernard. But all these workers will come back to us, bringing the harvest which they have reaped and of which theosophic France will be happy to profit.

Lectures, single and in courses, came next under notice. The Tuesday and Thursday courses have been specially interesting dur-

ing the past year, as well as those on Sundays, and the programme of work and lectures laid out for the new year promises to keep active our vitality.

The works published have been the following :--

The Société de Publications Théosophiques has issued "Les Lois de la Destinée" of Dr. Pascal, the "Première Leçon de Théosophie," and "L' Histoire de l' Ame" of M. René André, and the following translations :—

Mrs. Besant's "Death and After" (2nd edition, revised and corrected) and "Reincarnation ;" and Mr. Leadbeater's "Christian Creed" and "Evangel of Wisdom." In preparation are that gentleman's "Devachanic Plane," the "Guide Spiritual" of Molinos, and the Upanishads. We have had some notable visits during the year. Mr. Bertram Keightly, of the British Section, came last spring, and gave us two lectures besides holding a question meeting at Headquarters and giving one or two private lectures at the L' Eclair Branch. We have been yet more powerfully helped by our dear teacher, Madame Annie Besant, who gave two grand lectures at Headquarters and honoured us with her invigorating presence at a cordial reception given to her.

The French Section sent to the International Theosophical Congress at Amsterdam a number of representatives and some interesting literary contributions ; it is already preparing to lay the bases of the Federated Congress of 1906 to which it will invite its sister European Sections.

In conclusion, we transmit through our representative, M. Pierre Bernard, to our Hindu brothers, our best and most cordial good wishes, to our respected President-Founder, the assurance of our unalterable love, and to our revered Mrs. Annie Besant, the expression of our profound gratitude.

CH. BLECH (*Treasurer*).

For *General Secretary*.

AMERICAN SECTION.

[READ BY MISS A. M. BROWN OF PHILADELPHIA, U. S. A.]

*To the President-Founder, T. S. :—*The statistical facts in the American Section from Nov. 1, 1903, to Nov. 1, 1904, are as follows :—

Ten Branches have been chartered : Wilkesbarre T. S., Wilkesbarre, Pa. ; Spokane T. S., Spokane, Wash. Grand Rapids T. S., Grand Rapids Mich. ; Webb City T. S., Webb City, Mo. ; Brooklyn T. S., Brooklyn, N. Y., ; Huntington Lodge T. S., Boston, Mass. ; Norfolk T. S., Norfolk, Va. ; California Lodge T. S., San Francisco, Calif. ; Rock Island T. S., Rock Island, Ill. ; Boston T. S., Boston, Mass.

Eleven Branches have dissolved : Shila T. S., Chicago, Ill. ; Lynn T. S., Lynn, Mass. ; Leavenworth T. S., Leavenworth,

Kansas ; Manasa T. S., Dayton, Ohio ; Mount Hood Lodge T. S., Portland, Oregon ; Forest City T. S., Cleveland, Ohio ; Boston Lodge T. S., Boston, Mass. ; Euclid T. S., Cleveland, Ohio ; Besant Lodge T. S., Boston, Mass. ; Kalamazoo, T. S., Kalamazoo, Mich. ; Rock Island T. S., Rock Island Ill. But of these the Shila T. S. united with the Chicago T. S. ; the Forest City and the Euclid Branch united with the Cleveland T. S. ; the Boston Lodge and the Besant Lodge united to form the Boston T. S. There are now 69 Branches in the Section.

Members admitted during the year 655 ; resigned 36 ; died 24. Allowing for those restored to or dropped from the roll, the present number of Branch members is 1,987 ; of members at large 312 ; total 2,299.

The history of the year contains no specific event of special moment, yet has some features to be noted. One is that, while there has been no increase in the number of Branches but a loss of one, the roll of members has enlarged by about 430, a greater addition than for years past. Another is, that the tendency in Branches to substitute their local name for the name of a person or a dogma has been further exemplified. Only 16 Branches now have names other than of their locality, and of these 10 are in towns where the local name belongs to another Branch. A third is, the disposition of small and weak Branches to consolidate and form a single one with numbers and power. A fourth is, the increase of competent travelling lecturers and workers : a second such has dedicated his life to this service, and several are giving what time and labour they can afford. A fifth is, the addition of new agencies for propaganda : great good is expected from the " Press Committee " created by the last Convention and intended to push the introduction of Theosophic items and ideas into current journalism. A sixth is, the great extension of " post-Convention " exercises, those this year having been peculiarly prolonged, rich, and valuable.

All these are wholesome and cheering signs ; they indicate the larger, firmer, deeper influence of Theosophy in producing among our members interest, zeal, consecration.

And there has been a perceptible spread of Theosophic thought through the community. In this, his second extended tour in the States, Mr. Leadbeater has been impressed by clear evidence that Theosophy is making its way. He found it in larger audiences greater eagerness to hear and read, the incessant reference in magazines and popular literature to ideas or phenomena distinctly Theosophical, even in the partial or mistaken or misleading conceptions wherewith the land is filling. Mr. Leadbeater's present tour in this Section will end on Jan. 12, 1905, having covered two years and four months of incessant labour to him and incalculable good to it.

One of our most important activities is the large supply of documents for free distribution by Branches, especially during visitation by lecturers. A revised edition of Mr. Leadbeater's "What Theosophy Does for us" has just been issued in 10,000 copies (the plates of the earlier one having been destroyed by fire) and has been already mostly absorbed in the Leadbeater and Hotchner tours.

The recent Convention in September, the 18th in the history of the Section, unanimously adopted a Resolution urging the incorporation of the Theosophical Society and directing the General Secretary to uphold the President-Founder in his efforts to that end. It also sent a message of greeting and appreciation to our venerable Head.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE GERMAN SECTION.

[READ BY MR. G. S. ARUNDALE.]

To the President-Founder, T. S.:—With my fraternal and most cordial greetings I have pleasure in submitting to you the Annual Report of the German Section T. S.

New Branches have been formed in Cologne, Nurnberg, Munich and Dresden. Our Cassel Branch has dissolved, but it is to be hoped that it will revive in a short time. Besides there is a new Branch in formation in Karlsruhe.

The total number of Branches in Germany and German Switzerland is 13; 138 new members have joined during the year; two have resigned; one died; so that the net increase amounts to 135 members.

The review, *Lucifer*, has been considerably enlarged through its union with the *Gnosis*, a magazine that appeared hitherto in Vienna. Its editor is Dr. Rudolf Steiner; it is published in Berlin, Motzstrasse, 17. Its influence upon the deepening of theosophical life is evident. The *Vâhan*, under the editorship of Mr. Bresch, is continued in its habitual manner.

A new book of Dr. Rudolf Steiner was issued last spring under the title of "Theosophy, an introduction into supersensual works and into the destiny of man." The following translations have been published.

"Four Great Religions," by Mrs. Besant, through Mr. G. Wagner; "Atlantis," by Scott Elliot, through members of the Leipzig Lodge; "Fleta," by Mabel Collins, through members of the Stuttgart Lodge, and "Studies in the Bhagavad Gîtâ," by "Dreamer."

I myself have held a great number of lectures in many towns of Germany with the view of theosophical propagation, and will continue to do so. In September we had a visit from Mrs. Annie Besant who lectured publicly in Hamburg, Berlin, Weimar, Munich,

Stuttgart and Cologne, and kindly addressed the lodges in private meetings, infusing them with her spiritual strength.

Despite all difficulties our work advances well, and it is to be hoped that with every new year we shall be able to send in better reports.

The increase of members in Berlin and Leipzig is a good sign of progress.

We send our warmest greetings to all brothers in India and sincere congratulations to our revered President.

DR. RUDOLF STEINER,
General Secretary.

REPORT OF THE ITALIAN SECTION.

[READ BY MRS. ANNIE BESANT.]

*To the President-Founder, T. S.:—*I have great pleasure in sending you the following report of the Italian Section for the year 1904.

Seven new Lodges have been formed in Italy during the present year, one in each of the following cities: Milan ("Loggia Lombardia"), Genoa ("Loggia Giuseppe Mazzini"), Palermo, Leghorn, Terni ("Loggia Umbria"), Venice ("Loggia Fulgentia Adriatica"), and a second Lodge in Turin, the "Loggia Leonardo da Vinci."

The Society now has 371 Italian members inscribed on its lists, 97 new members having joined within the last year. But as there have been 47 deaths and resignations, the effective number of members is 324; that is, 50 more than last year.

The work of propaganda has been carried on with success throughout the Section, but the principal part of it has undoubtedly been achieved by Mrs. Cooper Oakley, towards whom all Italian Theosophists feel the deepest gratitude and affection. In the months of January, February, March and April, 1904, Mrs. Cooper Oakley visited the various groups in Florence, Milan, Turin, Genoa, Pisa and Naples; afterwards she attended the third Annual Convention, which was held in Florence on the 17th and 18th of April, and the summer months she spent at Stresa, on Lake Maggiore, where she was able to meet many members from all parts of Italy and help the movement in the North; she also had interviews with many scientific men, even with some who are not connected with the Society.

We have had the happiness of twice welcoming Mrs. Besant among us this year; first in April, when she visited in turn Rome, Florence, Genoa and Turin, and again in October. On the latter occasion, acceding to our earnest wishes, Mrs. Besant opened our new Rooms, which are the Central Seat of the Italian Section, and the quarters of the four Roman Groups. These Rooms are situated in

the most central part of the City, and have been charmingly furnished, thanks first of all to Mrs. Cooper Oakley's initiative and energy, and then to the combined efforts of the Executive Committee and of many other members who contributed in various ways to the result. We have there a large and fine Lecturing-Hall, which serves us also for a Library, and rooms for meetings, for study, offices, etc., all light and comfortable; a beautiful terrace adds a further attraction to the apartment. The four Roman Groups thus share the same apartment, where each has its own separate room for its individual group-meetings, while the Lecturing-Hall, which seats two hundred people, is used in common; by this united arrangement the Lodges are able to have quarters which are in every respect worthy of the purpose which they are to serve.

Members from all parts of the country were present at the Inauguration, and almost every Italian Lodge was represented.

Mrs. Besant's lectures, both of April and October, aroused the liveliest interest, Theosophists and non-Theosophists receiving them with equal enthusiasm, and we are convinced that they will be fruitful of good results. Containing as they did a clear definition of Theosophy and of the purpose and objects of the Society, and also of the attitude of Theosophy towards such subjects of importance as Sociology and Psychology, we believe that they have done much towards dispersing prejudices and misconceptions.

Mrs. Besant kindly consenting, a photograph was taken of her, surrounded by most of the members present in Rome, during her last visit; our terrace being first made use of for this purpose. We beg your acceptance of a copy of this photograph, which will shortly be sent to you.

On the whole I may affirm that this year has been an exceptionally active and auspicious one for the Italian Section; all the groups have developed the greatest activity, and have coöperated with zeal in carrying out the work suggested by the Executive Committee. Members from different Cities attended the lectures given here during the past winter, a few of which were given by persons extraneous to the Society, among whom I would mention an Italian Minister of the Waldensian Church, who had arrived at a belief in Reincarnation through his study of the Bible, and who, though knowing nothing of Theosophy, was invited to give two lectures on our platform; at the same time the Lodges in each Centre were having lectures and meetings of their own. The result of all these efforts has been the formation of the seven new Lodges of which I have spoken, and we have good ground for anticipating that the coming year will witness a marked advance of the Theosophical movement among us.

A few words I feel I must add, inadequate as I know they will be, to express our gratitude to those devoted workers who, though not compatriots of ours, have given us their invaluable help, and

foremost among whom I would signalise Mrs. Williams, Mrs. Murphy, and Mrs. Scott. If I have not named Mrs. Cooper Oakley, it is because no words can express how much we owe her; and deeply as we all feel now our indebtedness to her, the full extent of her work will only be seen and appreciated in the future. Meanwhile, every member of the Italian Section sends to her heartfelt thanks and good wishes.

An Italian edition of the "Bhagavad Gitâ" will very shortly appear.

Dr. Arnaldo Cervesato edits with great ability the important monthly review, *La Nuova Parola*, published in Rome, which achieves great success in preparing the ground for the dissemination of Theosophy.

In the name of the entire Italian Section I proffer to you, our revered President, to Mrs. Besant, and to all the members of the Indian Section, the expression of our sincere goodwill, and of our earnest hopes for the progress of theosophical ideals throughout the world.

DECIO CALVARI,
General Secretary.

REPORT OF THE SCANDINAVIAN SECTION.

[READ BY MR. M. U. MOORE.]

To the President-Founder, T. S. :—At the end of my last annual report to you I wrote, "in many new places in the Scandinavian countries we notice a great and increasing interest in Theosophy." The correctness of this statement is confirmed by the many new Lodges that have been formed during the last year; at Östersund, Malmö, Copenhagen, (the third one in that town), Eslöf, Christianstad and Gefle. The total number of Lodges of the Section is now 21.

One hundred and forty-two new members have entered the Section, of whom 108 come from Sweden, 9 from Norway, 21 from Denmark, 4 from Finland: 51 members have resigned, 7 have died. The total number of members is 648, which shows an increase, since my last report, of 84.

Teosofisk Tidskrift has in 1903 appeared once a month. Besides, a translation into Swedish of Mr. Leadbeater's "The Christian Creed" has been issued. "On the other side of Death," by the same author, is now being printed; it is likely to appear about the first of December. In Danish language was issued during the year, Mr. Leadbeater's "Outlines of Theosophy." A member of the Section, Mr. Oddur Björnsson, in the isle of Iceland in the Arctic Ocean, has published a small original tract entitled "Vagen" ("The Path") and likewise a translation into Icelandic from the Swedish work of Mr. Pekka Ervast, "The Religion of the Future."

The work within the Section has, during the past year, been carried on upon the same principles as before ; on the whole, the results have proved favourable, thanks to the great zeal of the members, especially at certain places. That within certain Lodges the work has been languishing, is to be attributed less to lack of interest at the hands of members than to the absence of a leading force within the Lodge. On account of the vast distances that exist between the different Lodges, they are at many places left almost entirely to themselves, and their work, therefore, is depending solely on their own initiative and their own forces.

This autumn, however, the Section has had the great pleasure to receive a visit from Mrs. Annie Besant, who, during the first half of September, visited the following towns : Copenhagen, Goteborg, Christiania, Stockholm and Lund. At all these places, the members have derived a very large profit from the inspiring presence of Mrs. Besant, and everywhere the interest of the public has been great and the attitude of the press, upon the whole, benevolent. We, therefore, entertain great expectations for the continuation of our work ; this work has also received a very considerable impetus through Mrs. Besant, who most kindly resigned to the Section all the clear gain—about £50—from the receipts of her lectures in Scandinavia. Out of these funds the Executive Committee has supported the propaganda work in Norway, Denmark and Finland, while in Sweden public lectures have been arranged at several places, particularly at many new ones, where Theosophy has not before been publicly taught.

The last annual meeting of the Section was held in Stockholm and was very largely attended by members. It may be regarded as having been in every respect successful, and even among outsiders the interest was fairly considerable.

Altogether, the results of this year's work seem to indicate that no very considerable increase in the number of those who adopt the Theosophical ideas is to be expected at the places where these ideas have been expounded for several years past, as, in such places, most people know about them and have already taken up a position towards them. On the other hand it seems as if the doctrines of Theosophy might be preached with prospects of success at several new places ; that is why we regard it as our nearest task to work in this direction.

Lastly, the Scandinavian Section sends through you, Mr. President, to the assembled twenty-ninth Annual Convention, its warmest and most fraternal greetings. May all good Powers attend your work, and may Peace and Harmony always be the strong forces that will promote our noble cause.

ARVID KNOS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

[READ BY MISS F. ARUNDALE.]

To the President-Founder, T.S. :—It is my duty to send you again a report of the activities of the Netherlands Section, which report runs from the 30th April 1903 to 30th April 1904. The past year I am happy to say has been, as far as we are able to judge, a year of success and prosperity for the movement.

Although it should properly belong to my next year's report I cannot abstain from referring to the success of the Theosophical Congress held on the 19th, 20th and 21st June at Amsterdam, at which Congress we had the pleasure of seeing Mrs. Annie Besant preside. Next year the Congress will be held in London and I believe no trouble will be spared to make it equal to the position which the British Section holds in the movement in Europe. Returning to my own Section, I have in the first place to mention the forming of three new Lodges in our possessions in East India. One was formed at Soerabaya, one at Buitenzorg, and one at Djokjakarta. Several of our members in Java have been hard at work to bring about this desirable state of affairs and there is every prospect that in Java and Sumatra there will be a good field for Theosophy for the white population as well as for the coloured races that live there.

With regard to the numerical strength of our movement in Holland, I am happy to say that there is a steady increase in the number of our members.

One hundred and seventy-three joined during the year. Against that, we lost six by death, amongst whom was Mr. van Asperen van der Velde, of Semarang, who did a great deal for the movement in Dutch East India, and Madame von Bodenhause, who helped the different Lodges in Amsterdam during the time she was a member. Thirty-four members resigned and eleven were taken from the roll.

Some members joined our Section, being transferred from other Sections, and, on the contrary, some left us to be entered elsewhere. However, our total number increased this year by 139, so that, on the 30th April, 1904, there were 727 members in the Netherlands Section.

We were obliged this year to recommend to the Convention to pass a resolution to raise the contribution of members as the receipts were not sufficient to cover the expenses ; being carried almost unanimously it will place our finances in a better position.

Our literary activity has been unusually large this year. *

The Theosophical Publishing Society in Holland is doing excellent work and is extending its sphere of usefulness.

During the winter we have not been able to do as much propaganda work as in former years. This was chiefly on account of

* See list of New Publications.

illness amongst the workers at Headquarters, so that a few had to do the work of all and none could be spared for travelling and outside work. We hope that we may be able to make up this year for lost time.

For the first time since the Netherlands Section was formed has some one from here, Mr. van Manen, gone over to pay a visit to our Theosophical brothers in Dutch India. He went over to Java in the beginning of August last year, and, after doing a good deal of Theosophical work, returned to Holland in the beginning of May. This visit has strengthened the tie and the feeling of good-fellowship between the workers in the Theosophical movement in India and in Holland. Mr. van Manen was very well received and enjoyed unlimited hospitality during his six months stay in Java. He held about 50 lectures in eight different places. On his return he was chosen Secretary to the Federation of the European Sections of the Theosophical Society and was thus obliged to resign as Assistant Secretary for the Netherlands Section, which office is now filled by Mr. A. J. Cnoop Koopmans.

Herewith I close this report hoping that Theosophy may more and more become a beacon light for many outside our Society and may become a living feature in the lives of many of our members, that by word, deed and thought they may help others and so become true and worthy channels for Those Great Ones who guide the race morally and spiritually.

May your next yearly meeting once more be a success and a strength that shall go out into the world. May those who gave birth to this great spiritual movement guide you in all your undertakings. The brothers and sisters belonging to the Netherlands Section send to you our Indian brothers our most hearty good wishes.

May this 29th Anniversary of the Theosophical Society show the world how our great spiritual movement is steadily going onwards—a blessing to those who bear her standard as well as to the whole of humanity around us.

W. B. FRICKE,
General Secretary.

REPORT OF THE BRITISH SECTION.

[READ BY MRS. ANNIE BESANT.]

To the President-Founder, T. S.:—The growth of our movement in the British Section has continued to be steady and satisfactory, five new Branches having been added to our roll in the last twelve months, *viz.*, Clifton, South Manchester, Dublin, Isis, and Lagos—the last a Branch consisting entirely of natives of West Africa on the Gold Coast, which is affiliated to this Section by special permission of the President-Founder. Three Branches have dissolved, *viz.*, Alicante, Chiswick and Newcastle, leaving us with a total of 44 active

Branches and 12 Centres, of which four, Bridlington, Chiswick, Coventry and Leeds, have been added during the year, while the Centre at Greenock has dissolved and that at South Manchester has become a Lodge.

As regards the membership, 240 new members have joined since November 1st, 1903, 97 have resigned, 57 have lapsed, 5 have died, while 4 have joined other Sections, making a total loss of 163, leaving a net increase of 77 in the strength of the Section.

The past year has thus been one of steady work and healthy normal growth marked by two events which I feel sure are causes for great satisfaction to us all. First the fact that we have once more had the pleasure of welcoming back amongst us Mrs. Besant, who reached England early in May, after spending a well-filled, successful fortnight in Italy and making a brief stay in Paris on her way from Brindisi. During her stay she gave two courses of lectures, both crowded to the limit, one at Albemarle Street, on "The Science of Peace," the other on Sunday evenings in the Small Queen's Hall, on "The New Psychology," in addition to a set of four lectures to the Blavatsky Lodge, which now numbers 300 members, so that the Elysée Gallery in Queen's Road had to be taken in order to provide room for the members who attended. Besides these she has visited Edinburgh and Oxford and lectured to large audiences in London, at Battersea, Hampstead, Croydon, Islington and Kensington, and on two occasions to the London Lodge, as well as presided at the International Congress at Amsterdam. Since the Convention she has lectured in many provincial towns and visited a number of the Branches, in addition to making tours in Scandinavia and Germany, on the latter of which she was accompanied by the General Secretary. After her return to England at the end of September she gave several lectures in London and spent a week in Italy on her way back to India.

Another event of special significance and importance in the year now ending has been the admirably successful, the most harmonious and delightful meeting of the Congress of the Federated Sections of the Theosophical Society in Europe at Amsterdam. The feeling of unity, the sense of solidarity, the striking good-fellowship which marked this gathering, together with the good management and excellent arrangements of our Dutch brothers, made a deep impression on all who were present, and gave fuller, more intense reality to the international character of our movement. A new note, too, was there struck, which I believe will add a very valuable and inspiring element to our work—the note of Art, which took the form of a highly interesting exhibition of Art-work, and a capital programme of music and singing, all done by members of the Society.

In order to make the published volumes of Transactions bear the same running numbers as the Congress to which they relate, it was arranged that our gathering here last year should be regarded as merely a meeting for the definite organisation and formation of the

Federation, so that the Congress, just held should be reckoned as the *first* regular Congress, so as to correspond with its Transactions, which will be the first volume in the series.

The Section Library has been largely used and has extended its usefulness by making its treasure of books available for students by lending them out under special arrangements. Considerable advantage is being taken of this privilege, which will be increased when the new catalogue, now in preparation, is completed and printed.

