

of the resulting karmic force which identifies itself with him will depend on the state of moral consciousness of that man, or on the amount of mental energy in the action; the remainder of the Karma being shared by the human family.

I fail to see the dilemma into which Mr. Venkatasubba Row says Mr. Keightley's explanation places us; and I am afraid I cannot understand Mr. Venkatasubba Rau's idea of justice, for most certainly, if two men were brought up to me charged with the same offence against some law, and if one were proved to have been ignorant of the existence of such law, I would never dream of punishing that man as I would the other, who knowing the law wilfully broke it.

Mr. Venkatasubba Rau says—"Then there is absolutely no incentive for seeking after wisdom, &c." But I think he has arrived at this conclusion rather hastily, for he forgets that, while suffering for wrong-doing increases with our knowledge of "right and "wrong," so also does pleasure from right-doing increase with such knowledge; thus the scales of justice are balanced, and we are given the possibility of throwing off the yoke of Karma. In the sacred book of the Christian Church we find the same law of Karma clearly expressed by the Nazarene Initiate, Jesus:—"And that servants, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many* stripes. But he that knew *not*, and did commit things worthy of stripes, shall be beaten with *few* stripes. For unto whomsoever much is given, of him shall much be required. (St. Luke xii. 47, 48)."

It is perfectly true, and a fact recognised by occultists, that in striving after a higher state (which increases our moral perception of right and wrong) deeds, good or evil, entail heavier karmic results for us than like deeds for others, for the simple reason, as Mr. Keightley says, that more of our mind is bound up in them. The incentive for seeking after wisdom is this, that by gaining it we may be able to distinguish between "good" and "evil," and by avoiding the evil gradually grow into harmony with nature, and throw off those karmic chains which must continue to bind us, till we learn wisdom and use it. So that, if the above be at all a correct enunciation of Karmic Law, it does not follow that "nature would be unwise in the working of its law of progress," as Mr. Venkatasubba Rau seems to think.

In his concluding para, this gentleman wisely says "our 'good' and 'evil' are but relative terms;" quite so, but relative to what, if not to individual states of consciousness, for what appears right to a savage may appear wrong to a civilised man (yet Mr. Venkatasubba Rau would have them punished equally); and it is just because our states of consciousness are fleeting (*i. e.*, liable to change) that we are able to progress, for our power to discriminate between "good" and "evil" thereby grows, and we can put ourselves more and more in harmony with nature, which is the aim of progress, and the goal of evolution.

C. L. PEACOCKE.

## GENERAL REPORT OF THE FIFTEENTH CONVENTION AND ANNIVERSARY OF THE THEOSOPHICAL SOCIETY,

AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER THE 27TH,  
28TH, AND 29TH,—1890.

*With Official Documents.*

THE GENERAL CONVENTION opened at noon on December 27th with the following address from the President-Founder, who was most enthusiastically received.

### THE PRESIDENT'S ADDRESS.

**B**ROTHERS,—Most heartily I bid you welcome to Adyar and thank you for your attendance. All parts of the Society are represented. Besides Delegates from individual Branches, we have here the General Secretaries of the four Indian Sections or their proxies, the General Secretary of the Ceylon Section, and, in the person of Mr. Bertram Keightley, the regularly deputed Delegate of the American, British and European Sections. Finally, we are glad to welcome in the Reverend Priest Kozen and Mr. Tokusawa, worthy representatives of the Buddhists of Japan, and in Messrs. Dhammapala and Hemachandra, Sinhalese brethren, who are actively engaged in promoting the Buddhist revival in the lovely Island of Ceylon. A Burmese Buddhist gentleman will arrive within the next few days to meet his abovenamed co-religionists and consult me on behalf of his people about a religious matter of the gravest importance.

### THE GENERAL OUTLOOK.

A survey of the whole theosophical field since the last Convention (that of 1888) shows the following facts. I have made the visit to Japan, then contemplated, under escort of Mr. Noguchi, whom you met here; gathered together the High Priests of the eight Japanese sects; under their superintendence, made the tour of the Empire; within 107 days, delivered 76 public addresses to an aggregate of 290,000 people—as estimated by the Committee of the Sects; received the most courteous treatment from all classes, from His Imperial Majesty and his Cabinet

Ministers down to the populace; and, as events have proved, revived public interest in Buddhism and sowed the seeds for very important reforms. Upon this topic I shall let the Japanese Delegates themselves speak. I have made three visits to Ceylon, two short tours in India, and went to England both in 1888 and 1889: during the last visit making a lecturing tour, which took me into England, Scotland, Wales and Ireland. The results of this tour will be reported to you by Mr. Keightley on behalf of the British Section.

The Head-quarters Staff has been joined by Dr. J. Bowles Daly, LL. D., and Mr. Douglas Fawcett, both of London and both literary men. Mr. Fawcett has been deeply engaged in philosophical study, writing and lecturing at Madras, while Dr. Daly has been serving as General Secretary of the Ceylon Section with great energy. The death of Charles Francis Powell was a calamity indeed.

The effect of our ten years' labors in the Island have been most striking and full of encouragement. Not only have we brought about an enthusiastic revival of religious interest, but also have infused into the Sinhalese mind an eager desire for secular education for both sexes. Thirty-five schools for boys and eight for girls have actually been opened and are now under our Society's supervision; eighteen hundred Buddhist ladies have acquired membership in the Women's Education Society of Ceylon and contribute towards its support; about ten thousand rupees were spent thus last year in building and enlarging school-houses, and our two journals—one weekly, the other semi-weekly—have an aggregate circulation, which is larger by several hundred copies than any other journal in the Island, whether English or Vernacular. I consider the Sinhalese people entitled to warm praise for their part in this noble work of national regeneration.

The Indian Branches have been reprehensibly inert as a whole, but there are numerous honorable exceptions. The Recording Secretary's Report will give you all needed particulars, and well merits your most attentive study. I call special attention to the Secretary's concluding paragraph, wherein he shows, as the result of an analysis of the replies to his Question Paper to Branches, the peculiar conditions of Indian Branch existence. The lesson to be taken to heart is that, without a proper working Head-Quarters Staff and the funds to cover a variety of expenses, it is a hopeless task to try to keep our Indian Fellows up to the mark. The independent spirit and complete self-reliance which are ingrained in the American and British character are unknown in the Indian races, and the latter must be treated in a totally different way. For example, not a single Branch now classified as inactive or collapsed is really so: every one can, in my opinion, be revived under a system of proper supervision, visitation and encouragement.

The germs we have planted in those places are like the mummy corn—however long inert, give it the right conditions and its growth is certain.

What I thought of the Hindus in 1879, I still think in 1890; and my love for and confidence in them is unchanged and unalterable. If help be given to the Head-Quarters in men and money, you may count upon the greatest results in India; if it be not, the desiccation of most of the Branches is certain. So far as I am concerned, I may frankly tell you that even if I had never thought of resigning office, I should feel myself fully warranted in ceasing at my age to waste energy and borrow trouble in trying to keep the Indian Branches up to their work, with such wretched help as they have given me of late. I can do enough for India and through India for the world, without breaking my heart in vainly trying to make them feel their duty to their holy native land and to themselves and their children. In detailing Mr. Keightley to work in this field, Mme. Blavatsky has conferred a great benefit upon our Society, and if you help him as you should, I expect most important results to be achieved.

Our two years' survey takes in a view of active altruistic effort in Europe and America that is really splendid. The influence and example of Mme. Blavatsky at London, and of Mr. W. Q. Judge, Mr. Fullerton and their colleagues in the American Section, have borne the most exhilarating and encouraging fruits. The history of the awakening of popular interest in Theosophical subjects in Great Britain, Ireland, Sweden and the European countries, and of the spread of Theosophical Branch Societies and dissemination of our literature throughout the American Continent reads like an exciting romance. Its most important aspect is the permanent influence all this must certainly have upon contemporary Western thought. In your name, I hail with grateful ardour those distant co-workers and fellow-aspirants, so far away in body, yet so closely knit to ourselves in heart and soul.

#### GROWTH OF THE SOCIETY.

According to my custom I shall now lay before you the statistics of the Society's annual growth, which prove, beyond doubt or cavil, the unchecked onward progress of the movement as a whole. The Secretary's books made up to last evening (December 26th, 1890) give the following figures:—

#### BRANCH CHARTERS ISSUED.

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

During the 15 years from 1876 to 1890, both inclusive, the average

annual issue of charters has been  $16\frac{1}{3}$ ; for the year 1888, it was 21; for 1889, 27; and for 1890, 35. The details are as follows:—

#### NEW BRANCHES OF 1889.

- |                                    |                                    |
|------------------------------------|------------------------------------|
| 1. Ambasamudram;                   | 16. Malliyadeva (Do.);             |
| 2. Jalpaiguri;                     | 17. Kataluwa (Sariputra) (Do.);    |
| 3. Ranchi (Chotanagpore);          | 18. Trincomalee (Mahadeva) (Do.);  |
| 4. Singapore;                      | 19. Do. (Satchit Ananda) (Do.);    |
| 5. Stockholm (Sweden);             | 20. Batticaloa (Sugatapala) (Do.); |
| 6. Los Angeles;                    | 21. Do. (Paragnana Marga) (Do.);   |
| 7. Wellington (New Zealand);       | 22. San Diego (Cal.);              |
| 8. Brooklyn, U. S. A.;             | 23. Kansas City U. S. A.           |
| 9. Tasmania;                       | 24. Weligama (The Sidharta)        |
| 10. Santa Cruz (Bandhu);           | (Ceylon);                          |
| 11. Washington (Blavatsky);        | 25. Dondra (Moggaliputtha) (Do);   |
| 12. San Jose (California);         | 26. Tipperah (India);              |
| 13. Maha Mahindra (Ceylon);        | 27. Fort Wayne, Indiana (Light)    |
| 14. Matale (Do.);                  | U. S. A.;                          |
| 15. Hatara Korle or Mawanna (Do.); | 28. Oakland, Cal. (Aurora).        |

#### BRANCHES DISSOLVED AND SUMMARY.

Charters issued to the close of the year 1889, 207.

