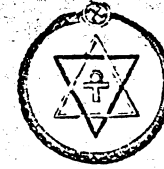


1892

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# THE THEOSOPHIST

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

VOL. XIII. No. 4.—JANUARY 1892.

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# THE THEOSOPHIST.

VOL. XIII. NO. 4. JANUARY, 1892.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## THE PICKETT TRAGEDY.

THE press of the whole English-speaking world and countless journals in other languages having spread the report of poor Miss Pickett's death by drowning at Colombo, and attributed it to suicide, I have, at the earnest request of her family, and for the honor of the Society, inquired into the facts on the spot, and now report the evidence and my conclusions. I was assisted by Count C. Axel Wachtmeister, F. T. S., an estimable young Swedish nobleman, who happened to be at Colombo, on my arrival from Japan on the 29th of November last. Let me recapitulate briefly the circumstances of the tragedy.

It is known how deep an interest I have taken from the first in the brave effort of the respectable ladies of Ceylon to establish schools for Buddhist girls, and otherwise promote the elevation of their sex in that Island. What makes their attempt the more striking and admirable is the fact that they are making it despite the terrible social disabilities under which Indian women have for ages been crushed. The weight of these obstacles is infinitely greater than any which the women reformers of Great Britain and America have ever met, or even dreamed of. This movement would not have been possible in Ceylon, had not those ladies been encouraged and backed up, more or less by their husbands, fathers and brothers who, for the past ten years, have been members of and inspired by the liberalising spirit of the Theosophical Society. Their organisation is called "The Women's Education Society of Ceylon," and I am their constitutionally appointed Chief Adviser, and Umpire.

From the first these ladies have been begging me to persuade some one or more white ladies to volunteer to come and help them to carry on their work in a practical way. While in Melbourne, on the 16th May last, Miss Kate F. Pickett, daughter of our dear colleague, Mrs. Elise Pickett, President of the Melbourne Theosophical Society, and one in every way qualified for the

post, offered herself for the Lady Principalship of the Sanghamitta Girls' School in Colombo, with her mother's and brother's willing consent. It had been her heart's greatest desire for years past to come and share in my Indian labors, and when I told her of this chance, her joy was beyond words; casting one quick glance at her mother, she flung herself joyfully upon my breast, and murmured her thanks. I calmly represented to her and Mrs. Pickett the difficulties inevitable to so unprecedented an effort by Sinhalese women, totally unaccustomed to co-operative work, and with the exception of a small minority, illiterate, though loving by nature and now dead in earnest. I used no rose-color in the picture, concealed nothing, exaggerated nothing. A bad-hearted person in Ceylon tried, after the tragedy, to represent my action as otherwise, but this coming to the stricken mother's knowledge, she wrote to an officer of the W. E. S. an indignant denial, branded the statement as an unmitigated and malicious falsehood, and asked that her protest might be given to the press.

Miss Pickett reached Colombo on the same day with myself, June 10th, though her steamer had left Adelaide two days sooner than mine. I was there in time to escort her to the school-building and install her as Lady Principal. She had a royal reception from the Sinhalese ladies: there was a grand welcome at the pier, a procession of carriage-folk, tasteful arches and lovely floral decorations, and an enthusiastic display of gratitude and affection by them to her. Again, with deep emotion, she renewed her thanks to me for giving her this chance for useful work. On the evening of the 12th, our Head-quarters Hall in Colombo was packed to suffocation to witness her taking of the Buddhist *pansil*, her sympathies for Buddhism having dated back to several years. On the 13th the ladies gave her a Garden Party, and on the following day I arranged with the W. E. S. to send for Mrs. Pickett to rejoin her daughter, a wish to that effect having been expressed to me at Melbourne by Mrs. Pickett herself. I arranged that the two ladies should live together in a small cottage within the school enclosure, a few yards from the S. E. corner of the main building. Miss Pickett's letters to her mother testify to the delightful anticipations awakened in her by the prospect, and when her diary was kindly turned over to me by the Judge of one of the Courts in Colombo, for transmission to the family, I found an entry there expressing her hope that God would help her to do her duty and to show her gratitude to me. When she came to Head-quarters (Colombo) on the 15th June to bid me farewell on my departure for Marseilles, she expressed her delight with things as she found them and her bright hopes for the future, when she should have her adored mother living with and helping her. Poor, dear, brave young altruist, how little she saw the black hand of her bad karma raised over her head to strike the fatal blow, and dash all her bright hopes to the ground! On the evening of June 23rd, she was in her usual good spirits; was seen asleep on her bed, late in the evening; the next morning early her corpse was found in one of the two wells within the school premises. Just

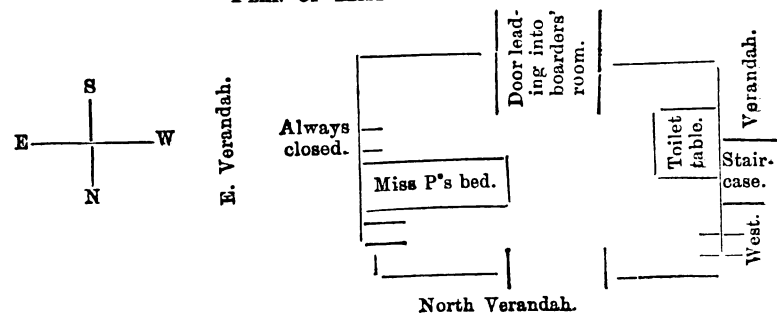
fourteen days of exuberant life and glad performance of her chosen philanthropic duty, in Ceylon, and then—a night drop into a watery grave, a stupidly clumsy Coroner's inquest, a fair verdict by the Jury of three householders, and a malicious rider added by the Coroner without even one grain of evidence to back him, to say that he believed it a suicide. In view of Miss Pickett's clear life, deep religious feeling, horror of self-destruction on occult grounds, by her, as by all real Theosophists, fully accepted, and the promise of future usefulness which she fully entertained, the heartless calumny of this petty official will arouse the indignation of good people, the world over. Let the following personal statements given me by eye-witnesses, among them all the three gentlemen—Messrs. A. C. Wright, Martinus C. Perera and Louis C. Mendis, Proctor, District Court—who composed the Coroner's Jury, speak for themselves. Bear in mind that the death happened between night and morning of June 24-25. The cottage at the S. E. angle of the school building and grounds, above mentioned in connection with Mrs. Pickett's intended speedy arrival, was then occupied by Mrs. Weerakoon, Lady President of the W. E. S., her husband, Mr. S. De Silva, and their smaller children: their two grown daughters slept up-stairs in the main building, on the same floor as Miss Pickett and the girl-boarders. These young ladies, of course, boarded with their parents, and spent their leisure hours with them at the cottage.

## EVIDENCE OF THE HOUSEHOLD.

## THE AYAH'S STATEMENT.

The Witness, the ayah employed in service of the Sanghamitta School, was employed here on the 24th and 25th of June 1891. Witness retired at 9 p. m., on Wednesday, when Miss Pickett was reading at the table in the upper front verandah. On Thursday June 25th morning, at 6 o'clock, witness came through the boarders' room into Miss Pickett's by the centre door opening into that room. Miss Pickett was in the habit of sleeping with the four outside doors bolted, the door leading into the boarders' room closed, but not bolted. Her room has one door on its north side, two on the east, one on the west, (leading to the staircase going below) and one door at the south side communicating with the boarders' dormitory.

## PLAN OF MISS PICKETT'S ROOM.





She found all the doors closed except the west one, which was partly opened. The doors are all half-blind doors. The staircase is enclosed by partitions of slats, and half way up is a slat door with a lock. The key was kept in Miss Pickett's room at night, and the witness would get it from her in the morning when going down to her kitchen work. On the morning in question the room was empty, and the witness thinking Miss Pickett had descended, went down the staircase and found the slat door locked with the key on the inside, towards the upper floor. The witness went to the kitchen, lit the fire and put on the kettle, and then returned upstairs, and not finding Miss Pickett in her room, she went into the boarders' room, waked Miss Abrew, the assistant teacher, and told her the fact. Witness then examined Miss Pickett's room and found that the bed had apparently been slept on, but not in. The top sheet and spread were turned up over the pillows and tumbled in a way to suggest that some one had been lying on the outside with her head resting on the pillows. At the foot of the bed was a large star-shaped sofa cushion, a cream-coloured book ("The Perfect Way"), a smaller red one (probably a copy of "Browning"), and several newspapers.

A few nights before Miss Pickett's death the following occurred. The witness was sleeping on a mat on the floor in the room next beyond the boarders' room, *en suite* with Miss Pickett's room, when she felt some one stepping on her foot. She awoke in a fright, screamed and ran into a small room at the west side. The boarders ran together, and there was much agitation. They wanted witness to light the lamp; she did so, examined the boarders' room, and with Miss De Silva, one of the teachers, went towards Miss Pickett's room to call her, and Miss Pickett was found at the door of her room. She asked what was the matter, and when told, said that they should not be frightened, as she had been in there to put out the light. The staircase door was locked as usual, and no stranger was found about the dormitory.

Witness had never seen Miss Pickett depressed, but had found her in good spirits up to Wednesday, when witness went to bed.

(Signed) FRANCINA HAMY.

Interpreted by D. C. Pedris.

*Proctor, Supreme Court and Notary Public.*

Examined by H. S. OLCOTT, P. T. S.

COLOMBO, 4th December 1891. and C. AXEL WACHTMEISTER.

[Note.—These statements were all drafted and signed in my presence and Count W.'s, and all witnesses were examined by myself.—H. S. O.]

Mrs. WEERAKOON, *President of W. E. S.*

Witness was well acquainted with Miss Pickett, both in her official and private capacities. Officially, she received her on her arrival, June 10th, 1891, and installed her as Lady Principal of the Sanghamitta School, while privately she was on terms of affectionate friendship. Witness had a great admiration for her character and doubts whether she will ever meet another European lady her equal. Miss

Pickett was in the habit of constantly advising with witness about the prospects of the school, and the movement in general. She last saw her alive on Wednesday evening, June 24th, at the time of the firing of the nine o'clock gun, at which time they were together at the foot of the staircase. Miss Pickett bade her good-night and went upstairs, locked the staircase door, and took the key up with her. It was the rule for all boarders to be upstairs ready for bed at nine P. M. Two or three days before this Miss Pickett had drafted the proposed rules of the boarding-house, and they had agreed that plans for the government of the School should be carried out. On that same day, she drafted an appeal to the Buddhists of Ceylon for their support and sympathy in her work. Everything that Miss Pickett said and did went to prove that she was looking forward to a career of usefulness, and witness saw nothing whatever to indicate an intention to commit suicide. There is not the least item of proof to support the theory of violence having been used towards her, whether by Christian opponents of Buddhism, or by any servant or employé of the school, or resident in or about the premises. Witness is not aware Miss Pickett had a single enemy; quite the contrary—she was universally beloved. One or perhaps both of witness' daughters had delayed going upstairs that evening, and witness found her eldest daughter Margaret at her—witness'—house in the school-compound upon returning, after bidding Miss Pickett good-night. She sent her over to the school to go upstairs. Whether her other daughter Matilda had gone upstairs or not, witness cannot recollect; she supposes she had. On the Thursday morning at about half past six, the ayah and some of the boarders came over to tell her that Miss Pickett was missing. Witness, upon going to Miss Pickett's room found the bed a little disturbed as though some one had been sitting on it, and at the foot lay a large book and some other things, not now remembered. The kerosine table-lamp had been trimmed the day before, and when witness saw it, it looked as though it had been burning a long time, at least half the oil was consumed. The ayah told witness she had found it extinguished when she first entered Miss Pickett's room that morning. The well where Miss Pickett was drowned was on the lawn to the north of the school-bungalow; it was protected by a wall, five or six feet high at the easterly side, and a curb about two feet high at the westerly. At this side, there were two masonry steps, and laid across the low wall were two or three planks, making a platform upon which a person drawing water by hand might stand. These planks were very rotten, the well having been long disused. The outermost one (the one towards the centre of the well) was crooked, and lay very unsteadily; it might readily turn under a person's foot, if stepped upon. Witness has been unable to form any theory as to the cause of Miss Pickett's death, nor can she form any theory as to how Miss Pickett got from her room to the well. Witness has heard of persons walking in their sleep, in fact, she herself, when 13 years of age, dreamt one night her uncle called her, and that she followed him; it was only when she came to consciousness by being struck in the face by the frond of a

young cocoanut-tree, that she found she had walked out of the house, and some distance in the compound, while fast asleep.

(Signed) O. L. G. A. WEERAKOON.

MISS MARGARET E. DE SILVA.

*Eldest daughter of Mrs. Weerakoon and Mistress of the Girls' School at Wellawata.*

Witness, her sister, Caroline De Abrew and another girl slept together in a very wide bed, adjoining the dormitory of the Sanghamitta School, on the night of Miss Pickett's death; she and her sister returned from their mother's house at about half past nine and went to bed. They did not listen to the music from the verandah. Mr. Wijasooria brought an accordion to her mother's house, but he did not play, because her mother would not allow it. Witness fell asleep immediately after going to bed and knew nothing more till the morning. She did not know of her sister getting out of bed or returning. She last saw Miss Pickett when she and her sister came over from their mother's house, when finding the staircase door locked on the inside, they had knocked, and she had let them in. They bade Miss Pickett good-night at her room. She had on her purple wrapper and was barefoot; a circumstance which witness noticed, because she had never seen Miss Pickett barefoot before. Witness says she knows of no one having any grudge whatever against Miss Pickett and saw nothing about her to indicate that she was depressed or melancholy. The fact is she was always in excellent spirits. She expressed her joy to witness of the fact of her mother's speedy coming to join her, and told witness that the school would be everything that could be desired when the mother came.

Witness remembers the incident described by Francina Hamy about some one stepping on the ayah's foot. It happened about 1 A. M., on probably the seventh day before Miss Pickett's death. The ayah's scream wakened witness, she ran to see what was the matter; the elder boarders were also awakened, and witness finding the ayah afraid, lit the lamp herself, the ayah holding it. She then went towards Miss Pickett's room, and knocked at the door, which was ajar as usual. Miss Pickett said "What is it, Miss Silva?" Witness told her that the ayah had been stepped on in the dark, and they were afraid some one had got into the house. Miss Pickett said they should not be afraid, as she had just put out the light. Witness then took the lamp, examined all the rooms, and found no stranger; the stair-case door was locked that night as usual. Witness does not know why Miss Pickett put out the light, it had always been kept burning and was the only lamp kept alight on that floor.

(Signed) M. E. DE SILVA.

MISS CAROLINE DE ABREW.

*Assistant Teacher, Sanghamitta School, Colombo.*

The witness resides on the premises, and was present on the night of the 24th June 1891 and the following day. The witness was present at the examination of Francina Hamy, the ayah, on this day and corrob-

rates her statements, which she heard and understood. At some time past 9 P. M. on the Wednesday evening (24th June 1891) she having herself retired, heard Miss Pickett coming from the verandah into her bedroom, heard her bolt the north door as usual, and through the slats of the middle door which was also partly opened on that night, saw the light of her lamp. She saw it obliquely, as her bedroom adjoins the central dormitory of the boarders' room on its west side. Miss Matilda De Silva, daughter of Mrs. Weerakoon, slept with the witness. The girls conversed in whispers, for, she thinks an hour until as she estimates about half-past ten. Miss De Silva then said she must get the key from Miss Pickett and go downstairs. At her request witness accompanied her to Miss Pickett's north door, and through the slats Miss De Silva asked for the key. Miss Pickett was then lying on her bed, but whether asleep or not, witness does not know. The lamp was burning. However Miss Pickett got up, brought the key, opened the door, and handed the key to Miss Silva; who thereupon took it and went downstairs, witness returning to bed. In perhaps twenty minutes, as near as witness can judge, Miss Silva returned, gave the key to Miss Pickett, and went to bed. About twenty minutes later Miss Silva again said she must get the key, and again at her request witness accompanied her to the north door. This time they went across the dormitory and by the eastern and northern verandahs. Witness at Miss Silva's request acted as spokeswoman. Miss Pickett was still apparently sleeping on her bed, and the lamp was burning. The blind of the right-hand leaf of the door was opened to let in air, and the girls saw her through the slats. Her response was such as might have been given by a person who had been lying in a doze or deep in meditation, or by a light sleeper; it did not seem as though she were quite awake. Witness knocked at the door, and called her by name. She came, apparently vexed at being again disturbed, but nevertheless gave witness the key and returned to bed. Miss Silva took the key and again went downstairs, while the witness returned to her bed by the way they had come, and went to sleep immediately. She knew nothing more until awakened on the following morning by the ayah. She does not know at what hour Miss Silva returned, but on awakening in the morning found her in bed by her side asleep.

Mrs. Weerakoon and Mr. Sadris De Silva, the father and mother of Miss De Silva, lived in a small bungalow, situated diagonally and at the distance of a few yards from the south-east corner of the school-building and within the same compound. Mrs. Weerakoon is the President of the Women's Educational Society, and took up her residence in this place to supervise the establishment. On the Wednesday evening in question they had visitors, among them Messrs. Mahagedara and Wijesooria: there was accordion playing and the singing of English songs. Miss De Silva had passed the early part of the evening with her parents and their friends and had come into the school building at about five minutes past nine, the usual hour of retiring. She and witness stopped on the east verandah ten or fifteen minutes to listen to the music, and then went to bed.

What happened subsequently is narrated above. Witness saw nothing in Miss Pickett's manner at any time to indicate depression of spirits or melancholy. She was always cheerful, had no enemies, and was loved by ever yone. She was uniformly kind to the scholars and servants.

(Signed) CAROLINE DE ABREW.

EVIDENCE OF THIRD PARTIES

PETER DE ABREW,

*One of the Founders of the W. E. S.*

Witness' mother is one of the managing committee, of the W. E. S. and witness has been most energetic in the work since the commencement. He has acted as Foreign Corresponding Secretary, and was daily consulted by Miss Pickett as to the school work. Witness last saw her alive on Tuesday, June 23rd, last. He and Mr. Mirando were talking with her about a proposed religious ceremony at the school, and it was agreed upon for the following Sunday. Miss Pickett was then, as always, perfectly cheerful, and all her conversations with witness indicated her intention to go on with the work, and her belief that it would be successful. She told witness that she was looking forward with the greatest joy to her mother's coming to join her. She anticipated that Mrs. Pickett's experience in teaching would be of the greatest service in this movement, to which she, the daughter, was glad to have devoted her life. Witness does not know of any one, who was the least unfriendly to Miss Pickett, while as for the Buddhists they were without exception as loving as to a sister. Witness indignantly scouts the idea of her having committed suicide, and also as to her having met with violence. On Thursday morning the gardener of the school, one Lewis, brought the tragical news to his house at about half past seven in the morning. Witness immediately went there, and Mr. Mahagedara took witness to the well, sounded with the pole, and brought the body up to the surface, so that witness saw the skirt of the dress. Witness noticed, if he remembers aright, that the plank lying across the western part of the well enclosure was turned upside down, the plank was in a rotten condition, and the outer edge (towards the middle of the well) was eaten and broken away, so as to make it of a very uneven width throughout; its southern or right hand extremity was half gone, and a person stepping incautiously upon it at the middle would be liable to have the plank turn under him, and be precipitated into the water. In view of all the circumstances and witness' intimate knowledge of Miss Pickett, witness' belief is that the death was a pure accident. Four or five days before Miss Pickett's death she was pointing out to witness certain necessary things to be done about the premises, such as the repair of fences, the erection of a screen before the bath-room, and *the inclosure of the wells to prevent the children from falling in.* Witness can testify that the safety and welfare of the children under her charge were continually on her mind.

(Signed) PETER DE ABREW.

L. B. MAHAGEDERA,

*Clerk Colonial Stores, Railway Branch, and a Founder of the W. E. S.*

On the morning of Miss Pickett's disappearance, a boy came and brought him the news about seven A. M. He immediately went round to the Sanghamitta School and assisted in the search. Lewis, the gardener, had felt in the well with a short pole, but found nothing. Witness made him splice it with another, and then himself probed to the bottom, and found the body, which was later taken up by the Police. Across the western arc of the periphery of the well had been laid as a platform for water-drawing one or more planks, but the well had long been disused, and only one plank remained, and that in a very rotten condition. It was not of even width, a part of one end having rotten away. This plank witness found upside down, and a space equal to its width exposed between its inner edge and the wall. Supposing the plank to have laid in its proper place right side up, there would be no space, or at any rate, but very little, exposed between its edge and the wall at the top of the steps, by which the water-drawers would mount to the platform. The appearance of the plank that morning might be explained by the fact of a person having incautiously stepped upon the insecure plank with their weight beyond the centre of gravity; the plank might have turned and let the person slip perpendicularly into the water, and then turned bottom upwards when the weight was removed. Witness thinks it possible that Miss Pickett may have met with such an accident. Such a theory would correspond with the abrasions and other marks found upon the body at the autopsy.

(Signed) L. B. MAHAGEDERA,

D. N. TILLEKERATNE,

*Plumbago Merchant of Colombo.*

Witness took a great interest in the Sanghamitta School, and had placed two of his children under Miss Pickett's instruction. At first he had one, a little girl, but afterwards sent the second as a boarder. On looking about the school premises he saw that the wells were dangerous, especially the one at the north side in the centre of the lawn, which had two steps, by which a child could easily mount and be liable to fall in. *He brought the subject to Miss Pickett's notice more than once, and said he did not dare to send his children to board there until it was covered. Miss Pickett recognised the danger and promised to have it attended to forthwith.*

(Signed) D. N. TILLEKERATNE.

EVIDENCE OF THE JURYMEN.

A. C. WRIGHT,

*A member of the Coroner's Jury.*

Witness has read MR. MENDIS' statement, and fully concurs in his statements and in his view of the cause of Miss Pickett's death. No evidence was produced of either murder or suicide. Witness maintained throughout that it was accidental, and himself believes that it might be a case of somnambulism. For some unknown reason the Coroner seemed anxious for a verdict of suicide.

(Signed) A. C. WRIGHT.

LOUIS W. MENDIS,  
Proctor, District Court, Colombo.

Witness was one of the Coroner's Jury that held the inquest on the body of Miss Pickett. No evidence was produced before the Jury to make them willing to bring in a verdict of suicide, nor was there any evidence of foul play. Witness' conviction was that the death was due to accident. The Coroner seemed determined not only to persuade, but to force the Jury to bring in a verdict of suicide; he assumed a tone of dictation and gave them to understand, that they had no right to bring in another verdict than the one he indicated. His chief argument was that Miss Pickett had probably received in Australia, from Col. Olcott, promises which had not been fulfilled in Colombo, and finding things so different from what she thought, and feeling ashamed at having so recently professed Buddhism in public, and seeing how superior the European community were to the Sinhalese community, with whom she had identified herself, committed suicide! As witness had personally known Miss Pickett, had frequently seen her, and ever found her cheerful and satisfied, witness was not impressed by the Coroner's opinion. The Coroner is a Protestant Christian, and pretended to be a very strict believer. If he was taking witness into any social company, he did not like witness to have himself known as a Buddhist, but wished him to appear as a Christian. He cited a passage in Miss Pickett's diary, where she said "God help me to walk in the right path," or "to do my duty," or words to that effect. His contention was that Miss Pickett's public profession of Buddhism was insincere, that she was a Christian at heart, and that disgrace at having openly renounced her God, had no doubt driven her to kill herself. Witness, however, regarded this as a mere habit of expression acquired, while being educated by, and among Christian teachers, and witness himself, who was educated by Christian teachers, has sometimes found himself making use of expressions of the same general character as that written in Miss Pickett's diary. The Witness and all the Jury then carefully examined the diary for any entries which might show suicidal intent but found nothing which supported that theory in the least degree. At the adjournment of the inquest, the Coroner took possession of the diary at which time the number of pages was complete, and no leaves were torn out. Witness being shown the drawings of the well, says that they strengthen his previous conviction that the drowning was an accident. Witness believes that people walk in their sleep, and if Miss Pickett had that habit, her death would be easily explained. Quite recently it came to be known that a native gentleman of Colombo holding a Government appointment had nightly for sometime walked in his sleep from his house at Mutwall to Kayman's Gate and back again, barefoot, and in his sleeping dress. The two places are one and a half miles apart. Witness also knows of another case of a Colombo merchant, who got out of bed one night about one A. M. and walked a distance of  $\frac{1}{2}$  mile barefoot, and in his sleeping drawers. He was then recognized by two men in a cart, who being surprised at seeing him walking in such a dress addressed him, but got no reply. Finding him to be fast

asleep and failing to wake him, they brought him back to his own house, where the sleeper was awakened by having water dashed over him.

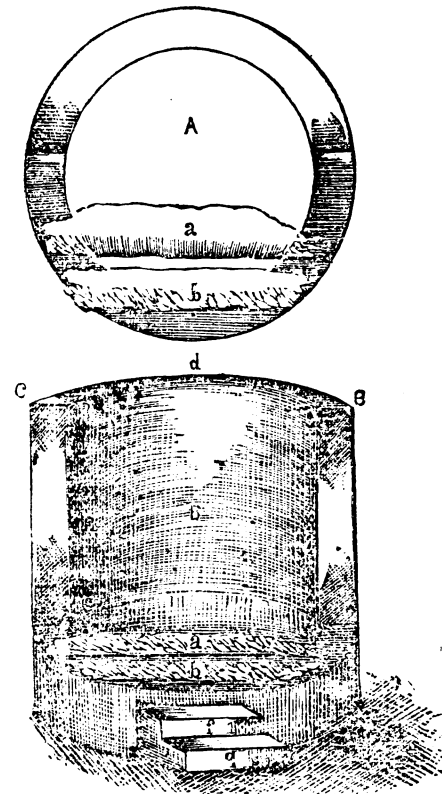
The third member of the Jury beside Mr. PERERA and witness, (MR. WRIGHT) is a leading Roman Catholic. He was as convinced as themselves that it was nothing but an accident. He was even more persuaded than the other two that the death resulted from accident.

(Signed) L. W. MENDIS.

MARTINUS C. PERERA,

*Scientific Instrument Repairer to Government.*

Witness was a member of the Coroner's Jury and knows all the circumstances that were brought in evidence. His opinion was, and is, that Miss Pickett fell into the well in consequence of stepping on the rotten plank. Witness presents to Col. Olcott a sketch of the well as it actually was before the accident, also a sectional plan showing how two pieces of rotten board were laid across the western side of the mouth. Witness



*Description of the cuts.*

- A. Top sectional view of the well with two half-rotten boards—*a* and *b*—lying across the curb, for the person drawing water by hand to stand upon.  
B. Elevation taken from the west side: *c, d, e*. the wall about 6 feet high; *a, b*, the two planks; *f, g*, the two masonry steps.  
The opening of the well was 5 feet in diameter. Height of the low curb about 2 feet.

protested at the inquest against the Coroner's wish to bring in a verdict of suicide, and his fellow-jurymen Messrs. Wright and Proctor Mendis concurred with witness, and refused to bring in the verdict of suicide. The Coroner seemed to be very urgent to have the Jury do so, and requested them to re-consider their verdict; but they unanimously refused. Among the papers of Miss Pickett, examined by the Jury, was a small red diary, which witness and the other jurymen and the Coroner read. It was, afterwards, taken possession of by the Coroner, at which time the leaves were intact. Witness could find neither in her letters, nor in her diary any proof of melancholy or suicidal intent. Witness remembers that she wrote in one place: "God help me to do my duty" or words to that effect. There were various entries showing her sense of her responsibility and desire and determination to go on with the work. On the Wednesday evening, June 24th, witness met Miss Pickett at about six o'clock walking on the Galle Face walk with her boarders. The surf was dashing somewhat roughly on the beach, and the children were playing on the sand. Witness called Miss Pickett's attention to the danger of an accident, and told her of the case of a child, who had been drowned in the surf at Colpetty, in the neighbourhood, while playing, as these children were. She at once called the children up, and witness left her. On witness speaking to Miss Pickett about her mother's probably speedy arrival to take part in her work, she expressed the greatest joy at the prospect, and said that then everything would get on well.

(Signed) M. C. PERERA.

I think the following things will strike the intelligent reader upon reading the above: (1) That Miss Pickett had no reason to take her own life; that she had no intention to do so; that, on the contrary all her plans had reference to future congenial work, with her mother as colleague, and that the prospect filled her heart with gladness. (2) That she had no enemy, so far as known, in either class of the community, from whom her life was in danger. (3) That her death was an accident, probably caused by her stepping upon a dangerous, half-rotten plank, which turned over under her foot, and let her slip down into the well. The position in which it was found by Mr. Mahagedera and seen by Mr. Peter De Abrew supports that theory and no other. The surgical evidence given before the Coroner's Jury, proved that the body showed no marks of violence, and that certain abrasions of the skin on the knees and finger-tips, were clearly due to the deceased's struggles to get out of the water. (4) That the Jury unanimously believed the death accidental. Their verdict was, "Found drowned," but the Roman Catholic Coroner tried not merely to persuade, but to bully them into changing it to one of suicide. Failing this, he (*vide* the report of the case in the *Ceylon Independent* of June 26th) in violation of all English precedent, if not of Ceylon law, added the following rider:

"By the appearance of the surrounding wall of the well, and the evidence had to-day, I am of opinion that it is a case of suicide, and not accidental. There is sufficient evidence that it is not homicidal."

I think this as flagrant an outrage upon private feeling as I have ever encountered, and I hope that the Justices of the District Court will inflict such chastisement as the Code permits.

Supposing it to have been an accident, how account for the presence of Miss Pickett at the well at a late hour of the night; and for the staircase-door being locked on the upper side? Taking the latter first in order, we see that Miss De Abrew, and Miss De Silva saw Miss Pickett lying on her bed as late as 11 P. M. Miss De Silva had to go downstairs twice and Miss De Abrew, having fallen asleep, does not know when her companion returned. As the ayah, Miss Margaret De Silva, and she (Miss De Abrew) fell suddenly asleep, there is no reason why Miss Pickett should not have done likewise. From what we know of sleep, we may say that, even if Miss De Silva returned within the next fifteen or twenty minutes, it was possible that Miss Pickett, passing into the deeper state of somnambulism, might have left her room, descended the staircase through the open door, and walked off to her death, without any one being the wiser. Whether she had or had not been a habitual sleep-walker before, the state might now have been developed in her *under the pressure of anxiety for the children under her charge*. Observe that Mr. Tillekeratne had more than once strongly urged upon her attention the danger of this well, and that she had in her turn told Mr. De Abrew that the wells must be enclosed for fear of accident. This was quite enough to give the "exciting cause." Says Dr. Hack Tuke, the eminent English authority, "The influence exerted by the particular thought uppermost in the mind the previous day in determining the acts performed, in consequence of inducing a vivid dream, is no doubt great" ["Sleep Walking and Hypnotism", p. 21]. He cites a number of cases, where the sleep-walker went through the most complicated actions unconsciously, among them the unfastening of doors and windows, the walking to distances, climbing on roofs, moving heavy timbers, solving mathematical problems, composing or singing music, etc. The subject is capable of extensive and very interesting treatment, but space lacks for going into it just now. Somnambulism has occurred between the ages of six and eighty-one, but childhood and puberty are the periods when the system is most liable to its attacks. [Op. cit. p. 20. I have also consulted Fahnestock, Sargent, Gregory, D'Assier and other authorities].

One fact deserves attention, *viz.*, Miss Pickett went out barefoot and in her dressing wrapper, not in her night dress. In front and at the two sides of the school building run gravel, or rather laterite, paths, and the well was some 50 yards distant from the house. No European lady, unaccustomed to going barefoot, would have thought, if awake, of walking with her tender feet upon gravel paths, and through grass where she ran the risk of being bitten by a snake or stung by a centipede or scorpion. True, the Calendar shows it was a moonlight night, but I put it to any reasonable European woman, if Miss Pickett's first instinct, if awake, would not have been to put on her shoes, or at least her slippers, for a nocturnal

stroll in the Tropics. For my part I can see the thing as clearly as possible. She had been reading that heavy metaphysical work "The Perfect Way," had taken it to bed with her intending to look at it again as well as the "Browning" and the newspaper [all were found on her bed in the morning], had lain down to think, fallen asleep, been aroused by the girls coming for the key, had dreamed of the dangerous well and her responsibility for the lives of the children [M. C. Perera had that very evening accentuated her fears by his well-meant caution about the danger of the surf at the Galle Face Walk], had risen from her bed just as she was, in her wrapper and shoeless, gone to the well, mounted the steps, stepped upon the turning plank to look for herself at the danger [for, note that somnambulists do far more wonderful things than this], and was precipitated, fast asleep as she was, into the water. Her mouth not being closed nor her breath held, as they are by waking swimmers and divers, the water rushed into her mouth and lungs, she suffocates so that she cannot shriek for help, with animal instincts she scrapes at the mossy walls, trying to mount, and these tear her finger-tips and the skin of her knees, as they were found at the autopsy; all in vain, no preserver is at hand; her brain reels, she loses consciousness, sinks, the water closes over her head, the thread of life is snapped, and so is fulfilled her Karma.

H. S. OLCOTT.

#### A VISIT TO AN INDIAN "CUNNING MAN."

HAVING heard tell of one Govind Chetty and his curious power as a soothsayer, I took the opportunity of paying him a visit while in Southern India last August. This Govind has a peculiar dread of Europeans, owing I believe to his having once been imprisoned by an English Judge on the following grounds: Govind had been in the habit of revealing the names of thieves and where stolen property could be found; this, coming to the ears of the Judge, caused him to be watched, and one fine day he found himself before the dispenser of justice arraigned on the charge of theft or abetting in theft, for he had just told someone where stolen goods could be found; the Judge, arguing that if he knew where the goods were, he must necessarily be either the thief or an accomplice, promptly sentenced him to a term of hard labour, treating as superstitious nonsense the idea that he had any peculiar power. To make certain of his receiving me, therefore, I requested a brother Theosophist living in Kumbakonum to go the day before my arrival, and explain that I was not connected with Courts of Justice, but only anxious to consult him in his capacity as a soothsayer. All being arranged satisfactorily, I started in a bandy cart with two Brahmin Theosophists as interpreters for Govind's residence, about 6 miles from Kumbakonum. Arriving there I was shown into his "consulting room," a small court in the middle of a small, low house with a verandah round it, in which stood one long chair for the "patient," a construction of clay like a monster cone for holding corn, and a weaver's distaff, the emblem of the caste to which Govind Chetty belongs. I was not seated long

ere the soothsayer appeared; he is a tall, well made man, though his features show signs of considerable debauch, for he is addicted to heavy drinking; his manner is bluff, and excessively uncourteous, I am told, but luckily he was very docile during my visit. Upon entering the verandah he sat down opposite me on a mat without salutation or remark of any description, and commenced writing. Whilst writing he kept asking myself or one of those who accompanied me, to mention numbers at random, or to put our forefingers on any letter in an open book; this of course was mere nonsense, and had nothing to do with the work in hand. In about 10 minutes he handed me a sheet of paper, and asked me to sign my name at the end of what he had written on it, which I did, and at his request put it in my pocket. Then he, for the first time, asked me what I had come for; I said to him "Oh, but I thought you could tell that by your own art." He replied "The questions you have intended to ask me are written on that paper in your pocket with the answers, but before you read it, please state of your own accord what you wish to ask, in order that those present may see there is no fraud or collusion." Now I had told nobody what I had intended to ask him, though I had determined on the questions a week or ten days before; they were:— (1) "When and where shall I be married?" (2) "How did the two Parsee ladies meet their death on the Rajabai Tower, Bombay?" (3) "I have a sealed paper in my pocket; who wrote it, and what does it contain?" As soon as I had stated my questions, he said to me "Repeat a line of poetry on anything you like," so trying to puzzle him with something ridiculous I said—"And where fire flies"—Then he asked me to name a bird at random, I said "Swan"—"Now read the paper I gave you," he said. Taking it out of my pocket I gave it to one of my friends to translate to me. I may remark here that Govind only knows his own vernacular Tamil, so all conversation had to be carried on by an interpreter; this paper I refer to has been translated to me by several independent gentlemen at different places, so I can certify to the following being a correct translation into English of the original in Tamil, which I hold in my possession:—

"You were born in the year 1867 (Christian Era) in the month of April. You are now 24 years, 4 months and 28 days, 11 hours old.\* There are three questions all concerning females. You will be married in your 25th year to a good woman; Ine is her name; age 19; you first met her in Switzerland†. The two females in Bombay met their death from an unnatural cause. You have a letter in your pocket which is sealed, the name of the writer is Pearse‡. In your former birth you were in a spiritual caste, but through some fault in your Karma are now born in a body less suited to spiritual development. To give

\* I was born on 1st April 1867, hour unknown. My visit to Govind was on 29th August 1891 about noon.

† This is all correct. "Ine" was spelt phonetically in Tamil, likewise "Switzerland."

‡ Spelt phonetically in Tamil, and quite correct.



weight to this, I say you will compose the following line—"And where fire flies—" You have one brother and two sisters.\* You gain no assistance from your family. In about 2 years you will get an appointment, and will be promoted in about 5 years. You will go to England in your 26th year. You will live to over 60 years of age. Your wife is very fortunate. You are a good sage. In proof of the truth of this you will say "Swan."

Such is the substance of the paper he gave me before speaking to me at all; as to *how* he was able to determine beforehand what questions I should ask, and what words I would repeat at random, I make no guesses, but simply state the facts as they occurred. The general idea is that he has control over an elemental. He learnt the art (or whatever it is) from his uncle, and is, I believe, going to impart it to some one else, as he is now getting old.

Besides the above paper he gave me verbally a lot of information about myself past, present, and future; the past and present being correct; as regards the future one curious prediction, which I laughed at then, has already come true. Govind said to me "Your marriage will take place suddenly at very short notice." I replied "Oh! well you are wrong there, for it is all arranged now, and will take place early in November, so there is no suddenness possible about it." He smiled and said—"Well that is my prediction." I paid no more heed to the matter, in fact, had forgotten the prediction, till I suddenly found that I was to be married at 2 days' notice early in October; the event had to be hurried quite unexpectedly, and previous arrangements upset, owing to a train of circumstances quite unforeseen; Govind's peculiar prediction which struck me as being foolish at the time, thus came true. The other matters are private and would be of no interest here. I was just getting him to tell me what was written in the sealed paper I had with me; and which he had already correctly described as being written by "Pearse," when he jumped up and ran away; nothing would induce him to come back, so curious is his temper. However, after some entreaties I induced him to come out of his house into the garden, where I took a photo of him much to his delight, in fact, he was so pleased that he took me in and introduced me to his wife, and stood a drink (or rather a *pan-supari*, the Indian equivalent). My Kumbakonum friends told me this was a most unusual proceeding on his part. Thus ended my visit to one of the most curious specimens of my race I have come across as yet, though I should probably have seen a more curious one, had I been successful in finding at home a certain yogi in a village near Mannargudi, who lies in the flames of a wood fire for hours together. The more Europeans who will take the trouble of interviewing such men as Govind Chetty, the better, for it is by increasing the ranks of credible witnesses, and laying the facts constantly before the public that

\* Not quite correct as I have one brother and three sisters.

the self-complacent Westerner must be brought to know that there are more things under heaven than are provided for in his philosophy.\*

C. L. PEACOCKE, Lieut., R. A.

### MANTRAS, THEIR NATURE AND USES.

*A paper read before the Annual Convention of the Theosophical Society held at Adyar, Madras, on 27th, 28th and 29th December 1891, by S. E. Gopalachari, F. T. S.*

#### SECTION I: THE NATURE OF MANTRAS.

IT is with great diffidence that I ascend the platform to-day, to give you my few thoughts on Mantras, a subject which however interesting it may be, cannot be exhausted in a few essays. My object then is to place before you the results of my own studies in that direction, subject of course, to the correction of my more advanced fellow Theosophists; and thus to benefit myself in one way.

I can only give you, owing to the shortness of the time at my disposal, the barest outlines of the subject. It is impossible for a single individual to master the information treated of in 37,00,000 verses containing the original writings on Mantra and Occultism, known as the *agamas*, besides several other works now supposed to have been lost; for occultism is treated in these writings in all its phases, and a theoretical knowledge of them, presupposes a good deal of practical knowledge in one of them at least.

