

**GENERAL REPORT**  
OF THE  
**TWENTY-THIRD ANNIVERSARY**  
OF THE  
**THEOSOPHICAL SOCIETY,**

AT THE HEADQUARTERS, ADYAR, MADRAS,  
DECEMBER 27TH, 1898, AND FOLLOWING DAYS.

WITH OFFICIAL DOCUMENTS.

The Convention Hall presented a brilliant appearance at 8 A.M., on the 27th December, when the President-Founder conducted Mrs. Besant to the platform to deliver the first of the four morning lectures of her course. The nave and transept together with the outside galleries under the porte-cochère were packed to overflowing, and the beloved speaker was greeted in the most enthusiastic fashion. His Excellency Sir Arthur Havelock, Governor of Madras, with his Private Secretary, Mr. Sim, a lady friend and Capt. Campbell, A. D. C., was present, and was received with enthusiasm. The hall columns were wreathed with palm branches and the new transept, with its art-tinted walls and its lofty ceiling supported on steel girders of over 30 feet span, was admired by all. Mr. Besant's subject was "Ancient and Modern Science," and the theme was treated in a strain of fervid eloquence that it seemed as if she had never previously reached. In fact, it was evident to all the audience that, within the past two years she has become one of the most finished orators, as she has always been one of the most able teachers, of our day. After the lecture His Excellency and party visited the Eastern and Western Galleries of the Adyar Library and expressed their gratification at what they saw.

THE NEW LIBRARY.

The new Western gallery or hall, which has been begun and completed this year, is undoubtedly one of the finest rooms in India, and barring one or two in princely palaces, perhaps the finest. The room measures 44 × 18 feet, is paved with white Italian marble and polished Cuddapah slates, the shelving is of waxed teakwood of selected quality, the ceiling covered with Linorusta Walton (embossed *papier machè*.) the gift of a group of London colleagues represented by Miss Edith Ward, the great doors are carved in the best style of the high Madras art, and the

panes in the central French glass window are covered with symbolical paintings representing the basic unity of all the chief religions of the world. Beneath them are two brass panels bearing exquisitely embossed figures of Indian yogis sitting in meditation. On the outside of the wall, on the side of the Convention Hall, are four bas-reliefs in terracotta, done at the Madras School of Arts, of which the large one over the door represents Minerva surrounded by the arts and sciences; over it is a smaller plaque showing the armorial bearings of the old families of the two Founders—which, by a curious coincidence, are almost identical; and in long panels to the right and left of the main door are full length figures of "Vigilance" and "Prudence." The entire cost of this great improvement has been met by gifts of devoted friends, viz., the English group mentioned above, the Cuddapah T. S., P. Casava Pillay of Gooty, Meenakshi Sundaram Pillay, Hugo Boltze, A. von Hoffmann, of England, H. H. Mrinalini, the Rani of Pikapara, and Prince Harisinhji Rupsinhji, of Bhavnagar (who generously gave Rs. 500). The President-Founder also contributed. There are nearly 5,000 books already on the shelves, and by carrying the latter up to the ceiling, double that number can be accommodated.

At noon, on the same day, the proceedings of Convention were opened by the President-Founder, who read his Annual Report, as follows:—

#### THE PRESIDENT'S ADDRESS.

Brethren: We are spared to meet together once more to write off the history of a year and to congratulate each other on the favorable aspect of our affairs. At this 23rd Anniversary of the Society we have a large attendance of Delegates and Branch representatives, while the American, European, Netherlands, Australasian, New Zealand and Indian Sections have sent us friends to bear us their kind messages and best wishes for the future success of this wonderfully vital movement; Ceylon is also represented, and from the far-off Hawaiian Islands comes the voice of brotherly love. As the surviving Founder of the Society, my heart runs over with joy to see such manifest proofs of the strong hold that Theosophy has taken on the thought of our age. Most certainly it has come to stay. You and I might now be swept out of sight, yet the movement would run on unshaken in its power for good. How could any one have doubted its destiny at the beginning, who really believed that its guiding reins were held in the hands of the Mighty Ones who preside over the fortunes of the human race? Ah! blind were many from ignorance, and sad the mistake of such as were without the faith and confidence that would make them foresee the inevitable coming of the dawn after the night had run its course. Unhappy the error of those who deserted the work they had been privileged to undertake and wasted this incarnation. When too late, they will look back and mourn the lost opportunities. On the other hand, happy and fortunate are we who have stood fast and kept the faith, and help-

ed to intensify the grand vibration that is reaching human hearts in all the quarters of the globe. Feeble and puny our efforts may have been, day by day we may have committed mistakes and fallen short of our ideals, yet we have with our best intention and in our humble way been loyal to our pledges and a blessing has been poured upon us. I speak this word of encouragement advisedly, for I want each member of the Society to feel that, though he may have stumbled seventy times seven, yet every forward step has been a gain. Errors are venial, the one fatal sin is apathy begotten of indifference; for that checks evolution of the ego, that stops the revolving wheel of personal progress.

The statistical compendium of last year showed that it had been one of unprecedented growth for the Society; sixty-four new Branches had sprung up, and the reports from all quarters were bright and encouraging. A like showing is made by the returns of 1898. The effects of the American schism of 1895 have as completely passed away as the clouds of last week's thunderstorm. The death of the leader of that secession seems to have broken up his party and resolved a compact body into antipathetic fragments; it no longer presents a solid front to the vast public that the movement was intended to draw in. There being no longer the strong personality to rally around, his chief colleagues have fallen out with each other, and some of them have begun to turn their eyes to us and to regret the secession. Meanwhile, we go on in our path, stronger and stronger as each brief year passes by, intent on doing our duty, without envy or malice to even those who have done and are doing us most injustice.

#### THE WHITE BEQUEST.

Hardly had we passed over the Hartmann estate to the lawful heirs when word came to us from the North-West coast of America that another of our members, the late Mr. Charles A. White, of Seattle, had bequeathed to us his estate. His chief executor, Mr. Barnes, writes me that the property consists mainly of town lots which, just now, have only a nominal value, owing to reaction after a speculative rise; he hopes, however, that after two or three years, if business improves, to be able to sell the lots for good prices and to pay into our treasury a handsome sum. He mentions \$50,000, say £10,000, but this is mere surmise and we ought not to build expectations and lay plans on so insecure a basis.

#### THE CONVENTION HALL.

I am not surprised at your enthusiasm on seeing the improvements effected in this Hall since last December. Already, although our plans are but half carried out, it is one of the finest public halls in Madras. I thought it best to improve the transept while we were doing the new Library room, as it was in fact, architecturally, its pronaos. The completion of the nave, which includes the removal of all the old pillars and the raising of the terrace roof five feet, will be taken in hand shortly,

if we get the Rs. 2,500 of interest on mortgage due us, or if I can temporarily borrow the sum on my personal security: at any rate, we shall meet here next December in one of the noblest halls in India, if nothing unforeseen occurs. The economic aspect of the matter is this: from 1882 to 1886 we had to spend Rs. 450 annually for temporary palm-leaf pandals or "wigwams" for the Convention. At this rate we should have spent by this time, say Rs. 5,400. Now to build this Hall, in 1886, cost us Rs. 2,700, so that we have saved its cost and as much more in these last twelve years. By spending another Rs. 2,000 or so, we shall get, without going outside our honest income, a grand place for our annual meetings and for future use for that educational and reformatory Oriental Institute for which my plans are laid and for whose behalf I have built up these two libraries and made these improvements at Headquarters.

#### THE CENTRAL HINDU COLLEGE.

This brings me to speak of the scheme of a Central Hindu College at Benares, which Mrs. Besant and others have recently, with so much eloquence and persuasive common sense, put forth. It is most gratifying to know that a liberal response has already been made and that there are good prospects of winning success. It seems to me right that our Indian members should lead the way in this matter of high national importance since they, if anybody, can best realise what a public blessing it would be if the Indian people can be led back into the path which was traced out for national evolution by the Mighty Rishis of Aryavarta. I believe that wherever the world's Karma opens out a fresh field for philanthropic public work we, Theosophists, should be the pioneers to enter it. To me, it seems as natural that we should work along with Hindu patriots to build up this religio-secular College, in the interest of their religion, as it was for me to lead the Buddhists of Ceylon into the way of education and encourage them to open their now many Buddhist schools and their three colleges at Colombo, Galle and Kandy; as natural as that I should be starting next month for Burma to help the Burmese in the same way; as that I should have welcomed with a glad heart the committee of Pariahs, who came here on last White Lotus Day, and begged me to help them to educate their children and get back the religion which they claim to have lost. To us, collectively, there are no antipathetic tints of skin, no revolting religions, no irredeemable out-caste communities; we know of one human family, one basic religion, one karmic principle which equally affects the entire race. So have we been taught, so should we act.

In this connection I will present to you our American sister, Miss Sarah E. Palmer, B.A., B. Sc., G. Ph., a graduate of the Minnesota State University, a teacher of sixteen years' experience, a lady of the highest character, who has come to work for the Masters' cause with all her powers and without ulterior motives. I bid you welcome her as you have

Mrs. Besant, Miss Edger, Mr. Keightley, Dr. Richardson, Dr. English, Mrs. Higgins, Miss Rodda, Mr. Banbery, and others who have come to us in the same spirit. These brave souls are the future pillars of this edifice of our Society.

#### CEYLON.

The reports of progress in our educational work in Ceylon are very encouraging on the whole, and I beg you to pay close attention to the documents as read. Mr. Banbery has been most energetic and successful in the Kandyan mountain districts. He has infused a feeling of interest into the higher classes, raised money for new buildings, increased the number of pupils, enlarged the Kandy Boys' School into a College, obtained a charter for a new Theosophical Branch which, like the Hope Lodge of Colombo, will be of the same character as our Branches throughout the world, and not exclusively Buddhistic like our old Branches in Ceylon. He has taken a most important step in beginning a training-class for young monks, to fit them for teaching and propagaanda work. Should his health continue good I hope for excellent results from his labors and those of Mr. Panday, Miss Rodda, and his other co-workers in the education of both sexes. Mrs. Higgins is building up her Buddhist Girls' School and Orphanage with unflagging zeal, and is now, with the help of Mr. D'Abrew and other friends, enlarging her school buildings. The Countess Cannavaro, who was at the last minute prevented from attending this Convention, is energetically pushing on her educational work among Buddhist girls, and Mr. Dharmapala's Rajgir College near Colombo has begun work on a small scale. Our Buddhist colleagues at Colombo are as active and devoted as ever, as the reports of Mr. Bultjens and Mr. Perera clearly show. They have from the first been constant in good work, and to them we chiefly owe the great Buddhist revival that is now so strong. Should we be successful in forming enough purely Theosophical Branches to organize a Section, I hope to be able to group together the purely Buddhistic ones in some more satisfactory form than we have at present.

#### A CHANGE IN THE CONVENTION PROGRAMME.

While at the recent Indian Section Convention at Benares, meeting my old and dear friends of Northern India, it became evident to me that it would be best to change the present plan of annual sessions of the Convention at Adyar to that of alternate meetings at Adyar and Benares. The vast area of India, over which our nearly 200 Branches are operating, makes it impracticable to gather together a full representation of the Indian Section. If, therefore, we continue meeting every year at Adyar we virtually cut off from touch with headquarters the whole Northern family of Branches, and thus gradually weaken their interest in it as the federal centre of the whole movement. Upon mature reflection I decided therefore, to hold our Convention and Anniversary at the centre where the Section was in convention, which would make us meet here together in 1899, at Benares in 1900, here again in 1901, and so on. This deci-

sion was most warmly hailed by the representatives of the North Indian Branches, and, I have no doubt, will meet with your approval when you have looked at the matter from both sides.

#### SIR WILLIAM CROOKES.

A great honor has been indirectly conferred on our Society by the brave stand taken by our respected colleague of many years' standing, Sir William Crookes, F. R. S., in his Presidential Address before the British Association this year. The declaration of his determination to stand firmly by his convictions as to the potentialities of occult science as a solvent of the mysteries of life and consciousness, was a heroic act in which I recognize the spirit which should characterise the true Theosophist. I pray that his example may be followed by us all.

#### THE SUBBAROW MEDAL.

I have not thought it best to award the Subba Row Medal this year as Mrs. Besant, to whom it should go, has already received the Medal, and no other completed original work of equal merit has appeared. Translations and compilations, are of course, out of competition, else I should have given it to Pandit A. Mahadeva Sastri for his excellent edition of Gita with the Commentary of Shri Shankaracharya, or to one of the translators of the "Secret Doctrine" into Spanish, French, and other languages.

#### ZOROASTRIANISM.

I am sorry to say that the Parsi Panchayet, of Bombay, has not yet moved in the all-important matter of beginning a systematic course of excavation and explorations in the Cradle Land of their race, in the interest of their religion. Let us hope that it will be taken up by the University which the princely munificence of Mr. J. N. Tata is bringing into existence. Meanwhile, ground has been broken by our beloved brother N. F. Bilimoria, in his "Zoroastrianism in the Light of Theosophy," recently published.

#### THE PANCHAMA MOVEMENT.

The Olcott Free School has done very well during the past year, as many pupils as the building will hold having been registered. It will surprise some of you to hear that out of ten boys sent up for examination in the Fourth Standard, *eight passed*: a percentage that the higher castes and, in fact, Europeans, would find it hard to beat.

The Kodambakam H. P. B. Memorial School was opened for work several weeks ago, although the premises were not repaired, and it is doing well. As soon as Miss Palmer has learnt enough Tamil to begin her benevolent labors among them, she will be put in charge of both schools, and I hope for excellent results within the next twelvemonth. Her paramount duty is to lay the foundations for a wide educational movement among this long down-trodden and unhappy people. She will also second the efforts of their leaders to give a strong religious tone to their minds. The Buddhists of Ceylon are watching with deep interest

the movement which Pt. Iyothee Doss and others have begun, to restore their people to the Buddhistic fold, and several bhikshus are now fitting themselves for future work among them. My best wishes go with them.

#### THE H. P. B. MEMORIAL FUND.

In a recent Notice in the *Theosophist* I announced that, by a two-thirds vote, the General Council of the Society had approved my suggestion that the small residue of the "H. P. B. Memorial Fund" (less than Rs. 3,000), now lying useless, and with every likelihood of remaining so, should be turned into an invested capital for the partial support of the Pariah School to which I have given her revered name. H. H. the Maharajah of Kapurthala, who subscribed Rs. 2,000 to the Fund, has given in the letter which I have here, his consent to my utilising the money in any useful way I choose. The trifling residue having been subscribed by our own members towards an object which has failed, and the precedent having been made at the Benares Convention in the transfer of the Famine Fund surplus to the Central Hindu College, I have determined to put the H. P. B. Memorial Fund money to the excellent use of perpetuating her name in a free school for the poor Panchamas, where they will be given access to Western and Eastern books. The Fund is now earning  $10\frac{1}{2}$  per cent. interest on primary mortgage on Madras real estate and the collections are made monthly. I shall be glad if those who love the name and respect the memory of my great colleague and our elder sister, will swell this Fund by their gifts, until her memorial will be free schools for the "submerged millions" opened up throughout the whole Presidency of Madras.

#### GROWTH OF THE SOCIETY.

As remarked above, the growth of our Society is unchecked. Gradually we are spreading from land to land and from race to race, daily we find our ideas reflected more and more in contemporary literature. The following statistical table emphasizes this truth:

#### CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1898.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898
1	2	10	25	52	96	107	124	136	158	179	206	241	279	304	352	394	408	428	492	542

#### NEW BRANCHES.

America has added twenty-one new Branches to our list, during the past year ending November 1st, and five of her former charters have been cancelled.

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

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

The Australasian Section has added one new Branch, the Scandinavian Section one, and Ceylon one, which makes a total of fifty new Branches throughout the world. I have telegraphic advices of the formation of a new Branch at Moulmein (Burma), but this must be included in next year's list.

#### LOCALITIES OF NEW BRANCHES.

*India* :—Conjeeveram, Namakal, Tirupatur, Vaniyambadi, Vedaranyam, Kayadrug, Krishnagiri, Dharmapuri, Purasawalkam, Triplicane, Tiruturaipundi, Nandyal, Tiruvallur, Poonamalle, Wallajanagar, Tirupati, Dharampur, Patukota, and Gudivada.

*Europe* :—Hampstead, Thornton Heath (name since changed to Croydon), Hanover, Brussels, Hamburg, Wandsworth, and Branche Centrale Belge (Brussels).

*America* :—St. Joseph, Mo., Worcester, Mass., Findlay, O., Newton Highlands, Mass., Davenport, Ia., Cresson, Ia., Jamestown, N. Y., Lima, O., New Orleans, La., Vancouver, B. C., Indianapolis, Ind., South Haven, Mich., Kalamazoo, Mich., Council Bluffs, Ia., Freeport, Ills., Lansing, Mich., Peoria, Ills., Oakland, Calif., Saginaw, Mich., and St. Louis, Mo.

*Australia* :—Sydney.

*Scandinavia* :—Sundswall.

*Ceylon* :—Dharmaraja (Kandy).

Deducting Branches seceded and surrendered, we have over 450 living charters and active centres remaining.

#### THE ADYAR LIBRARY.

The growth of our book collections is rapid and we have hardly finished one gallery before we begin to see that much more shelf room will soon be needed. Mr. Auanthakrishna Sastry has been so successful of late in collecting ancient MSS. that I intend to send him on another and longer quest. I hope that many valuable works may have to be reported next December.

We have added to the Library during the year 705 books and MSS. of which 260 were presented and 445 purchased. Mr. Sastry, the librarian, collected and brought with him from the Tinnevely District, 115 MSS., nine-tenths of which were Mantra Sastras. Many of these are rare and valuable works, and their names have been noticed in the *Theosophist*. The Sastry has, during the past year, translated Gopâlatâpani Upanishad with three different commentaries, and Krishna Upanishad, into English. The latter was published in the *Theosophist*, and the former is being published. Of the 705 books, 514 go to the Western Section and 191 to the Oriental Section.



Following are the details of the collections up to date:—

1. Vedas and Vedangas	...	...	...	...	227
2. Puranas	...	...	...	...	157
3. Dharma Sastras	...	...	...	...	333
4. Philosophies of the six schools	...	...	...	...	629
5. Jyotisha and Vaidya	...	...	...	...	93
6. Jainism (Sanskrit)	...	...	...	...	27
7. Mantrasastra, including Tantras	...	...	...	...	258
8. Grammars and Lexicons	...	...	...	...	166
9. Literature	...	...	...	...	235
10. The <i>Pandit, Anandasrama, Kaavyamālā</i> and other magazines					202
11. Stotras	...	...	...	...	141
12. Indian Vernaculars	...	...	...	...	750
13. Reference books, including Sacred Books of the East, Trübner's Oriental Series, &c.	...	...	...	...	644
14. Buddhism, including Chinese, Japanese, Burmese, Siamese, Pali and other texts	...	...	...	...	1,490
					Total... 5,352

WESTERN SECTION.

General Literature under separate headings ... .. 4,742

Grand Total... 10,094

BOOKS PUBLISHED IN 1898.

*English.*

"Theosophy Applied," Lillian Edger.

"Apollonius of Tyana," A. P. Sinnett.

*Esoteric Christianity*—five Lectures, by Mrs. Besant (pamphlets).

*Occultism, Semi-Occultism and Pseudo-Occultism; Emotion, Intellect and Spirituality; Individuality*—three lectures by Mrs. Besant (pamphlets).

"A Theosophical Question-Book;" translated from the French of D. A. Courmes.

"Tao-Teh-King," by Dr. Paul Carus.

"Zoroastrianism in the Light of Theosophy," by N. F. Bilimoria.

"Bhagavad Gîtâ" with Sri Ramanujacharya's Commentary, by A. Govindacharlu.

The *Mercury Series* of pamphlets have been issued by the *Mercury Publishing Co.*, America, and a number of pamphlets, by Alexander Fullerton, General Secretary of the American Section.

FRENCH (translations).

"The Secret Doctrine," Vol. I.

"The Ancient Wisdom," Mrs. Besant

"The Path of Discipleship," Mrs. Besant;

"Devachan," Mr. Leadbeater.

## GERMAN (translations).

- "Invisible Helpers," Mr. Leadbeater ;
- "Dreams," Mr. Leadbeater ;
- "The Ancient Wisdom," Mrs. Besant ;
- "Man and his Bodies," Mrs. Besant ;
- "The Future that awaits us," Mrs. Besant.

## SPANISH (translations).

- "Secret Doctrine," Vol. II, H. P. B. ;
- "Reincarnation," Mrs. Besant ;
- "The Story of Atlantis," Scott Elliott.

## NORWEGIAN (translations).

- "The Ancient Wisdom," Mr. Besant ;
- "Invisible Helpers," Mr. Leadbeater.

## CZECH (translation).

- "Light on the Path."

## SCANDINAVIAN.

- "Secret Doctrine," H. P. B., Vol. II. (last 6 numbers) ;
- "Four Great Religions," Mrs. Besant (translations); also two original papers (pamphlets) relating to Rabbi Dr. G. Klein's critique, on the "Secret Doctrine," and four translations (pamphlets) from Mrs. Besant's works.

## DUTCH.

- "Four Lectures on Theosophy," Mrs. Besant ;
- "Conditions of Life after Death," Mrs. Besant ;
- "Sketch of Mrs. Besant's Life," Joh. van Manen.
- "The Theosophical Society and Objects," Lorenzo ;
- "The Seven Principles of Man," Mrs. Besant; and
- "Reincarnation"—revised translations—by Joh. van Manen.

## HAWAIIAN ISLANDS.

Pamphlets on Reincarnation by Dr. Marques, Ph. D., President, and Miss L. S. Mesick, of the Aloha T. S., have been issued.

## PUBLICATIONS BY INDIAN BRANCHES.

*Bombay Branch.*—Mrs. Besant's "Path of Discipleship" has been translated into Gujerati by Mr. M. D. Shroff, and published under the title of "Mumukshu Marga."

*Adyar Lodge.*—Mr. V. C. Seshachari has issued the Sanskrit text, with Shri Shankarâ Chârya's Commentary, of the following Upanishads, viz., Isa, Kena, and Mandukya, together with a very well done English translation of both text and commentary. Two pamphlets were also published by the President of the Lodge.

*Surat Branch.*—A vernacular translation of "Uttara Gitâ," by brother Indravardan Madhva Charan, and *Karma* and *Kalchakra*, and

*Satyaprem Patrika*, and other journals prepared by the President, Mr. Nowtamram Uttamram Trivedi, were published during the year.

*Bhavnagar Branch*.—This Branch has published a translation of Mrs. Besant's Manual, "Reincarnation," and also two original works upon Theosophy.

*Mysore Branch*.—The Secretary, Mr. A. Mahâdeva Sastri, B. A., has issued the Sanskrit text with English translation and commentary of the Amrita Bindu, and Kaivalya Upanishads, (Minor Upanishads, Vol. 1st).

## MAGAZINES.

<i>The Theosophist,</i>	<i>English (Monthly).</i>
<i>Theosophical Review,</i>	" "
<i>Mercury,</i>	" "
<i>Vâhan,</i>	" "
<i>Book Notes,</i>	" "
<i>Prasnottara,</i>	" "
<i>Theosophic Gleaner,</i>	" "
<i>Arya Bala Bodhini,</i>	" "
<i>Theosophy in Australasia,</i>	" "
<i>The Buddhist,</i>	" "
<i>Journal of the Mahabodhi Society,</i>	" "
<i>The Punjab Theosophist,</i>	" "
<i>Forum,</i>	" "
<i>Notes and Queries,</i>	" "
<i>Modern Astrology,</i>	" "
<i>Sanmarga Bodhini,</i>	Telugu Weekly.

## POLYGLOT.

<i>Teosofisk Tidskrift (Swedish),</i>	Monthly
<i>Balder (Norwegian),</i>	"
<i>Revue Theosophique Française (French),</i>	"
<i>Sophia (Spanish),</i>	"
<i>Philadelphia (Spanish),</i>	"
<i>Theosophia (Dutch),</i>	"
<i>Lotus Blüthen (German),</i>	"
<i>Theosophischer Wegweiser (German),</i>	"
<i>Teosofia (Italian),</i>	"
<i>L'Idée Theosophique (French),</i>	Quarterly.

## REPORTS OF SECTIONS.

We shall now hear from the representatives of our various Sections what has been going on in their several parts of the world.

[The Reports of Sections and remote countries were read as follows : European, by Mrs. Besant; delegate.—American, by Miss S. E. Palmer, delegate; Indian, by the General Secretary; Australasian, by Miss Lilian Edger, delegate; New Zealand, by Miss Lilian Edger, delegate; Netherlands, by Bertram Keightley; Scandinavian, by Bertram Keightley; Buddhist Educational Reports, by Harry Banbery.]

## REPORT OF THE EUROPEAN SECTION, T. S.

TO COLONEL H. S. OLCOTT, P. T. S.

DEAR MR. PRESIDENT,—This being the first occasion that it has been my duty to forward to you the summarized account of the year's work of the European Section, I trust you will permit me to express how highly I value the privilege, and the great pleasure that it is to me to transmit to you, Mr. President, my report on the occasion of the Anniversary Meeting of the Society.

Although I have no very striking event with regard to the activities of the European Section to record during the past year, yet the twelve months have been, I believe, on the whole, a period of growth and strengthening for the Section. One marked feature of the past year has been the absence of discord and the evidence of a most hearty and harmonious co-operation of Branches, Centres and individual members, a spirit of unity which cannot fail to knit and weld together the many and various component parts of the theosophic instrument. It is, I think, impossible to overrate the value of any progress made in this direction.

With regard to membership, I have to report that during the year ending 17th November, 1898, 306 new names have been added to the Roll of members—a total which I believe is the largest that has been recorded since the first year of the Section.

While a large addition to the membership cannot be taken in itself as a proof that any Section is performing its work efficiently, yet the fact of 306 new members joining during the past year, not as the result of any specially active campaign of propaganda, but, as one may say, in the ordinary course, is fairly indicative that Theosophy and theosophical teachings have an increasingly firm hold on the more thoughtful of the reading public and that an ever-increasing circle is gradually coming in touch with our literature.

Seven new Lodges have received charters during the year; their names are as follows:—Hampstead, Thornton Heath (this Lodge subsequently changed its name to "Croydon"), Hanover, Brussels, Hamburg, Wandsworth, Branche Centrale Belge (Brussels).

The following charters were returned: Bradford, East London, Margate. At one time there were two Lodges in Bradford; it was deemed advisable by the members of one to relinquish their charter, there is therefore one Lodge at present active in Bradford. In the case of East London and Margate it was found that from one cause and another the members who had originally formed these Lodges had removed to other districts and that consequently these Lodges were not in a position for the moment to carry on the active work, and their remaining members decided under these circumstances to return their charters and simply continue as centres, until such a time as they had grown strong enough to again apply for their charters.

New centres have been formed at Leeds, Battersea, East London, Margate and Leipsic.

The total number of Lodges at present holding Charters in the Section is 87, and the Centres number 23.

Ten members resigned from the Section during the year.

The Section as a whole has been most fortunate in having had the advantage of Mrs. Besant's presence for a considerable period in the past year during which time she delivered many lectures. Besides the numerous lectures given in London and the neighbourhood—among which were included the exceedingly valuable series of five Lectures delivered at the Queen's Hall on the subject of Esoteric Christianity, which were reported and published, lecture by lecture, as delivered, and which have been very widely read—Mrs. Besant on two occasions presided at the meetings of the Northern Federation at Harrogate and visited many of the Lodges. She also visited Paris, Toulon and Nice, delivering addresses at each place. In Paris she had an audience of over 600 to whom she spoke in French. Scandinavia, Germany and Holland were visited by Mrs. Besant, who also spent some days in Rome where she gave a public lecture.

In connection with the work of visiting Lodges and attending the Federation meetings, both in the north and south-west, much work has been done, as usual, by Mrs. Cooper-Oakley, Mr. Mead, Mr. Leadbeater and others.

Mr. Bertram Keightley attended a meeting of the North of England Federation and gave an address.

Mr. Chatterji spent some time in Brussels lecturing; he also visited Paris and spoke there.

There have been several valuable additions to the Reference Library during the year, the "Encyclopædia Britannica" (reprint of the 9th edition) being amongst the number. Much care and attention has been given to the work of cataloguing the Library by one of our members, Mr. Cook, and before very long, thanks to Mr. Cook's efforts, we hope to possess an accurate Title catalogue and look forward to a Subject catalogue in the not distant future. In order that the Reference Library may be of as much use as possible to members residing at a distance, the Lodges have been notified by the Librarian that in case any members, for their work, require references to be looked up, if they will notify the Librarian all possible assistance will gladly be given them.

The Lending Library is still very well patronized. There are about 80 subscribers to the books, of whom a large proportion are not members of the Society.

The most noteworthy contributions to Theosophic literature emanating from the Section during the past twelve months are a series of three lectures now published, which were delivered by Mrs. Besant to the Blavatsky Lodge, the subjects dealt with being, "Occultism, Semi-

Occultism and Pseudo-Occultism," "Emotion, Intellect and Spirituality," "Individuality." The Reports of Mrs. Besant's lectures on Esoteric Christianity, to which I have already alluded, were an important feature in the literature of the year.

There has this year been less than usual published in book form, a condition of things which we must expect; if real solid work is to be done it cannot be quickly turned out, and for the moment there is already so much published that we need not be in too great a hurry for more. Most of our prominent writers, Mrs. Besant, Mr. Mead, Mr. Leadbeater, Mrs. Cooper-Oakley, and Dr. Wells among the number, have contributed articles of much interest, with great regularity, to the *Theosophical Review*, which I think all admit has more than maintained its usual satisfactory level of excellence.

The *Vâhan* has been full of interesting replies to questions, on the whole, of general interest.

One very important branch of activity in literary matters has been the number of translations of Theosophical books published in English, which has been carried out during the year. Into French have been translated Mrs. Besant's "The Ancient Wisdom" and "The Path of Discipleship," and "Devachan" by Mr. Leadbeater. Into German, Mr. Leadbeater's "Invisible Helpers" and "Dreams," Mrs. Besant's "The Ancient Wisdom," "Man and His Bodies," "The Future that Awaits us." Into Spanish, Vol. II. of "The Secret Doctrine," H.P. Blavatsky, "Reincarnation," Mrs. Besant, "The Story of Atlantis" by W. Scott Elliot. Into Norwegian, "The Ancient Wisdom" and "Invisible Helpers." Into Czech, "Light on the Path."

The Convention, which took place as usual in July, was very well attended and all passed off harmoniously. Mr. Sinnett, Vice-President T. S., presided. At the Convention we had the pleasure of welcoming Mr. Chakravarti as representing the Indian Section, Miss Weekes as representing the American Section and Mr. Van Manen, the Dutch Section. Countess Wachtmeister acted as representative of the Scandinavian Section. Two public meetings were held in connection with the Convention and the speakers were Mr. Sinnett, Mr. Bertram Keightley, Mr. Mead and Mrs. Besant. A pleasant informal incident in connection with our Convention was the presentation to Mr. Mead by Mrs. Besant, of a testimonial destined to take shape as books subscribed for by a few of his old friends in the Society, to mark their gratitude to him for the devoted work which he had given to the Section in the carrying out of his duties as General Secretary since its organization.

This brings me to speak of the change in the office of General Secretary of this Section. Mr. Mead, gradually finding that the time which he felt should be given to his literary work was being more and more encroached on by his Secretarial duties, felt himself reluctantly compelled to choose between the two. He, after careful consideration, at length decided that his literary work would be of the

greater value to the Society at large and he, therefore, on the 30th of April, finally gave up his duties as General Secretary.

At the request of the Executive Committee I undertook to carry on the duties of General Secretary until Convention, and Mr. Herbert Burrows kindly consented to relieve me in the duties of Treasurer. At the Convention both appointments were confirmed, Mr. Herbert Burrows became Treasurer and I was appointed General Secretary. At the same time a cordial vote of thanks to Mr. Mead for his services was passed.

On the Continent there is considerable activity in many quarters. In Belgium we have had a large increase of membership. In Rome the Lodge works with much activity. In Paris the movement is decidedly gaining ground. In Spain, owing to the troubles through which the country has been passing during the past year, little fresh ground could be broken.

Since the last report a bequest of a property situated at St. Georges, in the Island of Grenada in the West Indies, has fallen to the Section, under the will of the late Mr. Thomas E. Passeur, a member of the Society. The property consists of Lamolie House in the town of St. George. The matter is in the hands of the Trustees: the precise value of the property cannot yet be estimated.

In bringing my report to a close I will merely add that, so far as the Theosophical movement in Europe is concerned, I think there is no doubt that it is gradually gaining ground among thoughtful people, that the Section as a whole is distinctly growing in many directions, that there is a gradual gaining of greater balance, that there is no decrease in vitality and that within the Section all is moving harmoniously forward towards an ever-increasing unity of purpose and action.

I enclose a list of Branches and Centres and remain, dear Mr. President,

Yours most cordially,

OTWAY CUFFE,

*General Secretary.*

LONDON, *November 25th, 1898.*

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When the report of the American Section was called for, Miss Palmer said:—I come to you a delegate representing the American Section of the Theosophical Society.

We, American Theosophists, have much to encourage us. The spread of Theosophic teaching, the wearing away of prejudice, the rapid increase in the number of branches, due mainly to the visits of Countess Wachtmeister and Mrs. Besant, have rejoiced our hearts.

In coming to India to spend the rest of my life in teaching the Pariahs, I feel that I have a great privilege and opportunity. It was with a feeling of reverence that I entered this land of the mystic Sages, the land held sacred by Theosophists all over the world. It is a piece

of good karma that enables me to participate even in a humble degree in the work of our beloved Society. By continued faithful service I hope to receive the spiritual help always given to those who deserve it; and in another incarnation I hope to be able to perform more efficient work for Those whom we serve.

I cannot adequately tell you what joy has been put into thousands of American hearts by the preaching of this sublime Theosophy. It is my most earnest desire that the teaching of the Wise Ones may continue to spread from land to land until the glad tidings have reached earth's remotest nations.

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### REPORT OF THE AMERICAN SECTION.

*To the President-Founder T. S.*

From November 1st, 1897, to November 1st, 1898, 21 Branches have been chartered, and 5 Branches have surrendered their charters and dissolved, to wit, the Narada T. S., Tacoma, Wash.; the Omaha T. S., Omaha, Neb.; the Ann Arbor T. S., Ann Arbor, Mich.; the Dunkirk T. S., Dunkirk, N. Y.; the Dhyana T. S., Indianapolis, Ind. The present number of Branches is 68; last year it was 52.

Members resigned 39; died 13; admitted 461; restored 67. It was found expedient to enforce rigidly the rule to drop from the roll, members derelict in dues, and so many have thus been cut off that the present number of Branch members is but 1,215; of members-at-large, 126; total, 1,341. Last year it was 1,164.

The Countess Wachtmeister contributed five months more of work before her return to Europe in the spring, and the Section, thanks to the ever-generous kindness of Mrs. Besant, is at present enjoying the presence and labor of Mr. J. C. Chatterji of London. Until the exhaustion of the Propaganda Fund, great benefit was had from the tours of our two devoted lecturers, Dr. Mary W. Burnett and Mr. F. E. Titus, and valuable help has also been given by volunteers. In order to increase this Fund, and, if possible, to secure to it a reliable income, enough to keep our lecturers in the field through much of the year, an attempt is now being made to secure from each Fellow a systematic contribution of some small sum weekly. Partly for this attempt, but also because the administration of our other activities has been too scattered and feeble for the best results, the wise policy has been adopted of concentrating that administration in Chicago, it being the natural centre of Theosophy in the United States, and the strongest point since New York lost its predominance by the secession of 1895. A National Committee has therefore been formed there, to which have been transferred the various systems of correspondence work, circulating libraries, propaganda, &c., and sub-committees take charge severally of these systems. Vastly greater efficiency is expected from this arrangement, and it is the more practicable and the more obvious because Chicago has in its four Branches so many zealous Theosophists, able and glad to give their time



to this duty. In the whole field of Sectional activities there is nothing more cheering and more hopeful than the work done in Chicago.

Further improvement has been made in *Mercury*, and, whatever may be the future successes of the Section, they must be traced in no small measure to the zeal, fortitude, and self-sacrificing labor which caused its editor to spring to the front at a period of calamity and to omit no effort which could turn calamity into welfare. The struggles of loyalists to re-awaken public interest in Theosophy have been enormously helped through the repudiation of the name by one of the two bodies antagonizing the Society, and thus the Society has been relieved from an incalculable amount of odium arising from its supposed responsibility for fraud and folly and puerile imposture. There are indications that public confidence is turning again towards the philosophy, and, too, that minds participating and aiding in a strange moral delusion are beginning to sense its nature and to renounce it.

Abundant reason exists for the belief that every succeeding year will abate the painful experiences which since 1895 have confronted the Cause and its workers, and that each will exhibit that steady growth, that expanding zeal, that increasing labor which are the certain means to the successful achievement of the mission that the American Section for so many years has held as a sacred trust,—the permeation of a continent with the truths and motives of the Wisdom Religion.

ALEXANDER FULLERTON,  
*General Secretary.*

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#### REPORT OF THE INDIAN SECTION.

*To Col. H. S. Olcott, President-Founder, T. S.*

DEAR SIR AND BROTHER,—I have the honour to transmit to you herewith a summary of the Annual Report of this Section for the year ending September 30th, 1898, for inclusion in your Annual Survey of the work of the movement as a whole.

Permit me also to avail myself of this opportunity to officially place on record the gratitude of this Section for your kindness in undertaking the long journey hither to preside at our recent Convention, and still more for your generous and unselfish compliance with our suggestion as regards the holding of the T. S. Anniversaries at Christmas, at Benares in alternate years. I am confident that the great assistance which you will thus render to the work, in India will draw the Section yet more closely to the Headquarters of the whole Society at Adyar, and cause our members to feel and act more energetically and warmly in all matters where the interests of the Headquarters and the Society as a whole are concerned.

I have the honour to remain,  
Sincerely and fraternally yours,  
BERTRAM KEIGHTLEY,  
*General Secretary.*

*To the President-Founder, T. S.*

During the past 18 months the whole of the work of the General Secretary has been performed, with the most successful results, by my dear brother and friend, Babu Upendra Nath Basu, Joint-General Secretary, and this summary of the Annual Report of our Section is really a summing up by myself of what he has achieved, as my home duties have kept me altogether in England, much to my own grief and sorrow, during the period in question.

The improvements in our office system noted last year have been further developed, with gratifying results, and both the registers and the ever-increasing correspondence bear witness to the importance of this mechanical factor in the smooth and effective carrying on of our work.

As regards the visiting of the Branches, we may congratulate ourselves that this most vital part of our work has been very well carried out during the past twelve months.

Since January 1898, Miss Lilian Edger, M.A.—whose claims on our sincere gratitude are very great—has made two extensive tours accompanied by the President-Founder. The first, beginning in January at Calcutta, included Midnapur, Bankipur, Mozufferpur, Benares, Allahabad, Cawnpore, Bara-Banki, Bareilly, Aligarh, Agra, Kapurthala, Lahore, Rawal Pindi, Amritsar, Lucknow, Allahabad (again), Jubbulpore, Gooty, Bellary and Cuddapah. Then, during the hot weather, she devoted herself to the Branch at the Adyar Headquarters, which under her fostering care gives every promise of being a living, energetic and active centre of work. In her second tour through Southern India, she visited Coimbatore, Palghat, Salem, Erode, Karur, Madura, Trichinopoly, Tanjore, Negapatam, Kumbakonam, Chingleput, Conjeeveram, Tirupathur, Chittoor and Tiruvallur, a long tour demanding full two months of very hard work for the south alone. At each place she lectured repeatedly, besides devoting several hours each day to answering questions and most ably and patiently removing the difficulties and doubts of the large number of educated and intelligent men who came to converse with her. Thus out of the nine months from January to September of the present year, Miss Edger has spent not less than five on tour, and any one who has had a similar experience will readily appreciate how untiring her devotion and self-sacrifice in our cause have been.