Deducting 10 charters extinguished, we have 197 living charters at the close of the year 1889. Geographically, the year's new Branches are distributed as follows: Asia (India) 4; Europe 1; U. S. America 9; Australasian Colonies 2; Ceylon 11; and Singapore 1. Our Indian Branches are now established as follows in the following countries: Bengal 29; Behar 8; N. W. P., Oude and Punjab 23; Central Provinces 4; Bombay 7; Kathiawar 2; Madras 47; Ceylon 21; Burma 3. In other parts of the world we had in England 4; Scotland 2; Ireland 1; France 2; Sweden 1; Austria 1; U. S. America 30; Greece 1; Holland 1; Russia, 1; West Indies 2; Africa 1; Australasia 4; Japan 1; and Singapore 1. Total 197 Branches throughout the world on the 27th December 1889.

#### LIST OF BRANCHES FORMED IN 1890.

Narada; Stockton; Oriental Club; Muskegon; Sakti; Upasana; Melbourne; Kanigiri; Baluchar; Kuch Behar; Mozufferpore; Altruistique; Le Lotus; Eureka; Triangle; Amrita; Brixton; Birmingham; W. of England; Jaffna [not yet fully formed.]; E. Los Angeles; 1st T. S. James' Town; Die Deutsche Theosophische Gesellschaft; Seattle T. S. No. 1.; Light T. S.; Lotus T. S.; Vyasa T. S.; Dana T. S.; Hermes Council U. S. A.; Siddartha; Vishnu; Kesava; Newcastle; Brighton Battersea; Total, 35 in 1890.

Deducting 14 charters extinguished, we have 227 at the close of 1890. Geographically, the two years' new Branches are thus distributed. India 8; Ceylon 2; Europe 11; Australasia 2; America 36. Our Indian Branches are now established in the following Presidencies: Bengal 34; Behar 8; N. W. P., Punjab and Oude, 23; Central Provinces 4; Bombay 7; Kattyawar 2; Madras 48; Ceylon 21; Burma 3. In other parts of the world we have—in England 11; Scotland 2; Ireland 1; France 2;

Austria 1; Sweden 1; Spain 1; U. S. America 48; Greece 1; Holland 1; Russia 1; West Indies 2; Africa 1; Australasia 4; Japan 1. Total 227 on the 27th December 1890.

#### NEW THEOSOPHICAL PUBLICATIONS SINCE 1888.

##### List of Publications in 1889 and 1890.

1. Key to Theosophy.
2. Voice of the Silence.
3. Gems from the East.
4. Light on the Path (American Edition).
5. Transactions of the Blavatsky Lodge.
6. Why I became a Theosophist?
7. A Woman in the Case.
8. Working Glossary for Theosophical Students.
9. Improved Edition of V. D. Catechism.
10. Tamil Translation of Elementary B. Catechism.
11. Shinshu Catechism.
12. New Edition of Raja Yoga.
13. Monism, or Adwaitism.
14. New Edition of Patanjali's Yoga Philosophy.
15. Tamil Translation of Probodh Chandrodaya.
16. Bhagavadgita, by M. M. Chatterjee.
17. Complete Edition of Rig Veda Samhita, with Commentary.
18. Introduction to the Kabala.
19. Kabala Unveiled.
20. The Idea of Rebirth.
21. Blossom and the Fruit.
22. Astral Light.
23. Was Swedenborg a Theosophist?
24. Sabdakalpadruma.
25. Rig Veda Brahmana in Telugu character.
26. Krishna Yajurveda Taittiriya Samhita, in Deva Nagari character.
27. Do. do. do. in Telugu character.
28. The Gnyana and Karma Meanings of first Four Anwakams.
29. Mantrapushpam, with meaning.
30. Sathathapa Dhurma Sastram.
31. Do. Samhita.
32. Do. Likhita Samhita.
33. Do. do. Smrithi.
34. Senkha Dhurma Sastram.
35. Do. Likhita do.
36. Budha Dhurma do.
37. Yagnya Valkiya Smrithi.
38. Brahaspati Dharmasastram.
39. Pulasthiya Do.
40. Harutha Do.
41. Vruddha Parasarasmriti,

42. Devala Smriti.
43. Buddhism, translated into Urdu.
44. Echoes from the Orient.
45. Wonder Light and other Tales.
46. Bhagavadgita (Wilkins), American Edition.
47. Buddhist Diet Book.
48. Clothed with the Sun.
49. Geomancy.
50. Hypnotism.
51. In the Pronoas of the Temple of Wisdom.
52. Life of the Buddha.
53. Patanjali's Yoga Philosophy (American Edition).
54. Talking Image of Urur.
55. Three Sevens.
56. An Introduction to Theosophy.
57. Theosophy the Religion of Jesus.
58. Nature's Finer Forces.
59. Sacred Mysteries among the Maya and Quiches.
60. Occult Science in India and among the Ancients.
61. The Tarot.
62. The Aitareya Brahmana.
63. Principal Twelve Select Upanishads.
64. The Poetical Works of Tukaram Bawa.
65. The do. of the followers do.
66. Complete Poetical Works of Dadupanth.
67. Srimat Bhagavata.
68. Theosophical Concepts of Evolution and Religion.
69. Swedenborg Bifrons.
70. "Know Thyself : Study of Man."
71. The Old New World.
72. Dreams and Dream Stories.
73. Atmabodh, translated into Guzerati.
74. Archaic Symbolism.
75. Can It be Love ?
76. Zoroastrianism in the Light of Occult Philosophy.
77. Key of Solomon the King.
78. Teosofia (Spanish).
79. New Philosophy, by McCarthy.
80. Theosophical Siftings for the last two years.
81. Esoteric Buddhism (Swedish Translation).
82. Key to Theosophy ( do. )

## NEW MAGAZINES.

1. Bibliotheca Platonica.
2. The Vahan.

## THE ADYAR LIBRARY.

The Adyar Library issues of the year are a Tamil translation of the Primary Buddhist Catechism for Children, by Mr. C. W. Leadbeater; the

Shinshu Catechism ; and a second and enlarged edition of the Visishtadwaita Catechism of Pandit Bhashyacharya. The balance in favor of the Library is Rs. 197-3-2: The opening balance on 27th December 1889 being Rs. 81-1-3. The income has been only Rs. 404-4-8, and the expenditure Rs. 288-2-9.

In 1889, 15 Sanscrit books were bought and 62 acquired by donation. In 1890 only one was bought, and 205 MSS. and 51 books were received by donation, including 183 MSS. and 8 books presented by Mr. S. E. Gopalacharlu, which were chiefly on the Visishtadwaita Philosophy and the Samaveda.

The Western Section had added to it, in 1889, 75, and in 1890, 87 books by donation and purchase.

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

1. Vedas, Vedangas, and their Commentaries	...	162
2. Ithihasas and Puranas	... ..	97
3. Law	... ..	154
4. Philosophy	... ..	287
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	... ..	143
11. Pali	... ..	63
12. Indian Vernaculars	... ..	257
13. Hindustani, Arabic and Persian	... ..	55
14. Tibetan	... ..	10
15. Japanese...	... ..	272
16. Chinese	... ..	418

Total ... 2,848

Upon the subject of the Library and its potentialities, I shall presently have to speak.

## FINANCIAL.

As all paths lead to Rome in the proverb, so all peripheral activities in this and every other society spread from the core and centre of the financial situation. We, Theosophists, are trying to move a mountain with a silver skewer, so to say ; for, with a handful of dollars or sovereigns we have been carrying out to practical results schemes of world-embracing audacity. Think of the influence the Society has undoubtedly had upon the educated world during the past fifteen years, and then compare the following compendious financial statement of our total receipts and expenses with the Balance Sheet of either of the chief Missionary churches which, like the Theosophical Society, have been striving to affect the world's religious thought ;



*Consolidated Account of Income and Expenditure of the Theosophical Society  
from 1878 to 1890, both inclusive.\**