The Lending Library has been transferred to the Theosophical Publishing Society, which is able to offer considerably increased facilities, among them a good Reading Room, while the Section Library urgently required for itself the shelf accommodation hitherto occupied by the Lending Library.

The Social Committee has executed its work with great energy and success, and we are all deeply indebted to its members for their willing work and capable management. The usual Monday afternoon meetings for Enquirers, an elementary class, a debating class, and various other social gatherings and meetings, have been arranged and carried on under its care, and it has used Press advertising to some extent in connection with certain of them.

Miss Lloyd has continued her Correspondence Class, which is widely appreciated, with much energy and devotion.

The Blavatsky Lodge has held its regular Thursday and Sunday meetings throughout the year as usual, and kept up a series of informal meetings during the summer holidays. Mrs. Sharpe retired from the position of Secretary which she had filled so devotedly for many years, and Miss Eardley-Wilmot took her place. Owing to the great increase in the number of members during the year, it was felt desirable to strengthen the executive of the Lodge, so Mrs. Besant became President of Honour, with Mr. Mead as President, and three Vice-Presidents to assist him.

Mrs. Hooper visited and lectured twice at Harrogate and once each at Sheffield, Leeds, Bath, Bristol, and Southampton; Miss Ward lectured at Birmingham, and gave a capital lecture, fully reported in *Light*, to the London Spiritualistic Alliance, and one, illustrated with lantern slides, to the Higher Thought Centre; and Mrs. Richmond, of New Zealand, lectured twice at Birmingham and once each at Harrogate, Bath and Bristol.

Mr. Mead gave two courses of four lectures each at Albemarle Street during the winter: one on "Mystic Hellas," and the other on "The Mithraic Mysteries;" and he also visited and lectured at Manchester, Bristol, Bath and Brussels. During the spring he paid a six-weeks visit to Italy, lecturing a good deal and helping on the work there. He is now delivering a very interesting course of lectures at Albemarle Street on some fragments from the writings of Thrice Greatest Hermes. Major Lauder visited and lectured at Harrogate, Southampton, Bath, Bristol and Woking.

The General Secretary visited and lectured at Glasgow, Edinburgh, Bath and Bristol, twice each, and once each at Harrogate, Leeds, Bradford, Manchester (two Lodges and the South Manchester Centre (now a Branch), Liverpool Sheffield, York, Hull, Newcastle-on-Tyne, Middlesborough and Oxford, and since the Convention he has paid visits to the Bath, Clifton and Bristol Lodges.

The North of England Federation held its usual quarterly meetings on February 20th, 1904, when the General Secretary presided, on May 28th, when Mrs. Hooper occupied the chair, on July 30th and 31st under the guidance of Mrs. Besant and on November 12th and 13th when Mr. Van Manen of Amsterdam presided. The meeting in May was specially interesting and produced some capital work upon the subject of Mr. Myers' book, which has been synthesised into an admirable pamphlet by Mr. Orage.

The South-Western Federation met last Autumn under the presidency of the General Secretary and in January under that of Mr. Mead; while the London Federation held its meetings in January, April and October under the presidency of Mr. Mead, Mr. Dunlop and the Reverend Conrad Noel respectively, the latter of whom gave a most interesting address upon the subject of "The Rationale of Spiritual Healing."

There has been a very considerable amount of literary activity during the past year, as the appended list of publications will show, and it has witnessed an interesting effort to reach the wider public in the form of a new monthly magazine, founded and edited by our Vice-President, Mr. A. P. Sinnett, under the title of *Broad Views*.

In conclusion, I think we have every reason to feel satisfaction at the progress and growth of the movement, and its work during the past year, and it seems to me that wider horizons are opening before us, and that heavier responsibilities await us in the not distant future. On the one hand the growth of the international feeling, solidarity and active intercourse between the Sections of the Society, now rapidly defining themselves in other countries, will very largely extend the scope and influence of the movement, and entail great exertions and constant watchfulness to maintain on our part, in fullest measure, that truly theosophical spirit which is above and beyond all national or racial differences. Moreover it thus becomes our duty—the duty of all true and earnest workers in the movement—to make strenuous efforts to understand these our fellow members, to realise and feel their needs, to enter into and appreciate their special mental and emotional requirements and to study and understand Theosophy as it appeals to them, as well as in the form more homely and familiar to ourselves. On the other hand I see more and more strongly marked signs of a rapid approach in many of the most active and potent thought centres of the day towards many of the leading, fundamental ideas of Theosophy. But, on our side, it seems a duty to meet this advance more than half way, by striving to give such a presentation,

to put before them such a strongly reasoned and experimentally verified statement of Theosophy, that its voice and help may reach their ears and awaken a response in minds already inclining in our direction.

For both these things, open-mindedness, balance, tolerance and mutual trust are essential; and the watchword, "Unity in Diversity," needs more than ever to become the keynote of our work and our lives, if we are to be true to our trust and realise the hopes and intentions of those Great Teachers to whom we owe so great a debt of gratitude.*

BERTRAM KEIGHTLEY,
General Secretary.

* The list of books and pamphlets published since last report will be found under the heading of "Our Literature."

HEADQUARTERS FUND—1904.

Receipts.			Expenditure.		
Amount.			Amount.		
	Rs.	A. P.		Rs.	A. P.
Balance on 22nd December 1903	95	5 2	Entertainment of guests ...	81	4 0
Donations.			Establishment charges in- cludes the wages of stable servants ...	3,939	11 5
C. Sambiah Garu, Mylapore.	6	0 0	Loans advanced ...	142	0 0
R. T. Tebbit, Esq., London...	15	0 0	Loans returned ...	1,564	0 6
Madam Freid	15	0 0	Postage and Telegrams ...	382	13 0
Several Members during the ast Convention ...	98	0 0	Printing and Stationery ...	805	10 0
A. Fullerton, Esq., N. Y. ...	22	1 0	Taxes and Charity ...	338	7 1
Miss Ida Patch ...	30	11 0	Table Expenses ...	46	7 6
Dr. A. N. Mehta ...	84	0 0	Garden supply ...	201	11 5
Buddhist Committee, Cey- lon ...	105	0 0	Furniture and light ...	703	15 6
Contribution by E. S. Mem- bers towards the Adyar Library Building for E. S. Hall ...	898	8 0	Stable Expenses ...	981	14 10
A. W. Gothard, Esq. ...	75	0 0	Travelling Expenses ...	246	2 10
Ayodya Das, Gorakpur ...	50	0 0	Construction and Repairs— Extension of Sanskrit library } Rs. A. P.		
C. G. Khaji, Junagad ...	5	0 0	Godown } 11,425 1 1		
C. I. Akinsan ...	15	9 0	River bank } 1,763 2 4		
Fees and Dues:—T. Arnold, Esq., Shanghai ...	15	0 0	Revetment } 523 10 9		
Colombo, T. S. ...	28	0 0	Improvements } 684 7 2		
Major C. L. Peacocke, South Africa ...	486	15 1	in the native quarters } 970 1 3	15,366	6 7
F. W. Bell Esq., Transvaal...	176	4 0	Other old re- pairs sundries }	1,116	11 5
Louis Scheiner, S. America...	350	5 3	Sundries ...		
Sectional Dues:—					
American Section ...	2,102	1 6			
Indian Section ...	1,751	12 9			
British " ...	808	0 8			
French " ...	588	5 0			
German " ...	313	9 0			
Netherlands " ...	480	0 0			
Scandinavian " ...	408	6 7			
New Zealand " ...	90	0 0			
Australasian " ...	228	12 0			
Italian " ...	...	...	
Refunds of Expenditure ...	119	5 2			
Sale of a carriage and horse.	190	4 0			
Interest on P. O. Savings Bank account ...	0	3 0			
Garden Produce ...	292	15 9			
Refund of advance from Ser- vants ...	52	0 0			
Refund of Loans from seve- ral Funds ...	1,726	15 7			
Borrowed from Col. Olcott for current expenses ...	114	0 0			
Borrowed from Col. Olcott for the extension of Sans- krit Library Building ...	...	...	
£ 800 Rs. 12,000 less ex- change, Rs. 137-13-3 ...	11,862	2 9			
Carried over...	23,700	8 3	Carried over...	25,917	3 9

HEADQUARTERS FUND—(Continued.)

Receipts.		Amount.		Expenditure.		Amount.	
	Rs.	A.			Rs.	A.	P.
Brought forward...	23,700	8	3	Brought forward..	25,917	3	9
Borrowed from Library Fund for godown ...	1,500	0	0				
Borrowed from Theosophist Fund for current expenses.	1,150	0	0				
Borrowed from P. E. F. do.	300	0	0				
Total Rs...	26,650	8	3	Total Rs...	25,917	3	9
				Balance Rs...	733	4	6
				Total Rs..	26,650	8	3

SUSPENSE ACCOUNT.

Receipts.		Amount.			Expenditure.		Amount.		
		Rs.	A.	P.			Rs.	A.	P.
Receipts	...	865	15	5	Expense	...	858	7	5
					Balance	...	7	8	0
Total Rs.	...	865	15	5	Total Rs...		865	15	5

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,—We, the undersigned, Auditors appointed in accord of the Society, for the period from 22nd December 1903 to November 30th, 1904, and ed; the former by letters, &c., from the parties who remitted the money, and the Colonel H. S. Olcott, and, in his absence, by Dr. W. A. English.

Account Current of the Theosophical Society for the period

Particulars of Receipts.	RECEIPTS.							
	By Cash.		By transfer including Loan, &c.		Total.		Grand Total.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Balance on the 22nd December 1903								
Permanent Fund							40,010	12 9
Anniversary do							31	5 0
Library do							6,478	1 5
Headquarters do							95	5 2
Subba Row Medal do							1,297	3 10
White Lotus do							654	8 10
President-Founder's Tour Fund							19	9 0
Founder's Fund							22,266	0 0
Damodar do							10,000	0 0
Jag's Legacy do							5,219	6 0
Suspense Account								
Total...							86,072	4 0

Receipts.									
Permanent Fund		275	3 0	37,450	0 0	37,725	3 0		
Anniversary do		2,319	1 10	1,706	0 0	3,425	1 10		
Library do		32,051	10 1			32,051	10 1		
Headquarters do		10,397	0 4	16,158	2 9	26,555	3 1		
Subba Row Medal do		40	8 0			40	8 0		
White Lotus do		85	4 0			85	4 0		
President-Founder's Tour Fund									
Founder's Fund		1,243	0 6			1,243	0 6		
Damodar do		582	14 6			582	14 6		
Jag's Legacy do		140	0 0	750	0 0	890	0 0		
Suspense Account		865	15 5			865	15 5		
Total...		68,000	9 5	55,464	2 9	123,464	12 5		

Detail of balances in different Funds—

	Rs.	A. P.	
Permanent Fund	76,313	4 6	
Anniversary do	434	6 9	
Library do	34,865	1 11	
Headquarters do	733	4 6	
Subba Row Medal			
White Lotus do	1,337	11 10	
President-Founder's	633	6 9	
Tour Fund	19	9 0	
Founder's do	22,266	0 0	
Damodar do	10,000	0 0	
Jag's Legacy do	5,219	6 0	
Suspense Account	7	8 0	
Total...	1,72,928	11 3	2,96,37 0 5

Attest,

11th December, 1904

C. SAMUEL

S. V. BANGASWAMI

Secretaries

ance with Rule 29 of the Rules of the Society, have carefully examined the accounts have found them correct. Every item of receipt and of expenditure is duly supported by receipts from those who received the payments and by accounts signed by

from 22nd December 1903 to end of November of 1904.

Particulars of Outlay.		OUTLAY.									
		By Cash.		By transfer including Loan, &c.		Total.		Grand Total.			
		Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.		
Permanent Fund	...	823	11 3	...	...	823	11 3				
Anniversary do	...	1,816	0 1	1,206	0 0	3,022	0 1				
Library do	...	2,164	9 7	1,500	0 0	3,664	9 7				
Headquarters do	...	24,211	3 9	1,706	0 0	25,917	3 9				
Sabba Row Medal do	...	...	...	...	...	...	...
White Lotus do	...	46	6 1	...	...	46	6 1				
President-Founder's Tour Fund	...	...	...	...	...	...	...
Founder's Fund	...	1,243	0 6	...	...	1,243	0 6				
Damodar do	...	582	14 6	...	...	582	14 6				
Jog's do	...	...	...	750	0 0	750	0 0				
Suspense Account	...	858	7 5	...	...	858	7 5				
Total...		31,746	5 2	5,162	0 0	36,908	5 2	36,908	5 2		
Balance of—											
Amount invested on Behar Estate (since purchased from Judicial auction)						*72000	0 0				
Amount lent to Mr. O. Kundasami Mudaliar, his brother and his minor sons, on mortgage of buildings @ 6 per cent.						+5,000	0 0				
Do do						+12000	0 0				
Deposit in 3 per cent. Government Promissory notes, in safe custody in Madras Bank						+12000	0 0				
Deposit in 3½ per cent. Government Promissory notes, in safe custody in Madras Bank						+10000	0 0				
Amount lent to the Trustees of Mahinda College on mortgage of College building at Galle, Ceylon, at 4 per cent.						+30000	0 0				
Madras Bank Balance as per pass book						1,400	13 5				
Post Office Savings Bank Deposit.											
Permanent Fund	10 15 9										
Anniversary do	3 2 0										
Headquarters do	9 12 0										
Library do	7 6 9										
Sabba Row Medal Fund	1,337 9 0										
Total...	1,368 13 6					1,368 13 6					
Cash in London and Westminster Bank, Limited, in the name of Col. H. S. Olcott						7,400 7 0					
In cash with Treasurer						448 9		41,262	11 3		
Total...								20,957	0 5		

* Permanent Fund.
+ Founder's Fund.
‡ Damodar Fund.

§ Library Fund.
|| Jog's Fund.

ANNIVERSARY FUND.

1904.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903	31	5	0	Pandal expense	184	11	9
Loan from Col. H.S. Olcott	1,000	0	0	Wages of extra servants	100	6	10
" " "Theosophist" Fund	106	0	0	Telegram	0	8	0
Collections for sheds and other refunds of expenditure	187	1	10	Loans returned	1,206	0	0
Donations	2,132	0	0	Travelling allowances and arrangements by Police	201	13	11
				Food at Caste kitchen	704	0	0
				" at European kitchen	521	8	7
				Printing and Stationery	16	14	0
				Sundries	86	1	0
Total...	3,456	6	10	Total...	3,022	0	1
				Balance...	434	6	9
				Total...	3,456	6	10

Donations to Anniversary Fund, Adyar, January, 1904.

	Rs.	A.	P.
Parsee Brothers, Bombay, Donation	350	0	0
Mr. Jussawalla, do	60	0	0
Mr. D. Gostling, do	200	0	0
Mr. A. Schwarz, Colombo	150	0	0
Captain Stuart Prince, Belgaum	66	0	0
Mr. V. K. Desikachariar, Arni	5	0	0
Mr. N. S. Sumana, Kandakur	1	8	0
Mr. Dorabji Dosabhoj, Hyderabad	5	0	0
Mr. T. V. Gopalaswami Iyer, Cocanada	5	0	0
Mr. T. S. Kulandavelu Pillai, Coonoor	10	0	0
Adyar Lodge T. S.	40	0	0
A. Ramaswamy Sastrial, Trichy, Convention expenses	10	0	0
M. Subba Row, Gooty, T.S.	7	0	0
Indian Section, T.S.	250	0	0
Tindivanam Branch, T.S.	5	0	0
Mr. S. Narayanamurthy, Bezwada	2	0	0
Mr. Sundara Ramiah, Trichy	10	0	0
Periakulam Branch, T.S.	10	0	0
Hadala Branch, T.S., Kathiwar	100	0	0
G. Ramaswamy Iyer, Esq., Tinnevely	5	0	0
Babu Bholanath Chatterji, Gorakhpur	10	0	0
Mr. C. Audikesavalu Naidu, Adoni, Donation	3	0	0
Cash by a sympathiser	3	0	0
A servant of the Masters	5	0	0
Kurnool Branch, T.S.	12	0	0
Calicut do	10	0	0
Chittoor do	26	0	0
Buddhist Society, Ceylon,	15	0	0
Nandalur Branch, T.S.	5	0	0
Mr. T. V. Narasiah, B zwada	5	0	0
A Friend	6	0	0
Mr. Vedachalam, Chingleput	3	0	0
Mr. Purushotam Das Odhavji, Bombay	10	0	0
Mr. D. Lingadi, Jain Member, Belgaum	5	0	0
Mr. R. Narasinga Row	3	0	0
Mr. Rama Brahman	3	0	0
Mr. N. Pichai Pillai, Vedaraniyam	7	0	0

Belgaum Branch, T. S., through Mr. Narayanasami Naidu	...	...	20	0	0
The Secretary, Cuddapah Branch, T. S., for food expenses	...	...	20	0	0
Calcutta Branch Delegates, Donation	...	...	30	0	0
Miss Allison, T. S. Head-quarters, Adyar, do	...	...	10	0	0
Mr. Marati and Devdarh do	...	...	5	0	0
Gaya Branch, T. S. do	...	...	7	0	0
Bellary Branch T. S. do	...	...	5	0	0
Madanapalle Branch, T. S. do	...	...	10	0	0
Dr. W. A. English, T. S. Head-quarters, Adyar, Donation	...	...	10	0	0
A Member T. S. do	...	...	1	0	0
Mr. Srinivasadev do	...	...	2	0	0
" O. Seethapathy Row, Salem do	...	...	2	0	0
Cash do	...	...	5	0	0
Mr. M. Singaravelu Mudaliar do	...	...	5	0	0
Nellore Branch, T. S. do	...	...	5	0	0
Coimbatore District Members do	...	...	15	0	0
Mr. A. Narayana Sastry do	...	...	2	0	0
" T. R. Lakshmana Pillai do	...	...	4	0	0
" S. Krishna Murthy do	...	...	1	0	0
" N. Krishnamurthy Row, Chidambaram do	...	...	2	0	0
Dr. M. R. Jagannatha Razu do	...	...	2	0	0
Mr. A. Nilakanta Sastri do	...	...	5	0	0
Cuddalore Branch, T. S. do	...	...	5	0	0
Mr. D. K. Veeraswami Iyer, Cuddalore do	...	...	10	0	0
Rai Pyari Lal, Delhi do	...	...	15	0	0
Sivaganga Branch, T. S. do	...	...	15	0	0
Madura do	...	...	20	0	0
Dharmalaya Lodge, T. S., Bombay do	...	...	30	0	0
Secunderabad Branch, T. S. do	...	...	5	0	0
Mr. S. C. Srinivasa Chariar, Ranipet do	...	...	5	0	0
" S. Rajaram Iyer, Mayavaram, T. S. do	...	...	7	0	0
" U. Venkata Row, Salem, T. S. do	...	...	10	0	0
A Parsee Brother do	...	...	10	0	0
Palghat Branch, T. S. do	...	...	6	0	0
Anantapore do	...	...	5	0	0
Mr. Subba Row do	...	...	2	0	0
Dr. Vasudu Vithal do	...	...	2	0	0
Do do	...	...	1	0	0
A sympathiser do	...	...	2	0	0
Chidambaram Branch, T. S. do	...	...	2	0	0
Mr. V. Murugesu Pillai, T. S. do	...	...	3	0	0
" C. S. Muniappa, Chickballapur do	...	...	2	0	0
Buddhist Delegates, Ceylon do	...	...	10	0	0
Mr. M. Vasappa do	...	...	1	0	0
A Member do	...	...	0	4	0
Mr. V. Venkata Roya, Cocanada do	...	...	2	0	0
" C. Kotiah Chettiar, Nellore do	...	...	5	0	0
" Gopala Krishnamurthy do	...	...	2	4	0
" T. Sadasiva Iyer, Coimbatore do	...	...	5	0	0
" P. Gopala Menon do	...	...	6	0	0
Bhagirathi Federation do	...	...	25	0	0
Mr. O. V. Nanjundiah, Penukonda do	...	...	10	0	0
" Nagesa Row, Gooty do	...	...	1	0	0
Bhaunagar Branch, T. S. do	...	...	40	0	0
Blavatsky Lodge, T. S., Bombay do	...	...	10	0	0
Mr. B. Ranga Reddy, Nellore (by way of rice) do	...	...	84	0	0
Bangalore Branch, T. S. do	...	...	29	0	0
Mr. V. C. Sudarsana Mudaliar, Anantapur do	...	...	5	0	0
Mr. J. Parsons do	...	...	20	0	0
Miss Pieters do	...	...	20	0	0
Lt. Col. Forman do	...	...	50	0	0
Mr. G. E. Sutcliffe do	...	...	50	0	0

SUBBA ROW MEDAL FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903 ...	1,297	3	10				
Interest on P. O. Savings Bank account ...	40	8	0				
Total...	1,337	11	10	Total...	...	...	...

WHITE LOTUS FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903 ...	654	8	10	Rice distributed on White Lotus Day, 8th May 1904...	32	4	1
Donation ...	85	4	0	Cash distributed on do. ...	14	2	0
				Total...	46	6	1
				Balance...	693	6	9
Total...	739	12	10	Total...	739	12	10

PRESIDENT'S TOUR FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December, 1903 ..	19	9	0				
Total...	19	9	0	Total...	...	...	...

FOUNDER'S FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903	22,266	0	0	Amount paid to the Library Fund, viz., $\frac{2}{3}$ rd of the Interest received on Mortgage for 11 months from January to November 1904.	44	0	0
Interest received on 3% Govt. Pro-notes of Rs. 10,000, kept for safe custody in Madras Bank...	583	0	6	Amount paid to Panchama Education Fund, viz., $\frac{1}{3}$ rd of the Interest received on Mortgage for 11 months from January to November 1904	12	0	0
Interest on mortgage with Thompson & Co., Madras	660	0	0	Paid $\frac{2}{3}$ ds of the interest from Government Pro-notes to Library Fund	388	11	0
				$\frac{1}{3}$ rd of the above to Panchama Education Fund	19	5	6
					1,243	0	6
				Balance...	22,266	0	0
Total...	23,509	0	6	Total...	23,509	0	6

DAMODAR FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903	10,000	0	0	Paid to Adyar Library the interest received on 3% Govt. Pro-notes	582	14	6
Interest on 3% Govt. Pro-notes of Rs. 10,000, kept for safe custody in Madras Bank	582	14	6	Balance...	10,000	0	0
Total...	10,582	14	6	Total...	10,582	14	6

JOG LEGACY.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903	5,219	6	0	Loan to W. B. Fricke Esq., General Secretary, Netherlands Section	750	0	0
Interest on Mortgage on Mahinda College Building	140	0	0		750	0	0
Return of loan by W. B. Fricke, Esq., General Secretary, Netherlands Section	750	9	0	Balance...	5,359	6	0
Total...	6,109	6	0	Total...	6,109	6	0

PERMANENT FUND.
1904.