On a par with Miss Edger's work, in its energy and devotion, stands that of our old and tried Brother Mr. K. Narayanswami Aiyer, on whose definitive addition to our staff of men devoting their whole lives to the work, we had to congratulate ourselves last year, and well indeed has he fulfilled the hopes then expressed.

In October 1897 he visited the Branch at Chingleput, in March 1898 that of Sholingur, and in July 1898 that of Tiruvalur, and revived them all three, for they had been practically quite dormant for several years.

He has also formed *new* Branches at Conjeeveram, Namakal, Tirupattur, Vaniyambadi, Krishnagiri, Dharmapuri, Purasawalkam, Tiruppattur, Triplicane, Tiruvallur, Poonamalle, Wallajahnagar, Tirupati, Patukota, Vedaranyam and Tiruturaipundi, fifteen in all; besides visiting and lecturing at Mylapur, Saidapet and Adyar, as well as accompanying Dr. Richardson to Chingleput and Conjeeveram and Miss Edger throughout her South Indian tour. He has thus formed fifteen *new* Branches, revived three quite dormant ones, in addition to the other work mentioned, and I am sure that we all agree that this is a splendid record of work for any one man, and should serve as a lesson to us all in showing how much the energy and real devotion of one man even can accomplish for our movement.

Pandit Bhawani Shankar has during the last twelve months visited Bareilly, Lucknow, Mozufferpur, Berhampur, Motihari, Midnapur, Jubbulpur, Gooty, Cuddapah, and Bangalore, remaining in each place for a full week and giving a series of most valuable and instructive lectures, as well as stirring up the hearts of the earnest, by his own example and fervent devotion to a keener realisation of what spiritual life really means. He also accompanied the President-Founder and Miss Edger to several places on the North Indian tour. His invaluable services during the past six years are appreciated by many, as they deserve, and we have been gratified by the many warm and hearty testimonies of the regard in which he is held.

After last year's Convention and in the preceding October, Dr. Richardson visited Conjeeveram, Guntur and Hyderabad, giving a series of lectures in each place and greatly stimulating their activity and the local interest in Theosophy, by his addresses and explanations.

Mr. T. S. Lakshminarayan Aiyar revived the dormant Karur Branch and gave a number of lectures at Chowghat, Palghat, Salem, Coimbatore, Tiruppattur, Vaniyambadi, Kodinudi, and Echanguidi.

Mr. R. Jagannathia visited and revived the Branches at Anantapur and Kurnool, and formed new Branches at Nandyal and Rayadrug.

Mr. J. Srinivas Row, to whom the Section has been so often indebted for his admirable management of the feeding and other arrangements at our Adyar gatherings, visited Gooty, and lectured at Anantapur, Cuddapah, Bangalore and Sulurpett.

Mr. T. Ramchandra Rao, Sub-Judge at Masulipatam, visited during the year, Vaniyambadi, Gooty, Nandyal, lectured at these places and also revived the Branch at Kurnool which had fallen into inactivity.

Babu Debi Sahay revived the dormant Fyzabad Branch, while Mr. H. H. Mehta and Dr. Edal Behram assisted in the formation of the new Branch at Dharampor.

Rai B. K. Lahiri visited the Bengal T. S. (Calcutta) and Brother Lala Jagannath spent 27 days lecturing at the Jallandhar Branch.

Finally, our President-Founder revived the long dormant Branch at Aligarh during his visit with Miss Edger to Northern India.

This gives a total of eighty-five distinct and separate visits to various Branches, a total which quite maintains the good showing of last year, but still proves that our staff of Branch Inspectors is as yet not adequate to the demands upon it. What we need is two more men of the devotion and calibre of our dear Brother Bhawani Shankar, and then it seems to us that our working staff would be effectively manned, but if only those we now have could but devote as much time, and work as hard, as our Brothers K. Narayanswami Aiyar and Bhawani Shankar, very much more could be done and the life, interest and activity of our Branches be steadily maintained at an increasingly high level.

The growth of our Section is progressing steadily, even at an increasing rate, for we have this year to record the formation of eighteen new Branches, as well as, what is almost equally satisfactory, the revival into fresh life of seven dormant ones. In addition to these the Hope Lodge of Colombo, Ceylon, has joined our Section. The detailed lists are appended.

*New Branches.*

- |                 |                     |                    |
|-----------------|---------------------|--------------------|
| 1. Conjeeveram. | 8. Dharmapuri.      | 14. Poonamalle.    |
| 2. Namakal.     | 9. Purasawalkam.    | 15. Wallajahnagar. |
| 3. Tirupattur.  | 10. Triplicane.     | 16. Tirupati.      |
| 4. Vaniyambadi. | 11. Tiruturaidundi. | 17. Dharampor.     |
| 5. Vedaranyam.  | 12. Nandyal.        | 18. Patukota.      |
| 6. Rayadrug.    | 13. Tiruvallur.*    | 19. Hope Lodge.    |
| 7. Krishnagiri. |                     |                    |

*Old Branches Revived.*

- |                |               |             |
|----------------|---------------|-------------|
| 1. Chingleput. | 4. Anantapur. | 7. Fyzabad. |
| 2. Sholingur.  | 5. Kurnool.   |             |
| 3. Tiruvalur.† | 6. Aligarh.   |             |

To render the growth of the Society in India more easy to follow I have summed up, so far as the information at my disposal permits, the progress year by year since 1892.

	New Branches formed.	Old Branches revived.	New Centres opened.	New Members joined.
1890 ...	...	...	...	...
1891 ...	10	...	...	200
1892 ...	7	...	...	220
1893 ...	6	...	...	361
1894 ...	3	...	2	330
1895 ...	...	3	2	93
1896 ...	4	...	2	122
1897 ...	14	6	...	304
1898 ...	19	7	1	383

\* Chingleput District. † Tanjore District.

This gives us for the present year 137 active Branches as against 130 which were in existence at the close of our last year's work.

The list of new publications this year is a short one; but this is in part due to the fact that our general work has stimulated other people to activity in this field, though the time is yet far distant when we can afford to relax our efforts in this direction.

*Bombay Branch.*—Mrs. Besant's "Path of Discipleship" has been translated into Gujerati by Mr. M. D. Shroff and published under the title of "Mumukshu Marga."

*Adyar Lodge.*—Mr. V. C. Seshachari has issued Sanskrit text with Shri Shankarācharya's Commentary of the following Upanishads, viz., Isa, Kena, and Māndukya together with a very well done English Translation of both text and commentary. The President of the Lodge also published two small pamphlets.

*Surat Branch.*—A vernacular translation of "Uttara Gītā" by Brother Indravardan Madhuva Charauand, "Karma and Kalchakra," and "Satya-prem Patrica" and other journals prepared by the President, Mr. Navtaram Uttamram Trivedi, were published during the year.

*Bhavnagar Branch.*—This Branch published a translation of Mrs. Besant's Manual, "Re-incarnation," and also two other original works upon Theosophy.

*Mysore Branch.*—Mr. A. Mahadeva Sastri, B. A., has issued the Sanskrit text with English translation and commentary of the "Amritabindu" and "Kaivalya" Upanishads,—comprising Vol. 1st of a series of "Minor Upanishads" which he intends to bring out.

Thanks to the care and zeal of Brother Upendra, our little Sectional Organ has shown great improvement during the last two years and its contents have proved both valuable and of sustained interest. In order, however, to still further add to its usefulness we propose to increase its size from 24 to 32 pages and to devote one-half, i.e., 16 pages, each month to the publication of the short-hand reports of Mrs. Annie Besant's informal lectures to the Benares Branch, which have been taken by the kind care and zeal of our Brother Sirish Chandra Bose.

The state of our finances this year continues to show a not unsatisfactory improvement; and the following is a comparative statement of income and expenditure for the last four years, which shows at a glance how we stand. Again our warmest thanks are due to our generous Brother Narendra Nath Mitra for his very handsome donations both to the Section and to the no less important Central Hindu College. Our dear and devoted Brother Tookaram Tatyā of Bombay has passed from amongst us, and this therefore is the last occasion we shall have of recording our gratitude for the unflinching liberality and generous help which he always extended to our

work. To his help both the College and the Section are again this year substantially indebted, and I fear we shall in the future feel his loss very sorely, for he was one of the exceedingly few rich men in our Society in whom the sense of their duty to the movement was ever awake and who gave freely in accordance with the need and with their own ability, and not merely according to the dictates of the desire for possessions.—

	TOTAL NET INCOME.	TOTAL NET EXPENDITURE.	INCREASE OF INCOME.
1895 ...	3,411 11 6	4,698 7 11	<i>Decrease.</i>
1896 ...	5,898 11 0	4,503 4 11	2,486 15 6
1897 ...	6,996 2 11	4,959 14 3	1,097 7 11
1898 ...	8,082 9 6	6,493 14 3	1,086 6 7

We commenced our financial year with a balance of Rs. 5,781-13-6 and we close it with a balance increased to Rs. 7,370-8-9; but it must be remembered that the building and furnishing of our new Sectional Headquarters and the assistance which it is our duty to give to the Central Hindu College will make very heavy demands upon our resources during the coming year.

One very important step taken during this year in connection with our movement has been the establishment and opening of the Central Hindu College, Benares—the first educational establishment in India which has made it an essential and integral portion of its curriculum to give its students definite moral and religious instruction in accordance with the Hindu Shastras, in addition to a thorough education upon the best western lines. The College has been affiliated to the Allahabad University and is destined to prove a most important factor in the revival of India's spiritual life.

Among our numerous losses by death, the following names must be specially mentioned as standing high on the Roll of Honour of our movement: Tookaram Tatya, Pheroze-shaw R. Mehta and P. M. Ghadiali, of Bombay, and Prof. Manilal N. Dvivedi, of Nadiad. Of these four, two are widely known wherever theosophical literature has spread, while the other two had earned the deep respect and affection of all their colleagues in India.

Slowly and surely, through the blessing of the Great Gods, a nucleus of devoted and spiritually inclined souls is being gathered together Year after year from India and from other lands ardent and devoted souls are being brought into unison, linked by the imperishable bonds of common spiritual aspiration and work shared for the regeneration of the race. Even in the darkest hour the mercy of the Compassionate Ones has kept a flame of hope, however feeble, steadily burning, and even though the gloom and darkness which envelopes and saddens this earth should grow even more dense and oppressive, yet still They will keep that flame alive; and if we, relying under all trials and tribulations upon Their

Wisdom, Power and Love, strive ever cheerfully and undauntedly to purify ourselves and spread the light of Their divine teaching in the hearts of men, then surely and without fail shall a new and glorious life shine forth in this holy land of the spirit, and spreading ever, more widely, fill the minds and hearts of all with its peace and illumination. Then shall the Golden Age return upon earth and life become truly divine in purity, in nobility, in wisdom and in peace. So may it be!

BERTRAM KEIGHTLEY,  
*General Secretary.*

(Since the date of this Report, one new Branch has been formed at Gndivada).

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## REPORT OF THE AUSTRALASIAN SECTION: THEOSOPHICAL SOCIETY.

*To the President-Founder T. S.*

DEAR SIR AND BROTHER,—I have the honour to report to you that the number of Branches now on the roll of the Australasian Section of the T. S. is fourteen (14), one new Branch having been chartered at Sydney under the title of the Egyptian Lodge of the T. S.

The roll of membership in this Section remains the same as that of last year, the thirty-six new members who have joined during the year being minimised by an equal number of withdrawals.

The Fourth Annual Convention of this Section was held in Sydney on April 8th, 1898. Delegates were present representing the Branches at Sydney, Mt. David, Melbourne, Ibis (South Yarra, Melbourne), Adelaide, Brisbane, Perth, Maryborough, and Hobart.

The main business of the Convention was the revision of the Sectional Rules to bring them into line with the Rules of the whole Society, the presentation of the General Secretary's Report and Balance Sheet, and the appointing of the sectional officers for the year.

Mr. T. H. Martyn was appointed Honorary General Secretary, but as he was attacked by a severe illness in the month of May, the Executive Committee requested me to again resume the duties of Acting General Secretary until he should have recovered.

Some correspondence having taken place between the Branches and the Executive Committee with reference to the carrying on of the Sectional Activities in the future, it was decided to accept the offer of Dr. A. Marques, of Honolulu, to undertake the duties of General Secretary, and devote the whole of his time to Theosophical work in these colonies without expense to the Section.

Dr. Marques is expected to arrive early next year, and it is hoped that then we shall have more active work to report than we have at present.

During the year the main Branches of Brisbane, Sydney, Melbourne, South Yarra, Adelaide, and Hobart, have continued their public

activities and private classes for study, without cessation, and report favourable results. The smaller Branches, although in some cases of late they have had to cease public work, from lack of funds or public interest, still retain their nuclei of active earnest members, ready to launch out into wider work as soon as opportunity offers.

The Sectional organ, *Theosophy in Australasia*, has been issued monthly during the year. The books left by Mr. Staples to found a nucleus of a Sectional Library have been received and placed at the disposal of the Branches; and the Library has been further increased by a donation from Mrs. Parker, of the Ibis Lodge, of beautifully bound complete sets of all the main Theosophical magazines.

The circulation of type-written lectures has been continued, but for want of suitable MSS. has not been as useful as it might have been.

Although there have been no Lecturing Tours undertaken by any one within the Sectional limits during this year, yet the sale of literature has been as large as ever, and enquiries from those beginning to be interested have been quite as numerous as in other years.

I enclose a list of Branches with the names and addresses of the officers, up to date.

It is hoped that when Dr. Marques arrives and Miss Edger returns from India, we shall have far more activities to report than is at present the case. With best wishes for a successful anniversary meeting,

I am, my dear President,  
Most cordially yours,  
JAMES SCOTT,  
*Acting General Secretary.*

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Miss Edger, in presenting the report of the New Zealand Section, read the following letters :

THEOSOPHICAL SOCIETY, N. Z. SECTION,  
14th November 1898.

*The President-Founder, Theosophical Society, Adyar, Madras.*

DEAR SIR AND BROTHER,—On behalf of the New Zealand Section, T. S., I beg to send to the Annual Convention at Adyar a cordial and fraternal greeting, with the hope that your deliberations may be harmonious; that the result may be the further extension of the field of usefulness of our Society; and that it may so continually grow in the right direction that the blessing of the Masters may be more and more bestowed on it as the years go on.

Yours fraternally,  
C. W. SANDERS,  
*General Secretary.*

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AUCKLAND, NEW ZEALAND,

November 27th, 1898.

TO OUR DEAR PRESIDENT,—This should reach you about the time of the Anniversary Meetings.

From New Zealand we send you our loyal greetings, our kindest thoughts, and offers of devoted service.

May they who have in the past guided the Society through all its difficulties, direct you in your deliberations, so that as a result the Society may be re-invigorated, the cause of Humanity be served, and the Master's blessing rest on all those who shall be appointed to any office.

W. H. DRAFFIN.

### REPORT OF THE NEW ZEALAND SECTION, T. S.

*From 1st November, 1897, to 31st October, 1898.*

*To the President-Founder of the Theosophical Society.*

DEAR SIR AND BROTHER,—I have the honour of submitting to you the Report of this Section, the third since the Section was formed in 1896, and the first which it has fallen to my lot to send in to you.

Since the report forwarded to you last year by my predecessor, Miss Lilian Edger, we have held our Second Annual Convention, a most successful and harmonious gathering. It was held at the Headquarters of the Section, in Auckland, on January 3rd and 4th of this year, and was fairly representative of the various Branches comprising the Section. The various forms of activity recommended by it have been more or less put into force, but not so extensively as might have been expected. One rule of the Constitution was altered, and the alteration received your approval, while one was rendered unnecessary owing to an Executive Notice issued by you early in the year.

The various general activities of the Section continue; the Auckland, Christ Church, Dunedin and Wellington Branches are active in study, and Auckland, Christ Church, and Wellington hold regular weekly public meetings; Dunedin has a public lecture monthly, and Woodville frequently. Pahiatua Branch holds no public meetings, but the members meet more or less regularly for study; Waitemata Branch has sustained a loss in the death of its Secretary, Mr. J. Dinsdale, and has consequently ceased all activity, while Wanganui has also ceased all activity, nor can any members of it see their way to take office, and keep the Branch in existence.

During the year that has elapsed since the last report was sent in, twenty-three new members have been added to the register; but as three have died, five have left the country, seven have resigned, five have lapsed, according to the Rules, and a total of nineteen removed, the list of members only numbers 171 as compared with 167 last October.

The Section has benefited by the donation of a valuable collection of books, known as the Maybank Library, from Mrs. Parker, formerly resident in Melbourne, but now at the Headquarters of the European

Section in London. Additions from other quarters have been made to it from time to time, and it promises to become a very useful and valuable adjunct to the Section. The bulk of the books are in the Headquarters' office, but many are loaned to different Branches.

A group for study has been formed at Port Chalmers, under the direction of Dunedin Branch members; and owing to the activity of Mrs. Richmond, President of Wellington Branch, aided by Mrs. Aiken, a Christchurch member, a fairly large group has also been formed in Nelson; and as the number of members there is slowly increasing, it is hoped before long a Branch may be formed, which should also be the case ultimately at Port Chalmers.

There is not so much increase in numbers as in the previous year, still those that are left are likely to be steady workers. The last twelve months, without the excitement and stimulus of special lecturers, has given members the opportunity of learning to stand upon their own merits. There are always members who join for the novelty of the thing, and who, as soon as they find they have to work, and not remain as spoon-fed infants, take themselves off to other pastures.

The sale of literature (amounting to nearly £150 during the past year) is a very satisfactory proof of the great interest taken in matters Theosophical. We are gradually leavening the masses.

Yours fraternally,  
C. W. SANDERS,  
*General Secretary.*

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#### REPORT OF THE NETHERLANDS SECTION.

*To Colonel H. S. Olcott, President-Founder, T. S.*

DEAR MR. PRESIDENT, — I have the pleasure of herewith forwarding you a report of the activities of the Dutch Section during the last year.

No new lodges have been formed but some of the younger members have formed a centre in Amsterdam with the object of spreading Theosophical ideas among the students, and weekly meetings for debate and study are held.

In Dutch India no lodge has as yet been formed, as the members are too scattered to be able to work together; but several are working seriously and we hope before the year has passed that a lodge will be formed somewhere in Java. One of our members there is busily engaged with a translation of the Theosophical Manuals on "Reincarnation" and the "Seven Principles," into Javanese. The "Theosophische Uitgeverij Maatschappij" has published during this last year in the Dutch language,—

*Theosophia*, 12 Nos.

Four maps of Atlantis after the drawings of Scott Elliott.

Four Lectures on Theosophy, by Mrs. Besant.

"Conditions of life after death," by Mrs. Besant.

"Short Sketch of Mrs. Besant's Life"—Joh. van Manen.

"The Theosophical Society and the object it has in view," by Lorenzo.

New and revised translations of Mrs. Besant's Manuals—the "Seven Principles," and "Reincarnation"—Joh. van Manen.

Last year, after the Section was formed, the number of our members was 124; it is now 177.

During this last year we have lost one member by death, 15 have resigned, and 3 have settled in Belgium and helped to form the Brussels Lodge. 72 new members have joined during the year. The greatest event of the year was Mrs. Besant's visit in January last, when for the first time she lectured in several towns besides Amsterdam. Her lectures, although delivered in English, drew large audiences in Rotterdam, Haarlem and the Hague, as well as in Amsterdam, where she delivered two lectures—one public lecture in the Free Church, which the Committee kindly placed at her disposal, and one in the Amsterdam Lodge, for members only. The whole series of lectures was taken down in short-hand by Mr. J. J. Hallo, Jr., and published in Dutch, under the title of "Vier voordrachten over Theosophie," with a portrait of Mrs. Besant, as frontispiece. More than twenty newspapers printed notices, biographical sketch, and reports of the lectures. A good deal of propaganda work has been going on this year and public lectures have been given in Leeuwarden, Twolle, Utrecht, Gouda, Rotterdam, the Helder, the Hague and Haarlem. The notices and reports in the provincial papers show that the press is much more friendly disposed than was the case a few years ago.

The Second Annual Convention of the Dutch Section was held on Sunday, July 3rd, 1898. The full report of the proceedings will already have reached you. On the evening of Saturday, July 2nd, a conversazione was held in the Headquarters of the Dutch Section, when a large number of members were present. The Morning Session of the Convention was devoted to the business of the Section. The evening meeting, open to all associates and friends provided with a card of introduction, was very largely attended. The General Secretary opened the meeting with a short speech, after which addresses were given by Mme. Windust, on "The one Condition of Membership in the T. S.;" by J. Lauweriks, on "The Theosophy of Confucius;" by Joh. van Manen, on "The Future of the Theosophical Movement;" and by Mme. Meuleman on "The use of Annual Conventions."

Although the ordinary lodge work was, as usual, discontinued during the summer months, still a large amount of propaganda work went on. A resolution was passed in Convention that if possible the Theosophical Society should be represented at the Exhibition of Women's Industry at the Hague, and accordingly a stall for the sale of theosophical literature was secured near the entrance of the Congress Hall. A large number of books and pamphlets in English and Dutch were sold

and a number of people came to the book-stall to ask questions and discuss the points which had interested them in the books they had purchased. The Congress Hall was also placed at the disposal of the Section, for August 5th, by the Committee, and lectures were given by Mme. Perk on "The Part Women have taken in the Theosophical Movement," by Joh. van Manen, on "Reincarnation and Karma," and by Mr. J. J. Hallo, Jr., on "Theosophy and Social Problems." The lectures were well attended and were followed by an interesting debate which did much to arouse public interest, as attested by the increased sale of theosophical works. Our thanks are due to our members, Mmes. Perk, Rauws, Du Prez and Dijkgraaf, who in turn gave their time to take charge of the books and furnish information to all interested in the subject.

The Exhibition was daily visited by large numbers of people from the provinces and from abroad and was, therefore, a particularly well chosen centre for propaganda.

It now only remains for me, Mr. President, to convey to you the good wishes of this Section for a most successful Convention.

We beg you to convey our heartiest greeting to our Indian Brothers in Convention assembled, and to assure them that we are with them in thought and we join them in the hope that you may long be spared to preside over the Society of which you and our beloved and deeply respected H. P. Blavatsky were the co-founders, and to which you devoted your lives.

I am, Dear Sir,  
Fraternally yours,  
W. B. FRICKE,  
*General Secretary.*

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#### REPORT OF THE SCANDINAVIAN SECTION: T. S.

*To the President-Founder of the Theosophical Society.*

DEAR SIR AND BROTHER,—Just one year ago the number of the members of the Scandinavian Section was 341. Afterwards 114 new ones have been admitted; but as 9 have left, the total number of members to-day amounts to 446.

A new Lodge was founded 22nd last April, in the modern Swedish town, Sundswall, under the chairmanship of Mr. Aug. Berglund. The Lodge has now 22 Members.

In most of the Section's 14 Lodges there has been a considerable activity during the year, with public and private lectures and discussions.

Two precious visits have given a great impulse to our work. Mrs. Annie Besant arrived during the cold season. She came to Gothenburg, in Sweden, and left for Christiania in Norway,—afterwards to Stockholm, Upsala and Lund, in Sweden, and at last to Copenhagen in Denmark,

where she gave her last public lecture, 24th January, before an audience of about 1,000 persons. In all, she had given nine public lectures during her visit.

Countess Constance Wachtmeister came after her in company with her son, Count Axel Wachtmeister. This visit took place during the autumn and concerned only Sweden and Denmark. August 28th she gave her first public lecture in Luleå, in the north part of Sweden, continued southward and visited Boden, Solleftea, Hernösand, Sundsvall, Gäddede, Stockholm and Lund, all in Sweden, and Copenhagen, which she left 25th September and travelled *via* Paris to Marseilles, and then on to Bombay. She gave during her visit ten public lectures and led, every day, discussions in our Lodges.

The following officers were elected at the Third Annual Convention of the Section in Stockholm, 30th May: General Secretary, Mr. A. Zettersten; Executive Committee: Dr. Emil Zander (vice-chairman), Mr. G. Kinell, Mr. Fred. Lund, Mrs. Fanny Ingeström, Mr. Gust. Zander (treasurer). Moreover the Presidents of all the Lodges are members, *ex-officio*, of the Committee.

A great literary work, remarkable for our circumstances, has been finished this year. It is the translation, in Swedish, of "The Secret Doctrine," Vols. I. and II., published in 36 numbers, of which the first appeared 1893.

During the year the following works have been published:—

(a) *Translations*: "The Secret Doctrine," by H. P. Blavatsky, Vol. II. (the last 6 numbers);

"Four Great Religions," by A. Besant;

(b) *Pamphlets*: Two original papers on account of the critique of Rabbi Dr. G. Klein, of Stockholm, on "The Secret Doctrine."

Four translations from A. Besant.

(c) *Magazines*: *Teosofisk Tidskrift*, published in Stockholm, 10 numbers;

*Balder*, published in Christiania (Norway), 9 numbers,

The Section has during the last four years carried on a publishing business which, at first rather small, has now come to such dimensions that the value of the published articles amounts to 27,320 Swedish crowns (some fifteen hundred pounds sterling). From our office, 13 Master Samuelsgatan, Stockholm, we sell a considerable quantity of theosophical literature over the whole of Sweden, Norway and Denmark, and it also finds its way to the Swedish speaking brethren in the United States of America.

Yours fraternally,

A. ZETTERSTEN,  
General Secretary.

Dr. Pascal, the Delegate from France, addressed the Convention in French, the following being a translation :

REVERED PRESIDENT AND MY BROTHERS,—

It is with joy that the Theosophists of France have sent me among you, and I have the privilege of bringing you the message of their lively sympathy, their tender affection. To you we are brothers for whom the Aryan emigrations prepared a distant field of incarnation, but we have not forgotten our cradle. The sweet name of India sounds in our ears as the echo of a song which enchanted our infancy, and awakens in our hearts all that is deepest and most sacred.

Specially am I happy to be on the spot where the tree of Theosophy has its root; the tree of which our Masters prepared the germ, that our great teacher H. P. B. and our President planted, which they have vivified with all the forces of their mind and have watered with the blood of their heart.

Thanks to them, thanks to the apostles who have followed them—among whom I am happy to salute here the greatest—Mrs. Annie Besant—this germ has developed into a mighty tree whose branches bear spiritual fruits in the four quarters of the globe. We can now only offer to the great Soul who has momentarily disappeared, the silent homage of our heart's gratitude; but we may gladly bring to our President in person the cordial testimony of our thankfulness.

As a Frenchman I owe to him and I owe to Mrs. Annie Besant something more. I have not forgotten how they came to the assistance of the cause in my father-land. I have the duty and also the joy of bringing to them in the name of the Theosophists of France, all our gratitude, all our love.

Pandit J. C. Chatterji, a learned member of the Society who has rendered such valuable service to Mr. Mead in his translations of the Upanishads and who has been doing good work in various lands, being introduced by the President-Founder, read a letter brought by him from Dr. Marques of the Hawaiian Islands, giving a report of the Aloha Branch, T. S. The letter is as follows :

HONOLULU (H. I.),  
October 26, 1896.

*Colonel H. S. Olcott, President, Theosophical Society.*

DEAR SIR AND BROTHER,—I take advantage of the visit of Brother Chatterji, to send you a direct report of the doings of the Aloha Branch of your Society in Honolulu (American Section). The Branch now counts 25 members, and there are in this country 8 others, Members at Large. We have a library of about 100 volumes of the best theosophical literature, opened freely to the public. Three meetings a week have been held regularly, one on "Secret Doctrine" (Saturday), one on "Human Aura" (Tuesday), and the third one, of the E. S. T. (Friday). A fourth one, a Beginners' Class, has just been started, numbering

seven, not yet T. S. members. The H. P. B. class meets once a month, and the Branch keeps White Lotus Day every year. Two-pamphlets—on Reincarnation—by A. Marques and Mrs. Mesick, have been published by the Branch for free distribution. Miss Marie A. Walsh, Pacific Coast Lecturer, was sent for, last January, and gave lectures during a month's stay, which were well attended by the public. The newspapers, formerly very hostile to Theosophy, are now all very kind; not only willing but eager to publish any theosophical news and to extend courtesies in announcing our meetings, etc. The number of persons known to be interested is quite large and growing, for a narrow-minded place as this is, still under church influence, and any lecturers that could be sent from abroad would be sure of a good hearing and warm reception. We deeply regret that Mr. Chatterji's stay is so short that it has been impossible to arrange a meeting which would have given the members the good fortune of hearing him. The Branch intends to celebrate the 7th of November, the anniversary of the foundation of the T. S., by a social meeting. We regret that there are no means, officially devised, for keeping in touch with the Central Headquarters. Although the autonomy of the various Sections may be very well, in a way, it would do no harm and would certainly tighten the bonds of loyal friendship, if something could be heard from Headquarters direct. Could not a small monthly periodical be started in Adyar, giving all the various items and news of general interest, to be sent to all members in good standing, and making every one feel in touch with the venerable President-Founder?

Very fraternally and obediently yours,

A. MARQUES,

*President, Aloha Branch, T. S.*

*P. S.*—The Members of the Aloha Branch send their warmest greetings to the Convention.

[Dr. Marques, has been asked to assume the General Secretaryship of the Australasian Section, and is probably now on his way to that country.]

Mr. Chatterji also gave the results of his observations on theosophical activities in America.

A summary of the accounts of the Treasurer who was unable to attend, on account of illness, was read by Harry Banbery. Telegrams of congratulation were next read, from Countess Wachtmeister, from P. C. Jinavaravansa (the Buddhist Prince Priest), from the Hyderabad Branch, T. S., and the Lahore Branch, T. S.

Mrs. Besant then made an earnest appeal on behalf of the Central Hindu College, of Benares, first giving a statement of its objects, and next showing the vital importance and necessity of the institution for the proper and all-round training of Hindu youth, physically, mentally and spiritually. A movement has been started to form local committees in all the large towns in India, to collect funds for the support of the

College, and this movement should be faithfully and energetically prosecuted.

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## REPORT OF BUDDHIST SCHOOLS

CONNECTED WITH THE COLOMBO BUDDHIST THEOSOPHICAL SOCIETY,

FOR THE YEAR ENDING 30TH NOVEMBER 1898.

*Colonel H. S. Olcott, P. T. S.*

DEAR SIR,—The beginning of the Buddhist Educational movement about ten years ago was beset with many difficulties and met with some opposition. The chief hindrance to success was in the apathy of the Buddhist public itself which looked upon the new movement with indifference. This had to be overcome by appeals to the feelings of nationality and religion, based upon the watchword of Buddhist schools for Buddhist children. Another obstacle was the violent opposition of certain missionary bodies which had been long in occupation of the educational field and claimed a prescriptive right to, and a monopoly of, the Districts already occupied by them. They dubbed the new Buddhist schools as factious opposition schools intended merely to destroy the good work of Christian missions and having no element of stability and permanence.

The hue and cry raised by the missionaries found an echo in one or two of the Government Inspectors of Schools and even in the Director of Public Instruction, who promulgated the famous Quarter-mile Clause, or Buddhist Boycotting Bill, which affected disastrously certain Buddhist schools that had lately been started. Local efforts against the iniquitous clause having failed, an appeal to the Secretary of State for the Colonies brought relief to the injured schools.

The outlook to-day has considerably changed. The number of schools has continually increased, the masses of the Buddhists take keen interest in their village schools. Strained relations with the Department of Public Instruction have given way to friendly understanding and the Christian Missionary Bodies have recognised that the Buddhist educational movement is their ally and not their foe, in overcoming the indifference and ignorance of the masses and in spreading the blessings of education throughout the country.

The growth of the number of schools and scholars for the past decade in schools of the Buddhist Theosophical Society may be seen at a glance from the following table:—

<i>Year.</i>	<i>No. of Schools.</i>	<i>No. of Scholars.</i>
1888	6	686
1889	7	934
1890	8	1,042
1891	9	1,176



Year.	No. of Schools.	No. of Scholars.
1892	12	1,457
1893	22	2,263
1894	28	2,749
1895	38	3,182
1896	46	4,602
1897	60	6,911
1898	79	9,280

But the example set by the Buddhist Theosophical Society in opening schools has been followed by private Buddhist Societies which prefer to maintain schools independent of the Buddhist Theosophical Society. The opening of some of these schools has been with the co-operation of members of the B. T. S., and their existence also has been in a measure due to the educational movement initiated by Colonel H. S. Olcott.

The annual increase of all Buddhist Schools, whether Buddhist Theosophical or otherwise, has been a very steady one, and the growth of the number of the registered schools alone, and of the amount of grant-in-aid earned from Government, as compiled from the Director's Annual Reports, has been as follows:—

Year.	No. of Buddhist Schools	Amount of Grant.	
		Rs.	CENTS.
1888	1	84	00
1889	15	3,396	00
1890	18	4,244	00
1891	18	4,613	00
1892	34	10,223	53
• 1893	33	11,054	00
1894	44	15,150	75
1895	54	15,096	45
1896	68	19,305	04
1897	86	22,185	62
1898			

(Government Report not yet issued).

The Government have recognised the work carried on by us and the following excerpt from the *Account of the system of Education in Ceylon* published by the Government Education Department as a Sessional paper, will be read with interest:—

#### *Buddhist Schools.*

“Perhaps the most encouraging feature in the extension of education in the country is the part, even though tardy, taken by indigenous private enterprise in the establishment of schools. For the seventy years anterior to the constitution of the present Department of Public Instruction, the only extraneous agencies auxiliary to the Department, in

\* The check to the increase of schools this year was due to the operation of the Quarter-mile Clause referred to above.—A.E.B.

the promotion of popular instruction, were the various missionary societies at work in the Island. Unrecognized and unaided by Government, these societies had, within half a century of the British occupation of the Island, spread a network of schools throughout the country, that challenged the recognition when the instruction of the people ceased to be the object of sectarian animosities. The more liberal spirit displayed in the consideration of this subject in 1869 gave birth to a more enlightened policy, and though the portals of religious neutrality in education were since that year thrown open to all engaged in this enterprise, without distinction, native Buddhists were still slow to avail themselves of the opening for educational activity in the interests of their co-religionists, that thus presented itself. For fifteen years or more after that, these Christian societies continued to be in almost undisputed possession of the field. With the Buddhist Theosophical movement in 1889 the Buddhist community awakened to the responsibilities to their co-religionists that the presence of well-organized and successful proselytizing societies could no longer permit them to shut their eyes to. A society was formed to resist the inroads of the foreign faith, and, by the establishment of Buddhist Schools for Buddhist children, to narrow the scope and the opportunities of the opponents of their religion. The apathy which for these long years contented itself with a policy of inactivity, was shaken off, and in ten years' time, 63 Buddhist Schools have been registered under the management of the Buddhist Theosophical Society.

A few Buddhist priests, too, have in the meanwhile interested themselves in education, and three of their number share the management of 13 schools. A few wealthy lay Buddhists are the managers of 27 schools well attended and in many instances admirably housed. The total number of what may be termed avowedly Buddhist Schools, as distinguished from those private schools maintained in the interests of the teachers, now stands at 103, and there is every indication that this number will be increased year by year. For the present year no less than 20 applications for Buddhist Schools are under consideration."

The Government have also recognised the educational efforts of the Buddhists, by the appointment of a member to represent the interests of Buddhist Schools at the Board of Education.

#### *Schools in the Western Circuit.*

Within the Western Circuit nineteen new schools have been opened in 1898, as follows :—Mabima Boys' ; Watinapaha Mixed ; Nittambuwa Mixed ; Peellawatta Girls' ; Godagama Girls' ; Padukka Mixed ; Medagama Boys' ; Pelpola Mixed ; Mahagama Boys' ; Barawawila Girls' ; Kalubowila Mixed ; Boralesgomuwa Mixed ; Sanghamitta (Industrial) ; Maduwa Girls' ; Yagodamulla Girls' ; Galgana Boys' ; Randombe Girls' ; Yatiyantota Mixed ; Watugedara Boys'.

Of the new schools opened last year the following eleven have been registered for grant by the Director of Public Instruction :—

Indibedde Mixed ; Kotadennjawa Boys' ; Vitanamulla Boys' ; Moratumulla Mixed ; Nalluruwa Mixed ; Ambalangoda (English) Boys' ; Kadewideya Boys' ; Kasbewa Girls' ; Mahagama Boys' ; and Sanghamitta Industrial (Girls') ; Sanghamitta Vernacular (Girls').

The total number of schools in this circuit is 79, of which 44 are registered schools. The applications for the registration of the others have been forwarded to the Director of Public Instruction, and their registration may be expected next year.

The amount of grant earned by these schools

In 1897	was	Rs. 8,78,300
In 1898 (up to date)	was	„ 9,93,550
	which is an increase of	„ 1,44,050 up to date.

For the improvement of existing schools and their greater efficiency and continued growth and prosperity I may venture to make a few suggestions :—

1. The opening of one or more training schools for vernacular teachers, to be attached to the leading English schools. Such schools will receive aid from Government and will supply the demand for properly trained and qualified teachers for our out-station schools.

2. The opening of a larger number of English schools within the circuit. There are only four such schools in the circuit at present—three for boys and one for girls. I am glad that substantial tiled buildings for English schools have been put up at Kollupitiye and at Kelaniya and that they will be opened shortly. A fund is also being raised for opening an English school at Wellawatta. Other desirable sites for English schools are at Panadura, Kalutara and Matara.

3. The formation of a Buddhist Literature Society for the preparation and publication of school books for our Vernacular and English schools and for books on Buddhism.

Such Society may also undertake the annual examination of scholars in religious knowledge and award prizes. At present a Christian Missionary History of Ceylon, antagonistic to Buddhism, is being used in our schools, and this is an anomaly. I have prepared a history, from 543 B. C. to 1505 A. D., which I am willing to submit to such a society. There is also no Central Board of Examination, or even an approved list of Text Books in religious knowledge—a subject of primary importance in the establishment of Buddhist Schools.

4. I have repeatedly urged the necessity of the appointment of an Inspector of Schools, and I am glad that Mr. Dharmasiri, who has been over ten years a practical teacher at the Ananda College, and who holds a first-class license has lately been appointed. I expect much from his periodical visits of inspection to our out-station schools which he will pay regularly from this month.

5. Funds are urgently wanted for the upkeep of existing schools, for the opening of new schools, for the salary of a clerk at the Head-

quarters, and of the Inspector of Schools, for travelling and incidental expenses, for a Prize Fund for Religious knowledge and for the carrying out of the suggestions I have made above. The Annual Fancy Bazaar in aid of the Educational movement takes place in December—17th, 18th, and 19th—at the Ananda College, and I trust the Buddhist Public, both the wealthy and the moderately well-to-do, will recognise the good work that has been done in the past and respond liberally.

The thanks of the Buddhist community are due to all the local managers of our schools for their substantial help in money and in aid of their local schools, and to all teachers engaged in our schools for their efficient work.

I do not wish to make invidious distinctions by mentioning the names of those only who have contributed largely to the upkeep of their schools. They obtain the reward of inward satisfaction with their unselfish work.

A. E. BUULTJENS,  
*General Manager of Buddhist Schools.*

## BUDDHIST PRESS REPORT FOR THE YEAR ENDING

30TH NOVEMBER 1898.