RECEIPTS.				Amount.		
				Rs.	A.	P.
Receipts from the Founders	...	...	...	37,375	2	0
Initiation Fees : 1878 to 1880	...	...	...	4,773	3	4
1881	...	...	...	1,538	0	0
1882	...	...	...	4,163	0	0
1883	...	...	...	9,432	0	6
1884	...	...	...	5,696	7	0
1885	...	...	...	3,895	7	0
1886	...	...	...	1,953	10	0
1887	...	...	...	3,648	13	0
1888	...	...	...	2,125	1	1
1889	...	...	...	637	11	5
1890	...	...	...	1,125	14	1
				39,289	3	5
Donations for the general expenses :—						
1878 to 1880	...	...	...	2,100	0	0
1881	...	...	...	100	0	0
1882	...	...	...	190	0	0
1883	...	...	...	6,400	0	0
1884	...	...	...	9,337	13	0
1885	...	...	...	2,129	8	0
1886	...	...	...	822	8	0
1887	...	...	...	4,772	8	1
1888	...	...	...	2,578	13	8
1889	...	...	...	3,015	11	4
1890	...	...	...	9,002	8	2
				40,449	6	3
Do. Do. for the purchase of the Head Quarters	...	...	...	15,404	8	0
Contributions towards travelling expenses	...	...	...	5,899	10	1
Sale of pamphlets and books	...	...	...	1,000	2	0
„ furniture, &c.	...	...	...	461	15	10
Income from the garden	...	...	...	742	0	10
Loans from different funds and gentlemen for the expenses of the Society	...	...	...	6,520	13	6
Contributions towards anniversary expenses	...	...	...	5,237	15	3
Interest on Anniversary Fund	...	...	...	141	7	9
Repayment of loans advanced by Anniversary Fund to other Funds.	...	...	...	400	0	0
Interest on permanent and Head-Quarter's Funds...	...	...	...	1,367	14	0
Donations for the Permanent Fund	...	...	...	20,675	15	3
Interest on do.	...	...	...	1,777	10	2
Repayment of loans advanced by the Permanent Fund to other Funds.	...	...	...	488	0	0
Discount on Government Paper purchased	...	...	...	49	8	11
Sundry receipts of the Society (such as refunds, &c.)	...	...	...	1,001	5	11
Subscriptions for the construction of the Adyar Library Convention Hall and other charges	...	...	...	9,242	5	4
Interest on Library Fund	...	...	...	93	7	3
Loans received from other Funds	...	...	...	1,338	3	5
Subscriptions for T. Subba Row Medal Fund	...	...	...	540	2	7
Interest on do.	...	...	...	133	2	3
Special deposit received for W. Q. Judge's Fund	...	...	...	1,035	11	8
Total...				1,90,665	11	8

EXPENDITURE.				Amount.		
				Rs.	A.	P.
Head Quarters' maintenance, including food expenses, wages of servants, rents (while in Bombay), feed of animals, furniture, lighting charges, tolls and taxes	...	...	...	42,492	6	3
Repairs and Construction :—						
Removal of Head Quarters from Bombay to Madras...	1,078	4	6			
Purchase of Head Quarters	9,181	4	0			
Furnishing instalment and immediate repairs of do...	10,844	10	4			
General repairs and construction and improvements from 1884 to 1890	9,926	15	7			
Purchase of real estate	600	0	0			
				31,631	2	5
Travelling expenses	...	...	...	46,243	13	6
Printing charges	...	...	...	3,408	1	4
Postage	...	...	...	2,728	13	0
Telegrams	...	...	...	2,376	1	3
Miscellaneous charges (including a sum of Rs. 4,044-9-0 spent by the Founders while on way from America to India in 1879)	...	...	...	7,602	7	5
Expenses on account of Madame Blavatsky's illness in 1884	...	...	...	607	10	0
Repayment of Loans :—						
To the Founders...	2,950	14	6			
To others	5,332	13	9			
Loan to Library	20	0	0			
				8,303	12	3
Anniversary Charges :—						
Food expenses during the Conventions	3,279	4	6			
Permanent fixtures and furniture	221	9	3			
Printing Anniversary Reports	477	11	0			
Loan to Library Fund	698	13	6			
Printing and other charges of books presented	165	11	4			
Sundries (including lighting charges, pandal, &c.)	446	13	4			
				5,289	14	1
Expenses connected with Subba Row Medal Fund...	...	...	...	65	7	10
Permanent Fund expenses :—						
Interest paid to T. S.	1,224	2	1			
Loans to T. S.	488	0	0			
Transfers to T. S.	208	0	11			
Sundries	0	8	1			
				1,920	11	1
Paid Col. Olcott as per instructions from Mr. W. Q. Judge	...	...	...	1,035	11	8
Library Charges :—						
General Charge up to 1880	1,697	0	0			
Construction of the Adyar Library and Convention Hall and sundry repairs	6,341	0	3			
Permanent fixtures and Furniture	731	0	0			
Purchase of Books	828	9	8			
Establishment Charges	1,198	11	11			
Printing Catalogues and binding books	99	2	0			
Sundry Charges...	658	5	0			
Loans repaid	620	0	0			
				12,173	12	10
Total...				1,65,879	12	11
Balances on 26th December 1889.						
Permanent Fund	21,070	7	3			
Head Quarters	2,039	3	1			
T. Subba Row Medal	607	13	0			
Anniversary Fund	871	4	3			
Library Fund	197	3	2			
				24,785	14	9
Total...				1,90,665	11	8

\* The statement of 1878 also embodied, as nearly as they could be gleaned from various sources, the expenses incurred in America preparatory to the removal of Head-quarters from New York to Bombay.

Our Head-quarters activities in India, Ceylon, Burma, Japan and Europe, our monster journeyings by land and sea, the purchase of Head-quarters, the building and stocking of the Library, and the support of the entire Head-quarters' staff, have cost less than £ 15,000, or \$ 75,000 ; which sum, moreover, includes the cost of the Head-quarters estate, Rs. 20,000 invested in the Permanent Fund, above Rs. 5,000 in furniture and other movable property in the Head-quarters buildings, and the cash balances of Rs. 3,714 in the Treasurer's hands. I think we can afford to stand upon that financial showing as a test that our guiding motive throughout our career as a Society has not been a selfish one.

I now wish you to give your particular attention to the following exhibit of our income and expenditure during the current year.—

#### INCOME AND EXPENSES OF 1890.

<i>Donations received.</i>				RS	A	P.
America	...	...	...	7,441	7	6
India...	...	...	...	1,673	10	9
Great Britain...	...	...	...	1,013	14	0
European Continent	...	...	...	123	8	0
Australasia	...	...	...	83	12	9
Japan and China	...	...	...	128	0	0

10,474 5 0

#### *Fees and Dues.*

America	...	...	...	879	14	1
India...	...	...	...	246	0	0

1,125 14 1

Total Income Rs ... 11,600 3 1

Contributed by the American Section ... 8,321 5 7

Upon reading these figures, I feel a sense of deepest obligation to Mr Judge, to whose kind and unselfish exertions this result is mainly due. Forgetful of the pressing claims of his own administrative bureau, and imbued with a loyal determination to help me to carry my heavy burden, he has appealed personally, officially and editorially, to our American colleagues to spare what they could towards Head-quarters maintenance. Where should we now have stood but for him, and for certain noble-hearted men about him, chief among whom are Mr. Neresheimer and Mr. Fullerton ; where should I have found the means to support this household and keep these offices open ? Even of the Rs. 1,013 credited to Great Britain, £50, or three-fifths, was recently sent me by one English friend, in consequence of reading Mr. Judge's appeal for us in the November issue of *The Path*. The least I can do is to thus officially express my thanks, and to give heed to the wishes of the American Section as regards the direction of the Society. This brings me to the question of my own resignation of office.

#### MY INTENDED RETIREMENT.

In the December Number of the *Theosophist* I printed a paragraph announcing my determination to relinquish office and withdraw into private life. Five years ago to-day, I asked to be relieved, that some better man might be elected in my place. The history of my life proves that I have been ever actuated by the feeling that I would not linger in any place where I was not wanted, or where I had out-grown my usefulness. I felt that the time had come for me to withdraw from this Presidential office. My constitution has undergone heavy strains from my eleven years' public work in the tropics and my nervous system has been weakened. Things worry me that did not before, and the cares and troubles of my unique position bear me down. I have been unable to find time for rest and relief from mental strain. Night and day, the burden of anxiety has pressed upon me more and more as the expansion of the Society has increased, and as calls have been made upon me to open up fresh fields for theosophical activity. India has stood quietly by, seeing me continually more and more pressed for help, without volunteering to give it, and, because I was not importunate in begging, let me shift as I could for income and helpers. Friendly words and pleasant compliments I have had in plenty, but little more. But for my American compatriots—I repeat the question—where should I have been ? So that, with old age approaching, my health weakened, and my mind distressed by ever-augmenting worries and responsibilities, I felt that I had earned the right to rest, and that if I did not get it, I should soon break down. So I announced my decision, as above stated. No sooner had my paragraph appeared, and my friends been privately informed in advance, than letters, telegrams, and protests from Branches came pouring in. From some of the best men in America, from friends in Europe, and from all parts of Asia, came one universal supplication that I should not withdraw. One of the chief men in India at once sent in his resignation ; a letter from America warned me that hundreds there would follow suit. One and all, without a single exception, prophesied that the collapse of the Society would be the consequence if I persisted. Not a single man or woman realised my true position, or gave me godspeed into my longed-for retirement. In casting about for my successor, I thought that the proper person would be my co-founder and intimate friend, Mme. Blavatsky, and informed her of my determination to resign in her favour. Besides the fact of our having founded the Society together, and the indelicacy, therefore, of my placing anybody as President over her, I had a still stronger reason. The Esoteric Section has now grown into a compact body, which includes more than a thousand of the most intelligent, active, unselfish and devoted among our Fellows. Each of them is bound by a solemn pledge to obey her orders in all their Theosophical duties. Evidently, then, the transfer of the presidential functions to my eminent colleague would put her in a position to accomplish for the Society infinitely more good than he can now, or than I could, who have no claim of authority over the