RECEIPTS.		Amount.		EXPENDITURE.		Amount.	
		Rs.	A. P.			Rs.	A. P.
Balance on 22nd December 1903	...	40,010	12 9	Discount charged by Madras Bank for cashing £1,000 Cheque, &c. and loss on exchange	...	122	11 2
Interest on Mortgage with Messrs. Thompson & Co.	...	275	0 0	Telegram	...	48	12 0
" P. O. Savings Bank account.	...	0	3 0	Transferring charges	...	126	12 0
Loan from Col. H. S. Olcott.	...	27,450	0 0	Travelling Expenses of Mr. T. V. Charlu	...	100	0 0
" Madras Bank	...	10,000	0 0	Interest paid to Madras Bank on loan	...	425	8 1
						823	11 3
				Balance	...	76,912	4 6
Total...		77,735	15 9	Total..		77,735	15 9

LIBRARY FUND.

[illegible]

* This includes Rs.48 advanced to Narayanaswamy Naidu for brass hinges and plates, &c.

Subsidiary Activities.

SUBSIDIARY ACTIVITIES.

Instead of mingling the activities for which individual members and not the Society proper are responsible, with those of the Society, I shall henceforth follow the plan of grouping them separately. First among these in point of age comes, of course, the movement for the spread of Buddhist education in Ceylon. The Official Report of Mr. Wickremaratne, Secretary of the Colombo Buddhist Theosophical Society will first be presented. I am sure that every man who knows anything about public work will share my admiration for the brave persistence with which our Buddhist brothers have laboured since the year 1880 in this direction. Such devotion to duty and such capacity for self-sacrifice and religious enthusiasm as they have shown are worthy of all praise. The labours on behalf of their Ananda College, at Colombo, have at last been crowned with a splendid success. The College has competed with the Colleges of Government, the Wesleyans, the Church of England, and the Roman Catholics, all of which have European University and College graduates, highly educated and devoted men, in their staffs. Our College, alone, has for Principal and teachers men of native birth—Sinhalese Buddhists. Despite this seeming disability, Ananda College beat its rivals in the contest for the Cambridge Scholarship of £200 per annum and their candidate has gone to England and is pursuing his studies there; his intention being to return, after taking his degree, and join the teaching staff of his Alma Mater.

I am very glad to say that as Principal of Mahinda (Buddhist) College, Galle, Mr. F. L. Woodward M. A. (Cantab.) has not only revived the prosperity of the College but has endeared himself to all with whom he has come in contact.

A new movement, the outcome of the Buddhist movement in Ceylon, was a great wave of Temperance reform that was started by a Buddhist gentleman in a village of the Galle² Province, in the month of March last. A hard drinker himself, and surrounded by many boon companions of his own race and religion, he suddenly realised that he was living a life of sin and he determined on reform. He signed the pledge himself, got his friends to do likewise, and formed a temperance society; the example spread and similar societies sprang up in adjacent villages; gathering momentum as though pushed on by some invisible power, the movement spread from district to district and Province to Province until it reached Jaffna, the northernmost point of the Island. The distillers and arrack-sellers combined their forces to stem the tide, but in vain. At last they went so far as to petition Government to cancel their contract to take over the arrack rents in the Colombo District, for which they were paying Government Rs. 170,000 per mensem, while their sales of spirits had dropped to only Rs. 30,000 with the prospect of their going down to zero. So serious had the question become by the month of October last that H. E. the

Governor, in a message to the Ceylon Legislative Council, announced that they must calculate upon a loss of at least Rs. 7,00,000 in revenue in consequence of the Temperance Movement. From Mr. Wickremaratne's Report you will see that there are now registered at our Colombo Headquarters 600 Temperance societies, with an estimated membership of 180,000. Surely this is one of the most surprising events in modern sociological history. We will now pass to the Colombo Report :

REPORT OF THE COLOMBO BUDDHIST THEOSOPHICAL SOCIETY.

*To the President-Founder, T. S. :—*In sending our fraternal greetings to the Convention, I beg to report that our work has made satisfactory progress during the past year. We now have on our active list 57 members. Although the number seems small, we have gained ground all over the Island where there are Buddhists.

The Society's work can be classified into two departments — *Printing* and *Educational*.

PRINTING DEPARTMENT.

This department is in a very satisfactory condition. The Machine Room has undergone a complete change. The Quad Demy Machine having become unserviceable, two Double Crown Machines have been imported, one for printing the *Sandaresa* and the other for Book work, besides two Platen Machines for Job work, all worked by gas. A good supply of Sinhalese, English and Tamil types have been obtained and the Press therefore is now able to turn out good work with expedition and despatch. Great credit is due to Brother J. M. de Silva, the Manager, for the improvements effected.

The *Sarasavisandaresa* is keeping up to its mark. Its circulation is 3,500 which is considered very satisfactory in view of the competition in this line. Brother H. S. Perera, to whose pertinacity the success of the paper is due, deserves thanks for the pains he takes to maintain its position among the community. The standard books on religion, principally for the use of the school children, issued from this Press are :—

"The Buddhist Catechism" (Sinhalese), by Colonel Olcott.

"The Sisubodaya" (Small Catechism, Parts I. and II., Sinhalese), by C. W. Leadbeater.

"The Sisubodaya," Parts I. and II. (English), by C. Jinarajadasa.

"The Buddhopastava" (Sinhalese), by D. S. S. Wickremaratne.

It is contemplated to have a series of school and other books published by the Society at no distant date and with this in view a Committee has been appointed consisting of Brothers D. B. Jayatilaka and W. F. Goonewardene Mudaliyar, to prepare the necessary books.

From the accounts submitted by the Manager for the financial year ending 31st May last, receipts are Rs. 19,632'56, the expenditure

Rs. 15,212'73, leaving a balance of Rs. 4,419'83 which will this year go to pay for the machinery imported.

In connection with this department it has been decided to open from next year a Book Depôt in a portion of the building facing the Norris Road, as the Society has keenly felt the want of one to supply the growing demands of our Educational Department.

The publication of the *Buddhist* has been handed over to that very useful body, the Colombo Young Men's Buddhist Association.

EDUCATIONAL DEPARTMENT.

This department too has progressed during the year and although the Society is called "Colombo," our schools are situated in six out of the seven Sinhalese Provinces, namely, Western, Southern, Central, North-Western, Uva and Sobaragamva. The Colombo Maha-bodhi Society carries on educational work in the North-Central Province and the two Tamil Provinces Northern and Eastern—are still untouched.

During the year under review we have brought under our management 9 schools and we have therefore 178 schools on our list as follows :—

Province.				Training and Practising.	Industrial.	English Boys.	English Girls.	English Mixed.	Vernacular Boys.	Vernacular Girls.	Vernacular Mixed.	Total.
Western	...	...	...	...	1	6	1	...	9	29	60	106
Southern	...	...	...	...	...	1	...	1	8	6	19	35
Central	...	...	...	2	...	7	...	...	5	6	1	21
North-Western	...	...	...	...	...	1	...	...	4	3	1	9
Sobaragamva	...	...	...	...	...	...	...	...	2	...	2	4
Uva	...	...	...	...	...	2	...	...	...	1	...	3
Total...				2	1	17	1	1	28	45	83	178

Of the above schools 150 have been registered by Government as Grant-in-Aid, and for 28 schools, applications are before the Government. Our schools have an attendance of about 30,000 children.

Of the English schools, the Ananda College of Colombo was started in 1885 by Brother C. W. Leadbeater. The small seed then planted sprouted and became a gigantic tree.

This year G. W. K. Perera, pupil of this college, obtained the Government University Scholarship of £200 a year tenable for four years in England, a feat which reflects no small credit on the Principal, Brother D. B. Jayatilaka, B.A., and his staff.

The attendance is increasing by leaps and bounds, but most unfortunately, the accommodation does not permit new admissions, there being 300 pupils already. Steps are being taken to raise Rs. 75,000 (£5,000) to purchase the present site which is now held on

a lease, and erect the necessary buildings both for day pupils and boarders, and unless a loan is raised the work will have to be seriously delayed.

Dharmaraja College at Kandy is also doing good work under its Principal, Mr. K. F. Billimoria, B.A.

Nanodaya English School at Kalutara and the English Schools at Kurunegala, Matale, Badalla and Hatton are also doing good work.

We have only one English Girls' School at Karagampitiye, a suburb of Colombo. This number cannot be considered satisfactory. If a method can be adopted at one of the Branches, say London Lodge, to call for volunteer ladies to come to Ceylon and start English Schools for Buddhist girls, there will be ample scope for such work. This is the system which obtains in the Christian Mission by which means ladies are sent to distant villages of Ceylon for proselytising the Buddhists.

Brother D. B. Jayatilaka is performing the duties of General Manager of Buddhist Schools in addition to his own duties as Principal of the Ananda College and he deserves great praise for his gratuitous services.

We have only two men in the field doing duties as agents, visiting schools and raising funds, and one Inspector for inspection of schools. This number is absurdly small in view of the large field of operation, but nothing can be done to improve the situation, for want of funds.

This Educational Department annually shows a deficit which has to be somehow made up.

Last year's expenditure was	...	...	...	...	Rs. 50,266'14
" income was	...	...	...	...	" 47,143'91
" deficit was	...	...	...	...	" 3,122'23

And yet it will be surprising how the work has progressed as appears from the following figures:—

Schools : 1882-1903.	1882.	1887.	1892.	1897.	1902.	1903.	Pupils in 1903.	Average of 1903 for each School.
Buddhist	...	13	34	86	179	196	26,520	135
Roman Catholic	158	153	183	200	253	373	40,321	108
Protestants	{ 366 ... }	517	357	425	{ 456 345 }	805	61,830	77

One of the objects of the Society being the education of the Buddhist children, with due regard to the religion of their forefathers, we consider that, whatever obstacles there may be in our way, such as lack of men or funds, there is a great deal of work yet to be

done to provide for the education of 29,800 children yet attending non-Buddhistic schools.

Our Panadure friends have started buildings for two English high schools for boys and girls and an application has been already made to the President-Founder for two Principals.

An English high school is urgently required for Matara and another at Ramapura.

Our thanks are due to the Teachers and local Managers for the devotion to the Society. Had it not been for their efforts, the work would not have been so successful.

MISCELLANEOUS.

The chief source of income towards the educational work is the Annual Fancy Bazaar which this year brought only a net income of Rs. 1,512'37.

The Buddhist Registrar's Office is yet held in our Headquarters and 192 marriages have been solemnized during the year by the Registrar, Brother S. P. D. Dharmagoonewardene, Mohandiram.

It has been our earnest endeavour during the past 24 years to instil into the minds of the Buddhists the necessity of their observing the five precepts and practising virtue that leads to the higher attainments. But the tendency towards Western Materialism was such that we could scarcely hope for success, but in March this year a Buddhist Brother in the Southern Province which was notorious for drunkenness and therefore crime, stepped forward and started what is now commonly called the "Temperance Movement," which has been the means of saving many unfortunate men from the pernicious habit of drink. Over 600 Societies have sprung up in different parts of the Island and it is estimated that 180,000 men have signed the pledge of total abstinence. We are really glad that what we had aimed at years ago is at last on the way of being accomplished.

Our sincere thanks are due to the President-Founder for his late visit, which has been of great service to the cause of temperance. His addresses at the Ananda College and other meetings, especially at the Mass Meetings of the Temperance Societies, are still remembered and I am glad to report that members of many Temperance Societies have followed his advice to deposit their savings in the Post Office Savings Bank.

We are now in our XXVth year and it is hoped that we shall be able to give a still better account of our work in our next year's Report.

With assurances of devotion and affectionate respect to our President-Founder and heartiest fraternal greetings to the Convention, from all the Brothers, I beg to conclude.

D. S. S. WICKREMERATNE.

Secretary.

REPORT OF THE GALLE BUDDHIST THEOSOPHICAL SOCIETY.

*To the President-Founder, T. S. :—*In accordance with the annual custom I beg to submit the report of the Galle Branch of the Theosophical Society for the twelve months ending November 1904.

Mahinda College, the principal institution of the Society, has made very satisfactory progress during the past year. The daily attendance has now increased, from 145 last year, to 215. Owing to the insufficient accommodation of the College premises several seeking admission had to be refused. Twelve boys were presented for the Cambridge Local Examinations this year. Mr. S. S. Jayawickrama, who was coached up by Mr. Woodward has passed the London Matriculation Examination. One characteristic feature in the attendance of the College is that about 55 Mahomedan Boys attend our College daily. Four Burmese students from Rangoon were admitted in June last and they are prosecuting their studies satisfactorily. One is Maung Tin, a brother of Rev. U. Weetsaka, of Thiatau Hpyoung Temple, Rangoon.

As anticipated, our good Brother Mr. F. L. Woodward, M. A. (Cantab.), has proved to be a thorough acquisition to the College. In his capacity as the principal, he has made every possible effort to raise the standard of the College. Our sincere thanks are due to him for the untiring efforts he has made to bring the College to its present position, and for the enthusiastic manner he carries on the work.

Our schools at Dangedera North and South, Unawatuna, Gintota, Katukurunda are all making satisfactory progress. The only cause for regret is that want of funds prevents us from extending the work. The construction of the new premises for the Unawatuna School was completed by Mr. T. D. S. Amarasuriya, our President, at an expense of Rs. 5,500, and the inaugurating ceremony was performed by you on the 14th September last. The thanks of the inhabitants in and around Unawatuna are due to Mr. Amarasuriya for the boon he has conferred on them.

Of the moneys lent on mortgage of properties the sum of Rs. 1,200 has been recovered through the efforts of Mr. D. E. A. Jayasinha Mudaliyar and Mr. D. C. P. Weerakoon, two of our Trustees. I hope to report further recoveries next year.

Two more Sunday Schools (Buddhist) were opened during the year, one at Paramananda Sudassana Vihara with the help of Rev. Kalegana Seelawansa, and the other at Jayawardanarama with the help of Mr. John Munisingha.

Your hurried visit during September last to this town has given a great impetus to the work of the Society in particular and to the Temperance Movement in general. As a proof of the esteem and regard in which you are held by our Buddhist brethren in this town I append a translation of the illuminated address pre-

sented to you at the monster reception accorded you at the Galle Esplanade grounds by ten Temperance Societies within our Municipal limits.

I record with deep regret the death of Mr. D. F. De'Silva, one of our Trustees, and Rev. M. Kavidaja the Superintendent of the Sudharmarama Sunday School. The former has on different occasions rendered valuable service for the welfare of our Societies at Galle and Colombo.

Mr. E. R. Gunarathna, J. P., Gate Mudaliyar, Mr. D. M. Samaraweera Muhandram, and Mr. and Mrs. D. F. De'Silva have helped the Mahinda College by giving monthly donations.

I beg to conclude this report wishing the Convention every success, with affectionate respect to the President-Founder, and heartiest fraternal greetings to our Brethren and Sisters assembled in the Convention.

I remain, Sir,

Yours faithfully,

D. J. SUBASINHA,

Honorary Secretary.

COLONEL H. S. OLCOTT,

President-Founder, T. S.

(LITERAL TRANSLATION OF THE ADDRESS
REFERRED TO.)

TO COLONEL HENRY STEEL OLCOTT

The True Friend of the Buddhist Public of Ceylon.

RESPECTED SIR:—

1. The religion of Lord Sakyamuni introduced into this Island of Lanka 2200 years ago according to the Buddhist Era, continued to flourish uninterruptedly during the regime of Sinhalese Kings.

2. When the Island fell into the hands of the European nations such as the Portuguese, and the Dutch, the religion of Buddha ceased to flourish, as freedom to profess this religion was denied the Buddhists. But since the time the Island was annexed to Great Britain, the inhabitants were permitted to profess whatever religion one liked. Under the above circumstances our religion was deteriorated to such a fearful extent that one felt ashamed to acknowledge in public that he was a Buddhist.

3. Having read a report of the famous controversy between the late lamented Rev. Mohotliwatte Gunananda, the Rt. Rev. H. Sumangala (High Priest of Adams Peak and Galle), the Rev. Weligama Sri Sumangala, High Priest, and the Christian Missionaries at Panadura nearly 25 years ago, you, and the late lamented Madame H. P.

Blavatsky, visited this Island and began to unfold the treasure that lay buried in the depths of the ennobling religion of Buddha. Just as if roused from a sleep the Buddhist public, awakened to their sense of duty, began to join the Theosophical Society and to help you in your organizations.

4. How can we enumerate the manifold advantages Ceylon Buddhism has derived through the Agency of your Society? Through its instrumentality there are now in Ceylon 300 Buddhist Schools daily attended by about 30,000 children of the Buddhist community. A great boon has been conferred on the Buddhists of South Ceylon by your appointment of Mr. F. L. Woodward, M.A. (Cantab.) as Principal of the Mahinda College, the premier Buddhist institution in the Southern Province. By bringing about a friendly feeling between the Ceylon Buddhists and those in Burma, Siam, Japan and Thibet; by obtaining from the Home Government great concessions to the Buddhist public which had been at times denied to them, you have rendered very valuable service to us, and words fail us to express our everlasting gratitude to you.

5. The Sinhalese nation is now emerging from the abyss into which it had fallen on account of the use of intoxicating drinks. About 12 years ago though you lucidly pointed out to us the evil effects of intoxicating drinks, yet to our great misfortune we failed to take heed of your timely warning. But to-day there seem to be indications of the whole nation being benefited by the temperance movement which is now fast spreading throughout the Island, and we acknowledge with gratitude the valuable service you are rendering for the welfare of this grand movement.

6. During the past 25 years you have, out of compassion for us, acted with liberality, kind words, good administration, and brotherliness (four virtues possessed by our Kings of yore), rendered inestimable service for promoting the welfare of our ancient and noble religion and for the amelioration of our neglected children. During a term of one hundred years there has not come to this Island of Lanka a saintly person, so beloved, esteemed, and respected by our co-religionists throughout the Island, as yourself; we therefore beg to avail ourselves of this opportunity to express our affectionate feeling, deep gratitude, and sincere thanks for all that you have done for our sake. Invoking the blessings of the Buddha Dhamma and Sangha, and wishing your life may be long spared to continue further beneficial work for the welfare of mankind.

We remain Sir,
Yours fraternally.

Signed by the Secretaries of the Temperance Societies of

- | | |
|------------------|----------------------|
| 1. Galle Fort. | 6. Mahamodera. |
| 2. China Garden. | 7. Dangedera. |
| 3. Minuwangoda. | 8. Magalle Dewatura. |
| 4. Cumbalwella. | 9. Pettigalawatte. |
| 5. Galwadugoda. | 10. Banawatte. |

THE PANCHAMA EDUCATION MOVEMENT.

The brilliant success which has crowned the labours of Mrs. Courtright, General Superintendent of my Panchama Schools during the past year, is shown in her Official Report, which is appended. It is as surprising to us as it can be to anybody, that these poor, despised Pariahs of Madras should have made a record of a percentage of Passes to candidates, never before known in India. In fact, I do not recollect reading of any case in any country where of 116 pupil candidates presented, every-one passed as perfect in every one of the subjects. It is easy to see that the success of Mrs. Courtright is going to have a strong influence towards remodeling the system of teaching hitherto followed in the schools of Madras Presidency. Whatever criticism anyone may venture to make upon her methods, the fact remains that she has broken the educational record and proved that both her teachers and pupils are most eager to profit by her direction.

REPORT ON THE OLCOTT PANCHAMA FREE SCHOOLS.

To Colonel H. S. Olcott and Dr. Wm. A. English, Managing Trustees:—Once more it is my pleasant duty to present to you the usual annual report on the schools under my superintendence.

My report of last year showed the total average of passes of Government examination of our schools to be 90%. In my remarks I said: "As for the coming year, I cannot promise better results than are placed before you in this report. I can only hope that the standard of work will not fall below the present."

The total of passes for the Lower Primary Schools for this year is 95%, as shown in detail in the statistical tabulations appended herewith. One school—the Olcott—passed its pupils cent. per cent. in the compulsory subjects, and in the optional subjects also, with a single exception—one Second Standard child failed in drawing, an optional subject—and each class was examined in as many subjects as the Government permit.

In none of the schools were the pupils below Standard III. examined in English and Nature-study work, in spite of the fact that in no other subjects, compulsory or optional, were the pupils more thoroughly prepared than in these two.

The discrepancy between the number of pupils enrolled in our schools and the number appearing for examination is due to the fact that the Government Educational rules compel a certain number of days' attendance for the year, and the pupils examined must have been enrolled for not less than six months immediately preceding examination. The attendance of pupils is irregular--due to sickness and poverty, largely. But in each school almost every pupil entitled to take the examination was present.

When I began to superintend the schools I decided to let the advanced classes continue the method they had always followed,

and directed my efforts to training the teachers in charge of the Infant Standards. The pupils who began training after the new method in the Infant Standard have this year passed the Third Standard examination. The Fourth Standard (Upper Primary division) of this year and of next year also, are the old method pupils,

Does the difference in *method* account for the vast difference in total percentage of passes between the pupils in the Lower and the Upper Primary divisions (see tabulated report) ; or is it due really to lack of sustained mental capacity ?

It was my hope, as per last year's report, to be able to gather statistics concerning the educational capacity of the young of the backward races beyond the Lower Primary grades, but I have not been able to accomplish it. After next year we shall be able to compare results between pupils taught after the objective or "personal experience" method from the Infant Standard up, and those taught throughout after the abstract, mental cram method.

Throughout the year the work of the staff of teachers and myself has been entirely directed to *educating* the pupils, in each and every subject. As far as possible books were not used by the pupils ; they were referred to when necessary to supplement first hand observation ; but the endeavour has been to direct the attention of the pupils to discover facts for themselves, through personal experience.

One of the most interesting and important features of our school work, this year, has been the observation trips to the sea, the Adyar river and to St. Thomas's Mount, to study geographical points and features ; also to the Museum, the Zoo, the Botanical Gardens, and to the important buildings and places of educational interest in the city.

The Head Masters of the Olcott and the Damodar Schools have looked up a few of the boys who completed the IVth Standard within the past three years, in their respective schools, with this result ; 10 boys are employed as peons and chokras (servants for Europeans) 10 are continuing their education in advanced schools ; 2 are teachers in the Olcott School ; 6 are employed in various shops under European management.