*Colonel H. S. Olcott, President-Founder, T. S.*

DEAR SIR AND BROTHER,—I beg to submit my report in connection with the Buddhist Press for the year ending 30th November 1898.

Last year I had the satisfaction to report on the progress of the several departments under my immediate control. The period under review also, I am equally pleased to say, has been a year of greater progress than I anticipated.

The circulation of our Sinhalese newspaper, the *Sandaresa*, has largely increased during the year, and the income from subscriptions and advertisements has also increased considerably. Owing to the growing demand of the space of the paper for public business advertisements it has been found necessary to enlarge the paper as soon as possible, and I hope to obtain the sanction of the Society early next year.

Another improvement in connection with the Sinhalese Department is the establishment of a type-casting room.

As regards job work, the number of orders received during the year from outsiders has been very large and more than our establishment could execute. I have therefore found it an urgent necessity to enlarge the jobbing department. Printing work executed for the Society has also increased considerably. The expansion of our School Department is due to this increase.

Colonel Olcott's "Buddhist Catechism" and Mr. Leadbeater's "Sisubodaya" (Parts I. and II.) went through another edition. This year only

one new book, the "Gihī Diva Chariya" (Sinhalese Etiquette) by Mr. H. Dharmapala, was printed. This very useful book has already gone through two editions, and the third is also likely to be issued very soon.

Our English organ, *The Buddhist*, having been a weekly for the last nine years is now made into a neat little monthly magazine. This time Mr. D. B. Jayatileka, B.A., Vice-Principal of the Ananda College, has kindly taken up the editorship, and the journal, I am glad to say, by the manner in which it has been accepted by the public, is not likely to be such a failure as when it was a weekly.

The success of our work rests chiefly on the successful working of our two organs, and specially the *Sandaresa*. For this purpose the premises have to be enlarged, and then I will be able to extend the Printing establishment, and carry on the work much more satisfactorily.

Fraternally yours,  
H. S. PERERA,  
*Manager.*

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## REPORT OF THE GENERAL MANAGER OF BUDDHIST SCHOOLS IN THE CENTRAL PROVINCE.

FOR THE YEAR ENDING 31ST DECEMBER, 1898.

*Colonel H. S. Olcott, President, Theosophical Society.*

DEAR SIR,—I have the honour to forward the annual report for the year ending December 31st, 1898, of the work done in the Central Province by the Kandy Buddhist Theosophical Society.

*General Educational Work.*—There are now 32 registered schools under the management of the Society, two of which were placed on the list of Grant-in-Aid Schools since last year. Two more schools have been opened this year which are not yet registered, an English Boys' School at Bopitiya, and a Vernacular Mixed School at Polgahawela, so that in all we have nine English Schools and twenty-five Vernacular Schools, making a total of thirty-four, with an attendance of about 3,500 children.

### *Registered Schools.*

(1) Dharmaraja College, 310; (2) Matale Boys, English School, 150; (3) Hatton Boys' English School, 122; (4) Katugastota Boys' English School, 183; (5) Kurunegalla Boys' English School, 112; (6) Nawalapitiya Boys' English School, 130; (7) Ampitiya Boys' English School, 90; (8) Panurla Boys' English School, 46; (9) Gampola Vernacular Mixed, 160; (10) Rattota Vernacular Mixed, 110; (11) Hanguranketa Vernacular Mixed, 160; (12) Manikawa Vernacular Mixed, 135; (13) Maturata Vernacular Mixed, 143; (14) Padiyapalella Vernacular Mixed, 140; (15) Ataragalla Vernacular Boys', 180; (16) Dan-

kande Vernacular Boys', 40; (17) Millagahalanga Vernacular Boys', 68; (18) Bembiya Vernacular Boys', 19; (19) Paneliya Vernacular Boys', 90; (20) Kandy Vernacular Girls', 136; (21) Katugastota Vernacular Girls', 75; (22) Ampitiya Vernacular Girls', 40; (23) Kadugannawa Vernacular Girls', 98; (24) Iriyagama Vernacular Girls', 56; (25) Panwila Vernacular Girls', 33; (26) Wattegama Vernacular Girls', 46; (27) Mailapitiya Vernacular Mixed, 150; (28) Rambukkana Vernacular Girls', 50; (29) Galagedara Vernacular Girls', 70; (30) Digane Vernacular Girls', 32; (31) Ulapane Vernacular Boys', 50; (32) Mahawewe Vernacular Boys', 140.

*Unregistered, Schools.*

(33) Dharmaraja School for Priests, 31; (34) Bopitiya English Boys' School, 80; (35) Polgahawela Vernacular Mixed, 110.

From this list it can be seen that we have 10 English Schools with an attendance of 1,254 children and 25 Sinhalese Schools with an attendance of 2,236 making a total of 35 schools with an attendance of 3,490. As all returns have not yet come in from the Office of the Director of Public Instruction, it is difficult to estimate the total grant earned for the year, but the total amount will be at least Rs. 7,000.

I am pleased to be able to say that, speaking generally, the English Schools under our management have passed very satisfactory Government Examinations, in many cases standing first in their particular districts for efficiency.

*The Sanghamitta Hermitage.*—In last year's report attention was drawn to the necessity for opening a Boarding School for the daughters of Kandyan chiefs. Since that time the want has been supplied chiefly through the untiring efforts of the Countess Canavarro. She opened the Sanghamitta Hermitage as a Girls' Boarding School in May of this year. As her work in Colombo occupied so much of her time she gave over the care of the school to Miss Rodda, an Australian lady, who had been residing for some time at Adyar. Under the skilful management of Miss Rodda the institution is gradually achieving the success it deserves.

*Dharmaraja College.*—Perhaps the chief work of the year has been in connection with the High School in Kandy. I am glad to be able to report that its numbers are rapidly increasing so that now there are over 300 boys whose names appear on the roll, most of whom are very regular in their attendance. It is now one of the largest Buddhist Schools in the island, and it has been thought advisable, in order to keep pace with the rival Missionary Schools, to change the name, and for the future it will be known as the Dharmaraja College. Great thanks are due to Mr. Panday, a member of the Bombay Lodge, for his valuable services so freely given as Vice-Principal, to which the increased efficiency of the school is largely due.

Mr. Faber, a member of the Hope Lodge, T. S., Colombo, has also taken up duties in the school as Head-master, and great results in the

future are to be expected from his energy and unexceptional abilities. The teaching staff generally has been re-organized and when I mention that in the school curriculum such subjects as Latin, Higher Mathematics, Science, Sanskrit, Pali, and short-hand are included, it can be seen that the prospects of future success are bright and encouraging.

The enlargement of the school premises is proceeding steadily, though slowly. Our best thanks are due to all those gentlemen who have contributed so willingly. When completed, the College will have accommodation for one hundred boarders in addition to the usual number of day scholars.

Here I must not forget to express the great thanks due to Mr. Goonewardhana, the President of the Society, Mr. Kobbekaduwa, R. M., the Secretary of the Society, M. Batuwantudawe, the Sub-Inspector of Schools, and Mr. E. M. B. Seneviratne, the Assistant Secretary, for the willing help they have given me in the arduous work of collecting subscriptions for the Building Fund. Tours have been made throughout the Central Province for this purpose and Mr. M. Batuwantudawe in particular deserves special thanks for the valuable help he has given me.

In connection with the College a priests' school has been established, with the Revd. T. Silananda, keeper of the Oriental Library, Kandy, as Principal. There are at present 31 priests in the school, whose ages vary from ten to eighteen. The course of study includes English, Sanskrit, Pali, Classical Sinhalese, Tamil, Mathematics and Sciences.

The school has been formed with three objects:—

*1st.*—Of raising the Buddhist priesthood from the low state to which it has fallen.

*2nd.*—Of counteracting the work of the Jesuit priests who have established a large seminary two miles from Kandy.

*3rd.*—For the purpose of training missionaries for general work in Buddhist countries.

*General Activities.*—Lectures on Ethical Buddhism are given in the College Hall on each Full Moon Night, while other lectures on philosophical subjects have been given at irregular intervals, the Revd. T. Silananda, the Countess Canavarro and Messrs. Dharmapala and Faber being among the lecturers.

*Dharmaraja Lodge.*—A Lodge has also been formed for regularly organized study in Comparative Religions and Philosophies. Members who join bind themselves to hard and systematic study, so that they may be more competent to carry on the future work of the Society. We are hoping during the next year to be able to form the nucleus of a library of Theosophical and Philosophical Works, such a library being essential if we are to carry out our object.

*Visit of Colonel Olcott and Panchama delegates.*

A noteworthy incident of the present year and one which marks a new departure in the modern history of Buddhism is the visit of Colonel Olcott accompanied by the Panchama delegates, Dr. Iyodhi Doss and Mr. Krishnasawmy, during the month of July. There is no need here to state their object at length, as it will be found elsewhere. It is sufficient to say that they were received with every mark of welcome and of enthusiasm, both by priests and people of all castes ; and although the people here have a great many projects on their hands to be carried out, yet they are sparing a portion of their time and thought to give to the work to be undertaken in Madras.

At every place visited by me on my lecturing tours the news was received with joy and many blessings were called down upon the Colonel ("Their Father" as they call him) by the people, for his share in the work.

In conclusion, I have to thank the several gentlemen who have so kindly acted as local managers of our schools, and I feel sure that if the ready support of all our friends be given with equal willingness in the future as has been hitherto done in the past, many of our projects will be carried out to a successful completion.

I am, Dear Sir,

Yours fraternally,

HARRY BANBERY,

*Principal (Dharmaraja College) and*

*Genl. Manager, Buddhist Schools, C. P.*

REPORT OF THE BUDDHIST THEOSOPHICAL SOCIETY  
OF GALLE DURING THE YEAR 1898.

*To the President-Founder T. S.*

Twelve general meetings were held and as many more for transaction of business in connection with educational matters. Most of the members have to be constantly appealed to, to rouse up their dormant spirits to active work. There is a large field in South Ceylon for work, but no labourers. The presence of a European is likely to bring about a change and the sooner a genial sympathetic European graduate is sent to assume duties as Principal of Buddhist work in the Southern Province, the better it will be for the myriads of children growing up in ignorance and attending non-Buddhistic institutions.

1. Mahinda College is gradually progressing. A diligent, sympathetic European Teacher should be appointed as Principal if the institution is to be a success. The funds at the disposal of the Manager are not at all satisfactory to promise a handsome pay. As an institution started under the auspices of the Theosophical Society the hope of the most of the Buddhists here is that the President-Founder of the Theosophical Society and his worthy colleagues will help the Manager



with a competent Principal to undertake work at the College almost for a nominal pay.

2. Kalegana Boys' School is steadily progressing. It is a primary English School.

3. Dangedara Mixed Vernacular School earned a satisfactory grant at the last Government examination. It is situated at a centre where Buddhist parents take very little notice of the education of their children.

4. Maepawala Boys' School is progressing. An application has been made to the Public Instruction Department to have it registered as a Mixed School, so that girls whose education is neglected, in about six villages, may be benefited thereby.

5. Ganegama Boys' School is well attended. A Girls' School has been opened with the view of converting the Boys' School into a Mixed School.

6. Gintota Mixed School. This was taken up by the Society in January last. It was at the time rapidly going down, but now it is over-crowded and the building is being enlarged. Our hearty thanks are due to Mr. F. de Silva, Station-Master, the President of the Local Society, and Mr. Juwanis Modalali, Treasurer, for their indefatigable labour to strengthen the stability of the school. There are four teachers, and an attendance of about 150.

7. Hagoda Boys' School. This is situated in a hamlet populated by indifferent Buddhists. The school is mainly kept up by the support of Mr. T. D. S. Amarasuriya, President of Galle Branch.

8. Milidduwa Mixed School is increasing in attendance. A new bungalow is being put up.

9. Unawatuna Mixed School was opened in November last year. It has an attendance of nearly 300.

10. North Dangedara Mixed School has an attendance of about 150. An application has been forwarded to the Department for its registration.

11. Lelwala Mixed School. This is a school situated in a centre where thousands of boys and girls are left quite untutored. Buddhist parents here are wholly indifferent to the education of their children.

O. A. JAYASEKERE,

GALLE, 12th December, 1898.

Secretary.

BUDDHIST THEOSOPHICAL OFFICE,  
GALLE, 23rd December 1898.

To the President-Founder, T. S.

SIR,—I have the honour to enclose herein the Balance Sheet of the National Fund sent to me by the Treasurer only this morning.

I beg further to add that, if our work in the Southern Province is to succeed, it is essential that we should have an energetic European as the Principal of Mahinda College.

Mr. Gordon Douglas has resigned, as our sympathy is not with him, in consequence of his hostile attitude towards the Theosophical Society.

Your obedient servant,  
O. A. JAYASEKERE,  
*Secretary.*

*The Singhalese National Buddhist Fund collected by Colonel  
H. S. Olcott with the aid of the Buddhist Theosophical Society.*

RECEIPTS.	Amount.		EXPENSES.	Amount.		Total.	
	Rs.	ct.		Rs.	ct.	Rs.	ct.
To collections by Colonel Olcott ...	5,845	93	By amount lent on Bonds	4,941	70		
Interest received from 15th December 1896 to 15th December 1898 ...	450	50	Value of immoveable property ...	1,000	00		
By unexpended balance ...	1,582	57	Amount in C. M. Bank ...	599	19		
			Amount in hands of Treasurer ...	195	23		
			<i>Expenses from 15th Decr. 1896 to 15th Decr. 1898.</i>			6,736	12
			Peons' wages ...	60	00		
			Carriage hire and sundries	17	75		
			Books, &c. to Schools ...	38	08		
			Mahinda College ...	609	60		
			Sanorawala School ...	120	00		
			Dangedara School ...	87	50		
			Gintotte School ...	150	00		
			Haberaduna School ...	60	00		
Total Rs...	7,879	00	Total Rs...			1,142	88
							7,879

Audited by  
A. J. JAYASEKERE,  
*V. P. Board of Managers,*  
H. C. PERERA,  
*Treasurer, B. N. F.*

GALLE, 3rd December 1898.

### THE ANNIVERSARY CELEBRATION.

The twenty-third Anniversary of the Theosophical Society was celebrated at Victoria Hall, on December 28th, at 5-30 p. m., and was very largely attended. In addition to the cheering remarks made by the President-Founder and the General Secretary of the Indian Section,

Mr. Keightley, brief addresses were delivered by Miss Sarah E. Palmer, delegate from America, Dr. Pascal, of France, Miss Lilian Edger, of the Colonies, Mr. Kapade, of Amraoti, Professor Arthur Richardson, and Babu J. C. Chatterji.

Dr. Richardson, President of the Central Hindu College, referred to the system of education prevailing in the East, and said it often resulted in damaging the morals of the pupils, and rendering graduates less useful to the community than they would otherwise be. He noticed the widely divergent character of the two forces—Culture and Cram, the former prevailing in the West, the latter in the East. Although Cram might enable a student to pass an examination, it left the character untrained and the intellect feeble and lacking in true discipline. He said it would be the aim of the Hindu College with which he was connected, to realise the nobler aims of education.

Following is a translation of Dr. Pascal's address :

HONOURED PRESIDENT, AND DEAR BROTHERS,—

I am profoundly convinced that my stay in India will be one of the sweetest, one of the greatest blessings which Destiny has granted me in the course of my present incarnation. I cherished this conviction, intuitively, before leaving Europe, and since my feet have pressed the holy soil of your country, I find each day confirming it afresh.

For, indeed, what privilege could be sweeter than to return to that land which was for us, Aryans, our common cradle; to the country where we entered upon the experiences which were to constitute the task of our fifth cycle; the land which the great Rishis and thousands of Yogis have hallowed by streams of love poured forth in profusion age after age?

What boon could be greater than to dwell for several months in the most sacred city of the world, in the spiritual focus of our planet, in the very heart of India—holy Kâsi, whose atmosphere has been so deeply saturated by the divine radiation of the great Beings that—after centuries of the Dark Age, after the fall of the sublime India of the past, after numberless barbarian invasions, after years of contact with the most terrible of destroyers—the materialistic civilisation of the egoistic West—its atmosphere remains sweet with calm, with peace, with purity, and allows the soul thus filled to expand under its caress and soar towards the Infinite? What could make one happier than to dwell thus in the life-giving atmosphere of Elder Brothers, by the side of souls holy and strong, at the feet of the great Apostle who was given for our enlightenment, when the disappearance of the radiant messenger, H. P. B. seemed to leave the world in the darkness of night?

What could cause greater joy than to come to the foot of the tree of Theosophy, to rest under its shade, and to open the doors of the mind and the heart to the memories of the past which fill the air of the Headquarters?

Therefore my heart is full of the liveliest gratitude to all those, great and small, known or unknown, who worked at the building of the

glorious edifice known as the Theosophical Society : above all to the Great Souls who guide the spiritual evolution of Humanity, to Whom we owe a reverence so profound that to speak of Them in any other language than that of the silent adoration of the heart, seems a profanation ;—for the mighty spirit who was called H. P. Blavatsky and who was that channel of that flood of Life and Light which the Great Brotherhood poured out upon earth on the eve of that critical moment which is to see one cycle expire and another be born ; for H. P. B., who was of all of us the teacher, of all the mother, who bore with a courage we too often forget, the frightful blows aimed by the spirits of evil against the edifice which shall regenerate our race made gangrenous by materialistic scepticism ; for H. P. B. who, like all Saviours of the world, had to bear a heavy cross on the road to her Calvary and drink to the last drop the bitter cup of the Passion :—for our President-Founder, who was the builder of the edifice we admire to-day ; the faithful workman of our Masters, the indefatigable labourer, travelling in all latitudes and by every means seeking to cement new centres to the foundation-stone ; the strong soul who remained unshaken amidst terrible troubles, unmoved in face of the most dangerous of the forces of destruction, the ridicule which dissolves all that it touches ; the hero who fought out beside H. P. B. the obscure but terrible battles of our theosophic childhood, and who has never for a moment ceased, as you know, to devote himself to every task of abnegation and self-sacrifice : for that galaxy of devoted souls, of whom more than one is present here, who were the faithful and indefatigable co-workers of those early days, days full of difficulties, dimmed by hatred and treachery, by calumny and falsehood, by plottings and scandals, by all the powers of Evil striving to stifle the new-born light ; for all those who, since then, have given to the Society the support of their voice, their fortune, their thought or their love ; finally, for her to whom there came, on the departure of our glorious H. P. B. the order to throw her great soul into the theosophic instrument and who, ever since, ensouls and guides it, who instructs us, sustains us, guides us, protects us, giving to the cause all the energies of her body and her soul—Mrs. Annie Besant.

Without the sacrifices of this staff of heroes, without the efforts of these pioneers, without all these acts of devotion known or secret, present to our memory or forgotten, the flood of spiritual Life which the Great Brotherhood had to pour out upon the world, could not have come down to us ; it would not have found any channels to receive and distribute it to the souls parched by the simoon of materialism ; we should have remained in the night, groping in darkness, crying in vain for light, and the dawn of freedom would not have shed on our foreheads its luminous life nor opened our eyes with its rosy fingers ; our race would have pursued its mad career towards the abyss and no guide, no light, no barrier would have prevented its losing itself in the depths of the gulf which swallows up the peoples which have lost the path.

\* \* \* But gratitude is incomplete if it does not emerge from its negative aspect, if it remains shut up in the silence of the heart, if its vibrations do not go forth into the field of action on the physical plane. Gratitude must take on its positive expression and translate itself into concrete devotion; we must not rest satisfied to receive with selfish joy; we ought to give, we ought to show forth to the world the light we receive, we should not be mere receivers in a spiritual avarice, but channels always wide open, giving free passage to the waters of Life which come to us from God.

And this individual devotion, although indispensable, is not sufficient. The radiations of mere units are too restricted, too isolated to produce anything but feeble isolated centres; the union of all in love and devotion is needed; the cells of the theosophic body must be one with its organs and with the whole system; networks of life must arise from this fraternal solidarity of individuals, functional activity must arise and the Theosophical Society become the complete living organism which it ought to be, the perfect instrument for which the world is waiting. Then the life which the great Beings pour out into it will find its full expression, its total result, and Theosophy will shine like a sun whose brilliant rays will light up the dogmas of the churches, will revive the spark of the "spirit" deadened by the "letter," a sun which will warm all, give life to all, enlighten all: sciences, philosophies, religions.

It rests solely with ourselves to hasten the epoch of this union, of this fraternal solidarity, of this organic perfection of the theosophic body which is needed ere the instrument can give forth the full expression of the divine harmony which shall re-echo therein. The stumblings of infancy are overpast, the mistakes of youth lie already behind us, the old Karma which hampered our first steps is nearly exhausted; we can see the first signs which betoken the coming of our manhood, the age of strength and action. Let us take courage then, and redouble our efforts. Let us not rest content with considering the function which the Section, the Branch or the Centre of the Society to which we belong specially fulfills; let us think, at the same time, of the entire organism, in each one of its cells; let us will energetically that this spiritual union of the unities in the life which makes them live shall be the uniting link of our efforts, the cord binding together the separate strands of our individual forces, and when the thought of each shall be the thought of all, when the power of each shall be multiplied by the power of all, when the devotion of each shall be sustained by the devotion of all, the sacrifice of the Great Nameless Ones shall bear its fruit—the Redemption of the Race.

Mrs. Besant's closing address was a masterly outburst of eloquence, and a condensed report of it will be reproduced in February *Theosophist*. Never before has there been so brilliant an outlook for the progress of theosophical ideas during the next century.

## PERMANENT FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 24th Dec. 1897 ...	25,096	9	0				
Mr. S. Bangiah Naidu, Nag- pore ... ..	12	8	0				
Interest on Government Pro-Note ... ..	1	7	7				
Do. on Savings Bank ...	2	13	0				
Total...	25,113	5	7				

## ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 24th Dec. 1896 ...	259	1	8	Gallery ...	61	8	11
DONATIONS :—				Victoria Hall	15	0	0
Mr. R. Kesava Row and three others, Dharapuram ...	4	0	0	Feeding delegates, &c. ...	50	7	0
„ Ramasawmi Pillai and two others ...	1	8	0	Extra servants ...	28	3	0
Dr. D. J. Edal Behram, Surat	65	0	0	Repairs ...	47	12	3
Countess Wachtmeister ...	100	0	0	Sundries ...	55	8	0
Mr. Surya Row Naidu, Viza- gapatam ... ..	15	0	0	Pandal contractor ...	128	2	0
				Iron railing ...	7	0	0
				Balance ...	393	9	2
				Balance ...	51	0	1
Total...	444	9	3	Total...	444	9	3

## HEAD-QUARTERS FUND.

1898.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on December 1897..	2,718	10	7	Establishment charges ...	2,333	4	1
<b>DONATIONS:—</b>				Repair and Material ...	3,639	8	4
Mr. P. D. Khan, Bombay ...	15	0	0	Stable ...	349	3	10
„ C. Sambiah ...	15	0	0	Post and Telegrams ...	81	10	0
„ A. F. Knudsen ...	50	0	0	Food for guests ...	373	13	1
„ A. P. Sinnott, London				Printing and stationery ..	500	10	10
Lodge £5-0-0...	80	0	0	Loans raised and returned ..	2,908	14	0
„ D. D. Chidester £4-0-4..	81	3	5	Travelling ...	236	1	0
Mrs. L. Wadham, and Miss				Sundries ...	1,393	14	4
Brodie, San Francisco 19/9	14	13	0	Transfers ..	263	7	0
H. H. Maharajah, Kapurthala	150	0	0	Cashing cheques ..	682	15	0
Mr. K. Venkatarao, Bellary...	100	0	0				
Dr. Balkishen Lal, Lahore	20	0	0				
Mr. Jussa Wala, Bombay ...	25	0	0				
Buenos Ayres, South America	120	0	0				
Mr. P. Nanjunda Naidu,							
Hassan ...	3	0	0				
A Lodge on a/c of Indian Sec.	21	10	0				
Mr. Venkatakanniah ...	1	8	0				
Mrs. Patel, Pittsburg, U. S. A.							
£2-0-7...	30	7	0				
Mr. N. Ramasamy Naidu,							
Kottur... ..	1	0	0				
„ Anantrai Nattiji Mehta,							
Bhavnagar ...	84	0	0				
Fee for opening hostel during							
Convention ...	3	0	0				
A sympathiser ...	5	0	0				
W. A. E ...	10	0	0				
Mr. P. de Abrew ...	5	0	0				
<b>ENTRANCE FEES:—</b>							
Dharma Raja Lodge ...	20	0	0				
Mr. Robert J. Tebbitt, Pekin.	13	0	0				
<b>TRAVELLING EXPENSES:—</b>							
Return ticket charge for Miss							
Edger ...	868	0	0				
Headquarters to Benares,							
Indian Section ...	100	0	0				
Trip to Burmah ...	500	0	0				
<b>DUES:—</b>							
European Section £86-5-10	1,323	5	0				
American do £81-16-4	1,227	4	7				
New Zealand do £9-7-10	147	2	0				
Australian do £12-5-4	196	4	0				
Netherlands do £8-2-10	121	2	10				
Indian do ...	1,464	1	6				
Carried over...	9,514	7	11	Carried over...	12,763	5	6

## HEAD-QUARTERS FUND—(Continued).

1898.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Brought forward...	9,514	7 11	Brought forward...	12,763	5 6
Scandinavian Sec. £25- 8- 4	406	10 0			
Theosophist Fund £12-13- 7	190	3 0			
Return of Loan from Library	750	0 0			
Do do Theosophist.	500	0 0			
Loan from Private Funds ...	370	0 0			
Return of small loan ...	4	0 0			
Loan from Theosophist ...	500	0 0			
Received from Theosophist in exchange for cheque £30-0-0	450	0 0			
Interest on Mortgage Thompson & Co. ...	545	10 2			
Interest on Post Office ...	3	2 0			
Sale of tickets ...	28	0 0			
Garden ...	208	4 8			
			Balance...	707	0 3
Total...	13,470	5 9	Total...	13,470	5 9





## T. SUBBA RAO MEDAL FUND.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 24th Dec. 1897 ...	602	8 7	Cost of Steel Die...	60	0 0
			Gold Medal (P. W. S.) ...	45	0 0
			Subscription ...	3	0 0
DONATIONS :—			One Sandalwood box ...	1	0 0
Mr. Rai Sahib Iswaraprasad Mandala ...	500	0 0	Packing, &c. ...	2	10 0
„ V. C. Seshuchari, Mylapore ...	50	0 0	One case for the medal ...	3	0 0
„ T. V. Gopaldasawmy Iyer, Tripatore ...	2	0 0	Insurance fee, &c....	1	2 0
„ T. N. Ramachandra Iyer, Salem ...	5	0 0			
„ D. Raguram Rao, Chingleput ...	3	0 0			
„ N. Venkataraghavayya, Kanjivaram ...	2	0 0			
„ O. Sundara Row, Vaniambadi ...	1	0 0			
„ M. V. Vasudeva Iyer, Cuddapah ...	1	0 0			
„ V. Kuppusami Aiyer ...	15	0 0			
„ T. N. Subba Iyer... ..	2	0 0			
Mrs. Roshan Lal, Allahabad.	10	0 0			
Mr. M. Rangasami Iyengar...	1	0 0			
„ A. G. Watson ... ..	20	0 0			
„ A. F. Knudsen ... ..	10	0 0			
„ N. M. De ai, Amraoti ...	3	0 0			
„ N. Venkatakanniah, Arcot Adyar Lodge T. S. ...	5	0 0			
Mr. J. Srinivasa Row, Gooty	2	0 0			
„ P. S. Ramasami Iyer ...	1	0 0			
„ Padmanabha Iyer ... ..	1	0 0			
A Brother ... ..	1	0 0			
Col. H. S. Olcott, P. T. S. ...	50	0 0			
Miss Lilian Edger ... ..	2	0 0			
Upendranath Basu ... ..	10	0 0			
Bangalore T. S. ... ..	10	0 0			
Mr. A. Mahadeva Sastri ...	5	0 0			
„ A. Nilakantha Sastri ...	2	0 0			
„ K. C. S. Ananta Narayana Iyer ... ..	3	0 0			
„ M. Jagannatha Md, Madras T. S. ... ..	1	0 0			
Int. on Post Office Savings Bank ... ..	19	12 0			
				115	12 0
			Balance...	1,325	8 7
Total Rs ..	1,341	4 7	Total Rs...	1,341	4 7

## H. P. BLAVATSKY MEMORIAL FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 24th Dec. 1897...	2,946	9	3	Loan to Library ...	500	0	0
Interest on Pro-Notes ...	44	1	8	Balance ...	2,691	12	5
Interest on Mortgage ...	201	1	6				
Total...	3,191	12	5	Total...	3,191	12	5

## OLCOTT PENSION FUND (NOW FREE SCHOOL FUND).

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 24th Dec. 1897 ...	2,793	11	6	Paid to O. Free School to meet current expenses ...	103	0	0
Interest on Govt. Pro-Notes.	39	10	6	Loan to Library ...	400	0	0
Interest on Mortgage ...	191	1	6				
Total...	3,024	7	6	Total...	503	0	0
				Balance...	2,521	7	6
Total...	3,024	7	6	Total Rs...	3,024	7	6

## WHITE LOTUS FUND.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
DONATION :—			Nil		
W. B. Fricke, General Secy., Netherlands Section £9-17-4.	148	9 3			

## 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, bearing the signature of the President and the seal of the Society, and countersigned by one of the above-named officers, shall be issued to the member.

*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 any time furnish any further information the President may desire.

#### *Administration.*

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

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

*Election of President.*

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

*Headquarters.*

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

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

*Finance.*

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

27. Unattached Members not belonging to any Section or Branch shall pay an Annual Subscription of £1 to the General Treasury.

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

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

*Meeting.*

30. The Annual General meeting of the Society shall be held at Adyar 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.*

**OFFICERS**  
OF THE  
**THEOSOPHICAL SOCIETY**  
AND  
**UNIVERSAL BROTHERHOOD.**

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**President.**

HENRY S. OLCOTT.

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

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**Vice-President.**

ALFRED PERCY SINNETT.

---

**Recording Secretary.**

WM. A. ENGLISH, M. D.

---

**Treasurer.**

T. VIJIARAGHAVA CHARLU.

---

**General Secretaries of Sections.**

ALEXANDER FULLERTON, American Section.

Address: 5, University Place, New York.

BERTRAM KEIGHTLEY, M. A. }

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

Address: Benares, N. W. P.

THE HON'BLE OTTWAY CUFFE, European Section.

Address: 19, Avenue Road, Regent's Park, London, N. W.

A. Marques, D. Sc., Australasian Section.

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

A. ZETTERSTEN, Scandinavian Section.

Address: Torstensonsgatan 12, Stockholm.

C. W. SANDERS, New Zealand Section.

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

W. B. FRICKE, Netherlands Section.

Address: 76, Amsteldijk, Amsterdam.

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**Presidential Delegate for Australia and New Zealand.**

MISS LILIAN EDGER, M. A.

Address: { AUSTRALIA, 42, Margaret Street, Sydney.  
NEW ZEALAND, Mutual Life Buildings, Lower  
Queen Street, Auckland.

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**Federal Correspondent.**

(MRS.) ISABEL COOPER-OAKLEY; assisted by OLIVER FIRTH  
and M. U. MOORE.

Address: 19, Avenue Road, Regent's Park, London, N. W.



BRANCHES  
OF THE  
THEOSOPHICAL SOCIETY

*(Corrected up to 8th December 1898.)*

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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.	1882	Mr. A. Chakrapani Iyer...	Mr. P. Sabapathy Mudaliar	Agent of the Sabapathy Press Co. Limited, Adoni.
Adyar	The Adyar Lodge T. S.	1897	W. A. English, M. D.	V. C. Seetha Chariar, B.A., B.L.	High Court Vakil, Mylapore, Madras.
Agra	The Agra T. S.	1893	...	Dormant	...
Aligarh	The Aryan Patriotic T. S.	1898	Babu Gouri Shanker, M.A.	Babu Kedarnath Chatterji	Pleaser, Aligarh, N. W. P.
Allahabad	The Prayag T. S.	1881	...	Dr. Abinash Ch. Banerji, L.M.S.	Colvin Medical Hall, Allahabad.
Almorah	The Tatwa Bodhini Sabha T. S.	1893	Pandit Bhairah Dat Joshi	Pandit Bedri Dutt Joshi, L.L.B.	Almorah, N. W. P.
Ambasamudram	The Ambasamudram T. S.	1869	Mr. G. P. Nilakantier	Mr. H. T. Subbnesami Aiyar	Pleaser, Ambasamudram.
Amritsar	Jignasa T. S.	1896	Mr. Harjiram	Sirdar Randhir Singh	Sillah Bhangian, Amritsar.
Anantapur	The Anantapur T. S.	1885	Mr. P. Veeranna Naidu Garu	Mr. M. Subramanaiya	Secretary, Theosophical Society, Anantapur.
Arcot	The Arcot T. S.	1884	...	Dormant	...
Arni	The Arni T. S.	1885	W. Gopala Charlu, B.A., B.L.	Mr. V. Subba Row Avergal	Secretary, Arni T. S.
Arrah	The Arrah T. S.	1882	Babu Kaylash Chandra Banerji, M.A., B.L.	Babu Kisori Lal Halidar, B.L.	Secretary, T. S. Arrah.
Baluohar	The Jaina Tatwajñana Sabha T. S.	1890	...	Dormant	...

<b>Bangalore</b>	...	The Bangalore Cantonment T. S.	1886	Mr. T. C. Mohaswamy Pillai	Mr. A. Singaravelu Mudel- liar	Resident's Office, Bangalore
<b>Do</b>	...	The Bangalore City T. S.	1886	...	Dormant	...
<b>Bankipore</b>	...	The Bebar T. S.	1882	Babu Purnendu Narayan Sinha, M.A., B.L.	Babu Siva Sankar Sahay.	Pleader, Bankipur (Behar).
<b>Bankura</b>	...	The Sanjeevan T. S.	1883	...	Dormant	...
<b>Bara-Banki</b>	...	The Jnanodaya T. S.	1883	Pandit Parmeshwari Dass.	...	Pleader, Bara-Banki, Oudh.
<b>Barakar</b>	...	The Sedhu Sanga T. S.	1892	...	Babu K. P. Mukherji	Mine Surveyor, Barakar.
<b>Bareilly</b>	...	The Kohilkhund T. S.	1891	...	Rai Bishan Lal, M.A., LL.B.	Vakil. High Court, Bareilly.
<b>Barisal</b>	...	The Barisal T. S.	1887	...	Dormant	...
<b>Baroda</b>	...	The Bewah T. S.	1882	Rao Bahadur Janardan Sakharam Gadil, B.L.	Rao Saheb Maneklal Ghe- labai Jhaveri	Baroda.
<b>Beauleah</b>	...	The Rajshahye Harmony T. S.	1883	...	Babu Sreesh Chandra Roy	Head Master, Loknath Sobool, Beauleah (Rajshahye, Beugal).
<b>Bellary</b>	...	The Bellary T. S.	1882	Rai Bahadur A. Sabapathy Mudelliar	Mr. R. Jagannathia	Sanmarga Samaj, Bellary.
<b>Benares</b>	...	The Kasi Tatwa Sabha T. S.	1886	Babu Upendra Nath Basu, B.A., L.L.B.	Babu Govinda Dass	Durgakund, Benares City.
<b>Berhampore</b>	...	The Adi Bhoutic Bhratri T. S.	1881	Babu Dinanath Ganguli...	Babu Nafar Dass Roy	Secretary and Treasurer T. S. Zemindar, Gorabazar, Ber- hampore, Bengal.
<b>Bezwada</b>	...	The Bezwada T. S.	1887	Rao Bahadur S. Lingia	Mr. T. Venketanarasiah...	Pleader, Munsiff's Court, Bez- wada.
<b>Bhagulpore</b>	...	The Bhagulpore T. S.	1881	Babu Parpati Charu Muk- herji	Babu Motilal Misra	Pleader, Bhagulpore.

## Indian Section—continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bhavnagar	The Bhavnagar T. S.	1882	Rao! Shri Prince Harisinhji Rupsinhji.	Mr. J. N. Unwalla, M. A.	Principal, Samaldas College, Bhavnagar, Kattiawar.
Bhawani	The Bhawani T. S.	1893	...	Dormant	...
Bhowanipore	The Bhowani T. S.	1883	...	Dormant	...
Bolarum	The Bolaram T. S.	1882	...	Dormant	...
Bombay	The Blavatsky Lodge T. S.	1880	Mr. D. Goetling	Mr. S. Raghavendra Row.	37, Hornby Row, Fort, Bombay.
Brosch	The Brosch T. S.	1892	...	Dormant	...
Bulandshabar	The Baron T. S.	1887	...	Dormant	...
Burdwan	The Burdwan T. S.	1883	...	Dormant	...
Calcutta	The Bengal T. S.	1882	Babu Narendranath Sen.	Babu Hirendra Nath Dutt, M. A., B. L.	28-2, Jhamanapur, Calcutta.
Do.	The Ladies' T. S.	1882	...	Dormant	...
Cawnpore	The Chohan T. S.	1882	Babu Devi Pada Roy	Babu Haran Chandra Dev.	Translator, Judge's Court, Cawnpore
Chakdighi	The Chakdighi T. S.	1883	...	Dormant	...
Chingleput	The Chingleput T. S.	1883	Mr. D. Raghurama Row	Mr. K. K. Krishnier B. A.	Hd. Master, Native High School, Chingleput.
Chinsurah	The Chinsurah T. S.	1883	...	Dormant	...
Chittagong	The Chittagong T. S.	1887	Babu Durgadas Das	Babu Kumala Kanta Sen	Pleader, Judge's Court, Chittagong.

<b>Chittoor</b>	... The Chittoor T. S.	1887	Mr. Bhashyam Iyengar	Mr. C. M. Dugaswamy Mudaliar, B. A., B. L.	District Court Vakil, Chittoor.
<b>Cocanada</b>	... The Gautama T. S.	1885	Mr. K. Ferrazu	Mr. V. Venkata Rayudu...	First Grade Pleader, Cocanada.
<b>Coimbatore</b>	... The Coimbatore T. S.	1883	Mr. T. S. Balakrishna Iyer	Mr. S. N. Ramaswamy Iyer	Pleader, Coimbatore.
<b>Do.</b>	... The Saichidananda Centre.	1895	Mr. A. Ponnuranga Mudaliar	Mr. G. Paranjoti Chettiar	Teacher, St. Michael College, 98 Oppanakara Street, Coimbatore.
<b>Colombo</b>	... The Hope Lodge T. S.	1898	Mrs. M. M. Higgins	Miss J. M. Davies	Museum School and Orphanage for Buddhist Girls, Cinnamon Gardens, Colombo.
<b>Conjeeveram</b>	... The Satyavrata T. S.	1897	Mr. N. Venkataraghava Iyer	Mr. V. Venkatachariar	19, Yachotkari Samadhi Street L. Conjeeveram.
<b>Cuddalore</b>	... The Cuddalore T. S.	1883	...	Dormant	...
<b>Cuddapah</b>	... The Cuddapah T. S.	1886	Mr. A. Nanjundappa B. A. B. L.	Mr. A. S. Vaidyanatha Iyer Avergal, B. A., B. L.	Hd. Master, High School, Cud- dapah.
<b>Dacca</b>	... The Dacca T. S.	1883	...	Dormant	...
<b>Darjeeling</b>	... The Kanchinjunga T. S.	1882	Babu Srinath Chatterji	...	Pensioner, Darjeeling.
<b>Dehra-Dun</b>	... The Dehra-Dun T. S.	1892	Lala Baldeo Sing	Babu Ishanchandra Dev, B. A.	C. T. Survey Office, N. W. P. Dehra-Dun.
<b>Delhi</b>	... Indraprastha, T. S.	1883	...	Dormant	...
<b>Dharampore</b>	... The Ramjyanti T. S.	1898	Mr. H. H. Mehta,	Mr. Dahyabhai Vasanji Desai	Asstt. Master, English School, Dharampore.
<b>Dharmapuri</b>	... The Dharmapuri Lodge T. S.	1897	Mr. C. Kuppaswamy Iyer.	Mr. Ramaswami Naiker...	Mittadar, Dharmapuri, Dt. Salem.
<b>Dindigul</b>	... The Dindigul T. S.	1884	Mr. P. Venkateswara Iyer.	Mr. S. Subramania Iyer...	2nd Grade Pleader, Dindigul.
<b>Dumraon</b>	... The Dumraon T. S.	1883	Babu Devi Prasad	Mr. M. Omrao Ali	Inspector of Dumraon Raj Schools, Dumraon.