Fellows, and no pledged body of disciples. So, to reconcile everything, and promote in the highest degree the best interests of our movement, I asked Mme. Blavatsky to take the office of President. Her answer, thrice reiterated by letter and cable, was a refusal, coupled with the declaration that if I resigned she should quit the Society and withdraw Mr. Keightley from India: I was needed in my present office, and she would not go on without me. The gist of the whole matter is this, then: if I persist in retiring now I must take the responsibility of breaking up this grand, world-covering Society, or of whatever loss might befall it in the withdrawal of a large number of most respectable colleagues, to say nothing of Mme. Blavatsky's own resignation. If I stop where I am, and as things now are, I have the prospect of breaking down, or even worse. But my life-work is not yet finished. I have books to write that can better be written by me than by another, because of my personal experience. One great block of my plans—a religious pact of the Buddhist nations, and the unification of the two schools of Buddhist Philosophy—is but just begun. And then, there is that child of my brain, that hope of my heart, the Adyar Library. If I succumb, who will make it the power and the blessing to the world it ought to be? A large part of the chance for the revival of Sanskrit Literature and the consequent spiritual resuscitation of Indian and enlightenment of modern thought, depends upon the full development of the scheme of the Adyar Library. I wish to live for that; that alone is ideal enough for one man. So this is what I have decided upon. I shall withdraw for a sufficient time from active official work to recuperate my strength and rest my mind. My resumption of responsibility will depend upon the course of events, and it rests with my colleagues when that shall be. Meanwhile, I place the Presidency “in Commission,” hereby appointing Tookaram Tatya, of Bombay, Norendro Nath Sen, of Calcutta, Navroji D. Khandalvala, of Ahmedabad, and William Q. Judge of New York, as President's Commissioners; to have and exercise all powers and prerogatives remaining to me (save jurisdiction over and management of the Buddhistic department of our work, which has always been distinct from the general work of the Society, and which nobody is familiar with or could properly manage besides myself) until this day twelvemonth, or such other time as I may see my way to wholly or partially resuming active duty. This act to have effect from the 1st of April next, or sooner if I can make the requisite arrangements. Should I die, meanwhile, ample provision has been made in the Code of Revised Rules just enacted by the General Council of all the Sections of the Society, for such a contingency. Mr. Keightley's appointment as General Secretary of the consolidated Indian Section takes effect from the 1st of January, and I bespeak for him the loyal and unstinted support of every Indian Branch. His plans have my entire approval, and they must inevitably result in great good for this country.

And now, I pray you, be convinced of one thing, *viz.*, that I have no intention of returning to my country or to Europe to settle down. Asia is my home and my paradise; here let me live and die.

The RECORDING SECRETARY and Assistant Treasurer next read the following report:—

### RECORDING SECRETARY'S REPORT.

#### SUMMARY OF BRANCH WORK.

At the beginning of the year 1889 there were on the rolls, 119 branches in India; and 4 more were formed during that year. They are:—

Ambasamudram; Julpaignri; Tipperah; Ranchi.

Mr. Powell visited several of the Branches of the Madras Presidency and Ceylon, and more especially the former; and formed the Ambasamudram Branch, which is now in a working condition.

As several of the Branch Reports, sent annually to the Head-quarters, did not contain such information as would be necessary for a correct judgment of the year's work, circulars were sent to all the Branches in India, containing questions as to their working, and with a request to return the same to the Head-quarters with replies noted opposite the questions. Only about half the number of Branches replied, but as nothing could be made out of those answers, the circulars were sent a second time, about seven months ago. A few more answered this time, but thirty-seven branches still remained to send in their replies. A majority of these had preserved no real existence.

The result of those enquiries was that out of a total of 123 Branches on the 27th December 1889, 22 were in an efficient condition, 38 passive, and 63 inactive or defunct, including the 37 that did not reply to the circular at all—although reminders were sent four times.

In the middle part of the current year (1890) fresh circulars were sent to those branches that reported want of activity in them, asking (1) what they thought the reason of decline of interest in Theosophy due to; (2) whether political agitation had anything to do with such a decline; and (3) what remedies they suggested. Out of 93 branches circularized, 51 uniformly replied by saying that decline of interest was due mainly to transfer, owing to exigencies of the public service, of devoted Fellows of the Society, who are Government servants: that it was not due to political agitation; and that the best suggestions they could offer were that Inspectors should be appointed to visit the Branches at short intervals and lecture for their benefit; and that the Head-quarters should frequently communicate with them.

In compliance with the above suggestions, the President-Founder deputed Mr. C. Kotayya, F. T. S., to visit the Branches of Southern India, and try his best to revive the activity of those that were defunct. The result of this partial tour was that the Branches at Chingleput, Cuddalore, Pondicherry and Negapatam were revived, while those at Tinnevely, Madura, and Mayaveram were a little stimulated, besides forming one at Jaffna, consisting entirely of Tamulians. The President-Founder having been on tour in July last, renewed the activity of the Trichinopoly Branch, which, however, does not seem to work well now, as may be gathered from the Secretary's Annual Report, although a new President was nominated. In the month of September Mr. Bertram Keightley visited, on his way from Bombay to the Head-quarters, the Bombay, Surat, Baroda, Poona, Hyderabad, Bellary, Gooty and Cuddapah Branches,

In October, again, the President-Founder went to Ceylon and was met on his return by Mr. B. Keightley at the Tinnevely Station, and they visited the Ambasamudram Branch together on invitation, and lectured there: and on their way addressed the Tinnevely, Madura, and Trichinopoly publics.

Mr. R. Harte visited, in the months of August and September, the Calcutta, Berhampore, Darjiling and Durbhanga Branches, and lectured in these places.

In the month of November, Mr. Keightley visited the Palghat, Coimbatore, and Ooty Branches.

Branches have also been formed during the year at Baluchar, Mozufferpore, Kanigiri and Kuch Behar. The last was founded by H. H. The Maharaja of Kuch Behar, himself.

The total number of Indian Branches now on the rolls is 127, and may be divided into three classes:—

I. Those that hold regular meetings, read Theosophical works, discuss philosophical questions, and undertake some educational, literary, philosophical, or philanthropic work. Foremost among them, may be mentioned the Bombay, Surat, Calcutta, Berhampore and Chota Nagpur Branches. The following is the complete list in this class:—

Ambasamudram.	Combaconum.	Meerut.
Bangalore Cantonment.	Gooty.	Midnapur.
Baluchar.	Guntoor.	Mozufferpore.
Bellary.	Hyderabad.	Nagpur.
Berhampore.	Jalpaiguri.	Lahore.
Behar.	Jubbulpore.	Rajmahal.
Bombay.	Kanigiri.	Surat.
Calcutta.	Kapurthala.	Tipperah.
Chittoor.	Kuch Behar.	
Chota Nagpur.	Lucknow.	

II. Those that consist at present of a small band of workers, the rest having been removed either by death or transfer, but who, nevertheless, continue to take a deep interest in Theosophy, and try to disseminate its truths.

In order that the activity of such Branches might be renewed, circular letters were addressed asking for a list of sympathizers in the districts in which the Branches are located, and to whom our free pamphlets, tracts, and reprints, should be distributed, and thus keep on the Theosophic activity. Lists continue to come in from Branches, and the names of sympathizers are posted into a book opened for the purpose: and due effect will be given to the circular when a fairly large number is reached, and the whole list is complete. Under this head come:—

Aligarh.	Cuddalore.	Pahartali.
Arrah.	Cuddapah.	Palghat.
Anantapur.	Dumraon.	Paramakudi.
Baroda.	Darjiling.	Pondicherry.
Bara Banki.	Fatehgarh.	Poona.
Barisal.	Gorakpur.	Rangoon.
Benares.	Gya.	Rajahmundry.
Bankura.	Jamalpur.	Rohilcund.
Beaulah.	Jessore.	Rai Bareilly.
Bezwada.	Madura.	Saidpur.
Bulandshahr.	Masulipatam.	Secunderabad.
Bhavnagar.	Moradabad.	Simla (Hind. Esot. T. S.).
Cawnpore.	Negapatam.	Tinnevely.
Chingleput.	Nellore.	Trivandrum.
Cocanada.	Noakhali.	Mayaveram.
Coimbatore.	Ootacamund.	

III. This includes all those that have not replied to the circular and those that are inactive. In the former case, the condition of some of them has been ascertained from other sources, such as correspondence, including a few of the papers left about those in this Presidency by the late lamented Mr. C. F. Powell, who visited them last year and in the beginning of this year. They are:—

Adoni.	Durbhanga.	Peria Kulam.
Allahabad.	Ellore.	Pollachi.
Arcot.	Fyzabad.	Rangoon (2 Branches).
Arni.	Gazipur.	Rawalpindi.
Bangalore City.	Hoshangabad.	Searsole.
Bhagulpur.	Howrah.	Seoni Chappara.
Bhowanipore.	Jeypoor.	Sholapore.
Bolarum.	Karur.	Siliguri.
Burdwan.	Karwar.	Simla (Eclectic).
Calcutta (Ladies' T. S.).	Krishnagur.	Srivilliputtur.
Chakdighi.	Kurnool.	Tanjore.
Chinsura.	Madras.	Tripatur.
Chittagong.	Monghyr.	Trichnopoly.
Dacca.	Muddepoorah.	Udumalpett.
Dakshineswar.	Nynese Tal.	Vellore.
Delhi.	Narail.	Vizagapatam.
Dindigul.	Orai.	Vizianagaram.

The general conclusion reached from an active study of the official answers to the Head-quarter question papers is that the remedy for the present state of inertia among our Indian Branches is to strengthen the working staff of the Head-quarters and increase the number of Indian travelling Inspectors. If a dozen men with the ability and devotion of Mr. Inspector C. Kotayya could be kept moving about India; if there were enough workers at Head-quarters to edit a class of minor publications, like the admirable series of the American Section, and to maintain active correspondence with the Branches; even a greater activity than of the olden days would be stimulated. With the resources at his command it has been a sheer impossibility for the President-Founder to keep the Head-quarters in touch with the Society at large. The plan of four Indian Sections has broken down, and a consolidation of four into one would have been a forced necessity even if it had not been strongly recommended to the President in a Resolution of the Conference of Theosophists held at Bombay at Christmas 1889.

In view of the peculiar conditions of Branch existence in India, it can never be said that the local centre of Theosophical activity represented in a Branch Charter has been destroyed until the official request is made for the cancellation of the Charter. The experience of the past two years, as well as that of the preceding year, strikingly proves that a Branch which, perhaps, has been long torpid, may again resume activity upon the arrival, by Government transfer, of an ardent Theosophist from some other station.

