

SUPPLEMENT TO THE THEOSOPHIST.

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No. 21.

THE BOMBAY THEOSOPHICAL SOCIETY.

A meeting of the Bombay Branch of the Theosophical Society was held on Sunday, the 22nd of May, at Mr. Padshah's house, when a proposal to reorganise the Bombay branch on a scientific and philosophical basis, was considered and unanimously adopted. Papers bearing on the new plan were promised by several members. The reading and consideration of the bye-laws were referred to a committee composed of all the officers of the Branch who were elected that day for the new year, *viz.* :—*President*, Dr. D. E. Dudley; *Vice-Presidents*, The Hon'ble Rao Bahadur Gopalrao Hari Deshmukh, and Mr. K. M. Shroff; *Councillors*, Khan Sahib Naoroji Dorabji Khandallewalla, Messrs. Callianji Narainji, Vinayakrao Ramchandra Patvardhana, Framroz R. Joshi, Tukaram Tatia, Bal Nilaji, and Dr. Pandurang Gopal; *Treasurer*, Mr. Martandrao Babaji Nagnath, and Mr. F. M. BANAJI,

Secretary.

OUR NEW BRANCHES.

For the information of our "Fellows," throughout the world, we hereby give the list of the new Branches of the Theosophical Society duly chartered and registered since March 1881 :—

- (1) The Leneva Theosophical Society (Australia.)
- (2) The Toowoomba Theosophical Society (Australia.)
- (3) The St. Thomas Theosophical Society (West Indies.)
- (4) The Pekalongon Theosophical Society (Island of Java.)
- (5) The Punjab Theosophical Society (India.)
- (6) The Tinnevely Theosophical Society (Madras Presidency, India.)
- (7) The Saorashttr Theosophical Society (Bhaunagar, Kattyawar, India.)

Besides the above, *two new* Branches are in formation in France, one in Holland, and one at Allahabad (India).

EXTRACTS FROM AN OFFICIAL LETTER

FROM THE

PARIS THEOSOPHICAL SOCIETY.

.....We had a fine public reception here for Mr. Sinnet, Member of the General Council of the Theosophical Society. There was a large gathering of Theosophists and of members of our Committee, the venerable Baron du Potet being also present. Mr. and Mrs. Flammarion alone were missed, as they were away, travelling. Mr. Sinnett, who is a very distinguished and sympathetic gentleman, was cordially welcomed by all the members. He gave them some very lengthy and interesting explanations concerning Theosophy and its achievements. Baron du Potet had the chair after him. The grand and noble octogenarian spoke with his usual eloquence for over twenty minutes upon the highest and most transcendental questions, and that with a clearness of diction, a profundity of ideas and knowledge, quite surprising.

Mr. Sody Effendi, son of the Chief of the Maronites, of the Mount Lebanon, a great magnetizer and mystic, was the next speaker. He took the chair, he said, to certify that the Orientals, in general, had the highest and noblest conception of the Deity, and of the Soul; and that, in Syria and Egypt, there were some of the highest initiates (in the occult sciences), an assumption which was vigorously contradicted by Mr. Sinnett who defended the superiority and claims to esoteric knowledge of the Indian adepts.

Then came Mr. Bonnemere (historian), Mr. Eugene Nus, Mr. Fremeschini (astronomer) Madame Rosen, M. Leymarie, &c., who, each in turn, took the chair and made more or less lengthy discourses. Professor Thurman, a learned philosopher, whose application for membership in the Theosophical Society was just forwarded to Bombay, spoke on the great transcendental philosophical principles which unite together the East and the West.

Refreshments were served after that, and frequent toasts proclaimed and drunk by the Theosophists to the health of the Founders, Madame Blavatsky and Colonel Olcott,* and all their Eastern Brother Fellows of India, especially by Baron du Potet, who, notwithstanding his 85 years, was as merry as a young man of 20.

The reception night was as frankly cordial as it was uninterruptedly animated and proved quite a success. Mr. Sinnett was greeted and feasted by a number of men of science and distinguished authors.