**Indian Section—continued.**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
<b>Durbhanga</b>	The Durbhanga T. S.	1883	Pandit Lakshmi Narain...	Babu Ganganath Jha, M. A.	Durbhanga.
<b>Ellore</b>	The Gupta Vidya T. S.	1887	Mr. D. Sriramulu	.....	Ellore.
<b>Ernacolum</b>	The Ernacolum T. S.	1891	Mr. V. Ramiah, B. A.	Mr. T. S. Subbaraya Iyer	Clerk, Dewan's Office, Ernacolum, Cochin.
<b>Erode</b>	The Erode T. S.	1891	.....	Dormant	.....
<b>Fatehgarh</b>	The Jhanna Marqa T. S.	1885	Munshi, Bakhtwar Lal, B. A.	Lala Har Prasad	Head Clerk, R. M. Ry. Local Office, Fatehgarh, N. W. P.
<b>Fyzabad</b>	The Ayodya T. S.	1883	Dr. Munna Lal	Babu Damodar Das B. A.	Government College School, Fyzabad.
<b>Ghazipore</b>	The Ghazipore T. S.	1883	.....	Dormant	.....
<b>Gooty</b>	The Gooty T. S.	1883	Mr. J. Srinivasa Rao	Mr. P. Kesava Pillai	Pleader, Gooty.
<b>Gorakhpur</b>	The Sarva Hitkari T. S.	1883	.....	Dormant	.....
<b>Gudivada</b>	The Gudivada T. S.	1898	Mr. D. V. Raman Rao, B.A.	T. Gopalakrishnamurthy	Pleader, Gudivada.
<b>Gujranwalla</b>	Gujranwalla T. S. Central.	1894	Mr. Ralla Ram Arora	Mr. Dewan Chandra Varma	Sub-Overseer, Lane Mull Singh Kapur, Gujranwalla.
<b>Guntur</b>	The Krishna T. S.	1882	Mr. V. Bhavaiahchari	Mr. H. Bhagavanta Row Pantulu	Post Master, Guntur.
<b>Guntur</b>	Sadvichara T. S.	1891	Mr. Chogu Kanakarathna Garu	Mr. D. Purushottam	Sadvichara T. S., Guntur.
<b>Gya</b>	The Gya T. S.	1882	Babu Hari Haranath Sircar	Babu Nilkant Sahay	Pleader, Gya, Bohar.

<b>Habigunj</b>	... The Habigunj Branch	...	1897	.....	Babu Mahim Chandra Dutt, M.A. B.L.	Pleader, Habigunj.
<b>Hoshangabad</b>	... The Narbudda T. S.	...	1885	Babu Chondry Prayag- chand	Babu Jagannath Prasad ...	Pleader, Hoshangabad, C. P.
<b>Howrah</b>	... The Howrah T. S.	...	1883	.....	Dormant	.....
<b>Hyderabad (Deccan)</b>	... The Hyderabad T. S.	...	1882	Mr. Dorabji Dossabhoy ...	Mr. Jehangir Sorabji ...	Chadder Ghat, Hyderabad, Dec- can.
<b>Jalandhur</b>	... The Tatwajana Pracharni T. S.	...	1893	Babu Sandeeram	Babu Sawan Mall	Busteegoozan, Jalandhur, Pun- jab.
<b>Jalpaiguri</b>	... The Jalpaiguri T. S.	...	1889	.....	Babu Benode Behary Ba- nerji	Dy. Commissioner's Office, Jal- paiguri, Bengal.
<b>Jamalpore</b>	... The Jamalpore T. S.	...	1882	Mr. B. J. Elias	Babu Kali Bushan Roy ...	Loco. Office, Jamalpur.
<b>Jand</b>	... Jand Centre	...	1894	Sirdar Sahib Singh	Lala Anantaram	Contractor, N. B. S. Ry., Jand, Pindi
<b>Jessore</b>	... The Tatwajnan Sabha T. S.	...	1883	.....	Dormant	.....
<b>Jeypore</b>	... The Jeypore T. S.	...	1882	.....	Dormant	.....
<b>Jubbulpore</b>	... The Bhrigu Kshetra T. S.	...	1883	Babu Kalicharan Bose, B.A.	Mr. Govind Prasad	Clerk, District Engineer's Office, S. I. P. Ry. Jubbulpore
<b>Kanigiri</b>	... The Olcott T. S.	...	1890	.....	Dormant	.....
<b>Karachi</b>	... The Karachi T. S.	...	1896	Mr. Daulat Ram Jetmul...	Mr. D. P. Kotwal	Camp, Karachi, Sind
<b>Karur</b>	... The Karur T. S.	...	1885	Mr. J. Padmanabha Iyer...	Mr. E. Annaswami Mude- liar	Medical Officer, Karur.
<b>Kapurthala</b>	... The Kapurthala T. S.	...	1883	Sirdar Bhagat Singh	Lala Harichund	Judicial Asstt. Kapurthala, Pun- jab.

**Indian Section—continued.**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
<b>Karwar</b>	The North Canara T. S.	1883	.....	Mr. K. M. Raghavendra Row	Teacher, High School, Karwar (North Kanara District).
<b>Krishnagiri</b>	The Krishnagiri T. S.	1897	Mr. C. Subramani Aiyar, B.A., B.L.	Mr. C. Rajiengar	Pleader, Krishnagiri Dt., Salem.
<b>Krishnagur</b>	The Nuddea T. S.	1892	.....	Dormant	.....
<b>Kuch Behar</b>	The Kuch Behar T. S.	1890	.....	Dormant	.....
<b>Kumbhakonam</b>	The Kumbhakonam T. S.	1883	Mr. T. Krishnamachariar B.A.	Mr. C. Krishnaswami Aiyar	Second Grade Pleader, Kumbhakonam.
<b>Kurnool</b>	The Satkalakshapa T. S.	1883	Mr. T. Chidambara Row	Mr. C. Venkataraniiah	Collector's Office, Kurnool.
<b>Lahore</b>	The Lahore T. S.	1887	Lala Nath Mal	Pandit Ikbalnath Taimini.	Clerk, Government Advocate's Office, Lahore.
<b>Lucknow</b>	The Satya Marga T. S.	1892	Rai Naraindas Bahadur	Babu Mirtunjaya Chatterji F. A.	Head Clerk, General Department, Office of the Postmaster-General, Lucknow.
<b>Ludhiana</b>	The Ludhiana T. S.	1891	Rai B. K. Lahiri	Shankar Lal Varma	Head Master, Rai J. K. Darma School, Ludhiana.
<b>Madras</b>	The Madras T. S.	1882	Mr. Koralla Subbaraya- du Gara	C. R. Krishnamachariar, B. A., B. L.	High Court Vakil, 490, Mint Street, Madras.
<b>Madura</b>	The Madura T. S.	1888	Mr. P. Narayana Iyer, B. A., B. L.	Mr. V. Ramachendrayyar, B. A., B. L.	High Court Vakil, Madura.



<b>Madanapalle</b>	... The Jignasa T. S.	1801	Mr. O. L. Sarma	Mr. M. K. Subba Row	Madanapalle, Dt. Onddapa.
<b>Malegaon</b>	... The Malegaon	1897	Rao Bahadur Dadoba Sa- kharam	Dr. Krishnagir Anandgir.	Malegaon.
<b>Mannargudi</b>	... The Mannargudi T. S.	1891	Mr. B. Veeraswami Aiya Garu	Mr. S. Venkataramaiyar...	Municipal Councillor, Mannar- gudi.
<b>Masulipatam</b>	... The Masulipatam T. S.	1887	Mr. T. Ramachandra Row Garu	Mr. V. Venkateshaya.	Sirkellipetta, Masulipatam.
<b>Mayaveram</b>	... The Mayaveram T. S.	1883	...	Dormant	...
<b>Meerut</b>	... The Meerut T. S.	1882	Babu Rama Prasad, M. A.	...	Pres., Pleader, Meerut.
<b>Midnapore</b>	... The Midnapore T. S.	1883	Babu Girish Chander Mitra	Babu Ishan Chandra Singh	Pleader, Judge's Court, Midnapore (Bengal).
<b>Monghyr</b>	... The Monghyr T. S.	1887	...	Babu Priyanath Chatterji.	Monghyr.
<b>Moradabad</b>	... The Atma-Bodh T. S.	1883	...	Dormant	...
<b>Motihari</b>	... The Motihari T. S.	1896	Babu Ramballabh Misra M. A.	Babu Nando Lal Bhatia- charjee M. A., B. L.	Pleader, Motibari.
<b>Muzaffarpur</b>	... The Muzaffarpur T. S.	1890	Babu Surendra Krishna Dutt, B. A., B. L.	Babu Raghunandana Pra- sada Sarma	Zemindar of Mahamedpur Susta, via Silout, T. S. By. Muzaffar- pur Dt.
<b>Muddehpoorah</b>	... The Muddehpoorah T. S.	1881	...	Dormant	...
<b>Muttra</b>	... The Muttra T. S.	1891	Pandit Jai Narain Bararu, C. E.	Dr. Ramji Mull, L. M. S. ...	Medical Hall, Muttra City.
<b>Multan</b>	... The Multan T. S.	1896	Rai Bahadur Harichand...	Mr. Sham Sunder	English Clerk, Divisional Court, Multan City.

Indian Section—continued.

Place	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Mysore	The Mysore T. S.	1896	Mr. A. Narsinha Iyengar.	Mr. A. Mahadeva Sastri, B. A.	Curator, Govt. Oriental Library, Mysore.
Nagpur	The Nagpur T. S.	1885	Mr. C. V. Naidu	Mr. C. Srinivasa Das	Clerk, Revenue Secretariat, Nag- pur (C.P.)
Naini Tal	The Kurmachal T. S.	1888	Babu Lakshmi Narayan Banerji	Babu Hira Lal	Allahabad Bank Ltd., Naini Tal, N. W. P.
Namakkal	The Namakkal T. S.	1897	Mr. P. S. Singaravelu Pillai	Mr. N. V. Anantaram Iyer	Pleaser, Namakkal.
Nandyal	The Nandyal T. S.	1896	...	C. Adikesavulu Reddi	Postmaster, Nandyal.
Narail	The Narail T. S.	1883	...	Dormant	...
Narasarowpet	The Narasarowpet T. S.	1891	Mr. T. Anjaneya Sastri	Mr. K. Viyyanna Pantulu.	Pleaser, Narasarowpet.
Nassik	The Nassik T. S.	1891	...	Mr. D. R. Tarkedhar, B. A.	Hd. Master, High School, Nassik.
Negapatam	The Negapatam T. S.	1888	Mr. S. Chakrapani Iyer	Mr. P. Kanakasabhapathy Sastriar	2nd Grade Pleaser, Negapatam.
Nellore	The Nellore T. S.	1882	Mr. M. Parthasarathy Naidu	Mr. A. Narayana Iyer, B. A.	Vernacular Hd. Clerk, Collector's Office, Nellore.
Nilphamari	The Nilphamari T. S.	1892	Babu Janakinath Biswas.	Babu Rajani Kanta Sirkar	Pleaser, Nilphamari, Bengal.
Noakhali	The Noakhali T. S.	1896	...	Dormant	...
Ongole	The Ongole T. S.	1891	Mr. T. Swami Iyer Aver- gal, B. A.	Mr. B. Lechinarayana Row	Pleaser, Ongole.

Ootacamund	The Dodabetta T. S.	1883	Major Genl. H. R. Morgan	L. Setu Aiyar	... Hd. Clerk, Forest Office. Ootacamund				
Orai	The Orai T. S.	1886	...	Dormant	...				
Pahartali	The Maha Muni T. S.	1887	...	Dormant	...				
Pakur	The Pakur T. S.	1891	Rajah Sitchesh Chandra Panday Bahadur	...	Pakur, Bengal.				
Palghat	The Malabar T. S.	1882	Mr. V. Vengu Iyer	Mr. S. Veeraragha va Iyer	Sagaripuram, Palghat.				
Palni	The Palni T. S.	1897	Mr. M. Saketarama Naidu	Mr. H. Ramaswami Iyer	Manager, Native Middle School, Palni.				
Paramakudi	The Paramakudi T. S.	1885	Mr. S. Minakahi Sundram Iyer	Mr. A. S. Krishnaswamy Sastriar, B. A.	Paramakudi.				
Patukota	The Patukota Lodge	1898	Mr. A. C. Kannan Nambiar	Mr. S. Krishnaswami Iyer	Pleader, Patukota, Tanjore Dt.				
Purassawalkam	The Sri Rama Lodge T. S.	1898	Mr. M. A. Chinnayya Pillai	Mr. G. Ranganatha Mudr.	7, Karisappa Mudali Street, Purassawalkam.				
Penukonda	The Penukonda T. S.	1893	Mr. A. Ramachandria	Mr. N. Kurattalwar	Head Master, Board Lower Secondary School, Penukonda.				
Periyakulam	The Periyakulam T. S.	1884	Mr. V. Rameshendra Naidu	Mr. A. Nadamuni Iyah	Retired Teacher, Periyakulam.				
Pollachi	The Pollachi T. S.	1885	...	Dormant.	...				
Pondicherry	The Pondicherry T. S.	1883	...	Dormant.	...				
Poona	The Poona T. S.	1882	Khan Bahadur Naoroji Dorabji Khandalvala	Mr. Rajana Lings	Pleader, Malcolm Tank Road, Poona.				
Poonamallee	The Poonamallee Lodge T. S.	1898	Mr. T. T. Rangachariar, B. A., B. L.	Mr. K. Venkataschariar	Second Grade Pleader, Poonamallee, Chingleput.				

Indian Section—continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Prodattur	The Prodattur T. S.	1893	Mr. Y. Nagayya	Mr. G. Venkatramayya	2nd Grade Pleader, Prodattur.
Rai-Bareilly	The Gnanavardhani T. S.	1888	.....	Dormant	.....
Rajahmundry	The Rajahmundry T. S.	1887	Mr. S. Gopalakrishnamma	Mr. K. Rama Brahmam Gara	Pleader, Rajahmundry.
Rajmahal	The Rajmahal T. S.	1887	Babu Panchanan Ghose	Babu Phagu Lal Mandulie	Rajmahal, Bengal.
Ranchi	Chota Nagpore T. S.	1887	Babu Nibaran Chandra Gupta	Babu Manmatha Nath Chatterji	Ranchi, Chota Nagpur.
Rangoon	The Irawadi T. S.	1885	...	Dormant	...
Do.	The Shavai Daigon T. S.	1885	...	Dormant	...
Do.	The Rangoon T. S.	1885	...	Mr. T. M. Ramaswami Aiyar	Clerk, Custom House, Rangoon.
Rawalpindi	The Rawalpindi T. S.	1881	Babu Shyama Charan Bose	Babu Dharendra Kumar Banerji	Rawalpindi.
Rayadrug	The Brahma Vidya Branch T. S.	1898	Mr. V. Subbaraya Mudel- liar	Mr. S. V. Srinivasa Char- riar	Sub-Registrar, Rayadrug.
Salem	The Salem T. S.	1897	Mr. V. Krishnaswami Aiyar	Mr. B. Anantaram Aiyar, B.A., B.L.	High Court Vakil, Salem.
Sangrur	The Sangrur T. S.	1896	Babu Baghunath Das	Mr. Shazad Singh	Translator, Foreign Office, Sang- rur, Jind State, Punjab.

<b>Satur</b>	The Satur T. S.	1897	...	Mr. M. V. Bhagwanta Row	Second Grade Pleader, Satur.
<b>Searsole</b>	The Searsole T. S.	1883	...	Dormant	...
<b>Secunderabad</b>	The Secunderabad T. S.	1882	Mr. Besonji Aderji	Mr. Kavasha Eduljee	Pleader, Tower Street, Secunderabad, Deccan.
<b>Seoni-Chappara</b>	The Seoni T. S.	1885	Mr. P. Rajnath, B.A.	Mr. S. G. Subedar, B.A.	Extra Assistant Commr. Seoni-Chappara (C. P.)
<b>Sholapore</b>	The Sholapur T. S.	1882	...	Dormant	...
<b>Sholinghur</b>	The Sholinghur T. S.	1889	Mr. C. Subbaraya Naidu	Mr. P. R. Sivaramayya	Pleader, Sholinghur, North Arcot
<b>Silliguri</b>	The Silliguri T. S.	1885	...	Dormant	...
<b>Simla</b>	The Himalayan Esoterio T. S.	1882	Dormant	...	...
<b>Do.</b>	The Simla Eclectic T. S.	1881	...	Dormant	...
<b>Sivaganga</b>	The Sivaganga T. S.	1897	Mr. N. Sambasivaiyar B.A., B.L.	Mr. M. S. Shankaraiyer B.A.	Sheristadar, Lessee's Head Office, Sivaganga.
<b>Srivaikuntam</b>	The Srivaikuntam T. S.	1897	Mr. V. Veeraraghava Iyer	Mr. S. T. Ponnambala Natha Mudalliar	Pleader, Srivaikuntam, Tinnevely Dist. Madras Presy.
<b>Srivilliputtur</b>	The Natchiyar T. S.	1883	Mr. E. Krishnaiya	Mr. G. Veeraraghava Iyer	Second Grade Pleader, Srivilliputtur.
<b>Surat</b>	The Sanatan Dharma Sabha T. S.	1887	Mr. Nantamram Uttamram Trivedi	Mr. Ghelubhai Lellabhai.	Sanatan Falia. Surat.
<b>Tanjore</b>	The Tanjore T. S.	1883	Mr. K. S. Srinivasa Pillai.	Mr. S. Venkataasubba Aiyer	Pleader, Vennar Bank, Tanjore.
<b>Tinnevelly</b>	The Tinnevelly T. S.	1881	Mr. T. A. Anantaramaiyar (Vice-President)	Mr. S. Ramachandra Sastri	Clerk, District Court, Tinnevelly.

## Indian Section—continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Tipperah	The Tatwagnana Sabha T. S. ...	1889	Prince Rajakumar Nava- dwijschandra Dev Var- man Bahadur	Babu Chandra Kumar Guha	Sheristadar, Collectorate, Comil- la, Tipperah, E. Bengal.
Tirupati	The Srinivasa Lodge T. S. ...	1898	Mr. Y. Janaki Ramayya Panchulu Garu	Mr. Chellakamakrisubaiya	Clerk, Dt. Munsiff's Court, Tiru- pati.
Tirupattur (Salem Dist.)	The Brahma Vichara Lodge T. S. ...	1884	Mr. O. V. Nanjundaiya ...	Mr. T. Ramanujam Pillai.	Sub-Engineer, P. W. D., Tirupat- tur, (Salem Dist.)
Tirur	The Tirur T. S. ...	1894	.....	Mr. C. S. Adinarayana Aiyer	Pleader, Tirur, Malabar.
Tiruvallur	The Veeraraghava Lodge T. S. ...	1898	Mr. D. B. Venkata Subbu Row	Mr. K. Ramachandrayar.	Pleader, Tiruvallur, (Chingleput Dt.)
Tiruvalur	The Tiruvalur T. S. ...	1891	Mr. N. Vailyanathier ...	Mr. T. K. Ramaswamier...	2nd Grade Pleader, Tiruvalur, Tanjore District.
Trevandrum	The Trevandrum T. S. ...	1883	...	Dormant	...
Trichinopoly	The Trichinopoly T. S. ...	1883	Mr. A. Ramchandra Iyer	Mr. N. Harihara Iyer, B.A., B.L.	Pleader, Trichinopoly (S. I. Ky.)
Triplicane	The Parthasarathy Lodge T. S. ...	1898	Mr. E. Shadagopachariar, B.A., B.L.	Mr. K. Subba Rao	Clerk, Chief Secretariat, Nalla- tambi St., Triplicane, Madras.
Tiruturaipundi	The Bilwa Arareya Lodge T. S. ...	1898	Mr. T. K. Atmanatha Sastriar	Mr. V. Narayanaiyar	Head Master, B. M. School, Tiruturaipundi.
Udamalpet	The Udamalpet T. S. ...	1894	Mr. C. K. Venkataramaya	Mr. P. L. Palaniandi Pillay	2nd Grade Pleader, Udamalpet.

## Indian Section—continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Umballa	The Umballa T. S.	1891	...	Babu Shyamacharan Mukherji.	Royal Medical Hall, Sudder Bazaar, Umballa Cantonment.
Vaniyambadi	The Vani Lodge T. S.	1897	Mr. O. Sundara Row	Mr. M. Subbaraya Iyer	Municipal Manager, Vaniyambadi.
Vellore	The Vellore T. S.	1884	Mr. P. Venkata Kanniah Garu.	Mr. Krishnaaswamy Iyer	Pleader, Vellore.
Vizagapatam	The Vizagapatam T. S.	1887	...	Mr. P. T. Srinivasengar, M.A.	Principal, Hindu College, Vizagapatam.
Vedaraniem	The Vedavichara Sabha T. S.	1898	Mr. T. C. Ramachandra Row.	Mr. N. Pichai Pillay	Retired Tahsildar, Vedaraniem.
Vizianagram	The Vasishtha T. S.	1884	...	Dormant	...
Walajahnagar	The Walajah Ranipet Lodge T. S.	1898	Mr. T. P. Narasimha Chariar.	Mr. W. Vijayaraghava Mudaliar.	Pleader, Walajahnagar, North Arcot.
Warangal	Satyavichara T. S.	1891	Mr. C. Luxman	Mr. T. Govindarajulu Naidu	Care of Station Master, Warangal, N. G. S. Ry.

Address :—Babu Upendranath Basu, Joint General Secretary, Indian Section, Benares, N. W. P.





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# AMERICAN SECTION.

## AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	Chicago T. S.	1884	Geo. E. Wright	Miss Isabel M. Stevens	Room 426, 26, Van Buren Street.
Minneapolis, Minn.	Ishwara T. S.	1887	O. G. Hillman	Mrs. Harriet C. Dodge	1713, Steven's Ave.
Portland, Oregon	Willamette T. S.	1890	Alex. B. Reed	Wm. H. Galvani	74, Lewis B'd'g.
Muskegon, Mich	Muskegon T. S.	1890	F. A. Nims	Mrs. Sarah E. Fitz Simons	157, Peck Street.
Toronto, Canada	Toronto T. S.	1891	A. G. Horwood	Mrs. Mary Darwin	33, Arthur Street.
St. Paul, Minn.	St. Paul T. S.	1891	Mrs. Gertrude Grewe	Mrs. Marie F. Miller	778, Wabasha Street.
Toledo, Ohio	Toledo T. S.	1892	Mrs. Kate H. Marguire	Mrs. May B. Barber	2293, Ashland Ave.
Los Angeles, Calif.	Harmony Lodge T. S.	1894	Jasper A. Haskell	Miss Stella Michelsen	441, 23d Ave, East L. A.
Chicago, Ill.	Shila T. S.	1894	Mrs. Julia A. Darling	Miss Angelina Wann	6287, Kimbark Ave.
Honolulu, H. I.	Aloha T. S.	1894	Augustus Marques	Wm. B. Sims	...
East Las Vegas N. M.	Annie Besant T. S.	1895	John Knox Martin	Almone F. Benedict	P. O. Box 337.
San Francisco, Cal.	Golden Gate Lodge T. S.*	1895	Davis J. Lamoree	Wm. J. Waiters	Palace Hotel.
Pasadena, Cal.	Unity Lodge T. S.	1896	Frank T. Merritt	John H. Swerdfiger	48, E. Colorado Street.
Santa Cruz, Cal.	San Lorenzo T. S.	1896	Mrs. Rachel Blackmore	Mrs. Nellie H. Uhden	145, 3d and Riverside Ave.
Seattle, Wash.	Ananda Lodge T. S.	1896	Thos. A. Barnes	Mrs. Harriet C. Stein	Old Ranier Hotel, 5th Ave.

Spokane, Wash. ...	Olympus Lodge T. S.	1896	Prof. John Mackenzie	...	...
Butte, Montana Terr.	Butte Lodge T. S.	1896	Jean E. Loeten	Carl J. Smith	47, W. Broadway.
Sheridan, Wyoming Terr.	Sheridan T. S.	1896	Fernando Herbst	James G. Hunter	Lock Box 43.
Minneapolis, Minn	Yggdrasil Lodge T. S.	1897	Niels Juel	Charles Borglund	2106, S. 9th Street.
Streator, Ill.	Streator T. S.	1897	Fawcett Plumb	George Goulding	...
Buffalo, N. Y.	Fidelity Lodge T. S.	1897	Dr. Thos. P. C. Barnard	Miss Dora H. Hastings	176, N. Pearl Street.
Chicago, Ill.	Englewood White Lodge T. S.	1897	Mrs. Maude L. Howard	Miss Gertrude Longenecker	7237, Stewart Ave.
Brooklyn, N. Y.	Mercury T. S.	1897	Alfred A. Ury	Miss Ellen H. Hendrickson	424, Franklin Ave.
Cleveland, Ohio	Cleveland T. S.	1897	Dr. Quincy J. Winsor	Mrs. Helen B. Olmsted	649, Prospect Street.
New York, N. Y.	New York T. S.	1897	...	Tbos. B. Clatworthy	98, Chambers Street.
Washington, D. C.	Washington T. S.	1897	Azro J. Cory	Mrs. Sarah M. MacDonald	1719, H. Street, N. W.
Philadelphia, Pa.	Philadelphia T. S.	1897	Alex. W. Goodrich	Miss Anna M. Bredin	3041, Spraguehanna Ave.
Topeka Kan.	Topeka T. S.	1897	...	Mrs. Eliz. M. Wardall	307, Van Buren Street.
Chicago, Ill.	Eastern Psychology Lodge T. S.	1897	Mrs. Kate C. Havens	Mrs. Kate Van Allen	6237, Kimbark Ave.
Newark, N. J.	First Newark Lodge T. S.	1897	Gustav J. T. Kluge	Mrs. Cecel H. A. Kluge	570, Hunterdon Street.
Denver, Colo.	Brotherhood T. S.	1897	Mrs. Julia H. Scott	Mrs. Alice L. Prentice	200, Penrl Street.
San Diego, Calif	H. P. B. Lodge T. S.	1897	Mrs. Henrietta Pierce	Mrs. Sylvia A. Leavitt	1162, 5th Street.

• Re-chartered.

## American Section—continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sacramento, Calif.	Sacramento T. S.	1897	Mrs. Mary J. Cravens	Miss Mathie E. Griffin	1805, N. Street.
Ellensburg, Wash.	Ellensburg T. S.	1897	Clyde Warner	Patrick H. W. Ross	P. O. Box 92.
Clinton, Iowa	Indra T. S.	1897	James H. Reed	John Heales	215, Pearl Street.
Menomonie, Wis.	Menomonie T. S.	1897	John H. Knapp	Miss Ethel Grace Copp	
Kalamazoo, Mich.	Kalamazoo T. S.	1897	Dr. Jas. W. B. La Pierre	Miss Agnes Bevia	422, Oak Street.
Jackson, Mich.	Jackson T. S.	1897	Mrs. Delia Robb	John R. Rockwell	Lock Drawer 562.
Lynn, Mass.	Lynn T. S.*		Mrs. Helen A. Smith	Nathan A. Bean	176, Washington Street.
Galesburg, Ill.	Galesburg T. S.	1897	Dr. David E. Coulson	Sam. J. Hoffheimer	549, N. Seminary Street.
Lily Dale, N. Y.	Lily Dale T. S.	1897	Mrs. Myra F. Paine	Mrs. Estelle H. Baillet	
Detroit, Mich.	Detroit T. S.	1897	Dr. Martin V. Meddaugh	Mrs. Leota Giddings	
Green Bay, Wis.	Green Bay T. S.	1897	Andrew Reid	Rowland T. Burdon	242, Charlotte Ave.
Rochester, N. Y.	Blavatsky T. S.	1897	Mrs. Angos T. Probst	George Hebard	1005, S. Jackson Street.
Syracuse, N. Y.	Central City T. S.	1897	Dr. T. C. Walsh	Dr. Frances G. Barnes	158, Carter Street.
Albany, N. Y.	Albany T. S.	1897	Alfred S. Broolley	George H. Mallory	627, Montgomery Street.
Boston, Mass.	Alpha T. S.	1897	...	Miss Estelle Bright	51, State Street. 7, Chardon Street.

<b>Kansas City, Mo.</b> ...	Olcott Lodge T. S.	1897	...	Dr. Eugenia Metzger	400, Y. M. C. A. B'd'g.
<b>St. Joseph, Mo.</b> ...	St. Joseph T. S.	1897	Mrs. Anna S. Forgrave ...	Mrs. Anna M. Goodale	1404, Sylvania Street.
<b>Newton Highlands, Mass.</b>	Dharma T. S.	1897	Mrs. Minnie C. Holbrook.	Mrs. Minerva C. Stone	15, Duncklee Street.
<b>Worcester, Mass</b> ...	Wachusett T. S.	1897	Chas. R. B. Clafin, Jr. ...	...	...
<b>Davenport, Iowa</b> ...	Silent Workers Lodge T. S.	1898	Mrs. Ellen K. Cook	Mrs. Carrie W. Banks	808, E. 4th Street.
<b>Creston, Iowa</b> ...	Creston T. S.	1898	Jonathan M. Joseph	Daniel W. Higbee	105, E. Montgomery Street.
<b>Jamestown, T. S.</b> ...	Jamestown Philosophical Club T. S.	1898	...	Dr. Wm. E. Goucher	...
<b>Findlay, Ohio</b> ...	Findlay T. S.	1898	Dr. Myron J. Ewing	Miss Laura Athey	...
<b>Lima, Ohio</b> ...	Lima T. S.	1898	Louis P. Tolby	Wm. W. Hawkins	940, W. Wayne Street.
<b>New Orleans, La.</b> ...	Louisiana T. S.	1898	Dr. Robert A. Bayley	Miss Zoe M. Bayhi	919, Robert Street.
<b>Vancouver, B. C.</b> ...	Vancouver T. S.	1898	Thomas E. Knapp	Arthur Kitt Ledger	P. O. Box 414.
<b>Indianapolis, Ind.</b> ..	Indiana T. S.	1898	Dr. Henry Van Hummel..	Dr. Helen G. Baldwin	725, N. Penna. Street.
<b>South Haven, Mich.</b>	South Haven T. S.	1898	Hiram T. Cook	William H. Payne	...
<b>Kalamazoo, Mich.</b> ...	Burr Oak T. S.	1898	Mrs. Anna M. Wagner	...	...
<b>Peoria, Ill.</b> ...	Peoria T. S.	1898	Dr. Kittie J. Welsh	Mrs. Pearl A. Spaulding...	327, S. Douglas Ave., Springfield, Ill.
<b>Council Bluffs, Iowa.</b>	Council Bluffs T. S.	1898	Mrs. Harriet F. Griswold.	Lewis A. Storch	Room 58, U. S. Nat. Bank B'd'g, Omaha, Neb.

\* Succeeded 1895 ; restored 1897.

**American Section—continued.**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Freeport, Ill	Freeport T. S.	1898	Charles H. Little	William Brinsmaid	167, Foley Street
Lansing, Mich.	Lansing T. S.	1898	Rev. Myron B. Carpenter.	Albert T. Van Dervort	206, S. Capitol Ave.
Saginaw, Mich.	Saginaw T. S.	1898	Lincoln E. Bradt	Mrs. Amie A. Hubbard	1207, S. Warren Ave., E. S.
St. Louis, Mo.	St. Louis Lodge T. S.	1898	Miss Margaret K. Slater..	Miss Agnes Leech	4234, Prairie Ave.
Oakland, Calif	Oakland T. S.	1898	Frank H. Brooks	Dr. Aurick S. Brackett	852, Broadway.

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

# EUROPEAN SECTION.

## EUROPEAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Birmingham	Birmingham Lodge*	1890	O. H. Duffell	A. W. Greener	Sec., The Cedars, Grange Road, Erdington, Birmingham.
Bournemouth	Bournemouth Lodge*	1892	H. S. Green	Dr. Nunn	Sec., Gestingthorpe, Boscombe, Bournemouth.
Bradford	Athene Lodge	1893	H. Saville	Miss Annie Gale	Sec., 157, Washington Street, Girlington, Bradford.
Brighton	Brighton Lodge*	1890	Mrs. Tippetts	Dr. Alfred King	Sec., 30, Buckingham Place, Brighton.
Bristol	Bristol Lodge	1893	Miss Hastings	Miss Kate Moffatt	Pres., Regent Studio, Clifton, Bristol.
Edinburgh	Edinburgh Lodge	1893	G. L. Simpson	...	Sec., The Avenue, Greenhill Gardens, Edinburgh.
Harrogate	Harrogate Lodge*	1892	Hodgson Smith	Miss Shaw	Sec., 7, James Street, Harrogate.
Leeds	Leeds Lodge	1892	F. Rust	Mrs. Lees	Sec., 5, Roseville Road, Roundhay Road, Leeds.
Liverpool	City of Liverpool Lodge	1895	...	Mrs. Gillison	Sec., 14, Freehold Street, Fairfield, Liverpool.
London	Adelphi Lodge*	1891	J. M. Watkins	Frank Hills	Sec., 8, Duke Street, Adelphi, W. C.
Do.	Blavatsky Lodge*	1887	Mrs. Besant	Mrs. Sharpe	Sec., 19, Avenue Road, Regent's Park, N. W.
Do.	Chiswick Lodge*	1891	A. A. Harris	W. C. Worsdell	Sec., 6, Cumberland Place Kew.
Do.	Croydon Lodge	1898	P. Tovey	Fred Horne	Sec., 27, Keen's Road, Croydon.
Do.	Hampstead Lodge	1897	Mrs. Alan Leo	Alan Leo	Sec., 9, Lyncroft Gardens, Finchley Rd., N. W.
Do.	London Lodge	1878	A. P. Sinnott	C. W. Leadbeater	Pres., 27, Leinster Gardens, W.



<b>Do.</b>	North London Lodge*	1893	A. M. Glass	...	R. King, Junr.	...	Sec., 69, Barnsbury Street, Liverpool Road, Islington.
<b>Do.</b>	Wandsworth Lodge	1898	Dr. M. Sharples	...	H. Warren	...	Sec., 15, Eccles Rd., Clapham Junction, S. W.
<b>Do.</b>	West London Lodge	1897	Miss Ward	...	G. H. Whyte	...	Sec. 7, Lanhill Road, Elgin Avenue.
<b>Manchester</b>	Manchester City Lodge*	1892	C. Corbett	...	Mrs. Larnuth	...	Sec., 24, Eccles Old Road, Pendleton, near Manchester.
<b>Middlesborough</b>	Middlesborough Lodge*	1893	W. H. Thomas	...	Baker Hudson	...	Sec., 118, Grange Road East, Middlesborough.
<b>Norwich</b>	Norwich Lodge	1894	J. Fitch Thorn	...	Selby Green	...	Sec., The Croft, Limetree Road, Norwich.
<b>Edinburgh</b>	Scottish Lodge*	1884	...	...	Dr. G. Dickson	...	Sec., 9, India Street, Edinburgh.
<b>Sheffield</b>	Sheffield Lodge	1896	Frank Dallaway	...	C. J. Barker	...	Sec., 183, Intake Road, Sheffield.
<b>Brussels</b>	Brussels Lodge	1898	Belgium.	...	J. G. Bäumer	...	Sec., 129, Rue de l'Intendant, Molenbeek, St. Jean, Brussels.
<b>Do.</b>	Branche Centrale Belge	1898	Dr. Victor Lafosse	...	Miss Lilly Carter	...	Sec., 21, Rue du Vallon, St. Josse-ten-Noode, Brussels.
<b>Paris</b>	Ananta Lodge	1891	Mons. Paul Gillard	...	...	...	Pres., 38, Rue de Verneuil, Paris.
<b>Nice</b>	Nice Lodge	1897	Mrs. Terrell	...	Mons. H. de Castro	...	Sec., 57, Rue de la Paix, Nice.
<b>Toulon sur-Mer</b>	Toulon Lodge	1895	Dr. Pascal	...	Mme. Jane Ruyer	...	Sec., 46, Rue Victor Clappier, Toulon.
<b>Berlin</b>	Berlin Lodge*	1894	Germany.	...	Graf von Brockdorff	...	Sec., Paulstrasse, 23, Berlin, N. W.
<b>Hamburg</b>	Hamburg Lodge	1898	Herr Bernhard Hubo	...	Herr J. Gus. Scharlan	...	Sec., 21A, Reysoldstrasse, Hamburg.
<b>Hanover</b>	Hanover Lodge	1898	Dr. Hübbe Schleiden	...	Herr Günther Wagner	...	Sec., Walddhausen, bei Hanover, Germany.

\* Lending Library.

European Section—continued.

Place.	Name of the Branch	Date of Charter.	President.	Secretary.	Secretary's Address.
<b>Corfu</b>	Ionian Lodge	1879	<b>Greece.</b> Prof. Pasquale Menelao...	Mons. Otho Alexander ...	Sec., Corfu, Greece.
<b>Rome</b>	Rome Lodge*	1897	<b>Italy.</b> Sigr. Gualtiero Aureli ...	Signor Decio Calvari ...	Sec., 31, Via Lombardia, Rome.
<b>Alicante</b>	Alicante Lodge	1894	<b>Spain.</b> Sr. D. Manuel F. Maluendo.	Sr. D. Carbonel Joverfi ...	Sec., Calle Cid 10, Alicante.
<b>Barcelona</b>	Barcelona Lodge	1893	Sr. D. José Plana y Dorca..	Srta. Carmen Mateoz ...	Pres., Calle de la Cendra 30 and 32, Barcelona.
<b>Madrid</b>	Madrid Lodge*	1893	Sr. D. José Xifré ... <b>Switzerland.</b>	Sr. Manuel Treviño ...	Sec., 3 and 5, San Juan, Madrid.
<b>Zurich</b>	Zürich Lodge	1896	Herr. J. Sponheimer ... <b>British.</b>	Dr. A. Gysi ...	Sec., Börsenstrasse 14, Zurich, L.
	Battersea Centre	...	...	P. Tovey	28, Trotby Rd., Southwark Park Rd., Bermondsey.
	Derby Centre*	...	...	Miss Emma Ousman	Fritchley, near Derby.
	Eastbourne Centre	...	...	Jas. H. MacDougall	68, Willingden Road, Eastbourne.
	Essex Correspondence Centre	...	...	George Coates	"Banavia," King's Place, Buckhurst Hill.
	Exeter Centre*	...	...	Miss L. Wheaton	Sherwood, Newton St. Cyres, near Exeter.
	Falmouth Centre*	...	...	Miss S. E. Gay	"Roevean," Falmouth.
	Glasgow Centre*	...	...	James Wilson	151, Sandyfauld's Street, Glasgow

Herne Bay Centre	...	...	H. A. Vasee	...	25, William Street, Herne Bay.
Hull Centre*	...	...	H. E. Nichol	...	56, Albany Street, Hull.
Leeds, Alpha Centre	...	...	W. H. Bean	...	9, Winstanley Terrace, Heading- ley, Leeds.
Llandudno Centre*	...	...	W. Kingsland	...	Roslin Cottage, Old Road, Llan- duddu.
Margate Centre	...	...	Mrs. Holmes	...	39, High Street, Margate.
Merthyr Centre*	...	...	G. M. Thomas	...	18, Park Place, Merthyr Tydvil, Glamorganshire.
Plymouth Centre	...	...	Alfred Weekes	...	1, Thorn Park Avenue, Manna- mead, Plymouth.
Ramsgate Centre	...	...	Miss H. Hunter	...	6, Clarendon Gardens, Ramsgate
Stoke-on-Trent Centre*	...	...	Thomas Ousman	...	36, South Street, Mount Plea- sant, Stoke-on-Trent.
Tavistock Centre*	...	...	Rev. John Barron	...	5, Broadpark Terrace, Whit- church, Tavistock.
York Centre	...	...	E. J. Dunn	...	Kelfield Lodge, near York.
				<b>Foreign.</b>	
Cherbourg Centre	...	...	Mons. Syffert	...	28, Rue de Bassin, Cherbourg.
Coruña Centre	...	...	Sr. D. Florencio Pol	...	Ordenes, Galicia.
Genoa Centre	...	...	Stanley C. Bright	...	35, Via SS. Giacomo e Filippo, Genoa.
Munich Centre	...	...	Herr O. Huschke	...	Lerchenfeldstrasse, 5, Munich.
Leipzig Centre	...	...	Herr R. Bresch	...	Körnerstrasse, 31, Leipsic.