S. E. GOPALA CHARLU,

*Recording Secretary,*

ADYAR, 27th December 1890,

The Secretary then read the Financial Reports, as follows:—

1889.  
GENERAL ACCOUNT.

From 27th December 1888 to 26th December 1889.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
To Balance in hand on 26th December 1888 ...	1,076	12	8	By Food expenses during the year ...	823	7	1
„ Donations to the Society during the year ...	2,966	5	4	„ Feeding animals ...	472	5	6
„ Garden income do. ...	75	4	0	„ Servants' wages ...	1,349	6	4
„ Admission fees do. ...	687	1	5	„ Repairs, and new building ...	577	9	5
„ Sales (bullocks and furniture) ...	49	0	0	„ Printing charges 304 2-4			
„ Sundries ...	7	14	6	„ Postage ..173-15-0			
„ Interest on Head Quarter's and Permanent Funds (less income tax Rupees 7-4-8) ...	669	14	1	„ Sundries ...	478	1	4
„ Transferred from Permanent Fund Account ...	150	0	0	„ Travelling expenses of the President Founder to Japan and back, and to Great Britain; also Mr. Powell's tour in Southern India & Ceylon	738	3	10
„ Contributions towards travelling expenses ...	1,901	3	4	Total ...	6,038	8	3
Total...	7,583	7	4	Balance on 26th Dec. 1889...	1,544	15	1
				Grand Total...	7,582	7	4

1889.

DONATIONS TO THE SOCIETY.

From 27th December 1888 to 26th December 1889.

RECEIPTS.	RS.	A.	P.
Mr. Charles Johnston (Adyar) ...	70	0	0
„ J. W. Beattie (Hobart, Tasmania) ...	7	4	6
„ W. H. Dawson (do do) ...	7	4	6
Baroness A. Kroummess (Adyar) ...	255	0	0
Rajahmundry Branch T. S. ...	8	0	0
Mr. Kava-h Edulji (Secunderabad) ...	9	14	0
An F. T. S. (Mylapore) ...	30	10	0
An F. T. S. (New York) £ 5-2-3 ...	71	9	0
American Section T. S. \$ 50 ...	140	0	0
Mr. M. N. Chatterji (Calcutta) ...	3	0	0
„ E. Drayton (Grenada) 2s. ...	1	4	0
Mathilda K. Glamer ...	14	0	0
Mr. P. D. Mahalaxmiwala (Bombay) ...	5	0	0
„ R. K. Modi (do) ...	1	0	0
„ Vinayak Kolatkar (do) ...	4	0	0
„ B. Subroya Mudaliar (Chennapatnam) ...	6	0	0
„ W. H. Dawson (Hobart, Tasmania) £ 1-4 ...	15	0	0
„ Alexander Fullerton (New York) £ 7 ...	99	9	0
Pandit Gopinath (Rs. 125) and his friends (Rs. 25) ...	150	0	0
M. Raoul Bonnal (Paris) \$ 1 4 0 ...	16	13	0
A friend of Mr. W. Q. Judge (New York) £ 1 ...	14	0	0
Miss Lydia Bell (do) £ 1 ...	14	0	3
Mr. St. George Lane Fox (London) 6th dividend on ...	51	3	3
„ P. R. Mehta (Bombay) ...	25	0	0
„ Geo. E. Wright ...	71	8	4
„ A. Ahipathi Row (Madras) ...	1	0	0
„ Dinanath Bhattacharya (Berhampore) ...	4	0	0
„ Kumudchunder Mukerji (Simla) and friend ...	2	0	0
„ W. A. Krishnamacharyar ...	2	0	0
„ A. N. Seymour (New York) ...	15	0	0
„ E. W. Parker (Arkansas) ...	15	0	0

RECEIPTS.

	RS.	A.	P.
A friend of Mr. B. Keightley ...	75	0	0
M. J. C. Halperni (Odessa) ...	15	0	0
Messrs. Hari K. Mazumdar, and Charan K. Mazumdar (Berhampur) ...	25	0	0
Dr. J. K. Daji (Bombay) ...	4	0	0
Mr. Rhodes Morgan (Manantoddy) ...	13	0	0
„ C. S. Ramasawmi Iyer (Satyamungalam) ...	2	0	0
Babu Kali Churn Chatterji (Calcutta) ...	5	0	0
Mr. Anantarooy Nathjee Mehta (Bhavnagar) ...	84	0	0
„ A. Siva Row (Raminad) ...	4	0	0
„ Baijnath Singh (Morarpur) ...	1	0	0
„ Kedarnath Bhargava (Bulandshahr) and friend ...	2	0	0
The Secretary, Surat Branch, T. S. ...	14	0	0
Messrs. A. Fullerton (\$ 25) and J. J. L. Houston (\$ 5) New York ...	86	7	0
Mr. S. DeJastrizebski (Halifax) 2s ...	1	7	0
„ A. P. Sinnett (London) ...	143	4	6
„ D. D. Jussawala (Bombay) ...	25	0	0
Mrs. C. A. Evans (Nice) £ 25 ...	352	14	0
Mr. and Mrs. J. Siddle (Wangunni) N. Z. 4s. ...	2	14	0
Mrs. G. S. Brocklesby (Hartford, U. S. A) £ 1 ...	14	2	0
„ A. Seymour (do) ...	14	2	0
Mr. F. L. Mathez Jr., (Brooklyn) \$ 25 ...	72	0	0
„ C. A. Passingham (Devon) \$ 1 ...	14	2	0
„ R. Sivasankara Pandia (Madras) ...	1	0	0
Major General H. R. Morgan (Ootacamund) ...	14	0	0
Mr. Jehangir Sorabji (Warangal) ...	12	0	0
„ Ishan Chunder Dev (Dehra Dun) ...	2	0	0
„ Edward Ivey (Hobart, Tasmania) 10s. ...	7	3	0
„ R. Ananta Rama Iyer (Tinnevely) ...	3	0	0
„ S. Ramachendra Sastry (do) ...	1	0	0
„ S. R. Ramakrishna Iyer (do) ...	1	0	0
„ T. A. Anantarama Iyer (do) ...	1	0	0
„ W. Harnquist (Stockholm) £ 1-12-10 ...	23	9	0
„ L. P. McCarthy (California) 10s. ...	7	9	0
„ Sivadatta Pande (Shahranpore) ...	1	0	0
„ P. H. Mehta (Nadiad) ...	1	0	0
„ C. Vatharaniem Pillay (Rangoon) ...	3	0	0
Mr. Anantaram Ghosh (Dacca) ...	25	0	0
„ Manjunath Vithul (Karwar) £ 1 ...	2	0	0
Prince Chandradut (Bangkok) ...	14	2	0
Mr. P. Vander Linden (Philadelphia) ...	14	2	0
„ Franklin Saunders (do) ...	14	2	0
„ Paul Webersinn (San Francisco) £ 1-12, and friend £ 1 ...	36	12	0
Messrs. Elliott Williams (do) \$ 2; O. K. Kramer (do) 2; and A. W. Goodrich (do) \$ 1. Total \$ 5 or £ 1 ...	14	2	0
Mr. A. N. Seymour (Hartford, U. S. A.) £ 1 ...	14	2	0
Mrs. Annie K. Bottsford \$ 2; Mrs. J. W. Molire \$ 1; Miss A. Moliese \$ 1; Mrs. E. S. Waltham \$ 1; Dr. J. A. Anderson \$ 5; Mr. E. B. Rambo \$ 5. Total \$ 5 or £ 3-1 ...	43	1	0
Miss E. A. Bowring (London) £ 1 ...	14	0	0
Mr. H. Bowman (California) £ 2 ...	28	10	0
Lord Pollington (Surrey) £ 1 ...	14	5	0
Mr. Martin Ennis (Nebraska) \$ 1-50; Miss H. R. Phillips (New York) \$ 1; Mr. L. M. Barton (New York) \$ 2; Emma H. Cloffin \$ 4-87; Miss E. Phillips (New York) \$ 1; Miss L. Long \$ 3; Total \$ 13-37 or £ 2-14-7 ...	39	2	0
Babu G. C. Bhattacharya (Howrah) ...	10	0	0
„ Avadh Behari Lall (Arrah) ...	1	0	0
Mr. A. Nunjundappa (Cuddapah) ...	10	0	0
„ Upendranath Basu (Benares) ...	50	0	0
Baroness Kroummis (Adyar) ...	360	0	0
Mr. J. W. Brodie Innes (Edinburgh) 5s 0d ...	4	2	0
Miss Theresa C. Simpson (Portobello) 5s ...	3	9	0
Messrs. H. M. Hunt and W. Oxford and Wilhelmine J. Rule (Melbourne) £ 3 ...	48	0	0
Mr. S. E. Clarke, and Mrs. M. J. Seymour (Hartford U. S. A.) £ 1 each ...	28	4	0
Total ...	2,966	5	4

1889.

## TRAVELLING FUND.

RECEIPTS.	Amount.	EXPENDITURE.	Amount.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Japanese gifts 410 Yens at Rs. 2—2—0 each ...	871 4 0	President's tour expenses to Japan :—	
North Ceylon subscription ...	93 8 0	Boat and carriage hires, &c..	219 15 0
South " " " ...	81 9 8	Passage from Madras to Colombo ...	25 0 0
Passage money from Madras to Colombo and return ...	67 8 0	Do. from Colombo to Madras ...	196 4 0
Secretary British Section T. S. contribution towards President's tour in Great Britain £ 50 ...	738 5 8	North Ceylon tour ...	60 2 0
Ambasamudram branch, inviting the President ...	49 0 0	South " " " ...	67 13 0
		Mr. C. P. Powell's travelling expenses in Southern India ...	88 0 0
		Do. do. in Ceylon ...	30 0 0
		President's tour expenses in Gt. Britain (for 1889) ...	900 0 0
		Transferred to Society's a/c..	404 1 4
Total...	1,901 3 4	Total...	1,901 3 4

1889.