I cannot too strongly impress upon your minds, the necessity of my giving references, and in important points quoting the authorities in support of my arguments, more especially because a slur has been cast upon us that we do not correctly represent the views of the ancients, and that we give out as correct what emanates from our brains, without taking the trouble of seeing whether our statements, are borne out by the master-minds of old. I, for one, beg leave to admit for a moment, without quoting any instances of such neglect of duty, the truth of such statements: and believe that you will all agree with me that the charge is partially true at least. I would therefore try my best to support my statements, with references to the best authoritative writings; for if we give the public, any more room to think of us as they now do, not only will the truth of our doctrines be less and less appreciated, but we shall be in their eyes, no better than a set of self-styled masters who have nothing to show for our title.

The importance of sound has been most excellently sung by a poet of the Rig Veda, hoary with antiquity and wisdom, when he said:—

*Chatvāri vāk pārimitā padāni thāni vidur brahmanā emanushinah,  
guhā trini nihitā nēgayanti, thureeyam vāchomanushyam vadanti.*  
This literally means:—All *vāks* are of four kinds: so the Brahmins learned in the Vedas (know); three of which are latent, and the last is spoken.

\* For interesting particulars concerning the Hindu belief about Govind's elemental "remembrancers" see *Theosophist* for February 1891, Art. "Fire Elements."—Ed.

This statement gave rise to the fourfold classification. The Vedas have been divided into four; the Vaidikas—I use the term in the sense in which Yaska used it, viz., the ancient Vedic teachers—say that the Pranava (Om) and the three Mantras known as Vyáhritis (Bhuh Bhuvah, and Suvah) are here referred to; the grammarians consider the same passage as referring to the grammatical forms and terminations, *náma, ákhyáta, upasargas* and *nipáta*; those following the school of Nirukta interpret the same as the Rig, Yajur, Sama, and the words spoken of in the world. Those versed in Mantrasastra only enlarge the views of the last-named by explaining them to mean the Pará, Pasyanti, Madhyama, and Vaikhari forms of Vák.\*

This last interpretation is the basis on which the Mantras were formed as I shall show you later on.

The potency of sound has been spoken of in very high terms by all writers of antiquity and by none more so than Patanjali himself, the well known author of the Yoga Sutras, in his more splendid work, the Mahabhashya, a commentary on the grammatical rules of Panini. He says, the four horns† are the four classes in which the Brahman is compared to a Bull; and this passage Patanjali takes for his authority. Kayyata in his commentary on Mahabhashya says that this is a description of Sabdabrahman (Logos) under the character of a Bull. The meaning of the mantra is:—

“Words, noun, verb, prefix, particle, and other kinds (of grammatical terminations). The three feet thereof are the three times, the past, the present and the future; the two heads are the two natures of sound, the eternal, and the factitious. The seven hands there are the seven case affixes. “*Trebly bound*” i. e., connected with the three localities, the chest, the throat, and the head. The bull (*vrisabha*) is so called from its showering down (*varshana*)—(i. e., showering down enjoyments). It bellows (*roraviti*) i. e., makes a sound. How is this? The verb *santi* means ‘making a sound.’ ‘The great god did enter mortals’:—the great god i. e., sound; mortals in men whose lot it is to die: these he did enter in order that they might become assimilated with the god.”

This statement has been explained by his commentators to mean that the ETERNAL SOUND has become manifested in man, in order that he may be again assimilated into Him: In Him (The Eternal Sound or Sabda Brahma or the Logos) verily the man that knows the fitness of speech, whose sins have been removed by the employment of speech preceded by a knowledge of language and who having split the knots of egotism, doth enter.

Patanjali next turns his attention to the Vedic hymn I have already quoted, and proceeds to say:—

“Another text says: ‘Four are the kinds of words, the divisions of speech. Hence do know the knowers of Brahman (Bráhmañah) who have will over the mind;”

\* This Mantra forms the 45th hymn of the 164th Sukta of the 22nd Anuvaka of the 1st Mandala of the Rig Veda. This Sukta contains 52 hymns the Rishi of which is Dirghatamas. The first 41 Mantras are addressed to Visvedevas; the 42nd and 45th to Vagdevi, who is explained by Sayana Charya to mean the same as the Logos. I would in this connection refer the reader for further details to Yogasikopaniśad.

† The reference is here to the Vedic passage “*Chatvāri sringāḥ trayāśya pādāḥ dvésirshésapta hastásasya tridhábaddhórishabhororaviti mahāmartyam átvésa.*”

three placed in the cave\* men take no notice of: the fourth (degree) of speech they utter.’ The ‘four words’ that are the divisions of speech, are the four sets of words, the nouns, verbs, prefixes, and particles. ‘Thou dost know the knowers of Brahman who have will over their minds,’—who have the will of their minds, (or have the mind in subjection to the will)—such is the meaning of the word *manushin*. ‘Three placed within the cave,’ they take no notice of;—of the three placed within the cave ‘they take no note,’ they busy themselves not with them, they get not a glimpse thereof. ‘The fourth (part) of speech men do utter’:—the fourth (*tureeya*) is that fourth part (of entireness) of speech which is found among men.”

I have almost literally translated the words of Patanjali as a writer on grammar—the grammar of factitious speech, the proper study of which he says, preserves the Vedas, and prevents their corruption. By saying ‘factitious speech’ he means the Vaikhari Vak, for we believe that the other three forms of vak form the subject of occult sciences.

The Hindus believe that Hanuman was taught by Surya in nine gram-mars: and leaving off the ninth which treats of the factitious language, we have the eight grammars speaking the hidden forms of speech, the number eight including certain intermediate stages of the three latent vaks or forms of speech alluded to above. This lowest form of speech is the object of knowledge, and one of the objects of which, is obtaining the full knowledge of words, or to adopt Patanjali’s explanation, in order to obtain a command over his own mind.

“Of trinal speech distinguished by its several locations as the pronounced (*Vaikhari*), the intermediate (*madhyama*) and the seeing (*pasyanti*). This marvellous one is the ultimate degree. Among these the pronounced is that which is the object of hearing, the intermediate abiding in the region of the heart is the cause of discourse, since (else) there would never be words perceived; but the *pasyanti* or ‘the seeing’ (so named actively *honoris causa*; while it means, what is seen by the enlightened) is beyond vulgar concernment, but in it, moreover, do those with concentrated minds arrive at the distinction between the bases and the affixes. But in the ultimate (*paravák*), it is not so (no distinction of parts) being there discoverable. Speech is on that account said to be ‘trinal.’”†

It is plain from what has been above said that the laws which govern ordinary speech also govern mantras, the latter being only speech arranged according to certain modulations of sound. Such being the case we shall now enquire into the signification of the word ‘mantra.’

‘Mantra’ has been derived from the root ‘*man*’ to think; and it has among several other ways, also been explained to be so called on account

\* Vivarana explains ‘cave’ to mean ‘where the occult development of sound takes place.’ By ‘not getting a glimpse thereof’ is meant ‘their not being the depositories of any kind of knowledge in regard to the three stages of sound anterior to its articulation.’





† Barthrihari’s Vakyapadiya quoted by Nagesabhatta in his Bhashyapradipód-yota. I may here add that Bhartrihari was one of the first commentators on the Mahabhashya; and the subsequent commentary of Kayyata, and the commentary thereon by Nagesabhatta, are based on this great work which is said to have consisted of 100,000 *grandhas*.




of its protecting the Upāsaka, *i. e.*, one who develops the occult power by practising or repeating it with its accompaniments, from all sorts of dangers and difficulties. The word is also cognate with *Manana* meaning 'to think,' and described as one of the paths leading to Brahman. Mantras are on the Vaikharivak and correspond to the Sthula plane of matter.

The origin of mantras and devatas is this. Brahman which is known in the Mantrasastras as Bindu, possesses a force called Bija, but known in the Vedantic writings as Sakti or Prakriti. Their united action is Náda, or Sabdabrahman or the Logos. There is, however, a little difference of opinion among this class of occultists, as to the nature of the sounds uttered by the Mantras. One class thinks them to be manifestations of the Logos; others again consider them as the manifestations of Sakti, and say that Sabdabrahman is the consciousness in all things. This consciousness resides in man in the Kundalini Nadi and is said to be the origin of all the letters of the alphabet.

We have now three kinds of creations. From Bindu we have in order, Sadasiva, Rudra, Vishnu, Brahma, which are either so many different Logoi, or different aspects of one and the same principle. The other creation is from Sakti. Its first manifestation is Mahat, which is either, Satvika, Rajasa or Tamasa. These give rise to the three kinds of Ahankara. On the plane of Ahankara we have the ten deities known as Diks or directions, vayu, asvinis, the fire, the sun,\* Prachetas, Indra, Upendra, Mithras, and the ten senses and the Tanmatras. From these last we have the five elements known to Indian philosophy. Each one of them is thus symbolised.

Prithvi , Apas  (Lotus flower) Tejas  Vayu  Akasa

. All the letters of the Sanskrit alphabet belonging to these tatwas follow the symbol used for the particular class to which they belong and these symbols play a not unimportant part in the practice of the mantras.

From these elements the physical body of man takes its origin, and in it the Kundalini force is located. The three nadis known as Ida, Pingala, and Sushumna extend from the nose to a little below the navel, and the Kundalini is located a little above the anus. It is described as coiled like a serpent, and when awakened by the power of Yoga, it becomes straightened, and shuts up the passages to the three nadis mentioned above. According to Indian writers, Sabda takes its origin in the Kundalini; and it is the sound which takes its rise from Kundalini that passes the three stages Pará, Pasyanti, and Madhyama, and at last comes out as the one which we all hear and speak comprising the fifty letters of the Sanskrit alphabet. It has been briefly said that the world of Sabda takes its origin from sounds. In other words, it means that a

\* It must be here said that the sun, fire, &c., do not mean those on the physical plane with which we are acquainted, but their astral, or in some cases, even higher counter-parts.

name or sound expressed to denote a particular object is identical with the object itself.

This idea will no doubt appear very curious to those of us who have been used to the modern way of thinking, but is pre-eminently an Indian idea; and no Indian writer has explained this theory more clearly than Patanjali, whom I quote once more:—

“Among those (*viz.*, sounds, or words, secular and spiritual) the secular in the first place are such as cow, house, man and Brahma. The scriptural are verily indeed as *Agnimeelay purohitam* (and such other passages from on the Vedas); now (let us take) ‘cow.’ Here, which is the word? That which is in the shape of a thing with dewlap, tail, hump, hoofs, horns—pray is that the word? ‘Nay’ replies he (referring to Panini whose Sutras on Sanskrit grammar and philology, Patanjali comments upon). That is not a word, but verily a substance; then—the hints, gestures, and wiiking—is that the word? Nay, he replies—that verily is the action. Then the white, the black, the tawny, the spotted, is that the word? Nay, he replies, that verily is quality. Then that which in many is different (and yet) not different—and that which is not destroyed in things that are destroyed by disintegration—that which in the common nature (of all that exists)—is that the word? Nay, he replies—verily is the form (implying the genus or Platonic idea)—what then is the word? A word is that through which, when uttered, there is the cognition (*i. e.*,) things with dewlap, tail, hump, hoofs and horns, or in the world a noise; a noise with a recognized series is a word or sound.”

This last statement has been explained by Kayyata to mean that an identity (*tādātmya*) exists between a word and the object it signifies. It is generally said that the Kundalini has fifty letters. This means a great many things. It has been explained in the Mantrasastras that all the fifty letters take their rise in their *parà*-form of course, from the Kundalini; and that the force latent in it becomes manifested in the forms of sounds which to the ancient Indian grammarians comprised the fifty letters of the Sanskrit alphabet. When first any attempt is made to utter any sound, the sound of Pranava or Om is heard in the heart. It is in fact the very first sound that one is said to hear when he attempts to speak out any word: and in the case of any single sound (*Ekákshara*) as for instance, the very first sound you would make, or one hears, before you pronounce the letter or sound, is the Pranava: and you hear this sound so long as one has life or Prána. Of course we cannot ordinarily hear the sound of Pranava unless we are trained in Yoga. Proceeding from this analogy, they inferred, or knew that this sound can be heard everywhere, for, as I said before, any sound that is intended to be produced is always preceded by the sound of Pranava.

We thus see the reason why the ancients said that Pranava was the first of all sounds, and therefore of all mantras; how it was held to be universal, and how on this physical plane it came to mean Prána. It also means Brahma, being co-existent with it in being universal: and being thus the first of all sounds, every sound or mantra was considered its manifestation.

We shall now proceed to consider the origin of mantras. I have already said that sound comes from the Kundalini, through the nadis,

and the mouth. These nadis are hollow and terminate a little below the navel, and through them the ten kinds of air known as Prána, Apána, Vyána, Udána, Samána, Krikara, Devadatta, Dhananjaya, Naga and Kurma, take their rise.

The sound proceeds from Kundalini to one of the nadis, the particular nadi being determined by the letter intended to be produced. Thus letters *A* (अ) to *Ah* (अः) pass through *Ida*, *Ka* (क) to *Ma* (म) through *Pin-gala* and *Ya* (य) to *Ksha* (क्ष) through *Sushumna*. These three nadis are presided over respectively by the Moon, the Sun, and Agni; in other words there exists an intimate and to us, inexplicable, relation between these deities, and the nadis, the former influencing the latter. It is on this account that the sounds coming from *Ida* are known in Sanskrit grammar as *Soumya* (literally related to Moon) and those from *Sushumna* as *Ushama* meaning hot or fiery. The *Soumyas* are also so called, because they do not require much effort in pronouncing them as they pass straight through the *Idánadi*. The letters *Ka* to *Ma* have sprung up from them. Thus, letters *Ka* to *Ma* are called *Pránis* (animated beings) while *A* to *Ah* are called *Prána* (life-principle). They are symbols of the twenty-five *tatwas*, the last letter *Ma* symbolizing the twenty-fifth principle the *Jivatma*, or *Paramatma* according to the view we take. The third series extending from *Ya* to *Ksha*, and coming through the *Sushumna* are called *Vyápakas*, from their being extended, or composed of the other two series already spoken of, and they play a very important part in the composition of mantras, for their insertion, is entirely dependent on the result we may wish to obtain.

To summarize then, the sound in its passage from the *Kundalini* to the end of the nadis is the stage of *parà*: that of its passage through the nadis is its *pasyanti* stage: from the end of the nadis to the throat it is in its *madhyama* stage, while that which passes from the throat to the mouth is its *vaikhari* stage. The sounds or letters on the physical planes are divided into those of *Prithvi*, *Apas*, *Tejas*, *Vayu* and *Akas*. Thus:—

*Vayu*, ka, kha, ga, gha, nga, a, á, ri, ah, sha, ya.

*Agni*, cha, chha, ja, jha, gna, i, í, ri, ksha, ra.

*Prithvi*, ta, ta, da, da, na, u, ú, li, va, la.

*Apas*, tha, thha, dha, dhha, na, é, i, li, sa.

*Akas*, pa, pha, ba, bha, ma, ó, ou, am, ah.

Mantras being a combination of sounds to suit a purpose, they may be either of one syllable or a thousand syllables. The latter being its maximum limit, mantras of one, two, and three syllables are strictly speaking arrangement of sounds scientifically blended together to produce a result, and are consequently very potent: these and the four syllabled mantras do not generally admit of any analysis whatever, as in the case of those of five syllables and more, for the reason that they are

generally composed of the least number of *Bijas*, and have no room for the insertion of the name of the *Devata* as in the case of the many-worded ones: and the only way we can find out the *Devata* is by a careful examination of the *Bijas* employed. Those of five syllables or more, are divisible into (1) the *Pranava*, (2) the *Bija* showing the object of the mantra, and (3) the name of the deity. Not all the Mantras begin with *Pranava*, but those that begin with it are considered more sacred to a deity than those which do not begin with it. The reason is plain enough, being that the mere presence of *Pranava*, which is considered as the mother of all mantras, will accelerate the force of that mantra.

The objects of the Mantras are various (1) Subjection (*vasya*), (2) attraction (*ákarshana*), (3) fascination (*mohana*), (4) (deadening the faculties) *sthambhana*, (5) (creating enmity) *vidveshana*, (6) death (*marana*), (7) ruining (*uchchatana*), (8) (soothing) *apyayana*; and the *Bijaic* terminations show the object of Mantras. In case of *Vasya*, *uchchatana*, and *ákarshana*, the termination *hum* should be used; *phat* for *màrana*, *namah* for *sthambhana*, *vidveshàna* and *mohana*, *voushat*, for *apyayana*. This rule should be observed by a beginner, but when once he masters a mantra, this act being known as *Mantrasiddhi*, he masters *will-power* also, and can then use any termination for fulfilling any object. But immediate results will follow if he also pays attention to the above rule. This leads us to think that not only the efficacy of the *will-power* is necessary, but there is a sort of efficacy in the sounds themselves uttered during the repetition of a Mantra.

Mantras are either masculine, feminine, or neuter, according to the nature of the *devata* addressed to, and of actions. Those addressed to a female deity are also called *vidyas*. The eight purposes above mentioned may be thus classified according to the nature of the *devata* addressed. Those that terminate with the endings *hum* and *phat* are male mantras; but there is a class of Indian occultists who consider every mantra as masculine. Those ending with *swaha* and *voushat* are feminine in their action, while those with *namah* are neuter. Probably the reason for this classification lies in the fact that the pronunciation of *hum* and *phat* are more forcible, and produce a greater disturbance in the *akas*, than either *swaha*, *voushat*, or *namah*. Under the head of feminine mantras again are included all such mantras of one syllable, but consisting of more than one letter as, *kma*, *kshma*, *kra*, &c.

One of the advantages of this classification is that these mantras may be best practised, by persons enjoying different periods of life; for it is laid down almost as a rule that the feminine mantras should be practised before 16 years of age, and the rest above that age.

The excellence of the Sanskrit alphabet will be apparent when we consider that one and all the occult laws above hinted at, can be observed only in connection with it, and none else; and also that the knowledge of occult dynamics which the ancients possessed, enabled them to

find out that these laws can be best worked out in the case of this alphabet called Sanskrit, meaning 'well done' or 'well arranged': in short a perfect alphabet.

The number of mantras existing in the Sanskrit language is generally stated in occult writings as seven crores. This gives us only a rough idea, but the exact number is 67,108,863. Every mantra of any number of syllables must fall under one of the 26 kinds of Chandas, and that the number given out in works on Sanskrit prosody. These denote the 26 ways in which different sounds can be arranged, taken one at a time, two at a time, and so on, the total number of ways in which they can be so arranged being, as we know from algebra,  $2^{26}-1$  or 67,108,863. Mantras are also divided into those of Agni and Soma. If in a mantra there are more letters coming out from Pingala Nadi it is Agni mantra; if of Sushumna, it belongs to Soma and is called a Soumya mantra; and so on.

(To be continued.)

## AN OUTLINE OF THE "SECRET DOCTRINE."

### II.

#### SUMMARY.

*The Days and Nights of the Universe. Universal Night Before the Dawn.*

WE have seen how Universal Night is brought about by the gradual, rhythmical coalescence into unity of all the opposing elements that make up objective existence.

It is impossible by any figure, picture or simile, to convey any conception of the condition of the Universe when thus withdrawn into latency, because every conception implies division into the conceiver and the thing conceived, while it is by the elimination of this very division, and by the absorption of the thing conceived into the conceiver, of the object into the subject, that Universal Night is produced.

But, though we must regard the condition of Universal Night as essentially inconceivable by the intellect, still there are various considerations which, if intuitionally grasped, may throw some light upon the question of its nature.

If we compare the gradual, rhythmical passage of the Universe into full objectivity to the forward swing of a pendulum from the perpendicular line of rest, and the gradual rhythmical passage to re-absorption in latency, to the backward swing of the pendulum to the perpendicular; then it will be evident that, as the pendulum, if unimpeded, will swing backward an exactly equal distance behind the perpendicular; so, when the sum total of the potencies of the objective universe have reached the condition of latency at the end of each Universal Day, it is evident that there must be in these potencies a tendency to a further activity which will be, in every detail, the reverse or negative of the former activity.

This is why the "Secret Doctrine," and the stanzas on which it is based, have defined Universal Night by a series of negative statements

("Time was not; Universal Mind was not;" etc.) by which we are to understand, not that the existent universe had dwindled down into mere non-entity, but that a form of activity had set in which was in every detail the reverse and negative of the activity of the existent universe, and hence inconceivable by us, or conceivable only as non-activity or naught.

We can arrive at the same result by the exactly opposite process of expressing in universal terms all forms of activity which we know of as limited and particular; thus, in Universal Night, universal perception is, because the perceiver has been universally blended with the object of perception; universal life is, because all the limits of particular life have vanished; universal consciousness is, because objectivity has been universally absorbed into consciousness; and universal bliss is, because all the barriers to bliss have disappeared.

Perhaps the best illustration of the form of activity we are considering, is the mathematical process by which a gradually diminishing series of numbers is carried down to zero (corresponding to the perpendicular line of the pendulum), and then beyond zero into a gradually increasing series of negative numbers, which mathematicians regard as equally important and equally capable of manipulation with the positive numbers.

If zero be the threshold of Universal Night, then the gradually increasing series of negative numbers may represent the negative activities which we have postulated as existent therein.

This is merely the metaphysical aspect of this mysterious question; it has also a moral and a spiritual side, but these cannot be expressed in words; a comprehension of them can only be reached by the actual practice of morality and spirituality; or, to speak more truly, we can only prepare ourselves for that true spiritual comprehension of, and moral participation in, this mystery, which will be ushered in at the end of this universal day, by gradually attaining absolute morality and spirituality, during the gradual and rhythmic activities of this universal day.

To return to the illustration of the pendulum; when it has reached the farthest point of its backward journey beyond the perpendicular, it inevitably tends to swing forward again to the perpendicular, and, if free, will swing forward; and in virtue of the momentum thus acquired, it will not halt at the perpendicular point, but will swing forward again to the foremost point previously reached. And if the pendulum be entirely unimpeded, this backward and forward swing will repeat itself indefinitely; and, further, the duration and extent of the pendulum's journey behind the perpendicular will be exactly equal to the duration and extent of its journey in front of the perpendicular.

In the same way, the extension of the universe into objective existence and its re-absorption into latency, will tend to repeat themselves indefinitely; day and night of the universe will be succeeded by day

and night, in endless succession; and each universal day and universal night will be of exactly the same duration; or, rather, would be of exactly the same duration if there were any common, continuous standard of duration to apply to both.

At first sight, it would appear that this expansion and re-absorption of the universe, in the endless series of universal days and nights, is a mere fruitless activity leading no-whither; just as, from an astronomical standpoint, the days and nights of the planets and our earth might seem a mere senseless repetition, aimless, objectless, endless; yet we know that this is merely apparent; that each day is fraught with momentous issues, that each day is richer than its predecessors, if only by the mere fact that it had predecessors; that each day is the heir of the ages.

And so it must be with the universal days. Each must have some peculiar worth of its own; must garner some harvest of hitherto inexperienced power or wisdom; must add something, if not to the total quantity of being in the universe—for what can be added to the All?—then to the quality of that being, and to the quality of the life of the units that make it up.

As the sculptor's statue is first hewn out from head to foot, and then smoothed and polished from head to foot; so, perhaps, the humanity which is only rough-hewn in one universal day, requires a second universal day to polish and smooth it to perfection. Perhaps when we have fully learned perfection of individual life in the present universal day, we may find that this is only the preparation for a higher life in complex grouped personalities in some future day of the universe, and so on, ever to higher and purer perfections.

But into these secrets it is fruitless to pry; it is only profitable to note that the forces and tendencies which gave birth to previous universal days, tended, at the period we are considering—the waning of the universal night which preceded our present objective universe,—to give birth to a new universal day, richer than its predecessors, and destined to garner a richer harvest than its predecessors had yet known.

We shall see that this harvest is prepared for, by a grouping of the units of life into hosts and hierarchies, ruling over systems of suns and worlds; and, in the case of our own system, seeking a sevenfold perfection by a rhythmical, sevenfold progress through phases of life that, for want of a better name, have been called existence in the mineral, vegetable, animal, human, and superhuman kingdoms. We shall better be able to grasp the reasonableness of this rhythmical progress, if remembering that objective life is the disciplinary expression of the eternal spiritual will, the twin-brother of consciousness—we conceive these phases of life as picture-lessons, in which the unit of life has to seem a stone in order to learn something of the endurance of which a stone is merely the symbol; to seem a plant, in order to learn the grace and sweetness of a plant; to seem an animal to learn the active energy of an

animal; and so through manhood to the demi-god and the divine; ever keeping in mind that that which seems to become these is the eternal spiritual unit, and that it thus seems, through the harmonious action of its twin powers, Will and Consciousness; and ever remembering that this unit is a part of the All; is, indeed, in one sense, identical with the All.

And thus we return to the conception of Universal Night, brooding in latency, awaiting the Dawn.

C. J.

A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF  
VACHASPATI MISRA.

(Continued from page 184.)

THE “non-perception” of the following Káriká is to be construed along with this, in accordance with the maxim of the “looking (back) of the lion.”\*

A bird soaring high, though existing, is yet not perceived on account of *extreme remoteness*. ‘Extreme’ (ati) must also be taken with ‘proximity’ (samipya)—*e. g.*, the non-perception, through extreme nearness, of the *collyrium* (anjana) in the eye.

“*Destruction of organs*”—*e. g.*, blindness, deafness, &c.

“*From absence of mind*”—As a person, under the influence of (some very strong) desire, &c., does not perceive objects, even in bright daylight, though quite within the range of his senses.

“*From Minuteness*”—As for instance, however, much we may concentrate our mind (*i. e.*, however attentively we may look) we can never perceive atoms, though existing before our eyes.

“*From Intervention*”—*e. g.*, one cannot see the Queen behind the walls.

“*From subjugation or suppression*”—*e. g.*, the non-perception of the constellations, suppressed by the brighter rays of the sun.

“*From intermixture*”—as one does not perceive drops of rain-water, disappearing in a tank.

The ¶ in the Káriká has a collective force, implying even those not directly mentioned; such as ‘non-production’ is also among the causes of non-perception—as one cannot perceive, in the milk, the curd, not yet produced therefrom.

The upshot of the whole then is, that the non-existence of a certain object cannot be (definitely) inferred merely from the cessation of its perception (*i. e.*, non-perception), for there is danger of the principle

\* “The maxim of the lion’s (backward) glance, is generally used to mark the connection of a thing with what precedes and follows.”

being unwarrantably stretched too far. Thus, for instance, a certain individual, getting out of his house, can never be assured of the non-existence of the inmates, simply on the ground of his not seeing them. The fact is that it is only with reference to objects capable of being perceived on the occasion, that their non-perception, leads to the inference of their non-existence. And this capability of being perceived can never belong to Nature, &c., and as such it is not proper for able men to infer their non-existence merely from their non-perception or imperceptibility.

Which of the above-mentioned causes (of non-perception) apply in the case of Nature, &c? The reply is—

#### KÁRIKA VIII.

The non-apprehension of this (Nature) is due to its subtlety, not to its non-existence; since it is apprehended through its effects. These effects are the Great Principle, &c.—effects (some of) which are similar, and (some) dissimilar to Nature.

The non-apprehension of Nature, due to subtlety and not to non-existence. Its existence verified by its effects.

Why should we not, continues the objector, attribute the non-apprehension of Nature to its non-existence, as we do of the seventh kind of flavour?

The Author replies.—“*Not due to its non-existence*”. Why? “*Because it is apprehended through its effects.*” It refers to Nature. The proofs of the apprehension of the soul will be mentioned later on, in Káriká XVII. If we find direct perception inapplicable in the case of objects, whose existence is ascertained by means of evidence other than that afforded by perception itself, we at once infer the inapplicability to be due to incapacity\* (and not to non-existence of the object itself).† The seventh flavour, on the other hand, has not its existence ascertained by any proof, and as such, the incapacity of perception cannot be urged in its case.

Granted all this, but which are the effects from whose existence, you infer that of Nature? The reply is—“*The Great Principle, &c., are the effects.*”

This will be proved later on (Káriká XXII.) Now are mentioned the similarity and dissimilarity in form, of these effects, with Nature—an apprehension of both of which is auxiliary to discriminative knowledge—“*Similar and dissimilar to Nature.*”

This division will be further treated of in Káriká XXIII. *et. seq.*

\* On the part of perception.

† This statement is with reference to Nature, the existence of which is proved through its effects—the proof being based on the general proposition, “Every effect must have a cause.” The effects, Mahat, &c., are perceptible; these must have a cause, and this cause is Nature.

Different views with regard to the nature of the effect. (1). The Bauddha view of the effect being an entity arising from non-entity. (2). The Vedanta view of the whole series of effects being a mere evolution of a single real entity. (3). The Nyaya and Vaiseshika view of the effect being a non-entity arising from entity. (4). The Sankhya view of the effect being an entity arising from an entity.

From (the existence of) the effect is inferred the cause;—on this point there is diversity of opinion. Thus some philosophers (the Bauddhas) assert the production of entity from non-entity. Others represent the whole series of effects as a mere evolution of a single entity, and not a real entity in itself. (The Vedantists). A third set of philosophers (the Nayayikas) hold the production of non-entity from entity. The Sankhyas lastly teach that from entity emanates entity.

Now we cannot establish the existence of Nature, in accordance with the first three theories. The Universe consists essentially of sound, &c., which are different forms and modifications of pleasure, pain and delusion,—and as such bears testimony to the nature-ness of Nature which lies in its being made up

The impossibility of the existence of nature being proved in accordance with the first three views.

of goodness, passion and darkness. Such being the case, if we assert the production of entity from non-entity (the Bauddha view) [we would land ourselves in an absurdity] *viz.*, how could the cause, an undefinable (unreal) non-entity, consist of sound, &c., which are different forms of pleasure, &c.? For, certainly we cannot hold the identity of entity and non-entity (two opposites). Nor could the doctrine of the emanation of entity from entity (the Sankhya view) be upheld on the theory that the phenomena of sound, &c., are mere evolutions of a single entity (the Vedanta view). Nor again could we attribute phenomenality (or changeability) to the single; in fact the notion of such a phenomenality (changeableness) with regard to the unphenomenal (unchangeable) is only a mistake. Even in the theory of Kanáda and Gautama, who maintain the production of non-entity from entity, the existence of Nature cannot be proved; since according to them the cause is not identical with the effect, inasmuch as entity and non-entity are diagonally opposed to each other.\* Hence in order to establish the existence of Nature, the author first maintains the entity of the effect [*i. e.*, proves the effect to be an entity, even prior to causal operation.]

#### KÁRIKA IX.

The effect is an entity: (1) because a non-entity cannot be brought into existence; (2) because of a (determinate) relation of the cause (with the effect); (3) because everything cannot be possible (by any and every means); (4) because a competent (cause)

\* According to the Nayayikas the cause is an entity, the effect a non-entity; and since an entity and a non-entity cannot be identical, therefore the cause and the effect cannot be identical.

can do (only) that for which it is competent; and (5) lastly, because the effect is non-different from the cause.

The effect is an entity—that is to say, it is so even prior to the operation of the cause. Against this theory the Bauddha view cannot be urged by the Nayayikas, the fault of the absurdity of producing an already existing object. Though the production of the sprout and the jar is consequent upon the destruction of the seed and the lump of clay respectively, yet causal energy can only be attributed to an entity in the shape of the seed, and not to its destruction [a kind of negation, a non-entity]. Further if you assert the production of entity from non-entity, this latter, being at any time available, would give rise to the (absurd) possibility of any and every effect being produced at any and all times. All this has been explained by us in the *Nyágavártikatátparyatiká*.\*

The belief in the existence of the phenomenal world cannot be said to be illusory unless we have some proof invalidating its existence.†

The Vedanta view met.

Now remains the theory of Gantama and Kanáda, with reference to which the author asserts—“*The effect is an entity*.” In support of this assertion, the following proofs are adduced:—(1) “*Since a non-entity can never be brought into existence*.” If the effect were a non-entity before the operation of the cause, it could never be brought into existence by anybody. By even a thousand artists blue can never be made yellow. If you assert entity and non-entity to be mere qualities belonging to the jar, then in that case, the qualified object (the jar) being non-existent, no quality can belong to it; and as such the entity remains in the same condition (*i. e.*, cannot be attributed to the jar). Nor can non-entity (as a quality) be attributed to it. Further, how can non-entity belong to the jar (as its quality) when it is neither in any way related to it nor cognate to it? Hence as after the causal operation, so too before it, the effect subsists.

Such being the case, all that remains to be done by the cause is the manifestation of the pre-existing effect [*i. e.*, its emanation from the cause wherein it has been inhering.] The manifestation of something existing beforehand is a fact quite compatible with experience; as of the oil from sesamum by pressure, of rice from paddy by striking, and of milk from cows, by milking. On the other hand, we have no instance of the manifestation of a non-entity; nor is a non-entity ever seen to be either manifested or produced.

(2) For the following reason also does the effect subsist before the operation of the cause: “*Because of a (determinate) relation of the cause*

\* This is a refutation of the Bauddha theory of the production of entity from non-entity.

† This is urged against the Vedánta theory of the effect being an evolution of a single real entity.

*with the effect.*” That is to say, the effect subsists because of the relation holding between the material cause and its effect. That is, the cause produces the effect when in relation with it; and (we all know) that no relation with a non-existing effect is possible; hence the effect must be an entity.

Granted all this; but, continues the objector, wherefore is the effect not producible by causes unrelated or unconnected with it? We reply, that under such circumstances, only non-entity would be produced. With this reply in view the author lays down:—

(3) “*Since everything cannot be possible*.”—If the effect unconnected with the cause could be produced (by that cause), then every effect would arise from every cause (without restriction), there being no other limitation save that of unconnectedness (which any cause can have with regard to any effect.) But such is not the case. Hence a connected effect only can be produced by a connected cause, and not an unconnected effect by an unrelated one:—as say the Sánkhyas—“There is no relation of cause imbued with entity with non-entity; those holding the production of an unconnected effect will land themselves in a *regressus ad infinitum*.”

Be it so: But an entity, though unrelated, will always produce the effect for which it is competent; and this competency too could be inferred from the presence of the effect, and as such we are free from the *regressus ad infinitum*.

In the above, the author replies—(4) “*Since a competent cause does that for which it is competent*.”—Now then, asks our author, does this ‘*Capability or competency*’ belonging to the cause imbued with the causal energy, apply to every case or only to cases to which the cause is competent? If the former, then the same confusion arises; if the latter, then the following question will arise—how does the energy apply to non-entity? On this point if it be asserted that the (causal) energy itself is so constituted as to produce only certain effects, not others, then we ask. Is this peculiarly constituted energy of yours connected with the particular effect or not? In the former case, no relation being possible with a non-entity, the effect must be an entity; in the latter, you have the same endless series of causes and effects. Hence it is quite properly laid down that (the effect is an entity) “*because a competent cause can only produce an effect for which it is competent*.” (5) For the following reason too is the effect an entity:

“*Since the effect is connate (non-different) with the cause*.”—The effect is not different from the cause; and the cause is an entity; then how can the effect, non-different from this latter, be a non-entity?

The proofs establishing the non-difference of cause and effect are the following: (a) The cloth (an effect) is not different from the threads (its material cause), since it is a property characteristically inhering in the latter [*i. e.*, since the cloth inheres in the

Proofs of the non-difference of cause and effect.

threads constituting it]. An object differing in its very nature from another, can never inhere in it; as the cow in the horse; but the cloth is peculiarly inherent in the threads; hence it is not different from it in its nature or essence. (b) Owing to the causal relation subsisting between the cloth and the thread, they differ not in essence; because the causal relation can never subsist between objects essentially different from one another—*e. g.*, between jar and cloth. But between cloth and threads we do find the causal relation subsisting; hence they can never differ from one another, in essence. (c) For the following reason also, there is no difference between cloth and threads: because of the absence of junction and non-contiguity between the two. We see junction taking place between objects differing from one another, as between a pool and a tree; the same with regard to non-contiguity, as between the Himaván and the Vindhya. In the instance before us, however, there is neither junction nor non-contiguity, and as such, no difference in essence. (d) For the following reason too, cloth and thread do not differ in essence: because of the non-inclusion (in the particular effect) of any (other) effect different in weight (from the cause). As a matter of fact, an object differing in essence from another always holds a weight different from that of the latter—*e. g.* the lowering of the balance caused by two *palas*\* is more than that caused by a single *pala*. But we mark no such difference between the effects of the weight of the cloth and those of the weight of the threads constituting it. Hence cloth is non-different from the threads. These are the proofs afforded by a process of negative inference [*Avitánumāna*—see, *Káriká V*] establishing the non-difference (of cloth and threads in particular, and of cause and effect in general).

The non-difference being thus established, (it is decided that) the cloth is only a particular development of the threads combining themselves in various ways; and that the two do not differ from each other in essence. No essential difference can be proved on the ground of self-contradictory actions in themselves (*i. e.*, the effects), (difference apprehended in) language, or the difference in action (of the cause and that of the effect).† Because these differences do not contradict each other, when we see that they are brought about by the appearance and disappearance of particular limitations, (*i. e.*, attributes or qualifications),—as for instance, the limbs of the tortoise disappear on entering its body and appear again on emerging from it; but for this, we cannot say that the

\* A particular weight.

† *Self-contradictory actions in themselves.* When the cloth is reduced to threads, we say 'the cloth is destroyed, and the threads are produced'; now *destruction* and *production* are diagonally opposed; and as such cannot be predicated of the same thing at one and the same time; but we do predicate *production* of the threads and *destruction* of the cloth at one and the same time. So they differ.

*Difference apprehended in language*—as when we use such sentences as—"Cloth is made of threads."

*Difference in action*—Thus we see that cloth can cover an object which certainly the threads cannot. And objects differing in their action must differ in essence.

These three are the objections brought forward against the theory of the non-difference of cause and effect. Each of these is considered and refuted separately in the following lines.

limbs are either produced from, or destroyed by, the tortoise. In the same manner, jar, crown; &c., which are only particular developments from clay, gold, &c., on emanating from these latter, are said to be produced; and on entering them again (*i. e.*, being changed into clay, &c.,) they disappear and are said to be destroyed.

Nor again can a non-entity ever be produced or an entity destroyed; as says the revered Krishnadvaipagana. "There

The Bhagawadgita supporting the Sankhya view.

is neither an existence of non-entity, nor non-existence of entity" [*Bhagawadgita* II—16]. As

the tortoise is not different from its own contracting and expanding limbs, so also are jar, crown, &c., not different from clay, gold, &c. The assertion "cloth is in (*i. e.*, made of) threads," becomes consistent, as is the assertion—"Tilaka trees in this forest."\*

Nor does difference of purpose and action establish difference in essence; since a single substance can have manifold actions; as the fire alone can burn, digest and give light. Nor is fixity of purpose and action a ground of difference among substances; for we see that this fixity belongs to the substances themselves, taken singly or collectively; as a beaver, in company with other beavers, can carry the palanquin, which he can never do when alone. Similarly the threads though unable to cover, when taken singly, yet do cover when conjoined and thus having then existence as cloth manifested (*i. e.*, having developed into cloth).

Granted all this. But, questions the objector,—is the *manifestation* or *appearance* itself an entity or a non-entity,

An objection,—based on the nature of the *manifestation* of the effect.

prior to the operation of the cause? If the latter, then you admit the production of non-entity. If, however, you hold to the former alternative, then have done with the causal agency altogether; for

we do not see the necessity of the causal operation when the effect already exists. If you assume the manifestation, you will be landed on a *regressus ad infinitum*. Hence the assertion, that 'the threads are made to have their existence as cloth manifested,' is invalid.

To all this we make the following reply. Even on your own theory of the production of non-entity, we ask—what is

Reply.—The objection set aside as common to both theories.

this '*production*'—? An entity or a non-entity? If an entity, then have done with the agency of the cause; if, however, you assert it to be a non-

entity, you will have to postulate the production of that production and so on *ad infinitum* [and such being the case, the fault of *regressus ad infinitum* you urged against us, loses its force, since it is common to both of us; and consequently it is not fair to urge it against one.]†

\* As the Tilaka trees, constituting the forest, are nothing besides the forest itself; and yet we speak of the "Tilaka trees in the forest," so with the assertion with regard to the cloth and threads.

† This point has been very well treated of by Sankarácarya, in his *Bhásya* to the Vedantic Sūtras.



Further, the *production* is nothing more or less than the *cloth* itself ; hence the notion of *production* is included in that of the *cloth*. And in that case, having said 'cloth,' one must not say 'is produced;' since saying so would be a mere tautology; nor can he say, 'is destroyed;' because *destruction and production*, being contradictory entities, can never co-exist. Hence the production of the cloth must inhere either in its material cause, or merely in its (being or existence.) In either case it cannot be said to be produced; yet causes operate for it.