\* Lending Library.

Address :—Hon. Otway Cuffe, 19, Avenue Road, Regent's Park, N. W., London.



123

# NETHERLANDS SECTION.

**NETHERLANDS SECTION.**

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

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

# SCANDINAVIAN SECTION

## SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			<b>Sweden.</b>		
	Original Swedish Lodge; Charter	1889			
<b>Stockholm</b>	...	...	Herr A. Knös	Fru Alme Edström	Malmshilnadsгат 41, Stockholm.
<b>Do</b>	Stockholm Lodge*	1893	Herr J. F. Rossander	Fru Ada Rossander	Lill Jans Plan 4, do
<b>Do</b>	Orion Lodge*	1893	Dr. Emil Zander	Herr Oscar Zander	Riddargat 78, do
<b>Gotenburg</b>	Ajax Lodge*	1895	Herr Gust Sjöstedt	Fru Helen Sjöstedt	Victoriagat 15, Gotenburg.
<b>Lund</b>	Gotenburg Lodge*	1893	Herr H. Sjöström	Herr A. J. Wetterström	Trädgårdsgat 15, Lund.
<b>Örebro</b>	Lund's Lodge*	1893	Fru Annie Wallström	Herr P. E. Larsson	Kungshalvesbragats 2, Stockholm.
<b>Smedjebacken</b>	Örebro Lodge K. V.*	1893	Herr G. Weibull	Herr G. Weibull	Starbo, Gränsberg.
<b>Jönköping</b>	Smedjebacken Lodge	1894	Herr C. M. Ericsson		Ostra Storgat 96, Jönköping.
<b>Solleftea</b>	Jönköping Lodge*	1894	Fröken Alma Kjellon	Herr Axel Westberg	Solleftea.
<b>Upsala</b>	Solleftea Lodge*	1895	Herr G. A. Ahlstrand	Herr Hjalmar Lindborg	Börjögat 15, Upsala.
<b>Lulea</b>	Upsala Lodge	1895	Herr S. I. Sven-Nilsson	Herr Hans Lindman	Lulea.
<b>Sundsvall</b>	Bäfrast Lodge*	1897	Herr Aug. Berglund	Dr. Anders Lindwall	Alvik, Lundsavall.
	Sundsvall Lodge*	1898	<b>Norway.</b>		
<b>Christiania</b>	The Norwegian T. S.*	1893	Herr R. Erikson	Herr O. Worme Dahl	Underhougsveier 9B, Christiania.
			<b>Denmark.</b>		
<b>Copenhagen</b>	Copenhagen Lodge*	1893	Herr H. Thaning	Herr Anker Larsen	Osterbrogade 27, Copenhagen.

Address:—Herr A. Zettersten, General Secretary, Scandinavian Section, Torstensonsгат 12, Stockholm, Sweden.  
 \* All Branches marked with an Asterisk have Theosophical Lending Libraries.



# AUSTRALASIAN SECTION.

## AUSTRALASIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney	Sydney T. S.	1891	Mr. G. Peell	Mr. G. H. Chappell	42, Margaret Street, Sydney.
Do.	Egyptian T. S.	1896	Mrs. Steel	Mr. G. Doherty	T. S. Room, Temperance Hotel, Pitt Street.
Do. Surrey Hills	Dayspring T. S.	1895	Mr. G. W. Marks	...	...
Melbourne	Melbourne T. S.	1890	Mr. H. W. Hunt	Mr. S. Studd	178, Collins Street.
Do. S. Yarra	Ibis T. S.	1894	Mr. W. Buckil	Mr. H. Teiburn	8, Garden Street.
Adelaide	Adelaide T. S.	1891	Mr. N. A. Knox	Miss K. Castle	T. S., Victoria Square, East.
Brisbane	Queensland T. S.	1891	Mr. W. G. John	Mr. W. A. Mayers	T. S. Room, Elizabeth Street.
Bundaberg	Bundaberg T. S.	1894	...	Mrs. Nicol	Quay Street.
Rockhampton	Capricornian T. S.	1893	...	Mr. W. Irwin	Rockhampton, Queensland.
Maryborough	Maryborough T. S.	1896	Mr. F. J. Charlton	...	...
Cairns	Cairns T. S.	1896	...	Mr. C. Handley	Cairns, Queensland.
Hobart	Hobart T. S.	1890	Mr. J. Benjamin	Mr. G. Rea	57, Melville Street.
Perth, W. A.	Perth T. S.	1897	...	...	...
Mt. David, Rockley, M. S. W.	Mt. David T. S.	1897	...	...	...

Address:—A. Marques, General Secretary, 48, Margaret St., Sydney, N. S. W.

NEW ZEALAND SECTION.

## NEW ZEALAND SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	1891	Mr. S. Stuart	Mr. W. Will	West Street, Newton, Auckland
Wellington	Wellington T. S.	{ 1894 } { 1894 }	Mrs. E. J. Richmond	Mrs. Gibson	24, Marion Street, Wellington.
Dunedin	Dunedin T. S.	1893	Mr. G. Richardson	Mr. A. W. Maurais	Star Office, Dunedin.
Christchurch	Christchurch T. S.	1894	Mr. J. Bigg-Wither	Mr. J. McCombs	3, York Street, Christchurch.
Woodville	Woodville T. S.	1895	Mr. Jas. Taylor	Mrs. Gilbert	"Woodlands," Napier Road, Woodville.
Pahiatua	Pahiatua T. S.	1895	Mrs. Moore	Miss Moore	"Roseleigh," Pahiatua.
Auckland	Waitemata T. S.	1896	Mrs. Draffin	...	...
Wanganui	Wanganui T. S.	1896	...	...	...

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

# CEYLON BRANCHES.

**CEYLON BRANCHES.**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
<b>Anuradhapura</b>	Maha Mahendra T. S.	1889	...	Dormant	...
<b>Badulla</b>	Uva T. S.	1887	...	"	...
<b>Batticaloa</b>	Sugatapala T. S.	1889	...	"	...
<b>Do</b>	Parajnanamarga T. S.	1891	...	"	...
<b>Bentota</b>	Bentota T. S.	1880	...	"	...
<b>Colombo</b>	Colombo T. S.	1880	Mr. R. A. Miranda	Henry Dias	Buddhist Hd. Qrs
<b>Dikwella</b>	Moggaliputta T. S.	1889	...	Dormant	...
<b>Galle</b>	Galle T. S.	1880	Mr. T. D. S. Amarasuriya	Mr. O. A. Jayasekera	Mahinda College, Galle.
<b>Jaffna</b>	The Jaffna T. S.	1880	...	Dormant	...
<b>Kandy</b>	Kandy T. S.	1880	Mr. A. D. J. Gooneswardhana	L. B. Kobbekaduwa R. M.	Dharmaraja College, Kandy.
<b>Kataluwa</b>	Sariputra T. S.	1889	...	"	...
<b>Kurunegala</b>	Maliyadeva T. S.	1889	...	"	...
<b>Matale</b>	Ubbaya-lokārthasadbaka T. S.	1889	...	"	...
<b>Matara</b>	Matara T. S.	1880	C. D. S. Weerasooriya	D. A. Weerasinha	Matara.
<b>Mawanella</b>	Ananda T. S.	1889	...	Dormant	...

Panadura	Panadura T. S.	...	1880	...	..	..
Ratnapura	Subaragamuwa T. S.	...	1897	...	..	..
Singapore	Singapore T. S.	...	1880	...	..	..
Trincomalee	Mahadeva T. S.	...	1889	...	..	..
Do	Sat-Chit-Ananda T. S.	...	1889	...	..	..
Weligama	Siddhartha T. S.	...	1889	...	..	..

Address: Harry Banbery, Principal Dharmaraja College, Kandy; Mrs. M. M. Higgins, Muesus School and Orphanage for Buddhist Girls, 8, Brownrigg Street, Ginnamon Gardens, Colombo; or H. S. Perera, 61, Maliban Street, Pettah, Colombo.

Note:—The great educational movement in Ceylon, which has already gathered over 17,000 Buddhist children into our schools, is managed by the T. S. Branches at Colombo, Kandy and Galle. The others, marked "Dormant," assist them but do no other Theosophical work.

MISCELLANEOUS.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Japan	Yamato T. S.	1889	...	Mr. M. Matsuyama	Nishi Hongwanji, Kioto, Japan.
Manilla	Manilla T. S.	1892	...	Mr. B. C. Bridger	Escotta, 14, Manilla.
Buenos Ayres	Luz T. S.	1893	Señor Alejandro Sorondo.	Señor Federico W. Fernandes.	Ave Las Heras 1309 Buenos Ayres, S. America.
South Africa	Johannesburg T. S.	...	Mr. Herbert Kitchen	Louis L. Playford	Johannesburg, South Africa.
Kandy	Dharmaraja T. S.	1898	Mr. Harry Banbery	Miss S. A. Rodda	Sanghamitta Girls' School, Kandy Ceylon.
Honolulu H. I.	Aloha T. S.*	1894	...	...	...

\* (Included in the American Section).

Blanks and errors indicate that Branches have failed to report official addresses. Branches and Fellows are warned against impostors collecting money without written authority from the President or General Secretaries of Sections, and beggars who use their own, or stolen diplomas to extort charity to which their characters do not entitle them.



# SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1898.

## THE H. P. B. MEMORIAL FUND.

The votes of the Members of the General Council are now all in, and the transfer of the unexpended money in the Fund to the Memorial School Fund is approved by a two-thirds majority. Before, however, officially ordering the transfer, I shall carefully consider the adverse view entertained by the Vice-President. It may be that my action will be postponed until I draft my Annual Address. Meanwhile, the money is drawing interest at the rate of 10½ p. c., being loaned on first mortgage on choice real estate in Madras.

H. S. OLCOTT.

## FINANCIAL STATEMENT.

The following receipts from 27th August to 28th September 1898 are acknowledged with thanks:—

### HEAD-QUARTER'S FUND.

	ES.	A.	P.
Mr. C. Sambiah, Mylapore. Subscription ... ..	...	1	8 0
„ A. Venkata Kanniah, Namakal. Donation ... ..	...	1	8 0

### LIBRARY FUND.

Mr. C. Sambiah, Mylapore. Subscription ... ..	...	1	8 0
„ T. M. Sundaram Pillai, Palladam, 2nd payment. Donation.	25	0	0
An F. T. S. of Burma. Subscription for August 1898.	...	50	0 0
Found in the contribution Box in the Library ... ..	...	12	8 5
Mr. C. Murugesu Nadar in addition to Rs. 10 put in contribu- tion Box. Donation ... ..	...	40	0 0

### WHITE LOTUS FUND.

Mr. W. B. Fricke, General Secretary. Netherlands Section Theosophical Society by Credit Note of the Madras Bank. ... 148 9 3  
 [This is the beginning of a Fund for general T. S. purposes, at the disposal of the President-Founder, and derived from the savings of friends by acts of self-denial.]

### SUBSCRIPTIONS TO THE H. P. B. PARIAH SCHOOL.

Additional subscriptions:—

Mr. T. Sadasiva Iyer, Dindigul. Donation out of Rs. 50 promised ... ..	...	20	0 0
„ R. Anantakrishna Sastri, Adyar. Donation ... ..	...	10	0 0
„ R. M. Mohedji, Bombay. Donation ... ..	...	15	6 0

ADYAR, 28th September 1898.

T. VIJIARAGHAVA CHARLU,  
Treasurer, T. S.

## THE H. P. B. MEMORIAL SCHOOL.

The purchase-money for the Kodambakam property has been paid, the Title made out in the name of the "President and Managing Trustee of the Theosophical Society and his successors in office," and as soon as the workmen can be spared from the Convention Hall repairs at headquarters, they will make the new premises ready for occupation.

### MISS EDGER'S TOUR.

The South Indian Tour of Miss Lilian Edger, M.A., under the escort of the President-Founder and the management of Mr. K. Narayanswami Iyer, the Provincial Secretary, was finished on the 17th ultimo. It was a most gratifying success throughout, and the respected lecturer made as many friends and well-wishers as she had auditors. The tour did great good to the public and immensely helped the prestige of the Indian Section and the general movement. On the 30th ultimo, Miss Edger was to leave Madras for Benares to be with Mrs. Besant until after the Sectional Convention in this month. The President-Founder remains at Adyar to superintend the building works in progress, but will be at Benares on the 23rd instant, in time to preside over the Convention. Mr. Narayanswami accompanied Miss Edger.

### MRS. BESANT'S RETURN.

Our tireless advocate and traveller, Mrs. Besant, lauded at Bombay on the 17th ultimo and went straight on to Benares, in company with Dr. Pascal, F. T. S., of France, Mr. Bertram Keightley and Mr. Chakravarti, who all came out with her. The Countess Wachtmeister will follow later, but in time for the Benares meeting. We shall have two splendid Conventions this year.

### NOTICE.

The General Secretaries of the seven great Sections of the Theosophical Society will please remember to forward their Annual Reports promptly, with carefully revised list of Branch officers, so that they may be received at Headquarters in season to put in type and correct before the Annual Convention. The reports from the more distant Sections should be started not later than November 15th.

W. A. E.

### NEW INDIAN BRANCHES.

We learn that Branch Inspector R. Jagannathiah formed a new Branch under the name of "Brahma Vidya," at Raysadrug, on August 7th, and that "at the opening ceremony, over 1,000 poor people were sumptuously fed;" also that a Branch at Nandyal has been formed by him and the dormant Branches at Kurnool and Anantapur revived.

### TEACHER HELPERS.

Referring to our article on 'Teacher Helpers,' in the July number, we quote from a recent letter from a Buddhist gentleman at Rangoon, some passages which show the urgent need of trustworthy, qualified teachers of both sexes for non-Christian schools. Our correspondent says: "There are two Buddhist Schools at Rangoon, one for boys, the other for girls. The headmaster of the boys' school has the degree of B.A., and is paid Rs. 150 per mensem and a house. He has been given a month's notice to quit, at the instigation of the Christian padris. The manager and founder of these schools is an enthusiastic gentleman holding a high office under Government. He earnestly begged me to write and ask you to send him an European teacher, a graduate or diploma-holder, and a good Buddhist.....I implore you to appoint a competent teacher *within a month's time*, otherwise the Rangoon Victoria Empress Buddhist Boys' School will be no more:.....A Buddhist head mistress is also required for the other school, but a little later. She must hold a certificate. The two schools are registered and receive grant-in-aid: the boys' school is registered as a Middle School."

It will be seen at a glance how necessary it is that there should be such a Teachers' Register, as was indicated in our July article, at the Adyar Headquarters. For lack of it, it is quite likely that the Victoria School in question may have to be abandoned, as I am quite unable to supply the teacher so urgently demanded.

I have, however, great pleasure in saying that in response to the appeal for Teacher Helpers, Miss S. E. Palmer, F. T. S., of Minnesota, U. S. A., a certificated teacher of sixteen years' experience, has volunteered her services "for life, without pay." She prefers to work in the field of Pariah education, as her strongest sympathies go out to the poor things. She will be able to pay her travelling and some other expenses. I have accepted her generous offer and therefore we shall have the pleasure of seeing her at the Convention.

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#### THE VOTE FOR THE MEDALS.

We must request our subscribers to send in their votes for the two *Theosophist* medals more promptly. Not one hundred had been received from India up to the close of last month, and they were coming in at the rate of only two or three a day. This is not kind nor neighbourly, nor does it show the right sense of the pleasure and honor that will be given the successful writers by the award of the prizes by a full vote. They are very handsome specimens of Indian handicraft, well worthy of being kept as heirlooms in families. Please, therefore, fill up the voting-cards at once and post them.

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#### BHAVANISHANKAR IN MADRAS.

Pandit Bhavanishankar is now in Madras giving a course of excellent lectures on Bhagavad Gita, at the invitation of the Adyar Lodge T. S. He is the guest of the Hon. Justice S. Subramania Iyer, of the High Court.

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#### EDUCATIONAL WORK OF THE T. S. IN INDIA.

Having undertaken and largely succeeded in educational work in Ceylon, as we showed in one of our Notices, the other day, the Theosophical Society has recently put forth efforts in the same direction in India. Of course, the educational work of the Society in Ceylon has been based on Buddhistic lines. In India, it is mostly on Hindu lines. We make this slight exception, owing to the fact, that schools have been opened in South India for the primary education of the Pariahs, or Panchamas, where education is imparted without, we believe, a reference to any particular religion. That the Society is concerned materially in the moral welfare of Hindu children is proved by the number of little branch Societies for their improvement. The *Arya Bala Bodhini* is an excellent periodical for circulation among Hindu boys. The Theosophical Society has now taken a more ambitious flight. It has succeeded in establishing a Hindu College at Benares, the seat of Hindu orthodoxy and sanctity. A Hindu College for imparting higher education, demanded by modern conditions, but wedded to a sound religious and moral training on Hindu lines, has been long a desideratum in India. Such an institution was established in the sacred Kashi of the Hindus on the seventh day of the seventh month of this year. The inaugural ceremonies were, of course, religious, including the Ganesh Puja and *hom* ceremonies. *Slokas* and *Mantras* from the Vedas were also chanted. A large batch of students from the Government College in Benares attended the unique celebration. Twenty-eight students were enrolled on the very first day, many more have since become pupils of the Hindu College. The education imparted in this institution, ought to be within the reach of most middle-class Hindus, as the fees are fixed very low, a rupee a month for the school classes, and two rupees for the college classes. The need of the "Central Hindu College"—as that is the full name of the College—has been felt by the people, and even admitted by the Government. Sometime ago, a high Government official exhorted the Hindus to make provision for the religious training of their children. We have ourselves for years made a similar exhortation. We congratulate the Theosophical Society on taking up and working out the idea in a practical manner. The "Central Hindu College" has started modestly, and will, for the present, teach up to the previous standard of the Allahabad University. The Institution, we gladly note, will have a boarding-house attached to it, so that the boys may enjoy the advantages of home supervision,

while pursuing their studies. It is the aim of the promoters of the Institution to make it at least as powerful and useful as the Alighur Institute has been among the Indian Mahomedans. The Theosophical Society does not despair of attaining complete success in this direction before long. Since these lines were written, we find, that the "Central Hindu College" at Benares has been affiliated to the Allahabad University up to the Intermediate Standard in the Faculty of Arts. The College is indebted for this affiliation to Pandits Sunder Lal and Adityaram Bhattacharji—the latter Professor in Sanskrit for many years in the Muir College in Allahabad—to Dr. Tribaut, the Orientalist, to Mr. Justice P. C. Bannerji, but most of all to Mr. Justice Aikman, the Vice-Chancellor of the University. We learn that the number of pupils now numbers 100, and that there is great need of more room for school work, for the library and for the laboratory. Most sincerely we hope the funds may be supplied. May the efforts of the Theosophical Society in the cause of Hindu education be crowned with success!

—*Indian Mirror.*

### THE ORIENTAL INSTITUTION, CONJEEVARAM.

[As the promoter of the above-named public library is personally known and esteemed by us, and the scheme seems to be a most useful one, we give place to the appeal that has been issued on its behalf. Some of the most influential men in the Presidency are giving it their support, and courses of lectures to the number of 78 have been delivered on religious and scientific subjects during the past two years. We shall be glad if our recommendation should help towards its prosperity.—ED., THEOSOPIHIST.]

We beg to bring to the notice of the public that in March 1896 a free Library called "The Sri Kanchi Kalavati Library" was opened for the use of the Public. From January 1897 this institution has been known as the Conjeevaram Oriental Literary Institution, for its field of operations has widened.

2. The objects of this Institution are:—

(1) To encourage the study of the Sanskrit and the Vernacular Literatures (a) by opening and maintaining an Anglo-Sanskrit School or College; (b) by improving, as far as practicable, the two purely Sanskrit Colleges now working here teaching Tarka, Vyakarana and Mimamsa; (c) by opening classes for instruction in the Vedas and the Prapandhas, the Gita and the Upanishads, etc.; and (d) by holding an annual conference of Pandits.

(2) To bring out Vernacular School Books in Hygiene, History, Geography, Physiology, Elementary Physics and Chemistry, Geology, &c., with a view to prevent the waste of time and energy involved in learning these subjects, through a foreign language, on the part of our youngsters.

(3) To publish translations of, and commentaries on, select Indian and English authors.

(4) To procure and print old Sanskrit and Vernacular manuscripts of value and usefulness.

(5) To institute courses of lectures and discourses on useful subjects.

(6) To open, if possible, an Ayur-vedic class.

(7) To bring about, as far as possible, a unification of the ideas of the East and the West.

These objects will be carried out as funds become available.

3. In these days of Theosophical activity, of Parliaments of Religions, of religious and theological researches, coming after a long period of atheism, agnosticism and materialism, too much care cannot be taken to encourage the study of the Indian sacred Literature, which now seems to be held in no small esteem in the far off countries of Europe and America. Many are the precious works by Indian sages, on philosophy and metaphysics, which remain to this day in manuscript, exposed to the ravages of time, the moth and the white ant; to accidents like the late disastrous Mysore Palace fire, etc.

4. Conjeevaram has been chosen as the seat of this Literary Institution, for, it was for ages a place well known in history for its political, religious and social activity. It was the capital of the old Chola kings; it was a renowned seat of Sanskrit learning; it was the place where the Buddhists, the Jains, etc., struggled with the Hindoos for supremacy; it was the scene of the labours of Sri Ramanujachariar and Sri Sankarachariar; it has been the favourite seat of Maths and other religious institutions, of priests and spiritual leaders of a high order.

This institution aims at undertaking this work with the help of a band of patriots.

5. This movement, it is hoped, will have the sympathy and co-operation of enlightened Maharajas, Rajas, Zemindars and other gentlemen. Donations of money and of books (in any language) will be thankfully received and duly acknowledged.

In the Oriental Library there are now 900 volumes: in the English Library, 1000 volumes: all worth about Rs. 3,200.

ADDRESS MR. C. BHASHYAM AIYENGAR, B. A.,

*Head Master (on leave). Chittore High School ;  
Secretary, Oriental Literary Institution,  
Conjeevaram.*

#### APPEAL FOR HELP ON BEHALF OF THE HINDU THEOLOGICAL HIGH SCHOOL, MADRAS.

We cheerfully give space to the following extracts gleaned from a circular sent us by the Manager of the Hindu Theological High School, appealing for aid to bridge over a temporary financial difficulty, and sincerely hope the required help will soon be forthcoming. The institution was founded about ten years ago:

Since then, the school has been quietly and steadily doing its two-fold useful work of imparting both secular and religious education, on a strictly non-sectarian and national basis, to more than 300 boys every day. It has a splendid building in the very heart of the city of Madras and is manned by a staff of trained and well-experienced teachers. It is a school recognised by the Madras Educational Department and is every year inspected and examined by the Inspector of Schools of the Central Circle, and has won golden opinions from them and from various eminent and distinguished visitors\*\*"The boys are, moreover, learning assiduously the great moral and religious truths of their own hoary and noble ancestral religion. It has a decent library, a good gymnastic ground, and the requisite apparatus for teaching science and drawing. English, Sanskrit, Telugu and Tamil are taught in it from the Infant Class up to the Matriculation Standard of the Madras University. That philanthropic and pious Hindu Prince, H. H. The Maharajah Bhas-kara Setupati Avergal, of Ramnad, nobly gave me the principal donation of Rs. 15,000 for encouraging Hindu religious instruction in it. This amount was kept in current deposit by me, as the Manager of the school, with a native banker who continued to give me every month its interest at a fair rate, as well as a portion of his own princely donation. But, unfortunately, owing to his unexpected and temporary financial difficulties, the school has not been receiving any pecuniary aid from that gentleman since May last. Consequently, it is at present in financial troubles, and I have been doing my best to meet the monthly deficits from my own poor pocket. The present monthly deficit amounts to about Rs. 150, the average monthly income being nearly Rs. 300, and the expenses, even after economical management, being nearly Rs. 450. At the same time, I am actively taking the necessary steps to recover the above mentioned deposit amount from the banker, and I am sure that he will repay the sum within a short time. Till then, however, I find it difficult to maintain the school, as I am not a rich man myself and I have also a large family to protect.\*\*"I, therefore, appeal to all rich and charitably disposed Hindu ladies and gentlemen to be so kind and generous as to come to the rescue of the school now, and to save it from the impending danger to its continuance and even to its very existence. If this excellent Institution were to be unfortunately closed for want of timely support, its abolition would be a most humiliating and sorrowful thing to the orthodox section of the Hindu community, and especially to me, seeing that all my lifelong labours on behalf of Hinduism would become fruitless \* \* \*

But, what pains me most, in this connection, is that the closing of the school, if it ever should happen (God forbid it!), would considerably harm, in future, the noble cause of Hindu moral and religious education. However, my co-religionists may rest assured that, as long as there is even a single spark of life in me, I shall move heaven and earth to keep up the Institution, by sacrificing, if necessary, all my savings, even to the very last pie. I most humbly and respectfully request that you will be so kind and generous as to send some monthly contribution in aid of the school expenses, at an early date \* \* \*

(Signed) R. SIVASANKARA PANDIYAJI, B. A.,

*(Manager of the Hindu Theological High School.)*

[We are told that the banker has lately paid the most of the money referred to. ED.]

## INTERESTING DISCOVERIES IN MEXICO.

At the forthcoming meeting of the American Association for the Advancement of Science—the trans-Atlantic equivalent of our British Association—which is to open at Boston on the 22nd instant, a notable contribution is to be made by Mr. Marshal H. Saville who will relate the results of his recent explorations among the ancient cities of Mexico. These results are said to be the most remarkable ever made in America and “are not only likely to revolutionise some of the pet theories of archæologists and anthropologists, but they are of great interest for the light that they throw on the question of the origin of the most ancient inhabitants of the Western Continent.” The discoveries were made at Xoxo some five miles south of the district of Oaxaca where, in part by accident, Mr. Saville came upon the ruins of a prehistoric metropolis, the ancient capital of the Zepotecas, the most advanced nation which inhabited the American continent before its civilization by Europe. From the investigations which have been made of this city as well as from the hieroglyphics which have been unearthed, a very high opinion has been formed of the culture and civilization of the people, who are placed by Mr. Saville with the ancient races of India, Chaldæa, and Egypt, and it may even be proved that the early inhabitants of the country were closely related to India.

In addition to finding a number of pyramids and mounds as well as a tomb of an elaborate character containing mural paintings and skeletons painted a bright red—the mourning color of the Aztecs—which shows that the bones had been stripped of flesh before being placed in the tomb, Mr. Saville found inscriptions of which he made casts and which bear resemblance to the Maya writing of other parts of Mexico.

The great discovery, however, was a huge temple at the top of a steep mountain, surrounded by an imposing peristyle, that will recall the sacrificial temple, to readers of Mr. Rider Haggard's “Montezuma's Daughter.” It was discovered by following what looked like a terracotta drain-pipe leading from one of the mounds into the fields. The sides of the mountain, on the summit of which stood the city and temple, were artificially terraced and the top had been fortified on all sides until it was impregnable. On the mountain were “the crumbling ruins of amphitheatres, palaces, and other public buildings. Streets and pathways were exactly as they had been during the long centuries since their desertion. Here, on this terraced mountain, overlooking a great stretch of country at its foot, was at last found the lost capital of the Zepotecan nation, at one time probably the rulers of most of the other people of the continent; certainly their leaders in art, civilization, and industry.”

The mountain is marked on the maps of the Mexican Government as Monte Alban. While ruins were known to exist on the mountain they were supposed to be only the remains of a rude Indian fortress. Zachila is in Mr. Saville's opinion the ancient name of the city, for a village exists in the neighbourhood which is known by that title. The city according to the explorer, was one of considerable size extending over several square miles, and he inclines to the opinion that it was probably destroyed by an earthquake. One of the largest ruins was at the southern end of the city where a mound, 1,000 feet long and 3,000 feet wide, was discovered. The slopes of its sides were regular and faced with masonry, and a stairway led to its summit which Mr. Saville thinks may have been the site of a large temple or of a series of public buildings. Another rectangular mound of similar size which was once an amphitheatre for public meetings was also found at the other end of the city.—*Indian Mirror*.

# SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1898.

## FINANCIAL STATEMENT.

The following receipts from 28th October to 27th November 1898 are acknowledged with thanks:—

### HEADQUARTER'S FUND.

	RS.	A.	P.
An F. T. S. of Burma for Mrs. Besant's tour in Burma ...	500	0	0
Mr. W. B. Fricke, General Secretary, Netherlands Section Theosophical Society 25 % Dues ... ..	121	2	10
Mr. Harry Banberry, President, Dharmaraja Theosophical Society Entrance Fee ... ..	20	0	0

### LIBRARY FUND.

An F. T. S. of Burma for October 1898 ... ..	50	0	0
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### ANNIVERSARY FUND.

Countess C. Wachtmeister ... ..	100	0	0
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T. VIJIARAGHAVA CHARLU,  
*Treasurer, T. S.*

ADYAR, 27th November 1898.

## BOOKS FOR OUR LIBRARY.

Gifts of good books on Oriental subjects, Mysticism and the several branches of occult science, and useful works of reference will be gratefully accepted for the two sections of the Adyar Library, and acknowledged officially in the *Theosophist*. To save cost of postage kindly send a list of such as will be given, in order that those already in our possession may be marked out and the lists returned to the generous donors.

H. S. O.

## NEW BRANCHES.

U. S. AMERICA: On Oct. 1st a charter was issued to the Oakland T. S., Oakland, Calif., with 14 charter-members. The President is Mr. Frank H. Brooks, and the Secretary is Dr. Aurick S. Brackett, 852, Broadway.

There are now 68 Branches in the American Section.

ALEXANDER FULLERTON,  
*Genl. Secretary.*

AUSTRALASIA : On Oct. 27 a charter was issued to Mrs. Emilie Steel and ten others for a new Branch at Sydney, N. S. W., to be called the Egyptian Lodge.

J. SCOTT,  
*Genl. Secretary,*  
 per H. A. W.

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### THE CONVENTION.

The plague not having invaded Madras as yet, there is every prospect that this year's Convention will fulfil the most sanguine expectations of the President-Founder in every particular. The last touches are now being given to their work at Headquarters by the artisans employed, and all necessary preparations are being attended to. The Western gallery of the Adyar Library will be officially opened on the evening of December 27th, the Anniversary will be publicly celebrated in the Town Hall on the 28th, Mrs. Besant's morning lectures will be at 8 o'clock as usual, and Miss Edger and other distinguished speakers will occupy the platform at other times. The movement is successful all over the world. Assuredly the Society is gathering into itself more and more force as we near the threshold of the Twentieth Century, and will push on towards its destined goal with unflagging power. The one thing we had apprehended was that Mrs. Besant's nervous power might be exhausted by overwork, but our latest private reports are very cheering. She may even be so recuperated as to be able to give her long-promised lecture to the Madras Mahomedan community on their religion, and to visit Mandalay and Bhamo as well as Rangoon. At all events she, like H. P. B. and all of us, is under the guidance of the Wise Ones, who direct all things for the best. Blessings be with her!

The whole central portion of the Convention Hall—now giving a floor-space of 1,900 sq. feet—will be strictly reserved for delegates, members and other ticket-holders, the two wings and the space in the front verandah will be open to the general public. Tickets will be given to registered members on arrival, and to other applicants by post after the 15th instant. Fair warning is again given to representatives of Branches that special accommodation in palm-leaf huts cannot be given them unless they send timely notice of their wishes nor can carriage be sent to meet them at the station, as we have none available. Conveyances are, however, always in waiting at both railway stations and the drivers all know the way to our place, especially if Colonel Olcott's name be mentioned.

W. A. ENGLISH,  
*Rec. Secretary, T. S.*

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### THE THEOSOPHIST MEDALS AWARDED.

The response to our request for a general vote of our subscribers as to the awarding of the 1st and 2d Prizes, offered by us for the best and second best contributions to Theosophical literature through our magazine, has not been satisfactory. Only a small proportion of votes have been sent in, yet they probably represent what would have been the general verdict if a full ballot had been cast. We shall not give the full statistics, then, but simply announce that the Gold Medal (1st Prize) has been awarded to Miss Lilian Edger by a vote of five-eighths, of the total ballot, and the Silver Plate (2d Prize) to W. A. Mayers, F. T. S., of Brisbane, by a smaller vote. There were also nine votes cast for giving the 1st Prize to Mr. Mayers, and Miss Edger received an equal number with Mr. Mayers for the 2d Prize. Besides these favourites, the following contributors received votes showing appreciation of their literary ability: For 1st Prize, Messrs. C. G. Kaji, A. Fullerton, S. Stuart, C. A. Ward, W. G. John, Hübbe Schleiden, W. A. English and Mrs. Besant; for 2d Prize Messrs. Kaji, Fullerton, Stuart, Ward, John, English, A. F. Knudsen, W. Will, J. Mackenzie, S. C. Basu, N. C. Biswas, H. S. Sevaka, A. Banon, A. J. Cooper-Oakley and J. G.



O. Tepper. Some votes were given to the Editor of the *Theosophist* for 1st Prize, which were virtually thrown away as he was not a competitor, and eleven were sent in blank for him to fill in, which he declines. It is gratifying to see that the articles of so many contributors to Volume XIX have been so much appreciated by our readers, and we are glad that Colonial talent should have won both prizes in their first competition of the kind.

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#### DHARMAPALA'S RAJGIR.

Mr. Dharmapala informs us that "there are ten boys in the Orphanage at Rajgir, and four young men have joined the staff. I wish to get a Buddhist Theosophist as Principal for the Orphanage. Miss C. Shearer, a Boston graduate, resigned her position in America to come and help Countess Canavarro in the Sanghamitta Convent School." There will always be plenty of altruistic volunteers to do really altruistic work.

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#### THE ANNUAL FANCY BAZAAR.

To the Editor, *Theosophist*.

Sir,—The Annual Fancy Bazaar of our Society in aid of our Buddhist schools is to be held on the 17th, 18th, and 19th of December 1898, at the Ananda College, Colombo. It is needless to state here for your information that there are at present over 12,000 children in our schools and that funds are urgently needed for their upkeep. May I request you therefore to be good enough to notice our Bazaar in the *Theosophist* and call for contributions from your numerous readers, who, I strongly believe, are all well-wishers of the noble work we are carrying on amidst all kinds of difficulties. Contributions received will be duly acknowledged in the *Buddhist*.

Yours fraternally,

H. S. PERERA,

for H. DIAS,

Secretary.

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#### BUDDHIST EDUCATION IN CEYLON.

We gather, from the current issue of *The Buddhist*, as well as from private letters, that educational work connected with Buddhist schools and institutions in Ceylon is making rapid progress. The Sanghamitta School, which has been placed under the wise management of Countess Canavarro is now in a flourishing condition, thanks to her zeal and devotion to the work, and now comprises the Orphanage, an English School, a free Vernacular School, an Industrial Department, and a Boarding School for girls, which is noted for its good order and cleanliness. The girls also wear a simple uniform which is a modification of the *sari*. We are pleased to learn that the energetic Countess has lately been joined by an American lady, who is a competent assistant. Funds are needed for the purchase of the ground on which the school now stands: see notice above.

At the Kandy Buddhist High School arrangements are being made to commence work on the proposed extension to the school building, and Mr. Banbery, the active and popular Principal, is delivering lectures in Kandy and the surrounding Province, and also collecting funds to carry on the work of building. Mr. Panday, our Parsi T. S. member who went out from India last July, joined the school as Vice-Principal. His services are highly appreciated, as he is a competent mathematician and civil engineer, and works without pay.

A number of school examinations in the central circuit have been held during the past two months, showing exceptionally good results.

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## DEATH OF THE GOOD SADDHANANDA.

The Buddhist cause has met with a great loss in the death of the most respected worker of the Mahabodhi Society in Bengal. The *Indian Mirror* justly says :

"The death of that good Singalese priest, the Reverend N. Saddhananda, is a sad blow to the local Buddhistic community, and to many Hindus as well. Every one who came in contact with the deceased was struck with his patience, modesty, serenity, benignity, self-denial, and love of work. Saddhananda's virtues were best witnessed on his death-bed. For days he knew that his end was near, but calmness and faith did not forsake him for a moment. The lives of these Buddhist priests ought to teach valuable lessons to our own Hindu priesthood. The modern Brahman is notorious for his passion for self-aggrandisement. To the Buddhist priest, his life is one of utter self-abnegation and self-effacement from the moment he takes his vows. From that time, he begs food just enough to be able to live in order to enable him to work. If he earns anything by his toil, the gains are not personal, but held in trust for his Order, and for the performance of his religious duties."

## NOTICE TO CONTRIBUTORS.

Complaints are usually unpalatable and complainers are disliked, nevertheless, complaining is, in our humble opinion, sometimes a virtue, and for the lasting benefit of our contributors we venture to do a little of it.

(1) Don't write so *illegibly* that our printers are obliged to use guess-work in setting up your copy, and if you are a new contributor, do, please, sign your name so that it can be read. Some have an almost (let us hope, not quite) incorrigible habit of executing their autographs in an untranslatable scrawl that bears no resemblance to pure English script,—or any other script. Again, don't crowd your letters and lines so closely that if one needs to make some slight correction the matter will be thrown into a confused jumble.

(2) Please pay some attention to the laws of proportion in the formation of your letters, and don't make an *l* of exactly the same size as an *e*, nor make your small letters so that often they are perfectly interchangeable with capitals. Please pay some attention to the formation of each separate letter. Some writers have a habit of making *e*, *r*, and *s*, so that a stereotyped duplicate of one would answer equally well for either of the others. Again, other writers make *n*, *v*, *r* and *u* exactly alike—don't be so careless! Another piece of advice that ought to be superfluous (but isn't) is this: *please, dot each i and cross each t.*

(3) Don't interline, transpose and amend till you have filled all available space between the lines, then turn the sheet side-wise and fill up the margin from bottom to top, solid, and cross-write over this a little, and expect that Indian printers will make intelligible reading matter out of such shocking mixtures, or that the editor has plenty of time to re-copy these chaotic jumbles, to aid the printer.