## LOANS.

To Mr. Devipada Roy of Cawnpore ...	RS. A. P.	By Nil.	RS. A. P.
	700 0 0	Balance on 31st Decr. 89.	700 0 0
Total Rupees...	700 8 0	Total Rupees ...	700 0 0

1889.

## PERMANENT FUND.

RECEIPTS.	Amount.	EXPENDITURE.	Amount.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Balance on 26th Dec. 1888 ...	9,267 8 3	Interest paid to Society ...	359 13 9
Interest on Savings, Bank Deposit ...	79 13 9	Transferred to Society's account ...	417 8 3
" Government Promissory Notes ...	280 0 0		
Donations:—			
Mr. Rama Prasad (Bareilly)...	50 0 0		
" P. Iyaloo Naidu (Hyderabad) ...	100 0 0		
An English F. T. S. £ 700 (conditional gift) ...	10,200 0 0		
Total...	19,977 6 0	Total...	777 6 0
		Balance on 26th Dec. 1889...	19,200 0 0
		Grand Total...	19,977 6 0

1889.

## T. SUBBA ROW MEDAL FUND.

To Balance on 26th December 1888 ...	RS. A. P.	By Expenditure	RS. A. P.
" Interest on Savings' Bank Deposit ...	591 13 0	" Balance on 26th December 1889 ...	613 15 0
Total Rupees...	613 15 0	Total Rupees...	613 15 0

1889.

## ANNIVERSARY FUND.

RECEIPTS.	Amount.	EXPENDITURE.	Amount.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Balance on 26th Dec. 1888 ...	1,273 15 2	Food expenses of the XIIth Anniversary ...	170 3 8
Annual subscriptions of individual members ...	23 12 0	Printing charges of the Hindi translation of Buddhist Catechism ...	60 0 0
Udumalpet Branch ...	6 0 0	Do. do. of 500 copies of the Light on Path (Sanskrit) ...	39 2 0
Madras " " " ...	4 0 0	Printing XIIth Anniversary Reports ...	121 9 0
Coimbatore " " " ...	5 0 0	Invitation cards ...	8 1 3
Anantapore " " " ...	1 0 0	License for Pachappa's Hall.	1 1 0
Chittoor " " " ...	6 0 0	Loan to Library ...	198 13 6
Tinnevely " " " ...	2 0 0	Sundries, Cart-hire, hire of chairs, &c. ...	75 10 3
Meerut " " " ...	2 0 0	Total...	674 8 8
Nagpur " " " ...	12 0 0	Balance on 26th Dec. 1889 ...	800 0 0
Bombay " " " ...	43 0 0	Grand Total...	1,474 8 8
Bhavanagar " " " ...	25 0 0		
Babu Upendranath Basu (Benares) ...	10 0 0		
Manager "Sandaresa" ...	24 0 0		
Interest on Savings, Bank Deposit... ...	36 13 6		
Total...	1,474 8 8		

1889.

## LIBRARY FUND.

RECEIPTS.	Amount.	EXPENDITURE.	Amount.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Balance on 26th Dec. 1888 ...	26 7 3	Pandit ... ..	390 0 0
Interest on Savings' Bank Deposit ...	6 12 9	Custodian ... ..	120 0 0
Rai B. P. Basu Bahadur ...	20 4 0	Pandit's travelling expenses	10 0 0
Baroness Kroummess ...	190 0 0	Charges for medicine, &c., during Pandit's illness ...	42 6 3
M. Francis Montolin (Madrid)	28 0 0	Freight on English books ...	0 8 0
Pandit Parameshri Das (Barabanki) ...	100 0 0	Furniture (one long table) ...	16 4 0
Mr. C. Sambiah (Mylapur) ...	50 0 0	Binding books ... ..	14 8 0
Mrs. H. Newlands (Castlemaine) 10s ... ..	7 6 0	Printing Catalogue ... ..	14 12 0
Mr. Thomas Green (do) ...	7 6 0	Sundries... ..	15 5 11
" T. Herbert Wright (Nagpore) ... ..	12 0 0	Carpenter's work... ..	14 0 0
Dr. Henry Pratt (Leamington) £10 ... ..	140 0 0	Sanskrit books bought ...	28 12 1
Mr. F. W. Thurston (Lucknow) ... ..	3 0 0	Freight on do... ..	31 1 6
Loan from the Anniversary Fund ... ..	198 13 6	Extra Charges ... ..	76 14 0
Mr. R. Surya Row Naidu (Maulipatam) ... ..	75 0 0	Postage on the "Adyar Library Series" Nos. 1 and 2 ...	9 8 6
Total...	865 1 6	Total...	784 0 3
		Balance on 26th Decr. 1889...	81 1 3
		Grand Total...	865 1 6

1890.

## GENERAL ACCOUNT.

RECEIPTS.		Amount.		EXPENDITURE.		Amount.	
	RS.	A.	P.		RS.	A.	P.
Balance on 26th Dec. 1889...	1,544	15	1	Return of Loan to Theosophist Office ...	1,308	2	11
Donations to the Society during the year ...	8,502	8	2	Refunds... ..	65	8	11
Initiation Fees ...	246-0-0			Food expenses ...	1,604	1	1
Diploma and Charter Fees ...79-14-1				Feed, &c., of animals ...	836	11	11
	1,125	14	1	Printing Charges. 465-5-3			
Unexpended balance left by Mr. Powell ...	80	0	0	Postage ... 478-14-0	944	3	3
Contributions towards travelling expenses ...	150	11	6	Travelling expenses ...	966	9	8
Transfer from Permanent Fund ...	58	0	11	Telegrams ...	188	7	0
Interest on Head-Quarters Fund ...	21	3	3	Wages of clerks and servants	1,433	1	2
Garden income ...	47	15	0	Permanent additions to the buildings:—			
Sale of calves, &c. ...	25	12	0	1. Construction of a roofed passage from the Main Hall to the Library 258-2-11			
Refunds ...	23	4	0	2. Verandah on the southern side of the Main Hall. 253-6-7			
Sundries ...	78	9	3	3. Cowshed, and improvements to the European kitchen ... 197-5-3			
Mr. C. Sambiah for purchasing a house at Urur for the Society ...	500	0	0	4. Improving the old staircase, and constructing a new one ... 207-10-9			
Loan from Theosophist Office.	1,308	2	11	5. Digging new tanks in the garden ... 73-10-9	990	4	3
				Repairs:—			
				Coloring and white-washing the buildings ... 100-14-0			
				Improvements to Recording Secretary's Office ... 109-0-6			
				Repairs and improvements to roads ... 142-11-9			
				Repairs to carts ... 123-5-3			
				Sundry repairs of various kinds ... 1,018-7-6	1,494	7	0
				Purchase of furniture ...	29	8	0
				" of a piece of land near the entrance to the garden ...	100	0	0
				" of a house at Urur village for the Society ...	500	0	0
				Lighting charges ...	165	14	9
				Tolls and taxes ...	129	12	3
				Sundry expenses (clothes, mats, and 20 other items.	671	0	11
				Total...	11,427	13	1
				Balance...	2,039	3	1
Total...	13,467	0	2	Grand Total...	13,467	0	2

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1890.

## LIBRARY FUND.

RECEIPTS.		Amount.		EXPENDITURE.		Amount.	
	RS.	A.	P.		RS.	A.	P.
Balance on 26th Dec. 1889	81	1	3	Custodian ... ..	120	0	0
Mr. C. Sambiah (Mylapore)...	55	0	0	West & Co.'s Bill for medicine supplied to Pandit...	3	10	0
Interest account for 1889 ...	1	6	9	English books purchased ...	90	11	0
Mr. K. Seshayya (Kurnool)...	15	0	0	Freight on English books...	7	15	0
„ R. Surya Row Naidu (Masulipatam) ...	30	0	0	Sanskrit books purchased ...	1	12	0
„ R. Sivasankara Pandia (Madras) ...	1	0	0	Freight on Sanskrit books...	3	14	0
„ P. D. Khan (Ceylon) ...	5	0	0	Sundries (for dolls, repairs to furniture, &c) ...	29	14	6
„ C. R. Srinivasa Iyengar (Kumbhaconam) ...	9	0	0	Refunds ... ..	10	0	0
Dr. Henry Pratt (Leamington) his annual subscription for 1890 ... .. £ 10	132	13	11	Repairs to Picture Room ...	20	6	8
Ambasamudram Branch T. S.	40	0	0				
Thro' Babu Norendranath Sen,							
Calcutta:—							
Mr. J. F. Madan ... Rs. 25.							
„ Framji Muncherji „ 25.							
„ S. J. Padshah ... „ 15.	65	0	0				
Mr. B. Keightley ...	25	0	0				
				Total...	288	2	9
„ A. Neelacanta Sastri ...	25	0	0	Balance...	197	3	2
Total...	485	5	11	Grand Total...	485	5	11

1890.