The Paris Theosophists were very anxious that Mr. Sinnett should accept their invitation to a dinner party given by them in his honour. Unfortunately his time being limited and his engagements numerous and pressing, he had to decline and leave Paris three days later. The farewell he had from his colleagues was as warm as their welcome.

IT IS WITH CONSIDERABLE REGRET THAT WE ANNOUNCE the sudden death by cholera of our Brother, Mr. S. Ramrao, Pleader at Benares, on the third of May. The deceased gentleman was an esteemed Fellow and Councillor of the Theosophical Society, and as such has ever actively co-operated with us for the spread of theosophical knowledge among his countrymen. The last time we saw him at Benares, December 1880, he was well and seemed full of life and spirits, and therefore his death has come to us like an unexpected blow; the more so, because that loss cannot be well replaced for us. The deceased was a native of Trichinopoly and a trusted friend of His Highness the Maharajah of Travancore.

RULES OF THE THEOSOPHICAL SOCIETY OR UNIVERSAL BROTHERHOOD.

An explanation of its Objects and Principles, revised in General Council at Bombay, February 17, 1881.

President :—Colonel Henry S. Olcott.

Corresponding Secretary :—H. P. Blavatsky.

General Council :—Rt. Rev. H. Sumangala (Buddhist High Priest), Ceylon; Baron Jules Denis du Potet, France; Raja Shyama Shankar Roy, Bengal; Major-General Abner Doubleday, U.S. America; The Hon'ble Rao Bahadur Gopalrao Hari Deshmukh, Bombay; A. P. Sinnett, Esq., India; Pandit Adityaram Bhattacharya, N. W. Provinces; C. C. Massey, Esq., England; Monsieur Camille Flammarion, Paris, France; The Hon'ble Alexandre Aksakof, Russia; David E. Dudley, Esq., M. D., Bombay; Signor Pasquale Menclao, Corfu, Greece. (The above are also Vice-Presidents.)

* Who feel very thankful for the honour, but are at the same time sorry to see that their French Brethren and Fellows have not thought as yet of becoming teatotalers.

Prof. Alexander Wilder, M.D., New York, U. S. A. ; J. H. D. Buck, Esq., M. D., Cincinnati, U. S. A. ; M. J. Hollis-Billing, New York, U. S. A.

Rev. Mohattiwatti Gumananda, Colombo, Ceylon ; Rev. Potuwila Indajoti, Kaltura, Ceylon ; Rev. B. D. Sumana Tissa, Galle, Ceylon ; Rev. Piyaratana Tissa, Dodanduwa, Ceylon.

The Earl of Crawford and Balcarres, London ; Geo. Wyld, Esq., M. D., (Edin.), London, England ; Monsieur P. G. Leymarie, Paris, France ; Baron Odon von Vay, Buda Pesth, Hungary ; Dr. Nicolas, Count de Gonemys, Corfu ; The Hon'ble N. A. Fadeew, Odessa, Russia ; Roberto B. Allen, Esq., Venezuela, S. A. ; W. H. Terry, Esq., Melbourne, Australia ; Count de Nichichievich de Nichea, Mansoura, Egypt ; Lieut.-Col. W. Gordon, Staff Corps, Maunbloom, Bengal ; Rao Bahadur J. S. Gaudil, B.A., LL.B., Baroda, Bombay ; Babu Sishir Kumar Ghose, Calcutta, Bengal ; Babu Jwala Sahaie, Jeypure, Rajputana ; Vinayek R. Patwardhan, Esq., B.A., LL.B. Bombay ; Pandit Jaswant Roy Bhojapatra, Mooltan, Punjab ; Kavasji Merwanji Shroff, Esq., Bombay ; Pandit Mohunlal Vishnulal Pandea, Nathdwara, Rajputana ; Takaram Tatin, Esq., Bombay ; Mirza Moorad Alee Esq., Kattyawar ; A. Sankariab, Esq., B.A., Madras Presidency ; Khan Sahib N. D. Khandalewala, Dekkan.