(4) Don't use dashes when commas or periods are indicated, but try to pay proper attention, at least to the most simple of the rules of punctuation and of the use of capital letters, and divide your paragraphs as you wish them to appear in point.

(5) Please remember to *underline* once all names of magazines, that they may appear in italics, but put names of books, and titles of magazine articles which are for reference, between quotes. When you wish to erase a word, draw a heavy horizontal line through it—nothing else.

(6) Number your pages accurately; write only on one side of the paper, and leave a suitable margin at one edge, to be used by the editor and the printer's foreman.

(7) Try to express each thought simply, clearly and briefly, and don't cover twenty-five pages where ten would suffice.

By carefully heeding the above advice contributors will save much needless trouble for the editor and the printers, and have a much better chance

of seeing their MSS. in print. Remember that our MSS. are mainly put in type by Hindu printers who have very little knowledge of the rules of English orthography and etymology, otherwise the case would present a different aspect. We receive more matter than we can find room for; and, supposing we have two articles the contents of which are about equal in value, one being neatly and properly written, but the other showing carelessness and thoughtlessness and abounding in some of the faults pointed out in the foregoing items, it would require no rare degree of prophetic discernment to foretell which of the two would be accepted for publication.

W. A. ENGLISH.

### THE FIRE-TREADING AT BENARES.

A correspondent of the *Pioneer*, Mr. Hira Lall Banerjee, writes as follows:—

Will you kindly allow me to make the following statement, regarding an extraordinary event, which happened during the Theosophical Society's Convention at Benares, on the night of the 26th October, 1898:—On that date it was announced, at the conclusion of Mrs. Besant's address, in Maharajah Sir C. K. Tazore's villa, that a *Sannyāsi* (a Hindu fakir) would walk bare-footed over an *agni-kund* (a tana of fire) and any one desiring to do the same might follow him safely. Everyone was anxious to witness this strange event and we all went to see the place, where the above performance was going to take place. We saw there that an excavation about 14 feet by 5 feet by 3½ feet had been made, the two sides of which were sloping inwards, for facilitating the running over the fire, and in it some hundred maunds of logs, most probably of the tamarind tree (*Tamarindus Indica*) were burning fiercely from 4-30 P.M. to 8-30 P.M., when some unburned parts of them were thrown out of the pit and the surface of the fire levelled. The heat was so intense that we could scarcely sit at a distance of three yards away from the pit of fire. Now the expectant moment arrived. At first a crowd of Coorgs, men and women with babies in their arms, came, frantically shouting, while some men carried swords and baskets or plates filled with religious offerings. Some of the plates contained large *chirags* (open mud lamps) which were surrounded with small paper flags, and the wonder was that these did not catch fire, as the flames often reached them. The men thrice carried an idol placed on a small palanquin round the fire and performed certain religious ceremonies which consisted in breaking coconuts, &c. All the while these men were making a horrible noise and were dancing as if they were drunk. At first some thought that these men were drugged with *bhang* (Indian hemp) or having a sort of chemical applied under the feet would pass over the fire, no matter whether their feet burned or not. But we were totally mistaken. The lunatic affairs (*si*) suddenly ceased, and it was announced that the fire had been subdued by the power of *mantras* (incantations) and that any one could go over it. At first none dared and one or two of the above men ran over the fire, the total area of which was about (11 feet by 5 feet by 1 foot = 55 cubic feet. Every one was filled with awe, and streams of men and boys began to go over it. Caught by the enthusiasm of the moment, I threw away my shoes and socks, (*sic*) and tucking up my cloth I ran over the fire and came out of it safely. My feet sank in the fire and the sensation felt was as if one was running over a hot sandy place. The spell lasted for ten minutes, after which none dared to go over the fire, and during that time hundreds of men passed over it; even some went four or five times over it, without being scorched in the least. The above wonderful spectacle was witnessed by Colonel Olcott, the Countess of Wachtmeister, Mrs. Besant, Miss Lilian Edger, Mr. Keightley, Dr. Richardson, Dr. Pascal (from France), Mr. Venis (Principal, Queen's College), Professor Mulvany and many others. One of the European gentlemen examined my feet and found them all right; one of them was also willing to go over the fire, but could not do so owing to his boots and trousers. One remarked, "The first part of the ceremony was ridiculous, but the last was wonderful. The *Sannyāsi* who managed the whole affair did not himself go over the fire or appear in the ceremonies and in fact he was a mere by-stander. He is known here as *Jangum-Baba* and it is rumoured that he can show the phenomenon again. Further particulars regarding this event may be had from the Theosophical Society, Benares. The cause of this wonderful occurrence, which was not surely a feat of jugglery, should be investigated by scientists, and to a layman or to a sceptic regarding the power of *mantras*, it must remain as one of the mysteries of Nature.

To prevent misunderstanding, it should be stated that the officers of the Theosophical Society did not organize this experiment and are not responsible for it in any way. It was nothing like the striking success such ordeals often are, and was interesting only from its scientific aspect.

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ADYAR LIBRARY.

The following books have been added during the last two months :—

Donated :—

*Through the Mists*, from George Redway ; *Zoroastrianism in the Light of Theosophy*, from N. F. Bilimoria ; *Amritabindu and Kaivalya Upanishads* with commentaries, by A. Mahadeva Sastri, B. A. ; *Mysore. a Gazetteer* compiled for Mysore Government by Mr. Lewis Rice (II Vols.), from Sir. K. Seshadri Iyer ; *Text-book of Official Procedure*, by Mr. C. P. Hogan ; *the Ashtadhyayi of Pānini* (IV. to VII), from S. C. Basu, the translator ; *Madras Sanskrit Reader Series* (No. II), from Mr. N. Swaminatha Sastry ; *Discovery of Living Buddhism in Bengal, and History of India*, from Pandit Haraprasāda Sastry M.A. ; *Zarathustra in the Gāthas and in the Classics*, from Mr. Jehangir Bomonjee Petit ; and *Occultism, Semi-occultism, Pseudo-Occultism and Emotion, Intellect and Spirituality* from Mrs. Besant ; *A Christian Theosophist*, from Alexander Fullerton ; *An Aid to the History of India*, from C. D. Runganatham, and *Divine Religion and Philosophy*, from Pandit Jai Datt Sharma ; the last three being pamphlets.

Purchased :—

*Parasurāma Sutras on Devi*, *Abhidhāna Sangraha* (2 vols.), and *Vaidika Kosa*.

R. ANANTAKRISHNA SASTRI,  
Librarian.

# SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1899.

## EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,

MOULMEIN—(BURMA), 17TH JANUARY 1899.

Notice is hereby given of the expulsion from Membership in the Theosophical Society of one John George Norman, who at various times and places has called himself John Rex Guelph Norman, R. Guelph Norman, Guelph Norman, and by other aliases. He was admitted into the Society in January 1896, on the strength of certificates of good character from respected clergymen of Rangoon, and of letters in which the most unexceptionable sentiments were expressed. Shortly afterwards he was convicted and imprisoned at Hyderabad and Bombay for alleged swindling. Later, he went to the United States, where he is charged with obtaining considerable sums of money on false pretences, and where he bigamously married a highly respectable lady of large fortune. To escape arrest he sailed from Philadelphia for Europe, and at latest accounts had borrowed several hundred francs from one of our French colleagues in Paris and then disappeared.

Taking advantage of my present visit to Burma, I have made enquiry at this place respecting his antecedents. They are bad. In 1884 he bought his discharge from the Bedfordshire Regiment, in which he was a Corporal. On January 1st, 1885, he was married in St. Matthew's Church, Moulmein, to a worthy young lady (still living and personally known to me) under the name of John George Norman, son of John Augustus Norman. On leaving the army he was employed for two years in the Police; after that as Sub-Jailor, from 1887 to 1891. He was then a schoolmaster at Myingyan, Mandalay and Rangoon, and finally a self-styled "Doctor" and "Professor," representing "The International Spiritual Mission," the "Buddhist Publishing Society," "the Hygienic and Therapeutical Society, London, Liverpool and Manchester," the "Royal Asiatic Institute" etc., all fictitious bodies. The above particulars I have obtained here at first hand from persons and authentic documents. His police record in India is extremely bad. It may be said in possible extenuation of his conduct, that he is subject to epileptic fits, and is believed by some at Moulmein to be at times irresponsible for his actions. In any case he is unworthy of association with our members and of membership in our Society.

General Secretaries of Sections are requested to give as wide publicity as possible to these facts, that our friends may be put on their guard and the honor of the Society vindicated. His Diploma is hereby cancelled, and his name will be erased from our register.

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

## FINANCIAL STATEMENT.

The following receipts from 28th November 1898 to 26th January 1899 are acknowledged with thanks:—

HEADQUARTERS FUND.		RS.	A.	P.
Mr. N. Ramasami Naidu, Kotur, Donation...	...	1	0	0
.. Otway Cuffe, Genl. Secy., European Sec. T. S. 25% Dues from 1st May to 31st October 1898 ...	...	779	2	0
.. Anantrai Nathji Mehta, Bhaunagar ...	...	84	0	0
.. Alexander Fullerton, Genl. Secy., Amer. Sec. T. S. 25% Dues ...	...	143	7	0
A sympathiser, Donation ...	...	5	0	0
Dr. W. A. English, Adyar ...	...	10	0	0
Mr. Peter DeAbrew, Colombo ...	...	5	0	0
Babu Upendranath Basu, Joint Genl. Secy., Ind. Sec. T. S. 25% Dues ...	...	964	1	6
Mr. C. Sambiah, Mylapore, subscription ...	...	4	8	0

## ANNIVERSARY FUND.

Mr. R. Sooria Row Naidu Garu, Vizagapatam ...	...	15	0	0
Malegoan Branch T. S. Subscription ...	...	5	0	0
Karrur do do ...	...	5	0	0
Adyar Lodge T. S. do ...	...	20	0	0
Nandial Branch T. S. do ...	...	5	0	0
Cuddapah Branch do (out of Rs. 25 subscribed) ...	...	5	0	0
Mr. Kannan Nambiar, Pattukota ...	...	25	0	0
.. Jagannatha Raju, Madras ...	...	2	0	0
.. S. Krishnasami Iyer ...	...	1	0	0
.. S. Venkatasubbiah ...	...	1	8	0
.. Hanumantha Chari ...	...	2	0	0
.. Panchapakesa Sastri ...	...	1	0	0
.. C. Bamiah, Cuddapah ...	...	1	0	0
.. T. R. Lakshmana Pillai ...	...	2	0	0
.. J. Nagabhushanam ...	...	1	0	0
.. A. K. Sutarama Sastri, Cuddapah ...	...	2	0	0
.. Sanjiviah, Nandikotkur ...	...	2	0	0
.. Kharabde, Amroati ...	...	25	0	0
Nellore Branch T. S. Subscription ...	...	5	0	0
Mr. A. Venkata Kanniah, Namakal ...	...	5	0	0
.. Venkatanarasaiah ...	...	1	0	0
.. T. Vasudeva Row ...	...	2	0	0
.. V. Sudarsana Mudaliar ...	...	3	0	0
.. G. Sankara Row ...	...	1	0	0
.. W. Venkata Row, Salem ...	...	5	0	0
Madanapalle Branch T. S. (out of Rs. 25 subscribed) ...	...	17	0	0
Mr. J. Srinivasa Row, Gooty ...	...	10	0	0
.. A. Nanjundappa, Cuddapah ...	...	5	0	0
.. R. Seshiah ...	...	2	0	0
.. S. Narasoji ...	...	1	0	0
An F. T. S., through Col. Olcott ...	...	10	0	0
Mr. T. N. Ramchandriar, Salem ...	...	15	0	0
Salem Branch T. S. ...	...	10	0	0
A Friend, through Col. Olcott ...	...	10	0	0
Mr. V. K. Desikachariar, Namakal ...	...	7	0	0
.. R. Nageswaran, Gudivada ...	...	2	0	0
Bangalore Branch T. S. ...	...	10	0	0

## LIBRARY FUND.

Rani Minalini of Pikapara thro' Babu Ladli Mohan Ghose ...	...	100	0	0
An F. T. S. of Burma ...	...	50	0	0
Prince Rawal Shree Harisinghji Rupsinghji Varel...	...	500	0	0

	Rs.	A.	P.
Mr. Janardhan Sukbaram Godgil, Baroda ... ..	100	0	0
„ T. M. Sudaram Pillai, Pulladam ... ..	50	0	0
An F. T. S. of Burma ... ..	50	0	0
Mr. C. Sambiah, Mylapore, subscription ... ..	4	8	0
„ V. K. Desikachariar, Namakal ... ..	3	0	0

## H. P. B. PARIAS SCHOOL FUND.

Mr. T. Sadasiva Iyer, Dindigal, 3rd instalment, out of Rs. 50 subscribed ... ..	10	0	0
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## SUBBA ROW MEDAL FUND.

Mr. M. Jagannatha Mudaliar, Madras ... ..	1	0	0
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T. VIJIARAGHAYA CHARLU,

*Treasurer, T. S.*

ADYAR, 27th January 1899.

## THE BURMESE VISIT OF MRS. BESANT AND THE PRESIDENT.

Our dear friends Mrs. Besant and Colonel Olcott left Madras for Rangoon on the 5th ultimo, the Prince-priest of Siam, Rev. Jinawarawansa, accompanying the President on a Buddhist religious mission which they had jointly undertaken. The voyage was very pleasant and the weather fine. On board ship Mrs. Besant, by request of His Excellency Lt.-Genl. Sir George Wolseley, Commander-in-Chief of the Madras Army, and her other fellow-passengers, lectured on "Man, the Master of his own Destiny," and was most warmly thanked by the General on behalf of the audience. She gave three public lectures in Rangoon, besides replying to a public address, and addressing the boys of the Madooray Pillay Hindu High School, in a most admirable discourse, which ought to be put in book form for use in all Hindu Schools as a reader. On the 13th she sailed for Calcutta direct, leaving the others behind. On the next day the President and Prince went to Moulmein, where they used their best influence to encourage the leading Buddhist gentlemen to start an educational movement like the one in Ceylon which has proved so great a success and national blessing. Thanks to the courageous persistency of Mr. W. A. Perera, of Kandy, who has been working at Moulmein for some two months, and the pious liberality of Mr. Moungh Shway Oh and a few others, the school at Moulmein will shortly be started with good chances of success. On the 17th ultimo, Colonel Olcott received a public address in Ganapati Hall from the resident Hindu community headed by Mr. Ganapati Pillay, and lectured to the Buddhists on the subject of their religion and religious duties. During his stay he was the guest of Mr. Moungh Shway Oh and received every possible kindness.

While at Moulmein he probed to the bottom the case of the self-styled "Doctor" Norman, personally interviewing the wife, the family, the incumbent of St. Matthew's Church, the American Consular Agent, the Police authorities and private individuals. With what result the official notice of Expulsion, in this Supplement, sufficiently shows.

Returning to Rangoon on the 19th, the President accepted invitations to lecture at the anniversary celebration of our Rangoon T. S. and on "The teachings of Lord Buddha," at Sulay Pagodas before the Buddhist community. He was to start for Mandalay on the 22nd with the Prince-priest, to confer with the Tha-tha-na-baing (or Buddhist chief potentate) and other dignitaries, on the subjects of Education in Burma and the union of the Buddhists of Burma, Ceylon and Siam in one great religious fraternity under the patronage of H. M. the King of Siam, the sole surviving Buddhist sovereign. The President hoped to be back at Adyar by the last of the month.

## LORD CURZON'S SYMPATHY WITH THE CENTRAL HINDU COLLEGE SCHEME.

We learn from various exchanges that Lord Curzon gives his intelligent sympathy to the Hindu College scheme which Mrs. Besant is so ably advocating. It is said that,

“The Private Secretary to the Viceroy has written to Mrs. Besant conveying His Excellency's sympathy with the movement. His Excellency is in agreement with the proposition that any education that is to leave permanent impress upon the character must have religious and moral, as well as secular basis, and also observes that light comes from many quarters and teachers of youth of any community can hardly err if they draw the attention of their pupils to that which is best and purest in their national faith. The Lieutenant-Governor has also written to Mrs. Besant wishing success to the movement.

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#### ADYAR LIBRARY.

The following books and MSS. have been added during the last two months:—

Donated:—

*Nāda bindu* and other five minor Upanishads with Appayadikshita's commentary (paper MS.), from Mr. G. Krishna Sastry; *Report of the Sanskrit and Tamil MSS.* from the Government Press, Madras; *Hathpradipikā*, in Tamil, from Pandit Venkatesvara Iyengar; *Purushasūktā*, and *Sandhyāvandana*, by Mr. B. V. Kamesvara Iyer, M.A.; 10 small Telugu books from Mr. Balakrishna Row; 9 books, Tennyson's Poetical Works, &c., from Mr. J. C. Chatterji; *A'nandalahari* with Dundima's commentary (paper MS.), from R. A. Sastry; *Spanda Kārikā*, from Babu Govinda Doss.

Purchased:—*Anandasrama Series*, No. 38; *International Scientific Series*, No. 85; *Contemporary Series*, Nos. 35 & 36.

R. ANANTHAKRISHNA SASTRY,

*Librarian.*



# SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1899.

## EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,  
ADYAR, 7th February 1899.

A generous friend and colleague in Europe having sent me the sum of Rs. 2,000 towards the work of Panchama (Pariah) education and uplifting, a difficulty arises as to how it should be disposed of. The Society, as a body, cannot undertake to found Buddhist schools and colleges in Ceylon, a Hindu Central College at Benares, carry on a Famine campaign, open Industrial and Sanskrit schools throughout India, or form Hindu Boys' societies, or libraries of sorts in various places. All these are outside its defined Objects and must be left to individual effort: at the same time, the Society will always be glad to know the results and to keep record of them as proofs of the true theosophical spirit which it has aroused in its members. I have decided, therefore, to create a "Panchama Education Fund" into which all past and future contributions towards this work shall be paid, and which shall be managed and disbursed by a committee of two, Dr. W. A. English and myself, in our private capacities. The existing endowments of the Olcott Free School and the H. P. B. Memorial School will be used as needed for their upkeep, as already provided, and the donation of £150 from England be used so far as needed for the purchase and repairs of the Kodambakam property. Any surplus from these funds, any unexpended remainder of past individual gifts, the Rs. 2,000 now given, and all future donations will be merged in the Panchama Education Fund, now created, and applied by the Committee at their discretion, for the opening and fitting up of new schools, their support, the payment of teachers and other employés, necessary purchases in connection with the work, and other details that the Committee shall deem necessary. A yearly report of the year's incidents and of the cash balance shall be made to the President Founder for notice in his Annual Report. Upon the Committee's filing a notice of acceptance of the trust with the Treasurer of the Society, he will make the transfers indicated in his books of account, close the present separate accounts and open a fresh one in a special book. The Committee shall have power to add to their number and to appoint their successors, with the approval of the President for the time being of the T. S.

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

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

### HEAD-QUARTER'S FUND.

	RS. A. P.
Mr. N. S. Clarke, San Francisco, £1 ... ..	14 10 9
„ D. R. C. of Rangoon for P. F. tour ... ..	20 0 0
„ C. Sambiah, Mylapore, Subscription ... ..	1 8 0

### LIBRARY FUND.

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

### ANNIVERSARY FUND.

Mr. A. Ramaswami Sastri, Masula ... ..	5 0
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T. VIJARAGHAVA CHARLU,  
Treasurer, T. S.

ADYAR, 27th February, 1899.

## THE COMMITTEE FORMED.

To the Treasurer T. S.

The undersigned accept the responsibility of the management of the Panchama Education Fund created in the President Founder's Executive Notice of the 7th instant. They hereby appoint, with their kind consent, the following persons to the offices respectively designated.

<i>Superintendent of Panchama Schools,</i>	Miss S. E. Palmer B. Sc.
<i>Hon. Educational Adviser.</i>	Mr. S. Rangaswamy Iyengar, B. A.
<i>Hon. Legal Adviser.</i>	V. C. Seshachari, Esq., B. A., B. L., M. B. A. S.
<i>Hon. Consulting Engineer.</i>	Mr. C. Sambiah.
<i>Cashier.</i>	Mr. T. V. Charlu.

Fraternally yours, { H. S. OLCOTT,  
W. A. ENGLISH.

ADYAR, 9th February 1898.

## THE PANCHAMA EDUCATION FUND.

The following sums are incorporated in the Fund created in the President-Founder's Executive Notice of February 7th, 1899:—

	RS.	A.	P.
The Olcott Pension Fund ... ..	3,077	11	2
.. Blavatsky Memorial Fund ... ..	3,235	0	1
Individual minor subscriptions to date ... ..	328	14	5
Gift of £150 by an English Theosophist ... ..	2,241	3	11
.. by an European F. T. S. ... ..	2,000	0	0

Total to date...10,882 13 8

Deduct expenses for:—

Purchase of Kodambakam property... ..	Rs. 1,200	0	0
Cost of the Document and Registration Fee ... ..	19	0	0
Salaries of teachers, peon and gardener ... ..	207	15	1
Sundries ... ..	100	3	0
Advance for construction and repairs of the Kodambakam buildings ... ..	250	0	0

Balance in the Fund...9,043 0 3

E. & O. E.

T. V. CHARLU,

Cashier of the Fund.

ADYAR, 14th February 1899.

## AMERICAN SECTION, T. S.

On January 18th a charter was issued to the Tampa T. S., Tampa, Florida, with ten charter members. This Branch consists entirely of persons who ignorantly joined Mr. Judge's society, have revolted therefrom, and have now entered the T. S. The President is Robert L. Davis, the Secretary is Charles E. Twitt, P. O. Box 83. On January 19th a charter was issued to the Narada T. S., Tacoma, Wash., with sixteen charter members. This Branch consists partly of old F. T. S., returning from the secession of 1895, but mainly of persons leaving Mr. Judge's society.

The Silent Workers T. S., Davenport, Iowa, has become extinct. There are now sixty-nine Branches in the American Section, though several will probably expire. The Brotherhood, T. S., of Denver, Colorado has changed its name to Isis T. S.

Yours fraternally,

ALEXANDER FULLERTON,

General Secretary.

## SCANDINAVIAN SECTION.

Colonel H. S. Olcott, President T. S.

DEAR SIR,

Herewith I beg to inform you that Mr. A. Zettersten, on account of sickness and overwork, has been forced to resign his office as General Secretary of the Scandinavian Section T. S., and that the Executive Committee, in accordance with our sectional rule § 19, has appointed me to fill his place *pro tem.* until a new election can be held at our Convention this year.

With best wishes for a happy new year, I am fraternally yours,

EMIL ZANDER,

General Secretary, *pro tem.*

GREGGATAN, 12,  
STOCKHOLM, SWEDEN,  
January 6th, 1899.

## THE BURMESE TOUR.

As previously arranged, the President-Founder went to Mandalay with the Siamese Prince-priest Jinawarawansa, to confer with the highest ecclesiastical authorities about the plan of making a triple international union of Buddhist sects into one great body, to be under the patronage of H.M. the King of Siam. Before leaving Rangoon, the President laid his plan before the Chief Secretary to Government and official notes were exchanged between them. Mr. E. S. Symes, the Chief Secretary, wrote under date of 21st January, that he could see "no objection to your proceeding to Mandalay, to discuss with the leading monks there, a scheme for the merging of the Buddhist sects of Ceylon, Siam and Burma into one great sect which should be under the patronage of H. M. the King of Siam." In fact the statesmanlike character of the proposed fusion, first suggested by the Prince-priest, will be clear to every practical mind. Our President found, however, in the present self-chosen Tha-tha-na-baing a very different sort of person from the late venerable High Priest, with whom he had no difficulty in getting his assent to the now historical "Fourteen Propositions" which became the brotherhood-link between the Northern and Southern branches of the world's Buddhist Church: this one proved to be a prejudiced, narrow-minded, unsympathetic person, with the head and face of a prize-fighter and the mind of a beetle, as to expansiveness. His Council, or junta of *Syadawjis*, seemed to watch him, and one of them was tiresomely litigious. The whole party seemed quite uninterested as to the state of Buddhism in other countries, and apparently ignorant of the existing conditions. So, after enough time had been wasted, the President and Prince-priest retired, and shortly after returned to Rangoon and reported results to the Chief Secretary to Government. It was somewhat pleasant to learn from him that Government had not recognized the *soi-disant* Tha-tha-na-baing nor given him any official status. A movement has now been started by some of the most enlightened Buddhists at Mandalay, to pave the way for carrying out the consolidation scheme, and it will be watched with attention. While at Mandalay Col. Olcott lectured by request to the Hindu community on "The Beauties of Hindu Religion." A large and enthusiastic audience was present. The President returned to Adyar on the 1st ultimo, feeling highly encouraged with the prospects of the propaganda begun by Mrs. Besant in her superb lectures and now continued by the energetic members of the Rangoon T. S. The Prince-priest returned with him, but on the 4th ultimo was summoned to Calcutta by the Royal Commissioner sent by H.M. the King of Siam to receive from the Government of India the genuine relics of the Buddha recently discovered in the Basti District by Mr. Peppè. A few days later he left for Colombo and Siam.

## THE MADRAS JUDICIARY.

Our long tried and faithful brother P. Sreenivasrow, F. T. S., having been finally retired under the age rule, another highly valued F. T. S., Mr. C. R. Pattabhirama Iyer, a leading pleader of Madras, has been appointed to succeed him as Judge of the City Civil Court. We hope that the former will now

continue his useful literary work for our Society, and that the latter may leave behind him on his retirement an equally brilliant record both as a wise Justice and an honest public servant.

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#### MISS EDGER IN AUSTRALIA.

A letter from Miss Edger, dated February 7th, announces her safe arrival in Melbourne, after a somewhat boisterous passage. She is spending a very busy fortnight there—holding meetings every evening. As she is too busy to write to all her numerous and very dear friends from whom she parted in India, she desires to assure them that her warmest sympathies and kindest thoughts are constantly going out to them, and she hopes to have the privilege of meeting them all again in the not too distant future. She may be addressed while in Australia, at the Headquarters of the Section, 42, Margaret St., Sydney.

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#### FOR STUDY.

We have in type the "Outlines of Study" issued by a Committee of the American Section T. S. to be used with "The Ancient Wisdom" as a text book. It contains references to illustrative readings, and questions, the answers to which are to be written out. It will be found very useful to Branches that wish to take up the study of Theosophy in a thorough manner. It has been crowded out of February and March issues but may be expected in April Supplement.

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#### BARON SPEDALIERI.

Our Society has lost a distinguished and erudite member and I a dear friend, in the death of Baron J. Spedalieri, of Marseilles. He was among H. P. B.'s warmest admirers and friends and carried on with her a most interesting correspondence. He was the literary executor of Eliphas Levi, and some years ago presented to H. P. B. several precious books and MSS., among the latter a bound volume of original drawings in colors, by the great French Kabalist. He had reached a very advanced age.

H. S. O.

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#### OBITUARY.

We sincerely regret to hear of the death of our esteemed fellow worker, R. Sivasankara Pandiyaji, B.A.

In the early days of the theosophical movement he was a teacher in Pachaiappa's College and, as he used to announce in our Annual Conventions, it was owing to the lectures of Col. Olcott that he decided to start the Hindu Theological High School, which was the precursor of the present Central Hindu College of Benares, and by means of which he had accomplished much good work for Hindu youth, instilling into their minds a knowledge of their ancestral religious faith along with their secular studies. It is to be hoped that some one may be found to carry on the work which had been so dear to the heart of our deceased brother.

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#### THE HINDU COLLEGE AT BENARES.

His Highness, the Maharajah of Benares, has given to the Hindu College, of which he is patron, land and buildings to the value of over sixty thousand rupees. This princely donation enables the Board of Trustees to begin at once the preparations for adapting these buildings to College purposes. The main building is an exceedingly handsome structure, built by the grandfather of the present Maharajah as a Summer Palace. It was left unfinished at his death. It will now be completed, and will form one side of the college quadrangle. The site is in the district known as Laksa, in the healthiest part of Benares, in the midst of large pleasure grounds and gardens owned by the wealthy residents of the city.

# SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1899.

## FINANCIAL STATEMENT.

The following sums are acknowledged with thanks:—

### HEADQUARTERS FUND.

	RS.	A.	P.
Mr. C. W. Sanders, General Secretary, New Zealand Section			
T. S., 25 per cent. dues for 1898 £2-8-1	35	9	0
„ C. Sambiah Garu, Mylapore	1	8	0
Señor F. W. Fernando, Buenos Ayres, fees and dues of Members £6-5-0	92	8	6
General Secretary, Australasian Section T. S., 25 % dues for 1898 £10-5-4	152	3	2

### LIBRARY FUND.

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

### ANNIVERSARY FUND.

Mr. A. Nanjundappa, Cuddapah	10	0	0
„ M. V. Vasudeva Iyer, Cuddapah	5	0	0
„ A. Saptarishi Iyer do.	2	0	0
„ T. V. Gopalaswami Iyer, Salem	15	0	0
„ T. S. Sivarama Iyer, Secretary, Tirupatur T. S.	5	0	0
„ V. Sundararamiah, Nellore	5	0	0
„ V. Venkateshiah, Masulipatam	10	0	0
Honorable Justice Mr. S. Subramanier, Mylapore	100	0	0

ADYAR. }  
21-3-1899. }

T. VIJARAGHAVA CHARLU,  
*Treasurer, T. S.*

### WHITE LOTUS DAY.

A particular interest will be given this year to the anniversary proceedings at Adyar on White Lotus Day, by the unveiling of a life-size statue, in plaster or terra cotta, of H. P. Blavatsky. The President-Founder presents it to the Adyar Library and Headquarters in token of his undiminished affection for his old colleague. The face and figure have been modelled at the Madras School of Arts, under his supervision, from Besta's and other photographs, O'Donovan's bas-relief, and Schmiechen's oil painting—all from the life, and it is hoped that it may not be spoilt in the finishing. In the clay the statue is a striking likeness of H. P. B., and one might almost fancy she was sitting there listening to one's conversation. The President-Founder hopes that as many as possible of the old personal Indian friends and pupils of Mme. Blavatsky will be present at this exceptionally important ceremony.

## THE "WAIL," OF DHARMAPALA.

The Indian press are circulating just now a pessimistic view and forecast of the state of Buddhism in Ceylon, that Mr. Dharmapala has been giving in a Ceylon paper. *The Hindu* (Madras), whose article has provoked the present comments, calls it "Dharmapala's Wail." It says that, according to his showing, the Countess Canavarro receives no sympathy and is about leaving the Island for Calcutta,\* to try there for help: that she is an American convert of his; that she came out to Ceylon at his request, to work for the cause of Buddhism and bring about "all manner of reforms" but has failed; that D. says "the prospects of Buddhism in Ceylon are gloomy;" that "about eight years ago, Buddhism was not well known in India, but at present there are many willing to embrace it;" that "at first it was spoken out by Colonel Olcott and Mdme. Blavatsky. Now the Theosophical Society upholds Hinduism as the supreme cult;" that "during the time of Mdme. Blavatsky, most of the theosophists embraced Buddhism and took *pansil*," etc., etc. Now it will be plain to every well-informed person that most of the above is rubbish. Buddhism is daily strengthening instead of weakening in Ceylon: the Theosophical Society, *quâ* Society, is no more bound to any one form of creed than it ever was; its President has never ceased to work for his avowed religion. Buddhism, with all his strength, while at the same time helping people of other faiths to know and live up to theirs. Neither in the time of Mdme. Blavatsky nor since, have twenty non-Buddhist members taken *pansil* and formally declared themselves Buddhists, let alone "most" of them; and if the Countess Canavarro's Convent and Dharmapala's Rajgiri College have failed of support, the explanation should be sought, rather in a preliminary miscalculation of chances and faulty business management, than in public indifference. Dharmapala says that he "thought the time was ripe in Ceylon to educate priests and send them out to foreign countries to overthrow non-Buddhistic faiths...he persuaded his father to purchase Rajgiri at a cost of Rs. 23,000...he now sees it has proved an utter failure. Rajgiri has been in existence for nearly a year and nobody has taken an interest in it." He ends his jeremiad with an insult to his compatriots and co-religionists who, he says, enjoy themselves in sin rather than be educated in Buddhism or propagate it. This is all very sad as it proves once more how men of the best intentions and highest aspirations make failures by misjudging their own capacities and by their ignorance of the business methods by which only can one carry on social reforms to practical results. I do not want to say a harsh word to Dharmapala, but I am in duty bound to defend the Sinhalese from his unjust aspersions and to tell the truth. Dharmapala has been in intimate relations with me from the time when, as a very young man, he threw up his clerkship in a Government office, at Colombo, to devote his life to Buddhistic propaganda, and for many years he followed my advice. Scores of times he has been held up by us as a model of an unselfish, devoted young man, a second Damodar. But since his visit to America, to attend the Exposition, he has not seemed willing to listen to the advice of his elders, but has put forth various schemes which they were obliged to regard as impracticable, if not utopian. Among them, was his "Ethico-Psychological College"—a title bad enough to strangle it at its birth. This embryonic college was opened without pupils or teaching staff, with a big and showy procession, a great tom-tomming and

\* Since then she has actually reached Calcutta where, the *Mirror* says, she intends opening a school. The Countess is spoken of by the *Open Court* in the following very complimentary terms:

"Her noble soul is always filled with the desire of living not for herself, but for the benefit of mankind, and she finds the highest satisfaction in it. She always has a yearning for a broader religion which always manifests in the practical work of sympathetic love. Though she proposes herself to be a Buddhist, she repeatedly declares that she is not antagonistic to any other religion. She has great executive ability and business talents. Her life is a great lesson to all. She sacrifices great social position and wealth, and delights to be in the company of the poor, and to work for the bettering of their position." If she has, indeed, that executive ability and business talents, no enterprise of hers should fail and Dharmapala's pessimism is baseless.

trumpet-blowing, a sensational telegraphing to the papers, and after that came reaction and silence. Our dear young man, finding himself saddled with a thing that he could not manage, wrote me that I ought now to retire from the Theosophical Society and come and live there: in other words, pull his very hot chestnuts out of the fire! So in the case of the good Countess whom, with a dramatic public ceremony in America he accepted as a Buddhist nun, and called to Ceylon to revive the Order of Bhikkunis, without calculating the chances of success in advance. He borrowed Rs. 15,000 of Mahabodhi Society money to partly pay for a property that he bought for the Convent in Colombo, at a cost of Rs. 25,000, and put a mortgage on it as security for the unpaid remainder of Rs. 10,000; then, as no individual would give that money, he and the Countess went on a tour to try and raise it by popular subscription. Meanwhile, Miss Shearer, of America, another and most efficient lady volunteer and disciple of his, has been carrying on the school and so called Convent with, I hear, great zeal.

Now the practical reader will see in this bare statement of facts that Dharmapala, with philanthropic or intentionless, perfect integrity, and unselfish zeal, has proved himself a poor man of business, and if failure should ultimately overtake his several schemes, nobody but himself will be to blame. Others, with no better chances, and without the very important backing of loving, wealthy and pious parents, justly proud of their son's work, have succeeded where he has failed. His unripened Rajgiri "Colloge" is neglected, but the hard-working Buddhists of Colombo, Kandy and Galle have in each place a Buddhist College with its hundreds of students; Mrs. Higgins—the incarnation of pertinacity in work—has made her Buddhist Girls' School and Orphanage a great success, despite the constant opposition of a large section of the Buddhist public, aroused by causes which need not be gone into here, but which she might have avoided in part. Many other schools for girls have been successfully opened by our people in the Island, and a number are receiving Government help. Dharmapala tells the public that his *Mahabodhi Journal* is published at a loss and is in sore need of support, but the semi-weekly vernacular Buddhist organ, the *Sandaresa*, founded and conducted by our Colombo Buddhist Theosophical Society, is in a state of high prosperity and has long been the most influential Buddhist organ in Ceylon or Burma.

When the Mahabodhi Society was formed by Dharmapala, I accepted the office of Honorary General Adviser, at his request, but at last, finding that my advice was not taken, I resigned office on the 20th May 1896, at a meeting of the Society at Colombo, and since then have had nothing to do with that Society. At the same time, my sympathy with its objects is as strong as ever, and while my life lasts I shall do my best to help on the world-wide propaganda of Buddhism, so far as I may without violating the duties of my official position.

In his distress of mind and pique, Dharmapala has allowed himself to speak of Mrs. Besant and others of his best friends and well-wishers, in disrespectful terms, his criticisms only proving his own juvenile critical incapacity.

In Burma and Ceylon I have found many Buddhists showing bitter feelings against Dharmapala because of the heavy cost of the now famous suit that he brought against the Mahant of Buddha Gya, and his failure to acquire the sacred shrine for the Mahabodhi Society, as—they say—he promised to do. But it was not his fault. He brought the suit under the strenuous advice of excellent counsel and with my consent, as that course was represented to us by our legal advisers as being imperatively necessary. The Mahant at once retained some of the most eminent counsel of Calcutta at great cost, and so compelled Dharmapala to retain equally able lawyers on his side. It cost the Mahabodhi Society—if my memory serves me—some Rs. 40,000, while the Mahant is said to have spent about one lakh; but he won his case. The substantial and real gain to the Buddhists was that the Government recognized the Mahabodhi shrine as Buddhist, though the property of the Mahant's Mutt. On the witness-stand Dharmapala made almost as bad a figure as was possible, becoming utterly confused and losing his memory of facts, and alienating sympathies that he ought to have secured. I am afraid that he also had against him the secret hostility of

public officials, who certainly put him in a false position in more quarters than one and treated him most unjustly. A stronger man would have come out of the ordeal much better. Then, I have had it complained to me that he has not taken into his confidence the subscribers to the Mahabodhi Fund, by publishing detailed and audited accounts, thus leaving them to form suspicions which he has not deserved, for nobody that I have met in public work is personally more honest and unselfish. Prof. Max Müller wrote him :

“ I shall always be pleased to belong to a Society, to which you belong. You have been and are doing such good and honest work that I hope you may be successful in your College at Colombo. Though I am not a Buddhist, I can join in many of your prayers, and I shall consider a revival of Buddhist morality a great blessing for the great mass of the people in Ceylon and India also.”

Many other men of distinction have the same good opinion of him. But they know him only on the sunny side and have been touched by his enthusiasm and love. He is simply a reforming idealist, who ought never to undertake to manage business affairs.

If, instead of indulging in such wailings as he has of late, he will profit by experience, brace himself up, and apply his great natural energy to acquiring a deeper knowledge of Buddhism and to his missionary work, he may find the future brighter for him than the present. And one of his first steps should be to close the doors of his Ethico-Psychological College, which was a white elephant from the first and can never succeed without a far better practical management than it has had hitherto.

H. S. O.

#### THE ADYAR LIBRARY.

Our Oriental MSS. department has been enriched by a gift from Pandit Haraprasad Sastri, of the Asiatic Society of Bengal and one of the most learned men in India. It is a copy of the “Pancharaksha,” written in golden letters on leaves that are so old that some are almost ready to crumble at a touch. It is the standard work of Buddhism in modern Nepal. It is a Tantric work and has very little to do with the doctrines of the original Founder of Buddhism. The five Rakshas, or protecting formulæ, are Mahâsilavati ; Mahâpratisarâ, Mahâ-Sahasrapramardini ; Mahâ-mayuri, and Mahâ-raksâ-manbrânuśarinî. The manuscript is dilapidated but, the Sastri says, he “ chose it because it was written in Pratapmalla’s time about 250 years ago. He figures at the last page with his Councillors. The art of painting had not then degenerated in Nepal.” The best thanks of the Society are offered to our generous and sympathetic friend.