Thus it is decided that the causal agency is required for the manifestation of the (effects) cloth, &c., which have all along been entities (though hitherto hidden from view).

The cause, however, has no relation with the form of the cloth; since the form can have no action, and it is with action that causes are related; or else they would have no causal energy.

Thus it is decided that the effect is an entity.

GANGANATHA JHA.

#### THE INFLUENCE OF MUSIC IN PSYCHIC DEVELOPMENT.\*

THE most careless observer of the religious rites and ceremonies of all nations, especially all students of psychology, must have been struck by the fact that music plays a most important part in the awakening of religious feeling. The effect of the anthem, the chant, the recitative and intonation is best appreciated, because most familiar to Western peoples. The emotions stirred up by the solemn harmonies of masterful composers are so vivid as to throw the supersensitive into reverie, trance and even convulsions. Ecclesiastical art has depicted these psychical phenomena in a way to leave no room for doubt upon the subject. We read of instances where the monk or nun, wrought up to the stage of psychical ecstasy by the vibrations of the organ and the harmonies of blended voices, have developed what Professor Charcot would call a crisis of the Great Hypnosis, fallen into an abnormal psycho-physiological condition, and been levitated, or lifted up into the air by an up-rush of "psychic force," and floated towards some picture hanging over the altar. Mr. William Crookes, F. R. S., the great English chemist, collected from Church records, some years ago, a long list of Catholic saints who were reputed to have accomplished this marvel. In science such persons are called *æthrobats*, and the familiar name for the phenomenon itself is "levitation." All schools of hypnotism will agree in classifying the fact as one of neurosis or hysteria. The body seems to lose almost entirely its weight and to acquire a new specific gravity. Thus, for example, a patient in this state will not ordinarily sink in water. Dr. Justinus Koerner, the famed and greatly respected physician of Margarettta Hauffe, the "Seeress of Prevorst," relates that she became sometimes so light that her body had to be forced into the water when a bath had to be given her. Dr. Maximilian Perty, of Geneva,

reports that one Anna Fleischer would in this condition be lifted up mysteriously from the bed, floating in mid-air as light as a smoke-cloud, and drifting towards an open window in a current of air setting in that direction.\* Margaret Rule, one of the poor girls of Salem, Mass., who was accused of witchcraft by my brutishly but ignorantly fanatical Puritan ancestors, was similarly levitated, and so drawn upwards by the occult force that three strong men could hardly pull her down to the bed.† D'Assier cites from the Church annals, among many cases of *æthrobacy*, that of a young monk named Joseph de Copertino who became so psychically exalted that he rose in the air from the centre of the monastery chapel, floated towards the cross above the altar, and embraced it with ecstatic delight. At one time, "on Christmas night, having heard the pipes of some shepherds...he heaved a deep sigh, uttered a loud cry and flew like a bird from the centre of the church to the high altar, which was distant from him more than fifty feet." "Posthumous Humanity," p. 187. All these were psychics under deep religious excitement, and, in many instances, the nervous crisis had been provoked by the music and intoned service of the Church. The Bible relates how the harp-playing of David actually drove away from Saul the homicidal frenzy that had seized upon him. I have seen several pictures of this dramatic story, but never one which was worthy of the theme, save the one which I rejoiced in gazing at only two weeks ago in the National Museum in Stockholm.

Now the soul, or *psyche*, is not limited to experiencing but one set of emotions, it is played upon by many; and the power of music to evoke them is seen throughout. The battle-fury which sends the maddened soldier into the fray is excited to a superlative degree by the martial music of the bands: I know it from experience, and so does every man who ever was engaged with the enemy. How the ears drink in the inspiring sounds, how the heart beats to the skirl of the pipes, the roll of the drums, the cries of the reed instruments, the swing, the challenge, the virile appeal of the national air! During the Civil War, I once asked the commanding general of a division on the march to let me ride back to the band of a certain regiment and order the leader to play an air that was the favorite of our division, to try if it would not make the weary and struggling column revive their spirits and fall into their places again. The general consented, I gave the order, the band struck up the sweet air, and the whole column fell to singing it, and pushed on as lively as ever. Yes, music plays upon the whole set of heart-strings, exalting or debasing our soul-emotions, throwing us into religious ecstasy, or homicidal mania, or lustful yearnings as its character changes. Dr. D. Hack Tuke, the eminent English authority, says ("Sleep Walking and Hypnotism," p. 109) "Indeed,

\* "Animal Magnetism and Magnetic Lucid Somnambulism," by Edwin Lee, M. D., p. 322.

† Upham's "Salem Witchcraft", ii, 459,

\* A brief paper read before the Seidl Society, of Brooklyn, N.Y. October 1891.



music exerts so powerful an impression as to make the subject assume all the postures related to the various sentiments which it expresses."

Did some of you see the savage Aïssouas, of Algeria and Morocco, at the Paris Exhibition of 1888? And do you remember how the whole party of marvel-workers went on beating their huge tambourines with monotonous rhythm for some time before the psychic frenzy seized them, and how they threw down their tambourines, uttered hoarse wild-beast cries, and went to sticking long skewers through their tongues and their cheeks and into other parts of their bodies? I watched them closely, and am persuaded that their startling insensibility to pain, to cuts, and to fires that roasted the skin of their feet, was due absolutely to a nerve-crisis brought on by the measured notes of tambourines. The shaman of Siberia is thrown into a like state by the beating of a peculiar drum; I have in Madras a drum used for exorcisms of devils—more scientifically speaking, for terminating one nervous crisis by provoking another. The devil-dancers of Ceylon keep up a monotonous beating of the tom-tom, or small drum, while they are whirling and posturing before the patient whom they are called in to cure and whom—I have frequently been told by eye-witnesses,—they *do* cure.

The student of psychology finds his opportunities everywhere: a few Sundays ago, I went to High Mass in the Cathedral of Nancy, in Lorraine, to see how much hypnotism there was in the service. Well, it was all hypnotic suggestion, all—the music, and the intoned service especially. Do not suppose that the Catholic Church was the first to understand the mesmeric power of an intoned service: all the older religions had it, and all their survivors have it still. You should hear with your own ears the Pandits of India intone the Sanskrit verses of the Vedas, and the Buddhist priests of Burma, Ceylon, Siam, China, Japan and other oriental countries intone even the simple formulary of the "Three Refuges" and the "Five Precepts," as well as the *gathas*, or verses, of their scriptures. I recollect no more taking influence than the intonation of the service in the greater temples of Japan, to the accompaniment of rhythmically beaten kettle-drums and other kinds of drums: now and again the deep roaring vibration of a monster bass drum breaking in and sending a thrill through your every nerve. I "assisted" once at a grand ceremony in "Choo-een" Temple in Kioto, in which several hundred priests chanted together the service, and many drums marked the time. It was a powerful hypnotic agency.

Most of your ladies have known more or less of the mediumistic phenomena of modern spiritualism, and you recollect that from almost the beginning of the out-break in question, music has been regarded as indispensable for the production of good psycho-physical phenomena. In a work which I wrote upon the miscalled "materialization of spirits" \* I noticed this fact, and suggested the idea that perhaps the aggregation of astral atoms for the making of one of these solidified phantoms was

\* "People from the Other World."

helped by sonorous vibrations of a definite length. I noticed that it was not so much musical harmony which was needed as a regulated succession of quick sounds in distinct time. Certainly the universal employment of the drum, or some one of its substitutes, in spirit-worship, invocation and evocation, goes towards corroborating my tentative theory. We all know that a certain note or string-vibration of the violin will break into pieces a thin lamp-globe, why, then, may not a certain other atmospheric vibration facilitate the solidifying of astral forms, or if you prefer so to call them, materialised phantoms?

They have in India an ancient system of psychical training called Yoga, in which the recitation of certain *mantrams*, or verses of Sanskrit, is prescribed. Especially important is said to be the way in which the mystical syllable OM, or AUM, is pronounced. Learned Brahmans tell me that the illimitable psychic potentiality of the Sanskrit charms, or mantrams is only drawn out by the adoption of a certain very accurate rule of pronunciation (*swara*). They say that by formulating the words correctly a vibration is set up in the *akaz*, or that part of the ether of space which enwraps our globe, which makes man the master over all the spirit denizens of the various kingdoms of nature. It first re-acts upon the astral double or ethereal body of the man himself, purifying its grossness, stimulating its psychic powers out of the normal state of latency, and gradually fortifying them up to the point of mastery over nature's finer forces. How radically different is this concept of man from that of the theologian, who makes him out to be a crawling worm of the dust, master over nothing either within or outside himself, helpless, dependent, the toy and sport of a Higher Power, which must be invoked for strength to accomplish the most trivial equally with the most noble actions. But here we pass outside my present theme, and I leave each of you to make your own deductions from the data I have herein so inadequately set forth.

H. S. OLCOTT.

#### SUBALA UPANISHAD OF KRISHNA-YAJUR-VEDA.

(Translated by two Members of Kumbakonum T. S.)

KHANDA I.

THEN he (Raikva) asked—What was at first? To which (He the Lord) replied:—

There was neither Sat<sup>1</sup> nor Asat nor Sat-Asat. From it Tamas (darkness<sup>2</sup>) was evolved. From darkness came the rudimentary elements. From them came Akas; from Akas, Vayu, from Vayu, Agni (fire), from Agni, Ap (water) and from Ap, Prithivi (earth). Then it became an egg. After remaining so for one (divine) year, it split and

1. The Absolute (Parabrahm) is neither Sat (Be-ness) nor Asat (non-Be-ness) nor a commingling of both. It is neither Spirit nor Matter nor a commingling of both *i. e.* It is not related to any.

2. This corroborates the statement of the *Secret Doctrine* that Darkness was the first.

became the earth below,<sup>1</sup> the Akas above and in the midst Purusha (Spirit) of a divine form of 1,000 heads, 1,000 eyes, 1,000 feet and 1,000 hands. Prior to the Bhutas (elements) he evolved Mrithyu (Kala or Time) of three letters,<sup>2</sup> three heads and three feet and having a Khanda-parasu<sup>3</sup> (a broken axe). Of him Brahma (the Purusha) became afraid. He (Time) entered Brahma himself and evolved mentally the seven suns<sup>4</sup> and these Havirats (or suns) evolved mentally the seven Prajapatis (Progenitors). Brahmins<sup>5</sup> were born from his mouth, Kshatriyas from his hands, Vysias from his thighs, and from the feet were born the Sudras. The moon was born from his Manas (mind), the sun from (his) eyes, Vayu from (his) ears and Pranas from (his) heart. Thus all things were born.

#### KHANDA II.

From Apana came Nishadas, Yakshas, Rakshasas and Ghandharvas. From (his) bones arose the mountains. From (his) hairs arose the trees and herbs. From his forehead Rudra was born through his anger. The breath of this great being became the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, Siksha (the science of the proper pronunciation and articulation of sounds,) Kalpa (the science of religious rites), Vyakarana (grammar), Nirukta (glossarial explanation of obsolete and other terms in Vedas), Chandas (prosody or Vedic metre), Jyotisha (astronomy), Nyaya (logic), Mimamsa (including rituals and Vedanta), Dharma-shastras, commentaries, glosses and all things. This Atma (or the self of this Purusha) is Hiranya-Jyotis (or golden effulgent light) into which all the universe is absorbed. He divided Atma (his Self) into two moieties; out of one moiety female was created, and out of the other, male. Having become a Deva (celestial being) he created the gods; becoming a Rishi, he created the Rishis; also he created Yakshas, Rakshasas, Ghandharvas, wild and domestic beasts, and others such as cows, bulls, mares, asses and mules. Becoming Visvánara (ire) at the end (of a creation period) he burnt up all objects. Then (in involution) Prithivi (earth) was absorbed in water, water in Agni, Agni into Vayu, Vayu into Akas, Akas into Indriyas (organs), Indriyas into Tanmatras (rudimentary elements)

1. "Above and below" refers not to the position but only to the state of matter gross or subtle. "In the midst" implies that Akas and Earth are soaked in and through with Spirit.

2. This refers to the first Triune Manifestation of Purusha or Spirit through time when only there is activity. Mrithyu or Kala is the first manifestation, whereas Yama (or the God of death) is the secondary one, being the son of the former dealing with the death of creatures lower down.

3. Kanda, means divided, or, with parts. Parasu literally—injuring another. Hence Mrithyu with his Kanda-parasu divides eternal Time into its parts and injures the Absolute through Primordial Matter. In the Puranas and other books, Mrithyu and Yama are represented as having a broken arc, the arc having been broken in a conflict.

4. This refers to the Septenary manifestation from the triune one, also to the sub-septenary ones.

5. In other words beings of Satwa, Rajas, Tamas and an admixture of these were born.

Tanmatras into Bhutadi (the element corresponding here to Ahankara of Sankhya philosophy), Bhutadi into Mahat, Mahat into Avyakta, Avyakta into Akshara (the indestructible) Akshara into Tamas (Darkness), and Tamas becomes one with the Supreme Lord. And then there is neither Sat nor Asat, nor Sat-Asat (or a mixture of both.) This is the teaching of Nirvana and this is the teaching of the Vedas.

#### KHANDA III.

At first there was Asat (non-be-ness or primordial matter) unborn, non-existent, unsupported, soundless, touchless, formless, tasteless, odorless and decayless. A wise man never grieves as he knows Atma to be great, all-pervading and unborn. It (Atma) is Aprana (Prana-less), mouthless, earless, tongueless, manas-less, tejas-less, (fire-less,) eyeless, name-less, gotra-less (or clan-less), head-less, handless, feetless, non-measurable, neither long nor short, neither great nor small, endless, indescribable, non-returnable, non-luminous, not hidden, having neither inside nor outside, neither eating anything nor being eaten by others. Some one (out of the many) attains to this by the six means<sup>1</sup> (viz.) Truth, Dana, ("love of gifts and charity immortal"), Tapas (religious austerities), non-injury to any creatures, celibacy, (Viragya) indifference to worldly objects (and fasting) and there is no other means. Whoever feels happy with the thought "I know that" that learned person's prana (life) will never get out of his body at the moment of death, but will become absorbed in Brahm; and being absorbed in Brahm, he attains the state of Brahm itself as well as he who knows this.

#### KHANDA IV.

In the middle of the heart is a red fleshy mass in which is the Dahara akas, lotus. It gives (or buds) forth in many petals. There are 10 holes in the heart. (The different kinds of) prana are placed in these. Whenever he (Atma) is united with Prana, he sees Yakshas, as Rakshasas and Ghandharvas; when united with Udana, he perceives the celestial world Skandha (Subrahmania or the six-faced Mars) and Jayanta (Indra's son); when united with Samana, he sees the celestial world and the treasures (of Kubera); when united with Rambha, (a nadi hereafter given out) he sees whatever is seen or not seen, heard or not heard, eaten or not eaten, and all Asat or Sat.

There are 10 nadis; in each of these there are 72,000 branch nadis. When Atma sleeps in the second Kosa (or Prana sheath) and produces sound, then it sees this world and the higher as also knows all the sounds. This is spoken of as Samprasada (the highest truth). Prana protects the body. The nadis are full of blood of the colors green, blue, yellow, red and violet. Now this Dahara lotus has many petals. Like a hair divided into 1,000 parts, the nadis are. The Divine Atma sleeps

1. Either it should be *seven* or the word *fasting* should be omitted in the text. Instead of fasting—*gnana* would be better.

in the Akas of the heart in the Supreme Kosa (or Anandamaya sheath) sleeping there, it has no desires, no dreams, no deva-worlds, no yagnas (sacrifices), or sacrificer, nor mother or father, no relative, no kinsman, no thief, or no Brahman-slayer. Its body is Tejas (resplendent effulgence) and of the nature of nectar (or immortal). It is water (or space) only. When he returns again to the waking state by the same way, (he quitted or went in before to the heart) he is Samrat. Thus says he'.—

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KHANDA V.

The eye is Adhyatma (pertaining to the body), the visible objects are Adhibhuta (pertaining to the elements) and the sun is Adi-deva (spiritual). The nadis form their bond (or connect them). He who moves in the eye, in the visible, in the sun, in the nadis, in Prana, in Vignana,<sup>2</sup> in Ananda and in the Akas of the heart and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

The ear is Adhyatma, the audible, Adhibhuta and the Dik (quarters) are Adhidaiva. The nadis bind them. He who moves in the ear, in the audible, in the quarters, in the nadis, in Prana, in Vignana, in Ananda, in the Akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

The nose is Adhyatma, the 'smellable' Adhibhuta, and the earth is Adhidaiva. The nadis bind them. He who moves in the nose, the 'smellable,' the earth, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

The skin is Adhyatma, the tangiferous Adhibhuta, and the Vayu is Adhidaiva. The nadis bind them. He who moves in the skin, the tangiferous, the Vayu, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

Manas is Adhyatma, the thinkable is Adhibhuta, and the moon is Adidaiva. The nadis bind them. He who moves in the Manas, the thinkable, the moon, the nadis, Prana, Vignana,<sup>3</sup> Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

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1. This comes from roots *Sami*, before and *Dak* to quit. If it is *rat*, to sound, then Samrat may be made to say he is of that name.

2. In this chapter are given out the several correspondences of the Devas (or the presiding spiritual deities) and of the objects to the five organs of sense, the five organs of action and Antahkarana (or Lower mind) composed of Manas, Buddhi (not the principle in Theosophical books as it refers to higher mind), Ahankara and Chitta.

3. Vignana is the worldly wisdom of Atma. Prana, Vignana and Ananda refer to the sheaths formed of them.

Buddhi is Adhyatma, the certainly knowable is Adhibhuta, and Brahma is Adidaiva. The nadis bind them. He who moves in Buddhi, the certainly knowable, Brahma, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

Adhankara is Adhyatma, that which is acted upon by Ahankara (producing egoism) is Adhibhuta, and Rudra is Adidaiva. The nadis bind them. He who moves in Ahankara, that what is acted upon by Ahankara, Rudra, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

Chitta is Adhyatma, that which is acted upon by Chitta (producing fluctuation of thought) is Adhibhuta, and Kshetrayagna is Adidaiva. The nadis bind them. He who moves in Chitta, that which is acted upon by Chitta, Kshetrayagna, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

Vak is Adhyatma, that which is acted upon by Vak (producing speech) is Adhibhuta, and Agni is Adidaiva. The nadis bind them. He who moves in Vak, that which is acted upon by Vak, Agni, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

The hand is Adhyatma, that which can be handled is Adhibhuta, and Indra is Adidaiva. The nadis bind them. He who moves in the hand, that which can be handled by it, Indra, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

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KHANDA VI.

I was not at all, at first, nor anything. These creatures had no Lord (or protector), no root. The Divine Deva is the one Narayana.<sup>1</sup> The eye and the visible are Narayana; the ear and the audible are Narayana; the tongue and the 'tastable' are Narayana; the nose and the 'smellable' are Narayana, the skin and the tangible are Narayana; Manas and that which is acted upon by it are Narayana; Buddhi and that which is acted upon by it are Narayana; Ahankara and that which is acted upon by it are Narayana; Chitta and that which is acted upon by it are Narayana; Vak and that which is spoken are Narayana; the hand and that which is lifted are Narayana; the leg and that which is walked upon are Narayana. The originator and the ordainer as also the agent and the causer of changes, are the Divine Deva

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(1.) Narayana is the Universal Self. This chapter gives out the pantheistic theory that the whole nature in its substratum is God the Narayana.

Narayana only. Adityas, Rudras, Maruts, Vasus, Aswins,<sup>1</sup> the Rik, Yajus and Saman, the Mantras, Agni, clarified butter and oblation—all these are Narayana. The origin and the combination are the Divine Deva Narayana only. Mother, father, brother, residence, asylum, friends and dependants are Narayana only. The (divine) nadis known as Viraja, Sudarsana, Jita, Soumya, Mogha, Kumara, Amirtha, Satya, Sumadhyama, Naseena, Sisira, Asura, Surya and Bhaswati (14 Nadis in all), that which thunders, sings and rains, viz: Varuna, Aryaman (sun), Chandramas (moon), Kala (Times), Kavihi (the poet Sukra), the creator Brahma and Prajapati, Indra, days, half-days, Time, Kalpa, the above, the directions—all these are Narayana. That which was and will be is this Purusha only.

Like the eye (which sees without any obstacle the things spread in) the akas, the wise ever see this high seat of Vishnu. Brahmanas who are always spiritually awake, praise in diverse ways and illuminate the supreme abode of Vishnu. Thus is the exposition to the attaining of Nirvana; thus is the teaching of the Vedas yea, thus is the teaching of the Vedas.

#### KHANDA VII.

Within the body is the one Aga (eternal) fixed in the cave (of the heart or the pineal gland). Earth is his body. Though he moves in the earth, earth does not know him. Waters are his body. Though he moves in the waters, waters do not know him. Tejas is his body. Though he moves in Tejas, Tejas does not know him. Vayu is his body. Though he moves in Vayu, Vayu does not know him. Akas is his body. Though he moves in Akas, Akas does not know him. Manas is his body. Though he moves in Manas, Manas does not know him. Buddhi is his body. Though he moves in Buddhi, Buddhi does not know him. Ahankara is his body. Though he moves in Ahankara, Ahankara does not know him. Chitta is his body. Though he moves in Chitta, Chitta does not know him. Avyakta is his body. Though he moves in Avyakta, Avyakta does not know him. Akshara is his body. Though he moves in Akshara, Akshara does not know him. Mrithyu (Time) is his body. Though he moves in Time, Time does not know him. Such an one is the Atma within all creatures, the remover of all sins and the Divine Deva, the one Narayana.

This knowledge was imparted (by Narayana) to Apantharatha (his next one or Time) who in turn imparted it to Brahma. Brahma imparted it to Agora Angiras. He imparted it to Raikwa who in turn imparted it to Rama. Rama imparted it to all creatures. This is the teaching of Nirvana; this is the teaching of the Vedas; yea, this is the teaching of the Vedas.

(1.) All these are the higher celestial powers.

#### KHANDA VIII.

The Atma of all which is immaculate, lives within the cave in the body. Atma which lives in the midst of the body filled with flesh, air and phlegm in a seat very closely shut up with shining many colored walls resembling a Ghandharva City and with the (subtle) essence going out of it (to other parts of the body) which seat may be likened to a plantain flower and is ever agitated like a water bubble—this Atma is of an unthinkable form, the Divine Deva, associateless and pure, has Tejas (fiery effulgence) as its body, is of all forms, the lord of all, bodiless, placed within the cave, immortal, shining and bliss itself. He is a wise person who cognizes Atma thus, and not one who does not do so.

#### KHANDA IX.<sup>1</sup>

Once Raikwa questioned Him (Lord) thus—Oh Lord, in whom does everything disappear (or merge)? He replied thus. That which (or he who) disappears in the eye becomes the eye only; that which disappears in the visible becomes the visible only; that which disappears in the sun becomes sun only; that which disappears in Virat (or the nadi Virajas mentioned before) becomes Virat only; that which disappears in Prana becomes Prana only; that which disappears in Vignana becomes Vignana only; that which disappears in Ananda becomes Ananda only; that which disappears in Turya becomes Turya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless.\*

Then he continued—That which disappears in Manas becomes Manas itself; that which disappears in the thinkable becomes the thinkable itself; that which disappears in the moon becomes the moon itself; that which disappears in Sisura becomes Sisura itself; that which disappears in Syena becomes Syena itself; that which disappears in Vignana becomes Vignana itself; that which disappears in Ananda becomes Ananda itself; that which disappears in Tureeya becomes Tureeya itself—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless.

Then he continued—That which disappears in Buddhi becomes Buddhi itself; that which disappears in the certainly knowable becomes the certainly knowable itself; that which disappears in Brahma becomes Brahma itself; that which disappears in Krishna (Nadi) becomes Krishna itself; that which disappears in Surya becomes Surya itself; that which disappears in Vignana becomes Vignana itself; that which disappears in Ananda becomes Ananda itself; that which disappears in Turya becomes Turya itself—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless.

(1.) This chapter describes involution when all disappearing in their respective seats become "That" only.

\* Note:—Some portions are omitted here as they are mere repetitions and refer in the same terms as the last paragraph, to other parts of the body.

Then he continued—That which disappears in Ahankara becomes Ahankara itself; that which disappears in that which is acted upon by Ahankara becomes that itself; that which disappears in Rudra becomes Rudra itself; that which disappears in Asura becomes Asura itself; that which disappears in Sweta becomes Sweta itself; that which disappears in Vignana becomes Vignana itself; that which disappears in Ananda becomes Ananda itself; that which disappears in Tureeya becomes Tureeya itself—all these attain that which is deathless, fearless, sorrowless, endless, and seedless.

Then he continued—That which disappears in Chitta becomes Chitta itself; that which disappears in that which is acted upon by Chitta becomes that itself; that which disappears in Kshetra-gna becomes Kshetra-gna itself; that which disappears in Bhaswati becomes Bhaswati itself; that which disappears in Naga becomes Naga itself; that which disappears in Vignana becomes Vignana itself; that which disappears in Ananda becomes Ananda itself; that which disappears in Tureeya becomes Tureeya itself—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless.

He who knows this as seedless in this manner becomes himself seedless. He is neither born, nor dies, nor is deluded, nor split, nor burnt, nor cut—yea he does not feel angry, and hence he is said to be Atma, capable of burning all. Such an Atma is neither attained by a hundred sayings, nor by (the reading of) many scriptures, nor by mere intelligence, nor by hearing from others, nor by understanding, nor by Vedas, nor by sacrifices, nor by severe Tapas (religious austerities), nor Sankhya, nor Yoga, nor rules of asceticism, nor by any other means (than the following). Devoted Brahmans who repeat the Vedas according to rules and who worship Him with praise attain Him. He who is quiescent, self-controlled, indifferent to worldly objects and resigned having centred his mind on Atma sees Atma and becomes one with the Atma of all as also he who knows this.

#### KHANDA X.<sup>1</sup>

Then Raikwa asked Him (Lord)—Where do all things rest? He replied—In the worlds in the Rasathala regions (or nether worlds).

In what are these worlds woven warp and woof? He replied—In the worlds of the earth (Bhu).

In what are these (worlds of the earth) woven warp and woof? He replied—In the worlds of Buvar (lower astral world).

In what are these (Buvar worlds) woven warp and woof? In the worlds of Sudar (higher Astral.)

In what are these (Swar worlds) woven warp and woof? In the worlds of Mahar.

(1.) This chapter treats of the different lokas or states of matter which originate one from another having as their highest seat Atma.

In what are these (Mahar worlds) woven warp and woof? In the Jano worlds.

In what are these (Jano worlds) woven warp and woof? In the Tapo worlds.

In what are these (Tapo worlds) woven warp and woof? In the Satya worlds.

In what are (these Satya worlds) woven warp and woof? In the Prajapati worlds.

In what are these (Prajapati worlds) woven warp and woof? In the worlds of Brahma.

In what are these (Brahma worlds) woven warp and woof? In the Sarva (all) worlds.

In what are these woven warp and woof? In Atma which is Brahm, like beads (in a rosary.)

Then he said.—All these worlds rest in Atma, and he who knows this as the exposition of Nirvana, becomes Atma itself.

#### KHANDA XI.

Again Raikwa asked him.—Oh Lord! what is the seat of Atma which is (or becomes) the imponderable Vignana (worldly knowledge) and how does it leave the body (at the time of death) and pervade the universe? To this He replied—There is a mass of flesh in the middle of the heart. In it there is a lotus called Dahara. It buds forth in many petals like a water lily. In the middle of it is an (Samudra) ocean. In its midst is a Koka<sup>2</sup> (bird). In it there are 4 nadis. They are Rama, Arama, Ichcha and Punarbhava. Of these Rama leads a man of virtue to a happy world. Arama leads one of sins into the world of sins. (Passing) through Ichcha (nadi), one gets whatever he remembers (or is uppermost in his memory of the details of his departed life). Through Punarbhava he splits open the sheaths, after splitting open the sheaths, he splits open the skull of the head; then he splits open the waters; then Tejas; then Vayu; then Akas. Then he splits open Manas; the Buhtadi (roots of the elements, viz., Ahankara as in Sankluga philosophy); then Mahat; then Avyakta; then Akshara; then he splits open Mrithyu (Kala or Time) and Mrithyu becomes one with the Supreme God. Beyond this there is neither Sat, nor Asat, nor Sat Asat. Thus is the treatise of Nirvana; and thus is the treatise of the Vedas.

#### KHANDA XII.<sup>3</sup>

Anna (food) came first from Narayana (Universal Self). It was first cooked in Brahmaloaka in the Samvarthaka fire (the fire at the end of the world). Again it was cooked in the sun; again it was cooked

(1.) The ocean probably refers to Mulaprakritic Space.

(2.) Koka probably refers to Hamsa.

(3.) In this chapter are related the different fires, the first or primordial, Anna or food-substance has to pass through in order to become the gross food.

in the Karvayath (lit., the fire that burns flesh); again it was cooked in Jwalakeela (the flaming Keela); then it became pure and not stale (or fresh). One should eat whatever has fallen to his lot, and should never beg any food.

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KHANDA XIII.

The wise man should conduct himself like a lad, playing like a child without company, without committing any fault and without taking any responsibility (in any affair). This description of Kaivalya (or emancipation) is stated by Prajapati. Having found the supreme seat, one should dwell under a tree with torn cloths, unaccompanied, single and engaged in Samadhi. He should be longing after the attaining of Atma and having attained this object he is desireless, his desires having decayed. He fears none though he finds the cause of death in such as elephants, lions, gadflies, mosquitoes, serpents, Yakshas, Rakshasas and Ghandharvas. He will stand like a tree. Though cut down, he will neither get angry nor move. He will stand (or remain) like a lotus. Though pierced he will neither get angry nor move. He will stand like Akas; though blown, he will neither get angry nor move. He will stand on (or by) virtue since Atma is Truth (or Virtue).

The earth is the heart (or centre) of all odors; the waters are the heart of all tastes; Tejas is the heart of all forms; Vayu is the heart of all touch; Akas is the heart of all sounds; Avyakta is the heart of all Gitas (or Swara or sound); Mrithyu is the heart of all Satwas; and Mrithyu becomes one with the Supreme God. And beyond Him there is neither Sat nor Asat nor Sat-Asat. This is the teaching of Nirvana; this is the teaching of the Vedas.

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KHANDA XIV<sup>1</sup>.

Earth is the food, and water is the eater; Water is the food, and Jyotis (or fire) is the eater; Jyotis is the food, and Vayu is the eater; Vayu is the food, and Akas is the eater; Akas is the food, and Indriyas (organs) are the eaters; Indriyas are the food and Manas is the eater; Manas is the food, and Buddhi is the eater; Buddhi is the food, and Avyakta is the eater; Avyakta is the food, and Akshara is the eater; Akshara is the food, and Mrithyu is the eater; and Mrithyu becomes one with the Supreme Lord. Beyond Him there is neither Sat nor Asat nor Sat-Asat. This is the teaching of Nirvana, and this is the teaching of the Vedas.

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KHANDA XV.

Again Raikwa asked—Oh Lord when this Vignana-Gana (or the imponderable essence producing worldly knowledge) goes away (from

(1.) The causes and effects are herein given out, the cause of an effect becoming itself the effect of another.

activity at the destruction of the universe) what does it burn and how? To which He replied—When it goes away, it burns Prana, Apana, Vyana, Udana, Samana, Vairambha, Mukhya, Antiryama, Prapanjana, Kumara, Syena, Krishna, Sweta and Naga. And it burns earth, water, fire, Vayu and Akas; and it burns the waking, the dreaming, the dreamless, sleeping and the fourth states; and it burns Mahar worlds, the worlds higher and the Loka-loka (the highest world forming a limit to the other worlds). It burns away Dharma (virtue) and Adharma (non-virtue). And it burns that which is beyond, is sunless, limitless and lightless. It burns Mahat. It burns Avyakta; It burns Mrithyu, and Mrithyu becomes one with the Great Lord. Beyond Him there is neither Sat, nor Asat nor Sat-Asat. This is the teaching of Nirvana, and this is the teaching of the Vedas.

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KHANDA XVI.

This Subala-Upanishad should never be given out nor taught to one who has not controlled his passions, who has no sons, who has not gone to a Guru and having (become his disciple) has not resided with him for a year, and whose family and conduct are not known. These doctrines should be taught to him who is devoted to the Lord and as much to his Guru. Then these truths shine in his great soul. This is the teaching of Nirvana; this is the teaching of the Vedas. Yea, this is the teaching of the Vedas.

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AN UNITED BUDDHIST WORLD.

I HAVE the pleasure of being able to offer to the public a platform of belief which has been officially accepted by the religious leaders of Buddhism in Burmah, Ceylon, Japan and the Chittagong country. In other words, I have been able, for the first time in history, so far as known, to secure the adhesion of both the Northern and Southern Buddhist Schools to a common declaration of religious agreement as to certain fundamental principles. It is true that between what the Chinese and Japanese call Mahayana (The Greater Vehicle) and Hinayana (The Lesser Vehicle)—distinctions repudiated by Southern Buddhists—there are immense differences. The Northern Buddhism of some of the sects is probably the teaching of Sakya Muni *plus* metaphysical efflorescences, and Southern Buddhism is more or less tainted with nature-worship and a cult of elementals. That is nothing to me; I did not set myself to finding out the points of dispute, but the points of agreement. What I thought the Western world, at least, would profit by was a very plain and succinct compilation of a certain number of general principles of belief universally recognized by the entire Buddhist world. This would give students of comparative religion an easy key to the intricacies of the voluminous literature of that cult. I had successfully (as time has proved) done this much for Southern Buddhism

in compiling the *Buddhist Catechism*: I had only to extend the system to accomplish the more important task. Personally visiting Mandalay, Ceylon and Kioto, discussing with the most influential High Priests, answering their objections, and appealing to their brotherly feelings, I succeeded, and the Fourteen Articles which are now officially published are the result.

Everybody at all conversant with Burmese and Sinhalese Buddhism will see at a glance that the signatures appended are those of the priests who hold the highest rank and wield the greatest influence. Out of the eight Buddhist sects of Japan the only one whose adhesion I did not secure is the Shin-shu. It was not that they denied either one of my fourteen propositions, they recognized them all as Buddhism, but they think these represent so very small a proportion of the whole body of Mahayana, that they did not care to have this platform put forth in so fragmentary a state. I should easily have overcome this objection but for two things—(a) I had only eight days to spend at Kioto, and (b) the awful earthquake occurred on the morning of the very day of my arrival from San Francisco *via* Honolulu. I came at an hour of national agony, when 80,000 houses and hundreds of temples had been destroyed, and most of the leading priests had flocked to the scene of disaster. It is to me the greatest of wonders that I accomplished what I did under the circumstances.

We have here only the beginning of a grand movement towards a complete brotherly understanding within the Buddhist Church. Siam and Cambodia, of the Southern Division have still to concur, and China, Thibet and Corea, of the Northern. It is only a question of time, trouble and expense. The Fourteen Articles will be accepted by them as readily as they have been by the other Buddhist nations, for they are undeniably orthodox Buddhism.

And now, my self-imposed task being done and the document launched upon the tossing sea of modern thought, I may retire and leave the theologian, the scientist, and the philosopher to criticize as they will.

It is interesting to note that with slight changes of names, this platform may be styled as well a synthesis of certain fundamental Hindu beliefs.

What I have done has been done in the interest of Universal Brotherhood and to help to realize the first of the three declared objects of the Theosophical Society.

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

#### FUNDAMENTAL BUDDHISTIC BELIEFS.

I. Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction; and an unswerving kindness towards the members of the animal kingdom.

II. The universe was evolved, not created; and it functions according to law, not according to the caprice of any God.

III. The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world periods, by certain illuminated beings called BUDDHAS, the name BUDDHA meaning "Enlightened."

IV. The fourth Teacher in the present Kalpa was Sakya Muni, or Gautama Buddha, who was born in a royal family in India about 2,500 years ago. He is an historical personage, and his name was Siddhartha Gautama.

V. Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth, the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth, it is necessary to extinguish desire; and to extinguish desire, it is necessary to destroy ignorance.

VI. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed, the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

VII. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

VIII. The desire to live being the cause of rebirth, when that is extinguished, rebirths cease, and the perfected individual attains by meditation that highest state of peace called *Nirvana*.

IX. Sakya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four Noble Truths, *viz.*—

1. The miseries of existence;
2. The cause productive of misery, which is the desire ever renewed, of satisfying oneself without being able ever to secure that end;
3. The destruction of that desire, or the estranging of oneself from it;
4. The means of obtaining this destruction of desire. The means which he pointed out is called the noble eight-fold Path; *viz.*, Right Belief; Right Thought; Right Speech; Right Action; Right Means of Livelihood; Right Exertion; Right Remembrance; Right Meditation.

X. Right Meditation leads to spiritual enlightenment, or the development of that Buddha-like faculty which is latent in every man.



XI. The essence of Buddhism as summed up by the Tathagata-  
(Buddha) himself, is :

To cease from all sin,  
To get virtue,  
To purify the heart.

XII. The universe is subject to a natural causation known as  
"Karma." The merits and demerits of a being in past existences  
determine his condition in the present one. Each man, therefore, has  
prepared the causes of the effects which he now experiences.

XIII. The obstacles to the attainment of good karma may be  
removed by the observance of the following precepts, which are em-  
braced in the moral code of Buddhism : *viz.*, (1) Kill not; (2) Steal not;  
(3) Indulge in no forbidden sexual pleasure; (4) Lie not; (5) Take no  
intoxicating or stupefying drug or liquor. Five other precepts which  
need not be here enumerated should be observed by those who would  
attain, more quickly than the average layman, the release from misery,  
and rebirth.

XIV. Buddhism discourages superstitious credulity. Gautama  
Buddha taught it to be the duty of a parent to have his child educated  
in science and literature. He also taught that no one should believe  
what is spoken by any sage, written in any book, or affirmed by  
tradition, unless it accord with reason.

Drafted as a common platform upon which all Buddhists can  
agree.

(Sd.) H. S. OLCOTT, P. T. S.

Respectfully submitted for the approval of the High Priests of the  
nations which we severally represent in the Buddhist Conference, held  
at Adyar, Madras, on the 8th, 9th, 10th, 11th and 12th of January, 1891,  
(A. B. 2434).

Japan	...	{ Kozen Gunaratna. Chiezo Tokuzawa.
Burma	...	U. Hmoay Tha Aung.
Ceylon	...	Dharmapala Hevavitarana.
The Maghs of Chittagong	...	Krishna Chandra Chowdry by his appointed Proxy Maung Tha Dwe.

#### BURMAH.

Approved on behalf of the Buddhists of Burma, this 3rd day of  
February 1891, (A. B. 2434) :

Tha-tha-na-baing Sayadawgyi; Aung Myi Shwe bôn Sayadaw;  
Me-ga-waddy Sayadaw; Hmat-Khaya Sayadaw; Hti-lin Sayadaw;  
Myadaung Sayadaw; Hla-Htwe Sayadaw; and sixteen others.

#### CEYLON.

Approved on behalf of the Buddhists of Ceylon this 25th day of  
February 1891, (A B 2434) Mahanuvara upawsatha puspārāma  
vihārādhipati Hippola Dhamma Rakkhita Sobhitābhidhāna Mahā Nāyaka  
Sthavirayanwahanse wamha.

(Hippola Dhamma Rakkhita Sobhitābhidhana, High Priest of the  
Malwatta Vihare at Kandy).

(Signed) HIPPOLA.

Mahanuwara Asgiri vihārādhipati Yatawattē Chandajottiyābhidhana  
Mahā Nāyaka Sthavirayan wahanse wamha—(Yatawatte Chandajottiya-  
bhidhana, High Priest of Asgiri Vihare at Kandy.)

(Signed) YATAWATTE.

Hikkaduwe Sri Sumangala Sripādasthāne saha Kolamba palāte  
pradhana Nāyaka Sthavirayo (Hikkaduwe Sri Sumangala, High Priest  
of Adam's Peak and the District of Colombo.)

(Signed) H. SUMANGALA.

Maligāwe Prāchina Pustakālayādhyakshaka Sūriyagoda Sonuttara  
Sthavirayo (Suriyagoda Sonuttara, Librarian of the Oriental Library at  
the Temple of the Tooth Relic at Kandy.)

(Signed) S. SONUTTARA.