The interested friends who so generously sent contributions for the Food Fund will be pleased to learn that for the year past, two rice cakes per day have been given to the pupils in the Infant Standard at the H.P.B. Memorial School. The Head Master reports the total number of food doles to be 6,553.

The usual distribution of rice to all the pupils has been continued in the H. P. B.—our "poorest" school.

The number of meals provided for pupils attending collectively the other three schools is 282.

Owing to failure of the winter monsoon, a famine is considered to be inevitable ; hence we plead for large contributions from friends

for the purchase of food for our pupils to cover the coming period of dire need.

In order to strengthen the weak places, and to coach the teachers in my method of work, we have been holding a sort of Teachers' Institute on Sunday mornings, half a day session of school, wherein the teachers were themselves pupils. In addition to the regular subjects, they have had lessons in blackboard, or chalk drill, drawing from Nature subjects, brush drawing, clay modeling from natural objects, casting in plaster (models for clay work), sewing, or tailoring, etc., etc.

The teachers have been eager and interested pupils at these lessons and, under the influence of mutual desire for improvement and advancement, they have stimulated each other most helpfully.

The fame of our schools is spreading throughout India, and we have had many visitors, among whom have been the Educational Secretary to the Government, the President of the Madras Municipality, the Private Secretary to the Governor, representatives of the Kindergarten and the Primary Department of the Teachers' College, Saidapet, Government Inspectors and Assistant Inspectors of Girls' and of Mixed Schools, Managers of the Wesleyan and Scottish Mission Schools, accompanied by Head Masters and Assistant Head Masters and other teachers, the Editor of the *Indian Journal of Education* and many others.

The Government have ruled to cut the amount of grant-in-aid one-third in all schools where there is even *one* teacher without a certificate of training from some Government school—a most ridiculous proposition, in view of the fact that it is absolutely impossible to secure a sufficient number of trained teachers to man our schools throughout. We have been doing all we could in this direction by sending each year several of our staff to the Teachers' College, paying from the Fund a small monthly stipend to each. Last year we had four, this year two teachers under training, while this coming year we hope to send up four other teachers. We have called the attention of Government to the above facts, yet it will not be in time to prevent our losing a large slice of grant-in-aid this year, even if the Government decide to alter their most unjust and inconsiderate ruling. Last year the amount of Government grant we were entitled to (rated according to percentage of passes) was cut, because the Government Board decided we would receive too great an amount in comparison with other schools.

In summing up the work of our schools for the past year, I can but repeat what was said last year, *viz.*, that among the teachers forming our staff there had been entire harmony and co-operation; that almost every teacher was worthy of special mention for meritorious service. This statement holds true for the year just closing our teachers have worked hard and with interest, if not enthusiasm

This next year we hope to be able to have a large average daily attendance and to send a still larger number up for examination.

If the present condition of our schools, as we are about to close them for the month's vacation, is any criterion of future work, we certainly have every reason to be proud of our educational venture and achievement.

N. A. COURTRIGHT,
Superintendent.

Numerical Returns of the Olcott Panchama Free Schools.
1903-1904.

Names of the Schools.	No. on Rolls on the 15th December 1903.	Average attendance during the year.	No. of pupils admitted during the year.	No. of pupils left during the year.	No. on Rolls on the 15th December (end of school year 1904).
The Olcott ..	123	80	50	33	140
H. P. B. Memorial	156	83	80	84	154
The Damodar ..	179	128	106	97	188
The Tiruvalluvar.	109	70	19	37	91
Total...	567	261	255	251	573

(The Government calculate the School year to end April 1st.)

* The Damodar Free School will present 21 pupils for Fourth Standard Examination (not yet held).
† Not yet examined.

Madras Presidency. Boys and Girls.				Olcott Free Schools. Boys and Girls.			
Standards.	1902-1903.			1903-1904.			Percentage.
	No. Presented.	No. Passed.	Percentage.	No. Presented.	No. Passed.	Percentage.	
<i>Lower Primary.</i>	...	...	...	...	...	...	...
Infant ...	50,418	3,585	.73	55,235	40,314	.73	...
First ...	54,912	42,688	.78	57,929	45,258	.78	...
Second ...	47,876	38,485	.80	50,687	40,459	.80	...
Third ...	39,192	28,253	.72	41,381	29,730	.72	...
Total ...	19,2398	14,6011	.75	205,232	155,761	.75	...
<i>Upper Primary.</i>	...	...	...	...	...	...	...
Fourth ...	13,254	9,309	.70	14,035	9,608	.68	...
Total ...	205,652	155,320	.75	219,267	165,369	.75	...

THE CENTRAL HINDU COLLEGE.

Though our Society no more directs or is responsible for the Central Hindu College at Benares, than it is for the Ceylon Schools, and Colleges or my Panchama Schools, yet as its chief founder's moving spirit and President is Mrs. Besant, and a number of its teachers and trustees are members of our Society, it bears the same relationship to the Theosophical movement as the other two educational activities above reported upon, which are its seniors in age. With this idea in view, I have asked Mrs. Besant to give me, for the information of distant members of the Society, a brief historical note upon the College. She has kindly complied by sending me the following :—

*To the President-Founder, T. S. :—*The Central Hindu College, now in its seventh year of life, was founded in 1898 by a small band of Theosophists, Hindus by birth, with two exceptions. Its object was to combine secular instruction with religious and moral teaching based on the Hindu Sâstras. It was incorporated in March 1899 and held its first regular Board meeting in that month. Early in 1899 His Highness The Mahârâja of Benares presented it with the lands on which it stands, and which then had on them the nucleus of the present buildings. Dr. Richardson, a member of the T. S., became its Honorary Principal, Paudit Cheda Lal, also a Theosophist, the Honorary Superintendent of its Boarding House, and Babu Bhagavân Dâs, another Theosophist, its Honorary Secretary. Thus started, it soon commenced active growth, collected funds which enabled it to build, and to engage a staff of competent teachers. It numbers now 480 students, drawn from all parts of India ; it has a staff of 35 professors and teachers, of whom another three—the Vice-Principal, M. M. Paridet Adityarâm Bhattâchârya, Mr. Arundale, the Head Master, and Miss Arundale, Instructor in Brush-painting, etc., are all honorary workers and all Theosophists. It has thus drawn its life and infant nurture from the Theosophical Society, although it now includes among its enthusiastic supporters the flower of orthodox as well as of liberal Hinduism. Ten Schools are affiliated to the College for the purpose of religious instruction, and the first yearly examination is now in progress. This marks a more important departure, and we hope to see from it great results. In addition to this definite affiliation, a very large number of Schools have adopted the Sanâtana Dharma Text-books, issued by the College, and the Directors of Education of Bombay, Madras and the Punjab allow them to be used for Hindu students in Government Schools, where arrangements for such instruction are made. The Punjab Text Book Committee has put them on its list, and they are used in the Chiefs' College at Ajmere. Many local examinations in these books have been held in different parts of India, arranged by members of the T. S. The issue of these books marks an epoch, as they present Hinduism, for the first time, as an organic whole, and their wide acceptance testifies at once to the need which

existed for them and the success with which they have supplied it. The three series of lectures delivered in the College by the President, on "The Story of the Great War," "Shri Ramachandra," and "Hindu Ideals," have also had a very large circulation.

The past year has seen large additions to the buildings, two Laboratories with Lecture Halls and small rooms for research work have been built and fitted up, at a total cost of about Rs. 30,000. A second story has been added to the Boarding House; gas-installation has been completed, and gas is now made on the premises; Staff Quarters have been built, with 4 sets of apartments. More interesting still is the laying of the foundation stone of a marble temple to Sarasvatî, the tutelary guardian of the College.

The Sanskrit Department—the Ranevir Pâtishâlâ—is showing steady improvement; it contains 139 students, and has a staff of ten Pandits and one English Teacher, under Pandit Chandra Keshore, the Principal. The Sanskrit course is being carefully revised under the superintendence of M.M. Pandit Adityaram; half an hour's English every day is compulsory, and we trust by this means to enable Pandits trained in our Sanskrit Department to exercise more influence over the English educated public than is possible for the present race of Pandits, who stand quite apart from the English-educated portion of the community.

There is a workshop attached to the College, in which much of the College furniture is made, and the Committee hopes that this will form the nucleus of a Technical Institution, the want of which is seriously felt in the Benares district.

In Athletics, both College and School rank high, and hold, among other trophies, the Tagore Challenge Cup for Lawn-tennis, open to all India. Cricket, Tennis, Foot-ball and Hockey are the chief games; drill is taught, and some of the Indian indigenous athletic training has lately been introduced.

The finances of the Institution are flourishing; in all, some seven lakhs and a quarter have been collected; our invested funds are four lakhs; one lakh and a half have been spent in buildings and other permanent property. The expenditure on salaries is now Rs. 3,200 a month.

The College Magazine went out of print this year with 10,000 copies a month. Next year the issue is fixed at 13,000. During this year six students have been supported out of its profits, and the number will be increased, the Committee hopes, in the coming year.

We cannot close this brief report without noticing the fact that the most liberal supporter of the College, His Highness the Mahârâja of Kashmir—who contributes Rs. 1,100 per month—is a member of the T.S., as is also Seth Dbaramsey Morarji Gokuldas, the builder of the Chemical Laboratory. Our largest gifts and legacies have also come from our nursing mother, the Theosophical Society.

ANNIE BESANT.

RULES OF THE THEOSOPHICAL SOCIETY.

As Revised in General Council, July 9, 1896.

CONSTITUTION.

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

2. The objects of the Theosophical Society are :

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

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

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

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

Membership.

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

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

Officers.

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

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

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

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

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

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

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

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

Organization.

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

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

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

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

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

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

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

Administration.

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

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

Election of President.

23. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the votes of his Section according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Headquarters.

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

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

Finance.

26. The fees payable to the General Treasury by Branches *not comprised within the limits of any Section* are as follow : For Charter £1; for

each Certificate of Membership, 5s.; for the Annual Subscription of each member, 5s. or equivalents.

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

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

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

Meetings.

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

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

Revision.

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

(True Copy.)

Official,

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

C. W. LEADBEATER,

Secretary to the Meeting of Council.

26. Certificate of Membership, &c. for the Annual Subscription of each member, &c. or equivalent.
27. Unattached Members not belonging to any Section or Branch shall pay the usual &c. Entrance Fee and an Annual Subscription of £1 to the General Treasury.
28. Each Section shall pay in to the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.
29. The Treasurer's account shall be yearly certified as correct by qualified auditors appointed by the President.

AGENDA.

30. The Annual General Meeting of the Society shall be held at 4.30 p.m. on the first Wednesday in the month of December.
31. The President shall also have the power to convene special meetings at discretion.

AGENDA.

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

(Type Copy)

Official

H. S. GOSWAMI

C. W. LALAMBA

Secretary & Treasurer

OFFICERS
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

President.

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

Vice-President.

ALFRED PERCY SINNETT.

Recording Secretary.

WM. A. ENGLISH, M.D.

Treasurer.

WM. A. ENGLISH M. D. (*Acting*).

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.

Address : 7, West 8th St., New York.

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

Address : Benares, N. W. P.

BERTRAM KEIGHTLEY, M.A., European Section.

Address : 28, Albemarle St., London, W.

W. G. JOHN, Australasian Section.

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

ARVID KNÖS, Scandinavian Section.

Address : Engelbrechtsgatan 7, Stockholm, Sweden.

C. W. SANDERS, New Zealand Section.

Address : His Majesty's Arcade, Queen St., Auckland, N. Z.

W. B. FRICKE, Netherlands Section.

Address : 76, Amsteldijk, Amsterdam.

DR. TH. PASCAL, French Section.

Address : 59, Avenue de la Bourdonnais, Paris.

SIG. DECIO CALVARI, Italian Section.

Address : 380, Corso Umberto I, Rome.

DR. RUDOLF STEINER, German Section.

Address : 95, Kaiserallee, Friedenau, Berlin.

CABLE ADDRESSES :

The President-Founder :—"Olcott, Madras."

Gen. Sec. Indian Section :—"Besant, Benares."

Do. European Section :—"Theosophy, London."

Do. Eastern School :—"Blavatsky, London."

Do. American Section :—"Confucius, New York."*

Do. Australasian Section :—"Theosophy, Sydney."

Do. New Zealand Section :—"Theosophy, Auckland."

Buddhist Committee :—"Sandaresa, Colombo."

* Written thus, the name of the City of New York goes as one word.

BRANCHES
OF THE
THEOSOPHICAL SOCIETY

(Corrected up to December 1904).

American Section.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	Chicago T. S.	1884	Chas. G. Snow	Mrs. Lucile A. Nevers	... 4852, Washington avenue.
Minneapolis, Minn.	Minneapolis T. S.	1897	Miss. Helen Blacklin	Mrs. Lama J. Laud	... 26, N. 10th St.
Muskegon, Mich.	Muskegon T. S.	1890	F. A. Nims	Mrs. L. E. Booth	... 57, 4th St.
Toronto, Canada	Toronto T. S.	1891	A. G. Horwood	Mrs. Annie D. Haydoce	... 498, Ontario St.
St. Paul, Minn.	St. Paul T. S.	1891	Henry H. Fuller	Mrs. Margaret H. Bell	... 633, Mount Hope ave.
Toledo, Ohio	Toledo T. S.	1892	Mrs. Kate F. Kirby	Mrs. Sarah J. Truax	... 52, The Belvedere.
Los Angeles, Calif.	Los Angeles T. S.	1894	Ralph S. Baverstock	Miss Mary A. Gray	... 2225, Bellevue ave.
Honolulu, H. I.	Honolulu T. S.	1894	James W. Young	Miss Nellie Rice	... 655, Beretania St.
East Las Vegas, N. M.	Annie Besant T. S.	1895	John Knox Martin	Almon F. Benedict	... P.O. Box 444.
San Francisco, Cal.	Golden Gate Lodge T. S.	1895	Arthur W. Best	Wm. H. G. Schulte	... 710, Haight St.
Pasadena, Calif.	Pasadena Lodge T. S.	1896	John Hay	Frank T. Merritt	... Box 173.
Santa Cruz, Calif.	Santa Cruz T. S.	1896	Mrs. Nellie H. Uhden	Mrs. Ida F. Springer	... 89, Garfield St.
Seattle, Wash.	Seattle Lodge T. S.	1896	Thomas A. Barnes	Mrs. Esther L. Talbot	... 417, Blanchard St.
Butte, Montana	Butte Lodge T. S.	1896	Mrs. Lina H. Speer	Carl J. Smith	... 115, N. Main St.

Sheridan, Wyom- ng.	Sheridan T. S.	...	1896	Fernando Herbst	...	Chas. E. Ridley	...	21, E. Loucks St.
Minneapolis, Minn.	Yggdrasil T. S.	...	1897	John Johnsen	...	Gunerius Troseth	...	1410, S. 23rd St.
Streator, Ill.	Streator T. S.	...	1897	John E. Williams	...	George Goulding	...	323, E. Main St.
Buffalo, N.Y.	Buffalo T. S.	...	1897	Miss Annie F. Hastings	...	Oleon E. Rowley	...	876, Ellicott Square.
Chicago, Ill.	Englewood White Lodge, T. S.	...	1897	Mrs. Maude L. Howard	...	Mrs. Clara M. Grimes	...	6616, Normal ave.
Cleveland, Ohio	Cleveland T. S.	...	1897	Frank H. Houghton	...	Miss Anna Goedhart	...	62, Tennis St.
New York, N.Y.	New York T. S.	...	1897	Frank F. Knothe	...	Miss Annie C. McQueen	...	Room 6, 226 W. 58th St.
Washington, D.C.	Washington T. S.	...	1897	Azro J. Cory	...	Mrs. Sarah M. MacDonald	...	222, A St., S. E.
Philadelphia, Pa.	Philadelphia T. S.	...	1897	D. D. Chidester	...	Miss Anna M. Breadin	...	3041, Susquehanna ave.
Topeka, Kansas	Topeka T. S.	...	1897	Judge F. M. Grover	...	Mrs. Emma B. Greene	...	1231, Monroe St.
Denver, Colo.	Denver T. S.	...	1897	R. H. Randall	...	Mrs. Laura H. Randall	...	2230, Ogden St.
San Diego, Calif.	San Diego Lodge T. S.	...	1897	Chas. H. Sykes	...	Joseph Ryan	...	1328, E. St.
Sacramento, Calif.	Sacramento T. S.	...	1897	Mrs. Mary J. Cravens	...	Mrs. Eliz. Hughson	...	1014, 18th St.
Menomonie, Wis.	Menomonie T. S.	...	1897	John H. Knapp	...	Dr. Kate Kelsey	...	.....
Jackson, Mich.	Jackson T. S.	...	1897	Mrs. Delia Robb	...	Miss Ruth A. Carlton	...	409, Main St.
Detroit, Mich.	Detroit T. S.	...	1897	Dr. M. V. Meddaugh	...	Mrs. Alice E. Meddaugh	...	1220, 14th ave.
Rochester, N.Y.	Rochester T. S.	...	1897	Mrs. Agnes T. Probst	...	George Hebard	...	214, Parsells ave.
Syracuse, N.Y.	Central City T. S.	...	1897	Dr. T. C. Walsh	...	Henry E. De Voe	...	714, Hickory St.

American Section---(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Boston, Mass. ...	Alpha T. S.	1897	C. A. Russell	Miss May Hildreth	104, Belvidere St.
Kansas City, Mo. ...	Kansas City T. S.	1897	Dr. Geo. J. Conley	Mrs. Maude Cutter	1402, E. 10th St.
St. Joseph, Mo. ...	St. Joseph T. S.	1897	Judge Peter J. Carolus	Marion C. Copeland	501, S. 15th St.
Newton Highlands Mass.	Dharma T. S.	1897	Mrs. Minnie C. Holbrook	Mrs. Susan L. Spaulding	138, Lincoln St.
Lima, Ohio ...	Lima T. S.	1898	Elmas W. Jackson	Mrs. Frank Van Horn	1036, W. Wayne St.
New Orleans, La. ...	Louisiana T. S.	1898	Miss Caroline Durrive	Miss Sidonia A. Bayhi	1522, Antonine St.
Vancouver, B.C. ...	Vancouver T. S.	1898	Thos. E. Knapp	Wm. Yarco	700, Jackson ave.
Freeport, Ill. ...	Freeport T. S.	1898	Frederic J. Kunz	Miss Alma Kunz	42, West St.
Lansing, Mich. ...	Lansing T. S.	1898	Wesley Emery	Miss Mary Gerber	Box 233.
Saginaw, Mich. ...	Saginaw T. S.	1898	Lincoln E. Bradt	Wm. F. Denteld	125, N. Washington ave.
St. Louis, Mo. ...	St. Louis Lodge T. S.	1898	Mrs. Annie M. Goodale	James Middleton	709, Pine St.
Oakland, Calif. ...	Oakland T. S.	1898	.....	Mrs. Eliza J. G. Gilbert	University, Berkeley, Cal.
Tacoma, Wash. ...	Narada T. S.	1899	Mrs. Mildred Kyle	Dr. Benj. S. Scott	Equitable B'd'g.
Holyoke, Mass. ...	Holyoke T. S.	1899	Mrs. Orpha Bell	John H. Bell	10, Cottage ave.
Pierre, So. Dakota	White Lotus T. S.	1899	.....	Wallace E. Calhoon	Box 182.

Lincoln, Neb.	...	Lincoln (Neb.) T. S.	...	1899	Mrs. Anna D. Patrick	Mrs. Emma H. Holmes	...	1144 J. St.
West Superior, Wis.	...	Superior Lodge T. S.	...	1900	Arthur L. Williams	Mrs. Edith L. Conklin	...	2119 Ogden ave.
Santa Rosa, Calif.	...	Santa Rosa T. S.	...	1900	C. H. van der Linden	Peter van der Linden	...	523 College ave.
Helena, Montana	...	Heliotrope Lodge T. S.	...	1900	R. Arthur Fraser	Mrs. Jennie Sanden	...	321 Broadway.
San Francisco, Calif.	...	San Francisco Lodge T. S.	...	1901	Thomas Prim	Miss Ivy Anderson	...	3783 20th St.
Victoria, B. C.	...	Victoria T. S.	...	1901	Mrs. Mary King	Miss Elise Rochler	...	22 Frederic St.
Honolulu, H. I.	...	Pohaiialoha Lodge T. S.	...	1901	A. St. C. Piianaia	Mrs. K. Cockett	...	Care A. St. C. Piianaia.
York, N. Y.	...	Riverside Lodge T. S.	...	1901	Miss M. Agnes Wray	Mrs. Eva E. Hoyt	...	182 W. 75th St.
St. Paul, Minn.	...	Alaya Lodge T. S.	...	1902	John L. Lathrop	Mrs. H. Emma Pruden	...	604 Ashland ave.
Anaconda, Mont.	...	Anaconda T. S.	...	1902	Edwin B. Catlin	Mrs. Addie M. Tuttle	...	518 Hickory St.
Great Falls, Mont.	...	Great Falls T. S.	...	1902	Mrs. Lillian K. Agnew	Dudley Crowther	...	Court House.
Helena, Mont.	...	Helena T. S.	...	1902	Frank W. Mettler	Francis D. Jones	...	402 N. Ewing St.
Providence, R. I.	...	Providence T. S.	...	1903	...	Mrs. Marietta McAuliffe	...	50 Hudson St.
Wilkesbarre, Pa.	...	Wilkesbarre T. S.	...	1903	Mrs. Ida C. Brown	Lester Harris	...	Dorranceton, Pa.
Spokane, Wash.	...	Spokane T. S.	...	1903	Mrs. Lizzie Sanders	John Mackenzie	...	P. O. Box 584.
Grand Rapids, Mich.	...	Grand Rapids T. S.	...	1903	Dr. F. M. Hubbard	Judson J. Town	...	338 Scribner St.
Webb City, Mo.	...	Webb City T. S.	...	1904	Francis T. Martin	Francis E. Martin	...	322 S. Hall St.

American Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Brooklyn, N. Y. ...	Brooklyn T. S. ...	1904	Worth Osgood	Mrs. Kate C. Gove	172 S. Oxford St.
Boston, Mass. ...	Huntington Lodge T. S. ...	1904	Mrs. L. Jennie Miller	Mrs. Isabelle M. Dowling	46 Hereford St.
Norfolk, Va. ...	Norfolk T. S. ...	1904	A. P. Warrington	Mrs. thel Nely	517 Colonial ave.
San Francisco, Calif. ...	California Lodge T. S. ...	1904	Harrie H. Shutts	Robert R. Hill	1606 Steiner St.
Boston, Mass. ...	Boston T. S. ...	1904	Frederic Spenceley	Mrs. Cath. E. G. Knauff	84 W. Rutland square.

Address :—Alexander Fullerton, General Secretary, 7, West 8th Street, New York City. Telegraphic Address : "Confucius, New York."

Indian Section.

Section	Locality	Depth	Stratum	Remarks
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Indian Section

Indian Section.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	29-12-1882	Mr. C. Athiasavulu Reddiar	...	Pres., Sub-Post Master, Adoni.
Adyar	The Adyar Lodge T. S.	28-1-1897	W. A. English, M.D.	Mr. V. C. Seshachariar, B.A., B.L.	High Court Vakil, Mylapur, Madras.
Ahmedabad	The Ahmedabad T. S.	28-3-1899	Mr. Ganesh Gopal Pandit, B.A.	Mr. Indravadan Madhuva Charan Hora.	Bhadra.
Akola	The Akola T. S.	13-12-1901	Mr. N. A. Padhke	Mr. W. L. Chiplonkar	Akola.
Alatur	The Alatur T. S.	12-9-1902	M.R.Ry. M. Subba Iyer Avl.	...	Pres., Alatur.
Aligarh	The Aryan Patriotic T.S.	30-3-1883	Babu Kedarnath Chatterjee, B.A.	Babu Durlabh Chandra Banerji	Postal Press, Aligarh.
Allahabad	The Prayag T. S.	13-1-1881	Babu Rameshwar Prasad...	Babu Bhagwandas Bhargao	Vakil, High Court, Allahabad.
Do	Anand Bhawan T. S.	12-8-1903	Babu Gangnath Jah, M.A....	Babu Niranjan Nath Mitra	Muir Central College Boarding House, Allahabad.
Do	Lotus Lodge	17-8-1903	Mr. Kulooram Gangrade	Vaidya Nath Jha	1, Pioneer Road, Allahabad.
Do	Golden Chain	2-12-1903	Mr. Lakshmi Narain	Mr. Satis Chundra Mitra	185, Salalabad, Allahabad.
Ambasamudram...	The Ambasamudram T.S.	5-8-1889	T. Swami Aiyar	Mr. H. T. Subbasami Aiyar	Pleader, Ambasamudram.
Amroati	The Amroati T. S.	12-1-1900	Mr. N. M. Desai	Mr. Umakanth Sadasiva Deshmunkh.	Pleader, Amroati.
Amritsar	The Jignyas T. S.	5-12-1896	L. Harji Ram	Amalak Ram	Bazaar Sirki Bandan, Amritsar.
Anantapur	The Anantapur T. S.	29-9-1885	M.R.Ry. V. E. Sudarsanam Mudaliar.	A. D. Gandu Rao, B.A.	Clerk, Collector's Office.

Arni	... Sri Krishna Lodge T. S. ...	1-9-1885	Mr. V. K. Desikachariar, B.A., B.L.	Mr. R. Vaidyanatha Iyer	... Head Master, Board Middle School, Arni.
Arrah	... The Arrah T. S. ...	19-11-1882	Babu Kailash Chander Banerji, M.A., B.L.	Babu Durga Parshad, M.A., B.L.	Reis and Zemindar, Arrah.
Alleppey	... The Alleppey T. S. ...	20-10-1903	Mr. S. Venkatarama Naidu, L.M.S.	Mr. K. S. Dharmaraja Iyer, B.A., L.T.	Head Master, Higt School, Alleppy.
Badagara	... The Mohadeva T. S. ...	7-8-1902	Mr. T. Kannan Nair	Mr. N. S. Subrahmanya Aier.	Head Master, Lower Secondary School, North Malabar.
Baidyanath	... The Brahma Vidya Sabha T. S.	2-2-1899	Babu Benim Abdul Mitra ...	Rai Bahadur Baroda Prasad Basu.	Retired Executive Engineer.
Bangalore	... The Bangalore Cantonment T. S.	17-8-1886	Mr. N. P. Subramania Iyer, B.A.	Mr. A. Singaravelu Mudaliar...	Resident's Office.
Bankipore	... The Behar T. S.	14-12-1882	Babu Purnendu Narain Sinha, M.A., B.L.	Mr. Siva Sankar Sahay	Pleader.
Bapatla	... The Bapatla T. S.	24-1-1901	Mr. V. Dakshinamurti Pantulu Garu.	Mr. C. Venkatadri, B.A.	Pleader, Bapatla.
Bareilly	... The Rohilkhand T. S.	17-11-1881	Babu Prag Dass, M.A.	Babu Prithvi Nath, B.A., LL.B.	Munsiff, Bareilly.
Baroda	... The Rewah T. S.	19-6-1882	Mr. W. Harding	Mr. M. K. Gadgil	Dandy Bazaar Road, Baroda.
Belgaum	... The Belgaum T. S.	27-6-1901	Mr. V. H. Shikhari	Mr. A. Balaguru Pillay	Belgaum.
Bellary	... The Bellary T. S.	30-12-1882	.....	Mr. B. P. Narasimmiab, B.A.	Head Clerk, Dist. and Sessions Court, Bellary.
Benares	... The Kashi Tatwa Sabha T. S.	27-2-1885	Miss F. Arundale	Babu Tridharach Bhatta	T. S. Head-quarters, Benares.
Berhampore (Bengal).	... The Adi Bhoutic Bhatri T. S.	8-11-1882	Babu Satkori Mukerjee	Babu Nafar Das Roy	Zemindar, Gorabazaar, Berhampore, Bengal.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bezawada	The Bezawada T. S.	7-10-1887	Mr. T. Venkata Narasiah	Mr. T. Seshachela Rao, B.L.	Pleader, Bezawada.
Bhagulpore	The Bhagulpore T. S.	7-11-1882	Mr. Parvati Charan Mukerjee.	Mr. Devi Prasad	Pleader, Bhagulpore.
Bhandara	The Wanaganga T. S.	19-3-1903	Mr. Govind Balwant	Mr. C. Krishna Swami Mudaliar.	Overseer, Water Works, Bhandara.
Bhayna	The Bhavnagar T. S.	10-5-1882	Mr. D. Mahipatray Oza	Mr. Balwantray P. Oza	Principal Samaldas College, Kathiawar.
Bilaspur	The Billaspore T. S.	27-5-1903	Mr. Baijnath Sinha, LL.B.	Mr. R. L. D. Gupta	Medical Hall, Bilaspore.
Bhiwani	The Bhiwani Centre	27-12-1901	.....	Lala Saligram	Municipal Commissioner, Bhiwani.
Bombay	The Blavatsky Lodge T. S.	20-2-1880	Mr. D. Gostling	Mr. S. Sunder	21, Hornby Row, Bombay.
Do	The Dharmalya T. S.	2-3-1901	.....	Mr. Gajanan Bhaskar Vaidya, B.A.	c/o Messrs. Vaidya Brothers, Kalvadevi Post, Bombay.
Broach	The Atma Vidya Lodge T. S.	10-7-1900	Rao Bahadur Motilal-Chunilal.	Mr. Chimanlal-Chunilal	Broach.
Bhawanipur	The Bhawanipur T. S.	1-2-1904	Babu Hemendra Nath Mitter.	Babu Kalidas Roy Choudhury.	56, Puddopukur Road, Bhawanipur.
Calcutta	The Bengal T. S.	17-4-1883	The Hon. Norendra Nath Sen.	Babu Hirendra Nath Dutt, M.A., B.L.	139, Cornwallis Street, Calcutta.
Calicut	The Sri Sankara Charya T. S.	15-3-1902	M. R. Ry. C. Hanvamenta, Rao Avl.	M.R.Ry. B. Ramunnie Menon.	Pleader, Calicut.
Cawnpore	The Chohan T. S.	10-3-1882	Babu Devi Pada Roy	Babu Haran Chandra Deb	Translator, Judge's Court, Calicut.
Chapra	The Chapra T. S.	23-2-1899	B. Tejchunder Mukerjee	Babu Taraknath Dutt	Secretary, Dist. Board, Chapra, Behar.

Chicacole	...	The Chicacole Lodge T. S.	2-7-1901	.....	...	Mr. V. Guramiah Sastri	...	Pleader, District Court, Chicacole.	Munsiff's
Chidambaram	...	The Chidambaram T. S.	25-7-1902	Mr. V. S. Swaminadha Jatawallahar.	...	Mr. T. H. Jagannatha Iyer	...	2nd Grade Pleader, Chidambaram.	
Chinsurah	...	The Chinsurah T. S.	19-3-1903	Babu Ashutosh Chatterjee, M.A.	...	Babu Hem Sashi Shome	...	Bahughat, Chinsurah.	
Chittore (Madras).	...	The Chittore T. S.	29-4-1884	M.R.Ry. P. Narasimhayya Garu	...	M.R.Ry. C. M. Duraswami Mudaliar, B.A., B.L.	...	District Court Vakil, Chittore.	
Cocanada	...	The Gautama T. S.	10-5-1885	The Hon'ble K. Perrazu Pantulu Garu.	...	Mr. V. Venkata Rayudu Sastri.	...	1st Grade Pleader, Cocanada.	
Cochin State	...	The Ramanada T. S.	7-11-1902	Mr. M. Jogia Pai	...	M.R.Ry. V. Gopal Pillay	...	Mudaliyabhagum, Cochin.	
Coimbatore	...	The Coimbatore T. S.	7-10-1883	T. Sadasivaiyar, B.A., M.L.	...	M.R.Ry. S. N. Ramaswamy Aiyer.	...	Vakil, Coimbatore.	
Colombo	...	The Hope Lodge T. S.	1894 *	Mrs. M. M. Higgins	...	Miss C. Kofel	...	Musaens School, S, Rosmead Place, Cinnamon Gardens.	
Comilla (Tipperah).	...	The Tatwagyana Sabha T. S.	27-8-1889	Rajkumar Navadvipechandra Dev Varman Bahadur.	...	Babu Chandra Kumar Guhar.	...	Sherishtadar, Collectorate, East Bengal.	
Coondapur	...	The Coondapur T. S.	27-3-1901	Mr. B. Vaikunta Baligar	...	Mr. B. Subba Row	...	Pleader, Coondapur.	
Cuddalore	...	The Cuddalore T. S.	9-1-1883	M.R.Ry. M. Tillanayakam Pillai,	...	M.R.Ry. R. Venkata Row Garu.	...	Pleader, District Munsiff's Court, Cuddalore.	
Cuddapah	...	The Cuddapah T. S.	2-12-1886	Mr. A. Nanjundappa, B.A., B.L.	...	Mr. C. Ramaiya Pantulu Garu, B.A., L.T.	...	Head Master, Municipal High School, Cuddapah.	
Dehra-Dun	...	The Dehra-Dun T. S.	-8-1884	Lala Baldeo Sing	...	Babu Ishan Chandra Dev, B.A.	...	G. T. Survey Office, N.W.P., Dehra-Dun.	
Delhi	...	The Indraprastha T. S.	1-3-1883	Rai Pyarelal Saheb	...	Lala Bala Krishna Das	...	Banker, Chipiwara, Delhi.	

* Became attached to the Indian Section T. S. in 1894.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Dewas	The Besant Branch T. S.	9-3-1903	Mr. Gangadhar N. Sastri, M.A.	Mr. Narayana Mahadev Desai.	Asst. Teacher, Victoria High School Dewas.
Dharampore	The Ramajayanti T. S. ...	17-6-1898	.....	Mr. Dabhyabhai Vasanji Desai.	Asst. Master, English School, Dharampore.
Dharampuri	The Dharmapuri Lodge T.S.	8-1-1898	.....	K. Hanumanta Row	Taluk Sheristadar, Dharampuri.
Dharwar	The Tatvanveshana T. S.	18-7-1902	Rao Bahadur Raghavendra Ramachandra Gangolli.	Mr. C. S. Rama Raju	2nd Clerk, Agent's Office, S. M. Ry., Dharwar.
Diamond Harbour.	The Ganga Sagur T.S. ...	19-1-1904	Mr. Chunder Kumar Ghosh.	Mr. Sarada Prasad Dutt	Mukhtear.
Dhulia	The Dhulia T.S. ...	30-3-1904	.....	Mr. Ardesbur S. Dalal	Dhulia, Dist. Khandash.
Ernacolam	The Ernacolam T. S. ...	1891	Mr. P. Gopalamenon	Mr. P. R. Subramanya Sastrial, B. A.	Professor, College, Ernacolam.
Etawah	The Etawah T. S. ...	17-10-1901	.....	Pandit Jagat Krisna Agha.	Rev. Asst. Collectorate, Etawah.
Enangudy	The Sri Krishna Lodge ...	22-3-1904	V. Ramachundra Naidu Garu.	N. Streenivasa Naidu Garu	Enangudy, Tanjore.
Faridkot	The Faridkot T. S. ...	16-12-1901	.....	Shankara Lal Varma	B. J. High School, Faridkot.
Fatehgarh	The Gnana Marga T. S. ...	17-1-1893	Pandit Sivadatta Panday ...	Lala Har Prasad	Hd. Clerk, R. M. Ry. Loco. Office, Fatehgarh U. P. A. and O.

Ghazipur	The Ghazipur T. S.	2-11-1883	T. Purniah, Esq.	Pandit Aryun Pande	... Pleader, Ghazipur.
Giddalore	The Giddalore centre	...	...	D. Kassi Reddy	Landlord, Giddalore.
Gooty	The Gooty T. S.	13-12-1883	Mr. T. Ramchandra Rao, B.A., B.L.	Mr. M. Subba Row	Pleader, Gooty.
Gorakhpur	The Sarva Hitakari T. S.	1883.	Babu Bholanath Chatterjee	Babu Ajodhia Das	Bar-at-Law, Gorakhpur.
Guntakal	The Guntakal T. S.	28-5-1901	Mr. V. Mooniswamy Iyer	Mr. B. Soondaram Pillai	Clerk, Dist. Engineer's Office, S.M.Ry., Guntakal.
Guntur	The Krishna T. S.	17-5-1882	G. Suryanarayana Row	Mr. P. Sanjivayya	Sub-Registrar, Guntur.
Gya	The Gya T. S.	17-11-1882	Babu Harihar Nath	Mr. Nilkanta Sahay	Pleader, Gya, Behar.
Habigunj	The Habigunj T. S.	25-9-1897	...	Babu Sudarsana Das, B.A., B.L.	Pleader, Habigunj, Assam.
Hadala	The Hadala T. S.	30-6-1902	Darbar Shri Wala Vajsur Valera.	Mr. Ichhashankar Durga- shankar Dholakia.	Nagar Vada, Bagasra, Assam.
Harur	The Harur T. S.	5-11-1900	Mr. C. N. Seshagiri Rao	Mr. C. Shanmuga Mudaliar	Sub-Inspt. of Salt, Abkari & Customs, Harur, Salem District.
Hoogly	The Hooghly T. S.	2-2-1900	Babu Shyama Das Muker- jee, M.A.	Dr. Prasad Das Mullick, M.B.	Druggist's Hall, Chinsurah.
Hyderabad	The Hyderabad T. S.	...	Rao Bahadur S. B. Chitgup- pi.	Mr. S. R. Koppiker	Loco. Superintendent's Office, Hubli.
Hyderabad (Deccan.)	The Hyderabad T. S.	17-12-1882	Mr. Dorabji Dossabhoy	Mr. Jehangir Sorabji	Chadder Ghat, Hyderabad, Deccan.
Hyderabad (Sind.)	The Brahma Vichara T. S.	26-2-1901	Hiranand Khemsing, B.A., LL.B.	Mr. Khanchand Prataprai, B.A.	Superintendent, Navatrai Hiranand Academy.
Hoshairpore	The Satsanga T. S.	23-9-1903	Rai Bahadur Bhawani Dass, M.A.	L. Ajudhya Prasad, B.A.	Pleader, Chief Court, Hoshair- pore.

Indian Section - (Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Hospet	The Hospet T. S.	10-6-1904	Mr. M. Deva Rao, B.A., B.L.	S. Sarwajna Charya	Pleader, Hospet.
Jalandhar	The Tatvagyan Pracharini T. S.	18-11-1893	Sardar Kunmar Pratap Sing (of Kapurthala).	Sardar Pratap Singh	Swanbadro Hall, Jalandhar, Punjab.
Jodhpur	Besant Lodge	21-8-1903	Mr. K. Manjunath Bhatji, B.A.	Swami Raghunath Pari	Naya Das, Jodhpur.
Junagad	The Junagad T. S.	10-3-1903	Mr. J. Scott, M.A., Bar-at-Law.	Mr. Manilal, Keshavlal B.A.	Nagarwada, Junagad.
Jhansi	The Sattya Prokash T. S.	4-6-1904	Babu Hurnarayan	Babu Devi Doyal Bhargan	Forest Department.
Kanigiri	The Olcott T. S.	18-12-1890	.....	Mr. G. V. E. Ramanuja Charlu.	Pleader, Nellore District, Kanigiri.
Karachi	The Karachi T. S.	21-12-1896	Mr. Cavasjee Edulji Anklesaria.	Mr. Damodar Vishram	C/o Messrs. Ewart Rytic & Co., Karachi.
Karkul	The Karkul T. S.	20-2-1901	Mr. K. Subrayya Kamath.	Mr. K. Lakshmana Pai	Pleader. Karkul.
Kasargod	The Kasargod T. S.	5-4-1902	Mr. M. Mukunda Row, B.A.	Mr. C. Rama Row	1st Grade Pleader, Kasargod.
Kumbakonam	The Kumbakonam T. S.	24-8-1883	G. Narayana Sami Iyer	Mr. M. C. Krishnaswami Aiyar	2nd Grade Pleader, Kodalan-gudi Street, Kumbakonam.
Krishnagur	The Nuddea T. S.	3-11-1882	Babu Narahari Mukerji	Mr. Indu Bhushan Chakravarti, M.A., B.L.	Pleader, Judge's Court, Krishnagur.
Krishnagiri	The Krishnagiri T. S.	24-12-1897	Mr. T. Rajaram Rao, B.A., B.L.	Mr. D. Sheshagiri	2nd Grade Pleader, Krishnagiri.

Kulitalai	...	The Kulitalai T. S.	...	9-10-1900	...	Mr. C. S. Mahadeva Iyer	...	1st Grade Pleader, Kulitalai.
Kurnool	...	The Satkalatchepa T. S.	...	12-12-1883	...	Mr. T. Chidambara Row	...	Clerk, Collector's Office, Kurnool.
Kottayam	...	Gautom Lodge	...	2-11-1903	...	M.R. Ry. S. Kalyanarama Aiyar Avergal.	...	Asstt. Teacher, M.T. Seminary, Kottayam.
Kishengarh	...	Kishengarh T. S.	...	11-12-1903	...	Rao Bahadoor Syam Sunder Lalji, C.I.E.	...	Asst. Surgeon, Kishengarh.
Lahore	...	The Lahore T. S.	...	7-7-1887	...	Sirdar Muras Sing Mijithia.	...	Govt. Pensioner, Lahore.
Lucknow	...	The Satya Marga T. S.	...	27-7-1882	...	Rai Naraindas Bahadur	...	Makbulganj, Lucknow.
Ludhiana	...	The Ludhiana T. S.	...	16-10-1891	...	Babu A. C. Biswas	...	Ludhiana.
Madanapalle	...	The Jignasa T. S.	...	6-11-1891	...	Mr. R. Giri Row, B.A.	...	Pleader, Madanapalle.
Madras	...	The Madras T. S.	...	27-4-1882	...	Mr. Koralla Subbarayadu Garu.	...	High Court Vakil, No. 340, Mint Street, Madras.
Madura	...	The Madura T. S.	...	19-1-1883	...	Mr. P. Narayan Iyer, B.A., B.L.	...	High Court Vakil, Madura.
Malegaon	...	The Malegaon T. S.	...	13-2-1897	...	Rao Bahadur Krishna Rao Jai Rao Gupta.	...	Pleader, Malegaon.
Mangalore	...	The Mangalore T. S.	...	13-8-1901	...	Mr. A. C. Kannan Nambiar.	...	Pleader, District Munsiff's Court, Mangalore.
Mannargudi	...	The Mannargudi T. S.	...	1891	...	S. Sadagopa Naidu	...	Civil Apothecary, Mannargudi.
Markapur	...	The Kesava Samajam Lodge T. S.	...	3-5-1900	...	Mr. S. Srinivas Row, B.A.	...	Pleader Dist. Munsiff's Court, Markapur.
Masulipatam	...	The Masulipatam T. S.	...	13-10-1887	...	Mr. Kofa Ananda Row Pantulu.	...	Postal Pensioner, Hony. Magist. Masulipatam.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Mayavaram	The Mayavaram T. S. ...	24-8-1883	S. Ramaswami Iyer Avl. ...	T. Subramania Iyer	Mayavaram.
Meerut	The Meerut T. S. ...	27-2-1887	Pandit Ram Prasad, M.A. ...	Dr. L. C. Baijal	Medical Practitioner, Meerut.
Meiktila	The Meiktila T. S. ...	25-3-1903	Mr. K. B. Mukerjee, B.A., B.L.	Maung Po Hla	Head Judicial Clerk, Deputy Commr's Office, Meiktila.
Midnapore	The Midnapur T. S. ...	17-5-1883	Babu Girish Chandra Mitra.	Babu Ishan Chandra Singha...	Pleader, Midnapore.
Molkalmuru	The Molkalmuru T. S. ...	1-3-1901	.....	Mr. M. Venkata Rao	Landholder, Molkalmuru.
Motihari	The Motihari T. S. ...	1896	Babu Surendra Nath Nayanudar.	Nando Lal Bhattacharjee, M.A., B.L.	Pleader, Motihari Dt. Changan.
Muddebihal	The Muddebihal Centre.	30-8-1902	Rao Saheb D. A. Idgunji ...	Rao Saheb A. J. Despande ...	Govt. Pleader, Muddebihal.
Muttra	The Muttra T. S. ...	20-2-1891	Pt. Jai Narain Upamanyu...	Dr. Ramji Mull, L.M.S.	Medical Hall, Muttra City.
Multan	The Multan T. S. ...	22-12-1896	Rai Bahadur Lala Harichand	Pandit Bal Makund Trikha, B.A., LL.B.	Pleader, Multan City.
Muzaffarpur	The Muzaffarpur T. S. ...	18-1-1890	Babu Jnanendra Nath Deb, B.A.	Babu Raghunandan Pd. Sarma	Zemindar of Mahamedpur Susta, via Silout, T.S.Ry., Muzaffarpur.
Manjeri	Manjeri T. S. ...	11-12-1903	Mr. M. R. Sundram Iyer Avl., B.A., B.L.	Mr. M. V. Iaswara Iyer	Manjeri.
Mirzapur	The Vundyeseshuri Lodge T. S.	12-3-1884	Babu Huresh Chunder Chatterji, M.A., LL.B.	Babu Bachha Lal	Teacher, Government Zilla School, Mirzapur.