Joint Recording Secretaries :—William Q. Judge, Esq., 71, Broadway, New York ; Damodar K. Mavalankar, Theos. Society's Head-Quarters.


Treasurer :—George Valentine Maynard, Esq.

Librarians :—August Gustam, Esq. ; Martandao Babaji Nagnath Esq.

Assistants to the Corresponding Secretary :—Rustamji D. Sethna, Esq., B.A., LL.B., Sanskrit ; Damodar K. Mavalankar, Marathi and English ; Mme. E. Coulomb, French and Italian ; Panachand Ananaji Parekh, Esq., Hindi ; Kallianji Narayanji, Esq., Gujrathi ; Mir Shujaet Ali Khan Sahib, Telegu and Persian ; Narayan Lakshmaya Bhatkal, Esq., Kanarese.

Supreme Chief of the Theosophists of the Arya Samaj :—Pandit Dayanand Saraswati Swami.

[This is a distinct branch of the Theosophical Society and of the Arya Samaj of India. It is composed of Western and Eastern Theosophists who accept Swamiji Dayanand as their leader.]

 *The present Head-Quarters and postal address of the Society are at Breach Candy, Bombay.*

OBJECTS OF THE SOCIETY.

First.—To form the nucleus of a Universal Brotherhood of Humanity.

Second.—To Study Aryan literature, religion and science.

Third.—To vindicate the importance of this inquiry and correct misrepresentations with which it has been clouded.

Fourth.—To explore the hidden mysteries of Nature and the latent powers of Man, on which the Founders believe that Oriental Philosophy is in a position to throw light.

It will be plain that these objects exact the co-operation of Eastern and Western scholars alike, irrespective of nationality. To all learned Pandits, Sadhus, and other Shastris, it appeals, calling on them to labour,—in common with Western brethren inspired, for her philosophy's sake, with a love for India,—in bringing about a revival of her ancient intellectual greatness.

The Society represents no one religion, but is entirely unsectarian, and includes adherents of all faiths—the principle of toleration being imperatively enforced, in view of the objects it seeks to attain. It only claims from each member the toleration which he expects every other to extend to him.

Membership in the Society is open to persons of both sexes. Knowledge of English is not an essential qualification.

If persons living at a distance from the Head-Quarters,—being in sympathy with the objects of the Society,—apply for authority to form a Branch, such authority may be given on conditions consistent with the rules, interests or dignity of the Parent Society. In case the formation of such a Branch should appear expedient, it would be necessary, for at least one of the applicants, to come to Head-Quarters for initiation and necessary instruction ; or, if the application should be important enough to warrant this, a duly qualified delegate might be sent from Head-Quarters to inaugurate the new Branch.

When the Society first established its Head-Quarters in India, misconceptions arose concerning its nature, and it was

groundlessly suspected of nourishing political designs. In reality it has no concern with politics at all ; and even, going further than this attitude of indifference, it distinctly refuses to admit or retain any fellowship with persons who are engaged in any unlawful enterprise directed against the stability of the Government under which they live.

In support of the statements made above, three documents may here be quoted, *viz.*, a letter addressed to Madame Blavatsky by direction of the late Viceroy (See Feb. No of Vol. I) ; an address from the Brahmanrita Varshini Sabha ; and the resolutions for affiliation adopted, November 30, 1880, by the Sanskrit Sabha, celebrated throughout the world of letters on account of the eminent abilities and character of its chiefs, Pandits Bapu Deva Shastri and Bal Shastri.

The first shows that the early suspicions concerning the Society on the part of the British Government were long since dissipated ; the others, that two important bodies of Oriental scholars have appreciated the aspirations with which it is really animated.