Sugata Sāsanadhaja Vinayā chariya Dhammalankārābhidhāna Na-  
yaka Sthavira.

(Signed) DHAMMALANKARA.

Pawara neruttika chariya Maha Vibhavi Subhuti of Waskaduwa.

(Signed) W. SUBHUTI.

#### JAPAN.

Accepted as included within the body of Northern Buddhism.

Shaku Genyu	(Shin Gon Su Sect.)
Fukuda Nichiyo	(Nichiren " )
Sanada Seyko	(Zen Shu " )
Ito Quan Shyu	( " )
Takehana Hakuyo	(Jodo " )
Kono Rioshin	(Ji-Shu " )
Kira Ki-ko	(Jodo Seizan " )
Harutani Shinsho	(Tendai " )
Manabe Shun-myo	(Shingon Shu Sect.)

#### CHITTAGONG.

Accepted for the Buddhists of Chittagong.

Nagawa Parvata Viharadhipati  
Guna Megu Wini-Lankara,

Harbang, Chittagong, Bengal.



## ELOHISTIC MYSTERIES.

## III.

## THE MYSTERY OF PERSONALIZATION.

THE "causeless Cause" or "rootless Root" of the visible Universe is the non-formulated "Higher Self." Such is the mystical view. This is the "One Reality," the "Only Permanent." Of this "permanent reality" the "phenomenal unreality" is "a transitory and illusory manifestation."

In its "unmanifested state," which is "indistinguishable from non-existence" though it has been likened to "dreamless sleep," the Higher Self is theoretically void of attributes, and is, for that reason termed "The Absolute."

In its "manifested state"—after acquiring self-consciousness, the consciousness of its surroundings, intelligence and reason, *i. e.* gradually awakening, in multiple personal form, from the deep sleep in which these had disappeared, to the perception that it is an Intelligence: that it has or is a Mind—it unconsciously, but none the less inconsistently, imputes to its unmanifested self an attribute (Unity) and a quality (Relativity). It realizes that whereas it was One, it is now Many, and perceives that it is in relation to the Manifested Many that it is the Unmanifested One.

It would thus appear that the Higher Self if absolute is also relative in its unmanifested state—relative to itself in its manifested state, the one state being relative to the other.

*But if the unmanifested Higher Self possesses one attribute and one quality, Why not many? Why not every conceivable attribute and quality of Being?*

Periodically the unmanifested Higher Self, awakening, as it were, from dreamless sleep, passes from the non-manifested to the manifesting state.

The periods of each alternate state are vast, inconceivable, but (theoretically) co-equal in duration. There is, however, this difference between them, that while the one is simply a dreamless sleep—the dreamless sleep of "non-existent reality" (No-thing-ness); the other is an active condition—the active condition of a transitional and illusory unreality.

The "cycle of unreality" is so constituted that it encloses, so to say, and includes a series of sub-cycles in its period.

These "subcycles of unreality" are similarly divided into periods of rest and activity—not necessarily coincident as regards the fractional parts or individualized and personalized members of the ("differentiated") Higher Self—of which the terrestrial day and night, inducing alternate waking and sleeping, form the simplest example.

The "cycle of reality" (or dreamless sleep of No-thing-ness) is conjectural in character. Of it nothing can be known—not even that it exists—because, although it is assumed on theoretical grounds that

there must be such a cycle, and then on analogical grounds, that its period should be co-equal with that of the cycle of unreality, there is no "Knower" to observe and give an account of it, and, the visible universe having collapsed, there are no data by which, granting its existence, its duration could even be conjectured.

The cycle of unreality comprises the whole period of manifestation, with its sub-cycles and successive phases.

The sub-cycles of unreality, while indicating the periods of its several phases, distinguish the successive progressively advancing stages of the manifestation from each other.

Having no knowledge of the cycle of reality, as already stated, and being therefore ignorant of its unmanifested actuality, the manifested Higher Self can only deal with the cycle of unreality, and its sub-cycles of progressive illusion.

These have their periods measured and determined by the revolutions of the heavenly bodies. Hence they take place in space and time; and—as the heavenly bodies, with all appertaining to them, constitute the visible universe, itself at once the manifesting and manifestation of the Higher Self—will continue as long as the visible universe exists.

But under the conditions stated, there can be no knowledge—the Higher Self can have no knowledge, that the visible universe ever had a beginning—that it ever comes to an end.

That a causeless Cause and rootless Root of the Kosmos must exist, seems unquestionable to human reason, which, basing its judgments on observation, can conceive of nothing without a beginning, or of which an ending may not be anticipated—save only Space.

Assuming that the Higher Self is the causeless Cause and rootless Root of the visible universe, as stated at the outset, before considering the successive stages of its progressive manifestation, it is necessary to determine why the manifestation takes place, and the visible universe comes into existence.

It is claimed for the Higher Self, that in its unmanifested state it is absolutely void of all attributes, and in particular, that it has neither Will nor Desire.

*But is not this equivalent to saying that it is a Potency without power, which can only be likened to an unconditioned conditional possibility?*

The sole condition attributed to the unmanifested Higher Self has been termed Be-ness—a meaningless word coined to designate an undefinable state which is said to be neither existence nor non-existence.

The passage from Be-ness to Be-ing, however conceived and termed, is the act of manifestation—that is, of coming into existence—of the Higher Self.

The incentive to this act is, under the conditions stated, inconceivable. Is there after all a Some-thing behind the No-thing-ness of Be-ness? A Highest Self behind the Higher Self? However this may be,

No-thing-ness being capable of nothing according to the understanding of man, the act itself can only be intelligibly described as a Creation out of nothing by an unknown Creator.

There is, of course, another way of considering the problem. The act of manifestation may, after all, be the spontaneous and natural awakening of existence from the deep sleep of exhausted energy to a renewed course of conscious activity.

But to admit the possibility of unmanifested existence is to allow that Something—whatever that something may be—exists. A something subject to the necessities of organic life. Liable to exhaustion and then needing renovation, capable of sleeping, and when refreshed, of awaking. What can this something, alternately passing from activity to repose, be, if not animated and animating Being? Is this undefinable Being the inconceivable Instigator of the Higher Self and cause of its manifestation? And if so, how can it be regarded as other than the invisible Creator of the visible Universe?

Of the causeless Cause and rootless Root of the Kosmos, so, or however viewed, it cannot be known whether it does or does not ever need repose, for the manifested Higher Self has and can have no knowledge of its unmanifested state, the conditions of which are wholly hypothetical. It is conceivable, however, of the inconceivable causeless Cause veiled in space, that the visible Kosmos, then considered to have neither beginning nor ending, as a whole, is constituted and consists of its functioning organs, and that their activity and action are wholly functional and represent, or rather consist of and constitute, the organic life of the inconceivable causeless Cause, whose animated and animating life is veiled from the knowledge of man.

Under such a conception the maintenance of the transparency of the veil (space) which contains, and conceals, and perhaps is the inconceivable Source, Sustainer and Preserver of the visible Kosmos, would be of the first importance.

The natural course of Kosmic evolution appears to consist in:

1. The condensation of substance in Space.
2. The aggregation and concentration of the condensed substance.

The natural course of terrestrial evolution appears to consist in the passage of the condensed, aggregated and concentrated substance:

1. Through the atomic to the molecular state.
2. Through the molecular state to that of the inorganic or crystalline cell.
3. Through the inorganic to the organic cell.
4. Through the organic cell to organization.
5. Through organization to vegetable and animal forms.
6. Through the animal to the human form.
7. Through the human form and psychic cell to the human (soul) state and perfect or divine man.

Did this view of the passage of condensed substance through the seven successive stages of terrestrial evolution supply a physical and physiological basis for and suggest the mystic conception of the seven-fold origin and constitution of man?

The logical view of Kosmic evolution is:

1. That space is a substantial Entity.
2. That the condensation of substance—the substance of space—in space results from the life uses of this substantial entity, the condensed outcome of which is the analogue of the waste of tissue caused by the observed uses of animated life, and therefore equivalent to an excretion.
3. That this exhausted and waste substance regarded as an excretion, has to be removed from the region of space in which it was excreted; and is removed therefrom by the circulating organs of the substantial entity, the heavenly bodies.
4. That it is so removed to be put to other uses, that through these it may be restored to its pristine purity, and returned to space once more fitted for the life uses of the substantial entity.

The logical view of terrestrial evolution is:

1. That the earth, viewed as a planetary body, is one of the organs to which the functional renovation and restoration of the condensed substance of space has been committed.
2. That the life uses of planetary evolution are some of the processes by which this renovation and restoration are effected.

It is hardly possible to consider the several successive and progressive stages of terrestrial evolution without coming to the conclusion:

1. That an invisible is being developed in, by and through the visible order of nature.
2. That this invisible order of Being—individualized and progressively advanced by passing through the successive stages of atomic, molecular, cellular, organic and animated life—is personalized in man.
3. That, as man, it passes through a succession of re-incarnations, by the life uses of which each individual selects, prepares and fits itself for one of the three final states of terrestrial evolution.

Provisionally accepting this as a possible view of the meaning as well of kosmic as of terrestrial evolution, there are two hypotheses by which it may be interpreted. The one mystical, the other natural.

The mystical view, commencing with the primary condensation in space, regards this—with the kosmic and terrestrial evolutions consequent thereon—as the descent of the heavenly man into and his passage through materialized existence.

This heavenly man, treated under the very elaborate Kabbalistic theory as the ten Sephiroth (or spirit), and by occultists as the Higher Self, is held to pass by a process of so called Emanation and progressive condensation, with its consequent de-spiritualization and degra-

dation, into a more and more densely materialized state, until, in the animalized human form, the lowest point of debasement is reached.

The heavenly but now animalized man or Higher Self veiled in its fleshly envelope, having lost sight of its high estate during this descent, for a time grovels in the material depths of its illusory condition and surroundings, and, so doing, completes its degradation—the induced animal appetite having acquired the mastery.

But this state of degradation is not to last for ever. Deliverance from it is possible, but can only be gained by the rightly directed persevering efforts of the degraded Higher (now Lower) Self.

The Lower Self by its conduct during each successive reincarnation determines the character of the incarnation to follow: for the distinctive characteristic of each incarnation is that its tendency is determined by its predecessor, while its course determines the tendency of its successor. That is to say,

The life conduct of the incarnated self entails consequences.

These consequences take the form of reward or punishment, and are retributive.

The retribution takes place primarily and partly during the interval between 'deincarnation' (death) and reincarnation (rebirth), but is completed during the reincarnated life, for reincarnation is the medium through which full retribution is secured.

Hence the need for reincarnation has been termed Karma, the Semetic root for which, signifies "covering with skin" or "clothing with flesh."

But Karma is not a potency, nor the cause of reincarnation. It is the mere designation of a predetermined need—of a need determined by the antecedent course of life of the incarnated Self, which comes into operation on the 'deincarnation' of that Self, to take its full effect on and through the reincarnation thereof. Previous conduct (with the consequences it has entailed of an enforced retribution) is the cause of reincarnation. Karma, "Covering with skin" or "Incarnation," simply states the method by which retribution is secured—the Higher (the Highest) Self being the worker throughout.

This retributive character of reincarnation suggests the way by which the Lower Self is to obtain deliverance, salvation. Since reincarnation is retributive, and thus principally in a punitive sense while giving opportunity for the rescue of self, escape from the necessity for reincarnation must be the end in view.

The recognition of this is the first step towards its attainment.

This recognition involves the recognition of the Higher Self and predicates or implies reconciliation and reunion therewith.

When this reconciliation and reunion have taken place, the Higher Self directs and enjoins the renunciation of everything which tends to promote the necessity for reincarnation; and, as it considers the gratification of sense to be the root and cause of this necessity, it insists upon an

unyielding war with sense, that—the illusive tendencies of nature being overcome and cast out, appetency supplanting appetite and will subduing desire—spiritual inclinations may gain the ascendancy and the spiritualization of the self be recommenced and perfected.

This theory of the evolution of the Higher Self—for its inculcators cannot claim for it that it is more than a theory—involves great and insuperable difficulties. According to it the Higher Self, assumed to be unchangeable (under a strange and unexplained necessity of self-manifestation—the manifestation of Itself to Itself—which entails the despiritualization, materialization and degradation of self) commences and passes through a series of changes—the successive phases of a fantastic phantasmagoria of illusions—which it at length, though with difficulty, brings to a conclusion by regaining its spirit state.

The question necessarily arises here—Does the Higher-Self regain its original spirit state of Be-ness in the same condition as it left that state?

*On the one hand*—If so, what was the necessity which compelled the Unchangeable to enter a changing existence—which forced the Permanent to undergo the transformations of transitory and impermanent Being?

It could not have done this of its own Will, for it is assumed to have no Will. It could neither have desired nor chosen, for it is characterized as having no tendency of any kind. There must either have been a Potency behind itself forcing it on, or the inducing forces must have been within the transforming processes proper to itself, and therefore functional in origin and character: in which case something must have existed in the unmanifested state, with reference to which the induced functional action was carried on.

*On the other hand*—If the Higher Self returns to its original spirit state of Be-ness in an altered, a higher, a more spiritualized (or etherealized) condition, it can no longer be regarded as unchangeable. So far from this being the case, it must be the subject of transformative processes of evolution, of progressive advance. In a word, it must be *ever-becoming*.

And yet, if so, the alternate states of repose and activity, through which it is theoretically held to pass, are necessary conditions of functioning Being.

Hence, if the Higher-Self is the subject of these alternating conditions, if it is progressively advancing through them, it can never return to the spirit state of Be-ness in the same condition as it left that state.

And yet again, if so, it, the ever-Becoming, is no more entitled to be termed absolute and unchangeable in its inactive than in its active state, since it never relapses into, never regains the inactive state in the same condition—is never the same in its several successive periods of inaction.

So far from this being the case the state of Be-ness is as im-  
permanent as the state of Being, and therefore, as the imputation to  
the visible Kosmos, or evolving Higher Self, that it is illusory, consist-  
ing of a series of illusive phenomena—is based on the constant changes  
through which it is continuously passing, the one state must be as illu-  
sory as the other.

Is it not a little strange that those who hold that the unmanifested  
Higher Self has subjected itself to the influence of illusions in its mani-  
fested state, have never asked themselves nor suggested to others  
what the "Real" gains by transforming itself into the "Unreal"?  
What "Truth" benefits by subjecting itself to the influence of "False-  
hood"?

Instigated by the suggestions of spirit, viewed as the Higher Self,  
they take it for granted that the spiritual order, as they delight to term  
ascetically conducted Being (or Being seeking to return to Be-ness) is  
higher than the natural order, and therefore conclude that the aim of  
man should be so to live as to spiritualize—that is to asceticize and so  
etherealize Self. Then, again at the suggestion of spirit—realizing  
that the nature of man is only that of an animal with a more perfect  
form and higher capabilities—they persuade themselves that the higher  
capabilities with which he has been endowed are intended to be so used  
as to place him above and lift him out of the natural order, in which he  
finds himself, on to a spiritual plane of being, and therefore devote  
themselves to resisting their natural inclinations, that by so doing, they  
may overcome and annihilate their animal propensities. They fail to  
see the advance which nature has made upon itself in man. In him  
animal instinct, hitherto subordinated to animal impulse, should be  
guided by reason and controlled by affection.

This proper function in terrestrial cosmogony is to humanize the  
animal side of his being and introduce a moral order. He is not to  
attempt to place himself above and lift himself out of nature. He could  
not do so if he would, and live: though some claim to have acquired a  
power withheld from ordinary men. He is to raise nature to a higher  
level in himself. Those who fail in this are the real degraders of  
nature.

Who, then, are they who fail?

They constitute two distinct classes of human beings:

1. Those who give the rein to animal appetite, instead of guiding  
and controlling and transforming it in obedience to the dictates of reason  
and under the influence of affection.

2. Those who give the rein to spiritual appetency, by seeking to  
overcome and cast out, instead of guiding and controlling their natural  
instincts.

Thus mankind can be divided, by conduct and course of life, into  
three classes.

1. The humanizers.

2. The spiritualizers.

3. The animalizers.

These are distinguishable from each other by the uses they make  
of their natural lives.

Of these, the humanizers alone fulfil their proper function in ter-  
restrial cosmogony.

Now the Higher Self (or Its Actuator) is the author, promoter and  
sustainer of natural evolution.

The aim of this evolution is the progressive advance of its subject,  
with the advance of the nature through which it is progressing.

The proposed humanizing of the animal (in himself), as the special  
and proper function of man, is a decided step in advance in the natural  
order.

In this advance, there is no degradation of the advancing subject.  
To say that natural evolution is a degrading process is to condemn its  
author; and, if that author is the Higher Self, to affirm that it deliber-  
ately chose a process of self-degradation by way of manifestation—a pro-  
cess so ill-suited to the purpose in view that the only means of escaping  
from the degradation it entailed was the ultimate renunciation of the mani-  
festation sought through it.

Under such a view, the teaching that the visible Kosmos is the pro-  
duct of an illusion of the senses may well be regarded as the only possi-  
ble issue: but the real illusion here would appear to be the conception  
which renders such an issue necessary.

How could it be otherwise?

Observation shows that there has been a progressive advance in  
nature. The author of nature must, therefore, have intended that the  
advance of its subject should be carried on through nature; and as an  
illusory advance, whose methods have ultimately to be renounced, is  
only a semblance, the natural phenomena of evolution, designed to act  
as realities, cannot be illusions.

But if these phenomena cannot be illusions, if the advance they  
indicate is real, its processes those by which the advance of its subject  
is secured, then the renunciation of these processes implies and is the  
rejection by its subject of the advance to which it is invited.

HENRY PRATT, M. D.

(To be continued.)

## Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, November 1891.

Who could have foreseen that Mrs. Besant would have been compelled to  
give up her visit to India, and for such a lamentable cause, one which I  
feel sure you will regret as much as we do; indeed it is a disappointment all  
round. The tremendous strain upon her lately, coupled with the extra press  
of work has proved too much even for her superb strength and energy, and

Dr. Mennell most *emphatically* prohibited her much looked-forward-to trip to India; he declared it would be most dangerous, and has ordered immediate rest; so you will not be surprised to hear that she has gone for a three weeks' holiday, to New York.

The plans for expanding the energies and usefulness of the "H. P. B. Press" are occupying us very largely just at the present moment. New premises have been taken close to Head-quarters, and the work is shortly to be commenced under the most favorable auspices and management: as the entire supervision and management of the printing, &c. is to be undertaken (as heretofore) by our capable American brother, Mr. James M. Pryse, there seems no doubt of its success. *All* our printing will be put into his hands, thus saving much extra, and what would now be—under present circumstances—needless expense. The debate on Theosophical Symbolology which took place at St. George's Hall (London) on the 10th instant although crowded to excess was a mere farce; of course Mrs. Besant scored a complete success—and was personally complimented thereupon, after the debate, by the Chairman, Professor T. W. Rhys Davids—but there "the foeman" was hardly deserving of the name, and most certainly was "unworthy of her steel." The Revd. J. J. B. Coles scarcely touched upon the proposition he undertook to prove, but went off into side issues, often utterly irrelevant to the subject in hand, and filled up the remainder of his time by exhibiting magic lantern slides! The papers the next day were one and all unanimous as to his complete failure—as challenger in the debate—to establish his proposition, *viz*: "That the historical and esoteric explanation of the symbols of the serpent and the cross, as given by Madame Blavatsky, is both defective and misleading, and therefore, instead of throwing true light upon the signs and symbols of ancient and modern religions, is calculated to deceive earnest seekers after truth." Indeed, one of the reporters observed (in the *Star*, I think) that Mr. Coles might be a fair Sunday school lecturer, but most certainly was no debater; and that he never made a greater mistake than when he came out to do battle against the Theosophists armed with no better weapons than a large white sheet and a long bamboo fishing-rod! Another paper remarked that "Christianity would be stultified were all its supporters so unfit to defend it as Mr. Coles." This gentleman has, however, the temerity born of overweening self-satisfaction and conceit; for he took occasion, during the course of the debate, to remark that he was giving a lecture the following week on Theosophy, when he apparently proposed to explain what he had failed to do on the 10th.

I fear the whole thing was nothing, but an unblushing advertisement; and Mr. Cole's ignorance of the whole subject was well illustrated, on the occasion of this subsequent lecture, by the following little incident:—He had been finding fault with our chronology, and on being appealed to by one of the very small audience (less than a hundred people, and the Hall holds over a thousand!) present, for the name of a really good, reliable authority, gave in response the name of Dr. Wynn Westcott, as "the greatest authority in London;" being apparently in complete ignorance of the fact that the learned Doctor is a most earnest and true Theosophist!

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Professor Crookes has been astonishing his *confrères* by declaring, at a banquet given to electrical engineers the other day, that ere long, we may expect to be able to telegraph to distant places *without the aid of*

*wires or cables.*" What next, I wonder. We may almost expect to find the Royal Association shortly going out, in a body, to explore the realm of the occult, with Professors Lodge and Crookes at their head. But what are we to think of Dr. Schröder, who lately delivered an address at Carlsruhe, in which he informed his amazed hearers that "the inhabitants of the planet Mars and the people of the earth will certainly be able to exchange messages with one another within a measureable period from the present." And these people find the existence of the Masters an impossible problem!

Talking of problems, Londoners have certainly just now got a stiff one to solve in the alleged powers of a young American woman, Mrs. Annie Abbott, who is giving exhibitions of her strength—or skill—under the title of "The Georgia Magnet." Whether Mrs. Abbott is really possessed of abnormal powers, or whether it is merely a case of extremely clever trickery, no one seems able to discover; but it is certain that she performs the most wonderful feats, *e. g.*, standing on one foot only, she holds a billiard cue breast high before her, which the united and determined efforts of *six men* are powerless to move a single inch; and this without, apparently, in the least discomposing her; time alone will prove whether her own story is the true one, *viz*: that she merely exerts an innate force possessed by her, ever since she was a child, and the nature of which she is unable to explain. Neither have the medical and electrical experts, before whom she has, at a large private exhibition, exercised her powers, been any more successful in elucidating the mystery; if indeed there be any mystery, beyond very clear deception.

The Editor of *The Weekly Bulletin*, Mr. Kenneth Harrington Bellairs is a bold man. In a recent issue of his paper, he addresses an open letter to the Bishop of London, in which he declares that "from a very careful study of the subject," he finds "that the one aim and object of Christianity is *CASH*. This cash is often obtained through an operation of moral degradation unworthy of a crossing-sweeper, and few clergymen seem to me to mind what depths they descend to, provided the rewards be place or power." One certainly feels inclined to echo Mr. Bellairs, more especially if he is correct in his statements, when he says:—"I calculate between you" (Archbishops, Bishops, Canons, Deacons, &c. &c. of the Church of England), "you can at once disgorge £100,000,000 cash, and pay about £6,750,000 *per annum* to those from whom it was taken! Well may, Dr. Momerie discourse on "The corruption of the Church"; and it can only be in accordance with the spirit of which Mr. Bellairs accuses it, that this very Bishop of London, chairman of what one of the papers calls "the inquisition of King's College Vatican," boycotted the author from his professorial chair of logic and metaphysics in King's College (London). H. P. Blavatsky was indeed right when she said that the spirit of persecution had by no means fled from the Churches.

The same paper, *The Weekly Bulletin*, contains a very interesting article (under the title of "Unfinancial Stories") on "The Dawn of Civilisation," in which the author acknowledges that "*some civilisation must have existed in Egypt at least 13,000 to 14,000 years B. C!*" [The italics shew that this fact appears to the writer to be of a most remarkable and astonishing character;] and, he continues, "from the account of some recent Egyptian discoveries of buried statuary, reported only in the *Times* of Friday last, it seems impossible to speculate to what yet remote period may be ascribed the occupation of Egypt by civilised man." And again, in touching upon the religion professed by the Egyptians, our author says:—

"In Osiris, Isis, and another, we seem to find the embryo of the scripture Trinity. The incense which rose to the roof of the temples has no doubt taught the Catholic Church the value of this seductive attraction in religious worship. Their much peopled Pantheon, again, is repeated later on in the mythological systems of Greece and Rome, and in the Calendar of the Saints of Rome. Yet their theoretical religion—the moral precepts taught by the priests—are on a level with anything Christianity has taught. They believed in the resurrection of the dead, and the immortality of the soul, when the Mosaic religion had no such ideas in its creed ..... In Egypt we have the inexorable picture of national life everywhere—birth, manhood, decay, disappearance. These were repeated in the five great Empires of the East. Greece, Italy,—they all *have been*. Their sun has long been set. The modern revival means nothing, leads to nothing. Already we see the same process commencing in Spain and Portugal, in Russia and elsewhere. A few more centuries, and the new worlds of Australia and America will come to regard ourselves as but the crumbling ruins of bygone Empires, upon whose stones is written the memory of their greatness."

Only one more confirmation of the prophecies contained in the "Secret doctrine," one more proof of the reality with which its spirit is permeating all classes and minds. Already, a large portion of the more thinking and intelligent members of the community have recognised the fact that Buddha taught all that Jesus of Nazareth taught, and more; and now we have, in the above quoted remarks, a simple acknowledgment that the Egyptian priests also possessed ethical teaching as exalted as that ascribed to the Jesus of THE GOSPELS.

The *Westminster Review* notices a book called "Fresh Light on the Dynamic Action and Ponderosity of Matter," which contains views entirely foreign to those held by modern science, the principal hypothesis which the author puts forward being, in fact, the idea that "gravity is an outside energy and not due to an inherent property of matter," maintaining, indeed, "that the existence of attraction is an improbability, approaching to an impossibility." He believes ether to be "a ponderous fluid made up of particles of various sizes, some large and some small, and that in this fluid there are whirlpools or vortices of infinite velocity." This seems to me so remarkable an advance in the right direction that I have italicised the sentence; for therein we are reminded of Fohat, who is said to "dig holes," in space; and also, of course, of the Theory of Vortices of Descartes.

In the current number of *The Review of Reviews*, Mr. Stead gives a prominent place to a notice of Mrs. Besant's editorial in *Lucifer* for last month; of course he demurs to the conclusions drawn, as befits an ardent Christian, and a believer in "the forgiveness of sins," from the Christian standpoint. However he certainly does Theosophists a good turn when he concludes his notice by giving a list of books, &c., procured from, and recommended by Mrs. Besant, as suitable for inquirers; this he does in reply to "Many correspondents who have written asking what books they should read to understand Theosophy;" and when one thinks of the enormous circulation of the *Review of Reviews* one naturally rejoices!

Mr. Alfred Fouillée writes again, in the *Revue des deux Mondes*, on consciousness; a subject attracting more and more the attention of modern psychologists. M. Fouillée's views upon the really inseparable nature of the individual consciousness from the universe—or as we should say, Universal Consciousness—is specially interesting. He thinks that "the conception of individual consciousness must be of an idea rather than of a substance.

Though separate *in* the universe, we are not separate *from* the universe." Here we have, of course, the only true and logical basis for the idea of a universal brotherhood, and of this M. Fouillée seems to be overwhelmingly convinced; for, as he says, "it is in *all the others* that we live and move and have our being and the others in us, since we co-operate in the universal work, since we know others, since we love them. I can neither feel alone, nor think alone, nor will alone, nor exist alone. And why complain of a law, which, understood and accepted by our intelligence, becomes a law of solidarity—a law of universal brotherhood?" M. Fouillée is indeed a powerful pleader on our side, and might almost have taken a brief for the defence of the "first object" of the Theosophical Society.

A. L. C.

## Reviews.

### ARYAN TRAITS.\*

A number of miscellaneous essays on Hindu life and thought and the modern social and political problems of India are collected under this head. The author of the book is evidently a lover of his country and has studied the subjects he treats of. There is no false flattery, and the writer says frankly in his "Preliminary Observations," touching on the question of European influence:—

"We do not imitate the courage, the patriotism, the enterprising spirit and the self respect of the European, but his dress, his imperiousness, his drinking habits, and artificial modes of life." The moral of the book may be summed up in a few words:—Let the Hindu nation take advantage of the opportunity offered to them by the West, but use it wisely and for, and not against, their own spiritual and moral good.

The book consists of two parts, one dealing with Hinduism and the customs and thoughts of ancient India, the other with modern India and its problems. The author points out as regards the first, that the ancient Brahmin attained eminence "not by the study of the Vedas alone, but by the practical following out of the rules laid down for the elevation and purification of the soul by renouncing worldly ties, by his habits of concentration and devotion ... ..". Religion in the old days was part and parcel of a man's life, and not a mere affix of ceremonies and formalities as it is too often, to-day.

There are some sensible remarks on the subject of Idolatry (so-called) which place in the true light, the apparent blind devotion paid to images. That an image is a mere focus for concentration, every true Hindu knows and every free-minded European should also, in these days. Unfortunately few of the latter trouble themselves to ascertain the truth, and are content to believe the stories of missionaries, who, with their boxes of idols, hold complacently forth to a shocked audience on the Heathen, who "in his blindness bows down to wood and stone." Fortunately, however, European education, when properly directed, and the influence of the Theosophical Society are bringing to the front, educated Hindus who are ready to demonstrate scientifically and intellectually the real meaning of Hindu symbology, ceremonies and customs.

The essays under consideration will therefore serve to warn our Hindu brethren to be up and doing to prevent their religion being overrun by the weeds of Western bigotry and materialism, and at the same time to demonstrate to cultivated Europeans the real basis of Hinduism.

The essays are simply written, without unnecessary verbiage, but the author at times wanders from his subject being apparently attracted by interesting side-lights. The essay on *Yoga* is particularly interesting.

\* By Kailas Chandra Mukherji, M. A., Calcutta—Addy and Co.

The latter portion of the book deals with political and social questions, among which an interesting article on Hindu astronomy and astrology, seems a little out of place.

There is much that gives food for thought in these essays, and as such we would recommend them to the notice of all lovers of India and its people.  
S. V. E.

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PROF. MAX MÜLLER ON INDIAN LITERATURE.

Upon returning to Adyar from my year's globe-circling journey, I find upon my table a cover from Professor Müller, which contains the advanced sheets of the new edition of his memorable work on "The Science of Language," and a most interesting article from the *Times* upon "Literary Affairs in India." If I were not convinced that its great merit had already caused it to be circulated throughout India, I should have copied it here *in extenso*. The writer does full justice alike to the richness and inexhaustible copiousness of Indian literature, and generously mentions by name many of us his collaborators, who are engaged in rescuing from neglect and oblivion the treasures of Sanskrit classics. As a matter of history, I quote the following passages about the work our Society is doing for modern scholars:

"A branch of the Theosophical Society, under Colonel Olcott, is doing some really useful work in publishing Sanskrit texts, more particularly the Vedas, with their native commentaries; and it does credit to the Editor that, when he reprints English Editions, he does not suppress the names of the scholars, who were the first to constitute, with the help of MSS., a correct text of these ancient writings. What a difference there is between a real *editio princeps* and any later edition of the same text, has been seen during the last months in the constant flow of criticism poured upon the newly-discovered text of Aristotle's Constitution of Athens. The Editor had spared no pains, and he had received most valuable assistance. The whole performance was most creditable; and yet in how many places had the real writing and the real meaning been misapprehended. Reprints of published texts *cum varietate lectionis et cum notis variorum* may be very meritorious and useful, but they cannot be compared for one moment with first Editions. The labour that has to be bestowed on these is infinitely greater, and the dangers that have to be met require a scholarship, or a kind of generalship, which is almost extinct among Greek and Latin scholars. It was disgraceful, therefore, that some publishers in India should have been allowed to reprint texts which had been edited with great labour from imperfect MSS. by European scholars, without a word of acknowledgment. No doubt, in cases where every mistake and every misprint had been reproduced by the Indian pirate, this was actionable; but, what is still worse, it was ungrateful and disloyal to the best friends that India has had in England. We trust, therefore, that the good example set by the native scholars attached to the Theosophical Society, will in future be followed by all scholars, whether in India or elsewhere."

The Branch of the Society he has in mind is, of course, that of Bombay, and the individual name he should have mentioned is that of Tookaram Tatya, the originator and tireless manager of the Sanskrit Fund. It has been already stated in these pages that the serial English translations of the Upanishads by the Kumbakonam Theosophical Society, for the *Theosophist* were undertaken at Prof. Müller's own suggestion. While some of them are, to Western eyes, trivial, sometimes nonsensical, yet they have their specific value to esotericists and make *en bloc* a solid contribution to contemporary literature. We in India are doing, in fact, a work which would be almost impracticable in Western countries, where there are no Pandits to be found in town or village, and but one Max Müller with the brilliant genius to see far down into the clear depths of Indian literature. The world has lost his Master, Eugene Burnouf, let us pray that his great scholar, Max Müller, may long be spared to adorn our age.

H. S. O.

GENERAL REPORT  
OF THE  
SIXTEENTH CONVENTION AND ANNIVERSARY  
OF THE  
THEOSOPHICAL SOCIETY,

AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER THE 27TH,  
28TH, AND 29TH, 1891.

With Official Documents.

THE GENERAL CONVENTION was opened at noon on December 27th. Delegates were present from the United States of America, Great Britain, Sweden, Ceylon, China, Australia, Tasmania, and, in India, the Punjab, North Western Provinces, Central Provinces, Oudh, Guzerat, Bombay, Mysore, Nizam's Hyderabad, Cochin, and most of the British Districts of the Madras Presidency. The President-Founder was cheered on taking his seat. He spoke as follows:

THE PRESIDENT'S ADDRESS.

WELCOME again, brothers, sisters and friends, to the Head-quarters of the Society and to its sixteenth Annual Convention. I need not remind the older members among you that this period of our history represents years of toil, of suffering and self-denial, of obstacles overcome, of great results accomplished. We are to-day the representatives of a winning cause and a successful sociological movement. To a degree not possible to have foreseen, Theosophical ideas have gained currency throughout the world. The thought-seeds which we have scattered broad-cast have taken root in many a country, in thousands of sympathetic minds. Carried on the zephyr currents of love, they have opened to us a host of hearts, caused us to recognize a multitude of brotherly colleagues. May we be spared to our work until we have woven a web of kindness between the progressive and the philanthropic altruists of the whole human family.

THE GENERAL OUTLOOK.

Confining our view to the past twelve months, we have every reason to be satisfied with the general outlook at the present moment. I doubt if we ever before closed a year with such encouraging prospects as now. More difficulties lie behind us than I can see ahead. The hardest thing of all for a new movement is to make the first step, gain the first foothold,



compel the public to listen. Once these results achieved by a really good cause, and the sequel becomes comparatively easy to forecast: the force works along a line of diminishing resistance, the influence of the ideas proportionately augments, and the public heart at last opens to offer them a sure foundation of loyalty and love.

Since our last Convention I have travelled something like 43,000 miles by sea and land, and have thus had the opportunity of personally observing the effect of theosophical ideas throughout the world, and the relative activity of our various operating centres. My conclusions are (a.) That the public curiosity about Theosophy is world-wide; one notices it in every railway carriage and on every steamer, where the name is by chance mentioned in the hearing of intelligent company: one who is supposed to be able to talk instructively about it, is sought out, interviewed, and asked to write or lecture upon it. Well-known public speakers draw large audiences everywhere; while Annie Besant, the peerless orator, our beloved sister, crowds the largest halls in Great Britain, and her simple statement that she had recently been in communication with our Masters set up a blaze of excitement that as yet shows no signs of abatement. (b.) It is evident that these Eastern ideas have penetrated so deeply into modern thought, that it is hard to believe the influence will be but transitory. Not only are they inspiring the poet and the romancer, but they enter into the speculations of the practical and the theoretical psychologist. The Orientalists of the West, particularly Max Müller and Monier Williams, continually attack and advertise us; doing their party no good whatever, but Theosophy much. For, all that Theosophy needs to have it accepted is that its facts and theories, premises and conclusions, should be carefully studied and honestly criticized. This, the savage attack of a half-informed enemy often brings about, when the urgent pleadings of its friends go unheeded. (c.) I notice that these ideas are flowing into the heart of the Christian Church. Its organs throughout the world manifest their uneasiness in the bitterness and unfairness of their strictures, often in the dishonesty of their statements and the malice of their innuendos. On the other hand, some most spiritually-minded Christian men and women, some most sincerely orthodox clergy and laity, have taken office or simple membership in our Branches, and regard us with not only the feeling of tolerance, but actually of brotherly love. And then, again, there exists at this moment in London a purely Christian society outside our own body, called the Christo-Theosophical Society, the founder of which is a most enlightened and chivalrous clergyman, whose acquaintance I hold it an honor to possess. My belief is that if less intolerance towards Christianity had been shown hitherto by the Founders of our Society and their colleagues, we should have suffered and made to suffer less, and would to-day have had a thousand Christian well-wishers where we have one. We may truly say we have had cruel provocation, but that does not really

excuse us for lacking the courage to return good for evil and so proving untrue to our ideal of brotherhood. So imperfect have we all been in our consistency of behaviour, that, years ago, the Masters told us that being a Fellow of the Theosophical Society was not at all equivalent to being a real Theosophist, i. e., a knower and doer of god-like things. To return, it is, of course, no more important to humanity as a whole that Theosophy should be recognized and practised within the Christian, than within the Hindu, the Buddhist, or any other church: on the other hand, it is equally important; and our Society will not have fully proven its capacity for usefulness, until it has kindly and patiently helped earnest and willing followers of each and every religion to find the key, the one only master-key, by which their own scriptures can be understood and appreciated. I deplore our intolerance, counting myself a chief offender, and I do especially protest against and denounce a tendency which is growing among us to lay the foundations of a new idolatry. As the Co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of our Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate either them, their agents, or any other living or dead personage, to the divine status, or their teachings to that of infallible doctrine. Not one word was ever spoken, transmitted or written to me by the Masters, that warranted such a course, nay that did not inculcate the very opposite. I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in my office, I shall proclaim this as the basis, the only basis and the palladium of the Society. I am led to make the above remarks by what I have seen going on of late (cheers).

#### THE DEATH OF H. P. BLAVATSKY.

The blackest sorrow of the year, or rather of all our years, was the sudden death of Madame H. P. Blavatsky, at London, on the 8th May last. The awfulness of the shock was increased by its suddenness. She had been an invalid for years, it is true, but we had seen her more than once snatched back from the very brink of the grave, and at the time of her demise she had laid plans for continued work in the near future. Some building was being done by her order at the London Headquarters, she had pending engagements unsettled, among them, a most important one with myself. Her niece saw her on the previous day and made an appointment with her. In short, I do not believe she meant to die or knew she would die when she did. Generally, of course, she knew that she was liable to depart after certain work had been finished, but circumstances make me think she was surprised by a physical crisis, and died before she expected she would. If she had lived, she would have undoubtedly left her protest against her friends making



a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her "Isis Unveiled" while Mr. Keightley and several others did the same by "The Secret Doctrine." Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, nor invent Theosophy, nor was she the first or the ablest agent, scribe or messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love for her, the contemporary teacher, nor offend the literary world by pretending that she wrote with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a channel for the transmission of occult teaching as some others in history had been, or as the Masters would have been glad to have found. As her tried friend, then, as one who worked most intimately with her, and is most anxious that she may be taken by posterity at her true high value; as her co-worker; as one long ago accepted, though humble, agent of the Masters; and finally, as the official head of the Society and guardian of the personal rights of its Fellows, I place on record my protest against all attempts to create an H. P. B. school, sect or cult, or to take her utterances as in the least degree above criticism. The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings. I am not sure of being alive very many years longer, and what duty demands I must say while I can.

And now, brethren and friends, I come to a matter of the deepest, saddest interest. H. P. Blavatsky's body was cremated by her order, often reiterated and at long intervals. Before leaving India for Europe for the last time, she executed what proved to have been her last Will and Testament, and the original document is on file here as provided by law. Its date is the 31st January 1885. The witnesses were P. Sreenivasa Row, E. H. Morgan, T. Subba Row, and C. Ramiah. It contains a clause to the effect that she wishes her ashes to be buried within the compound of the Headquarters at Adyar; and another requesting that annually, on the anniversary of her death, some of her friends should assemble here and read a chapter of the "Light of Asia" and one of Bhagavat Gita. In compliance with her sacred wish, therefore, I have brought her ashes from London; across the Atlantic, across the American continent, across the Pacific, from Japan to Ceylon, and thence hither, that they may find the last resting-place she longed for, the holiest tomb that a servant of the Indian sages could have. Together we came, she and I—from New York to India, over seas and lands, in the beginning of 1879, to relight the torch at the temple-door of Gnyanam: together have we now come—I living, she a memory, and a

handful of dust—again in 1891. Parted are we in body, yet united in heart and soul for our common cause, and knowing that we shall one day, in a future birth, again be comrades, co-disciples and colleagues. My private duty towards her is fulfilled: I now turn over to the Society the honorable custody of her ashes, and as President shall see that her last wishes are fulfilled so far as feasible.