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 26th Dec. 1889 ...	19,200	0	0	Transferred to T. S. a/c ...	58	0	11
Mr. P. Iyalu Naidu (Hyderabad) ...	100	0	0	Total...	58	0	11
A New York F. T. S. £ 100..	1,417	0	8	Balance:—			
Interest on 4 p. c. paper and Savings Bank Deposit ...	409	7	3	In Savings Bank... 70-7-3			
Discount obtained on 4 p. c. paper for Rs, 2,600 ...	2	0	3	„ 4 p. c. Govt. Paper. 21,000-0-0	21,070	7	3
Total...	21,128	8	2	Grand Total...	21,128	8	2

## W. O. JUDGE FUND.

RECEIPTS.		Amount.		EXPENDITURE.		Amount.	
Received from Mr. Wm. Q. Judge a draft for £ 82, cashed for ... ..	1,035	11	8	Paid Col. Olcott as per instructions of Mr. Wm. Q Judge ... ..	1,035	11	8
Total...	1035	11	8	Total... Balance...	1,035 Nil.	11	8

**T. SUBBA ROW MEDAL FUND.**

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
Balance on 26th Dec. 1889, ...	613	15	0	Cost of a medal awarded to Madame Blavatsky ...	50	0	0
Interest on Savings' Bank Deposit ...	22	14	0	Total...	50	0	0
Donation from the Nagpore T. S. ...	21	0	0	Balance...	607	13	0
Total...	657	13	0	Grand Total...	657	13	0

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1890.

ANNIVERSARY FUND.

RECEIPTS.		Amount.		EXPENDITURE.		Amount.	
		RS.	A. P.			RS.	A. P.
Balance on 26th Dec. 1889 ...	800	0	0	Travelling expenses of delegates ...	25	0	0
Interest on Savings' Bank Deposit ...	34	3	9	Beds and cots for the delegates ...	61	4	3
Hyderabad Branch T. S. ...	24	0	0	Lamps purchased ...	34	0	0
Gooty T. S. ...	10	0	0	Food ...	30	8	0
Ambasamudram T. S. ...	10	0	0	Sundries (zinc for shield, painter, &c) ...	146	15	3
Gorakpur T. S. ...	4	0	0				
Mr. J. D. Karani, Bombay ...	2	0	0				
Mrs. Ishan Chandra Dev (Dehradun) ...	2	0	0				
Kinchinjanga T. S. ...	10	0	0				
Cuddapah ...	25	0	0				
Mr. A. Sankariah ...	4	0	0				
Nagpur T. S. ...	48	0	0				
Jubbulpore ...	10	0	0				
Babu Rama Prasad ...	9	0	0				
Rai Baroda Prasad Basu Bahadur ...	10	0	0				
Satyamarga T. S. (Lucknow) ...	9	0	0				
Mr. Naroathamdoss ...	10	0	0				
Bankipur T. S. ...	18	0	0				
Lt. C. L. Peacocke, Surat ...	15	0	0				
Dr. D. J. Edul Behram ...	5	0	0				
Bombay Branch T. S. ...	60	0	0				
Mr. P. S. Raghavendra Row (Coimbatore) ...	2	0	0				
Individual Subscriptions ...	47	12	0				
Total...	1,168	15	9	Total...	297	11	6
				Balance...	871	4	3
				Grand Total...	1,168	15	9



1890.

## TRAVELLING FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Paid by the Government of Madras, on account of Col. Olcott's trip to Salem as a Judge for the Agricultural Exhibition ...	35	11	6	Mr. Harte's Expenses for the Bombay Conference ...	61	12	0
Mr. A. Sankariah's contribution towards the expenses of the President to Trichinopoly ...	25	0	0	Mr. Powell's tour in Southern India ...	75	0	0
Ambasamudram Branch ...	35	0	0	President's Salem trip ...	36	1	8
Women's Educational Society Ceylon ...	55	0	0	Freight on Mr. Powell's parcels ...	1	12	0
Contribution of the Jaffnese towards Mr. Kotayya's expenses ...	5	0	0	Mr. Leadbeater's ticket to London ...	280	0	0
Unexpended Balance with Mr. Kotayya returned to the Treasurer ...	8	5	3	President's tour in Gt. Britain ...	347	6	0
To Balance ...	799	9	5	„ Trip to Trichinopoly ...	31	14	0
Total...	966	9	8	Freight on Mrs. Annie Besant's pamphlets to Calcutta ...	7	0	0
				Mr. C. Kotayya's tour ...	85	12	0
				President's tour to Ceylon and Southern India ...	40	0	0
				Total...	966	9	8

## LOANS.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
To Devipada Roy (Cawnpore).	700	0	0	By Theosophist Office ...	1,308	2	11
„ Theosophist Office ...	1,308	2	11	„ Balance ...	700	0	0
Total...	2,008	2	11	Total...	2,008	2	11

1890.

## DONATIONS TO THE SOCIETY.

RECEIPTS.	Amount.		
Gorakpur Branch ...	5	0	6
Mr. F. G. Gleason (Chicago, U. S. A.) £ 2 ...	28	9	0
Lala Sriram (Muttra) ...	10	0	0
Mr. Priyanath Mukerji (Julpigori) ...	3	0	0
„ Pramatthakanth Mukerji (do.) ...	2	0	0
„ Gagan Chandra Biswas (do.) ...	2	0	0
„ Rajakumar Chakravarti (do.) ...	1	0	0
„ Binod Behari Benerji (do.) ...	1	0	0
„ W. L. Ducey (Muskegon, U. S. A.) £ 1 ...	14	8	0
Mrs. Mary Stubbs and Mr. Henry Heavur (San Jose, U. S. A.) \$ 5 ...	14	12	0
Mr. Kaliprasanna Ghosh (Brisal) ...	1	0	0
Hon. Mrs. Malcolm (South Wales) £ 3 ...	42	15	0
The Ilaya Raja of Nilambur ...	10	0	0
Mr. Durga Narain Mitra (Mozufferpore) ...	1	0	0
„ T. Herbert Wright (Nagpur) ...	12	0	0

## RECEIPTS.

	Amount.		
	RS.	A.	P.
Mr. Kalkaprasad (Moradabad) ...	1	8	0
„ P. Narayana Iyer (Madura) ...	5	0	0
„ Bhimchandra Simha (Baidyanath) ...	3	0	0
„ G. N. Sudarsana Chari (Madras) ...	1	0	0
Mrs. Letitia Dorathia Burland (New York) \$ 2 ...	5	0	0
Babu Upendranath Basu (Benares) ...	20	0	0
Fategarh Branch T. S. ...	6	0	0
Mr. Gyanchand (Guzeranwalla) ...	5	0	0
„ J. H. Norderling (England) 10s. ...	6	15	0
„ C. S. Ramanujam Chetty (Madras) ...	2	0	0
Dr. Jun Sawano and Mr. E. Hayashi (Tokio) ...	80	0	0
Mr. N. Pitchu Pillay (Saidapet) ...	5	0	0
Mr. Vidyanath Jha (Benares) ...	10	0	0
A. New York F. T. S. £ 100 ...	1,376	5	6
Mr. T. Srinivasacharry (Ooty) ...	2	0	0
„ John Rosselard (Queensland) £ 1 ...	14	6	0
Mrs. Mary Gebhard (Elberfeld) ...	14	0	0
Mr. St. George Lane Fox (Seventh Dividend) ...	40	14	6
„ W. H. Newlands (Castlemaine) \$ 1 ...	14	12	0
„ W. Goulton (do.) 10s ...	7	1	0
„ T. Green (do.) 5s ...	3	14	0
Mrs. J. W. Stuart (Sydney) £ 1-3s. ...	16	4	0
Mr. Jai Narain Pandit (Etah) ...	15	0	0
Hon. Mrs. Malcolm (South Wales) £ 5 ...	70	0	0
Mr. T. H. Wilson (York) £ 2 ...	28	0	0
Mr. Ruttonji Pestonji (Bombay) ...	50	0	0
„ C. Vatharniam Pillay (Rangoon) ...	5	0	0
„ Pestonji Dosabhoj (Hyderabad) ...	20	0	0
Bhavanagar Branch T. S. ...	33	0	0
Tipperah Branch T. S. ...	10	0	0
Mrs. Elizabeth Hughes (Los Angeles) \$ 1 ...	2	8	0
Mr. Dunjibhoj J. Medhora (Bombay) ...	3	0	0
„ Jagadish Mukerji (Barisal) ...	1	0	0
„ P. Nanjunda Naidu (Sagar) ...	3	0	0
„ T. Sankaranarayana Iyer (Madura) ...	2	0	0
Miss L. A. Off (Los Angeles) £ 1 ...	15	3	0
Chotanagpur T. S. ...	7	6	0
A. Hartford friend ...	3	15	0
Mr. W. C. Temple (New York) £ 1-0-5 ...	13	8	0
Sheriar D. Patel (Poona) ...	10	0	4
Rai Baroda Prasad Basu (Villupuram) ...	20	0	0
A Theosophist ...	5	0	0
Mr. P. Vanderlinden (Philadelphia) £ 1 ...	13	1	0
„ R. J. B. (Nagpur) ...	2	0	0
Babus N. C. Gupta, and B. M. Tripathi (Calcutta) ...	2	0	0
Mr. E. B. Rambo (San Francisco) £ 3 ...	36	15	0
An English F. T. S. thro' Countess Wachtmeister £ 5 ...	61	9	0
Mr. Pandurang Janardana Puranik (Kattyawar) ...	1	0	0
Gooty Branch T. S. ...	10	0	0
Mr. Francis Ware (England) ...	100	0	0
„ Paul Webersinn and friend (U. S. A.) \$ 10 ...	24	10	0
Mr. D. D. Jussawala (Bombay) ...	10	0	0
Lieut. A. F. Holmes, R. N. (Hongkong) £ 3 ...	36	15	0
Mr. M. M. Shroff (Bombay) ...	5	0	0
„ R. Sivasankara Pandiyaji (Madras) ...	1	0	0
Madame H. de Neufville (Amsterdam) £ 1-19-9 ...	24	7	0
Pandit Sundraramiah (Nagpur) ...	10	0	0
Babu Purna Anand Sen (a sympathizer) ...	1	0	0
Rao Saib Ishwariprasad (Balaghat C. P.) ...	2	0	0
Mr. H. Bowman (of Oakland, Cal) £ 4 ...	46	13	0
„ N. C. Mukerji (Calcutta) ...	12	0	0
Received through Mr. E. B. Rambo (San Francisco):			
Golden Gate Branch £ 2 ...			
Aurora Branch £ 1 ...			
£ 3 ...	35	7	10