The Resolution of the Benares Pandits is as follows :—

We, the Pandits of Benares, certify that Colonel H. S. Olcott, the President of the Theosophical Society, has come to India with the view of trying his best to aid in reviving our science and philosophy. His acceptance of the Honorary Membership of our Literary Society,—and not only the due consideration paid by him towards Oriental science and philosophy, but also his just and unaffected inclination towards the Vedic truths and principles,—have encouraged us to present him a certificate stating the close tie of union which he has formed with our Society. We think the journal, the THEOSOPHIST, has the true merit of presenting to our view the exact measures which should be taken for the revival and perfect development of our philosophy for the good of our country.

We have been taken by surprise at the daring enterprise of a foreigner, solicitous to receive the outrageous darts of his fellow-countrymen in this grand and noble undertaking. As a matter of fact, men generally say that the grand impulse to such a befitting revival of the much-neglected science and philosophy of the Aryans is the work of several master-minds, and could not be produced by the meditated efforts of a single man. Being overpowered with this exaggerated opinion, men are in general not willing to risk their individual efforts from the fear of these ending in smoke. In addition to all these, his unaffected tone towards our countrymen as brothers and friends has produced such a deep and permanent effect on our minds that we cannot forbear mentioning it in these few lines.

(Sd.) RAMA MISRA SHASTRI,

The Manager.

And the Resolutions of the Sanskrit Sabha are as follows :—

1. *Whereas*, the interest of Sanskrit Literature and Vedic Philosophy and Science will be eminently promoted by a brotherly union of all friends of Aryan learning throughout the world ; and

2. *Whereas* it is evident that the Theosophical Society is sincerely devoted to the accomplishment of this most worthy object, and possesses facilities which it is desirable to secure ; therefore,

3. *Resolved* that this *Samaj* accepts the offer made on behalf of the Theosophical Society, and hereby declares itself in friendly union with the said Society for the purpose specified, and offers to render whatever assistance it can for the carrying out of such plans as may be agreed upon between the governing officers of the two *Samajes*.

Provided, nevertheless, that this act of union shall not be understood as making either of the two Societies subordinate to the rule or jurisdiction of the other.

(Sd.) BAPU DEVA SHASTRI,

Benares : Margashirsha } *President.*
Shuddha 13th, Samvat }
1937, corresponding to 30th } (Sd.) BAL SHASTRI,
November 1880, Tuesday. } *Vice-President.*

FORMS OF APPLICATION AND OBLIGATION.

APPLICATION FOR FELLOWSHIP.

I,
being in sympathy with the objects of the Theosophical Society,

hereby make application for admission as a fellow thereof.

P. O. Address ...

We, the undersigned, being two Fellows of the Theosophical Society, hereby nominate the above-written person for fellowship with the said Society.

Dated at.....this.....day of188 .

This Application must be accompanied with the Initiation—Fee
Ten Rupees.

OBLIGATION.

I,
an applicant for fellowship in the Theosophical Society, do hereby give to the President individually, and to each and every one who now is or may be accepted hereafter as a Fellow of the said Society, my most solemn and sacred promise that whatsoever information connected with the legitimate philosophical work or researches of the Society may be communicated to me, as a member of the Society, with an intimation that it must not be revealed, I will faithfully keep secret, allowing no one, under any pretext, or by any threat or promise, to extort the same from me.

For the faithful performance of this promise, I do hereby, in the presence of these witnesses, PLEDGE MY WORD OF HONOR.

Dated atthis.....day of188 .
In presence of

Rules and Bye-laws as revised in General Council at Bombay, February 17, 1881 (A. D.)

I. The Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity. It has been conventionally divided for administrative purposes into local Branches.

A Branch may, if so desired, be composed solely of co-religionists, as, for instance, Aryas, Buddhists, Hindus, Zoroastrians (or Parsees), Jews, Christians, Mahomedans, Jains, &c., each under its own President, Executive Officers, and Council.

II. The whole Society is under the special care of one General Council, and of the President, its Founder.

III. The whole Society shall be fully represented in the General Council, and each Branch shall have the right to elect a member to represent it in the General Council of the Theosophical Society, whose Head-Quarters are for the time being in that locality where the President-Founder may be.