[Col. Olcott here removed a silken covering, and exposed a closed, handsomely engraved Benares vase, in which were the ashes of Madame Blavatsky. All present rose to their feet and stood in solemn silence until the mortuary urn was re-covered. The President then continued his address].

#### THE STATE OF THE MOVEMENT.

In looking over the world I have found, outside India, centres of great activity at London, Stockholm, Madrid, The Hague, New York, and San Francisco. London has been, since H. P. Blavatsky's arrival there in 1887, a very vortex of effort. Attracting to her a number of highly cultured and enthusiastic friends of both sexes, she infused into them the spirit of her own tireless devotion to our cause, and gradually set the thought of Great Britain aflame: branches sprang up, crowds of enquirers flocked to her rooms, books, pamphlets and journals multiplied, correspondence developed fresh centres in continental towns, and she fought a winning fight with her personal traducers and opponents. Among the new centres were Stockholm, Madrid, Barcelona, and The Hague, at each of which places workers and allies of the most surprising zeal, ability and unselfishness came to the front. They have translated and published in all some fifty to sixty of our theosophical works, large and small. I personally visited in the month of September the capital of Sweden and came away deeply impressed and jubilant over the people and their work.

At New York, as in London, I found a small Head-quarters staff tirelessly striving to keep abreast with the demands for information about Theosophy and applications for membership and local branch organisation. There too, as in London, I saw the devoted little group sacrificing comfort, health and strength to a sense of duty, bearing poverty without complaint and trying to accomplish the impossible. The same remarks equally apply to the group of brethren in San Francisco, whose enthusiasm has spread their influence along the entire Pacific Coast. Thanks to them, our cause has a splendid future before it in that part of the world.

I regret to say that my hopes for the establishment of an Australasian Section have not as yet been realised. The organisation has not yet been completed, owing to local causes, and I shall have to take further official action presently. Some of the Branches are, however, in a prosperous condition; Count Wachtmeister is commissioned to represent them in this Convention, and you will hear from them through him.

The Ceylon Section is also in an unsatisfactory state, owing to the lack of practical organising talent. I have suspended the charter and will have to take further steps towards securing systematic co-operation between Branches. Mr. Dhammapala will speak for them. The Women's Education Society of Ceylon, an adjunct, but not a section of our Society, is bravely trying to do a necessary and noble work. Their aim is to promote the elevation of their sex by co-operative effort, to get their daughters educated under friendly instead of hostile management, and to enlist the sympathy of women in distant lands. I look upon the leaders of this movement with admiration, and have done and shall continue to do all that I can, and that a Theosophist should to help them. We have present with us two delegates from this Society : Mr. Peter De Abrew, one of its founders and now its foreign Corresponding Secretary, and Mrs. Musæus-Higgins, Principal of Sanghamitta Girls' School, at Colombo, and newly elected Executive President of the Society. This noble lady, touched by an appeal published in *The Path*, threw up a lucrative Government appointment in America, and volunteered to come over and help her Asiatic struggling sisters. Her help was desperately needed, for by a most deplorable accident Miss Pickett, F. T. S., a beloved young Theosophist of the Melbourne T. S., who had come to Colombo to take charge of the Sanghamitta School in June last, had been snatched away from life and usefulness just fourteen days after she and I landed at Colombo from Australia. Her vacant place has been filled by Mrs. Musæus-Higgins; and so always as one toiler falls in our ranks a fresh volunteer steps in to fill it. As I have fully dealt with Miss Pickett's case in the January *Theosophist*, I shall not enlarge upon it here. Suffice it to say, a purer soul has never joined company in our work.

#### THE INDIAN SECTION.

Mr. B. Keightley will lay before you the fullest information about the first year's work under the re-organized Sectional form. You will find it, under the circumstances, satisfactory. So far as personally visited, dormant Branches have been revived, old allies have been won back, a large body of instruction has been circulated, and new life infused into the whole Indian family of Branches. The financial results are not very satisfactory, but too much must not be counted upon for the first year. We can never hope for the best results until my suggestion of years ago, that we should have an European Manager resident in each Presidency Town, with competent Indian Inspectors of Branches under him, can be carried out. And this cannot be done without the command of funds to cover the expenses.

#### THE AMERICAN SECTION.

—Has been as loyal and loving as hitherto to the Head-quarters. Under Mr. Judge's admirable direction the Section is accomplishing wonders. His complete Annual Report is unfortunately delayed in the mail, and I cannot point out to you in the meagre abstract available

the various facts which most redound to his credit, and that of Mr. Fullerton, Mrs. Ver Planck, and his other colleagues.

#### OTHER SECTIONS.

The European Section's Report will be read to you presently, and you will be struck with admiration for the magnificent service rendered by Mrs. Annie Besant before and, in a pre-eminent degree, since H. P. B.'s death. Her adhesion to the Society at the particular time when it happened is a most remarkable fact. By a curious coincidence it was in the *seventh* month of the *seventeenth* year after her formal renunciation of Christianity that she joined the Theosophical Society, while the death of H. P. Blavatsky also occurred in the *seventh* month of the *seventeenth* year of her and my association together in this work. Those who doubt the control of events by accident, will see a lesson in the above coincidence.

#### GROWTH OF THE SOCIETY.

Our numerical strength is constantly increasing and fresh territory being invaded by the tidal wave of our movement. The official statistics at Head-quarter's show the following facts as to the issue of Branch charters to the close of the successive year :

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891
...	1	2	2	4	11	27	51	93	104	121	136	158	179	206	241	279

#### NEW BRANCHES OF 1891.

Indra; Memphis; Willamette; Iron City; Umballa; Gray's Harbour; Madanapalle; St Paul; San Francisco; Providence; Kalmar; Sholinghur; Erode; Dhyana; Chiswick; Salt Lake City; Bradford; Manchester; Croydon; Gothenburg; Springfield; "H. P. B." (New York); Pleiades; Eruacolum; Toronto; Annie Besant; Sydney; Toowoomba; Adelaide; Amsterdam; Tiruvalur; Guntoor (Sadvichara); Pakur; Warangal; Manargudi; Brisbane; Ludhiana and Adelphi.

#### BRANCHES DISSOLVED AND SUMMARY.

Charters issued to the close of the year 1891—279. Deducting 21 charters extinguished, we have 258 living charters at the close of the year 1891. Geographically, the year's new branches are distributed as follows; Asia (India) 11; Europe 8; U. S., America 15; Australasian Colonies 4.

Our Indian Branches are now established in the following Presidencies: Bengal 34; Behar 8; N. W. P., Punjab, and Oudh 25; Central Provinces 4; Bombay 7; Kattyawar 2; Madras 56; Ceylon 21, Burma 3. In other parts of the world we have, England 15; Scotland 2; Ireland 1; France 2; Austria 1; Sweden 3; U. S. America 60; Greece 1; Holland 1;

Russia 1; West Indies 2; Africa 1; Australasia 7; Japan 1. Total 258 living on the 27th December 1891.

NEW THEOSOPHICAL PUBLICATIONS OF THE YEAR.

1. "Numbers"; by W. Wynn Westcott.
2. "Key to Theosophy" (New Edition); with glossary.
3. "Theosophy and its Evidences"; by Annie Besant.
4. "The Indianapolis Letters on Theosophy"; by A. F.
5. "Rajyoga," by M. N. Dvivedi (Second Edition).
6. "The Theosophical Society, and H. P. B."
7. "A Manual of Theosophy," by Annie Besant.
8. "In Memory of H. P. B."
9. "A Glossary of Theosophic Terms."
10. "Womanhood and the Bible."
11. "Jacob Boehme," by F. Hartmann.
12. "The Esoteric Basis of Christianity", by Wm. Kingsland.
13. "Theosophical Christianity," by L. S.
14. "The Mystic Quest: a story of two incarnations," by Wm. Kingsland.

TRANSLATIONS.

1. A Telugu translation of Mahabharata.
2. "The Voice of the Silence." French translation.
3. "Light on the Path," Telugu translation.
4. "The Buddhist Catechism" (New Edition) French.
5. "Light on the Path." Spanish.
6. "Mr. Isaacs;" a Novel. "
7. "The Coming Race." "
8. "The Bhagavadgita." "
9. "Echoes from the Orient." "
10. "Key to Theosophy." Dutch.
11. "In Memoriam H. P. B." "
12. "The Perfect Way." Swedish.
13. "Dreams and Dream Stories." "
14. "The Wilkesbarre Letters." German.
15. "The Astral Light." (Nizida) Swedish.
16. "Buddhist Catechism." (New Edition.) "
17. "The Coming Race." "
18. "Esoteric Buddhism." (Sinnett.) "
19. "Incidents in the Life of Madame Blavatsky." "
20. "Karma," a Novel. "
21. "Key to Theosophy." "
22. "Light on the Path." "
23. "Magic, White and Black." "
24. "Nature and Aim of Theosophy." "
25. "Posthumous Humanity." "
26. "The Light of Asia." "

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| 27. "The Occult World."                      | Swedish. |
| 28. "The Purpose of Theosophy."              | "        |
| 29. "The Voice of the Silence."              | "        |
| 30. "Why I became a Theosophist."            | "        |
| 31. "Wilkesbarre letters on Theosophy."      | "        |
| 32. "Wonder Light and other Tales."          | "        |
| 33. "Zanoni."                                | "        |
| 34. "An Epitome of Theosophy."               | "        |
| 35. "Death and After."                       | "        |
| 36. "The Elixir of Life."                    | "        |
| 37. "Jesus the Buddhist."                    | "        |
| 38. "Buddhist Catechism" (Subhadra Bikshu.)* | "        |
| 39. "The Philosophy of Mysticism."           | "        |
| 40. "The Monistic School."                   | "        |
| 41. "United," a Theosophical Novel.          | "        |

NEW MAGAZINES.

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|------------------------------------|----------|
| 1. <i>The Prasnottara.</i>         | English. |
| 2. <i>Pauses.</i>                  | "        |
| 3. <i>Teosofisk Tidskrift.</i>     | Swedish. |
| 4. <i>The New Californian.</i>     | English. |
| 5. <i>The Pacific Theosophist.</i> | "        |

There were also published, besides the above; 16 pamphlets in English, written by several well-known writers on Theosophy; 6 in Dutch; 4 in Spanish; and 50 in Swedish; making a total of 76.

The Oriental Departments of the American and European Sections have absorbed a good deal of the energy of the Indian Fellows owing to the publications of their serials.

THE ADYAR LIBRARY.

The "Advaita Catechism," which was expected to be out this year for distribution to the delegates assembled, has not after all been prepared, as the gentleman to whom the work was allotted, procrastinated till about the end of August, when it was transferred to Mr. R. Sivasankara Pandyaaji, B. A., who has not yet prepared the work for the press. A Catalogue of Sanskrit works in the Library has been prepared by Mr. S. E. Gopala Charlu, with the help of Pandit Desika Charya, the newly appointed Referee, and will be issued to the Branches.

The cash balance in favour of the Library is Rs. 590-11-7; the opening balance on 27th December 1890 having been Rs. 197-3-2. The income has been Rs. 1,296-4-0, and the expenditure Rs. 902-11-7, including Rs. 366-9-9 for printing the Catalogue in two languages.

In the current year, 16 Sanskrit, and 32 Tamil books were bought, and 3 acquired by donation.

The Western Section had added to it 42 volumes by donation.

\* This Book is a plagiarism, by the Author.—H. S. O.

The Adyar Library, Oriental Section, now contains the following works and MSS. :—

1. Vedas, Vedangas, and their Commentaries	...	162
2. Itihasas and Puranas	... ..	106
3. Law	... ..	159
4. Philosophy	... ..	291
5. Science	... ..	81
6. Religions (Hinduism, Jainism, &c.)	... ..	435
7. Tantras	... ..	31
8. Grammars and Lexicons	... ..	157
9. General Literature	... ..	226
10. Miscellaneous works of reference	... ..	145
11. Pali ..	... ..	63
12. Indian Vernaculars	... ..	257
13. Hindustani, Arabic and Persian	... ..	55
14. Tibetan	... ..	10
15. Japanese	... ..	272
16. Chinese	... ..	418
		—
	Total ...	2,866

#### FINANCIAL.

In comparison with the vast sums collected and disbursed by Missionary and other financially prosperous bodies, the income and expenditure of the Theosophical Society are very insignificant. We do not even get the most trifling support from hosts of our own members. This is in part due to the absorption of our old legitimate income by our various Sectional Head-quarters throughout the world, but also in part to selfish unconcern. Many members so little understand the meaning of Theosophy, so little their real spiritual interests, that they concern themselves with their private studies and practice, and leave me to shift, as I best may, to keep up this expensive establishment. As an example, the cost of last year's Annual Convention was met with the savings on hand from former years' subscriptions, and the Treasurer had in his hands when final preparations had to be made for the present gathering, only the pitiful sum of Rs. 14-12-8. Yet the meeting had to be held and how, think you, were its expenses to be met? By drawing on the small private fund of the *Theosophist*, a fund which I have always wanted to keep intact for some great emergency. How would any of you well-to-do gentlemen fancy being required to pay the cost of the Society's up-keep out of your own pocket? Mind, I do not complain, I care nothing for money or anything in the world or any person in comparison with the Society; but I put it to you if your behaviour is worthy of praise. However, you may settle that with your Karma; my duty is done in bringing the facts to your notice.

In listening to the Financial Statement of the Assistant Treasurer you will kindly observe that, while there have been considerable increases in specific items, the total expenditure is less than that of 1890. The famine prices of hay and grains, including rice, have involved us in heavy expense, but this is a temporary thing. Other points, as, for instance, the re-payment of loans, have affected our balance and the Assistant Treasurer has the given necessary explanations.

#### PRESIDENT'S TOUR.

My brothers in the Society, seeing that I needed rest last December, kindly pressed me to take a holiday, and sent generous sums to the Treasurer to be applied to that object. These together with £105 nett which I received from the executors of the Carl Hartmann Estate at Brisbane, were almost exactly enough to pay my expenses of the year. I offer to one and all my friends my most grateful thanks.

#### THE HARTMANN LEGACY.

I went to Australia, as you know, to decide upon the spot after taking my own personal observations, whether the Society ought or ought not to accept the residuary legacy left me in the will of the deceased F. T. S., Carl Heinrich Hartmann. I decided that we could not accept it without doing grave injustice to the testator's family, so upon a basis of equity I accepted £1,000; the estimated  $\frac{1}{3}$ th of property, real and personal, and executed the necessary papers to turn over the remaining  $\frac{2}{3}$ th to Mr. Hartmann's children and brother. The executors however have not yet paid me the £1,000. You will be glad to know that this action won for our Society the good-will of the people of all the Australasian colonies. (Great applause).

#### THE UNION OF BUDDHISTS.

I have vindicated the altruistic ideal of our Society by bringing about a brotherly agreement between the whole body of Southern Buddhists and seven out of the eight sects of Japanese Buddhists to allow fourteen articles of universal orthodoxy to be put forth as common ground upon which the two great divisions of Buddhism will stand united. I am giving in the January *Theosophist* the exact text of the fourteen articles together with the names of the great subscribing prelates of Burma, Chittagong, Ceylon and Japan. This is the most important positive result of this year's work, and it must inevitably make the Society's name preserved in history. I have had this matter long upon my mind for, owing to my close touch with the present Buddhist movement throughout the world, I can foresee consequences of the highest importance as likely to flow from it. I feel that, though I should not live to see another year, my life will not have been quite useless to mankind. (Long continued applause.)



1891.

## ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on the 26th Dec. 1890	871	4	3	Food expenses of the XVth Anniversary ...			
Mr. J. Srinivasa Row (Gooty)	13	11	0	Hindu Table 165-9-0			
„ D. B. Vencatasubba Row...	2	0	0	European, Parsi, &c.,			
„ P. S. Ramaswamy Iyer ...	2	0	0	Food ... 180-12-0	346	5	0
Gnanamarga T. S. (Lucknow)	6	0	0	Shorthand writer ...	180	0	0
Poona Branch T. S. ...	24	0	0	Printing charges:—			
Mr. Girish Chandra Mitra (Midnapore) ...	5	0	0	Shinshu Catechism... 35- 1-7			
Jamalpoore T. S. ...	6	14	0	Buddhist and Visish-tadvaita Cate-chisms ... 95-10-0			
Cuddapah Branch do. ...	10	0	0	500 copies of Anni-versary Report sepa-rately printed ... 136-13-3	267	8	10
Berhampore do. ...	71	0	0	Balance due on Advaita Catechism ...	10	0	0
Interest on Savings Bank Deposit ...	25	1	9	Extra servants engaged during the last Anniversary	8	9	0
Individual subscriptions ...	9	0	0	Lamps ...	6	0	0
Mr. Anantaram Ghosh ...	50	0	0	Vessels purchased ...	16	14	0
Rice and ghee sold after the last Convention was over ...	16	0	0	Beds and cots ...	63	15	9
Mr. N. Pitchu Pillai ...	3	0	0	Sundry expenses, including charges for zinc plates, &c.	306	4	9
Melbourne £ 2 - 7 - 0 Adelaide 16s. Mrs. M'Carthy 2s. Queensland T. S. £2-16s; Total £6. ...	84	0	0				
				Total Expenses...	1,194	14	4
				Balance on the 26th Dec. 1891	14	12	8
Total ...	1,209	11	0	Grand Total..	1,209	11	0

1891.

## DONATIONS TO THE SOCIETY.

From 27th December 1890 to 26th December 1891.

RECEIPTS.	Amount.		
	RS.	A.	P.
Mr. T. Vijiaraghavalu Naidu (Gooty) ...	5	0	0
„ J. Siddle (Wanganui N. Z.) 5s. ...	2	11	0
„ S. Subramanya Iyer, C. I. E. (Madras) ...	50	0	3
„ P. Vanderlinden (Philadelphia) £2 ...	25	0	0
„ Kalka Prasad (Moradabad) ...	1	8	0
Dr. J. A. Anderson \$ 5; J. D. Buck, \$ 10; Mr. E. Hughes, \$ 1; Total \$ 16 ...	40	0	0
Pandit Lakshminarayana (Bilaspur) ...	10	0	0
A New York F. T. S. £ 200 ...	2,683	8	3
Received thro' Mr. W. Q. Judge:—			
Mrs. J. B. Moore \$ 3; Dr. J. P. Hyat \$ 1; Mr. E. Brand \$ 2; Mr. T. P. Shepherd \$ 50; Messrs. J. T. Meredith \$ 3-50; Mr. L. M. Barton \$ 2; Mrs. E. H. Claffin \$ 1; M. G. Warner \$ 1; Mr. J. G. Pinikan \$ 8; Mrs. A. E. Hill \$ -29; Mr and Mrs. F. L. Blodget \$ 50; Total \$ 69-29 ...	182	9	0
Mr. Byramji Dasabhoy (Ranchi) ...	10	0	0
Mrs. J. Wilson (England) 55 ...	3	7	0
Viscount Pollington £ 1, 1s. ...	13	12	0
Received thro' Mr. Judge:—			
Mr. R. L. Scannel \$ 4; Mr. Franklin Saunders \$ 2; Miss L. D. Bur-land \$ 2; Miss M. Mitchell \$ 1; total \$ 10 ...	24	12	0
Mr. Mc'Giffin (Cheefo) ...	39	12	0
„ Bipin Behary Pramanik (Bankura) ...	3	0	0
„ A. Nunjunda Naidu (Mysore) ...	3	0	0
Dr. J. N. Cook £ 20 being his debt to Mr. Sturdy ...	280	0	0
Mr. Philip Alwyn (England) ...	100	0	0
Miss M. A. Walsh (U. S. A.) 16s. 2d. ...	11	7	0
Hon'ble Mrs. Malcolm ...	68	15	0
Mr. C. S. Ramarujam Chetty (Madras) ...	2	0	0
„ S. Rangayya (Nagpur) ...	15	0	0
„ Anantarai Nathji Mehta (Kundla) ...	51	0	0
„ Ishan Chandra Dev (Mussouri) ...	1	0	0
Thro' Mr. W. Q. Judge:—			
Mr. Martin Ennis \$ 1-50; T. R. Prater \$ 1; E. A. Hill \$ 2; Total \$ 4-50	12	6	0
Mr. Lakshman N. Joshi (Benares) ...	38	5	0
„ O. Higashi (Bombay) ...	10	0	0
„ D. M. Oza (Mangrel) ...	5	0	0
„ R. Caldwell (Adelaide) 8s. ...	5	9	0
„ J. A. Newton, Mr. and Mrs. Hampshire at £ 1 each ...	42	6	0
„ H. Bowman (Oakland) ...	28	4	0
„ Jehangir Sorabji (Warangal) ...	12	0	0
„ Anantharai Nathji Mehta (Kundla) ...	84	0	0
„ T. Ramachendra Row (Kurnool) ...	20	0	0
„ Anantaram Ghosh (Chittagong) ...	50	0	0
„ A. V. Kunniyah (Arcot) ...	5	0	0
Berhampore T. S. ...	7	12	0
Mr. P. Dossabhoy (Hyderabad) ...	20	0	0
„ Purnachendrasen (Hyati) ...	4	0	0
„ P. D. Khan (Colombo) ...	5	0	0
Mr. J. Siddle (Wanganui N. Z.) 6s. ...	2	12	0
Total..	3,904	6	6

1891.

## GENERAL ACCOUNT.

RECEIPTS.	Amount.		EXPENDITURE.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 27th Dec. 1890...	2,039	3 1	Loan returned to Devi Pada Roy ... ..	700	0 0
Donations received:—			Lent to Col. Olcott's Holiday Fund ... ..	1,008	6 6
America ... 2,978-4 6			Loan returned to Col. Olcott's Holiday Fund ... ..	450	0 0
Australasia ... 12-0-0			" " Indian Section Fund ... ..	1,500	0 0
China ... 39-12-0			" " to Annie Besant's Travelling Fund ... ..	1,800	0 0
Europe ... 466-2-0			Food Expenses ... ..	1,493	4 1
India ... 408-4-0			Printing Charges 238 3 7		
	3,904	6 6	Postage ... 355 9 6	593	13 1
Diploma and Charter fees:—			Travelling Expenses ... 712 6 0		
America ... 1,099-2-9			Telegrams ... 221 7 0		
Australasia ... 519-14-8			Wages of Establishment ...	1,625	15 10
China and Philippine Islands ... 78-15-0			Feeding of animals ...	1,498	4 1
Europe ... 167-4-0			Sundries:—		
India, including Rs. 1,000 from India Section... 1,035-0-0			Lighting charges 918 2 9		
	2,900	4 5	Tolls and Taxes. 158 8 0		
Received from Mango Contractor... ..	60	0 0	Sundry other items (including Stationery, mats and 20 other items) ... 822 10 2		
Value of a calf sold ... ..	15	0 0	Repairs and Construction:—		
Cardians and vegetables sold. ..	213	0 0	Permanent addition of two houses at the Brahmin quarters.. 494 2 7		
Interest on Permanent Fund in Government Pro. Notes. ..	1,678	0 0	Do. do. of a verandah to the Western Side of Main Hall ... 123 9 0		
Interest on Postal Saving's Bank Deposit ... ..	28	4 0	Erection of a hut 31 4 6		
Loan from Col. Olcott's Holiday Fund ... ..	450	0 0	Repairs to the Western Bungalow ... 44 6 3		
" Indian Section Fund... ..	1,500	0 0	" to the Eastern do ... 120 14 5		
" Annie Besant's Travelling Fund ... ..	1,800	0 0	" Brahmin kitchen ... 51 6 9		
" returned from Col. Olcott's Holiday Fund. ... ..	1,008	6 6	" Carriages. 248 13 6		
			Dismantling the old Urm house 80 0 0		
			Sundry repairs to the other buildings and articles, &c. ... 651 1 2	1,844	10 2
			Total Expenses... ..	14,769	13 10
			Add Balance... ..	616	7 8
Total... ..	15,386	5 6	Grand Total... ..	15,386	5 3

EXPLANATION OF THE PRECEDING:  
RECEIPTS.

*Donations.*—We have received this year as compared with last year a decrease under this head of Rs. 4,380 from America: Rs. 270 from India; and Rs. 670 from Europe including Great Britain. There has been a slight decrease of Rs. 74 from Australasia, but there has been a large increase of Rs. 519 from the same continent, on account of entrance fees, due to the President-Founder's exertions there. The decrease in receipts from India is owing, of course, to the fact that the Indian Section has absorbed all the income from that source. From China again there has been a decrease of Rs. 88.

*Diploma and Charter fees.*—The income under this head is nearly the same as that of last year, America having contributed the same as last year while Rs. 519 have been received from Australasia and Rs. 79 from China and Philippine Islands. From India we have only Rs. 1,035, being a lump sum of Rs. 1,000 received from the Indian Section, and Rs. 35 received between the 27th and 31st December 1890, previous to the formation of the Indian Section. Rs. 1,678 have been received from the Bank of Madras as interest for 2 years on Rs. 21,000, worth of Government Promissory notes deposited there and forming part of the Permanent Fund. A sum of Rs. 1,008 was lent in the beginning of the year to the Holiday Fund, but was shortly afterwards refunded. Temporary Loans were contracted to the extent of Rs. 3,750, Rs. 450 being from the Holiday Fund, Rs. 1,500, from the Indian Section Fund, which were however refunded; and Rs. 1,800 from the Annie Besant Travelling Fund, through the kind permission of Mr. Keightley and which has also been refunded, in this month. A further sum of Rs. 700, most generously loaned to us by Mr. Devi Pada Roy of Cawnpore several years ago and reported in the preceding year's reports as an outstanding liability, has also been refunded and the Society is now entirely clear of debts. We commence our new financial year with a ready cash balance of only Rs. 616-7-8, about enough to cover one month's expenditure.

## EXPENDITURE.

The total amount of expenditure has been swelled by Rs. 5,458, owing to return of a loan of Rs. 1,500 to the Indian Section; of Rs. 1,008 to the Holiday Fund; Rs. 700 to Devi Pada Roy of Cawnpore; and Rs. 1,800 to The Besant Travelling Fund. Food expenses came to Rs. 1,500, which is a little less than last year's, while feeding, &c., of animals exceeds last year's expenditure (Rs. 826), by Rs. 664. This increase is due in the first place to the inclusion of shoeing, curing, and sundry other charges, during the current year, which had previously been grouped under the head of "Sundries". For shoeing we spent Rs. 56, and for curing the animals when sick, as they were more or less ailing throughout the whole year, we spent Rs. 77. But the



most important factor was the famine prices ruling from May last. Gram and bran have become very nearly 50 per cent. dearer than before; and while we could formerly purchase a cart load of straw for Rs. 5 or 6, we were now obliged to pay as much as Rs. 15, and sometimes, if the quantity was larger, Rs. 16, and once even Rs. 18-12-0, a cart load; all this rise in price being entirely due to famine.

*Travelling expenses.*—Include balance due on Mr. Harte's tour in the north, made in the latter part of the last year, and Rs. 320 paid for his ticket to England; and of the sum of Rs. 221 put down for telegrams, Rs. 181 were spent on messages to London, New York, and Australasia about H. P. B's. death.

*Printing charges.*—Include payment of bills for printing and paper supplied to the Society for the purpose by the *Theosophist* Office, during last year; and Postal Charges show a decrease of Rs. 170, owing to the fact that part of the Recording Secretary's Indian correspondence was shifted on to the Indian Section Office.

*Wages of establishment* show a slight increase of rupees 190, on account of the employment of three new hands during the year to water the cocoanuts, as this year was an especially dry one.

*Sundries.*—The very slight increase in the various sub-heads under the major head "Sundries" are due to increase of staff at the Head-quarters.

*Repairs and Construction.*—The expenditure under this head during the year is Rs. 1,844, that is Rs. 700 less than that of last year's, and I have at the same time to add that, of this sum of Rs. 1,844, Rs. 700 were spent on permanent additions, while substantial repairs were made to the Eastern and Western Bungalows, and the Brahmin Kitchen, to the extent of Rs. 215. Repairs to carriages came to Rs. 248, that is nearly twice what they were last year; but this was unavoidable, partly owing to the fact that the carriages were old and partly because of the wear and tear of the traffic carts. The expenditure under the sub-head "Sundry repairs" was during the year under report, Rs. 500 or one-half less than last year's. The total expenditure under all the heads being Rs. 9,100 or nearly Rs. 2,500, less than that of last year, while we had to incur an additional expenditure of nearly Rs. 1,900, on account of travelling, feed of animals and the construction of the two new houses.

Deducting this latter sum therefore from the total expenditure, we have a balance of Rs. 7,200, representing the normal expenditure on account of the up-keep of the Head-quarters, including the additional expenditure on account of addition of staff. This means a monthly expenditure of Rs. 600, which was the figure aimed at by the President-Founder some time ago.

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

27th December 1891.

## THE INDIAN SECTION.

It is impossible for me to lay before you my report of the working of the Section for the past year, without voicing the deep sorrow felt throughout India for the departure from this life of our revered and beloved Teacher and Founder H. P. Blavatsky. How fervently she loved India, how profound was her attachment to the Hindus, how much she toiled and endured for their spiritual enlightenment, none of us can ever fully realise. The best years of her life were given to work in and for Aryavarta and the saddest moment of her life was when she quitted its sacred shores. Let us then raise a monument worthy of her sacrifice and our sorrows by nobly carrying on the work she began, and by straining every fibre to save India and the Hindu race from materialism and sensuality.

I went to London to attend the late Convention as your representative, and I trust that the steps taken on my suggestion to perpetuate her memory in connection with the work she loved, have met with your unanimous approval.

In submitting to you the report of this, the first year's working of our Indian Section, I must ask you to bear in mind two important facts. First; the T. S. movement in India has much ground to recover, ground that has been lost in the last ten years owing to the inadequacy of the working staff of the Society in India, and to other causes.

Second; this is the first year since the departure of our revered teacher H. P. Blavatsky from India, in which any systematic effort has been made from Head-quarters to keep in touch with the various Branches, to ascertain and supply their needs, to guide their studies, to stimulate their thought, to co-ordinate and organise their several activities.

Bearing these facts in mind, I feel that the record of work and progress achieved in the last twelve months, which I now proceed to detail, is very satisfactory in many respects and highly encouraging for the future spread and development of our movement in India.

As arranged at last year's Convention, I obtained the services of Messrs. P. R. Venkatarama Iyer and T. S. Ganapati Iyer as resident Assistant Secretaries at Head-quarters, and I have now to express my gratitude to these gentlemen as well as to Mr. S. E. Gopala Charlu for the cordial and efficient co-operation they have rendered me throughout the year. Systematic correspondence has been maintained with all the Branches, two letters a month, at least, having been written to each by my assistants, as well as my own private correspondence with individual members, and such general circular letters as occasion demanded.

The scheme of issuing *Prasnotara* to all members, and *Branch Papers* monthly to each Branch, has also been carried out with regularity, and I rejoice to say that these efforts have resulted in a marked increase

of earnestness and activity in many of our Branches. Another important gain of the year to our work is the accession of Mr. S. V. Edge, Solicitor of London, to the permanent staff of the Indian Section. In response to my appeal to our colleagues in England for help, he volunteered to give up his position and career there in order to come to India and give us the aid which is so urgently needed. For a year past he had been a member of the staff of the London Head-quarters, enjoying the great advantage of a training under H. P. Blavatsky, and since his arrival here he has given proof of such devotion, energy and capacity that our Section is to be most warmly congratulated on this addition to its working strength. In this connection our warmest thanks are due to our venerable President-Founder, for it is his generous contribution of over Rs. 1,000 from the funds of the *Theosophist*, which has made it possible for Mr. Edge thus to come out and devote himself entirely to work of the Theosophical Society in India.

The results of this more perfect organisation and of the additions made to the staff are clearly visible in the steady progress and growth of the Section, as well as in the revival of activity in dormant or extinct Branches. Thus ten new Branches have this year been added to our roll, *viz.*, Mannargudy, Tiruvalore, Muttra, Warangal, Guntur, Loodhiana, Sholinghur, Madanappalle, Erode, and Ernacolum, and over two hundred new and active members have joined our ranks.

Death has, however, deprived us of some old and valued fellow-workers. We have to mourn the death of one of our oldest and best fellows, Bro: P. Iyaloo Naidu of Hyderabad, through whose timely help the present Head-quarters of the Society were established here. I had the pleasure of meeting him personally last year in Hyderabad, and his devotion to our cause was as strong as ever, and his confidence in the Founders firm and unshaken. Of others, whose departure from this life is a loss to our cause, I must name Messrs. Bihari Lal Bahaduri, Nilmadab Bannerji, K. Seshia Chetty and P. Parthasarthy Pantalu. But as one after another passes to his rest, new workers arise to fill their places, just as new cells take the place of dead ones in our own bodies. The Theosophical Society is a living entity; it will grow and prosper, whatever fate may befall the individuals, whose lives form the outer body in which this ray of the spirit of wisdom has found expression.

Much good work has been done by visits paid to various Branches by members of the staff, and the results in this department are such as to lead me to advocate as rapid an extension of this line of work as our finances, and the numbers of workers available will permit. Since the beginning of this year I have personally visited the Branches at Bangalore, Kumbakonam, Mannargudi, Negapatam, Calcutta, Ranchi, Berhampore, Bankipore, Jamalpur, Gorakhpur, Gya, Benares, Allahabad, Jubbulpore, Hoshangabad, Bombay and Poona, spending from three to fourteen days in each place, delivering public lectures, &c., &c. Since his arrival last September, Bro: Edge has visited

and lectured at Kumbakonam and Mannargudi, while he personally inaugurated our new Branch at Sholinghur, the formation of which is due to the energy and devotion of our worthy colleague, Mr. V. Cooposwami Iyer, late of Ambasamudram. Besides the above, Mr. Kotayya has spent the greater part of this year as Inspector of Branches in visiting and lecturing at the following branches in Southern India: Cuddapah, Anantapur, Gooty, Bellary, Kurnool, Adoni, Hyderabad, Secunderabad, Bolarum, Masulipatam, Guntur, Chittoor, Erode, Coimbatore, Palghat, Ernacolum and Trivandrum. The formation of several of our new Branches has been brought about by his exertions, and I desire in the name of the Section to offer him our heartiest thanks for the devotion and energy he has brought to our cause and the self-sacrificing, unpaid labour which has borne such good fruit. The details of his visits and work may be found in his able reports, which have been published from time to time in the *Supplement* to the *Theosophist*.

The general improvement in activity and earnestness of our Branches during the past year is well shown by comparing the following classification of the Branches of the Theosophical Society in India as they now are, with that given on pages 14 and 15 of last year's report.

A. Branches that hold regular meetings, read Theosophical works, discuss philosophical questions, and undertake some educational, literary, philosophical or philanthropic work:—

- |                 |                          |
|-----------------|--------------------------|
| 1. Bangalore.   | 15. Guntur (Sadvichara.) |
| 2. Bankipore.   | 16. Gya.                 |
| 3. Bellary.     | 17. Hyderabad.           |
| 4. Benares.     | 18. Jubbulpore.          |
| 5. Berhampore.  | 19. Jamalpur.            |
| 6. Bhavnagar.   | 20. Kanigiri.            |
| 7. Bombay.      | 21. Kurnool.             |
| 8. Chittoor.    | 22. Ludhiana.            |
| 9. Combaconum.  | 23. Mannargudi.          |
| 10. Cuddapah.   | 24. Masulipatam.         |
| 11. Ellore.     | 25. Meerut.              |
| 12. Fategarh.   | 26. Ranchi.              |
| 13. Gorakhpore. | 27. Surat.               |
| 14. Guntur.     | 28. Tipperah.            |
|                 | 29. Warangal.            |

B. Branches which consist of a few active workers, but do not make themselves sensibly felt as yet in their locality by any marked activity:—

- |                  |                 |
|------------------|-----------------|
| 1. Allahabad.    | 8. Calcutta.    |
| 2. Ambasamudram. | 9. Cawnpore.    |
| 3. Bankura.      | 10. Cocanada.   |
| 4. Barabanki.    | 11. Coimbatore. |
| 5. Baroda.       | 12. Darjeeling. |
| 6. Beaulcah.     | 13. Dumraon.    |
| 7. Bezwada.      | 14. Ernacolum.  |

- |                        |                   |
|------------------------|-------------------|
| 15. Erode.             | 28. Ootacamund.   |
| 16. Gooty.             | 29. Palghat.      |
| 17. Hoshangabad.       | 30. Paramakudi.   |
| 18. Karur.             | 31. Pakur.        |
| 19. Lahore.            | 32. Poona.        |
| 20. Madras.            | 33. Seati.        |
| 21. Madanapalle.       | 34. Secunderabad. |
| 22. Midnapore.         | 35. Seonichapra.  |
| 23. Mozufferpore.      | 36. Sholinghur.   |
| 24. Muttra via Nagpur. | 37. Tinnevely.    |
| 25. Negapatam.         | 38. Trichinopoly. |
| 26. Nellore.           | 39. Trivalur.     |
| 27. Noakhali.          | 40. Umballa.      |

C. Branches which are very loose in constitution, and consequently somewhat inactive :—

- |                |                  |
|----------------|------------------|
| 1. Adoni.      | 10. Madura.      |
| 2. Anantapore. | 11. Moradabad.   |
| 3. Arrah.      | 12. Periyakulam. |
| 4. Bareilly.   | 13. Paharthalai. |
| 5. Chittagong. | 14. Pondichéry.  |
| 6. Chingleput. | 15. Rajmahal.    |
| 7. Durbhanga.  | 16. Simla.       |
| 8. Jalpaiguri. | 17. Trevandrum.  |
| 9. Kapurthala. | 18. Vizianagram. |

D. Branches that are entirely dormant :—

- |                              |                           |
|------------------------------|---------------------------|
| 1. Aligarh.                  | 25. Krishnagar.           |
| 2. Arcot.                    | 26. Kuch Behar.           |
| 3. Arni.                     | 27. Lucknow.              |
| 4. Baluchar.                 | 28. Mayaveram.            |
| 5. Bangalore City.           | 29. Monghyr.              |
| 6. Barisal.                  | 30. Muddepoorah.          |
| 7. Bavanipore.               | 31. Naini Tal.            |
| 8. Bhagalpore.               | 32. Narail.               |
| 9. Bolaram.                  | 33. Orai.                 |
| 10. Bulandshir.              | 34. Pollachi.             |
| 11. Burdwan.                 | 35. Rai Bareilly.         |
| 12. Calcutta (Ladies' T. S.) | 36. Rajamundry.           |
| 13. Chakdigi.                | 37. Rangoon (3 Branches). |
| 14. Chinsurah.               | 38. Rawalpindi.           |
| 15. Cuddalore.               | 39. Searsole.             |
| 16. Dacca.                   | 40. Sholapur.             |
| 17. Delhi.                   | 41. Siliguri.             |
| 18. Dindigal.                | 42. Simla (Eclectic).     |
| 19. Fyzabad.                 | 43. Srivilliputtur.       |
| 20. Ghazipore.               | 44. Tanjore.              |
| 21. Howrah.                  | 45. Tirupattur.           |
| 22. Jessore.                 | 46. Udamalpet.            |
| 23. Jeypore.                 | 47. Vellore.              |
| 24. Karwar.                  | 48. Vizagapatam.          |

The above classification is much more stringent than that of last year, and for purposes of comparison classes A and B of the above should be compared with classes I and II taken together. Thus, class A contains at least five Branches, which are now in far better condition than any of those in class I, except the Bombay Branch, were in last year; and many of those in B are at least above the average level of activity of the latter. And although the list of inactive and dormant Branches is longer than that given last year, yet this is to be ascribed to a fuller and more complete knowledge of the then existing facts rather than to any actual falling off or decay. Further, I entertain great hopes that in due time many of the now dormant Branches will revive, and that the new wave of interest in Theosophy, which is now apparent throughout India will enable us to find active workers to conduct and organise their labours.

Another branch of our work, which has this year been far more actively pushed than for several years past, is the spreading of theosophical ideas through the free distribution of leaflets and pamphlets. In all between ten and fifteen thousand copies of such leaflets have been distributed from Head-quarters, in addition to the large number distributed both locally and throughout India by the energetic and self-sacrificing labours of the Bombay Branch. To them we owe the gift of large numbers of the leaflets, &c., sent out from here, as well as the donation of a special sum of Rs. 154 for this purpose in preparation for the proposed visit of Annie Besant.