Moradabad	Santidayak Lodge	28-5-1904	Thakur Sunkur Sinhay Bhupji.	Lala Ram Surup	Clerk, Loco. Office, Moradabad.
Nadiad	The Gopal Krishna T.S....	10-6-1901	R. B. Lalubhai Parikh	Dr. Ram Singh Debi Singh	Senior Grade Hospital Assistant, Nadiad.
Nagpur	The Nagpur T. S.	7-11-1885	Rao Bahadur Waman Rao Kolhatkar.	Chintamon Huri Murathi	Agent G. M. Boolie, Esq., Sitaboldi, Nagpur.
Naini Tal	The Kurmanchal T. S.	21-11-1888	Pt. Mathura Dutt Pande, LL.B.	Pt. Hira Lal	Clerk, Allahabad Bank, Ltd., Naini Tal, N.-W. P.
Namakal	The Namakal T. S.	22-12-1897	Mr. S. Sundara Aiyer Avl...	Mr. N. V. Anantaram Aiyer	Pleader, Namakal.
Nandalur	The Nandalur T. S.	12-9-1900	Mr. P. Gopalakrishnaya	Mr. C. Seshachela Aiyar	Nandalur.
Nandyal	The Nandyal T. S.	30-8-1898	Mr. T. Jivaji Row, B.A., B.L.	Mr. C. Subramania Aiyar	Pleader, Nandyal.
Narasaravupet	The Narasaravupet T. S.	28-2-1892	Mr. T. Anjaneya Sastri	Mr. K. Viyyanna Pantulu	Pleader, Narasaravupet.
Narsapur	The Vasistha T. S.	11-10-1901	Mr. V. B. Lakshmi Narasinha Sastri Garu.	Mr. A. Tryambakam	Pleader, Narsapur.
Navsari	The Navsari T. S.	7-12-1901	Mr. Jamssetji Byramji Vinadlal, G. G. M. C.	Mr. Byramji A. Randelia, B.A., LL.B.	Navsari.
Negapatam	The Negapatam T. S.	12-8-1883	P. Ratna Sabhapati Pillai	.....	Pres. Vakil, Negapatam.
Nellore	The Nellore T. S.	7-5-1882	Mr. N. R. Narasimmiiah Pantulu, B.A., B.L.	Mr. N. I. Venku Aiyar	Raja's High School, Nellore.
Nilambar	Nilambar T. S.	16-9-1904	Mr. T. Manavikraman	Mr. P. K. Kunhiraman Mena.	Nilambar.
Ongole	The Ongole T. S.	1891	K. Lakshmi Narasingha Rao.	B. Lakshmi Narain Rao	Pleader, Ongole.
Peddapuram	The Sri Krishna T. S.	1-6-1901	Mr. C. Seshayya Garu	Mr. S. Velu Mudaliar	2nd Grade Pleader, Peddapuram, Godavari Dt.

Indian Section — (Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Palghat	The Malabar T. S.	11-12-1882	Mr. G. Vengu Iyer	Mr. S. Veeraraghava Iyer	Sagaripuram, Palghat.
Periyakulam	The Periyakulam T. S.	3-3-1884	Mr. V. Ramabhadra Naidu	Mr. A. R. Sitaraniyar	Pleader of Vadagarai, Periyakulam.
Permakudi	The Permakudi T. S.	9-2-1885	Mr. T. V. Kokanada Ramayyar.	Mr. A. S. Krishna Swami Sastri.	Pleader, Permakudi.
Penukonda	The Penukonda T. S.	7-12-1892	Mr. R. Hanumantha Rao	Mr. G. Venkata Subba Iyer	Pleader, Penukonda.
Pollachi	The Pollachi T. S.	18-6-1888	Mr. M. R. Kalingaroyar	M. R. Krishna Row, B.A.	Sub-Registrar, Pollachi.
Poona	The Poona T. S.	25-1-1882	Khan Bahadur Naoroji Dorabji Khandalwalla.	Mr. Rajana Linga	Pleader, Malcolm Tank Road, Poona.
Purasawalkam	The Sri Rama Lodge T. S.	28-1-1898	Mr. C. Chinuiah Pillay	G. Ranga Natha	Head Master, Hindu Middle School, Purasawalkam.
Purnia	The Purnia T. S.	20-5-1902	Babu Nanda Kishorelal B.A.	Babu Ram Prasad, B.A.	Pleader, Purnia
Puttur	The Sarada Lodge T. S.	6-1-1902	Mr. M. Laxman Row	Mr. B. Mangish Row	2nd Grade Pleader, Puttur.
Proddatur	The Proddatur T. S.	15-11-1893	Mr. K. S. Kodandaramaier, B.A., B.L.	Mr. T. K. Annappa Charier	Sub-Registrar, Proddatur.
Parbandar	Parbandar T. S.	12-9-1904	Mr. Manilal Ojitrai Thakur.	Mr. Vrajilal Panchhodji Vaishna B.A.	Parbandar.
Quilon	The Kanwa T. S.	7-10-1903	P. Raman Tambi, Esq., B.A., B.L.	K. S. Venkata Ramier, Esq.	Pleader, Quilon, Travancore.

Raipur	... The Raipur Lodge T. S. ...	6-3-1903	Mr. Ambica Charan Ghose.	Mr. Devendra Nath Choudhuri	Pleader, Raipur.
Rajkot	... The Rajkot T. S. ...	9-3-1899	Captain W. Beale	Mr. Rucji Ramji Porlekar	Rajkotpura, Kathiawar.
Ramdasapur	... The Ramdasapur Centre T. S. ...	15-3-1839	.....	Babu Jagdish Prasad	Bumaya Harlal Village, Ramdasapur via Dulsingsara.
Rangoon	... The Rangoon T. S. ...	23-2-1885	Mr. N. G. Cholmely, B.A., C.S.	Mr. M. Subramani Iyer	Clerk, Sanitary Commr.'s Office, Rangoon.
Do	... The Irawadi T. S. ...	20-8-1901	Mr. M. Venkata Swamy Naiker.	Mr. T. S. Narayan Sastry	No. 21, 49th Street, Rangoon.
Rawalpindi	... The Rawalpindi T. S. ...	1-10-1881	Dr. Kalinath Roy	Babu Dharendra Kumar Banerji.	Rawalpindi.
Rannad	... Rannad T. S. ...	25-5-1904	S. Muthu Dorai Swamy Thir.	S. Subbier	First Grade Pleader.
Saidapet	... The Sri Krishna Lodge T. S. ...	21-8-1901	Mr. M. Bhasika Charlu	Mr. N. Vaikunta Swami	Pleader, Saidapet.
Salem	... The Salem T. S. ...	13-11-1897	Mr. V. Krishnaswami Aiyar.	Mr. U. Venkata Row, B.A., B.L.	High Court. Vakil, Salem, Madras.
Sangrur	... The Sangrur T. S. ...	2-10-1896	Babu Raghunath Das	Mr. Shahzad Singh	Translator, Foreign Office, Sangrur, Jind State.
Satur	... The Satur T. S. ...	27-8-1897	Mr. T. Krishnaswamy Naidu Garu, B.A.	Mr. M. V. Bhagwanta Row	2nd Grade Pleader, Satur.
Secunderabad	... The Secunderabad T. S. ...	25-12-1882	Mr. Bezouji Aderji	Mr. N. Srinivas Aiyar	Regiment Bazar, Secunderabad Deccan.
Serampur	... The Serampur T. S. ...	20-5-1902	Babu Rajendralal Goswami.	Babu Pramatha Nath Mukerjee B.A., M.S.	Serampur.
Simla	... The Himalayan Esoteric T. S. ...	18-8-1882	Babu Kumud Chandra Mukerjee.	Babu Bal Gobind	Librarian, U. S. Club, Chota Simla.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sivaganga	The Sivaganga T. S. ...	20-4-1897 13-7-1904*	Mr. M. S. Shankaraiyar, B.A.	Mr. A. R. Rangaswami Iyer, B.A.	Pleader, Sivaganga.
Siwan	The Siwan T. S. ...	22-2-1899	Pandit Rambhagawan Panday.	Babu Sital Prasad	Local Board Sub-Overseer, Siwan.
Srinagar	The Kashyappa T. S. ...	30-9-1900	Dr. Balkrishna Kaul	Mr. Seth Byramji Ruttonji Saklot.	Srinagar.
Surat	The Sanatan Dharma Sabha T. S. ...	27-8-1887	Mr. Nantamram Uttamram Trevedi.	Hiralal Govindlal Lakhia, Esq.	C/o., of Motiram Daya Bhai near Kotwali Seri, Hanadia Chakla, Surat.
Saharanpur	The Fraternity T. S. ...	27-4-1904	Babu Diplehand Rahtar	Dr. Chanan Sing	Assis ant Surgeon, Saharanpur.
Tanuku	The Tanuku T. S. ...	20-9-1901	Mr. M. Muthayya	Mr. P. Sita Rama Row	Pleader, Tanuku.
Tamluk	The Tamralipti T. S. ...	30-3-1899	Babu Durgaram Bose	Woomesh Chunder Chatterjee	Mukhtear, Tamluk.
Tanjore	The Tanjore T. S. ...	23-8-1883	Mr. T. N. Ramachandra Iyer.	Mr. T. N. Ramia	Pleader, Tanjore.
Telinipara	The Ann purna T. S. ...	18-6-1902	Babu Chandra Mohon Banerjee.	Babu Surendra Nath Banerjee	Zemindar, Telinipara.
Tellicherry	The Tellicherry T. S. ...	28-4-1902	Mr. M. Kulu Nambiyar	Mr. K. A. Vaidyanath Aiyar, B.A.	Teacher, Brenon College, Tellicherry.
Tindivanam	The Tindivanam T. S. ...	2-7-1900	Mr. M. Umapathi Mudaliar.	Mr. V. Muthuswamiah, B.A....	2nd-Grade Pleader, Tindivanam.
Tinnevelly	The Tinnevelly T. S. ...	4-10-1881	Mr. A. Sundara Sastrial Avergal.	Mr. S. Ramachandra Sastri ...	1st Asst. Recorder-keeper, Dist. Court, Tinnevelly.

Tirukoilur	The Trikoilar T. S.	7-8-1900	Mr. C. S. Sivaram Krishna Sarna.	Mr. P. S. Venkata Ramiar	2nd Grade Pleader, Tirukoilur, South Arcot Dist.
Tirupatur	The Brahma Vichara T. S.	25-1-1884	Mr. V. Shesha Aiyer, B.A.	Mr. T. T. Shiva Ramaiah, B.A.	Pleader, Tirupatur.
Tirupati	The Srinivasa Lodge T. S.	7-4-1898	Mr. V. Seshia Iyer, B.A.	Mr. S. Ethirajulu Naidu	Pleader, Tirupati.
Tirur	The Tirur T. S.	7-10-1894	....	Mr. S. Subramania Iyer, B.A.	Pleader, Tirur, Malabar.
Tiruvallure (Chingleput Dt.)	The Veeraraghva Lodge T. S.	1-3-1898	Mr. T. B. Vasudeva Sastry..	Mr. P. N. Srinivasa Charier ..	Pleader, Tiruvallure.
Tiruvallur (Tanjore Dt.)	The Tiruvallur T. S.	28-2-1898	Mr. K. Virasamy Iyer	Mr. T. K. Ramasawmier Avl.	2nd Grade Pleader, Tiruvallur, Tanjore.
Trichinopoly	The Trichinopoly T. S.	23-8-1883	K. Vasudeva Aiyangar Avl.	Mr. T. N. Muthu Krishna Iyer.	1st Grade Pleader, Rock Kuti, Trichinopoly.
Trichur	The Trichur T. S.	7-1-1902	Mr. A. Kittunny Menon, Esq.	Mr. P. Krishna Menon, Esq...	Asst. Master, District School, Trichur.
Trivandrum	The Trivandrum T. S.	31-7-1883	Mr. B. S. Narayana Swamy Iyer, B.A.	Mr. B. S. Raghuttama Chariya, B.A.	Head Master, Town High School, Trivandrum.
Tuticorin	The Thurumanthura Lodge T. S.	13-4-1904	Mr. C. S. Veeraragava Aiyer.	Mr. A. Subramania Aiyar	District Court Pleader, Tuticorin.
Udipi	The Udipi T. S.	13-12-1901	Mr. B. Narain Row	Mr. V. Luksman Row	Head Master, L. F. Middle School, Udipi.
Uttarparah	The Uttarparah T. S.	7-3-1903	Babu Rash Bahari Mukhopadhyaya.	Babu Sukumar Mukhopadhyaya.	Bhadiakali, Uttarparah.
Vaidyanthali	The Vani Lodge T. S.	19-12-1897	C. G. Subbaraya Aiyer Avl.	M. Subbaraya Aiyer	Municipal Manager, Vaniyambadi.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Vellore	The Vellore T. S.	29-4-1884	A. Sheshachalla Row	...	Pres., Retired Manager, D. P. W., Vellore.
Vizagapatam	The Vizagapatam T. S.	23-9-1887	Rao Bahadur Suriya Row	Mr. P. T. Srinivasalingar, M.A.	Principal, Hindu College, Vizagapatam.
Wajahalnagar	The Wajahalnagar Ranipet Lodge T. S.	26-3-1898	M. R. Ry. S. C. Srinivasa Chatter Avl.	Mr. Srinivas Avl.	Wajahalnagar.
Yeotmal	The Yeotmal T. S.	3-1-1902	Mr. B. R. Sastekar	Mr. N. V. Thatta, B.A.	Head Master, A. School, Yeotmal, Benar.

Address: Babu Upendranath Basu, General Secretary, Benares City, N.-W.P., Cable Address, "Besant, Benares."

DORMANT BRANCHES—INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Agra	The Agra T. S. ...	1893*	Bhawani	The Bhawani T. S. ...	16-9-1893
Amalapuram	The Amalapuram T. S. ...	21-8-1901	Bhimavaram	The Bhimavaram T. S. ...	13-12-1901
Almora	.....	3-8-1893	Bulandshahar	The Barot T. S. ...	1887*
Aska	The Aska T. S. ...	10-2-1901	Burdwan	The Brahma Vidya Lodge T. S. ...	3-6-1883
Arcoot	The Arcoot T. S. ...	18-7-1884	Calcutta	The Ladies T. S. ...	1882*
Aryalur	The Krishna T. S. ...	30-10-1900	Chakdighi	The Chakdighi T. S. ...	4-5-1883
Bangalore City	The Bangalore City T. S. ...	21-7-1886	Chingleput	The Chingleput T. S. ...	1883*
Bankura	The Sanjeevan T. S. ...	-2-1883	Chittagong	The Chittagong T. S. ...	7-9-1887
Bansberia	The Bansberia T. S. ...	12-2-1900	Conjeeveram	The Satyavrata T. S. ...	13-4-1902
Barakhar	The Sadhusanga T. S. ...	1892*	Cuttack	The Cuttack T. S. ...	9-4-1901
Bara Banki	The Bara Banki T. S. ...	2-7-1903	Chickaballapore	The Chickaballapore T. S. ...	12-6-1903
Barisal	The Barisal T. S. ...	16-6-1888	Dacca	The Dacca T. S. ...	13-3-1883
Baram	The Baram T. S. ...	25-12-1882	Durbhanga	The Durbhanga T. S. ...	25-4-1884
Beaulah	The Beaulah T. S. ...	20-7-1883	Dumraon	The Dumraon T. S. ...	17-4-1884
Berhampore	The Berhampur (Ganjam) T. S. ...	30-4-1901	Dindigal	The Dindigal T. S. ...	9-3-1884

* Exact date not given.

Dormant Branches—Indian Section—(Continued.)

Place.	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Ellore	The Gupta Vidya T. S.	7-10-1887	Karwar	The N. Canara T. S.	7-1-1883
Erode	The Erode T. S.	1900*	Kavali	The Kavali T. S.	24-9-1901
Ferozepur	The Ferozepur T. S.	24-8-1901	Karur	The Karur T. S.	30-1-1886
Gudivada	The Gudivada T. S.	20-12-1888	Kuch Behar	The Kuch Behar T. S.	1859*
Guntur	The Gadavichara T. S.	1891*	Mandalay	The Mandalay T. S.	31-1-1902
Gusranwalla	The Gusranwalla T. S.	24-12-1884	Monghyer	The Monghyer T. S.	23-7-1897
Hojipur	The Hojipur T. S.	15-3-1869	Muddehpoorah	The Muddehpoorah T. S.	17-7-1881
Hashangabad	The Normada T. S.	7-11-1885	Mysore	The Mysore T. S.	6-10-1896
Howrah	The Howrah T. S.	25-5-1883	Narail	The Narail T. S.	30-3-1883
Jubbulpur	The Bhriaga Kshetra T. S.	28-5-1883	Nasik	The Nasik T. S.	1891*
Jalpaiguri	The Jalpaiguri T. S.	5-6-1889	Nilphamari	The Nilphamari T. S.	14-5-1892
Jand	The Jand Centre T. S.	1894*	Noakhali	The Noakhali T. S.	26-3-1886
Jammoo	The Jammoo T. S.	18-1-1901	Ootacamund	The Ootacamund T. S.	17-9-1893
Jessore	The Tattvajyana Sabha T. S.	20-3-1883	Orail	The Orail T. S.	14-9-1886
Jeypur	The Jeypur T. S.	22-2-1892	Pahartali	The Mahamuni T. S.	1887*

Pakur	The Pakur T. S.	...	1891*	Shrivilliputtur	...	The Shrivilliputtur T. S.	...	6-8-1883
Palni	The Palni T. S.	...	15-10-1897	Siliguri	...	The Siliguri T. S.	...	3-10-1885
Parvatipore	The Parvatipore T. S.	...	22-3-1901	Sriyalkuntham	...	The Sriyalkuntham T. S.	...	30-7-1897
Palkunda	The Palkunda T. S.	...	9-11-1901	Simala	...	The Simla Eclectic T. S.	...	1881*
Patukota	The Patukota T. S.	...	27-6-1898	Sholinghar	...	The Sholinghar T. S.	...	1889*
Poonamallee	The Poonamallee T. S.	...	7-3-1898	Srirangam	...	The Srirangam T. S.	...	12-11-1900
Ponnani	The Ponnani T. S.	...	1-12-1902	Tenali	...	The Tenali T. S.	...	3-3-1900
Rai Bareilly	The Jannavardhini T. S.	...	18-10-1883	Tiruturaipundi	...	The Bilwaranya Lodge T. S.	...	15-7-1898
Raichur	The Raichur T. S.	...	21-4-1901	Triplicane	...	The Parthasarathy Lodge T. S.	...	11-2-1898
Rajahmundry	The Rajahmundry T. S.	...	1887*	Udamalpet	...	The Udamalpet T. S.	...	18-5-1888
Rajmahal	The Rajamahat T. S.	...	7-10-1887	Umballa	...	.....	...	1891*
Ranchi	The Chota Nagpur T. S.	...	1887*	Vizianagram	...	The Vasistha T. S.	...	18-1-1884
Rangoon	The Shwedaigon T. S.	...	16-11-1899	Vaderaniam	...	The Vederaniam T. S.	...	4-7-1898
Rayadrug	The Brahma Vidya T. S.	...	18-8-1898	Villupuram	...	The Vasudeva T. S.	...	30-7-1900
Searsolo	The Searsolo T. S.	...	28-4-1883	Warangal	...	The Warangal	...	1891
Seoni Chapra	The Seoni T. S.	...	27-10-1885	Wal	...	The Wal T. S.	...	28-6-1899
Sompot	The Sompot T. S.	...	20-7-1901	Yellamanchilli	...	The Yellamanchilli	...	23-4-1901
Sholapur	The Sholapur T. S.	...	11-12-1882					

* Exact date not given.

Note:—Dormant Indian Branches are often revived, & have become active during this past year.

BRITISH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bath	... Bath Lodge	1900*	Great Britain. F. Bligh Bond F. J. Hooper G. H. Bellairs O. Firth Dr. A. King Miss Annie Dobbie J. R. Anderson E. E. Marsden G. W. Russell G. L. Simpson	... Miss Sweet	... 36, Henrietta Street, Bath.
Birmingham	... Birmingham Lodge	1890*		... A. N. Comely	... 7, Blenheim Road, Moseley, Birmingham.
Bournemouth	... Bournemouth Lodge	1892*		... Dr. Nunn	... Gestingthorpe, Bournemouth.
Bradford	... Bradford Lodge	1902*		... Miss A. Dobby	... Norman Bank, Bolton, Bradford.
Brighton	... Brighton Lodge	1890*		... ..	... Pres., 54, Compton Avenue, Brighton.
Bristol	... Bristol Lodge	1893*		... S. H. Old	... Brooklyn Chambers, St. Augustine's Parade, Bristol.
Clifton	... Clifton Lodge	1904		... Mrs. Anderson	... Redwood, Richmond Hill Avenue, Clifton.
Didsbury	... Didsbury Lodge	1902*		... Mrs. Marsden	... Spath Lodge, Spath Road, Lidsbury.
Dublin	... Dublin Lodge	1904		... H. F. Norman	... 22, Lincoln Place, Dublin.
Edinburgh	... Edinburgh Lodge	1893*		... J. Lorimer Thomson	... Roseburn House, Roseburn Edinburgh.

* Lending Library.