IV. The Society being a Universal Brotherhood, comprising various Branches established in widely-separated countries and cities in both hemispheres, all such Branches derive their chartered existence from the Parent Society, without whose authority no Branch can be formed.

V. By unanimous vote of the Council of Founders, the President and Corresponding Secretary—both Founders—hold office for life. The term of all other officers is for one year, or until their successors are appointed by the President-Founder, under the advice of a General Council, of which body three members constitute the quorum in all cases.

VI. No officer of the Society, in his capacity of an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warnings, violation of this rule shall be punished by suspension or expulsion, at the discretion of the President and General Council.

VII. The President-Founder, under Council Resolution of 27th August 1878 (New York), has authority to designate any Fellow of capacity and good repute to perform, *pro tempore*, the duties of any office vacated by death or resignation, or whose incumbent may be obliged to absent himself for a time.

VIII. The local administration of Branches is vested in their respective officers, but no Branch has the right to operate outside its chartered limits, except when so requested by the Parent Society. Officers of Branches are elected by a majority

of the Fellows thereof, for the term of one year; but the President of the Branch may be re-elected an indefinite number of times, provided that the sanction of the General Council be obtained before the expiration of each annual term.

IX. The Parent Society, through the President-Founder, has the right to nullify any Charter for cause; and to decree the expulsion of any Fellow, of whatever Branch, for disgraceful conduct, or the violation of the bye-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.

X. The Society consists of three Sections. The administration of the two superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership.

The Third is the Section to which most Active Fellows belong, and membership in it carries the right to attend the meetings of the Society, to have access to the books and printed matter in the Society's Library, and to obtain intellectual sympathy from all Branches of the Theosophical Society in all parts of the world.

XI. An initiation fee of £ 1, or its equivalent in other currencies, will be paid by new members on entering the Society. The funds will be spent under the sanction of the President and Council on the general objects of the Society, or, if at any time a surplus accumulates, on works of a benevolent character.

XII. There are three kinds of Fellows in the Third Section, *viz.*, Active, Corresponding, and Honorary. The grade of Corresponding Fellows embraces persons of learning and distinction, who are willing to furnish information of interest to the Society; and the diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to theosophical knowledge, or for their services to humanity.

XIII. Admission for Active Fellows into the Theosophical Society and its Branches is obtained as follows:—

Persons of either sex, or any race or creed, are eligible.

An application is made in writing by the person who wishes to enter, declaring his sympathy with the Society's objects. Two Fellows must endorse the new candidate's application and transmit it, together with the prescribed initiation fee, to the proper authorities, *viz.*, either to the President of the Society, if present, or to the President of the Branch the applicant wishes to join. On being accepted by the President of the Society or Branch, as the case may be, the candidate shall, at the expiration of three weeks in ordinary cases, be invested with the secret signs, words or tokens by which Theosophists of the Third Section make themselves known to each other; but the President shall have the right in special cases to ante-date the candidate's application, and so dispense with this delay. On initiation a solemn obligation upon honor is taken from the candidate in writing, and subsequently repeated by him orally before witnesses, that he will neither reveal the above-mentioned signs, pass-words, or tokens to any improper person, nor divulge any information connected with the legitimate philosophical work or researches of the Society which may be communicated to him under an injunction of secrecy. Admission to fellowship in the Parent Society carries with it the claim to mutual sympathy and fellowship in any of the Branches; but Fellows availing themselves of this privilege shall conform to the rules and bye-laws of the Branch selected during the term of their connection with it.

Any one who, for reasons that may appear satisfactory to the President admitting him to fellowship, may prefer to keep his connection with the Society a secret, shall be permitted to do so; and no one except the President in question has the right to know the names of all the Fellows whom he may enrol.

No bye-law shall be adopted by any Branch that conflicts with this rule.

XIV. Any Fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society—after due investigation into the facts has been made on behalf of the Society.

XV. All bye-laws and rules hitherto adopted by the Society or any Branch, which may be in conflict with the above, are hereby rescinded.

By the General Council—

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.