The Bombay Branch is also to be congratulated upon the starting of *Pauses*, a small magazine for the popular diffusion of theosophical thought in simple and attractive form. This new venture owes its existence to the energy of Bro: Peacocke, to whom the Bombay Branch is deeply indebted for the additional stimulus and vigour which he has infused into its work. Already good results are apparent, and the usefulness of *Pauses* will, I feel sure, go on steadily increasing as our thought spreads and takes root in the human mind around us.

A press-correspondence department has been opened on the lines of that carried on in England. The work done by this branch is gradually increasing, and it should prove useful in the future. The results depend, of course, largely on the co-operation given by members. And I would take this opportunity of again bringing to your notice this useful branch of work, and of asking you to extend your help to make it a full success. There have been many cases known in the West, where persons have been attracted to the Society through paragraphs and letters in the public press, and this will itself tend to show you how important a branch of work this "Press Scheme" is.

Most of you have already heard of the newly-established American and European Oriental Departments. These have been instituted for the purpose of supplying American and European Theosophists with translations from the Hindu sacred writings by native Pundits. The American Oriental Department is now in full working order and has already done much useful work, and the European is now commencing its activity.

We in India can do much towards helping this branch of work, and thus carrying out the 2nd Object of the Society. I would, therefore, direct your attention to the American and European Oriental Departments and ask you to do what you can towards giving them assistance by supplying them with translations, commentaries and selections from Sanskrit and other sacred writings. Some of you have already helped in this direction, and I desire to take this opportunity of thanking such for their assistance. Contributions for these departments can be sent either to myself or Bro: S. V. Edge, one of whom will carefully revise the text before the matter is sent to England or America for publication.

Hitherto this work of popularising Theosophy has been carried on almost exclusively in English; but we have a no less imperative duty towards the non-English speaking community throughout India, and I am glad to say that a little has been done in this direction during the past year.

Several of our energetic helpers are now at work preparing vernacular paraphrases of the most important elementary tracts on Theosophy; paraphrases of the "Key to Theosophy" in Hindi, and in Tamil, from the Hindu standpoint are well under way, and I trust that the coming year will witness a large extension of our activity in this most important field. But it is a department of our work which must necessarily be carried on by the efforts of our local Branches, rather than directly from Head-quarters, but the staff of the latter can give guidance and valuable assistance in planning and organising local efforts so as to produce the greatest possible results with the least expenditure of energy and money.

Several important translations from the Sanskrit into English are now nearly completed, and will I hope be published within the next few months. Foremost among these stands the translation of Mundukyo-panishad with Sankaracharya's commentary and Gaudapadu's Karika thereon, now nearly completed by Prof. Manilal N. Divedi, the able author of so many useful books and translations. We owe this work to the generosity of the Hon. S. Subramaniam, to whom the best thanks of all earnest students both in the East and the West are due timely help and assistance.

To pass now to our financial position. The following abstract of the detailed accounts appended to this report will show at a glance our position, which upon the whole, I consider a fairly satisfactory one:—

<i>Total of Income.</i>		<i>Total of Expenditure.</i>	
Donations ... ..	3,333 6 4	Salaries ... ..	955 7 9
Annual subscription ...	1,707 3 6	Travelling expenses, including Mr. Edge's expenses from London ...	1,353 9 2
Entrance Fees ... ..	1,828 0 0	Printing charges ... ..	1,642 2 10
Contributions for travelling expenses ... ..	175 8 0	Postage ... ..	1,237 14 6
Sundries ... ..	257 11 0	Contribution of the Indian Section, T. S., to the up-keep of Head-quarters..	1,000 0 0
A. N. S. Fund... ..	108 0 0	Sundries ... ..	307 8 6
Grand total Rs...	7,409 12 10	Grand total Rs...	6,496 7 3
		Balance on 26th Dec. ...	913 5 7

Our total receipts for the past year amount, as you see, to Rs. 7,000 in round numbers, and of this amount over three thousand three hundred are from donations; one-thousand of this being the gift of the President-Founder to cover Mr. Edge's travelling expenses from London and maintenance here. Our expenditure for the year was five thousand seven hundred rupees, including a contribution of Rs. 1,000 to the expenses of Head-quarters. This last sum is in every sense a debt due from the Section to Head-quarters in partial return for the residence and office accommodation given to the staff of the Section, and I feel sure that your only feeling will be one of shame that our contribution to the up-keep of Head-quarters should be so small as compared with that of the American Section, while we receive so much more direct benefit from its existence. To return, it is plain from these figures that our income from annual dues and entrance fees falls much below our minimum expenditure, though every effort has been used to keep the latter as small as possible. If the Society is to prosper and grow, more work must be done; that means more money: and therefore, Brothers, I appeal to each and every one of you to help on the work by giving such donations, large or small, for the working funds of the Section as you can spare. What is needed among us is more general devotion and personal interest in the work, showing itself in individual self-denial in order to help others through the work of the Society. Of the two thousand three hundred rupees donations, exclusive of our President's generous gift, over Rs. 600 were given by the members of the Bombay Branch alone, while Rs. 460 were given by the Madras Branch from its accumulated income. Of the remainder, Rs. 400 were given by five individuals, and thus more than one half of the total was contributed by only two Branches and five members. This is not as it should be, Brothers. I know well how poor most of the members are, but if each and every one

of us would only contribute conscientiously what he can, in proportion to his means, be the amount small or great, our working resources would be very largely increased, and the spiritual revival of India would make rapid strides.

Turning now to the future, it is my intention to start about January 19th on a tour through the Branches between Madras and Bombay and those in the Punjab and North-West Provinces which I have not visited. This will occupy me until the hot weather sets in. In the meanwhile Bro: Edge will remain in charge at Adyar, but now that our President-Founder is once more here, I hope the former will be able to devote 10 or 14 days in each month to visiting the Branches within reach of Madras. Mr. Kotayya will also, resume his tour and visit the Northern Telugu Branches of the Section before the hot weather sets in.

In addition to continuing with regularity the issue of *Prasnottara* and the Branch Papers, I am extremely anxious to prepare for the use of our members a series of papers, which will together form a regular elementary course of study in Theosophy. Beginning with the simplest elements, and utilising for this purpose the admirable expositions of Annie Besant and others, with additional explanations, my scheme is intended to give an outline of the doctrine of evolution as taught in the "Secret Doctrine," with diagrams, &c.

The teaching of Theosophy throws so much light upon the Hindu Shastras, and a knowledge of the former is so essential to the profitable study of the latter, that I feel the successful carrying out of this plan will be of untold value to every true Hindu,—whether a Theosophist or not. For it is not the acceptance of Theosophical ideas and teachings which is of vital importance, so much as the study and intellectual grasp of them. And much will be done to render these ideas readily accessible to the Hindu student and to give them general currency in India, if the members will support me in carrying out this project. For at present the student in India encounters almost insurmountable obstacles in the effort to master these ancient ideas in their new garb owing to the lack of simple text books.

But there is another matter of greater importance for the future of our work than even this. The experience of this year has proved to me beyond a doubt that the whole of India is a field far too large to be adequately worked from a single centre. The activity of the Branches depends almost more upon frequent visits of several days each from competent members of the staff, than upon anything else. Now it is a self-evident fact that with over a hundred and fifty Branches to visit, it will be impossible for me to visit them all in less than two years, even supposing I am constantly on the move. But my absence, implies that Mr. Edge must remain constantly in the immediate vicinity of Madras, as experience has shown how undesirable it is for us both to be long absent at once.

The best method of meeting these difficulties would be to establish local Head-quarters in each Presidency, say at Calcutta, Allahabad, Lahore and Bombay, and to obtain the services of some thoroughly competent European Theosophist to take charge of the Branches in each district, visiting each of them at least twice in every year. I say European Theosophist, because all our experience for the last 13 years shows that unless Western energy and organising power is brought to bear, very little real work is accomplished by our Hindu Branches when left to themselves. With such centres established at Calcutta, Allahabad and Bombay, a very short time would witness an immense change in the public position and influence of the Theosophical movement.

Two difficulties stand in our way: want of men, and want of money. The men I believe could be found, if the money for their maintenance and travelling expenses were forthcoming. I, therefore, desire to urge this question on the careful consideration of members and to suggest that an effort be made to ascertain what amounts could be guaranteed for the carrying out of such a plan.

There remains one more subject to which I must refer. As you all know, I availed myself of my visit to London to urge personally, and in the strongest terms, upon Mrs. Annie Besant, the pressing need of her presence in India. After much hesitation and with some reluctance—caused by the pressure and anxieties of the work in Europe—she consented to come, and we firmly counted upon her presence among us at this Convention. Considerable efforts, of which I desire to express my hearty recognition, were made by many of our earnest members, especially by our ever-foremost Bombay Branch, to raise the Rs. 3,500 needed to cover the expenses of Mrs. Besant's visit, and although only a sum of less than Rs. 2,000 could be collected within the time available, yet her visit would have been made, had not unforeseen circumstances intervened to prevent it. Mrs. Besant's health has been sorely tried by the toil, anxiety and worry of the last two years, and the departure of H. P. B. fell on her as a crushing blow, followed without interval by the flood of work, correspondence and responsibility, which the recent outburst of interest in Theosophy in England entailed upon her. All this combined was too much for her health, and Dr. Mennell protested in the strongest terms against her trip to India this winter. Then came the illness of other members of the small and already greatly overworked London staff, as well as other imperative reasons, and all these together forced Mrs. Besant, to her own and our intense disappointment, to postpone her visit till next winter. But it is certain, as certain as anything human can be, that next winter we shall have the honour and pleasure of welcoming amongst us this leading English champion of our cause. And I count upon her making a stay twice as long, and a tour much more extended in India next winter than she could have given time for had she been with us now.

Under these circumstances, I propose that the money already collected shall be placed as a separate account in the bank as the "Besant Travelling Fund," and I now urge on each and all of you to do your utmost to increase and add to it steadily, so that by next September we may have at least Rs. 5,000 ready in hand. I ask now for Rs. 5,000 instead of Rs. 3,500, because Mrs. Besant's longer stay and more extended tour will involve considerable additional expense, and I trust, Brothers, you will bear this constantly in mind. I am sure you will join with me in expressing to Mrs. Besant our deep regret at the unavoidable postponement of her visit, and our earnest urgent request that she will come amongst us next winter for a long visit.

Our motto for the future must be "Co-operation." This must be applied both to Branches and the Section at large. As regards the former, members must work together towards the common end, *viz.*, the establishment of a vital centre of activity from which there will emanate a stream of Theosophic thought for the benefit of the surrounding locality. Personal distinctions and differences of opinion must be put absolutely and entirely on one side in deference to the good of the Branch, and the officers of the Branch must receive support and sympathy from the other members, and not discouragement as is too often the case. As regards the Section as a whole, members should recognise that it is their duty to keep in touch with Head-quarters by correspondence. With a Section covering such a large territory as ours, it is at present impossible for the Secretaries to know every member, individually; and unless members bring themselves to their notice by correspondence, they will be unable to reach them and give them the required assistance. Secretaries of Branches should also bear this in mind and keep in constant correspondence with the officials at Head-quarters in order that the latter may know the state and condition of each Branch under their charge. I hope, therefore, that members will keep this before them.

I have already spoken to you of the progress made by the Section during its first year of existence, and I have now but to express the hope that when next year we look back upon the present Convention, we may have the pleasure and satisfaction of marking a still greater increase in the usefulness and activity of the Section. This will surely be the case if we bear in mind during the coming year, that we work not for ourselves, but for others, that we hold in our hands the future spiritual welfare of India's people, and that the object which we have before us is the erection of an edifice of true theosophic thought, which shall last and continue as a tower of strength, long after we who now labour here have been called upon to leave our posts and to transfer our activity to another sphere of action.

BERTRAM KEIGHTLEY, *Genl. Secy.*

#### REPORT OF INSPECTOR OF SOUTH INDIAN BRANCHES.

I beg to submit my annual report on the Branches visited and organized by me during the year 1891. I have been on tour in the Northern Telugu Districts from 8th January to 22nd May, and in the Tamil Districts and Malabar Coast from 2nd November to 9th December. My work may be classified under (1) Improvement of the old active Branches; (2) Revival of the dormant or defunct Branches; (3) Organization of new Branches; and (4) Visiting of places for the spread of a knowledge of Theosophy. I now report on the branches coming under the above heads as they stood when I left them. The following are the Branches ranged under the above heads:—

- (I) Nellore, Cuddapah, Bellary, Hyderabad, Bezwada, Masulipatam, Guntur (Krishna), Chittoor, and Coimbatore, making up 9 altogether.
- (II) Gooty, Adoni, Kurnool, Anantapore, Secunderabad, Bolaram, Ellore, Palghat, and Trevandrum, altogether 9.
- (III) Warangal, Guntur (Sadvichara), Erode and Ernacolum; total 4.
- (IV) Tadpatri and Trichoor; total 2.

Thus the total number of branches visited and organized is 22, and places visited in view to form branches 2.

*Nellore.*—This is one of those Branches that have been subject to frequent rise and fall. When I visited it in January last, it was in a rather depressed state. Of the four days it was notified for me to lecture, a gathering was got on only two days. A meeting of the branch was convened to devise measures for its better working. Mr. T. Jayaram Naidu Garu was appointed President. It was resolved to enter on a definite course of study, embracing the Upanishads, Bhagavatgita, the "Secret Doctrine," the *Theosophist* and the branch papers. The exposition of the first three works was distributed among those members. It was resolved to subscribe for *Lucifer*. But when I visited it again in September, I heard that no meetings of the members had been held during the previous two months on account of cholera. As the President has retired from public service, it may be hoped that he will devote more attention to the better working of the branch. It is composed of 12 members, there are able scholars among them, who could expound such works as Bhagavatgita, and thereby render the branch more attractive to outsiders.

*Cuddapah.*—My work here was successful and hopeful owing to the zealous co-operation of the members. Messrs. A. Nanjundappah Garu, the Secretary, S. Narayaniah Garu, A. Vythianatha Aiyar and M. Subramaniam Garu were distinguished for their activity. I lectured on "The mode of the interpretation of the Hindu Scriptures". The "Septenary Constitution of Man" and "The improvement of the

moral tone of the Hindu population" to audiences of 300, 100 and 200 people, respectively. The suggestions I made for the better conduct of the Branch were adopted by its members. It is one of our strongest lodges.

*Bellary.*—Here I saw various forces at work for the amelioration of the people intellectually, socially and morally. The Branch maintained a small Sanscrit school, provided for imparting moral instruction in the Municipal Schools, and delivering lectures to the public in Hindu philosophy. Leaflets containing moral aphorisms were printed and circulated. A weekly Telugu English paper called *Sanmarga Bhodiny* was conducted under the auspices of the society. Its constitution was however singular, non-fellows of the Theosophical Society being also admitted as its members. I lectured on "Sanmarga", the "Effects of Modern Civilization", and "Black and White Magic." The life and soul of the Samaj are Messrs. Rai Bahadur Sabhapaty Mudelliar, President, T. A. Swaminada Aiyar, Secretary and R. Jagannathiah Garu. The Samaj meets in its own hall and has its own library. The number of its members is 20.

*Hyderabad.*—Most of the members are influential and important persons. The number on the rolls is twenty, but the average attendance at the weekly meetings was only three or four. It has a library and reading room located in the house of late lamented Brother Iyalu Naidu. It was contemplated to erect a room of its own. It subscribes for *Lucifer* and *The Theosophist*. It has a reserve fund of about Rs. 500. Though possessed of such advantages, they had not been made use of by more than four or five members. I, therefore, explained in my first lecture the benefits and necessity of organization and union for moral and spiritual improvement. I also lectured on "Karma and Rebirth" and "The Mode of Interpretation of the Shastras." Brothers Dorabji Dossabhoy, the President, and Capt. S. Ragnath, the Secretary, evinced as much interest as they could under the exigencies of their Government service.

*Bezwada.*—This Branch had begun to work since the beginning of this year. Messrs. T. Venkatnarasiah Garu, the Secretary, and S. Lingiah Garu evinced great interest in its welfare and worked for it. It was in need of a library and a room for meetings. I delivered here three lectures. The lodge has 15 members.

*Masulipatam.*—This is one of the very few Branches that have been working uninterruptedly ever since its formation. It has a library and a room for meetings, Messrs. V. Sundararamiah Garu, V. V. Sivandhany Garu, the President, K. Ananda Row Garu, the Secretary, and P. Sobhanadri Chetty Garu, the Assistant Secretary, were doing their best for it. The first two brothers seemed to be conversant with Theosophy and Vedantism and led the society on. My lectures on "Devotion, Communion and Bhajana," "The Objects of the Theosophical Society",

and "Karma and Rebirth," were attended by about 200 people. The members are 32 in number.

*Guntur, (Krishna Branch).*—This Branch began to work after a long dormancy shortly before my visit. It has a small library of its own. Its financial resources are encouraging, as it has a balance of about Rs. 300 in hand. The local Sanscrit English High School was founded by it or through its instrumentality. Messrs. J. Poorniah Pantulu Garu, the President, H. Bhagavant Row Pantulu Garu, and Sreeramulu Pantulu Garu, the Secretary, and V. Bhavana Charlu Garu proved to be very active members. The Branch meets at the premises of the school referred to above: I lectured on the usual subjects of the objects of the Theosophical Society and Janma and Karma, as also on "Work as Divine Service." The attendance then was from 200 to 250. There are 27 members in the lodge.

*Chittoor.*—This is one of the branches that has been working regularly, having a library and a room of its own. Its vitality is kept up by the zeal and exertions of the President, Mr. C. Masilamany Mudaliar, who has a good knowledge of the Hindu philosophy and of Theosophy. The Secretary, Mr. C. Dorasawmy Mudaliar, his son, co-operates with him, being himself conversant with Theosophy. All the members, saving one, were non-brahmans. The doubts of the Brahman were removed in my conversations with them. I lectured on Karma and Reincarnation.

*Coimbatore.*—The Branch here, though not working actively, seems to have had a continued existence. About six of its 20 members are earnest. The Society has no library of its own saving a few works. The President, Mr. Annasawmy Row, has been good enough to allow the use of the books of his library to the members. They meet in the upper story of his house. They were advised to remedy the defects pointed out. I have to thank Mr. Annasawmy Row for his generous help. I have just heard from Mr. Subbaiyar that he proposed to make a present of all his Theosophical works to the Society.

I shall now proceed to remark on the Branches revived from their dormancy, which come under the second heading, as above classified. I need not review each of them separately. It suffices to say that at each of their stations public lectures were delivered, the sympathies of those interested in Theosophy enlisted, resolutions passed for their conduct and guidance. I am glad to hear from the Assistant Secretaries of the Indian Section that Kurnool and Ellore are doing well; Adoni and Secunderabad moderately. Gooty and Anantapur are said to be inactive; while Bolaram seems to be extinct.

I have to express my thanks to Messrs. R. Casava Pillay Garu and J. O. Srinivasa Rao Garu, of Gooty, E. Ramasawmy Naidu Garu, of Adoni, the late lamented R. Seshiah Garu, of Kurnool, H. Seetharam Row Garu, and B. Moonosawmy Moodelliar, of Anantapur, Bezouji Aderji and Kavasha Eduljee, of Secunderabad, D. Sriramulu



Pantulu Garu, of Ellore, S. Veeraraghava Iyer and Vengu Iyer, of Palghat and R. Padmanabha Chariyar, of Trevandrum, for their co-operation with me in the revival of the Branches referred to.

I have now to remark on the Branches newly organized and coming under the third heading, which are at Warangal, Guntur (Sadvichara), Erode, and Ernaculum. In each of these places the rules and objects of the Society were explained, lectures on topics of Theosophy and Hindu philosophy delivered, doubts and objections of the public and candidates for fellowship removed, important personages interviewed and conversed with, candidates instructed, rules and instructions for the formation and guidance of Branches given, and lists of books to be studied recommended. I have to thank the following gentlemen for their hearty co-operation with me in the organization of the Branches in question:—

Mr. Jehangir Sorabji, the Secretary of Warangal, Mr. S. Ramasawmy Garu, member of Sadvichara Branch of Guntur, Mr. N. Sarvathama Rao Avergal, President of the Erode Branch, and Mr. W. Ramiah Garu, President of the Ernaculum Branch. The first two lodges are doing well, and the last two were started only last month.

I visited Tadpatri and Trichoor, lectured there, and tried to form a Branch at the latter, there being seven Fellows there. Mr. A. Sankariah, Dewan Peishcar of Cochin, may apply for a charter for it.

As regards my suggestions for the improvement of the Indian Branches, I beg you to refer to my general report published in the Supplement to the *Theosophist* of November 1891. My main and chief proposition for the appointment of additional Inspectors or Officers which was approved of last year, has to be now carried out.

C. KOTAYYA, *Inspector.*

#### THE AMERICAN SECTION.

The year which is now drawing to a close has seen much important work in connection with the American Section of the Theosophical Society, and I must endeavour to give you as shortly and concisely as possible its principal features of interest.

It is not necessary for me to emphasise in this report the great loss that the American Section feels by the death of H. P. Blavatsky; my present duty is but to point out that this misfortune, great though it had been, has in no way damped the ardour or hindered the activity of the workers in the United States of America.

There are now on the roll of the American Section 60 Branches, fifteen New Charters having been granted during the past year.

In one case three Branches resigned their charters, and a fresh charter was given to them incorporated under one head.

The new charters are:

Willamette; Memphis; Indra; Iron City; Annie Besant; Toronto; Dhyana Lodge; Grays Harbour; "H. P. B." (New York City); St.

Paul; Springfield; Salt Lake City; Pleiades; San Francisco; Providence.

The activity on the Pacific Coast has this year been very encouraging. I have been able myself to pay my long promised visit to these Branches and the activity that I found going on there has been all that could be desired. The Branches along the Pacific Coast, under the direction of the Pacific Coast Committee, have been doing their work well and show signs of activity and vitality.

At San Francisco great activity prevails and the joint visit of the President-Founder and myself will be long remembered there as a great success. In fact, throughout the whole of the tour, not only have the lectures been well attended, but at times even crowded, and the press has given full and copious notices of the lectures. Col. Olcott's brief visit has done much to arouse the public interest in Theosophy and to dissipate the false reports of our slanderers.

An important work of the year has been the establishment of the "Oriental Department." Up to the present, eight papers have been issued. The department has been fortunate enough to secure the services of the well-known Sanscrit scholar Professor Drivedi. It is impossible, of course, yet, to speak definitely concerning the Oriental Department, but as far as our work has proceeded, there are evident signs that Americans will appreciate the short and concise articles on Oriental subjects which are brought before their notice in the monthly issues of the Oriental Department. Let me take this opportunity of urging upon my Indian brothers how important it is that they should do all in their power to aid us in this useful branch of work; as we of the U. S. A. appreciate fully their efforts on our behalf.

Into the Tract Mailing Scheme, the General Secretary has now incorporated the operations of the invaluable "Press Scheme," devised and carried on single handed by a most devoted Theosophist, "F. T. S.," whereby short articles on Theosophy and Theosophical news are secured publication in a large number of newspapers all over the country. Not thousands, but millions, of readers are thus becoming familiarized with our thought and terms, all from the energy of one man who uses thus his Sundays and his evenings after days of toil. The Tract Mailing Scheme will now become responsible for its postage and stationery, as well as for incidental expenses of printing and electrotyping, and this with the hope that its operations may be indefinitely extended as our Brother receives more manual aid from friends.

Since our last Convention Report 51,000 tracts have been printed and a large number of cities missionized through City Directories.

The General Head-quarters:—There is no one fact concerning the Theosophical Society which better illustrates Theosophy's growth than the expansion of the General Secretary's quarters. Its various stages have been heretofore described, and how the original dark closet

has become 4 rooms. But five months have passed since the last move, and already symptoms of cramping are manifest. They renewedly emphasize the need of not mere space for workers and documents, but of a Head-quarters building which shall have a national character, function, and influence. No suitable house was found last Spring, the difficulties being so great, but further effort is intended in the Spring of '92. Of course a serious problem in this expensive city is the expense, and very evidently the Aryan Theosophical Society cannot alone supply a building fit for such large and varied service as an American Head-quarters contemplates. No one can appreciate how convenience is sacrificed, opportunities for effective work lost, and new openings foregone, who is not conversant with the details of the Head-quarters correspondence and demands. With adequate space for existing and additional staff, and the various plans for new work made feasible, what a glorious record may be made in 1892! It is in this building, if secured, that America's share of the ashes of H. P. B., now temporarily in London, is to find a home.

Generally, I may remark that the prospects in America are exceedingly encouraging. The United States are fortunate in being to a great extent free from hereditary bigotry and narrow-mindedness, and Theosophy on that account permeates more easily into the hearts of the people, many of whom have been waiting, it may be for years, for the spiritual food which Theosophy affords them.

In conclusion, I offer to the Convention the hearty greetings of all Theosophists in America, together with good wishes for the coming year.

Signed on behalf of the Executive Committee,

W. Q. JUDGE,  
General Secretary.

#### THE EUROPEAN SECTION.

The present report I have to lay before you dates from July 10th of this year, when the late British and European Sections were amalgamated in the present European Section, at a general Convention held at the Head-quarters in London, and presided over by the President-Founder. The report of the proceedings of that Convention, containing the Reports of the General Secretaries and of all the centres of activity in Europe, is herewith forwarded to you in printed form.

Since the Convention, a greater activity has prevailed than hitherto previously recorded in Europe. Public interest in our movement has been, so to say, at fever heat, and the entire press of Great Britain and Ireland, and most of the influential papers on the Continent have contained frequent notices on Theosophy and the movement. The greatest activity has been in Great Britain, where an infinity of public lectures

have been delivered at all the principal cities, mostly by Annie Besant. The interest aroused will be estimated by the fact that the largest lecture hall in London (St. James's) was packed with an audience to hear about Theosophy. These lectures have been reported at great length and no opportunity has been omitted by the Press Group, who have in charge to watch the correspondence in the public papers, to expound our Theosophical principles. Interviews are very numerous, and articles have appeared in most of the magazines, some for and some against Theosophy, but all bearing witness to the importance of the movement. The *Daily Chronicle*, one of the most enterprising of our great dailies, has devoted for upwards of 5 weeks, from two to six columns daily to a public discussion which has brought the Society so prominently before the public of this country, that Theosophy has been the most engrossing subject before the English reader for several months past. All our lodge meetings and lectures are overcrowded, and hundreds of lectures are being delivered from pulpit and platform on the subject from day to day. The tone of the public press is markedly changed in most instances, and the opposition of our audiences has mostly given way to intelligent enquiry. In fact, it is not too much to say that never in the history of the movement has such a general interest in the subject been created.

Many important innovations have been made in the work of the Society in Europe, and our organization is being rapidly perfected. Efforts have been made to create a common interest in the work by Sectional publications sent free to all members. The Sectional monthly magazine, the *Vahan*, has been enlarged to twice its original size. An *Oriental Department* on the same lines as that of the American Section has been started, and the Branch papers of both the American and Indian Sections are supplied to the lodges.

A *League of Theosophical Workers* has been inaugurated and has been engaged mostly in philanthropic work, on the principle of the Society's *Working Women's Club* at Bow, which has been very active in providing excursions into the country for working women and girls, entertainments, and sales of gifts of clothing, furniture, &c., at very moderate prices to the poor. A labour-bureau for providing employment to persons out of work has also been established, and a soup-kitchen to provide food for the poor during the winter months is in process of inauguration. The *League* has also founded a *Crèche* or Day Nursery for young children, so as to allow the mothers to obtain employment when necessary. Many other activities of the same nature are undertaken by the members, for the details of which there is no room to spare in the present report; in fact, the *League* has to publish a monthly double-sheet to report its own activities and to make its methods and requirements known.

The latest activity is the establishment of a printing-office to undertake the whole printing of the Section. The H. P. B. Press has developed into a large establishment, capable of employing from 12 to 20 hands, and is busily engaged upon a revised edition of volumes I & II of the *Secret*

*Doctrine.* The Lodges are for the most part working excellently, printing syllabuses of lectures and establishing numerous classes for study and public receptions. *The Dublin Lodge* has a residential Head-quarters where the principal members reside together and co-operate in the work of the lodge. *The Scottish Lodge* has been doing very excellent work and reports that its premises are too small for its accommodation. *The Liverpool Lodge* is also exceedingly active and always furnishes us with encouraging reports. *The Bradford Lodge* has perhaps attracted most public attention in the provinces, and great attention has been paid to them by the local press. *The Chiswick Lodge* has also done good work, inaugurating public lectures in its district, and largely adding to its membership. *The Blavatsky Lodge* meetings are invariably overcrowded, and a meeting, for members only, has been rendered necessary in addition to that held on Thursday evenings and open to visitors and associates. In fact, on the visitors' night, overflow meetings have repeatedly been arranged at a moment's notice in the library and in the drawing-room. On the Continent, the greatest activity has been in Spain, Holland, Sweden, and France; in Greece, also, not a few articles on Theosophy have appeared in the papers, both of Greece itself, and of the Levant. In Spain a large portion of our literature has been translated and published, and great quantities of leaflets are distributed; in fact, our Spanish brethren are thinking of starting a printing press of their own. In Holland and Belgium the same enthusiasm prevails, and efforts are being made to duplicate the London Head-quarters and its activities at Amsterdam. A magazine is to be founded and a printing office is in embryo. Sweden still continues its steady march of Theosophical progress, adding to its numerous translations, and shaping new centres of activity.

Owing to the generosity of a devoted Theosophist a new centre has been established in Paris, and the *Lotus Bleu* has been enlarged to twice its size. A reading room, publishing office, and other rooms have been obtained in one of the principal streets of the capital, where lectures are given and enquiries answered; the whole undertaking being managed by a Theosophist who has given all his time to the work.

A great amount of literature is being continually produced in the way of original matter in English and of translations in continental languages for the most part. The most important work, which is nearly off the press, is H. P. B.'s large *Theosophical Glossary*, a work of some 400 pages of the same size as the *Secret Doctrine*. As already stated, a revised edition of the latter work is now in the press, and the third volume will be undertaken immediately on the completion of the new edition. The latest tendency in the development of our literature, however, is to be seen from the character of most of the new manuals and pamphlets, which are intended to bring the fundamental teachings of Theosophy within the scope of the widest possible circle of readers. This literature sells very freely at all lectures and is widely distributed.

*Lucifer* and the *Theosophical Siftings* still continue to supply their respective readers with fresh points of interest and information from the wide range of Theosophic thought and activity, and the financial condition of the former is now on a sound basis.

Although the number of new Lodges formed since the last General Convention in December 1890 is not considerable, the number of working centres increases rapidly, and many of them are in a more flourishing condition than some of the Lodges. Fresh libraries are continually in formation under the direction of the Countess Wachtmeister and do much to propagate Theosophical ideas.

The membership of the Section shows an increase of 429 from January to the middle of November 1891, while 3 resignations have been recorded: giving a total increase in 10½ months of 426 members, an average of 41 members *per* month.

The financial condition of the Section is satisfactory, and I have great pleasure in reporting a most generous donation from a Theosophist who desires to remain unknown. He has given £1,200 to the Theosophical Society, to be disposed of as follows: £100 to Adyar Head-quarters; £100 to London Head-quarters; £100 to New York Head-quarters; £100 to the European Section to defray the (London) Convention expenses; and the same amount for special printing in which he takes an interest; the balance of £700 being deposited in the Bank in the joint names of Annie Besant, G. R. S. Mead, and himself; to be used if possible for propagandist work in France, or failing that, for the same purposes elsewhere. This munificent help has enabled us to start a fresh series of activities in France, which have been mentioned in this report.

The list of Branches opened during this year is as follows:—

1. Chiswick Lodge; 2. Bradford Lodge; 3. Battersea Lodge;
4. Manchester Lodge; 5. Croydon Lodge; 6. Adelphi Lodge.

In addition to our list of lodges, thus increased in one year by six new ones, duly chartered, we have a list of 28 centres, all of which are doing good work and rapidly qualifying for incorporation as lodges; most of them preferring to make a start with a fair number of members, rather than force their position with the regulation minimum.

The list of publications since July includes the following:

[See general list elsewhere.] s. e. g.

The Convention will see from the above short digest of activities, which would require much space to record in detail, that the departure of H. P. B., so far from disheartening us, has on the contrary spurred on the Theosophists of Europe to redoubled exertions. The most striking example of this is naturally to be seen at Head-quarters, where the original house in Avenue Road is now the centre of a Theosophical colony

of five houses, which is ever in probability of increase. The members of the Staff are not only busy all day, but rarely get a free evening; lectures, classes, meetings and receptions occupying every night of the week but one.

In conclusion, Dear Sirs and Brothers, permit me in the name of the European Section of the Theosophical Society to send you our heartiest good wishes for the success of your Convention, and to hope that it may be the means of perfecting measures for the continued revival of the ancient philosophy, religion, and science of your beloved Country, and of also arranging for the production and distribution of translations of your Sacred Books which you hold in keeping as the precious heritage of Humanity.

G. R. S. MEAD,  
*General Secretary.*

*London, November 27th, 1891.*

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SWEDEN.

THE Swedish Theosophical Society was inaugurated on 10th Feb. 1889, in Stockholm, and I think I may confidently assert that but few branches have made such rapid progress as the one I have the honor of representing here to-day, and I feel proud to tell you of the enduring efforts made by my Swedish brethren. There has always been a tendency towards metaphysical speculation in the mind of the Scandinavians, so that the quick development of Theosophy in Sweden was not to be wondered at. The way had been paved by the able lectures of Dr. von Bergen, but the real impetus towards forming a Theosophical Society in Sweden was given in the first place by the Countess Wachtmeister, who was the first to introduce Theosophic literature into that country, and in the second place by a body of earnest and able men and women in the capital of Sweden, led by Dr. Gustaf Zander, the actual President of the Society. Under his skilful guidance, the Society in a very short time increased considerably, both in number and activity. The interest in Theosophy spread out from the capital to several of the provinces and this year two new branches have been inaugurated in Gøthem-burg and Kalmar. The three branches at present number 166 members, a marked literary activity has been displayed, 16 pamphlets have been issued, and since the commencement of the year a monthly has appeared, called *Teosofisk Tidskrift*, edited by the Baron Pfeiff. In addition to the foregoing, a number of Theosophical books have been translated, in fact all the leading books with the exception of Madame Blavatsky's larger works. The meetings of the Society are held at least once a fortnight and are open to visitors. The Society has a lending library for the benefit both of members and outsiders. The literary work is confined to a special press-committee, of which the editor of our journal is the President. The working apparatus of the Society is on

the whole well adapted for its purpose, each office is strictly defined, and the President, without being an autocrat, has enough power to be able to keep the Society up to the level of its aims and objects. The Society has also the sympathy of several of our distinguished men, one of whom, a well-known author, shows a distinct tendency towards Theosophic thought. This interest in the outside world was clearly manifested by the short, but effective visit of Colonel Olcott to the metropolis. It need hardly be mentioned that he was hailed with enthusiastic greetings by the members of the Society, but what is of more importance, the daily papers spoke of him with highest respect, and during an audience he had with the King, His Majesty showed a cultured interest in symbolism and kindred subjects. The Colonel's visit may well be considered as having laid a solid foundation to the ever increasing building of Theosophic thought in Sweden. Although Theosophy in my country has not had to go through the same trials as elsewhere, we are confident of our ability to stand any test, and that the latent tendency towards metaphysics will reach a yet unthought of height, while the land of the ancient gods will one day karmically create new gods; not such as Loki and Thor, but such as Baldur and Freya, the preserver of eternal youth.

C. AXEL WACHTMEISTER,  
*Delegate, Swedish T. S.*

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CEYLON.

THE work of the Ceylon Section of the Theosophical Society this year has suffered much owing to the internal dissections. For more than four months the work of the Section remained in abeyance. The raising of subscriptions for the National Fund, so beautifully initiated in June 1889, by the General Secretary on the suggestion of Colonel Olcott, and carried on successfully till the end of that year, was discontinued. The field of operations was changed from the Central Province to that of the Southern Province, where the General Secretary has been working since July last. The consolidation of the Branches is a thing much to be desired, for on this depends the success of the work of the Section. The work of the Branches suffers when there is a lack of supervision. Reports from Branches do not come in regularly. The absence of some energetic workers, during this year, from the island, has retarded the work to a great extent. Individually, the Branches have done in their own way useful work, in the opening of schools, in the publication of useful literature, &c.

*Anuradhapura* Branch has not yet been able to complete the erection of its Head-quarters. The Secretary of the Branch, energetic as he is, has allowed the work to go into obscurity. It is hoped that something practical will be done during the coming year.

*Matale Branch.*—The school owned by this Branch is progressing. The want of proper premises to hold the classes is greatly felt. The pro-

mised gift of a plot of land for the erection of a school bungalow by one of the members, has not yet been made good. Men of wealth squander money in extravagances; but grudge to give their quota for public work.

*Kandy Branch.*—The Secretary does not allow the grass to grow under his feet. His life is one of unceasing activity. Besides carrying on the work of his own Branch, he has brought the surrounding Districts under the jurisdiction of the Branch. With persevering patience, he is carrying on the work, thanks to the untiring exertions of Mr. D. B. Jayatilaka, B. A., Head Master of the Society's Buddhist High School, and other unselfish workers. During this year three Buddhist schools have been opened in Katugastota, Attaragalla and Pussellava through the exertions of the Secretary and his colleagues. Christian Missionary work in the Central Province has suffered much through them during this year. The establishment of a printing press in Kandy is the next important work done this year by the Branch. Over a thousand rupees have been spent on this account. The opening of an Industrial School last month is the crowning work of this year. It is under the management of the General Secretary. A Branch School has also been established in Hatton. It is hoped that other Branch schools may be shortly opened in Matale and Gampola. The Buddhist High School receives a grant-in-aid from the Government. Street preaching is regularly carried on by a few members, and has been productive of much good. The Gampola School has been removed to more spacious quarters. Over Rs. 4,000 have been spent in the erection of the school premises.

*Mawanella Branch.*—This Branch is in a lethargic state. Since its organisation no work has been done.

*Kurunegala (Maliyadeva) Theosophical Society.* This Branch confines its operations only to its school work. The Secretary is a devoted worker and is unselfishly working in the interest of the cause. The school is making gradual progress, and the Branch has a bright future before it.

*Colombo Branch.*—Hitherto the most active of all the Branches of the Ceylon Section, the Colombo Branch, during this year, has not kept up its prestige. Under its new officers, it is hoped that the Branch will rise to its former activity. The *Sandaresa* sustains its reputation as the leading native journal, and its circulation is increasing. The *Buddhist* is doing useful work as a vehicle of communication between Buddhist countries. The Editor is a ripe Pali scholar, known throughout the world of Orientalists, and it is hoped that he will make the *Buddhist* more than he has this last year. The English High School under the admirable management of Mr. Buultjens, B. A. (*Cantab.*) has attained a high state of efficiency. Boys are sent in for the senior Local Cambridge University's Examinations. There were 98 per cent. of passes for the boys and girls. This year's examination has been a very

successful one. The grant-in-aid received from the Government this year is double that of the last. The dissemination of Buddhist literature in cheap pamphlet form continues as heretofore. Mr. Leadbeater's introductory Buddhist Catechism for children is sold by thousands. His name is ever remembered with gratitude by the Sinhalese people. Colonel Olcott's Buddhist Catechism (new edition) has been stereotyped this year: so large is its circulation in Ceylon. The Branch has come into possession of an important Buddhist Mss. Early next year the work will be published. It is an epitome of the whole Sutra Pitaka, giving the rules of life as to what a man should do and the life he should lead for the development of spirituality.

*Panadura Branch.*—Nothing worth reporting has been done this year. The school is being kept up by the Branch.

*Galle Branch.*—The Galle Branch has entered into a new lease of life. The General Secretary has removed his Head-quarters to Galle, and has confined his operations to the Galle Branch, in whose interest he has been working since last July. The Branch hopes to open an English High School next month. The necessary funds have been raised through the exertions of the General Secretary and Mr. G. P. Weerasekhera, who is giving his entire time to the work of the Society. So devoted and unselfish a worker can hardly be found.

*Kataluwa Branch.*—The Branch has been able to complete the school bungalow, the foundation of which was laid by our revered President-Founder when in Ceylon last year. The school is making good progress.