Mr. S. V. Rangaswamy Iyengar, B.A., F.T.S., has kindly presented to the Library a pair of remarkable human heads—male and female—carved on the coir husk of the cocoanut by the Andamanese at Port Blair. They are strikingly realistic, and one can hardly believe that these untamed savage dwarfs possess the decidedly artistic talent displayed in these sculptures. The fact that both heads are covered with representations of hair, whereas the Andamanese of both sexes wear only a narrow strip of hair, cut short, down the middle of the head, and the other one that the female head bears the usual plentiful crop of long hair twisted into the knot of the Indian woman, would seem to show that the sculptors were of another race. Mr. Rangaswamy’s gift makes a valuable addition to our small museum.

Several small Sanskrit works have been received, but owing to temporary illness of the librarian they will not be reviewed till next month.

#### THE PANCHAMA MOVEMENT.

The *Arjya Patrika*, a Lahore organ of the Vedic society of the late Swami Dayānand Saraswati, makes the following appreciative yet inaccurate remarks :—

The Panchama Buddhist Movement, started by the Theosophical Society, is fairly progressing. The Panchamas are the most oppressed and down-trodden people in India. Socially they are ostracised and compelled to lead an isolated life—entirely cut off from the ennobling influences of a healthy society. The high-placed Hindus



would not mix with them. They would not eat anything touched by the hands of these low-class people. Forlorn and neglected, they have all along been dragging on a miserable existence. Some of them were thinking of renouncing their faith for Christianity when the Theosophists came to their rescue. They wrote articles on their condition and set up an agitation in their favour. An appeal was made for founding and endowing an educational institution for them. It met with a favourable response and a large sum was subscribed. A school has been started and maintained on the funds realized."

Our contemporary is respectfully informed (1) that the Theosophical Society did not start the Panchama movement nor is it carrying it on: that it is a private undertaking; (2) That it began with the founding of the Olcott Free School by the President-Founder, without help at first from anybody, the buildings being put up, the teachers employed, and the furniture supplied by himself: it was simply a free school for Pariahs, and no attempt has as yet been made to proselytise them. Kind friends subsequently gave him help to the extent of some Rs. 900. The current expenses are now almost met by the Grant-in-aid earned by the pupils. (3) The second Panchama school has been founded in memory of H. P. B., the cost of the land and buildings and the furnishing and other charges having been covered by a donation of £150 by a friend in England. Another and later gift to the funds was the sum of Rs. 2,000, also by an anonymous friend in England. Other smaller sums have been sent in, and it is altogether probable that the movement thus humbly begun will spread enormously, as the members of the Theosophical Society in foreign countries learn that a free school for these unhappy outcastes can be kept up for about £25 per annum.

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#### COUNTESS WACHTMEISTER'S MOVEMENTS.

The usual indefatigable zeal and energy of Countess Wachtmeister has been manifested during her present sojourn in India. Since March 1st she has been travelling and lecturing in Gujerat and Kathiawar, and has formed Branches in Ahmedabad and Rajkot. She has been the guest of distinguished individuals along the route, has held *conversaciones* and awakened much interest. She is now on her way to France, where, after holding meetings in various places, she will meet her son, Count Axel, in Paris.

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#### MISS EDGER'S MOVEMENTS.

*Theosophy in Australasia* says:

On February 3rd, Miss Lillian Edger arrived in Melbourne, and at once commenced active work in lecturing to the public and addressing members' meetings. She is expected to arrive in Sydney about the 20th instant and will remain about two weeks. From Sydney she will proceed to Adelaide, returning to Melbourne in time for the Fifth Annual Convention of the Australasian Section, which will be held at Melbourne, on March 31st.

From private advices we learn that her address from now till the end of May, should be Auckland, N. Z., after which it should be changed to 42 Margaret St., Sydney.

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#### MRS. HIGGINS' SUCCESS.

Glowing accounts reach us from Mr. Abrew of the success of the Musæus Buddhist Girls' school and Orphanage. It has recently been examined for Grant-in-aid and scored over 90 per ct. of passes, "Mrs. Higgins was highly complimented by the Inspector, who said that he had never examined a more honest set of girls than ours. The Musæus is now the largest boarding school for girls in Ceylon! We need about Rs. 1,000 (£70) more to lay the flooring of the second story of the new building and finish it. If we get money, we shall have next term very near a hundred girls in the home. Another young lady is coming next week to help us." As the proverb says, "Nothing succeeds like success," and beyond doubt Mrs. Higgins will get all the help she may need henceforth. She has fought a hard fight and has conquered by sheer force of will.

## OUTLINES OF STUDY.\*

Issued by a Committee appointed by the Theosophical Society in America, at its Eleventh Convention, held in Chicago, *June 27th, 1897.*

The papers issued under the above head are designed to aid Lodges of the T. S. and its earnest members to follow a course of careful and consecutive study, by which they may master the main principles of the Ancient Wisdom, Theosophy. Each course is complete in itself, and is intended to cover the subject dealt with, although subsequent study may fill in many details. The "illustrative readings" guide the student to the details as given in our elementary books. We have aimed at presenting the knowledge in a systematic way, so that the student may have nothing to unlearn hereafter, however much he may add. The following outlines of study are ready, or are in course of preparation.

- I. The constitution of Man and his Worlds, and their Relations to each other.
- II. Reincarnation and the Laws of Growth.
- III. The Science of the Soul.

MARY WEEKS BURNETT, *Chairman.*  
KATE BUFFINGTON DAVIS.  
MAUDE L. HOWARD.

[Committee appointed by the Convention, with Annie Besant as consulting Member.]

Approved: ANNIE BESANT.

## OUTLINES OF STUDY.

## I.

The Constitution of Man and His Worlds and their Relations to each other.

Text Book.—"The Ancient Wisdom."

*Introduction.*—This should be read, but the closer study of comparative religion may be left until the main principles of Theosophy are grasped, and the student thus attains a test whereby he may distinguish between the essential and the non-essential.

## CHAPTER I.—THE PHYSICAL PLANE

Read pages 50 to 56, down to "the labyrinth of facts."

A diagram should be drawn of the seven planes, see page 82, "The Seven Principles of Man," ignoring for the present the technical names showing the functioning of Atmâ, &c. The atom should be drawn on each plane, its outer wall having a different color on each plane, and the inner coatings being shown.

Notice the fact that there are three waves of evolution, each with its own work.

Read pages 56 to 63, "most varied conditions." The most vital point is the existence of the seven conditions of matter on each plane. The plate should be reproduced on the blackboard, and the breaking-up process studied.

Notice the definition of "a plane," on page 60.

*Illustrative Readings:* The article on "Occult Chemistry," *Lucifer*, Nov. 1895. Any well illustrated article on crystallurgy in a good encyclopædia or work on chemistry.

Read pages 63 to 72.

Note that the dense and etheric parts of the physical body are really one vehicle for use on the physical plane, and that 'Prâna' plays through the etheric double on the dense body. See physical plane in diagram—page 82, "The Seven Principles of Man" (revised and corrected edition).

*Illustrative Readings:* "The Seven Principles of Man," pages 5-16. "Man and his Bodies"—pages 9-35.

\* As numerous applications—personal and written—for copies of the "Outlines of Study," originally published in America, have been received from Indian students, we here reproduce them for the benefit of our readers. The page references have been changed to suit the edition used in India.

## QUESTIONS.

1. What is evolution and what its guarantee ?
2. How does God manifest Himself ?
3. Describe the formation of the matter of the universe in planes.
4. What is a plane ?
5. Is any matter "dead" ? If not, why not ?
6. What are the first and second life waves and what does each do ?
7. What are the sub-divisions of matter on a plane ?
8. What are the two main divisions of man's physical body ? Of what materials is each composed ?
9. How is the body built up and how may it be purified ?
10. What part of the body receives electric vibrations ?
11. What is Prâna and what its vehicle ?
12. How is the mould of the physical body formed, and how is the latter constructed ?

## CHAPTER II.—THE ASTRAL PLANE.

Read pp. 73 to 84, "but not understood." Grasp clearly the 'meaning of the term "elemental essence," (p. 76), and the nature of "artificial elementals," 77 to 84.

*Illustrative Readings* : "The Astral Plane," pp. 47 ("elemental essence," para. 2)—56 : pp. 67-77, "65 million human lives."

Read pp. 84 to 91, "poor relations." Note these classes of non-human astral entities, so as to realize that the astral plane is a world with its own normal population.

*Illustrative Readings* : "The Astral Plane," pp. 56 ("The Kâmarûpas of animals")—62, "of the kind at all."

Read pp. 90 to 94, "the coming earth life."

*Illustrative Readings* : "The Astral Plane," pp. 19-23, "now known on earth." "Seven Principles of Man," pp. 47-48, "from a living person."

Read pp. 94 to 105, "invisible world." It is very important that the student should understand clearly the composition and working of the astral body during physical life.

*Illustrative Readings* : "The Seven Principles of Man," pp. 17-19, "on the physical plane," "Man and his Bodies," pp. 41 (as to the constitution)—14, ("fulfilling his wishes").

Read pp. 105 (last line)—106. Study diagrams on pp. 82 to 84; in "Seven Principles of Man," the astral and physical planes, noticing the different divisions where the "principles" are taken up.

*Illustrative Readings* : "The Seven Principles of Man," pp. 1 (last line)—4, and 22-24.

## QUESTIONS.

1. How is a bridge made between the physical and astral planes by the atom of the physical ?
2. What are the general characteristics of astral matter ?
3. Explain "elemental essence" and describe an "elemental."
4. What is an "artificial elemental," and how do such things affect our thoughts ?
5. What is the work of "desire elementals" ?
6. What is man's responsibility towards the elemental kingdoms ?
7. Describe severally the astral body of an undeveloped soul, an average one, and one advanced.
8. How is the evolution of the astral body quickened ?
9. Explain the functions of the astral body in connecting consciousness with the physical brain.
10. Describe the classes of the population of the astral world.
11. What parts of man's consciousness find expression through the astral body ?
12. What is "going to sleep" ?

## CHAPTER III.—KAMALOKA.

Read pp. 107 to 118, "deliver us."

*Illustrative Readings:* "The Astral Plane," pp. 25 ("The ordinary person,")—35, and 38 (the suicide)—41, "contribution by them," "Man and his Bodies" 58 ("if we follow")—58 "loftier regions." "Death and After," pp. 15 ("the fate of the body")—46 "to distinction."

Read pp. 118 to 138.

*Illustrative Readings:* "The Seven Principles of Man," pp. 19 ("after death" the higher)—21, and 42, 43; "The Astral Plane," pp. 33 (last line)—38, "better to avoid it."

#### QUESTIONS.

1. On what plane is Kāmaloka? What does it include in the nomenclature of religions?
2. Describe the departure of the man from his dense physical body.
3. Why should perfect quiet surround the death-bed?
4. What becomes of the dense body, the etheric double, and Prāna?
5. What rearrangement of the astral body occurs after death?
6. What governs the length of the man's stay in each division of Kāmaloka, and in what do the conditions of the spiritually advanced and the average man differ?
7. What is the effect of death by violence?
8. Describe the seven sub-divisions according to their inhabitants.
9. How can those in Kāmaloka be helped by their friends on earth?
10. Define a "shell," a "shade," a "spook," an "elementary."

(To be concluded.)

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#### ERRATA.

In the statement of the Panchama Education Fund, in March Supplement, the following typographical errors appeared: in the item of "minor subscriptions to date," the figure 5, in the column of pies, should have been 6 instead; and the "Balance in the Fund" should have been Rs. 9,105-11-7 instead of Rs. 9,043-0-3.

#### Mrs. BESANT'S ADYAR LECTURES.

Before the middle of this month Mrs. Besant's lectures before the last Convention on "Evolution of Life and Form," will be out. Price as usual Re. 1, V. P. P. Apply to the Manager.

# SUPPLEMENT TO THE THEOSOPHIST.

MAY 1899.

## EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
ADYAR, 17th April 1899.

### I.

The Executive Officers of Sections are respectfully informed that, according to the rule which has been observed from the beginning, their jurisdiction does not extend beyond the geographical limits of their Sectional Charter, and that, consequently, they have no right to issue Branch Charters or membership Diplomas to persons who live in other countries. Such applications should invariably be forwarded to the headquarters for disposal. Any fees received by them hitherto with such applications, in ignorance of this fact, belong to the Society as a whole, and should be sent to the Treasurer of the Society, for acknowledgment in that officer's next published account. The names of such persons and groups should also be cancelled on their registers. The present notice is given to avoid such confusion as now exists with respect to members in South Africa and South America. This ruling does not affect the cases of members of Branches in existing Sections, who may have emigrated to foreign, non-sectionalised countries and may wish to preserve the connection until a local Branch be formed and they join it. The conductors of theosophical periodicals are requested to publish the facts above mentioned.

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

### II.

In the hurry of getting out the last Annual Report at headquarters in time for the foreign mail, the obscure wording of T. S. Rule 5 was not altered to that prescribed in the President's Executive Notice of Jan. 24, 1898, as embodying the intentions of the General Council and the spirit of the Constitution. The undersigned begs to be excused for the oversight, and republishes for the information of the concerned the proper wording, viz. :—

5. "Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary, T.S., and a certificate of membership, 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 T. S., as applicant resides within a sectionalised or non-sectionalised territory, shall be issued to the member."

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

## THE COUNTESS DE CANAVARRO.

We are glad to learn from Madame de Canavarro that, so far from her work in Ceylon having failed, she is highly encouraged with its results. She writes the *Hindu* that her Sanghanitta Convent is training Nuns as teachers; her Orphanage contains 15 little girls; her Boarding school contains 38 young ladies; she has a Poor school, where 140 destitute children are fed,

clothed and taught; an Industrial school, and an English day school of 100 pupils. She gets four grants from Government and has a staff of ten efficient teachers. She and Dharmapala collected Rs. 6,000 towards extinguishing the mortgage of Rs. 10,000 on the Colombo property. All this is most gratifying and thoroughly corroborates what we said last month about the unlikelihood of a public work failing under the direction of a person of practical ability. Dharmapala's Rajagiri College has closed its doors, but his "Wail," according to Madame Canavarro, was not a confession of failure but an appeal to his countrymen to be up and doing. If so, he has a most unfortunate way of expressing himself. The Countess, having given two lectures on Buddhism at Calcutta, which drew large audiences and were warmly applauded, has returned to Colombo to resume her work, in which we wish her complete success.

#### ANOTHER REWARD FOR Mrs. HIGGINS.

Mr. Abrew reports that Mrs. Higgins' school has again won a pass at the Cambridge Lower Examination, Miss Lucie d'Abrew being the successful candidate. Last year it was Elsie de Silva, a bright girl and model pupil, who passed.

#### RETIREMENT OF JUDGE SREENEVAS ROW.

Our veteran and ever loyal old friend and colleague, Mr. Justice P. Sreenevas Row, F.T.S., Dewan Bahadur, of the City Civil Court, Madras, retired from the Bench, after more than forty years of service, on the 29th March last. The local papers spoke unanimously in his praise and bore testimony to his integrity, learning and courtesy towards all. The *Madras Mail*, the leading paper, said:

"The City Civil Court was yesterday the scene of a remarkable interchange of amenities between Bench and Bar, the occasion being the last sitting previous to retirement of the veteran Judge who has presided there since the Court was first established. Seldom if ever before, we believe, have feelings so cordial been exhibited on a similar occasion in any Court in Madras; and considering the conspicuous excellences of head and heart which Mr. Sreenevas Row has displayed during four decades of work on the Judicial Bench and during more than half a century in the public service, it is possible to endorse every word that was said about him yesterday,—by Mr. Eardley Norton, speaking by request on behalf of the Barristers and Solicitors and by Mr. Krishnasawmy Chetty speaking by request on behalf of the Vakils. \* \* \* Admirable in every way, too, was the reply of the worthy Judge himself, in which he explained, modestly but clearly, the principles that had always guided him in his relations with the Bar. \* \* \* In conclusion, he alluded to the remarks of Mr. Krishnasawmy Chetty on the religious studies that had filled his leisure moments. 'He had hitherto mainly served the rulers of men, but hereafter he would serve the Ruler of rulers, and serve Him both with his body and soul.' Those of our readers who are unacquainted with the Hindu ideal, with its four stages of life, will fail to grasp the true meaning of these references. They will understand something of it all, however, if they will read what Professor Max Müller says in the February *Fortnightly Review* of the two Prime Ministers, Gaurisankara, of Bhowmuggur, and Gokulaji Zala, of Janagudh, both of whom after a life of great responsibilities, much activity, and considerable splendour, gave up all gladly, nay eagerly, in order to devote the remainder of their days to spiritual thought and self-denial. Of Gaurisankara, Professor Max Müller says:—'He gave up his post as Prime Minister, and entered into private life in January, 1879. His mind, when he was bordering upon eighty, was as bright and active as ever, but he then directed all his mental energies to one subject only, to a constant contemplation of the great problems of life.'"

The peculiar significance of Mr. Krishnasawmy's remarks and the Judge's reply, is that the latter has been an avowed Theosophist since 1882, and his name has been constantly associated with ours; so that it is evident that membership in our Society is not the disgrace that some small-minded persons have imagined it to be. Throughout India we have many colleagues occupying judicial positions, both in the High Courts and other less important tribunals, and as time has gone on, the stigma of association with our movement has gradually disappeared. Judge Sreenevas Row will now, we

hope, take in hand the compilation of a new and greatly enlarged edition of his "Dwaita Catechism."

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OBITUARY.

We regret to learn that our distinguished Austrian colleague, Count Leiningen-Billigheim, is deceased. The following, is a translation from a private letter, dated 20th March, 1899:—We humbly announce that his Highness, Herr Count Carl Polycarp of Leiningen-Billigheim, died on the 22nd of January.

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AMERICAN SECTION.

A Charter has been issued to the Leavenworth T. S., Leavenworth, Kansas, with 16 charter-members. The Secretary is Mr. Pius H. Bouer, 502, Suance Street. The Wachusett T. S., Worcester, Mass., has surrendered its charter and dissolved. There are now 68 Branches in the American Section.

ALEXANDER FULLERTON,  
*General Secretary.*

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TO OUR CONTRIBUTORS.

We were somewhat amused on learning, through a valued correspondent, that the notice to contributors, in December Supplement of the *Theosophist* has been, by some, interpreted to mean that we needed no more MSS. for our magazine. It is true that we do receive more matter than we can publish but, to prevent being misunderstood, we will state, further, that these MSS. may be roughly divided into two classes,—those that we are very glad to get, and those that are fit for waste-paper. Of the former class we do *not* have a surplus, and we feel grateful to our friends who have been instrumental in procuring us so many desirable contributors, and hope they will not relax their efforts. Still we wish it distinctly understood that printers and editors have a very decided preference for articles that are plainly and carefully written. At home only type-written MSS. are even read. It would require a special dispensation of Providence to enable one to decipher some of the writing that reaches us.

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DEATH OF MR. A. J. COOPER-OAKLEY.

One of the most gifted men and best scholars who have been connected with the Theosophical movement passed away in the night of April 16-17, at his residence in Mylapore, Madras. At the time of his death he was Registrar of the University of Madras, Hon. Secretary of the Madras Literary Society and Master of a Masonic Lodge, all of which important stations he had been filling with credit. Mr. Cooper-Oakley gained a high place in the History Tripos at St. John's College, Cambridge, and was subsequently engaged in teaching. He was married to Miss Isabel Cooper, of Girton College, a lady of rare intellectual attainments, and daughter of a former well-known Indian civilian. Both had a strong bias towards philosophical and mystical study, and both joined the Theosophical Society in the year 1884, soon after Mme. Blavatsky's arrival in London. When she returned to India in the autumn of the same year, they threw up a school project at Enfield, and came out to India with her, with the purpose of devoting their lives to our work. The climate proved, however, so debilitating to Mrs. Cooper-Oakley that her medical advisers sent her back to England, and she has long been one of the most indefatigable workers at our London headquarters. Her husband took over the sub-editorship of the *Theosophist*, under H. P. B., and held it for several years, finally relinquishing it in consequence of a disagreement with her on a question of metaphysics, in which, also, the late Mr. T. Subbarow was involved. He soon found employment as a Professor in Pachaiappa's College, Madras, and from thence passed over into Government service as Registrar of the University. He had just completed his 46th year at the time of his death. His Oriental tastes led him to a deep study of Indian Philosophy and

Sanskrit Literature, to which he devoted himself with intense ardor. At the time of his decease he was aiding Mr. R. Ananthakrishna Sastri, of the Adyar Library in translating the Lalita Sahasranama, and had appointed 8 A.M. on the 17th ultimo for the Sastri to come and go on with the work. Alas! when he reached the house, he found that his learned collaborator had succumbed to an accidental overdose of chloral-hydrate during the night. Mr. Cooper-Oakley had had in mind a series of other Sanskrit translations and commentaries, and was becoming deeply interested in the development of the Adyar Library and the idea of an Oriental Institute, in which, he told his clerk and friend Mr. V. Krishnamacharya, he meant to take an active part. He also charged him to see that, in case of his sudden death from accident or other cause, his Oriental books should be turned over to the Library. Mr. Krishnamacharya has, therefore, made out a list of the books indicated by Mr. Cooper-Oakley, and it has been sent in to the Administrator-General for disposal as provided by law. It is quite possible that if he had lived a few years more our friend would have won a high place among non-Indian Oriental Scholars,

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#### FOREIGN TOURS.

As Mr. Harry Banbery's services are claimed by Mrs. Besant for the Hindu Central College, under an implied agreement between them when she sent him out to help me at Kandy, I have been fortunate enough to persuade Mr. Wilton Hack, F. T. S., of Western Australia, to fill the vacancy, at least until I can get some other competent man to take the Principalship of Dharmaraja College. Mr. Hack was formerly Principal of the Inland College, at Hiroshima, Japan, and has had many years of teaching experience in Australia. He is of a most genial and affectionate temperament, highly artistic in taste, unselfish in motive, an earnest member of our Society, and as true a Buddhist as H. P. B. and I were when taking the Pancha Sila in 1880. In fact his love for Buddhism is so genuine that the privilege of living and working among a Buddhist people is the strongest inducement for him to take the vacancy at Kandy. His generous gift of £800 to Mrs. Higgins's Musæus School, for erecting the buildings, will be remembered.

To introduce Mr. Hack and aid Mr. Banbery in transferring the office, I have consented to go over to the Island as soon as practicable after White Lotus Day, and make an inspection tour in the Central Province. Correspondents should, however, continue to address me at Adyar.

A recently formed Branch of our Society, at Johannesburg, in the South African Republic indicates the beginning of an active interest in that distant country which may grow into importance. The preliminaries are being arranged for a Presidential tour in South Africa, which would occupy my time for several months.

H. S. O.

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#### WHITE LOTUS DAY.

The preliminary arrangements are complete and the anniversary of Mme. Blavatsky's decease will be observed at the headquarters with unusual solemnity. The highly successful statue of our departed and beloved Teacher will be unveiled by her co-founder and oldest friend, as announced last month. It is so lifelike as to make her presence seem almost a reality, and barring accidents in the casting, will give the Convention Hall henceforth a new attraction. Eloquent written addresses for the occasion have been sent in by Mrs. Besant, Maj. Gen. Morgan, Prince Harisinhji, Judge Khandalvala, Mr. Bertram Keightley, and others of her old friends and pupils whose personal attendance will be impracticable. The venerable Dewan Bahadur R. Raghoonath Row will come from his retreat at Kumbakonam to speak, and Judges S. Subramanier and P. Sreenevasrow will also attend. The President-Founder will, of course, preside and address the audience; and, as usual, selections will be read from the "Bhagavad Gîtâ" and "Light of Asia," as requested by her in her Will. The customary dole of



rice and cash will be given to the Adyar fishermen. The President-Founder earnestly invites all who love the memory of H. P. B. and who can do so, to attend the meeting.

## OUTLINES ON STUDY.

(Concluded from Supplement page xxxiv).

### CHAPTER IV.—THE MENTAL PLANE.

*Read* pp. 139 to 148, "limitations of forms."

*Illustrative Readings*: "The Devachanic Plane," pp. 10 ("The devachanic sense")—26 "with the idea." "Birth and Evolution of the Soul," pp. 42 ("as to the way")—46 "he will have to live."

*Read* pp. 149 to 155 "eyes be blind."

*Illustrative Readings*: "The Astral Plane," pp. 62 (The Devas)—66, "on the astral plane." "The Devachanic Plane," pp. 29 ("the embodied")—33, "Of what they see" pp. 74-86. The "Seven Principles of Man," pp. 48 ("a higher form")—49, "body of illusion," "Man and his Bodies," 83 ("temporary bodies")—8.

*Read* pp. 156 to 168, "faculties of the pupil."

*Illustrative Readings*: "Man and his Bodies," pp. 75 ("the causal body") 81. "Birth and Evolution of the Soul," pp. 13 ("Now, for a moment")—30 "The Seven Principles of Man," pp. 49 ("The higher Manas")—58.

*Read* pp. 168 to 178.

*Illustrative Readings*: "The Seven Principles of Man," pp. 24—10.

#### QUESTIONS.

1. What is Manas, and whence derived?
2. How does he show himself on the physical plane?
3. How are the subdivisions of the mental plane grouped?
4. What are the characteristics of the mental plane?
5. What beings are met there?
6. What governs the place of the Thinker in the Arupa world?
7. How do the vibrations from the Thinker build the mental body.
8. Describe the three types of mental body.
9. Why is a savage often worse than a brute?
10. Describe the birth of the causal body.
11. How much of our earth-life helps its growth?
12. What are the illusory "I's" in man?
13. Define clearly the terms "higher" and "lower" Manas. What is genius?

### CHAPTER V.—DEVACHAN.

*Read* pp. 179 to 194, "chapters on reincarnation."

*Illustrative Readings*: "The Devachanic Plane," pp. 33 ("disembodied")—64 "donor and recipient." "Death and After," pp. 46 (Devachan)—65, "illimitable past."

*Read* pp. 194 to 201 "the high realm."

*Illustrative Readings*: "The Devachanic Plane," pp. 65 (the arupa levels)—173.

*Read* pp. 201 to 212.

*Illustrative Readings*: "Birth and Evolution of the Soul," pp. 31-37, "directed by appetite."

#### QUESTIONS.

1. What relation have the illusions of the physical and of the devachanic planes to Reality, and which plane is the more real?
2. What conditions the state of the man in Devachan?
3. With what other persons does a man in Devachan come into contact?
4. How is the Thinker employed in Devachan.
5. Sketch the progress of successive devachanic experience to a developing soul.

6. What are the two great stages in devachanic life, what vehicles are used in each respectively, and what determines the length of each?
7. Describe definitely the causes in earth life, the heavenly experience, and the results on a future incarnation, of life on each of the seven levels of Devachan.
8. What are the "Three worlds?"
9. How is a fresh life-cycle begun when the devachanic life is over?
10. Define accurately the "personality" and the "individuality."

CHAPTER VI.—THE BUDDHIC AND NIRVANIC PLANES.

*Read* pp. 213 to 219 "destructive of all pain."

*Illustrative Readings:* "Man and his Bodies," pp. 82, 83 "innermost self."

*Read* pp. 219—223 "supreme goal."

*Illustrative Readings:* "Death and After," pp. 67 (Nirvāna)—68, "hack into, action."

*Read* pp. 221 to 228 "Living force."

*Read* pp. 229 to 233.

*Illustrative Readings:* "The Seven Principles of Man," pp. 59-70 "at a given period."

QUESTIONS.

1. What is the human monad? distinguish between this and (a) the monad of spirit matter, (b) the monad of form.
2. What are the three aspects of the Logos and in what order are they developed in man?
3. Give and explain the Theosophical name of the bliss aspect.
4. How is the bliss body formed?
5. What is the characteristic of the Buddhic plane?
6. With what aspect in the human monad is the fifth plane connected?
7. Does the individual perish?
8. Where is the foundation of brotherhood?
9. In what part of man does "separateness reside?"
10. Why is brotherhood the one obligation in the Theosophical Society?
11. Distinguish between the Self and the forms on which it clothes itself and relate the "principles" to the Self and its forms.

# SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1899.

## FINANCIAL STATEMENT.

The following receipts from 26th March to 25th May 1899 are acknowledged with thanks:—

HEADQUARTERS FUND.		RS.	A.	P.
Mrs. Ida R. Patch, Pittsburgh. Donation...	...	15	4	0
Mr. Francis B. Hall, Entrance Fee	...	15	0	0
.. P. Nanjunda Naidu, Hassan. Donation	...	3	0	0
.. C. Sambiah, Mylapore. Donation	...	1	8	0
Secretary of Buenos Ayres Branch T. S. £1, for a Charter fee.	...	14	9	3
Mr. L. W. Ritch, South Africa, for a Charter fee	...	14	13	0
Alexander Fullerton, General Secretary, American Section	...			
T. S. 25% Dues, \$ 100 = £20-8-2 cheque	...	302	4	3
Mr. C. Sambiah, Mylapore. Donation	...	1	8	0
Mrs. Ida R. Patch, Pittsburgh. Donation	...	15	3	0
LIBRARY FUND.				
Mr. C. Sambiah, Mylapore. Donation	...	1	8	0
An F. T. S. of Burma do	...	50	0	0
Dr. F. W. Harrison do £2	...	30	0	0
Mr. C. Sambiah, Mylapore do	...	1	8	0
An F. T. S. of Burma do	...	50	0	0
ANNIVERSARY FUND.				
Coimbatore Branch T. S. for last convention food expenses	...	10	0	0
Bellary Branch T. S. for do do	...	9	4	0
Madras Branch T. S. for do do	...	5	0	0
WHITE LOTUS DAY FUND.				
Mr. B. Ranga Reddy, Nellore. Donation	...	7	0	0
.. V. C. Sessa Charriar, Mylapore	...	25	0	0
ADYAR. } MADRAS, 25th May 1899. }	T. VIJARAGHAVA CHARLU. <i>Treasurer, T. S.</i>			

## WHITE LOTUS DAY.

We can but briefly allude to the numerous meetings that were held by our T. S. Branches in India on White Lotus Day. At Adyar there was the usual distribution of raw rice and coins to the fishermen and others, about 300 being supplied. At Coimbatore 1,500 poor people were fed; at Salem, 2,000; at Bangalore, 800 were fed and many furnished with clothing; at Madanapalle about 800 were fed; and at Gooty and Bellary the wants of the poor were bountifully supplied.

A NATIVE SCULPTOR.—Mr. Govindu Pillay ought to be congratulated upon the success he has achieved in producing the statue of Madame Blavatsky. The statue was unveiled in Madras by the Theosophical Society, and Colonel Olcott deserves our warmest thanks for thus bringing to the front the talents of a native of the soil. The statue is an exact representation of Madame Blavatsky, and in this respect is far superior to the statue of Justice Sir Muthusawmy Iyer, for which an order had to be sent to England. Mr. Govindu Pillay has been for eight years a student of the Madras School

of Arts, and is a rising artist 'deserving encouragement with further commissions. Mr. Pimpalkhare of Poona is another young artist who give great promise of a brilliant future, and if his idea of going to Italy bear fruit, we will have a citizen of whom every one will be proud.—*Mahratta*.

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#### OBITUARY.

We are very sorry to report that Brother Raja Bahadur, M.A., Munsiff, is now no more in this world. We have lost in him a very sociable, amiable, gentle, learned and energetic member of the branch.

DUGAMUN, LUCKNOW.

SHIAM MANOHER LAL VARMA,  
*Asst. Secy., Sutya Marga T. S.*

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#### NEW BRANCH.

The South African Lodge of the T. S., has been organized and chartered at Johannesburg, South Africa: President, Lewis W. Ritch; Secretary, Herbert Kitchin; Treasurer, Louis J. Playford. Following are the rules adopted by this new branch:—

*Whereas*, at a meeting held in Johannesburg, on Friday, 10th March 1899, it was resolved by the undersigned to form themselves into a Lodge of the Theosophical Society.

*It is now further resolved:—*

1. That this Society be called "THE SOUTH AFRICAN LODGE" of the Theosophical Society.
2. That the objects of the Lodge be the study of Theosophy in its widest significance.
3. That it be affiliated in the terms of its Charter to the Theosophical Society, Headquarters, Adyar, Madras.
4. That it consist of President, Secretary, Treasurer, and ordinary members; the three former constituting an executive, which may be added to form the body of members, by a resolution of members.
5. That all actions of the executive be reported for confirmation at the following meeting of members.
6. That the Officers of the Lodge be elected every six months by a ballot of members, at a meeting called for that purpose, the first of such elections to be held on the 17th March 1899.
7. That the President officiate as Chairman at every meeting at which he is present; in his absence a Chairman be elected by those present from among their own number. The Chairman to conduct such meeting and his ruling in regard to any matter thereat to be final.
8. That the Secretary take minutes of all transactions by the Lodge, such minutes to be read and confirmed at the following meeting; that he collect subscriptions, and generally perform all necessary secretarial work.
9. That the Treasurer receive all funds from the Secretary, and make all necessary disbursements, and keep an account of all moneys received and paid.
10. That qualification for membership of the Lodge be membership of the Theosophical Society, before referred to, and agreement with the rules of the Lodge.
11. That persons desirous of joining the Lodge shall be proposed by two members, and their names be submitted for election at the meeting following their nomination.
12. That at such election, at least five members of the Lodge must be present or represented by proxy, and two adverse votes shall exclude. Such election to proceed by ballot, and the proposed members not to be present during the election.
13. That each member be entitled to introduce two friends at a meeting of the Lodge, who shall however have no voice in the proceedings, and a member introducing such friend or friends, shall be assumed to have assured himself of their *bona-fides*, and be held fully responsible for their conduct.

14. That a visitor be allowed to attend three meetings, after which he must either become an associate of the Lodge, or a full member.
15. That associates subscribe to the rules of the Lodge, and their position in respect to the studies by the Lodge be exactly the same as that of members; but they shall have no voice in the business of the Lodge or its general management. The election of associates shall proceed in exactly the same way as the election of members.
16. That meetings for study and the transaction of any incidental business, shall be held weekly, upon such evenings at such place as may be determined by the majority of the members.
17. That the subscription of members and associates be a sum of Five Shillings monthly, payable on the first of each month.
18. That the funds of the Lodge be devoted to such disbursements as may become necessary from time to time, and especially to the purchase of literature for study by the Lodge.
19. That the members shall instruct the executive as to the purchase of all literature, the latter having a vote in the selection of the same. Incidental disbursements necessary to the conduct of the Lodge shall be made by the executive at its discretion, and shall be reported at the following meeting of members for confirmation.
20. That a special general meeting shall be called by the Secretary giving each member at least fourteen days' notice in writing, under the following conditions:—
- (a) In the event of a vacancy occurring among the officers of the Lodge. (b) For the purpose of altering one or more of the rules of the Lodge. (c) Upon his being requested in writing to do so, by one-third of the members, they stating their object for calling such meeting.
21. That the rules of the Lodge shall be subject to alteration only at such general meeting called for that purpose; but that the rules shall at all times remain in conformity with the requirements of the Theosophical Society to which this Lodge is affiliated, and in accord with its Principles.
22. *In regard to study.* That the Committee to be elected for that purpose decide upon the subjects for study during the week ensuing each meeting.
23. That each member and associate, in justice to their fellow members, do undertake to devote some time to the set study, prior to the evening of the meeting.
24. That any member or associate finding himself unable to attend a meeting should, if possible, notify the Secretary to that effect.

(Signed ) L. W. RITCH.  
 ( " ) HERBERT KITCHIN.  
 ( " ) L. A. DE WOLFF.  
 ( " ) G. PATERSON.  
 ( " ) LOUIS J. PLAYFORD.

### THE ORIENTAL LITERARY INSTITUTION, CONJEEVARAM.

#### AN APPEAL.

We beg to bring to the notice of the public that in March 1896, a free Library called, the "Conjeevaram Oriental Literary Institution," was opened for the use of the Public.

2. The objects of this Institution are:—

- (1) To encourage the study of the Sanskrit and the Vernacular Literatures.
- (2) To bring out Vernacular School Books on Hygiene, History, Geography, Physiology, Elementary Physics and Chemistry, Geology, &c., with a view to enable our youngsters to learn these subjects, through their own language.
- (3) To publish translations of, and commentaries on, select, Indian and English authors.
- (4) To procure and print old Sanskrit and Vernacular manuscripts of value and usefulness.

[Again we cordially recommended the above mentioned institution to the kind attention and support of the public.—*Ed.*]

#### NEW ZEALAND SECTION.

[The following is inserted here, being too late for its proper place.—*Ed.*]

On her way home to Wellington Mrs. Richmond visited Woodville, and on April 6th, delivered a lecture. It caused an interesting discussion, in which the local clergyman took an active part and criticised the idea of reincarnation very freely, his arguments however being well met by Mrs. Richmond. The lecture was well reported in the press of the district and has roused fresh interest.

The Woodville Branch though small is doing very good work, thanks mainly to the energy of the Secretary. At a meeting held on April 4th, Mr. T. Gilbert was elected President for the coming year, Mrs. Gilbert being re-elected Secretary. Her address is Napier Road, Woodville.

The Section Lecture Bureau is proving of service. There is a good collection of papers, and they are now being well circulated.

The Secretary of the Wellington Branch having resigned through pressure of business, Mrs. Girdlestone has been elected to fill the position. Address: 'Trirangi,' Constable St., Wellington.

Miss Edger arrived in Auckland on April 24th. The same evening there was a reception at the residence of Mrs. Hemus at which the conversation turned very naturally on Indian affairs. On the following evening the Auckland Branch held a meeting at their rooms; the visitor gave a short address and then answered questions on the progress of the movement and the methods of work in India, all of which proved very interesting. On Sunday, April 30th, Miss Edger gave her first lecture in the Choral Hall to an audience of three or four hundred, the subject being "Theosophy as a Living Power in the World,"—an able and eloquent address.

#### OFFER FOR TRANSLATING A T. S. MANUAL.

We are glad to announce with thanks, that Mr. C. Bhashyam Aiyangar, B.A., Head Master of the Chittur High School; Hon. Secretary of the Oriental Literary Institution, Conjeeveram, and President of the Chittur T. S., offers Rs. 100 (to be doubled, if necessary) for a Tamil translation of any of the T. S. Manuals not previously translated in that language. Doubtless there are others who would be glad to contribute for a translation of one of these Manuals.

#### ADYAR LIBRARY.

The whole of Sri Madhvâchârya's works, consisting of 52 books,\* have been kindly presented to the library by Sir K. Seshadri Iyer, the Dewan of Mysore, who has our sincere thanks. Other works received will be noticed next month.

R. A. SASTRY,  
*Librarian.*

\* Small, unbound sheets—1,148 pp. in all.

# SUPPLEMENT TO THE THEOSOPHIST.

JULY 1899.