Exeter	Exeter Lodge	1901*	Mrs. Passingham	Miss Wheaton	19, Bedford Circus, Exeter.
Glasgow	Glasgow Lodge	1900	A. Wallace	J. P. Allan	5, West Regent St., Glasgow.
Harrogate	Harrogate Lodge	1892*	Hodgson Smith	Miss Broughton Head	Hillside, Westcliff Grove, Harrogate.
Hull	Hull Lodge	1902*	H. E. Nichol	Mrs. Burton	Vrede, Marlborough Avenue, Hull.
Leeds	Leeds Lodge	1900	W. H. Bean	G. H. Popplestone	45, Brudenell Road, Hyde Park Leeds.
Liverpool	City of Liverpool Lodge	1895*	M. E. P. Zeper	Mrs. Gillison	Breffni, Egerton Park, Rockferry, Cheshire.
London	Adelphi Lodge	1891*	J. M. Watkins	S. F. W. garlin-Smith	1, Carlton Villas, Pope's Grove, Twickenham.
Do.	Battersea Lodge	1901*	D. N. Dunlop	A. P. Cattarach	27, Dault Road, Wandsworth Com., S. W.
Do.	Blavatsky Lodge	1887	G. R. S. Mead	Miss Eardley-Wilmot	28, Albemarle St., W.
Do.	Croydon Lodge	1898*	P. Tovey	Fred. Horne	12, Katharine St., Croydon.
Do.	Hampstead Lodge	1897*	Mrs. Alan Leo	Alan Leo	9, Lyncroft Gardens, Finchley Rd. N. W.
Do.	London Lodge	1878	A. P. Sinnett	....	Pres., 27, Leinster Gardens, W.
Do.	Lotus Lodge	1902*	C. W. Leadbeater	Miss. M. A. Sidley	3, Nassington Road, Hampstead, N. W.

* Lending Library.

BRITISH SECTION - (Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
London	North London Lodge	1893*	R. King	V. J. J. Lowin	... 13, Tyndale Place, Upper So. N.
Do.	West London Lodge	1897*	Miss Ward	G. H. Whyte	... 7, Lambhill Road, Elgin Avenue, W.
Manchester	Manchester City Lodge	1892*	M. H. Larnum	Miss L. M. Ker	... Brook L'n, Moller, Maple, Bridge.
Middlesbrough	Middlesbrough Lodge	1893*	W. H. Thomas	Baker Hudson	... 113, Grange Road East, Middlesbrough.
Norwich	Norwich Lodge	1894	J. Fitch Thorn	Selby Green	... The Groft, Limetree Road, Norwich.
Nottingham	Nottingham Lodge	1902	H. Bradley	P. A. Johnson	... 10, Patrick Road, West Bridgeford, Nottingham.
Plymouth	Plymouth Lodge	1902	A. Weekes	Dr. E. Mariotte	... Ford Park House, Mutley, Plymouth.
Scottish	Scottish Lodge (Private Lodge).	1884*	.....	Dr. G. Dickson	... 9, India Street, Edinburgh.
Sheffield	Sheffield Lodge	1896	Richard Pexton	C. J. Barker	... Oskburn, Abbeydale Rise, Sheffield.
Southampton	Southampton Lodge	1903*	Miss E. M. Green	Mrs. Hollick	... Cranleigh, The Polygon.
South Manchester.	South Manchester Lodge.	1904	R. H. Staniforth	Miss Alcock	... 16, Brook Road, Heaton Chapel, Stockport.

* Lending Library.

Tyneside	Tyneside Lodge	1902	.....	J. Watson	...	Lilly House, Off Ocean View, Whitley Bay, Northumber- land.
York	York Lodge	1903	E. J. Dunn	Mrs. Dunn	...	Keldfield Lodge, near York.
Antwerp	Antwerp Lodge	1899	Belgium. Armand Maclet	A. Schenck	...	49, Avenue Marie, Antwerp.
Brussels	Branch Centrale, Belge...	1898*	N. C. J. Brandenbourg	Miss Lilly Carter	...	21, Rue du Vallon, St. Joase- ten-Noode, Brussels.
Do.	Brussels Lodge	1898	Henri Thiry	A. Venderstraeten	...	19, Rue des Commerçants.
Do.	Lotus Blanc Lodge	1903	Miss Lilly Carter	Mlle Wiesse vor mesteln.	Blom-	Pres., 21, Rue du Vallon, St. Joase-ten-Noode, Brussels.
Do.	Isla	1903*	Spain. José Plana y Doren	Armand Rombants	...	23, Rue du Pépin.
Barcelona	Barcelona Lodge	1893	José Nifré	José Quérol	...	Ronda de San Antonio, 61, 4º, 2º, Barcelona.
Madrid	Madrid Lodge	1893*	Africa. G. Ibarè Akínshàn	Manuel Treviño	...	127, dup, 3º, Atocha, Madrid.
Lagos	Lagos Lodge	1904	Centres.	G. N. Martins	...	Broad St. Lagos.
Bridlington	Bridlington Centre	..	.....	W. H. Sanderson	...	Roselen, Blackburn Avenue, Bridlington.

* Lending Library.

BRITISH SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	Cardiff Centre	...	.....	W. Patrick	... 13, Bangor Road, Cardiff.
	Chiswick Centre	...	.....	Mrs. Cox	... Adyar Studio, Flanders Road, Bedford Park, W.
	Coventry Centre	...	.....	Mrs. Nevill	... 149, Foleshill Road, Coventry.
	Eastbourne Centre	...	.....	Jas. H. MacDougall	... 68, Willingdon Road, Eastbourne.
	Hampstead Heath Centre.	...	.....	Miss K. Shaw	... Stanfield House, Hampstead, N. W.
	Herne Bay Centre	...	.....	H. A. Vasse	... 25, William St., Herne Bay.
	Leeds Centre	...	.....	Miss A. K. Kennedy	... 6, Hawthorn View, Chapel-Allerton, Leeds.
	Oxford Centre	...	.....	W. Cook	... 37, Beechcroft Road, Oxford.
	Ripon Centre	...	.....	J. Monger	... 2, Ashville, Ripon.
	Stock-on-Trent Centre	...	.....	Thomas Ousman	... 36, South St. Mount Pleasant, Stoke-on-Trent.
	Tavistock Centre	...	.....	Rev. John Barron	... 5, Broadpark Terrace, Whitchurch, Tavistock.

Address:—Furnham Keightley, General Secretary, British Section, 28, Albemarle St., London, W. Telegrams—"Blavatsky, London."

Scandinavian Section.

Station	Section	Depth	Remarks	Remarks	Remarks
1	10-15	10-15	10-15	10-15	10-15
2	15-20	15-20	15-20	15-20	15-20
3	20-25	20-25	20-25	20-25	20-25
4	25-30	25-30	25-30	25-30	25-30
5	30-35	30-35	30-35	30-35	30-35
6	35-40	35-40	35-40	35-40	35-40
7	40-45	40-45	40-45	40-45	40-45
8	45-50	45-50	45-50	45-50	45-50
9	50-55	50-55	50-55	50-55	50-55
10	55-60	55-60	55-60	55-60	55-60
11	60-65	60-65	60-65	60-65	60-65
12	65-70	65-70	65-70	65-70	65-70
13	70-75	70-75	70-75	70-75	70-75
14	75-80	75-80	75-80	75-80	75-80
15	80-85	80-85	80-85	80-85	80-85
16	85-90	85-90	85-90	85-90	85-90
17	90-95	90-95	90-95	90-95	90-95
18	95-100	95-100	95-100	95-100	95-100
19	100-105	100-105	100-105	100-105	100-105
20	105-110	105-110	105-110	105-110	105-110
21	110-115	110-115	110-115	110-115	110-115
22	115-120	115-120	115-120	115-120	115-120
23	120-125	120-125	120-125	120-125	120-125
24	125-130	125-130	125-130	125-130	125-130
25	130-135	130-135	130-135	130-135	130-135
26	135-140	135-140	135-140	135-140	135-140
27	140-145	140-145	140-145	140-145	140-145
28	145-150	145-150	145-150	145-150	145-150
29	150-155	150-155	150-155	150-155	150-155
30	155-160	155-160	155-160	155-160	155-160
31	160-165	160-165	160-165	160-165	160-165
32	165-170	165-170	165-170	165-170	165-170
33	170-175	170-175	170-175	170-175	170-175
34	175-180	175-180	175-180	175-180	175-180
35	180-185	180-185	180-185	180-185	180-185
36	185-190	185-190	185-190	185-190	185-190
37	190-195	190-195	190-195	190-195	190-195
38	195-200	195-200	195-200	195-200	195-200
39	200-205	200-205	200-205	200-205	200-205
40	205-210	205-210	205-210	205-210	205-210
41	210-215	210-215	210-215	210-215	210-215
42	215-220	215-220	215-220	215-220	215-220
43	220-225	220-225	220-225	220-225	220-225
44	225-230	225-230	225-230	225-230	225-230
45	230-235	230-235	230-235	230-235	230-235
46	235-240	235-240	235-240	235-240	235-240
47	240-245	240-245	240-245	240-245	240-245
48	245-250	245-250	245-250	245-250	245-250
49	250-255	250-255	250-255	250-255	250-255
50	255-260	255-260	255-260	255-260	255-260
51	260-265	260-265	260-265	260-265	260-265
52	265-270	265-270	265-270	265-270	265-270
53	270-275	270-275	270-275	270-275	270-275
54	275-280	275-280	275-280	275-280	275-280
55	280-285	280-285	280-285	280-285	280-285
56	285-290	285-290	285-290	285-290	285-290
57	290-295	290-295	290-295	290-295	290-295
58	295-300	295-300	295-300	295-300	295-300
59	300-305	300-305	300-305	300-305	300-305
60	305-310	305-310	305-310	305-310	305-310
61	310-315	310-315	310-315	310-315	310-315
62	315-320	315-320	315-320	315-320	315-320
63	320-325	320-325	320-325	320-325	320-325
64	325-330	325-330	325-330	325-330	325-330
65	330-335	330-335	330-335	330-335	330-335
66	335-340	335-340	335-340	335-340	335-340
67	340-345	340-345	340-345	340-345	340-345
68	345-350	345-350	345-350	345-350	345-350
69	350-355	350-355	350-355	350-355	350-355
70	355-360	355-360	355-360	355-360	355-360
71	360-365	360-365	360-365	360-365	360-365
72	365-370	365-370	365-370	365-370	365-370
73	370-375	370-375	370-375	370-375	370-375
74	375-380	375-380	375-380	375-380	375-380
75	380-385	380-385	380-385	380-385	380-385
76	385-390	385-390	385-390	385-390	385-390
77	390-395	390-395	390-395	390-395	390-395
78	395-400	395-400	395-400	395-400	395-400
79	400-405	400-405	400-405	400-405	400-405
80	405-410	405-410	405-410	405-410	405-410
81	410-415	410-415	410-415	410-415	410-415
82	415-420	415-420	415-420	415-420	415-420
83	420-425	420-425	420-425	420-425	420-425
84	425-430	425-430	425-430	425-430	425-430
85	430-435	430-435	430-435	430-435	430-435
86	435-440	435-440	435-440	435-440	435-440
87	440-445	440-445	440-445	440-445	440-445
88	445-450	445-450	445-450	445-450	445-450
89	450-455	450-455	450-455	450-455	450-455
90	455-460	455-460	455-460	455-460	455-460
91	460-465	460-465	460-465	460-465	460-465
92	465-470	465-470	465-470	465-470	465-470
93	470-475	470-475	470-475	470-475	470-475
94	475-480	475-480	475-480	475-480	475-480
95	480-485	480-485	480-485	480-485	480-485
96	485-490	485-490	485-490	485-490	485-490
97	490-495	490-495	490-495	490-495	490-495
98	495-500	495-500	495-500	495-500	495-500
99	500-505	500-505	500-505	500-505	500-505
100	505-510	505-510	505-510	505-510	505-510

Scandinavian Section.

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	Original Swedish Lodge...	11-10-1890	Sweden. .....	.....	.. ..
Boden	Facklan Lodge*	25-5-1900	Mr. A. Berglund	Mr. J. Moberg	.. Boden.
Eslöf	Eslöf Lodge*	4-4-1904	Mr. Ax. Körner	Miss G. Rahm	.. Eslöf.
Gefle	Gefle Lodge*	24-4-1904	Miss H. Ljungberg	Mr. A. Hedlund	.. Drottninggatan, 32, Gefle.
Göteborg	Göteborg Lodge	31-10-1893	Mr. G. Sjöstedt	Mrs. H. Sjöstedt	.. Göteborg.
Hernösand	Hernösand Lodge*	19-7-1903	Mr. P. O. Berglund	Mr. L. Akerlund	.. Hernösand.
Kiruna	Karnel Lodge*	18-5-1902	Mr. A. P. Landahl	Mr. B. Byström	.. Kiruna.
Christianstad	Christianstad Lodge	15-4-1904	Mr. M. F. Alund	Mr. O. Holmberg	.. Christianstad.
Linköping	Linköping Lodge*	1-9-1901	Mr. O. Zander	Mr. E. Tolf	.. Linköping.
Luleå	Bäfrast Lodge*	16-10-1897	Mr. S. I. Sven Nilsson	Miss S. Johansson	.. Luleå.
Lund	Lund Lodge*	31-10-1893	Mr. H. Sjöström	Mr. N. af Ekenstam	.. Lund
Malmö	Malmö Lodge*	31-1-1904	Mr. G. Kinell	Mr. C. G. Richter	.. Norra Wallgatan 70, Malmö
Sollefteå	Sollefteå Lodge	28-7-1895	Miss A. Kjellén	Mr. A. Westberg	.. Sollefteå.
Stockholm	Stockholm Lodge*	8-10-1893	Mr. A. Zettersten	Mr. T. Fridholm	.. A, Nybrogatan, 15, Stockholm.
Sundsvall	Sundsvall Lodge	29-4-1898	Miss L. Edström	Mr. L. Andersson	.. Wieten 106, Sundsvall.
Upsala	Upsala Lodge*	5-12-1895	Mr. G. Lindborg	Mr. G. Lindborg	.. Upsala.

Orebro	...	Örebro Lodge*	...	31-10 1893	Mr. E. Eklund	...	Mr. B. Lavén	...	Orebro.
Östersund	...	Östersund Lodge*	...	25-10-1903	Mr. A. Lindeberg	..	Mr. A. K. A. Eines	...	Storgatan, 55, Östersund.
Christiania	..	The Norwegian T. S.	...	3-9-1893	Mr. J. A. Lundgren	...	Mr. S. Bentzen	...	Ganstad, Vestre Aker, Christiania.
Copenhagen	...	Kjöbenhavn Lodge*	...	17-11-1893	Mr. H. Thanning	...	Mr. C. P. Raæ	..	Cöpenhagen.
Do.	...	Eirene Lodge*	...	14-2-1899	Mr. H. V. Schmidt	...	Mrs. M. C. Funder	...	Falldøvej 16, Copenhagen.
Do.	...	Maria Lodge*	...	19-2-1904	Mrs. J. Meyer	...	Mrs. J. Deichmann	...	Österbrogade, 9, Copenhagen

Address :—Arvid Knös, General Secretary, 7, Engelbrechtsgatan, Stockholm, Sweden.

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

NETHERLANDS SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam	Amsterdam Lodge	10-4-1891	W. B. Fricke	H. Wierds van Coehoorn	Amsteldijk, 76.
Do.	Wahana Lodge	19-11-1896	J. L. M. Lanweriks	Johan van Eeden Nierhoff	Spiegelgracht, 7.
Haarlem	Haarlem Lodge	10-11-1896	A. M. van der Voort	S. van West	Zijlweg, 21B.
The Helder	Helder Lodge	23-9-1896	T. Van Zuijlen	S. Gazan	Florastraat, 23.
Rotterdam	Rotterdam Lodge	11-3-1897	M. Brinkman	M. Adams	Claesde Vrieselaan, 115.
The Hague	Hague Lodge	30-3-1897	F. J. B. van der Beek	Mrs. C. J. van der Beek-de Prez.	Anna Paulownastraat, 76.
Vlaardingen	Vlaardingen Lodge	30-3-1897	D. de Lange	.....	.....
Utrecht	Utrecht Lodge	17-1-1901	W. J. Weller	Miss J. J. van Wijngaarden.	Oude Gracht, Gaardburg, 19.
Semarang D.E.I.	Semarang Lodge	7-9-1901	.....	Mrs. C. van Asperen v. d. Velde-de-Vries.	.....
Nijmegen	Nijmegen Lodge	21-9-1902	A. van der Gon Netscher.	Th. Bleckmann	Graadt van Roggenstratt, 18.
Hilversum	Hilversum Lodge	4-4-1903	J. T. W. Sahuurman	Miss W. C. E. van Hultsteyn	Vaartweg, 100.
Soerabaya D.E.I.	Soerabayasche Lodge	7-6-1903	Mrs. H. Steinbuch	C. J. van Vliet, Jr.	.....
Buitenzorg D.E.I.	Buitenzorgsche Lodge	2-9-1903	H. J. van Brink	Mrs. van Hinloopen-Labertou.	.....
Djokdjakarta D.E.I.	Djokjasche Lodge	13-9-1903	Djajeng Trawan	Mrs. C. Voorneman	.....

Address:—W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam.
Revised Branch-list not received.

AUSTRALASIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adelaide, S. A. ...	Adelaide T. S.	1895*	Mr. N. A. Knox	Miss K. Castle	Victoria Square, West Adelaide
Brisbane, Q.	Brisbane T. S.	1891	Mr. R. Wishart	Mrs. M. Mildren	Adelaide Street, Brisbane.
Cairns, Q.	Cairns T. S.	1902*	Mr. A. Byrne	Mr. W. A. Mayers	Florence, Street, Cairns.
Charters Towers, Q.	Charters Towers T. S. <i>Cum Townsville.</i>	1901	Mr. H. Horn	Mr. C. A. H. Reye	Municipal Chambers, Townsville.
Fremantle, W. A.	Fremantle T. S.	1900*	Mr. W. Johnson	Mrs. H. Patterson	63, Cantonment Road, Fremantle.
Hobart, Tas.	Hobart T. S.	1890	Mr. B. E. Macdonald	Mr. K. Dear	Cathedral Chambers, Murray Street.
Launceston, Tas.	Launceston T. S.	1900*	Mr. L. Petley	Mrs. E. Worth	23, Landale Street, Launceston
Melbourne, Vic.	Melbourne T. S.	1891	Mr. H. W. Hunt	Mr. S. Studd	178, Collins Street, Melbourne.
South Yarra, Vic.	Ibis T. S.	1894	Mr. R. H. R. Skeeles	Mr. H. Tilburn	8, Garden Street, South Yarra, Victoria.
Perth, W. A.	Perth T. S.	1897	Mr. F. E. Allum	Mr. H. M. Leighton	Box 84, P. O., Perth.
Rockhampton, Q.	Capricornian T. S.	1893	.....	Mr. W. Irwin	Rockhampton.
Sydney, N. S. W.	Sydney T. S.	1891	Mr. T. H. Maitlyn	Mr. J. Moore	42, Margaret Street, Sydney.

* New Charter.

Address :—W. G. John, General Secretary, 42, Margaret St., Sydney, N. S. W. Telegrams, "Theosophy, Sydney."

New Zealand Section.

Section	Stratum	Thickness	Remarks	Notes
1	Quaternary	0-10	Recent alluvium	
2	Quaternary	10-20	Recent alluvium	
3	Quaternary	20-30	Recent alluvium	
4	Quaternary	30-40	Recent alluvium	
5	Quaternary	40-50	Recent alluvium	
6	Quaternary	50-60	Recent alluvium	
7	Quaternary	60-70	Recent alluvium	
8	Quaternary	70-80	Recent alluvium	
9	Quaternary	80-90	Recent alluvium	
10	Quaternary	90-100	Recent alluvium	
11	Quaternary	100-110	Recent alluvium	
12	Quaternary	110-120	Recent alluvium	
13	Quaternary	120-130	Recent alluvium	
14	Quaternary	130-140	Recent alluvium	
15	Quaternary	140-150	Recent alluvium	
16	Quaternary	150-160	Recent alluvium	
17	Quaternary	160-170	Recent alluvium	
18	Quaternary	170-180	Recent alluvium	
19	Quaternary	180-190	Recent alluvium	
20	Quaternary	190-200	Recent alluvium	
21	Quaternary	200-210	Recent alluvium	
22	Quaternary	210-220	Recent alluvium	
23	Quaternary	220-230	Recent alluvium	
24	Quaternary	230-240	Recent alluvium	
25	Quaternary	240-250	Recent alluvium	
26	Quaternary	250-260	Recent alluvium	
27	Quaternary	260-270	Recent alluvium	
28	Quaternary	270-280	Recent alluvium	
29	Quaternary	280-290	Recent alluvium	
30	Quaternary	290-300	Recent alluvium	
31	Quaternary	300-310	Recent alluvium	
32	Quaternary	310-320	Recent alluvium	
33	Quaternary	320-330	Recent alluvium	
34	Quaternary	330-340	Recent alluvium	
35	Quaternary	340-350	Recent alluvium	
36	Quaternary	350-360	Recent alluvium	
37	Quaternary	360-370	Recent alluvium	
38	Quaternary	370-380	Recent alluvium	
39	Quaternary	380-390	Recent alluvium	
40	Quaternary	390-400	Recent alluvium	
41	Quaternary	400-410	Recent alluvium	
42	Quaternary	410-420	Recent alluvium	
43	Quaternary	420-430	Recent alluvium	
44	Quaternary	430-440	Recent alluvium	
45	Quaternary	440-450	Recent alluvium	
46	Quaternary	450-460	Recent alluvium	
47	Quaternary	460-470	Recent alluvium	
48	Quaternary	470-480	Recent alluvium	
49	Quaternary	480-490	Recent alluvium	
50	Quaternary	490-500	Recent alluvium	
51	Quaternary	500-510	Recent alluvium	
52	Quaternary	510-520	Recent alluvium	
53	Quaternary	520-530	Recent alluvium	
54	Quaternary	530-540	Recent alluvium	
55	Quaternary	540-550	Recent alluvium	
56	Quaternary	550-560	Recent alluvium	
57	Quaternary	560-570	Recent alluvium	
58	Quaternary	570-580	Recent alluvium	
59	Quaternary	580-590	Recent alluvium	
60	Quaternary	590-600	Recent alluvium	
61	Quaternary	600-610	Recent alluvium	
62	Quaternary	610-620	Recent alluvium	
63	Quaternary	620-630	Recent alluvium	
64	Quaternary	630-640	Recent alluvium	
65	Quaternary	640-650	Recent alluvium	
66	Quaternary	650-660	Recent alluvium	
67	Quaternary	660-670	Recent alluvium	
68	Quaternary	670-680	Recent alluvium	
69	Quaternary	680-690	Recent alluvium	
70	Quaternary	690-700	Recent alluvium	
71	Quaternary	700-710	Recent alluvium	
72	Quaternary	710-720	Recent alluvium	
73	Quaternary	720-730	Recent alluvium	
74	Quaternary	730-740	Recent alluvium	
75	Quaternary	740-750	Recent alluvium	
76	Quaternary	750-760	Recent alluvium	
77	Quaternary	760-770	Recent alluvium	
78	Quaternary	770-780	Recent alluvium	
79	Quaternary	780-790	Recent alluvium	
80	Quaternary	790-800	Recent alluvium	
81	Quaternary	800-810	Recent alluvium	
82	Quaternary	810-820	Recent alluvium	
83	Quaternary	820-830	Recent alluvium	
84	Quaternary	830-840	Recent alluvium	
85	Quaternary	840-850	Recent alluvium	
86	Quaternary	850-860	Recent alluvium	
87	Quaternary	860-870	Recent alluvium	
88	Quaternary	870-880	Recent alluvium	
89	Quaternary	880-890	Recent alluvium	
90	Quaternary	890-900	Recent alluvium	
91	Quaternary	900-910	Recent alluvium	
92	Quaternary	910-920	Recent alluvium	
93	Quaternary	920-930	Recent alluvium	
94	Quaternary	930-940	Recent alluvium	
95	Quaternary	940-950	Recent alluvium	
96	Quaternary	950-960	Recent alluvium	
97	Quaternary	960-970	Recent alluvium	
98	Quaternary	970-980	Recent alluvium	
99	Quaternary	980-990	Recent alluvium	
100	Quaternary	990-1000	Recent alluvium	