*Matara Branch.*—The work of this year has been productive of good results. The school is progressing.

On the whole the work of the Section during this year has been encouraging. Important results of the seeds sown previously were expected this year; but owing to internal discord and the necessary absence of some of our most energetic members from the Island, the work has suffered much.

#### BUDHA GAYA MAHA BODHI SOCIETY.

This Society was established in Colombo, Ceylon, on May 31, 1891.

Its objects are (1). The establishment of a Buddhist Monastery, founding a Buddhist College, and maintaining a staff of Buddhist Bhikshus at Buddha Gaya, representing the Buddhist countries of China, Japan, Siam, Cambodia, Burma, Ceylon, Chittagong, Nepal, Tibet and Arakan.

(2). The publication of Buddhist Literature in Indian Vernaculars.

To carry on this important work, a sum of Rs. 100,000 is required, which will be invested in Government Securities. It is hoped that the Buddhists all over the world will contribute liberally.

The President of the Society is the High Priest Sumrngala of Ceylon and Colonel Olcott is the Director and Chief Adviser. The movement has been recognised by the Government of Siam and by the Ecclesiastical heads of Burma, Chittagong, Japan and other Buddhist Countries. After seven centuries of exile from the land of its birth, Buddhism has again obtained a foothold in the sacred place where Sakya Muni attained Supreme Enlightenment 2,480 years ago. I am glad to say that the movement has been cordially welcomed by all the educated Hindus of India, and the support they have given me is indeed great. Sir Edwin Arnold has become an active supporter, and the Society has already attained an individuality of its own. The signs that are looming in the horizon prognosticate a bright future.

DHARMAPALA HEVAVITARANA,

*Secretary.*

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#### COUNT WACHTMEISTER'S OBSERVATIONS ON THE WORK IN AUSTRALIA.

During my tour in Australia, I visited the Theosophical Societies in Sydney, Melbourne, Adelaide and Hobart. In Sydney the harmony within the Society had been somewhat disturbed, owing to defects in its organisation. Eleven members broke off and formed a new branch called the "Olcott Lodge." The tendency of this branch is one of serious, systematic study and it is organised on a basis of practical co-operation; every member has his own portion of the work and so-called sleeping members are not encouraged. The activity of the Hon. Secretary Mr. T. W. Willans, seems to guarantee a good and useful future to this Branch. In Melbourne, the present branch after a few weeks of unrest has settled down to a peaceful calm and is doing good work under the guidance of Mrs. Pickett, who herself takes quite a motherly interest in every one of her members and although the Branch is very young, does not hesitate to give public lectures where papers are read and discussed. Melbourne is in other respects the most wide-awake place in the colonies and no doubt in time will take a prominent part in the Theosophic movement. In Adelaide and Hobart, the Branches are small but active, especially the Hobart Branch, which is sending out pamphlets, advertising, &c. In addition to these Branches, there are several others in Queensland, two respectively in Brisbane and Toowoomba, and in New Zealand one, in Wellington, besides several in process of formation, through the energy of Mr. Sinclair, one of our oldest members and Secretary of the Wellington Branch. On the whole, considering the youth of civilization in Australasia, it is astonishing how quickly Theosophical ideas are

taken up. During a tour, the President-Founder made early this year in Australia, his lectures were always well attended and the subjects fully discussed in the leading papers, and since then the demand for Theosophic literature has been steadily increasing. I will now with your permission read reports from the Melbourne and Hobart Branches.

C. AXEL WACHTMEISTER.

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#### MELBOURNE BRANCH.

On the 3rd of September we commemorated the birth of the Melbourne T. S. which is now a year old. Dr. Strong very kindly gave out from his pulpit the Sunday before that "a lady of the Congregation would read a paper on the Secret Doctrine of the East," the following Wednesday in the Lecture Hall below the church, and expressed a hope that the Congregation would furnish her with a good audience. Both audience and lecturer were in earnest. The result of the above was the formation of weekly classes for the study of Theosophy and one F. T. S., who had felt the time had come when something should be done to bring Theosophy before the public, was so delighted that this something was being done, that on the second evening of meeting he brought his large Theosophical library, which it had taken him years to collect, as a gift to the future Melbourne Theosophical Society. The classes afterwards developed into "The Theosophical Research Society," and a President and Secretary were elected and rules made; in fact as good an organization introduced as would make the little Society deserving of respect. The various F. T. S. having thus found each other, and being 7 in number, applied to Adyar for a charter, which was issued December 9th, 1890. It arrived here in January '91, and on the 9th February we held an inaugural meeting under our charter. From that time we held Branch meetings every other week, and in the intermediate weeks open meetings at the Thistle Hall. At all meetings interesting articles were read and discussed. In May, the President-Founder stayed a week or 10 days in Melbourne, during which time he lectured twice publicly and was present twice at Branch meetings. He interviewed a large number of people at his rooms, and certainly interested a vast proportion of the thinking public. A great number of fresh members joined the Society, many of whom have continued their interest in Theosophy, and have been regular attendants at the meetings. The Branch meetings were from that time held regularly at Maybank, Fitzgerald Street, S. Yarra, where the library has been transferred, largely increased (to the value of above £20) from its original size, by the same generous hands that bestowed the first portion on the Society. We have only had a very short break in the perfectly harmonious working of the young Society, and which, being met and dealt with on the highest Theosophical principles, by the then acting Secretary of the Society, subsided very shortly. We have now entered on our second year of existence and work with

hopes as high and trust as deep as the tops and foundations of the Eternal Mountains, where our beloved Masters dwell.

ELISE PICKETT,

*President, Melbourne Theosophical Society.*

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REPORT OF HOBART BRANCH.

The members of the Hobart Branch of the Theosophical Society, offer their fraternal greetings to the members of the Sixteenth Annual Convention of the Theosophical Society assembled at Adyar, Madras. This branch has been in official existence for over a year; but Theosophical thought, and a certain amount of activity has persisted here for some years past.

In the absence of a fixed or official lodge room, several of the members have kindly placed their homes at the disposal of the Society on nights of meeting.

The work done on the whole, has been satisfactory, but a systematic outline of work has long been recognised as needed, and has now been agreed upon, when it is hoped a thorough and sound Theosophical education will be imparted by the study of such works, as the "Key to Theosophy," &c.

Beyond a few enquirers public interest has not been much aroused, but the branch has just put into operation a scheme whereby it is hoped Theosophical ideas will be disseminated in the Colony, and general attention and thought focussed on Theosophy, thereby preparing a way perhaps to more active individual efforts on the part of the members in arranging for public lectures on the subject.

The scheme is an advertisement of the useful leaflets published by our American and English brethren, which is inserted in each of the two Hobart newspapers once a week—Wednesday and Saturday—and once a week—Saturday—in one of the Launceston papers, and announcing "Theosophical leaflets post free on application," so that people at either end of the island may have an opportunity of coming in contact with the teaching. We earnestly look forward to some good results through these efforts.

In conclusion, the members of the Hobart branch most earnestly hope, that your deliberations will be of material benefit to Theosophy in general, and the Australasian Section in particular.

JOS. BENJAMIN,

*Hon. Secy.*

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RESOLUTIONS IN HONOUR OF H. P. B.

The following Resolutions, proposed by V. Cooposwamy Iyer, seconded by Tookaram Tatya, were unanimously adopted:

"Resolved, that the Convention records its sense of the irreparable loss the Society has sustained in the untimely death of H. P. Blavatsky, its Co-Founder and our honored Teacher, Sister and Friend.

Resolved, that her exertions on behalf of the revival of Oriental Literature, the spread of spiritual philosophy, and the recognition of that highest ideal of human development which our ancient sages taught and which they realized in their individual lives, entitle her to be ever held in honour by all true Theosophists, and to be regarded as a benefactress of humanity.

Resolved, that a Committee be appointed by the Chair to consider the questions and advise this Convention as to the proper disposal of her ashes and the erection of a suitable memento of her life and labours."

The following Committee was appointed:—

V. Cooposwami Iyer.  
Tookaram Tatya.  
S. E. Gopalacharlu.  
A. Nilakanta Sastri.  
Rai. B. K. Laheri.  
S. V. Guruswami Sarma.  
R. Sunderesa Sastri.

FOREIGN DELEGATES.

The President then introduced to the Convention Miss Müller, B. A., F. T. S. of London, Dr. Alice B. Stockham, of Chicago, Dr. Emma B. Ryder of Bombay, Mrs. Musæus Higgins, F. T. S., Lady Principal of the Sanghamitta Girls' School, Colombo, Count Axel Wachtmeister F. T. S., of Sweden, and Lama To-Chiya, of Woon-ho-Koong, the Imperial Temple, or Lamasary at Peking. The Reverend Pilgrim is brother of the Chinese Governor (Amban) of Lhasa. He has been on pilgrimage to famed Buddhist shrines and from Adyar goes to Lhasa.

The following Committees were then appointed by the chair:

I.—LIBRARY COMMITTEE.

S. E. Gopala Charlu.  
V. V. S. Avadhani.  
Ishan Chandra Dev.  
Tookaram Tatya.  
Dr. D. J. Edal Behram.



## 2.—AUDIT COMMITTEE.

Tookaram Tatya.  
V. Venkateshaya.  
K. Narainaswami Iyer.  
M. M. Shroff.

## 3.—TRUST DEED COMMITTEE.

Hon. S. Subramania Iyer.  
V. Cooposwami Iyer.  
Pherooshaw R. Mehta.  
S. V. Edge.  
B. Keightley.

The following Resolution, proposed by Mr. Tookaram Tatya and seconded by Mr. C. Sambiah Chetty, was carried :

“That steps be taken in this Convention to devise a scheme for the raising of money for the up-keep of the Head-quarters and the Indian Section, so as to obviate the necessity for constant appeals for funds.”

The President-Founder then made some remarks on the question of funds and the up-keep of Head-quarters, and Rai B. K. Laheri pointed out the duty that lay before members of the Indian Section:

In connection with the above motion, B. Keightley said :—

“It has been suggested to me that it will perhaps assist our members here present if I put before them briefly the two points involved in the resolution. First of all, the question is about the expenses of the up-keep of the Head-quarters and then the expenses of the Indian Section. This afternoon in the Convention of the Indian Section, I shall have some details with regard to the finances of the Indian Section to give you. Roughly speaking, the Head-quarters expenses for the last 12 months amount on an average to Rs. 9,000. Now, of that amount the Indian Section has been able to contribute last year only Rs. 1,000 or  $\frac{1}{9}$  of the whole. The remaining Rs. 8,000 was paid by the American, European and other Sections. As regards the Indian Section, its ordinary expenditure in the next 12 months would probably be Rs. 6,500 or rupees 7,000. Of that amount about rupees 3,500, we shall receive from the annual subscriptions and entrance fees. The balance of rupees 3,500 more will have to be made up by the donations from Branches and individual members. And further, if as I trust the scheme of issuing a series of pamphlets in order to enable the members and Branches to increase the interest in Theosophy in their localities should be carried out, another Rs. 1,000 will be required. So we altogether require Rs. 7,000 or Rs. 8,000 including the cost of printing these pamphlets, and as far as I know, we cannot count upon more than Rs. 3,000 from the ordinary sources of income of the Indian Section.”

A subscription list was then circulated by the wish of the Convention and contributions made towards the up-keep of the Head-quarters and of the Indian Section.

The original motion of Mr. Tookaram Tatya was then withdrawn. A number of telegrams from members conveying greetings to the Convention were read.

The Convention adjourned at 2-30 P. M.

## SECOND SESSION.

## INDIAN SECTION BUSINESS.

The Convention was resumed at 8 P. M. for the transaction of the business of the Indian Section of The Theosophical Society.

It was proposed by Bertram Keightley, seconded by P. R. Mehta, that 1000 rupees of the money standing to the credit of the Indian Section be transferred to the Head-quarters account.

The motion was carried unanimously.

Mr. Nilakanta Sastri proposed “that the entrance fee of rupees 10 be reduced to rupees 5.”

Mr. Tookaram Tatya and others made some general remarks on the subject and after a long discussion on this point and also with reference to the annual dues, Mr. Nilakanta Sastri withdrew his resolution and on the vote of delegates being taken the following resolution was passed :

“That the Entrance Fee of rupees 10 be retained; but that the Presidents of Branches be empowered, in such cases as they think necessary, to recommend its reduction to Rs 5; and that the total remission of the entrance fee, be granted only in very exceptional cases.

That the annual due of 1 rupee in the case of attached members be raised to 2 rupees and that the annual due of unattached members be raised to 3 rupees.”

The above resolution was proposed by Dr. D. T. Edal Behram and seconded by Rai B. K. Laheri and adopted by an overwhelming majority of the Branches represented.

## PROPOSED SCHEME OF SUB-SECTIONS.

Mr. S. V. Edge spoke at some length on the above. He pointed out that it was absolutely necessary for the thorough working of the Indian Section that Sub-sections with centres in the principal towns of India should be established. The centres he recommended first were Bombay and Calcutta. The Resident Secretary at these centres would be responsible for, and it would be his duty to visit, the Branches in his locality or Presidency. The two things lacking were men and money. The General Secretary was doing his best to obtain help as regards the former, and it was for the Section at large to see to the other. Rai. B. K. Laheri of Loodhiana had already guaranteed a certain sum which would probably enable a centre to be established at Lahore, and if another worker could be found, it seemed probable that this work could be taken up during the next year, for the North-West Provinces.

In conclusion, Bro. Edge urged upon the Convention the importance of considering the matter and at once taking steps to ascertain what could be done.

Bro. Keightley fully endorsed Bro. Edge's proposition and made some further observations as to the practicability of the plan. The President, and Bros. Tookaram Tatya and Rai B. K. Laheri also spoke on similar lines, the first-named referring to the work of the past and the difficulty of organisation, and the latter regarding the prospects in the North-West.

#### BRANCH LIBRARIES.

Bro. Nilakanta Sastri explained to the Convention the steps taken by the Mannargudi Branch with reference to their library. An arrangement had been come to, by which in the event of the Branch becoming defunct, the books &c., should be handed over to the General Secretary, who would have power to re-grant the books, &c., to any deserving Branch. This would prevent the books becoming dispersed and lost, as had already happened in several cases.

Bro. Baroda Prasad Basu proposed and Bro. Keightley seconded:

"That a circular be issued to Branches recommending them to adopt a policy which should make the property of Branches—books, furniture, &c., vest in the General Secretary, so that, on failure of a Branch, the books, &c., may be granted by the General Secretary to another Branch. And that the General Secretary shall be furnished by each Branch with a catalogue of its books and on receiving the same he shall give a receipt therefor."

Bro. S. V. Edge then spoke on the subject of libraries and pointed out how important it was that every Branch should have a library, no matter how small.

The President addressed the meeting with reference to the Adyar Library and asked members to make a point of collecting books. He stated that there were many valuable books being daily lost to India through carelessness and neglect. He did not ask for money, but simply that members should give themselves the slight trouble of saving from decay these priceless books, by collecting and forwarding them to the Adyar Library.

The meeting then adjourned.

#### SECOND DAY.

*Monday Morning, December 28th,*

The Convention re-assembled at 12 noon.

#### H. P. B's PROPERTY.

The President spoke as follows:

"Some person or persons have been showing a great anxiety to know what has become of Mme. Blavatsky's property, saying that it must

have come to the Theosophical Society. H. P. B. was working here for the Society without earning even a penny. She had no property; whatever, when she and I lived in America. It was I who paid the expenses of her coming out here. When she died, she owed obligations in England to the amount of £1,300. She had undertaken to pay a certain share of the expenses of the Head-quarters in London. There were then in the Head-quarters, with her Countess Wachtmeister, Mr. Bertram Keightley and Dr. Archibald Keightley. They had then made some advances to her for various purposes. If they had chosen to put forward their claims to the amount of £1,200, they could have done so. She had no jewels except a brooch, which I have now brought and given to Babula. Her sister came and took whatever was worth taking. Then there came the question about the copyright of her books "The Secret Doctrine," "Isis Unveiled," "Key to Theosophy" and other books. In the will that she executed here, she left me everything and offered her sister the copyrights of her books if that would pay her debts. The copyright did not amount to  $\frac{1}{4}$  of her debts."

The President then called for the report of the following Committee.

#### REPORT OF THE COMMITTEE FOR THE DISPOSAL OF H. P. B'S. ASHES.

"The Committee respectfully begs to report that it is their unanimous opinion that the ashes of our revered H. P. B. may well be disposed of in the Orthodox Hindu style as prescribed by our Shastras, and sanctioned by the general usage and custom prevailing throughout the country, namely, to carry them to the sea and scatter the ashes in that grand reservoir of the purifying element. Besides, to give effect to the wishes of the revered Madame, portions of the Gita, and the "Light of Asia", may be read at the Head-quarters on the Anniversary days.

2. That it is also essential that something permanent should be done to perpetuate her memory; and that all the money that has been, and may hereafter be collected, should be capitalized; and that the annual interest on such capital be utilized towards the publication of, or the paying for the best translation or essay that is to be called for, and may be produced in furtherance of the cause of Theosophy".

V. COOPOOSWAMY IYER.

TOOKARAM TATYA.

A. U. TRIVEDI.

A. NILAKANTA SASTRI.

RAI B. K. LAHERI.

S. E. GOPALACHARLU,

*Secretary.*

In connection with the 1st Section of the above report, Bro. Rai B. K. Laheri proposed and Bro. Tookaram Tatya seconded: "That the matter of the disposal of H. P. B's ashes be left entirely in the hands of the President for consideration." The proposition was adopted by the Convention.

The President announced that Miss Müller had very kindly offered to purchase a piece of ground, if necessary, for the erection of a *dagoba*.

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

Mr. B. Keightley spoke as follows:—"The Convention of the Theosophical Society in Europe recommended that steps should be taken to establish an H. P. B. Memorial Fund, the object being that the sums contributed to the fund should be utilised to provide for the publication of expenses, and in cases where it is desirable, the payment for the translation or writing of original works on spiritual philosophy, and that the money should be actually invested in those publications. As the money was recovered by the sale of publications, it should be utilised again to bring out another book. There are many books, for instance, in Sanskrit which have not been translated and which will never be translated unless money is found for the purpose; for they are not of such value to pay the ordinary publisher for publication, and the only way for their translations to be secured is by the agency of the "H.P.B. Memorial Fund." I should recommend to this Convention to adhere to this plan adopted by other great Sections of the Society, particularly as I learn that the amount of money subscribed in India is comparatively very small as compared to what has already been contributed by the European and American Sections. The fund should be invested so as to get interest at 5 per cent. We can be going on with translations and publications and each volume of the translation will bear the inscription, "The H. P. B. Memorial Fund" on the title page. The wider the sale of books, the more money will come back to the Committee of management for carrying on the work in the same sort of way. For my part, I should move that this Convention had better simply adhere to the scheme as already formulated by the European Convention of the Theosophical Society, and I urge upon the members of the Society in India to use their best endeavours to contribute to the fund so as to enable the Committee to carry on this work in a way worthy of India, worthy of the Sanskrit literature and worthy of the gratitude which the Hindus owe to H. P. B." (Loud Applause).

Tookaram Tatya in seconding the above motion said that the amount could be collected and invested in Government papers when the fund grew sufficiently large as to get 9 per cent interest.

P. R. Mehta after a few remarks on the above subject, supported Mr. Keightley's suggestion.

It was eventually decided by the Convention, following the Resolution of the European Convention, that the money of the fund should not be capitalised as suggested by the Committee, but kept as a current account, and used for the publication of books, and also, as to the nature of the books to be translated, that any book treating of spiritual philoso-

phy, not only from the Hindu Shastras, but also from other religions, should be translated.

#### REPORT OF THE TRUST DEED COMMITTEE.

The following report was read:

"Your Committee beg to report that they have carefully examined and discussed the draft deeds vesting the property of the Theosophical Society in trustees on behalf of the Society, which have been prepared in accordance with the recommendation of last year's Convention upon the general lines of the trust deeds of the Society in Europe.

Your Committee recommend therefore that those deeds be engrossed and executed as soon as possible in order to avoid trouble in the future."

They further desire to suggest the following persons as Trustees:—

H. S. Olcott.  
W. Q. Judge.  
Honorable S. Subramania Iyer.  
B. Keightley.  
S. V. Edge.  
N. D. Khandalavalla.  
V. Coopooswamy Iyer:  
Tookaram Tatya.

Alternative in case any one of the above is unable to act;  
Dina Nath Ganguli.

(Signed) BERTRAM KEIGHTLEY.

S. V. EDGE.

V. COOPOOSWAMY IYER.

P. R. MEHTA.

With reference to the report of the above Committee, the President pointed out to the Convention that the Convention of last year passed the strongest recommendation that the property of the Theosophical Society should be vested in a body of Trustees, and said that a Trust Deed had been framed by B. Keightley and S. V. Edge on similar lines to the Trust Deed of the property of the London Headquarters. On the motion of Mr. Tookaram Tatya, seconded by Rai B. K. Laheri, it was resolved to adopt the Deed of Trust and to accept the Trustees suggested by the Committee.

The meeting adjourned at 1-30 P. M.

#### PUBLIC MEETING IN PACHEAPPA'S HALL, MADRAS.

A public meeting was held in Pacheappa's Hall, Madras, at 4 in the afternoon. The Hall was crowded and the following addresses were given:

Dr. Alice B. Stockham, "Kindergarten Education for Children"; Count Axel Wachtmeister, "Theosophy in Sweden"; Miss Müller, "How I refused to pay my taxes"; Mr. S. V. Edge, "Our Work and Workers in England." Dr. Emma Ryder, "Why I am Here"; Mr. Bertram Keightley, "The Indian Section of the Theosophical Society.

The President-Founder brought the meeting to a close with an extensive review of the work of the year.

### THIRD DAY, TUESDAY, 29TH DECEMBER.

#### REPORT OF THE LIBRARY COMMITTEE.

ON the reassembling of the Convention, the following Report of the Library Committee was read :—

“Your Committee beg to report that, considering the financial condition of the Library, the following suggestions are made for your approval :—

1. That the “Sacred Books of the East” series, except those we already possess, be purchased for the Library, and the whole series may thus be made complete.

2. That lump sums of Rs. 100, and more, received for the Library, be invested in Government Securities, and the interest thereon be utilized for expenditure.

3. That as there are in the Library some very old MSS. in Sanskrit, which, if any longer neglected, may crumble into dust, the Referee (Pandit Desika Charya) now attached to the Library may be employed in the transcription on thick paper of such old MSS.

4. That copies be also made by him of such manuscripts in the Library as are applied for, on crediting the same to the Library Fund; and any extra copyists, may be employed in addition, when necessary.

5. The copying fees shall be fixed at Rs. 2 per 1,000 verses for theosophists, and Rs. 3 per 1,000 verses for non-theosophists; the lowest rates charged by the local Government Oriental Library being Rs. 2-8 per 1,000 verses.

6. That whenever any cheap offer of books for sale, comes, arrangements be made for the purchase of the same.

7. That a copy of the Oriental Library Catalogue be sent to each Branch in India, and also to those scholars and Pandits, whom the President-Founder thinks, may help the Library by donations of books, publications, MSS. or their duplicates, with a request to do so.

V. V. S. Avadhani.  
Tookaram Tatya.  
S. E. Gopalacharlu.  
Ishan Chandar Dev.

Mr. B. Keightley said that in connection with the report of the above Committee he would recommend the purchase of Trübner's Oriental Series of books and Prof. Max Müller's “Sacred Books of the East.” He suggested that the idea of investing small sums of Rs. 200 or Rs. 300 was bad and that the investment of the Library Fund should be made only after the necessary books for the Library were purchased.

The following Resolution on the report, was, on the motion of Mr. B. Keightley, seconded by Mr. C. Sambiah Chetty, adopted :—

“Resolved, That, in addition to “Trübner's Oriental Series,” and Prof. Max Müller's “Sacred Books of the East,” there be purchased by the President-Founder for the Library other valuable publications in various languages from time to time, as funds become available, and that any funds not required for current expenses or the purchase of necessary books, shall be invested in Government Securities for the benefit of the Library.

Resolved, That the other recommendations of the Committee be adopted.”

#### AUDIT COMMITTEE.

The following report of the Audit Committee was then read, and adopted on the motion of Dr. D. J. Edal Behram, seconded by Rai Baroda Prasad Basu, Bahadur :

#### Report.

“We beg to report that we have gone through all the accounts and found them correct. We are glad to say that the suggestion made by the last year's Audit Committee to the effect that Government Securities should be lodged in a Government Bank for safe custody, has been carried out”.

27—12—91.

TOOKARAM TATYA.  
V. VENKATASESHAYYA.  
K. NARAYANSWAMI IYER.  
M. M. SHROFF.

Mr. B. Keightley pointed out in the above connection the difficulty of one and the same person entering and checking the accounts in books and said that one of the Assistant Secretaries volunteered his assistance to the Asst. Treasurer in checking the accounts. He gave as his explanation for the excess of expenditure the high price of grain, &c., owing to famine, and that rupees 250 had to be spent for repairing the carriages which were very old and that the only substitute would be to buy new ones. The horses also had become old and he himself had promised the President to pay Rs. 250 towards buying a new horse, which was absolutely necessary for going to town on office business.

#### THE INDIAN SECTION BUSINESS.

##### ELECTION OF OFFICERS.

The following were elected unanimously by the Convention :

##### General Secretary.

Bertram Keightley, M. A. (*Cantab.*)

##### Assistant Secretaries.

Sydney V. Edge, (*Solicitor.*)

P. R. Venkatarama Iyer.

T. S. Ganapati Iyer.

*Provincial Secretaries.**Western and Central India* :— Dr. J. K. Daji.*Northern India* :— Pandit Gopi Nath.*North Eastern India* :— Babu Dinanath Ganguly.*Councillors.*

Tookaram Tatya.	C. Sambiah Chetty.
N. D. Khandalvala.	Dr. J. K. Daji.
Dorabji Dosabhoj.	Babu Dinanath Ganguly.
C. Kotayya.	Dewan Bahadur R. Ragoonatha
Lient. Peacocke.	Row.
V. Coopooswami Iyer.	R. Jagannathiah.
P. Kesava Pillay.	Baroda Prasad Basu.

And all Presidents of Branches.

*Executive Committee.*

Mr. Tookaram Tatya.  
 Mr. N. D. Khandalvala.  
 Mr. S. V. Edge.  
 Dr. J. K. Daji.  
 Rai B. K. Laheri.  
 Mr. C. Sambiah Chetty.

Mr. C. Sambiah Chetty proposed that the name of Baroda Prasad Basu Bahadur be added to the list of Councillors. Mr. K. Narainaswami Iyer seconded the above. The proposition was put to the meeting and carried unanimously.

Mr. B. Keightley submitted the names of Rai B. K. Laheri and Mr. S. V. Edge to be substituted for those of P. Kesava Pillay and Pandit Gopinath, as members of the Executive Committee—*carried*. Mr. Keightley proposed that Miss F. Henrietta Müller be requested to accept the temporary appointment of Acting Inspector of Branches in India during the remaining period of her stay in the country—*carried*. Miss Müller, in accepting the above appointment, thanked the Convention for the honour they had done her.

## T. SUBBA ROW MEDAL.

The question as to the award of the Subba Row Medal having arisen, it was resolved on the motion of Mr. S. E. Gopalacharlu, seconded by Mr. Tookaram Tatya :

“That in future the Subba Row Medal be awarded by each annual Convention to the Author of most valuable contribution of the year to Theosophical Literature either by translations into English or original compositions.”

## TRUSTEES OF PACHEAPPA'S HALL.

A vote of thanks was unanimously given to the Trustees of Pacheappa's Charities for their kindness in permitting the use of the Hall for the Public Meeting on Monday, December 28th.

## GREETINGS TO SECTIONS.

It was also resolved that letters of congratulation on their zeal and success be sent to the following Sections and Groups :

European, American, Pacific Coast Committee (U. S. A.), Swedish and Barcelona.

## THE PRESIDENT-FOUNDER.

The congratulations of the Convention were offered to the President-Founder for his successful year's work and the good health he is now enjoying again upon his return to Adyar (cheers).

## PRESIDENT'S CLOSING ADDRESS.

The President-Founder then spoke as follows :—

“Brothers and Sisters. The time for another parting is come. Year by year I am getting older. Some people have prophesied that my death will be sudden, so I ought to look upon you with the interest of one who may not see you again. I feel encouraged this year. I think that this Indian Section experiment of ours is a success. It is what was needed in India. The Indian Section keeps the Head-quarters in constant touch with the Indian Branches. I can no more be going on immense tours around the Branches as I used to do, nor have we at Head-quarters enough men to constantly visit the Branches. We have now enough to do the clerical work of the Society, but we lack conspicuously, able men to take charge of the Branch superintendence and inspections. We have none save Mr. Kotayya, who has volunteered his services and been made an Inspector. The Hindus are almost like children as regards the management of public affairs, for they have never been trained for co-operative public work. Look at the workers in England and America. They are always forward in action. We have to labor constantly to keep the Hindus actively interested in even religious work. When we formed the Madras Branch we got the cream of Hindu society and I initiated 27 men simultaneously in Sir T. Madhava Row's house. If there was to be a good Indian Branch, it should have been the Madras Branch. But it has been a discreditable failure because those leading men were swept away into politics and worldly pleasures. We are working for knowledge, forgetting ourselves and doing the best we can for our spiritual welfare. This Indian Section has been of very great use. We have had the advantage of the services of an M. A. of Cambridge. He was a devoted disciple of H. P. B. He gives not only his services but also his money to the work of the London Head-quarters and the Indian. Now again, there is this young man, Mr. Edge.

He gives up his career and comes to India to work for our cause. So we should be encouraged. The outlook is very good and will be better in proportion as we can interest the local members of the Society. I can go occasionally to certain great centres over the country, without repeating my old detailed tours, and I shall. Branches that want me, should in the usual way apply to the Recording Secretary, and I can choose for myself. I shall first begin with Akyab. I have promised the people to visit their place, and shall do so soon after the Convention. When I went to America recently, my relatives asked me to settle myself again there. If I like, I might go and take to politics, law, or literature with the certainty of success; but I told my people that I would not leave India for the most tempting prospects, and should not return to the world which I had left. Need I tell you why I feel so? You know it is because down to the depths of my nature has descended the influence of the Masters. They whom we all love and revere have directed me and counselled me for the last 16 years. Therefore I am conscious of their existence and the influence of the principles they have taught me has passed into the very chords of my heart and I will not separate from it. (Loud applause). I could not think of myself as a family man again. Now I want you to feel in the same way, as your private circumstances allow: but I am afraid you do not feel that. Look on the unselfish work of the Salvationists and judge yourselves. Do you deny yourselves as the Salvationists do? Are you willing to forego luxuries, or at least one luxury, for one week in the year, and give the cost of that thing to this cause? The Salvationists give up their superfluities and some even forego the very necessaries of life for theirs. They walk barefoot street by street, begging for money and will accept even the smallest coin. That is why they are succeeding and have got plenty of money. Now many wealthy members of the Theosophical Society are not willing to pay even the paltry annual subscription of one rupee. Yet they will pay 50 rupees to the Cosmopolitan Club, where they can play billiards and drink at a bar. If any member begrudges his one rupee, it brings him no merit. Whatever you give must be given with full heart: pay heed, I pray you to the words of your true and loyal friend. Now then, dear Colleagues, I must bid you farewell I hope that your actions this year will be such as to bring you happiness, the highest happiness that can be enjoyed by anybody. Next year, let me hear from you that you are better men than this year. Make me to see you working with increased zeal. I hope you will be spared all afflictions, such as the losing of your friends, your health, and all the misfortunes attaching to property: I again wish you a prosperous year." (cheers.)

The Convention then adjourned, *sine die*.

## APPENDIX.

## INDIAN SECTION: FINANCIAL STATEMENTS.

## BRANCH DONATIONS ABOVE Rs. 10.

	RS.	A.	P.		RS.	A.	P.
Ambasamudram T. S.	...	24	0	0	Hoshangabad T. S.*	...	12 0 0
Bhavnagar T. S.	...	13	0	0	Jubbulpore T. S.*	...	25 0 0
Bellary T. S.	...	36	0	0	Kumbakonam T. S.	...	50 0 0
Bombay T. S.*	...	184	0	0	Kanigiri T. S.	...	25 0 0
Cuddappah T. S.	...	41	0	0	Madras T. S.	...	450 0 0
Calcutta T. S.	...	20	0	0	Nellore T. S.	...	18 0 0
Gooty T. S.	...	25	0	0	Secundrabad T. S.*	...	18 0 0
Guntur, Krishna T. S.	...	15	0	0			
•Gorakpur T. S.*	...	15	0	0			
					Total...	971	0 0

## DONATIONS FROM INDIVIDUAL MEMBERS.

	RS.	A.	P.		RS.	A.	P.
Continued from the above account	...	971	0	0	Lieut. C. L. Peacocke.	...	85 0 0
J. D. Amarasuriya (Trevandram)	...	15	0	0	S. J. Padshah	...	68 0 0
Ananthanathji Mehta (Kundla)	...	21	0	0	C. R. Pattabhiramaiyar	...	25 0 0
Mme. H. P. Blavatsky	...	100	0	0	A. Ramachandra Iyer	...	40 0 0
Lieut. Beale	...	20	0	0	M. M. Shroff	...	13 0 0
V. Coopposwami Aiyar	...	27	0	0	C. Sambayya	...	45 0 0
Dinanath Ganguly	...	25	0	0	Shyamachurn Bhatta	...	20 0 0
Dr. D. J. Edal Behram	...	25	0	0	Dewan Bahadur Subramania Iyer	...	100 0 0
Pandit Gopinath	...	50	0	0	Y. Srinivasa Row	...	45 0 0
S. E. Gopalacharlu	...	20	0	0	J. Srinivasa Row	...	25 0 0
D. D. Jussawala	...	150	0	0	Tookaram Tatya	...	200 0 0
Jehangir Sorabji	...	50	0	0	W. Temple (N. Y.)	...	71 6 4
C. Kottayya	...	25	0	0	Theosophist Office	...	900 0 0
N. D. Khandalwala	...	25	0	0	J. N. Unwalla	...	15 0 0
B. Keightley*	...	50	0	0	D. D. Writer	...	15 0 0
P. R. Mehta	...	20	0	0			
A "Brahmin unity"	...	133	0	0	Other donations*...	385	3 0
A. Nanjundappah	...	20	0	0			
R. W. Nicholson	...	25	0	0	Total...	3,871	9 4
H. S. O.	...	100	0	0			

\* Contributed in whole or part towards the travelling expenses of Mr. Keightley and Mr. Kotayya.

## ANNUAL SUBSCRIPTIONS FROM BRANCHES.

	RS.	A.	P.		RS.	A.	P.		
Ambasamudram	...	8	0	0	Kaparthala	...	4	0	0
Adoni	...	6	0	0	Kanigiri	...	9	0	0
Arrah	...	5	2	0	Lahore	...	15	2	0
Arcot	...	1	2	0	Ludhiana	...	12	0	0
Anantapur	...	5	6	0	Muttra	...	8	0	0
Allahabad	...	19	0	0	Masulipatam	...	39	0	0
Berhampore	...	37	8	6	Mazufferpore	...	13	0	0
Benares	...	15	0	0	Meerut	...	16	0	0
Bhavnagar	...	66	0	0	Midnapore	...	9	0	0
Bellary	...	7	0	0	Moradabad	...	3	0	0
Bankurah	...	6	0	0	Madras	...	14	2	0
Baroda	...	19	0	0	Madura	...	11	0	0
Bombay	...	83	12	0	Madanapalli	...	6	2	0
Bezwada	...	18	0	0	Mannargudi	...	10	0	0
Barabanki	...	4	2	0	Nagpore	...	13	2	0
Bangalore Cantonment	...	38	4	0	Noakhali	...	5	0	0
Beauleah	...	5	0	0	Nellore	...	13	2	0
Bulandshahr	...	1	0	0	Negapatam	...	10	12	0
Bankipore	...	12	2	0	Ooty	...	8	0	0
Baluchar	...	1	2	0	Pakur	...	21	0	0
Bareilly	...	5	10	0	Pondicherry	...	3	2	0
Cawnpore	...	8	0	0	Paramakudi	...	8	0	0
Cocanada	...	7	0	0	Palghaut	...	10	10	0
Cuddapah	...	32	10	0	Periakulam	...	1	2	0
Coimbatore	...	16	14	0	Poona	...	15	0	0
Calcutta	...	20	4	0	Ranchi	...	19	0	0
Chingleput	...	3	2	0	Rajmahal	...	4	8	0
Chittoor	...	15	4	0	Surat	...	44	4	0
Chittagong	...	5	10	0	Seety	...	4	0	0
Darjeeling	...	16	0	0	Simla	...	7	2	0
Dumraon	...	5	0	0	Secunderabad	...	11	8	0
Durbhanga	...	8	10	0	Seonichapra	...	3	0	0
Ellore	...	13	2	0	Sholinghur	...	9	0	0
Erode	...	5	0	0	Tinnevelly	...	5	0	0
Eranaculam	...	2	0	0	Trivandram	...	5	6	0
Fategarh	...	8	0	0	Trivalur	...	7	0	0
Guntur, (Krishna)	...	26	0	0	Trichinopoly	...	11	0	0
Gooty	...	4	0	0	Tipperah	...	18	4	0
Gorakpuri	...	8	0	0	Umballa	...	11	2	0
Gya	...	11	10	0	Vizianagaram	...	6	12	0
Hyderabad	...	20	0	0	Warangal	...	8	0	0
Hoshangabad	...	12	2	0					
Jubbulpore	...	21	0	0					
Jalpiguri	...	3	0	0					
Jamalpur	...	10	2	0	Unattached members	...	558	7	0
Kumbakonam	...	19	0	0					
Kurnool	...	20	2	0					
Karur	...	9	4	0					
					Total...	1,148	12	6	
					Grand Total...	1,707	3	6	

## SUMMARY.

INCOME.	Amount.	EXPENDITURE.	Amount.
Donations (including Rs. 175-8 contributed towards travelling expenses).	3,874 9 4	Mr. S. V. Edge* 100-0-0 " P. R. Venkatarama Iyer... 300-0-0 " T. S. Ganapati Iyer ... 270-0-0	
Annual dues	1,707 3 6	Salaries. { Krishnasamy Iyer. 235-7-9 Office peon ... 50-0-0	
Entrance fees	1,828 0 0		
			955 7 9
		Traveling expenses. { Mr. B. Keightley 488-11-0 " S. V. Edge* ... 752-5-0 " C. Kotayya ... 212-9-2	
			1,353 9 2
		Printing charges including paper. { Prasnottara ... 852-0-0 Branch work ... 182-0-0 Miscellaneous, (Branch Lists, &c.) 608-2-10	
			1,642 2 10
		Postage. { Prasnottara ... 480-0-0 Branch work ... 50-0-0 General ... 707-14-6	
			1,237 14 6
		Paid to Head-quarter's Fund	1,000 0 0
		Sundries ...	307 8 6
		Total expenditure...	6,496 7 3
		Add balance...	913 5 7
		Grand total...	7,409 12 10
Total...	7,409 12 10		

\* Paid by the Theosophist Office.



## SPECIAL INFORMATION.

## THE THEOSOPHICAL SOCIETY.

FROM the objects of the Society it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man; (b) a decided interest in the study of ancient literature and Aryan intellectual achievements; or (c) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person; he may sympathize with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind, or the superior value of Aryan over modern science, or existence of occult powers latent in man. Looking, however, on the Society as a whole, it may be truly said to appeal to the sympathies of anyone who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their colour, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can and should be brought about only by the parties concerned.

But they have no sympathy with those modern critics, who, wise only in their own conceit, denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant Past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to rather than discarded.

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

## OFFICERS

OF THE

## THEOSOPHICAL SOCIETY

AND

## UNIVERSAL BROTHERHOOD.

## PRESIDENT.

HENRY S. OLCOTT,

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

## VICE-PRESIDENT.

W. Q. JUDGE.

## RECORDING SECRETARY AND ASSISTANT TREASURER.

S. E. GOPALA CHARLU.

## GENERAL SECRETARIES OF SECTIONS.

Wm. Q. JUDGE, <i>General Secretary</i> , for the American Section,			
BERTRAM KEIGHTLEY, M. A., Do.	do.	Indian	„
G. R. S. MEAD, Do.	do.	European	„

(Other Secretaries will be added as more Sections are formed.)