## FINANCIAL STATEMENT.

The following receipts from 26th May to 21st June 1899, are acknowledged with thanks :—

HEADQUARTERS FUND.		RS. A. P.
Mr. Alexander Fullerton, General Secretary, American Section, 25, 1/0 Dues £20-9-3	...	304 7 10
.. C. Sambiah Chettiar, Myladore	...	1 8 0
Honourable Otway Cuffe, General Secretary, European Section T. S., 25, 1/0 £25-17-3	...	383 13 11
Mr. Davitt D. Chidester through Mr. A. Fullerton, Donation...	...	50 7 0
Mr. A. F. Knudsen, Honolulu, H. I., Donation, £30	...	446 2 8
LIBRARY FUND.		
Mr. C. Sambiah Chettiar, Mylapore	...	1 8 0
An F. T. S. of Burma	...	50 0 0
ANNIVERSARY FUND.		
Gudiwada Branch T. S., for last Convention food expenses	...	3 0 0
Bezwada Branch T. S. do do	...	2 0 0
THE PRESIDENT'S PROPAGANDA TOURS.		
Sirdar Umrao Singh	...	200 0 0
Dr. Balkishan Kaul	...	100 0 0
Daya Krishan Kaul	...	100 0 0
Rai Bishambha Nath	...	15 0 0
Lala Suraj Bhau	...	10 0 0
Rani Mrinalini of Piko para	...	200 0 0
Through Countess Wachtmeister—		
Babu Rashbihari Mukerji	...	100 0 0
Babu Narendra Nath Mitra	...	50 0 0
Countess C. Wachtmeister, £20	...	...
ADYAR, } MADRAS, 21st June 1899. }	T. VIJARAGHAVA CHARLU, Treasurer, T. S.	

## THE PRESIDENT-FOUNDER IN CEYLON.

In company with Mr. Wilton Hack, Col. Olcott left Adyar for Ceylon, May 17th, and reached it on his return on the 15th June. He accomplished important work in the interval. Presenting Mr. Hack as his sponsor to the High Priest Sunmangala, Maha-Thero, at a large public meeting at Maligakanda College, that gentleman recited the Pancha Sila and was acknowledged as a Buddhist. Col. Olcott then took him to Kandy and installed him as Principal of Dharmaraja College, vice Mr. H. Banbery, transferred to the Hindu Central College, Benares. Mr. Hack was introduced to the great Chiefs of the ancient Kandyan nobility, and by them received with great respect and elected a member of the Provincial Committee under the Buddhist Temporalities Act. He went to work at once and, finding the books of account of the Temple trustees in confusion, and corruption prevalent, he induced the Committee to order prosecutions of four trustees, to dismiss another and to set to overhauling all the accounts and cancelling fraudulent land-leases. Mr. Banbery left Kandy to the regret of the whole Buddhist public, whose respect and confidence he had succeeded in gaining; the great Chiefs accompanied him to the railway station, the pupils of Dharmaraja College gave him an illuminated address and several valuable gifts as souvenirs, and the priests of the two Royal monasteries, Asgiriya and Malwatte, gave him their blessings.

Colonel Olcott then went to Galle and Matara, in the Southern Province, where he found things in confusion owing to the recent death

of Proctor G. C. Jayasekara; the Mahinda College running down; the hired building it occupied ready to tumble down about the ears of the teachers and pupils; and the financial accounts of the Sinhalese National Buddhistic Fund in a most unsatisfactory state. With the help of his old and staunch friend and colleague, Mr. Thomas D. S. Amarasuriya, at whose house he was most kindly entertained, he got things in order and restored confidence. He applied to the Government Agent of the Province for a plot of land, and then collected, within two days, in Galle, over Rs. 6,000 towards buildings for the College and deposited more than half of it in the C. M. Bank of India. He visited Matara, inspected and lectured at our two schools on the same day; thence returned to Colombo where, on the 10th and 11th June he presided at a Convention of Delegates from the three Maritime Provinces—the Central, Western and Southern—which unanimously accepted his plan to consolidate all the Buddhist educational work of the Island into the hands of a "Buddhist Education Board," which should ultimately become the one official channel of communication with Government, and receive and distribute all Grant-in-Aid to schools, all cash subscriptions, gifts and other items of revenue. The Convention insisted, against his protest, in electing him Honorary President of the Board for life, and also unanimously adopted the scheme propounded by him to the Buddhist public last year, to set on foot a national movement for the self-imposition of a voluntary tax of 1 cent (Sinhalese, say about  $\frac{1}{4}$  of a farthing) per capita, per mensem, on the whole Buddhist population. This should yield annually about 2 lacs of rupees or, say between £13,000 and £14,000. Despite the difficulties that suggest themselves, the Convention, composed entirely of men of note and of practical experience, was convinced that the scheme was feasible, and voted to have it put in motion at once. It was decided to engage eighteen paid canvassing agents, six for each Province, who should make a house-to-house visitation in each village, and remit the money collected to the Treasurer of the Buddhist Education Board, through the Theosophical Societies of Galle, Colombo and Kandy. The success of the plan is largely guaranteed by our having as our own property the *Sandaresa*, the tri-weekly Sinhalese paper which circulates not only throughout the whole Island but goes to all the Sinhalese traders and others who are earning their livelihood in foreign lands.

This being the monsoon season in Ceylon, the President-Founder suffered great inconvenience from rain throughout his whole tour, and the passage across the Gulf of Manaar from Tuticorin to Colombo was unspeakably uncomfortable.

#### THE SOUTH AFRICAN TOUR.

The President-founder's arrangements had all been made for his pioneering tour through South Africa, friends had subscribed the sum needed, and he had expected to sail from Bombay to Zanzibar on the 7th July. At the close of June, however, the cable dispatches from the Transval were of such a warlike nature, as to indicate that the long-expected fighting between the Boers and the British was likely to begin, and to make it an act of folly for the President-founder to stick to his programme. Our South African Branch is at Johannesburg itself, and probably our colleagues would be either drawn into military service or driven from their homes until the fighting was over. In any case the public throughout South Africa would have other things to think about besides Theosophy: *Inter armis silent leges*. So, unless the international difficulties should be settled before the 9th of August the tour of Col. Olcott will be postponed until after the next December convention and he will resume his very promising work in Ceylon. Meanwhile he will await at Adyar the turn of events.

#### FOUR NEW FRENCH BRANCHES.

The Hon. Otway Cuffe, General Secretary of the European Section, T.S., reports as follows:

I have much pleasure in informing you that Charters have been issued to two new Branches in France, dated May 15th, 1899. The Branches are to be known as Le Sentier and Grenoble.



The founding members of the first Branch which is situated in Paris are—

Mme. la Générale Villiers Thomassin (President) Mlle. Therese Thomassin (Secretary). Le Comte de Gramont, Mme. Z. Blech, Mlle. A. Blech. Leon Cléry and Mme. Sauvan-Delenze.

The founding members of the Branch at Grenoble (Isère) are—

André Perrier (President), Paul Mounier (Secretary). Mme. Silet, C. Faure, Pierre Mounier, E. Brunet, Andre Perrier (fils), J. Julio, M. Belle, H. Francon, Mlle. Deliard, Mme. Poirier, Mlle. Poirier, B. Dussert, G. Durand, A. Arnaud, Wm. Arnaud, and Mlle. Taure.

Mons. M. Marandon, an old member, has also been elected Honorary President of the Grenoble Branch.

A Charter has been issued, dated May 23rd, 1899, to Mme. Charousset, Mme. Lavey, Mme. Nublott, Mme. Boutier, Mlle. C. Pavim, Mme. Gandy, and Mme. Millet, to form a Branch of the Theosophical Society at Lyons, France, to be known as the Lyons Branch.

A Charter has also been granted, dated May 31st, 1899, to Mme. Aglae Fabre, Mme. Reine Honety Aze.; Charles Lasne, Mlle. Claire Lasne, Jules Dianoux, Auguste Cahier, and Mlle. Julie Amy, to form a Branch of the Theosophical Society at Marseilles, to be known as the Marseilles Branch.

Dr. Pascal has been chosen General Secretary of the new French Section, a Charter for which will have been issued during the present month.

#### BOMBAY BRANCH.

We are informed that Mr. Ramachandra Purushotam Kamat has succeeded Mr. Ragavendra Row as Honorary Secretary of the Bombay Theosophical Society.

#### DEATH OF AN OLD FRIEND.

Another of H. P. B.'s old and staunch Anglo-Indian friends has passed out of incarnation, the cheerful, warm-hearted, enthusiastic Mrs. Rhoda Batchelor, daughter of Major-General and Mrs. H. R. Morgan, of Ootacamund. All three were charter members of our Ooty Branch, which was formed during H. P. B.'s and my visit there in 1883. An intimate and affectionate friendship was then formed between us and it has continued unbroken up to the present time. Mrs. Batchelor possessed various talents and excelled in flower painting, story-writing, and pre-eminently in horticulture in which she was—as *Indian Gardening* tells us—"accomplished and most successful, and made bulb-culture a speciality. Horticulture in India has lost in her a valued and enthusiastic champion and exponent." She carried away with her many hearts.

#### ARCHÆOLOGY AND THEOSOPHY IN CENTRAL ASIA.

Under the above heading there is published, in June *Theosophic Gleaner*, an interesting letter from Mr. Ardeshir E. Reporter, Teheran, Persia, to Mr. N. F. Bilimoria, some extracts from which may interest our readers. After referring to his disappointment in not being able to obtain the necessary passports, by reason of which, he had to approach Turkey *via* Trans-Caucasus, the writer continues:

"Explorations in different parts of Central Asia are carried on by the Russian Government as also by the Geographical and Archæological Societies of Tiflis and Moscow by which much light is thrown regarding the ancient Irân vej, but it will take years to complete the research and we must wait patiently till then. Some ancient cities lie entirely buried underground in Chinese Tartary, and these might throw light on some important and hitherto unknown chapter of historic antiquity and enable us to know much about the ancient Aryans in course of time. Archæological researches can be effectively made by Europeans only; your hope, therefore, to see the time when the wishes of the good Colonel Olcott regarding Irânian Archæology will be realised by the Parsis, appears to be very remote indeed. It is not difficult for one like myself to travel about and see during the journey something worth knowing, but it is hard to believe that archæological survey can be undertaken through the liberality of Parsi Shetias who now-a-days are ready to offer small amounts in expectation only of large personal advantages, and who have scarcely any conception of Archæology. We must desire a prolonged life for ourselves to witness anything like enthusiasm in the Parsi community in similar matters."

"Exploration in the direction of Shuster has, after a brief stoppage, been continued and good results are apparent. Besides the period of the Hakhamanian dynasty, indications of another Persian monarchy are forthcoming, and new light is expected to be thrown on the history of ancient Persia on deciphering and duly interpreting the several cuneiform inscriptions on tablets and antiquated bricks that will be discovered. All the information I now possess is that there is ample room for research in this direction, and encouraged by the success of Monsieur J. DeMorgan, the present explorer, others will be attracted to these parts and will throw more light eventually. Mr. Sultz, a German fellow-traveller of mine, has, on my recommendation, expressed his intention of visiting those places to examine and see the operations, and I got a letter from him only the other day to that effect. I hope to receive from him detailed information on his arrival there.

"Monsieur Morgan, at the close of his Sassanian investigations, will, it appears proceed to Bakhtan, where I had been in 1893, which is a very hard and mountainous tract. He is going there to examine certain caves in the vicinity of a peak called the Mahmir, and this proceeding will, I believe, shed some further light on the history of ancient Persia. What can we expect from students of the Avesta language, who unfortunately neglect the study of such an important subject as history? Ancient history, geology and anthropology are the auxiliaries without, which such study must be necessarily imperfect. As the Parsi disposition delights to earn credit by superficial knowledge of things we shall have to wait for many years to witness them study as they ought.

#### THEOSOPHY IN PERSIA.

"For the present, in order to disseminate theosophical teachings here all my energy is devoted to the study of the comprehensive and suggestive subjects of Karma and Reincarnation, which constitute stepping stones to understand the mysteries of life. Much importance is also attached to these subjects by the Sufis, and, if presented in the light of theosophy, they will be useful and welcomed. Persians are generally regarded as fanatics, but from personal experience I dare say they are of liberal views, intelligent, and particularly in favour of the theory of Pantheistic evolutionism. All the past and present poets and philosophers in Persia have declared in various ways and forms their views in favor of the subject. Some years back Persian language and Persian poets and authors enjoyed high reputation in all Mahomedan countries and States and did good service by presenting the philosophy of Islam in its true light as based on Pantheistic evolutionism, Mouism or Advaitism. Of the several sects of Sufis the one called Shahur-allahi is at present not less important in Persia. Sahi Allishah, the chief of this branch of Sufism, with whom I am on very good terms, is a learned poet, resident in Teheran. I have suggested to him the desirability of writing some verses based on Theosophy, as also an essay on the subject of the 'Unity of Religions' in order to turn the Muslims away from the path of ignorance and fanaticism and he has assented to both the proposals."

#### A HISTORICAL MS.

We have received from A. E. Bultjens, B.A., Principal of Ananda College, Colombo, a small pamphlet containing a lithographic impression of a Despatch from Philip III., King of Spain, to Don Jeronimo de Azevedo, Captain-General of the Conquest of Ceylon. The letter was written at Madrid, on the 27th January, 1607. The pamphlet also contains a brief sketch of the life of Don Jeronimo de Azevedo.

# SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1899.

## FINANCIAL STATEMENT.

The following receipts from 22nd June to 26th July 1899, are acknowledged with thanks:—

HEADQUARTERS FUND.		RS.	A.	P.
Miss I. R. Patch, through Mr. Alexander Fullerton, N. Y. £1-0-4 . . .		15	0	0
Mr. F. W. Fernandes, Charter and Entrance Fees, £1-15-0 . . .		25	13	0
Mr. H. Stone, through Mr. L. W. Ritch; Entrance and Annual Fees, £1-0-0 . . .		14	12	0
Mr. C. W. Sanders, General Secretary, N. Z. Section T. S. 25% Dues £5-9-5 . . .		82	1	0
LIBRARY FUND.				
An F. T. S. of Burma, for June 1899 . . .		50	0	0
Mr. Manecklal Gelabhwi, Baroda, Donation . . .		1	0	0
ADYAR, } MADRAS, 26th July 1899. }	T. VIJARAGHAVA CHARLU, <i>Treasurer, T. S.</i>			

## WHITE LOTUS BADGES.

Just received from America, a perfect likeness of Mme. Blavatsky, in the form of a metallic badge, with pin at the back for attaching it to the dress. Size of a quarter-anna coin. Price, post free, 8 annas.

## THE TAITTIRIYA BRAHMANA.

We notice that No. II. of the Conjeeveram Oriental Literary Institution Series has just been brought out—"The Taittiriya Brahmana," with *swaram*, in Telugu. Some specimen sheets have been received, and we hope to be able to give a review of the entire work in our next issue.

The circular letter says:—

Modern researches testify amply to the fact that the sacred and the philosophic literature of the East is a vast storehouse of ancient wisdom.

The political history, past and present, of India; its present low state of material prosperity; the gulf that divides the English-educated Indians from their fellow-countrymen, most of whom are sunk in ignorance; the rapid and most deplorable extinction that has been going on of the class of Pandits, deeply learned in Sanskrit and the Vernaculars; the long time that must necessarily elapse before the new class of scholars shall come into existence, adding to the deep scholarship of the East the critical and scientific study of the West; the difficulties, almost insuperable, under which only deep, original and extensive researches into the Indian philosophic and sacred literature can be carried on in these days—these and many other circumstances make it the duty of the enlightened public, as it is the prerogative of the wealthy amongst them, to give what sympathy, support and co-operation they can to movements whose object it is to revive the enlightened study of the Vedas; to rescue good, old books now perishing from total extinction; to print and publish them; and to adopt measures to bring into harmony—as far as may be—the ideas of the East and the West. The Conjeeveram Oriental Literary Institution aims at achieving these objects.

Your patronage is solicited to bring out the publications contemplated by this Institution, like the Taittiriya Brahmana now published.

## THE SOUTH AFRICAN TOUR.

Official letters received by the President-Founder from the South African Lodge of the T. S., Johannesburg, confirm his provisions as published last

month, that the alarming political situation in the Transvaal makes it imperatively necessary that his tour through South Africa should be put off until things have quieted down. The President-Founder, therefore, returns to Ceylon to finish his important work there for the Buddhist educational movement.

#### THE MURAL PICTURES IN CONVENTION HALL.

As finally completed, the bas-relief decorations in the Convention Hall at Adyar, are the following, with the names of the donors respectively.

SRI KRISHNA (standing figure) given by Mrs. Besant ;

ZOROASTER (ditto) given by the Bombay Parsis ;

THE BUDDHA (sitting figure) given by the Ceylon Buddhists ;

THE CHRIST (standing figure) given by " A Friend " ;

THE KANDY PEREHERA (a procession of elephants and men) given by Ceylon Buddhists ;

A BARODA SOWARI (elephants, horses and men) given by Mr. Wilton Hack and others ;

FOURTEEN SYMBOLICAL RELIGIOUS PLAQUES (representing the unity of religious ideas) given by—\*

The above are all made in a stucco of mixed mortar and cement, are of a light grey color, and are extremely decorative. All the sketches were made by Mr. Hack.

#### NEW BRANCHES.

*The President-Founder.*

DEAR SIR,

I have to inform you that I received a letter from Mons. Paul Gillard, dated June 18th, 1899, notifying me of the dissolution of the Ananta Branch of Paris, the members of which decided to found in its place two new Branches. The formation of one of these, the " Union " has already been notified to you, the second is the " Disciple," notified below.

June 30th, 1899. Charter granted this day to Paul Gillard, Mme. Savalle, Mme. Weise, Mlle. C. Blanck, Mme. Gillard, Jules Escande, Mme. de Backer, Mme. A. Brunnarius, Mlle. Claire Forth and Mlle. J. Tverdianski to form a Branch of the Theosophical Society at Paris to be known as the " Branche de Disciple."

A branch has also been formed in Paris, to be known as the " Union " Branch. The date of the Charter is June 24th, 1899, and the applying members are :—Paul T. Tourniel, Gustave Renard, Alphonse Froment, L. Weiscopf, Mlle. Camille Videgrain, Emile Syffert and Emile Schuffenecker.

OTWAY CUPPE,  
*General Secretary.*

#### AMERICA.

On June 16th, a charter was issued to the Charlotte T. S., Charlotte Mich., with 20 charter-members. The Secretary is Mrs. Marguerite Phillips. There are now 68 Branches in the American Section.

ALEXANDER FULLERTON,  
*General Secretary.*

#### ANOTHER BRANCH AT BUENOS AIRES.

A charter has been granted, dated 3rd July, 1899, to Signor F. W. Fernandes and his associates, for a Branch of the Theosophical Society, at Buenos Aires, South America, to be called the " Ananda," and forming the second at this place.

#### THE HINDU RELIGIOUS UNION,

AND THE

#### HINDU GIRLS' SCHOOL.

The Third Annual Report of the Hindu Religious Union, of Trichinopoly, is before us, and shows that much good work has been done during the past year, through the channels of its Reading Room and Theological Library, its lectures and its school work.

The Hindu Girls' School, which was started under the auspices of the Hindu Religious Union, three years ago, and which has supplied such a real want by furnishing education, combined with moral and religious instruction, to Hindu Girls, is the department to which we now wish to call especial at-

\* Last subscription list not quite filled.

tion. Its present numerical strength is 140, and it has thus far been mainly supported by monthly subscriptions and occasional donations, as the tuition is free. We have been officially informed by the President of the "Union," K. S. Ganapathi Iyer, M.A., M.L., that owing to "a sudden falling off in the subscriptions" the life of the school is seriously endangered. Of the Rs. 50 and over, required to run the school, one-third is met by the Government grant, and, of the Rs. 35 additional, needed from subscriptions, only Rs. 10 are being collected. This alarming state of things reflects little credit upon the advocates of women's education in India, and if this deficit is owing to failure on the part of subscribers, to discharge their monthly obligations as due, the negligence is deserving of severe censure; but as to particulars, we are not informed. The importance of educating Hindu girls (for which such scanty opportunities have been offered in India), that they may be qualified to impart instruction to their own children and be enabled to transmit to them, by inheritance, a finer and deeper moral and intellectual tone, thus helping to elevate the coming race, need not be discussed here. The law is self-evident. For the benefit of this movement it is "proposed to institute a class of membership to be called 'Fellows of the Hindu Religious Union'" whose minimum life subscription shall be Rs. 10 which will go to the Girls' School Fund. We hope the appeal for help, which comes from this Institution, will not be allowed to pass by unheeded. The object is a most worthy one. Communications and remittances should be sent to M. R. Ry. Panchapagesa Sastrigal, B.A., Secretary of the Hindu Religious Union, and Manager of the Hindu Girls' School, Trichinopoly.

#### PRIZE FOR TELUGU TRANSLATION.

As the prize of Rs. 50 which was offered in the *Theosophist* for the best Telugu translation of "Light on the Path," with P. Srinivas Row's commentary, has not been competed for, it is now withdrawn; but the same is herewith offered for the best Telugu translation of Mrs. Besant's three lectures on "Dharma," which were delivered before the Benares Convention of the Indian Section, T. S., last year. Apply to the editor of the *Theosophist*.

#### RARE MANUSCRIPTS.

Some very valuable MSS. are now being collected for the Adyar Library. An extended tour is being made in Southern India, for this purpose, by the Librarian, who has sent in about 150 of these important MSS. from one place, and he has others in view. He thinks it will take three or four months to catalogue them.

#### BUDDHISTIC REVIVAL IN INDIA.

An interesting discussion is going on in the *Hindu* on this subject, between "A Patriot," who advocates the revival of Buddhism as the panacea for the social inequalities which exist in India, and "X. Y. Z.," who opposes the idea: "A Patriot's" latest article contains the following remarks:—

"I have got the highest regard for Swami Vivekananda and Mrs. Annie Besant. The latter especially has at a great personal sacrifice come to this country to create in the minds of the people a love for their religion. But the good they have effected here is little. What have they done for the lower castes? What would they say to the causes of the Shanar-Maravar Riots? These latter show that there is more to be done at home than outside in England or America. They preach excellent discourses on love and sympathy and the comfortably placed Brahmins applaud them, but do they shed a ray of hope on the down-trodden masses? I mean, religiously. No. Lectures are delivered throughout the country, dwelling on the greatness of the Hindu religion, but they strike the audience only as intellectual feats and nothing else. What is the good that twenty years of Theosophical preaching have done for the Shanars?"

Theosophy has done this immense good, it has presented, accentuated and defended, as was never done before, the reasonableness of the old theory of Karma, and made it familiar not only throughout India but throughout the world. There is scarcely a country where the idea has not been expounded and been received with gratitude by the best minds of the day. It has shown that the present births of Shanar, Pariah and Brahman are equally due to the operation of this cosmic law; thus warning the higher

castes that they may lose their present status in future incarnations unless they live up to the ideal obligations imposed by high birth; and cheering the out-caste with the hope of future social elevation if they deserve it by their conduct in the present life. In the schools founded for the Panchamas by leaders of the Theosophical Society this law is taught to every pupil and inscribed on the walls of the school-houses. To effect so tremendous a sociological change as "A Patriot" aspires to, requires generations, it cannot be effected within a few years, and his blindness to this fact makes him fail to convince his readers, no less than the prejudiced view of his opponent. Certainly there is a boundless field for the Buddhists to exploit when the educational movement in Ceylon, begun and managed by Buddhist members of the Society in question, shall have gone far enough to bring on and fire with religious zeal a class of Sinhalese Buddhist youth, Buddhist Vivekanandas, so to say, who will devote their lives and use their talents for the spread of the Buddhist Dharma to foreign countries. That, too, is a question of time. "Hasten slowly" was the motto of Sir Christopher Wren, the architect of St. Paul's Cathedral. Meanwhile, let our "Patriot" work as well as talk.

#### AN IMPORTANT SUGGESTION.

A correspondent of *The Hindu*—himself a Hindu, and engaged in mercantile pursuits in Bulgaria—seeks to rouse his brother Indians from their chronic apathy. He has learned to prize India more, after his contact with the people of other nations. He suggests that it would be easy for them to achieve a glorious success for themselves and their nation if they would but rise to the occasion and make a little judicious effort. He says:

"For example, for decades past you have been sitting at the feet of foreign professors to learn a bit of any knowledge they may have imported from their own national factories. And because the knowledge comes from a pair of white lips, or through books written by white fingers, you consider it valuable and necessary, ignoring or slighting the stupendous stores of information contained in your own ancient literature. European ideas are good in their own way. But why confine your appreciation exclusively to them? Or rather why neglect for their sake your own that are excellent? They may not be deemed valuable by the foreigner in India. But out here in Europe they are held in high esteem. An European, when he comes across an intelligent, educated Indian, looks upon him as a sort of a find, and tries to get out of him as much of his ancient lore as possible. I have no objection to the introduction into India of the new thoughts and ideas of modern Europe. On the other hand I would strongly support it; they will, without doubt, do good to us. But shall we give up our own ancient and glorious knowledge? Shall we be ashamed to open a book of our ancient sages, think them merely fools and madmen because our European Professors do not like them or happen to agree with them? A Sishya cannot have the same honour as his Guru. And as between India and Europe there cannot be any doubt as to who is the teacher and who the pupil. As a matter of fact, Europe is appealing to India to-day, 'Be my Guru, teach me something, the things, if you like, which you call trashy nonsense.' What is the meaning of the Theosophical Society, the meaning of the study of Buddhism that so many great men devote themselves to in Europe, the translation of Budhistic scriptures and ancient Hindu books like the Rig Veds, into the European languages? What does all this mean if not an indirect appeal to India to guide Europe—at least spiritually? Do you think that the Europeans admire Indian thought and ideas merely as novelties or curiosities? The Europeans are outwardly a proud people—and good reason they have to be proud, for they know what liberty is, they have worked out their own political emancipation at considerable sacrifice. But they have hearts which are soft and sympathetic, that can appreciate merit and worth wherever they be found. And they are practically saying to you, 'We are all Aryans, and you are the eldest brothers of the family. And shall we not understand and know each other?'"

# SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1899.

## EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY  
PRESIDENT'S OFFICE,  
ADYAR, 2nd August 1899.

The Society is to be congratulated upon the formation of a French Section, the eighth on our list. The following official documents will explain themselves:—

LONDON, 11th July, 1899.

THE PRESIDENT-FOUNDER,

*Adyar, Madras.*

DEAR SIR,

Herewith I have the honour to transmit for your favourable consideration the demand of seven of the Branches in France—belonging to the European Section—to be formed into a new body to be entitled "The French Section," and I trust you may see fit to grant the Charter as requested.

\* \* \* \* \*  
I have the honour to be,  
Yours fraternally,

(Sd.) OTWAY CUFFE,  
*General Secretary, European Section.*

*P.S.*—Since the application was signed by the French Branches, the "Ananta" Branch has dissolved and two Branches have been created in its place, i.e., "Union Branche," and "Disciple Branche." There are, therefore, eight Branches in all now.

To COLONEL H. S. OLCOTT,

*President-Founder of the Theosophical Society.*

The undersigned, Commandant D. A. Courmes, senior French member of the Society, and Member of the Executive Committee of the European Section, has the honour to present to you the following request:—

The first seven French Branches of the Theosophical Society, being desirous of organizing themselves into a French Section, hereby apply to the President-Founder for a Charter for the same.

They bind themselves to conform to the constitution of the Theosophical Society, and have pleasure in offering to the President the expression of their respect, devotion and affection.

Their esteemed brother, Doctor Th. Pascal, President of the "Lotus Bleu" Branch, of Toulon, has been unanimously chosen as General Secretary of the future Section, and has kindly accepted the responsibilities thus offered him.

The Presidents and Secretaries of the above-mentioned seven Branches, and Commandant Courmes, have signed, in testimony of their concurrence, the present request:—

21 Rue Tronchet, Paris.

D. A. COURMES,  
*Director of the Revue Théosophique Française.*

Presidents.	Secretaries.	Branches.
PAUL GILLARD.....	G. RENARD.....	Ananta.
VILLIERS G. THOMASSIN...	T. THOMASSIN.....	Le Sentier.
MRS. T. M. TERREL.....	CH. PAHON.....	Nice.
DR. TH. PASCAL.....	JANE G. RUGER.....	Toulon.
A. PERRIER.....	G. MONNIER.....	Grenoble.
MARIE CHAROUSSET.....	JEANNETTE SEVEZ.....	Lyons.
A. FABRE.....	C. LASNE.....	Marseilles.

The above request, having the concurrence of the European Section and meeting with my hearty approval, is hereby granted, and the Recording Secretary will forward to Commandant Courmes, for transmission to Dr. Th. Pascal and his associates, a Charter in the usual form, for the formation of the French Section of the Theosophical Society.

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

In compliance with the foregoing Executive Notice the undersigned issues the following Charter and declares the French Section constitutionally formed and registered.

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

CHARTER.  
THE THEOSOPHICAL SOCIETY.  
FOUNDED MDLXXV.

PRESIDENT'S OFFICE,  
ADYAR, 2nd August 1899.

I, the undersigned, President-Founder of the Theosophical Society, by virtue of the authority vested in me, do hereby authorize the Fellows of the Theosophical Society in the Republic of France to organize, under the provisions of the Society's Constitution and Rules, a body to be known as the French Section of the Theosophical Society.

In testimony whereof, I have signed this Charter and affixed the Society's seal at Adyar on the day above written.

(Sd.) H. S. OLCOTT,  
President.

FINANCIAL STATEMENT.

The following receipts from 27th July to 23rd August 1899, are acknowledged with thanks :—

HEADQUARTERS FUND.		RS.	A.	P.
Mr. Thomas Coule Barlow, Simla. Donation	...	47	8	0
" N. Ramasami Naidu, Kottur	...	1	0	0
" C. Sambiah, Mylapore	...	3	0	0
" Wilton Hack, for	bas relief work	10	0	0
A Friend	do	10	0	0
Parsis through B. Lodge, Bombay,	do	24	8	0
Colombo Buddhists through Mr. Perera	do	30	0	0
Galle Buddhists through Mr. O. A. Jayasekara,	do	15	8	0
Mrs. Annie Besant,	do	10	0	0

LIBRARY FUND.		RS.	A.	P.
An F. T. S. of Burma	...	50	0	0
Row Bahadur B. Sooriah Row Naidu Garu	...	20	0	0
Mr. C. Sambiah, Mylapore	...	3	0	0

ANNIVERSARY FUND.		RS.	A.	P.
Mr. K. Srinivasa Iyer, Tenali	...	2	0	0

ADYAR, MADRAS, }  
23rd August 1899. }

T. VIJARAGHAVA CHARLU,  
Treasurer, T. S.



## SANSKRIT MSS.

The following MSS. have been presented to the Adyar Library by K. S. Srinivasam Pillai, Vakil, and President of Tanjore T. S. : Kaulopanishad, Bhavanopanishad, Sriपुरopanishad, and Navaratnamâlikâ with Bhaskarârâya's commentary and Vâkyasudhâ. These are very important works on Mantra Sastra. The donor will please accept our sincere thanks. Many rare collections in this line are now being made by our Librarian.

## LECTURE ON "MANTRA SASTRA."

A correspondent of the *Hindu* in alluding to a recent address on "Mantra Sastra" delivered by R. Ananthakrishna Sastri, of the Adyar Library, before the Tanjore T. S., says :

"The Lecturer in an entertaining address in Tamil showed by apt quotations from ancient writings illustrated by felicitous references to contemporaneous practices in other parts of India how White Magic came to degenerate into and to become confounded with Black Magic, how Saktism, originally highly spiritual, grew gradually \* \* \* to be a reproach, and now it is the duty of each lover of the Aryan religion to remove the abuses and to restore the Mantra Sastra to its original purity."

## OBITUARY.

The President of the local T. S. Branch at Nellore, Mr. M. Parthasarathy Naidu, passed quietly away on the morning of August 3rd, after a short and painless illness. He formerly served the Government many years, and was an honest, kind and truly sympathetic man who never refused aid to the suffering, an earnest student of Vedantic literature in Sanskrit, and an honored Theosophist, who is mourned, not only by his relatives and personal friends, but by his townspeople of Nellore.

## WHITE LOTUS BADGES.

Those neat little badges containing an excellent likeness of Madame Blavatsky (as noticed in August Supplement), are having a rapid sale,—the price should have been given annas 10, as it has to be sent by parcel post.

To

*The President of the Theosophical Society.*

DEAR SIR AND BROTHER,—Agreeably to rule 29 of the rules as revised in General Council at the Convention in December 1897, enjoining that the Society's accounts shall be yearly certified by the Auditors, we have carefully examined the accounts of the Society for the year from 25th December 1897 to 25th December 1898 and found them correct. The several items of receipts and expenditure are supported, the former by letters, &c., from the parties who sent the money, and the latter by vouchers from the parties who received the payments and by accounts signed by Col. Olcott. We suggest for the favorable consideration of the President that a separate account showing the loans given and recovered, and taken and cleared, and advances given and recovered either by work done or by cash, be maintained for each fund, and that we may at a glance see the loans and advances that are outstanding at the end of the year.

We remain,

Yours fraternally,

C. SAMBIAH.

S. V. RANGASWAMI.

7th. August 1899.

## Account current of the Theosophical Society for the

Particulars of Receipts.	RECEIPTS.							
	By Cash.		By transfer.		Total.		GrandTotal.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Balance on 24th December 1897.								
Permanent Fund	...	...	...	...	25,096	9 0		
Anniversary do	...	...	...	...	259	1 3		
Library do	...	...	...	...	215	6 8		
Headquarters do	...	...	...	...	2,718	10 7		
Subba Row Medal do	...	...	...	...	602	8 7		
Blavatsky Memorial do	...	...	...	...	2,946	9 3		
Olcott Pension do	...	...	...	...	2,793	11 6		
White Lotus do	...	...	...	...	...	...		
							34,632	8 10
Permanent Fund	16	12 7	...	...	16	12 7		
Anniversary do	185	8 0	...	...	185	8 0		
Library do	1,508	1 8	2,250	0 0	3,758	1 8		
Headquarters do	8,461	8 2	2,290	3 0	10,751	11 2		
Subba Row Medal do	738	12 0	...	...	738	12 0		
Blavatsky Memorial do	245	3 2	...	...	245	3 2		
Olcott Pension do	230	12 0	...	...	230	12 0		
White Lotus do	148	9 3	...	...	148	9 3		
Total...	11,535	2 10	4,540	3 0	16,075	5 10	16,075	5 10
Detail of Balances on different Funds—								
	RS.	A.	P.					
Permanent Fund	25,113	5	7					
Anniversary do	51	0	1					
Library do	590	10	6					
Headquarters do	707	0	3					
Subba Row Medal Fund	1,225	8	7					
Blavatsky Memorial Fund	2,691	12	5					
Olcott Pension Fd.	2,521	7	6					
White Lotus Fund	148	9	3					
Total...	33,049	6	2	...	...	...	50,707	14 8

period from 25th December 1897 to 25th December 1898.

Particulars of Outlays.			OUTLAYS.							
			By Cash.		By transfer.		Total.		Grand Total.	
			Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Permanent	Fund	...	...	...	...	...	...	...	...	...
Anniversary	do	...	393	9 2	...	...	393	9 2	...	...
Library	do	...	3,382	13 10	...	...	3,382	13 10	...	...
Headquarters	do	...	9,780	2 6	2,983	3 0	12,763	5 6	...	...
Subba Row Medal	do	...	115	12 0	...	...	115	12 0	...	...
Blavatsky Memorial	do	...	...	...	500	0 0	500	0 0	...	...
Olcott Pension	do	...	103	0 0	400	0 0	503	0 0	...	...
White Lotus	do	...	...	...	...	...	...	...	...	...
Total...			13,775	5 6	3,883	3 0	17,658	8 6	17,658	8 6
Balance on December 1899.										
Amount lent to Babu Sremantraï and Krishna Row at 10½ p. cent. on Mortgage of Lands in the North-West Province			...	...	...	...	20,000	0 0	...	...
Amount lent to Mr. O. Cundasawmy Mudaliar, his brother and their minor sons, on mortgage of the Building at 10½ p. cent.			...	...	...	...	10,000	0 0	...	...
Deposit in Madras Bank as per Bank Pass Book			...	...	...	...	501	15 7	...	...
Post Office Savings Bank Deposits.										
			RS.	A.	P.					
Permanent	Fund	...	9	13	9	...	...	...	...	...
Anniversary	do	...	3	2	0	...	...	...	...	...
Headquarters	do	...	103	2	0	...	...	...	...	...
Library	do	...	6	4	9	...	...	...	...	...
Subba Row Medal	do	...	619	12	9	...	...	742	3 3	...
Cash in London on Wachtmeister Bank, (Limited) in the name of H. S. Olcott			...	...	...	...	129	6 0	...	...
Cash in the Safe			...	...	...	...	1,675	13 4	...	...
									33,049	6 2

MYLAPORE,  
7th August 1898.

C. SAMBIAH.  
S. V. RANGASWAMI.

## VERNACULAR TRANSLATIONS.

Those who intend to make Vernacular translations of any of Mrs. Besant's works will please bear in mind that a committee was chosen, at the last Convention of the Indian Section T. S., at Benares, whose duty it is to examine all such translations *before publication*, with regard to the accuracy of meaning in the Vernacular rendering. Such MSS. should be sent to the committee on Vernacular Translations, c/o General Secretary of the Indian Section, Theosophical Society, Benares, N. W. P.

A LECTURING TOUR ON BEHALF OF THE BENARES  
HINDU COLLEGE.

A Correspondent of *the Hindu* writes :—" Mr. T. Ramachandra Row, B.A., a retired Sub-Judge, accompanied by Mr. J. Sreenevasa Row, left Gooty, recently, on a lecturing tour. A man of culture and spotless character, of strong conviction and enthusiasm is this retired official. He has resolved to dedicate the closing years of his life to labor connected with the Hindu College and the spiritual advancement of his fellow-countrymen. He has a large family, and yet he thinks the family concerns have hereafter only a small claim on his time. Every year he will travel for a larger part of it from place to place, lecturing and appealing to educated people, to work and co-operate for higher ends. This he intends to do at his own expense—though he is by no means a rich man—of course, without any remuneration from anybody. Such a person is entitled to a respectful hearing and a sincere and earnest following. And his lieutenant, Mr. J. Sreenevasa Row, has, in spite of domestic difficulties and impediments, determined to devote most of his time to this noble work. He is an eloquent Telugu speaker, with a rich memory for religious lore, and as simple, enthusiastic and good-natured as his chief. They may not be able to collect large funds for Mrs. Besant's College, but they are sure to impress their hearers with clearer views of Hindu religion, and leave a sweet and pure influence behind them wherever they may go, to steadily leaven the mass. They have gone to Cuddapah and thence will proceed to the Northern Circars. I hope the more earnest and religious-minded among our people will accord them a sympathetic and hearty welcome."

Adyar Library

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20

# THE THEOSOPHIST

A MAGAZINE OF  
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.  
CONDUCTED BY H. S. OLCOTT.

VOL. XX. No. 1.—OCTOBER 1898.

	PAGE.
Old Diary Leaves, Second Oriental Series, XVIII	H. S. OLCOTT..... 1
Theosophy the Source of all Religions.....	MRS. E. RICHMOND..... 9
Aspects of the Third Logos .....	WILLIAM HENRY DRAFFIN..... 16
H. P. Blavatsky and her Masters.....	N. D. K..... 19
Theosophical Axioms Illustrated.....	W. A. MAYERS..... 26
Vijnāna-Naukā Stotra.....	G. A. PUCH..... 36
Glimpses of Theosophical Christianity.....	LILIAN EDGER..... 42
The Attraction of Love.....	JOSIAH MARTIN..... 47
THEOSOPHY IN ALL LANDS.....	50
Reviews.....	52
The Upanishads.—Vol. 1.; Text-Book of Official Procedure; Who was Adam; The Psychology of Buddhism; Magazines.	
CUTTINGS AND COMMENTS.....	61
SUPPLEMENT.....	i—vi

MADRAS:  
PUBLISHED BY THE PROPRIETORS  
AT THE THEOSOPHICAL SOCIETY'S HEAD-QUARTERS, ADYAR

M DCCCXCVIII.

Theosophist  
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# NOTICE.

—:0:—

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

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

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

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

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

## AGENTS.

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

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

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