NEW ZEALAND SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	24-3-1892	Mr. W. Kent	Mr. W. Will	West St. Newton, Auckland.
Do.	H. P. B. Lodge T. S.	11-2-1903	Mr. W. H. Draffin	Mr. C. Hemus	38, His Majesty's Arcade, Queen Street, Auckland.
Wellington	Wellington T. S.	{ Nov. 1888 1894	Mr. W. S. Short	Mr. R. J. Hardie Shaw	Wilkins and Field's Building, Manners Street, Wellington.
Dunedin	Dunedin T. S.	23-5-1893	Mr. G. Richardson	Mr. A. W. Maurais	Ravensbourne, Dunedin.
Christchurch	Christchurch T. S.	28-6-1894	Mr. J. Rhodes	.....	187, High Street, Christchurch.
Woodville	Woodville T. S.	22-5-1895	Mr. T. Gilbert	Mrs. Gilbert	Woodlands, Napier Road, Woodville.
Pahiatua	Pahiatua T. S.	12-5-1895	Mrs. Baucke, Senr.	Mr. Edward Baucke, Jr.	Pahiatua.
Wanganui	Wanganui T. S.	22-12-1896	Mrs. Mellor	Mrs. Mellor	16, Dublin Street, Wanganui.
Napier	Napier T. S.	21-1-1903	Mr. W. G. White	Miss. L. Large	The Mount, Napier.
Onehunga	Onehunga T. S.	22-6-1904	Mr. J. H. Simpson	Mr. J. H. Simpson	Talma Studio, Queen Street, Onehunga.
	Nelson Centre	...	.....	.....	c/o Mrs. Saxon, P. Lynn Lodge, Nelson.
	Invercargill Centre	...	.....	.....	c/o Mr. W. F. Bennett, Don Street, Invercargill.
	Gisborne Centre	...	...	.....	c/o Mr. R. W. Turner, Messrs. Johnston & Co., Gladstone Road, Gisborne.

Address :—C. W. Sanders, General Secretary, His Majesty's Arcade, Queen Street, Auckland, N. Z., Cable Address : "Theosophy, Auckland."

French Section.

FRANCAIS SECTION

FRENCH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	Le Disciple	30-6-99	Mme. A. Brunnarius	Mr. J. Morand	13 rue Froissard.
Do.	L' Union	24-6-99	Mme. Magny	Mr. E. Syffert	Pres., 59 Av. de la Bourdonnais.
Do.	Le Lotus*	17-11-99	Mr. D. A. Courmes	Mr. Henry Courmes	21, rue Tronchet.
Do.	Le Sentier	15-5-99	Mme. Villiers Thomassin.	Mlle. Thomassin	St. Che'ron (S. O.).
Do.	L' Essor	17-1-00	Mlle. A. Blech	Mr. G. de Fontenay	Pres., 21 Avenue Montaigne.
Marseilles	Ann-Bai	27-6-00	Mr. Ed. Maurel	Mme. Ed. Maurel	11, rue St., Dominique.
Do.	Fraternité*	15-5-99	M. Dianoux	Mme. Fabre	23, rue du Panier.
Do.	Ve'ille'	7-10-01	Mme. Honetz	Mr. M. Chaumel	2, rue St. Jacques.
Do.	Sophia	26-1-02	M. rLucien Pascal	Mme. S. Patarel	6, Boulevard du Canal.
Do.	Maya	23-3-02	Mr. Bruno Maurel	Mr. E. Chapouen	46, rue St. Fer'ol.
Toulon	Le Lotus Bleu*	6-1-96	Mr. G. Guglielmi	Mme. Guglielmi-Ruyer	46, rue Victor Clappier.
Nice	L' Union d' Nice*	2-7-97	M. le Dr. Arnaud	Mme. Erharl	19, Avenue Notre Dame.
Do.	Vidya*	27-11-02	Mme. Nabounaud	Mme. Barbier-Gentil	16, rue Miron.
Grenoble	Grenoble Lodge*	25-5-99	M. G. Durand	Mme. J. Silet	1, rue Emile Augie'r.
Lyon	Lyon Lodge	20-5-99	Mlle. Flachard	Mme. Sevez	3, rue d'Algerie.

Bordeaux	... L'Effort	...	31-3-02	M. E. Marcault	...	Mme. G. Dufan	... 61, rue Fondandé'ge.
Geneva	.. Dharma*	...	20-6-01	Mr. Ch. Pabon	...	Mr. Pricam	... 5, rue St. Jean.
Do.	... Unité	...	20-6-01	Mme. A. Erath	...	Mr. L. Guggeri	... Pres., 9, Avenue de la Grenade.
.	... Les Philale'thes	...	12-1-03	M. W. Metford	...	Melle. L. Jaquet	... Pres., 6, Grand Quai.
Sofia (Bulgaria)	... Sofia Lodge*	...	12-2-03	Capitaine Pritchett	...	Mme. M. Stojanowa	... 33, Zar Krum.
				Centres.			
.....	Tunis Centre*	...	...	.....	...	E. M. E. d'Amico	... 15, Avenue de France.
.....	Alger Centre	..	...	.....	...	M. Th. Poulain	... 45, rue d'Orléans.
.....	Rouen Centre	...	...	.....	...	Melle. J. Decroix	... 52, rue Armand Carrel.
.....	Clermont-Ferrand Centre*	...	...	.....	...	Mr. J. Lamior	... 27, rue Blatin.
.....	St. Pierre Centre	...	..	.....	...	{ Mr. René Andre' }	... Saint Pierre.
.....	Mignelon Centre	...	...	.....	...		.....
.....	Cannes Centre	...	...	.....	...		.....
.....	Gouasse	...	...	.....	...		.....

* Lending Library.

Address : Dr. Th. Pabon, General Secretary, 59 Avenue de la Bourdonnais, Paris.

Table of the names of the persons who have been elected to the office of Mayor of the City of New York, from 1784 to 1896.

Year	Name	Party	Notes
1784	John Jay	None	First Mayor
1789	John Jay	None	Second Mayor
1790	John Jay	None	Third Mayor
1791	John Jay	None	Fourth Mayor
1792	John Jay	None	Fifth Mayor
1793	John Jay	None	Sixth Mayor
1794	John Jay	None	Seventh Mayor
1795	John Jay	None	Eighth Mayor
1796	John Jay	None	Ninth Mayor
1797	John Jay	None	Tenth Mayor
1798	John Jay	None	Eleventh Mayor
1799	John Jay	None	Twelfth Mayor
1800	John Jay	None	Thirteenth Mayor
1801	John Jay	None	Fourteenth Mayor
1802	John Jay	None	Fifteenth Mayor
1803	John Jay	None	Sixteenth Mayor
1804	John Jay	None	Seventeenth Mayor
1805	John Jay	None	Eighteenth Mayor
1806	John Jay	None	Nineteenth Mayor
1807	John Jay	None	Twentieth Mayor
1808	John Jay	None	Twenty-first Mayor
1809	John Jay	None	Twenty-second Mayor
1810	John Jay	None	Twenty-third Mayor
1811	John Jay	None	Twenty-fourth Mayor
1812	John Jay	None	Twenty-fifth Mayor
1813	John Jay	None	Twenty-sixth Mayor
1814	John Jay	None	Twenty-seventh Mayor
1815	John Jay	None	Twenty-eighth Mayor
1816	John Jay	None	Twenty-ninth Mayor
1817	John Jay	None	Thirtieth Mayor
1818	John Jay	None	Thirty-first Mayor
1819	John Jay	None	Thirty-second Mayor
1820	John Jay	None	Thirty-third Mayor
1821	John Jay	None	Thirty-fourth Mayor
1822	John Jay	None	Thirty-fifth Mayor
1823	John Jay	None	Thirty-sixth Mayor
1824	John Jay	None	Thirty-seventh Mayor
1825	John Jay	None	Thirty-eighth Mayor
1826	John Jay	None	Thirty-ninth Mayor
1827	John Jay	None	Fortieth Mayor
1828	John Jay	None	Forty-first Mayor
1829	John Jay	None	Forty-second Mayor
1830	John Jay	None	Forty-third Mayor
1831	John Jay	None	Forty-fourth Mayor
1832	John Jay	None	Forty-fifth Mayor
1833	John Jay	None	Forty-sixth Mayor
1834	John Jay	None	Forty-seventh Mayor
1835	John Jay	None	Forty-eighth Mayor
1836	John Jay	None	Forty-ninth Mayor
1837	John Jay	None	Fiftieth Mayor
1838	John Jay	None	Fifty-first Mayor
1839	John Jay	None	Fifty-second Mayor
1840	John Jay	None	Fifty-third Mayor
1841	John Jay	None	Fifty-fourth Mayor
1842	John Jay	None	Fifty-fifth Mayor
1843	John Jay	None	Fifty-sixth Mayor
1844	John Jay	None	Fifty-seventh Mayor
1845	John Jay	None	Fifty-eighth Mayor
1846	John Jay	None	Fifty-ninth Mayor
1847	John Jay	None	Sixtieth Mayor
1848	John Jay	None	Sixty-first Mayor
1849	John Jay	None	Sixty-second Mayor
1850	John Jay	None	Sixty-third Mayor
1851	John Jay	None	Sixty-fourth Mayor
1852	John Jay	None	Sixty-fifth Mayor
1853	John Jay	None	Sixty-sixth Mayor
1854	John Jay	None	Sixty-seventh Mayor
1855	John Jay	None	Sixty-eighth Mayor
1856	John Jay	None	Sixty-ninth Mayor
1857	John Jay	None	Seventieth Mayor
1858	John Jay	None	Seventy-first Mayor
1859	John Jay	None	Seventy-second Mayor
1860	John Jay	None	Seventy-third Mayor
1861	John Jay	None	Seventy-fourth Mayor
1862	John Jay	None	Seventy-fifth Mayor
1863	John Jay	None	Seventy-sixth Mayor
1864	John Jay	None	Seventy-seventh Mayor
1865	John Jay	None	Seventy-eighth Mayor
1866	John Jay	None	Seventy-ninth Mayor
1867	John Jay	None	Eightieth Mayor
1868	John Jay	None	Eighty-first Mayor
1869	John Jay	None	Eighty-second Mayor
1870	John Jay	None	Eighty-third Mayor
1871	John Jay	None	Eighty-fourth Mayor
1872	John Jay	None	Eighty-fifth Mayor
1873	John Jay	None	Eighty-sixth Mayor
1874	John Jay	None	Eighty-seventh Mayor
1875	John Jay	None	Eighty-eighth Mayor
1876	John Jay	None	Eighty-ninth Mayor
1877	John Jay	None	Ninetieth Mayor
1878	John Jay	None	Ninety-first Mayor
1879	John Jay	None	Ninety-second Mayor
1880	John Jay	None	Ninety-third Mayor
1881	John Jay	None	Ninety-fourth Mayor
1882	John Jay	None	Ninety-fifth Mayor
1883	John Jay	None	Ninety-sixth Mayor
1884	John Jay	None	Ninety-seventh Mayor
1885	John Jay	None	Ninety-eighth Mayor
1886	John Jay	None	Ninety-ninth Mayor
1887	John Jay	None	Hundredth Mayor
1888	John Jay	None	Hundred and first Mayor
1889	John Jay	None	Hundred and second Mayor
1890	John Jay	None	Hundred and third Mayor
1891	John Jay	None	Hundred and fourth Mayor
1892	John Jay	None	Hundred and fifth Mayor
1893	John Jay	None	Hundred and sixth Mayor
1894	John Jay	None	Hundred and seventh Mayor
1895	John Jay	None	Hundred and eighth Mayor
1896	John Jay	None	Hundred and ninth Mayor

Italian Section.

ITALIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Rome	Rome Lodge	11-3-1897	Dunstano Cancellieri	Alexandro Cavalli	380, Corso Umberto I, Rome.
Do.	Besant Lodge	25-3-1901	Dr. Giovanni Colazza	Leone Piattelli	<i>Pres.</i> , 89, Via Borbuino, Rome.
Do.	Danti Lodge	26-11-1901	Dr. Arnaldo Cervetto	Ludovico Ambrosini	380, Corso Umberto I, Rome.
Do.	Unita Lodge	18-10-1902	Giovanni Gelanese	Dr. Augusto Agabiti	<i>Pres.</i> , 251, Corso Vittoria Emanuele, Rome.
Florence	Florence Lodge	16-12-1899	Mrs. Julia Scott	Arturo Reghini	<i>Pres.</i> , 1, Via Landino, Florence
Milan	Milan Lodge	30-3-1900	Dr. L. Barberi de Introini...	Miss E. Gatey	1, Via Cernaja, Milan.
Do.	Lombardia Lodge	3-2-1904	Angelo Cantoni	Dr. Luigi Pera	<i>Pres.</i> , 23, Via S. Andrea, Milan.
Naples	Naples Lodge	7-6-1900	Miss E. Heinecke	Susanna Kramer	<i>Pres.</i> , 114, Corso Vittoria Emanuele, Naples.
Do.	Giambattista Vico Lodge.	21-4-1902	Dr. Carlo Migliore	Dr. Lodovico Callet	18, Via Broggia, Naples.
Bologna	Bologna Lodge	22-11-1901	Bonaini Ten. Col., Gustavo.	Riccardo Neva	<i>Pres.</i> , 47, Via Marsala, Bologna
Torino	Torino Lodge	6-6-1902	Eurico Torcetta	Lucio Barbero	<i>Pres.</i> , 77, Via Madama Cristina, Torino.
Do.	Leonardo da Vinci Lodge.	29-9-1904	Ing. C. A. Santojauni	N. N.	<i>Pres.</i> , 48, Via Maria Vittoria, Torino.
Pisa	Pisa Lodge	2-5-1902	Guiolo Ferrando	Mario Sterzi	<i>Pres.</i> , 49, Via S. Maria, Pisa.

Genoa	...	Giordano Bruno Lodge ...	24-11-1902	William Kirby	...	Dr. R. J. Spensley	...	<i>Pres.</i> , Villa Giordano, Cornigliano Ligure, Genoa.
Do.	...	Giuseppe Mazzini Lodge...	26-3-1904	Prof. F. Porro	...	Cesare Parodi	...	<i>Pres.</i> , 22, Salita S. Francesco Pavla, Genoa.
Palermo	...	Palermo Lodge	4-2-1904	Avr. G. Sulli-Rao	...	Avr. Giovanni Sottile	...	6, Via La Mantia, Palermo.
Livorno(Leghorn).	...	Livorno Lodge	16-4-1904	Dr. Arrigo Lattes	...	Ing. Salvatore Attal	...	33, Viale Regina Margherita Livorno.
Venice	...	Fulgentia Adriatica Lodge	17-9-1904	Prof. C. A. Levi	...	Dr. Arrigo Ravenna	...	181, S. Mario, Venezia.
Terni	...	Umbria Lodge	14-7-1904	Giovanni Venturini	...	Pietro Nagretti	...	<i>Pres.</i> , 1, Piazza Carallotti, Terni.

Address:—Sig. Cav. Decio Calvari, General Secretary ; 380 Corso Umberto I, Rome, Italy.

GERMAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Berlin	Berlin Lodge	16-7-1894	Dr. Rudolf Steiner	Miss M. Sivers	17, W. Motzstrasse, Berlin.
Charlottenburg	Charlottenburg Lodge	3-8-1898	Julius Engel	Gustav Rüdiger	Pres., Charlottenburg, Goethestrasse, 20.
Cologne	Giordano Bruno Lodge	1-3-1904	Miss Mathilde Schöll	Mrs. Berendt	Pres., 9, Belfortstrasse, Cologne
Dresden	Gral Lodge	10-10-1904	Mr. Almer	Mr. Böhm	105, Holfeinstrasse, Dresden.
Dusseldorf	Dusseldorf Lodge	{ 19-2-1902 10-10-1904	Mr. Boyer	Mrs. Boyer	Obercaffel bei Düsseldorf, 34, Carolingerstrasse.
Hamburg	Hamburg Lodge	27-3-1898	Mr. B. Hubo	Mr. Jul. Kraup	Pres., Hamburg, 31, Hosenfelde, Martinallee.
Hannover	Hannover Lodge	7-3-1898	Mr. Eggers	Mr. Fisher	Pres., 4, Ulrichstrasse, Hannover.
Leipzig	Leipzig Lodge	20-2-1902	Richard Bresch	Fel. Heyne	Pres., 31, Kornerstrasse, Leipzig
Munich	Munich Lodge	{ 16-3-1894 26-6-1902 6-6-1904	Miss Hoptetten	Miss S. Stinde	55, Adalbertstrasse, Munich.
Lugano (Swiss)	Lugano Lodge	9-5-1902	Mr. G. Wagner	Censul Franken	Pres., Castagnola, Lugano.
Stuttgart	Stuttgart Lodge	14 5-1902	Dr. F. Päuüs	Mr. Arenson	17, Ludwigstrasse, Cannstatt.
Weimar	Weimar Lodge	2-5-1903	Mrs. Lübke	Mr. Horst V. Hennig	5, Pres., Schillerstrasse Weimar.
Nürnberg	Albrecht Dürer Lodge	25-3-1904	Mr. M. Bauer	Mr. Krieger	Pres., 51, Sülzbiustrasse Aüsere.

Address :— Dr. Rudolf Steiner, General Secretary, W. Motzstrasse 17, Berlin, Germany.

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NON-SECTIONALISED.

CEYLON.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Colombo	Colombo T. S.	8-6-1880	Mr. E. A. Mirando	Mr. D. S. S. Wickremaratne	Buddhist H'dqrs., Colombo.
Galle	Galle T. S.	25-5-1880	Mr. T. D. Amarasurya	Mr. D. J. Subasinha	Mahinda College, Galle.
Kandy	Kandy Branch	13-6-1880	.....	Mr. H. D. Munasika Muhandram.	Kandy.
SOUTH AFRICA.					
Johannesburg	So. Africa T. S.	1899	W. Wybergh, Esq.	C. Nelson, Esq.	P. O. Box 3899, Johannesburg, So. Africa.
Do	Hillbrow	1904	.....	.....	.....
Krugersdorp	Krugersdorp T. S.	1903	G. D. Stonestreet, Esq.	J. G. Findlay, Esq.	P. O. Box 355, Krugersdorp.
Durban	Durban T. S.	1904	E. G. Martyn, Esq.	H. J. S. Bell, Esq.	P. O. Box 57, Point Durban.
Cape Town	Cape Town T. S.	1904	Dr. Davidson Buchanan, B.A., Ph. D.	A. Holtzer, Esq.	Binfield Villa, St. Bede's Road, 3, Anchor Bay, Cape Town.
Pretoria	Pretoria T. S.	1904	Henri Dijkman, Esq.	Miss A. Van Hulten	P. O. Box, 186, Pretoria.
SOUTH AMERICA.					
Buenos Aires	Luz T. S.	8-11-1894	Señor Alejandro Sorondo	Mr. L. Lugones	Avenida Republica 8, Buenos Aires.
Do	Vi Dharma T. S.	21-9-1901*	Mr. F. W. Fernandez	Mr. L. H. Philips	Geb. Hornos 940.

Rosario de Santa Fe.	Aurora T. S.	1901	Mr. Julian Moreno	Mr. Armando Rapp	Callao 40, Altos Rosario de Santa Fe.
Santiago	Arundhati T. S.	19-4-1902	Mr. G. Lamas	Mr. Carlos Kymer	Casilla 477, Santiago, Chile.
Valparaíso	Lob-Nor T. S.	24-4-1902	Dr. E. Marizot	Mr. E. Bouffanais	Casilla 750, Valparaíso, Chile.
Combarbala Chile.	Annie Besant T. S.	24-12-1902	Mr. R. Viedma	Mr. Jose Santiago Calderon Lira.	Combarbala, Chile.
Montevideo Uruguay.	H. P. Blavatsky T. S.	22-6-1903	Mr. T. Enrique Viera	Mr. Ricardo Moratorio	Montevideo, Uruguay.
Lima, Peru	Lima T. S.	8-8-1903	Mr. Jose Arturo Ego-Aguirre.	Mr. Federico Valles-Vargés	Lima Peru.
CUBA.					
Costa Rica †	Costa Rica T. S.	1904	.....	.....	.....
Cienfuegos	Sophia T. S.	29-10-1902	Mr. Jose Torrado Y. G. Llorente.	Mr. Ignacio Hernandez y Hernandez.	Cienfuegos, Cuba.
Banes	Fraternidad T. S.	1903	Mr. Manuel Moreno Solano.	Mr. Felipe Dartá Morero	Gibara, Banes, Cuba.
Havana,	Concordia T. S.	17-11-1902	Mr. Hipolito Mora	Mr. Rafael Alvear y Saint Just.	Calle Manrique, 80, Havana. Cuba.
Do.	Annie Besant T. S.	1903	J. M. Masso	Pres., Apartado 365, Havana, Cuba.
.....	Sancti Spiritus T. S.	1904

* Library.

† Central America.

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