**BRANCHES OF THE THEOSOPHICAL SOCIETY.**  
*(Corrected annually on the 27th December.)*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni Theosophical Society ...	1882	Mr. E. Ramaswami Naidu.	Mr. V. Jagannathan	Head Clerk, The City People's Press Co., Ltd., Adoni.
Aligarh	The Aryan Patriotic Theosophical Society.	...	...	Dormant	...
Allahabad	The Prayag Theosophical Society.	1881	Rai Pyatilal.	Mr. M. A. Hydari	Asst. Acctt. General, Allahabad.
Ambasamudram	The Ambasamudram Theosophical Society.	1889	Mr. S. Madanasawmy Row	Mr. R. Subbiah	First Grade Pleader, Ambasamudram.
Anantapur	The Anantapur Theosophical Society.	1885	...	Mr. Bellary Muniswami Moodelliar.	Anantapur.
Arcot	The Arcot Theosophical Society ...	1884	...	Enquire of Mr. A. V. Kaniiah	Sub-Registrar, Arcot.
Arni	The Arni Theosophical Society ...	1885	...	Dormant	...
Arrah	The Arrah Theosophical Society...	1882	...	Babu Avadh Biharilal	Sheoganj Arrah, (Behar.)
Baluchar	The Jaina Tatwagnana Sabha Theosophical Society.	1890	Rai Dhanput Sing Bahadur.	Babu Giridarilal Sanghvi.	Baluchar, Bengal.
Bangalore	The Bangalore Cantonment Theosophical Society.	1886	V. S. Vaidyalinga Moodelliar Esq.	Mr. A. Singaravelu Moodelliar.	Resident's Office, Bangalore.
Do.	The Bangalore City Theosophical Society.	1886	...	Dormant	...

Bankipore	The Behar Theosophical Society ...	1882	Babu Purnendu Narayan Sinha, M. A., B. L.	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, (Behar.)
Bankura	The Sanjeevan Theosophical Society.	1883	Babu Protap Narain Singh	Babu Kedarnath Kulabhi.	Teacher, Zillah School, Bankura, (Bengal.)
Bara-Banki	The Gyanodaya Theosophical Society.	1883	Pandit Parmeshwari Dass.	...	Bara-Banki, (Oudh.)
Bareilly	The Rohilkund Theosophical Society.	1881	Raja Madhav Row Vinayak Feishwa.	...	...
Barisal	The Barisal Theosophical Society...	1887	...	Aswini Kumar Dutt	Barisal, Bengal.
Baroda	The Rewah Theosophical Society...	1882	Rao Bahadur Janardan Sakharan Gadgil, B. L.	Rao Salib Parmanend Bolabhai Parek.	1st Class City Munsiff, Baroda.
Beauteah	The Rajshahye Harmony Theosophical Society.	1883	...	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beauteah, (Rajshahye, Bengal.)
Bellary	The Bellary Theosophical Society.	1882	Rai Bahadur A. Sabhapathi Moodelliar.	Mr. T. A. Swaminatha Iyer	"Sanmarga Samaj," Bellary.
Benares	The Kasi Tatwa Sabha Theosophical Society.	1885	...	Babu Upendra Nath Basu, B. L.	Pleader, Benares City.
Berhampore	The Adhi Bhoutic Bhratru Theosophical Society.	1881	Babu Dinanath Ganguli...	Babu Shyama Charn Bannerji.	C/o Babu Dinanath Ganguli, Government Pleader, Berhampore, Bengal.
Bezwada	The Bezwada Theosophical Society.	1887	Mr. M. Parankusa Pillay.	Mr. T. Venkatanarasiah...	Pleader, Munsiff's Court, Bezwada.
Bhagulpore	The Bhagulpore Theosophical Society.	1881	...	Dormant	...
Bhaunagar	The Bhaunagar Theosophical Society.	1882	His Highness Prince Harisingji Rupsingji.	Mr. J. N. Unwalla, M. A.	The College, Bhaunagar, Kathiawar.

Branches of the Theosophical Society—Indian Section—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bhowanipore ...	The Bhowani Theosophical Society.	1883	...	Dormant	...
Bolaram ...	The Bolaram Theosophical Society.	1882	...	Dormant	...
Bombay ...	The Bombay Theosophical Society.	1880	Rei Bahadur Gopal Rao Hari Deshmakh.	Mr. M. M. Shroff	Church Gate Street, Fort, Bombay.
Bulandshahr ...	The Baron Theosophical Society...	1887	...	Dormant	...
Burdwan ...	The Burdwan Theosophical Society	1883	...	Dormant	...
Calcutta ...	The Bengal Theosophical Society...	1882	Babu Norendro Nath Sen.	Babu Neel Comul Mukerji	22, Banniapooker Road, Entally, Calcutta.
Calcutta ...	The Ladies' Theosophical Society..	1882	...	Dormant	...
Cawnpore ...	The Chohan Theosophical Society.	1882	Babu Devi Pada Roy ...	Babu Bireshwar Chuckerbutty.	Patkapore, Cawnpore.
Chakdighi ...	The Chakdighi Theosophical Society.	1883	...	...	...
Chingleput ...	The Chingleput Theosophical Society.	1883	Mr. K. Ramachandra Iyer	Mr. D. Raghurama Row...	Pleader, Chingleput.
Chinsurah ...	The Chinsurah Theosophical Society.	1883	...	Dormant	...

Chittagong ...	The Chittagong Theosophical Society.	1887	...	Babu Rames Chandra Sen B. L.	Pleader, Judge's Court, Sitack, Chittagong.
Chittoor ...	The Chittoor Theosophical Society.	1884	Mr. C. Masiamony Moodo-liar.	Mr. C. Annemaly Modoliar.	Head Clerk, District Board Office, Chittoor.
Cocanada ...	The Cocanada Theosophical Society	1885	Mr. K. Subbarayudu ...	Mr. K. Ferraju	Pleader, Cocanada.
Coimbatore ...	The Coimbatore Theosophical Society.	1883	Mr. N. Annasawmy Rao.	Mr. N. Ramasawmy Iyer.	Pleader, Coimbatore.
Combaconum ...	The Combaconum Theosophical Society.	1883	Mr. A. Nilakanta Sastriar	Mr. K. Narainaswami Iyer.	Pleader, Combaconum.
Cuddalore ...	The Cuddalore Theosophical Society.	1883	...	Dormant	...
Cuddapah ...	The Cuddapah Theosophical Society.	1886	Pandit D. Venkatchella Sastry.	Mr. A. Nanjundappa, B.A., B. L.	Vakil, Cuddapah.
Dacca ...	The Dacca Theosophical Society...	1883	...	Dormant	...
Darjeeling ...	The Kinchinjunga Theosophical Society.	1882	...	Babu Chhatra Dhar Ghosh	Rosebank, Darjeeling.
Delhi ...	The Indraprastha Theosophical Society.	1883	...	Enquire of Dr. Hem Chandra Sen.	Delhi.
Dindigul ...	The Dindigul Theosophical Society.	1884	...	Dormant	...
Dumraon ...	The Dumraon Theosophical Society	1883	...	Mr. M. Omrao Ali	Inspector of Dumraon Raj Schools, Dumraon.
Durbhanga ...	The Durbhanga Theosophical Society.	1883	...	Babu Kalipada Banerji ...	Secretary, Theosophical Society, Durbhanga.

Branches of the Theosophical Society—Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ellore.	Gupta Vidya Theosophical Society	1887	Mr. D. Sriramulu	Mr. T. Gopalakrishna Murti.	Secretary, Theosophical Society, Ellore.
Ernacolum	The Ernacolum Theosophical Society.	1891	Mr. W. Ramiah	Mr. T. S. Subbaraya Iyer.	Clerk, Huzur English Office, Cochin.
Erode	The Erode Theosophical Society ...	1891	Mr. N. Sarvottam Row, B. A. B. L.	Mr. M. Govinda Row	Pleader, Erode.
Fatehgarh	The Gnana Marga Theosophical Society.	1885	Pandit Ray Nath Sahib...	Pandit Knndan Lall	Head Clerk, Collector's Office, Fategarh, N. W. P.
Fyzabad	The Ayodhya Theosophical Society.	1883	"	Dormant	"
Ghazipore	The Ghazipore Theosophical Society.	1883	"	Dormant	"
Gooty	The Gooty Theosophical Society...	1883	Mr. J. Srinivasa Row	Mr. C. Casava Pillay	Pleader, Gooty.
Gorakhpur	The Sarva Hitkari Theosophical Society.	1883	Dr. Jagneswara Roy	Babu Munipat Dos	Library Friends' Association, Gorakhpur.
Guntoor	The Krishna Theosophical Society.	1882	Mr. J. Purnayya Pantula.	Mr. P. Sriramulu	Pleader, Guntoor.
Guntur	Sadvichara Theosophical Society...	1891	Mr. L. Venkatasubbaiah.	Mr. D. Purushotham, B. A.	Sadvichara Theosophical Society, Guntur.
Gya	The Gya Theosophical Society ...	1882	Babu Hari Hara Nath	Babu Indra Narayan Chakravarti.	Government Pleader, Gya, Behar.

Hoshangabad	The Neribudda Theosophical Society	1885	Babu Chawdry Prayajchand.	Babu Jogannath Prasad...	Pleader, Hoshangabad, C. P.
Howrah	The Howrah Theosophical Society.	1883	"	Dormant	"
Hyderabad	The Hyderabad Theosophical Society.	1882	"	Capt. G. Raghonath	B. H. Nizam's Paiga Troops, Troop Bazaar, Hyderabad, Decan.
Jalpaiguri	Jalpaiguri Theosophical Society.	1889	"	Babu Benodo Debary Banerji.	Dy. Commissioner's Office, Jalpaiguri.
Jamalpore	The Jamalpore Theosophical Society.	1882	Babu Trailokyo Nath Roy.	Babu Kuli Bhushan Roy.	Secretary, Loco. Office, Jamalpur.
Jessore	The Fatwagayana Sabha Theosophical Society.	1883	"	Dormant	"
Jeypore	The Jeypore Theosophical Society.	1882	"	Enquire of Babu A. L. De.	Jeypore, Rajputna.
Jubbulpore	The Bhriqua Kshetra Theosophical Society.	1883	Babu Mano Har Lal	Mr. Panda Baijnath, B. A.	Govt. College, Jabulpore, C. P.
Kanigiri	The Oicett Theosophical Society...	1890	Mr. T. Ramachandra Row	Mr. M. Venkatasubba Row	Pleader, Kanigiri, Nellore District.
Karur	The Karur Theosophical Society...	1885	"	Mr. T. R. Ramachandra Iyer.	Pleader, District Mf's Court, Karur.
Kapurthala	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I....	Lala Harichand	Judicial Asst., Kapurthala, near (Punjab.)
Karwar	The North Canara Theosophical Society.	1883	"	Enquire of Mr. K. M. Raghavendra Row.	Teacher, High School. Clerk, District Court, Karwar, (North Canara District.)
Kishnagur	The Nuddea Theosophical Society.	1882	"	Dormant	"
Kuch Behar	The Kuch Behar Theosophical Society.	1890	His Highness the Maharajah, K. C. S. I.	Babu Santa Prasad Sinha.	Pensioner, Kishnagur. Private Secretary to His Highness the Maharajah.
Kurnool	Satkalatchepu Theosophical Society.	1883	Mr. T. Chidambara Row	Mr. C. Venkataramiah	Collector's Office, Kurnool.

**Branches of the Theosophical Society—Indian Section.—(Continued.)**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Lahore	The Lahore Theosophical Society.	1887	Pandit Gopi Nath	Lalla Ramkishan Doss	Translating Dept., Chief Court, Lahore.
Lucknow	The Satya Marga Theosophical Society.	1882	"	Enquire of Mr. William Thurston.	Martneire, Lucknow.
Ludhiana	The Ludhiana Theosophical Society.	1891	Rai B. K. Laheri, Esq.	Babu Kashmiri Lal.	Ludhiana.
Madras	The Madras Theosophical Society.	1882	Mr. D. B. Balaji Row	Mr. V. Venkatesahayya.	Post-master-General's Office, Madras.
Madura	The Madura Theosophical Society.	1888	"	Mr. P. Narayana Iyer	Vakil, High Court, Madura.
Madarapalle	The Jignasa Theosophical Society.	1891	Mr. O. L. Sarma	Mr. R. Seshagiri Row	Asstt Master, T. C. High School, Madarapalle.
Mannargudi	The Mannargudi Theosophical Society.	1891	Mr. Krishna Mudaliar	Mr. S. Venkatarama Iyer.	Municipal Councillor, Mannargudi.
Masulipatam	The Masulipatam Theosophical Society.	1887	Mr. V. V. S. Avadhani Garu, B. A.	Mr. K. Ananda Row	Head Accountant, Collector's Office, Masulipatam.
Mayaveram	The Mayaveram Theosophical Society.	1883	"	Dormant	"
Meerut	The Meerut Theosophical Society.	1882	Babu Rama Prasad, M. A.	Pandit Chandra Shekhar.	2nd Master, District School, Meerut, (N. W. P.)
Midnapore	The Midnapore Theosophical Society.	1883	Babu Hari Charan Roy, M. A.	Babu Girish Chandra Mitra.	Pleaser, Judge's Court, Midnapore, (Bengal.)
Monghyr	The Monghyr Theosophical Society.	1887	"	Dormant	"
Moradabad	The Atma-Bodh Theosophical Society.	1883	"	Babu Kalka Prasad	Teacher, Govt. School, Moradabad, Bengal.
Mozufferpore	The Mozufferpore Theosophical Society.	1890	Baboo Poorna Chunder Mitter.	Babu Reguundan Prasad.	Silhout, Dt. Mozufferpore.

Muddehpoorah.	The Muddehpoorah Theosophical Society.	1861	"	Dormant	"
Muttra	The Muttra Theosophical Society.	1891	Babu Raj Kumar Benorji.	Dr. Rami Mull, L. M. S.	Medical Hall, Muttra.
Nagpur	The Nagpur Theosophical Society.	1885	Mr. C. Narainswamy Naidu.	Mr. C. Laxmanawami Naidu.	Clerk, Chief Secretariat's Office, Nagpur (C. P.)
Naini Tal	The Kurnachal Theosophical Society.	1888	"	Dormant	"
Narail	The Narail Theosophical Society.	1883	"	Dormant	"
Negapatam	The Negapatam Theosophical Society.	1863	Mr. Swayambhu Iyer	Mr. G. Sambesiva Iyer	Pleaser, Negapatam.
Nellore	The Nellore Theosophical Society.	1882	Mr. T. Jayarama Naidu	Mr. A. Narayana Iyer, B. A.	Mulapet, Nellore.
Noakhali	The Noakhali Theosophical Society.	1886	Babu Probodh Chander Chatterjee.	Post Master	Noakhali, Bengal.
Ootacamund	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Pt. R. Jayareja Row	Collector's Office, Ootacamund.
Orai	The Orai Theosophical Society	1886	"	Dormant	"
Pahartali	The Maha Muni Theosophical Society.	1897	"	Babu Krishna Chandra Choudhry.	Raozan, Chittagong, Bengal.
Pakur	The Pakur Theosophical Society	1891	Raja Sitish Chandra Pandar Bahadur.	Babu Patiyam Bannerji	Pakur, Bengal.
Palghat	The Malabar Theosophical Society.	1882	Mr. V. Vengu Iyer	Mr. S. Veeramagaya Iyer.	Municipal Councillor, Palghat.
Paramakudi	The Paramakudi Theosophical Society.	1885	Mr. S. Minakshi Sundrum Iyer.	"	First Grade Pleader, Paramakudi, (Madura District.)
Periyakulam	The Periyakulam Theosophical Society.	1884	"	Enquire of Mr. V. P. Rojam Iyer.	2nd Grade Pleader, Periyakulam.
Pollachi	The Pollachi Theosophical Society.	1885	"	Dormant	"

**Branches of the Theosophical Society—Indian Section.—(Continued.)**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Pondicherry	The Pondicherry Theosophical Society.	1883	Monsieur Poullé.	Mr. P. S. Sivagurunatham Pillai.	Teacher, Vellala Street, Pondicherry.
Poona	The Poona Theosophical Society.	1882	Khan Bahadur Navroji Dorabji Khandalawalla.	Mr. Rajaana Lingu	Pleader, Camp, Poona.
Rae-Bareilly	The Gyanavardhini Theosophical Society.	1883	"	Dormant	"
Rajahmundry	The Rajahmundry Theosophical Society.	1887	Mr. V. Vasudeva Sastrii.	"	Professor, College, Rajahmundry.
Rajmahal	The Rajmahal Theosophical Society.	1887	Babu Panchanan Ghosh.	Babu Phagu Lal Mandul.	Rajmahal, Bengal.
Rangoon	Chotanagpur Theosophical Society.	1887	Mr. Nivaran Chander Gupta.	Babu Navakrishna Roy	Police Inspector, Ranchi, Chota Nagpore.
Rangoon	The Irawadi Theosophical Society.	1885	"	Dormant	"
Rangoon	The Shavai Daigon Theosophical Society.	1885	"	Dormant	"
Rangoon	The Rangoon Theosophical Society.	1885	"	Enquire of Mr. C. Vatharamian.	"
Rawalpindi	The Rawalpindi Theosophical Society.	1881	"	Dormant	"
Seeti	The Seeti Theosophical Society	1884	"	Babu Priyanth Das	Head Clerk, General Post Office, Rangoon.
Searsole	The Searsole Theosophical Society.	1883	Babu Rajkishon Mukerji.	Dormant	"
			"	Dormant	Loco. Office, Kancharapara, Bengal

Secunderabad	The Secunderabad Theosophical Society.	1882	Mr. Bezonji Aderji	Mr. Kavasha Eduljee	Pleader, Tower St., Secunderabad, Deccan.
Seoni-Chappara	The Seoni Theosophical Society	1885	"	Enquire of Babu Giridhari Lal.	Hd. Master, Zillah School, Seoni-Chappara (C. P.)
Sholapore	The Sholapore Theosophical Society.	1882	"	Dormant	"
Sholinghur	The Sholinghur Theosophical Society.	1891	Mr. V. Cooposwami Iyer, M. A.	Mr. K. Seshadri Iyengar, B. A.	Sub-Registrar, Sholinghur, North Arcot.
Siliguri	The Siliguri Theosophical Society.	1885	"	Dormant	"
Simla	The Himalayan Esoteric Theosophical Society.	1882	Mr. C. P. Hogan	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.
Simla	The Simla Eclectic Theosophical Society.	1881	"	Dormant	"
Strivilliputtur	The Natchiyar Theosophical Society.	1883	"	Dormant	"
Surat	The Sanatan Dharma Sabha Theosophical Society.	1887	Mr. Navtanram Ootamram Trivedi.	Mr. Mahiputram Dajibhai	Gopipara, Satan Yalia, Surat.
Tanjore	The Tanjore Theosophical Society.	1883	"	Dormant	"
Tinnevely	The Tinnevely Theosophical Society.	1881	Mr. S. R. Ramakrishna Iyer, B. A.	Mr. S. Ramchandra Sastri.	Examiner, District Court, Tinnevely.
Tipperah	The Tatwagnana Sabha Theosophical Society.	1889	Prince Rajakumar Navad-wipchandra Deb Varman Bahadur.	Babu Chandra Kumarguba.	Sheristadar, Collectorate, Tipperah, E. Bengal.
Tirupattur	The Tirupattur Theosophical Society.	1884	"	Dormant	"
Tiruvalur	The Tiruvalur Theosophical Society.	1891	Mr. Rajagopala Iyengar, M. A.	Mr. Vaidhynadha Iyer	2nd Grade Pleader, Tiruvalur, Tanjore District.
Trevandrum	The Trevandrum Theosophical Society.	1883	Mr. B. Ragoonath Row	Mr. R. Padmanabhacharya, B. A.	Dewan's Office, Trevandrum, (Travancore.)

**Branches of the Theosophical Society—Indian Section—(Concluded.)**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Trichinopoly	The Trichinopoly Theosophical Society.	1883	Mr. A. Ramachandra Iyer.	Mr. T. N. Mathukrishna Iyer.	Plender, Munsiff's Court, Trichinopoly, (S. I. Ry.)
Udamalpet	The Udamalpet Theosophical Society.	1888	"	Dormant.	"
Vellore	The Vellore Theosophical Society.	1884	"	Dormant.	"
Vizagapatam	The Vizagapatam Theosophical Society.	1887	"	Enquire of S. Sankararaya Iyer.	"
Vizianagram	The Vasishtha Theosophical Society.	1884	Mr. A. L. Narasimham, B. A., B. L.	Mr. Chellapati Sastri	Clerk, Superintendent, P. O., Vizagapatam. College, Vizianagaram.
Warangal	The Satyavichara Theosophical Society.	1891	Mr. C. Luxman	Mr. Jehanghir Sorabji	Care of Station Master, Warangal, N. G. S. Ry.

**Branches of the Theosophical Society—American Section.**

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
St. Louis	Arjuna Theosophical Society	1882	Mr. W. A. Kelso	Mr. W. F. Burrows	2012, Olive Street.
New York	Aryan Theosophical Society	1883	Mr. William Q. Judge	Mr. Charles Seale	P. O. Box 2659.
Chicago	Chicago Theosophical Society	1884	Mr. G. E. Wright	Miss Pauline E. Kelly	278, Bissell St.
San Francisco	Golden Gate Lodge	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths	13, Mason St.
Los Angeles Cal.	Los Angeles Theosophical Society	1885	Mr. E. A. Kingsbary	Miss Louise A. Off	Collado St., Station F.
Malden Mss.	Malden Theosophical Society	1885	Mr. D. D. Ayers	Mr. Frank S. Collins	97, Dexter St.
Boston	Boston Theosophical Society	1886	Mr. Arthur B. Griggs	Mr. Robert Crosbie	19, South St.
Cincinnati	Cincinnati Theosophical Society	1886	Mr. Robert Hosca	Dr. T. M. Stewart	100, Dayton St.
Chicago	Ramayana Theosophical Society	1887	Dr. W. P. Phelon	Mr. Edwin J. Blood	619, W. Jackson St.
Minneapolis	Ishwara Theosophical Society	1887	Dr. J. W. B. La Pierre	Mrs. L. G. Manning	S. W. Conservatory of Music.
Philadelphia	Krishna Theosophical Society	1887	Mr. A. W. Goodrich	Mr. Stirling Wilson	1641, Kaco St.
St. Louis	Pranava Theosophical Society	1887	Mr. Seth Wheaton	Mr. Wm. Throckmorton	500, N. Commercial St.
Omaha, Neb.	Vedanta Theosophical Society	1888	Dr. J. M. Borglum	Miss Jessie Emery	Care of A. P. A., Union Par. R. Co.
Grand Island, N.	Nirvana Theosophical Society	1888	Mr. L. D. Proper	Mr. Nathan Platt	Grand Island.
San Diego Cal.	Point Loma Lodge	1888	Dr. John F. S. Gray	Dr. Thos. Docking	643, 6th St.



**Branches of the Theosophical Society—American Section—(Continued.)**

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bridgeport, Conn.	Varuna Theosophical Society	1888	Dr. E. Kirchgessner	Miss Emma L. Shannon	59, William St.
Cleveland	Dharma Theosophical Society	1888	Mr. Wm. E. Gates	Mrs. E. E. Gates	Room 5, 89 Euclid Ave.
Secoral, Iowa	Isis Lodge	1888	Mrs. A. M. Severson	Mr. M. O'Pierson	Box 413.
Milwaukee	Brahmana Theosophical Society	1888	Mrs. Julia Ford	Mrs. Alice M. Wyman	421, Milwaukee St.
Brooklyn N. Y.	Brooklyn Theosophical Society	1889	Col. H. N. Hooper	Miss Lily A. Shaw	137, Maconst.
Santa Cruz, Cal.	Bandhu Theosophical Society	1889	Dr. W. W. Gamble	Mrs. L. A. Russell	498, Ocean St.
Washington, DC.	Blavatsky Theosophical Society	1889	Mr. Reavel Savage	Mr. J. C. White	135, F St. N. E.
San Jose, Cal.	Excelsior Theosophical Society	1889	Mrs. A. B. Wilcox	Mrs. P. M. Gassett	351, N. 3rd St.
San Diego, Cal.	Gautama Theosophical Society	1889	Mrs. A. M. Doolittle	Mrs. Frances Nellis	1058, 5th St.
Kansas City	Kansas City Theosophical Society	1889	Hon. Henry N. Ess	Mr. Chancy P. Fairman	1328, Grand Ave.
Fort Wayne	Light Theosophical Society	1889	Judge E. O'Rourke	Mr. Andrew A. Purman	...
Oakland, Cal.	Aurora Theosophical Society	1889	Miss Marie A. Walsh	Mr. Henry Bowman	630, 9th St.
Tacoma, W. T.	Narada Theosophical Society	1890	Rev. W. E. Copeland	Mr. John H. Scotford	744, St. Helen's Ave.
Stockton, Cal.	Stockton Theosophical Society	1890	Mr. Frederic M. West	Mrs. Jennie Southworth	361, Miner Ave.
Gilroy, Cal.	Oriental Club	1890	Mr. H. D. Van Schaik	Mrs. Lydia F. Agency	...
Muskegon Mich.	Muskegon Theosophical Society	1890	Mr. F. A. Nims	Miss Sarah E. Sherman	157, Peck St.
San Diego, Cal.	Upasana Theosophical Society	1890	Mr. Sidney Thomas	Mr. Abbott B. Clark	4th and Palm Sts.
Sacramento, Cal.	Eureka Theosophical Society	1890	Mrs. Eliza J. C. Gilbert	Dr. John S. Cook	922, 9th St.
Alameda, Cal.	Triangle Theosophical Society	1890	Mrs. C. McIntire	Mrs. Clara E. Story	2326, Clement Ave.
Sioux City Iowa	Dana Theosophical Society	1890	Dr. Grant J. Ross	Miss B. Wakefield	805, 9th Street.
Lincoln, Neb.	Amrita Theosophical Society	1890	Mr. David A. Cline	Mrs. C. A. Bumstead	1212, Rose St. South.
Baltimore	Hermes Council Theosophical Society.	1890	Mr. Chas. F. Silliman	Mr. W. H. Numsen	18, Light Street.
New Orleans	Vyasa Theosophical Society	1890	Dr. Jules A. Mathieu	Dr. B. D. Toledo	150, Canal St.
Kearney, Neb.	Lotus Theosophical Society	1890	Mr. Rice H. Eaton	Mr. Herman M. Draper	...
Seattle, Washn. Terr.	Seattle Theosophical Society	1890	Mr. Frank I. Blodgett	Mr. W. F. Richardson	Room 4616, Second St.
Jamestown N. Y.	First T. S. of Jamestown	1890	Miss Julia S. Yates	Mrs. H. E. L. Fenton	215, Crossman St.
Philadelphia	Die Deutschen Theosophische Gesellschaft.	1890	Mr. Geo. Falkenstein	Mr. Chas. Cloeren	1620, Randolph St.
Vicksburg, Miss.	Siddhartha Theosophical Society	1890	Mr. James M. Gipson	Mr. James B. Thompson	Bonelli building.
Pittsburgh	Vishnu Theosophical Society	1890	Mr. Wm. C. Temple	Mr. Alex. M. Gow	Lewis Block.
Boulder, Colo.	Keshava Theosophical Society	1890	Mr. Geo. S. Adams	...	...
Portland, Oregon	Williamette Theosophical Society	1890	Mr. Phineas Haskell	Mr. Wallace Yates	193, 6th Street.
Memphis	Memphis Theosophical Society	1890	Dr. M. Samfield	Mr. Wm. H. Hotchkiss	208, Main Street.

Branches of the Theosophical Society—American Section—(Concluded.)

Place.	Name.	Date of Charter.	President.]	Secretary.	Secretary's Address.	
Clinton, Iowa ...	Indra Theosophical Society ...	1890	Mr. James H. Reed ...	Mr. Chas. E. Freeman ...	227, Fifth Ave.	
Pittsburg ...	Iron City Theosophical Society ...	1890	Mr. John W. Dunlap ...	Mr. Thos. T. Phillips....	111, Wylie Ave.	
Fort Wayne, Ind.	Annie Besant Theosophical Society	1891	Mrs. Julia M. Fisher ...	Mrs. Dora P. Buchman ...	161, W. Washington St.	
Toronto, Canada	Toronto, Canada Theosophical Society.	1891	Mr. Albert E. S. Smytho ...	Mr. A. H. Blackwood ...	291, College St.	
Los Angeles, Cal.	Dhyana Theosophical Society ...	1891	Mr. Jean J. Fernand ...	...	...	
Hoquiam, W. T.	Gray's Harbor Theosophical Society	1891	Names not yet reported.			
Haarlem ...	"H. P. B." Theosophical Society.	1891				
Springfield ...	Springfield Theosophical Society.	1891				
St. Paul Min. ...	St. Paul's Theosophical Society ...	1891				
Salt Lake City...	Salt Lake Theosophical Society ...	1891				
Soqual Cal. ...	Pleiades Theosophical Society ...	1891				
San Francisco Cal.	San Francisco Theosophical Society	1891				
Providence Rho-	Providence Theosophical Society ...	1891				
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Branches of the Theosophical Society—European Section.

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adelphi	Adelphi Lodge	1891	Mr. Jno. M. Watkins ...	Mr. R. E. Shaw ...	7, Duke St., Adelphi, W. C.
Birmingham	Birmingham Lodge	1890	"	Mr. S. H. Old ...	106, Birchfield Handsworth.
Bradford	Bradford Lodge	1891	Mr. Oliver Firth ...	Mr. Jno. Midgley ...	Osborne Chambers, New Kirk-gate.
Brighton	Brighton Lodge	1890	Mr. Ed. Ellis, M. A. ...	Mrs. M. E. Tippetts ...	19, Brunswick Road.
Brixton	Philathean Lodge	1890	Mr. Herbert Coryn, M.B.C.S.	Mr. Richard Hill ...	Trewirgie, Acre Lane, S. W.
Battersea	Wachtmeister Lodge	1891	Mr. W. M. N. Armfield ...	Mr. J. P. Dowling ...	12, York Road, Battersea, S. W.
Chiswick	Chiswick Lodge	1891	Mr. W. Kingsland ...	Mr. F. Leigh Gardner ...	87, Barrowgate Road, S. W.
Croydon	Croydon Lodge	1891	Mr. Chas. H. Rosher, C.E.	Mr. Wm. A. Dunn ...	33, George Street.
Dublin	Dublin Lodge	1896	Mr. H. Magee, B. A. ...	Mr. Fred. J. Dick, C. E. ...	3, Upper Ely Place.
Edinburgh	Scottish Lodge	1884	(Private Lodge)	Mr. A. P. Catannach. ...	67, Brunswick Street, Edin-burgh. ...
Exmouth	West-of-England Lodge	1890	Mrs. Passingham ...	(Librarian)	...
London	Blavatsky Lodge	1887	Annie Besant ...	Mr. C. F. Wright ...	19, Avenue Road, Regent's Park, London, N. W.
Liverpool	Liverpool Lodge	1898	Mr. E. B. B. Nisbet ...	Mr. John Hill ...	9, Dombey Street.
Manchester	Manchester Lodge	1891	Mr. A. H. Guest ...	Mr. H. Price ...	Westbourne, Whalley Range.
Newcastle-on-Tyne.	Newcastle Lodge	1890	Mr. F. Bandon Oding ...	Mr. Wm. Green ...	30, Hartington Street.

**Branches of the Theosophical Society—European Section.—(Concluded.)**

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Vienna	Vienna Lodge	1837	<b>Austria.</b> Herr. Fred. Eckstein	Ct. Leiningen Billigheim.	Siebenbrunnengasse 16, Vien, V.
Paris	Le Lotus Branch Theosophical Society.	1890	<b>France.</b> Mr. A. Arnould	Mme. Jury	Rue de Rennes, 97, Paris.
Corfu	Ionian Branch Theosophical Society.	1877	<b>Greece.</b> Prof. Pasquale Menelao.	Signor O. Alexander	Corfu.
Amsterdam	Dutch-Belgian Lodge	1890	<b>Holland and Belgium.</b> Mme H. De Neufville	Mme. Johanna Stout	"
Madrid	Spanish Group	1889	<b>Spain.</b> Señor Francisco Montolin	Señor Jose Xifré	Asatto, 42, Barcelona.
Stockholm	Swedish Branch	1889	<b>Sweden.</b> Dr. Gustaf Zander	Fru Cederschiöld	Medico-Mekaniska Institutet, Stockholm.
Göteborg	Göteborg Lodge	1891	Herr Torsten Hedlund	Fru Helen Sjöstedt	"
Kalmar	Kalmar Lodge	1891	"	"	"

**List of Centres in Europe.**

**Great Britain** :—Bournemouth, East End, (London) Glasgow, Halifax, Hull, Jersey, Leicester, Manchester, Merthyr, Tydwl, Norwich, Sheffield, Stoke-on-Trent, Tonby, and Tooting.

**Austria** :—Prague.

**France** :—Le Havre, Nantes.

**Germany** :—Berlin.

**Holland and Belgium** :—Arnhem, Courcelles, The Hague, Italy :—Milan.

**Russia** :—Odessa.

**Spain** :—Barcelona, Gibraltar.

**Switzerland** :—Locarno.

**Branches of the Theosophical Society—Ceylon.**

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Anuradhapura.	Maha Mahendra Theosophical Society.	1889	Mr. Relapanawa Ratemaya.	Mr. A. Uluwita	Kachecheri, Anuradhapura.
Badulla	Uva Theosophical Society.	1887	Mr. D. C. Kotalawela	Mr. W. D. M. Appuhami.	Badulla.
Batticaloa Do.	Sugatapala Theosophical Society.	1889	Mr. G. V. Baetian Silva.	Mr. J. Fernando	Batticaloa.
Bentota	Paranganamarga Theosophical Society.	1891	Mr. Satha Sivam Pillai	Mr. R. N. Arohambalam.	Kachecheri, Batticaloa.
Colombo Do.	Bentota Theosophical Society	1880	Mr. Andrew Silva Tillocka.	Mr. P. E. Wikramasinghe.	Bentota.
Dikwella	Colombo Theosophical Society	1880	Mr. Batuwantudawe Pandita.	Mr. W. F. Wijayasekera.	61, Maliban Street, Colombo.
Galle	Lanka Theosophical Society	1889	Mr. Edward F. Perera	Mr. H. J. Charles Perera.	Colombo.
Jaffna	Moggaliputta Theosophical Society.	1889	Mr. D. A. Kumaratunga.	Mr. D. S. Mutu Kumara.	Dikwella.
Kandy	Galle Theosophical Society	1880	Mr. D. O. D. S. Goonesekera	Mr. Thomas Silva Amara S.	Fort, Galle.
Kataluwa	The Jaffna Theosophical Society	1880	Mr. A. D. J. Goonewardana	Mr. D. S. S. Wikramaratna.	Theosophical Hall, Kandy.
Kurunegala	Kandy Theosophical Society	1880	Mr. Don Abaran de Silva.	Don Teberis Silva	Ahangama, Kataluwa.
Matala	Sariputra Theosophical Society	1889	Mr. S. N. W. Hulugalle, R. M.	U. Daniel Wijetunga	Kurunegala.
Matara	Maliyadeva Theosophical Society	1889	Mr. Dorekumbura Disawa.	G. H. de Alwis	Matala.
Mawanella	Uthaya-tokarithasadhaka Theosophical Society.	1880	Mr. C. D. S. Weerasuriya.	J. W. R. Jayawardana.	District Court, Matara.
Panadura	Matara Theosophical Society	1889	Mr. Wattegama, R. M.	L. B. Kobekaduwa, R. M.	Mawanella.
Ratnapura	Ananda Theosophical Society	1880	Mr. D. C. Abeyasekara	K. S. Perera	Panadura.
Singapore	Panadura Theosophical Society	1887	Muh'm.	J. de Alwis	Ratnapura.
Trincomalee Do.	Sabarangamuwa Theosophical Society.	1889	Mr. W. Eawala, R. M.	Mr. C. Edriwera	Main St., Singapore.
Weligama	Singapore Theosophical Society	1889	Mr. B. P. De Silva	Mr. N. B. Daniel Silva	Trincomalee.
	Mahadeva Theosophical Society	1889	Mr. A. D. Wannasooriya.	Mr. T. Sivaratna	Kachecheri, Trincomalee.
	Sat-chit-Ananda Theosophical Society.	1889	Mr. C. Chelliah	Mr. D. M. Jayasuriya	Weligama.
	Siddhartha Theosophical Society.	1889	Mr. D. M. Samaraweera.	Mr. D. M. Samaraweera.	Weligama.

Address the Asst. General Secretary, Ceylon Branches, 61, Maliban St., Pettah, Colombo.

Branches of the Theosophical Society—Australasian Section.

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney	The Sydney Theosophical Society.	1889	Dr. Carroll	T. W. Willans	G. P. O. Sydney.
Brisbane	The Queensland Theosophical Society.	1881	Enquire of	Mr. H. Watson	Toowoomba, Queensland.
Hobart	The Tasmanian Theosophical Society.	1890	...	J. Benjamin, 59, Murray Street, Hobart.	...
Wellington	The New Zealand Theosophical Society.	1888	Mr. John Sinclair	...	Box 275, P. O. Auckland.
Melbourne	The Melbourne Theosophical Society.	1890	Mrs. E. Pickett	...	Kew, Melbourne, Australia.
Toowoomba	The Toowoomba Theosophical Society.	1891	...	Mr. H. A. Nesbit	Horris St., Toowoomba.
Adelaide	The Adelaide Theosophical Society	1891	Mr. A. Dhobie	Mr. J. Mackenzie	G. P. O. Adelaide.
West Indies	The St. Thomas Theosophical Society.	1881	Miscellaneous.	Mr. B. D. Azenedo.	St. Thomas, Danish West Indies.
Hayti	The Haytian Theosophical Society.	1886	Mr. Charles E. Taylor	The Bishop of Hayti.	Port-au-Prince, W. I.
Japan	The Yamato Theosophical Society.	1889	Enquire of the Rt. Rev.	Mr. M. Matsuyama	Nishi Hongwanji, Kioto, Japan.
Total Charters extant December 31st, 1891.	Indian ... .. 141 Ceylon ... .. 21 European ... .. 26 American ... .. 60 Australasian ... .. 7 West Indian ... .. 2 Japanese ... .. 1		...		
	Grand Total...258				

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.

# The Theosophical Society.

## INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:—

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

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

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

No person's religious opinions are asked upon his joining, nor is interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein the General Council meets annually in Convention, on the 27th of December. The European Head-quarters is at 19, Avenue Road, Regent's Park, N. W., London; the American Head-quarters at 132, Nassau St., New York.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which will go towards defraying the current expenses; these are mainly, however met by the proceeds of entrance-fees, donations, and a small annual subscription from each member. By the Revised Rules of 1889, the Society was placed upon a basis of voluntary contributions and made entirely dependent for maintenance upon the generosity of its Fellows and others. But a year's experience proved the old plan the better one.

The Official Trustee for all Society property is at present the President for the time being, and legacies and bequests *should invariably be made in his name*, in the legal phraseology of the Code of the country where the testator executes his Will. If left to the Society by name, the bequest becomes void in law. A legacy of £ 8,000 was thus lost. The President's full address is Henry Steel Olcott, Adyar, Madras, India. A Board of Trustees will be shortly announced.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The *Rules* stringently forbid members to compromise its strict neutrality in these matters.

The *THEOSOPHIST* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. For anything else in the magazine, the Society is not responsible.

Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organised. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, British Islands, Ceylon, &c.,) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1890, where all necessary information with regard to joining the Society, &c., will also be found.

Up to date, 247 charters for Branches have been issued. For particulars, see the Rules, &c., to be had on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections.

In Europe, to G. R. S. Mead, 19, Avenue Road, Regent's Park, N. W., London. In America, William Q. Judge, P. O. Box, 2659, New York. In India, to Bertram Keightley, Adyar, Madras. In Ceylon, to Mr. G. P. Weeresakara, 61, Maliban St., Colombo.

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2. All correspondence from any country about Head-Quarters T. S. business, and all cash remittances for the support of Head-Quarters, address to *The Recording Secretary and Assistant Treasurer, T. S., ADYAR.*
3. All business relating to the *Theosophist* and to books and publications of all kinds, address to *The Business Manager, Theosophist Office, ADYAR.*
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