RECEIPTS.	Amount.	
	RS.	A. P.
Received through Mr. A. T. Seymour (Hartford), the donations of		
Mrs. M. A. Newton, Miss M. J. Hampshire and himself £1 each £ 3...	35	7 11
Mr. C. K. Rajagopala Iyer (Narsingampett) ...	1	0 0
„ Anantaro Nathji (Kattyawar) ...	84	0 0
„ L. P. McClarthy (San Francisco) £1 ...	13	2 0
„ V. Jochooram (Bombay) ...	5	0 6
Chingleput Branch ...	2	8 0
A New York F. T. S. £100 ...	1,261	15 0
Mr. W. Harnquist (Stockholm) £ 1-16-2 ...	21	15 0
Miss T. C. Simpson (Portobello) 5s ...	3	0 11
Mr. S. DeJostrebski (N. S. A.) 2s 6d ...	1	10 5
Signor F. Mantolin (Madrid) £ 1 ...	13	1 0
Mrs. Brocklesby and Mr. Sydney E. Clarke (Hartford) £ 2 ...	27	0 0
Mr. O. K. Kramer (New York) 8s. 3d. ...	5	9 0
Mr. P. Dosabhy (Hyderabad) ...	20	0 3
„ G. B. Finch (Cambridge) £ 50 ...	631	8 0
Donations received at the Bombay Conference:—		
Bombay Branch ...	Rs. 100	
Rai Bahadur S. Subramania Iyer ...	50	
Do. A. Sabapathy Mudelliar ...	50	
Babu Norandro Nath Sen ...	25	
Kasi Tatwasabha T. S. (Benares) ...	25	
Pestonji D. Khan (Columbo) ...	25	
Mr. Dadabhai Jussowala ...	25	
„ Tukaram Tatya ...	25	
Dewan Bahadur R. Raghunath Row ...	24	
Sanatan Dhurma Sabha (Surat) ...	21	
Secundrabad Branch ...	22	
Dr. J. K. Daji ...	15	
Nagpur Branch ...	75	
Khan Bahadur N. D. Khandalwala ...	15	
Dr. Vithaldoss ...	15	
Mr. Byramji Panday ...	6	
Masulipatam Branch ...	10	
Mr. Martanda Row Baboji ...	10	
Messrs C. Kotayya and Budraddin Kur... ..	20	
Dr. Pandurang Gopal... ..	10	
Mr. Manmohandass Dayoldass ...	10	
„ J. Srinivasa Row ...	10	
„ P. Kesava Pillay ...	10	
„ Byramji Muthiawala ...	10	
Meerut Branch ...	5	
Mr. A. D. Ezekiel, Drs. Fakirji Ruttonji and Abasali Rs. 5. each. ...	15	
Messrs. Hormusji D. Sontook, P. B. Pillay, Nusserwanji Billiworia, Ruttonji Modi, and T. J. Naidu @ Rs. 5 each ...	25	
„ F. T. S. ...	3	
Messrs. Vinayak Mukund, K. E. Pillai, P. R. Naidu, K. Shir Mahomed and Mahalaxmiwala, @ Rs. 2 each ...	10	
Messrs. Krishna Shamraoji, M. Ruttonji Mobedji, and F. Muthiawala Re. 1 each ...	3	
Amount received in the Hall without names ...	10	
Do. from Mr. W. Q. Judge, General Secretary American Section T. S. the following donations:—		
Mr. W. Q. Judge ...	£ 16-8-6	
„ Peter Long ...	\$ 1-00	
„ John Smith ...	0-30	
„ William Maine... ..	0-50	
„ J. H. Scotford... ..	3-10	
„ E. W. Primer ...	0-20	
„ No. 842 ...	0-50	
Mr. Albert Targee ...	0-40	
„ Edward Leeds... ..	1-50	
Cash donation ...	4-00	
Mrs. M. J. Robbins ...	10-00	
„ Ida B. Patch ...	10-00	
	679	0 0
	218	1 8

RECEIPTS.	Amount.	
	RS.	A. P.
Mr. C. H. Little ...	\$ 10-00	
Mr. M. J. Gahan ...	7-50	
Prof. G. C. Carpenter ...	1-00	
Mr. J. L. Loyd ...	2-10	
Satwa Lodge T. S. ...	2-00	
Mr. J. Falkenstein... ..	2-00	
„ W. C. Temple... ..	10-00	
„ C. P. Olmstead ...	6-00	
„ A. Fullerton ...	160-00	
„ H. Schoonmacher ...	3-50	
„ F. Saunders ...	2-00	
„ C. McKeany ...	2-00	
Miss H. R. Philips ...	1-00	
„ M. Fortescue ...	1-25	
Mr. D. J. Hunter ...	1-00	
„ A. O. Robinson ...	2-00	
A. New York F. T. S. ...	460-75	
Mr. A. W. Goodmit ...	1-00	
R. L. Scannell ...	7-50	
„ T. R. Prater ...	2-00	
Miss E. A. Hill ...	2-50	
Miss M. K. Glaaner ...	5-00	
Mrs. K. M. Tillstone ...	1-00	
	\$ 819 50 0	2,092 41 5
Mr. W. Q. Judge (on his own account) ...	£ 6-2-6	73 10 4
Received from Mr. Judge:—		
Mr. J. J. L. Houston ...	\$ 5-00	
Miss Hanna R. Phillips ...	1-00	
Mr. F. L. Mathez Jr. ...	25-00	
„ A. O. Robinson ...	2-00	
Mrs. Mary J. Robbins ...	5-00	
„ Ida B. Patch ...	5-50	
Mr. A. Fullerton ...	5-00	
„ Franklin Saunders ...	2-00	
Miss K. E. Hill ...	150-00	
Mrs. Annie E. Percy ...	7-00	
Mr. H. M. Warren ...	30	
„ R. O. R. Bergath ...	1-00	
Mrs. M. A. Slocom ...	1-00	
Messrs "L" and W. L. Ducey ...	\$ 5 each 10-00	
Mrs. B. Wakefield ...	10-00	
Mr. Albert Targee ...	1-00	
„ C. B. ...	0-20	
	\$ 230-00 or £ 47 10 5	611 9 7
Miss E. A. Bowring (London) Cl ...	13	0 8
Mr. J. H. Norderling ( do. ) ...	13	0 8
Mr. P. H. Mehta (Bombay) ...	10	0 0
Dr. J. K. Daji ( do. ) ...	4	0 0
Babu Anantaram Ghosh (Dacca) ...	25	0 0
Jehangir Sorabji (Warangal) ...	12	0 0
Mr. R. Sibbold (United Kingdom) 10s. ...	6	0 9
„ Bezanji Adarji (Secundrabad) ...	19	0 0
„ Gagan Chandra Biswas (Jalpiguri) ...	2	0 0
„ Manoharlal (Jubbulpore) ...	5	0 0
„ M. N. Divedi (Nadiad) ...	5	0 0
„ Vetharniem Pillay (Jaffna) ...	3	0 0
„ A. Siva Row (Sivaganga) ...	4	0 0
„ P. D. Panday (Sympathisers) ...	11	0 0
	Total..	8502 2 8

## HYDERABAD THEOSOPHICAL SOCIETY.

Meetings are held every Friday morning, and Vedantic subjects are explained. A series of interesting lectures on Hindu Theology was delivered by a local Pandit who was recently introduced into the Theosophical Society. A Brahmin Pandit is also engaged to read and explain the Upanishads, and in return for this service he receives a small remuneration from the Branch. The progress made during the year was chiefly due to the fact that the meetings were opened to the public, and the lectures on Vedanta were interesting. Bro. Bertram Keightley visited the Branch and a public meeting was held, in which he explained the wonderful progress Theosophy is making in Europe and America. Devan Bahadur P. Srinivasa Row also visited the Branch. Its financial condition is by no means discouraging. The anniversary of the Branch was held on the 21st November last. The Branch hopes that if the impression that "the Society's meetings are only of a private nature" is removed from the minds of those who happen to have formed such a notion, and if greater publicity could be given, it can get more people who might be benefited by hearing the lectures.

## THE COOCH BEHAR THEOSOPHICAL SOCIETY.

A meeting to organise a branch of the Theosophical Society at Cooch Behar was held at the Jenkins' School premises on the 5th August, 1890, at 6 p.m. His Highness the Maharajah Bhup Bahadur of Cooch Behar, who was empowered by Colonel Olcott, the President-Founder of the Theosophical Society, in a telegram dated Adyar, Madras, the 2nd August, 1890, to organise a Branch Society here, presided over the meeting; the officers of the State, the zemindars, and the residents of the place were present.

The meeting to initiate candidates and to appoint the Executive Committee of the Cooch Behar Branch of the Theosophical Society was held at the Palace on the 6th August, 1890, at 8 a. m.

The candidates were duly initiated by His Highness and the following were then appointed members of the Executive Committee :

*President.*

His Highness Lieutenant-Colonel Maharajah Sri Naripendra Narayan Bhup Bahadur, of Cooch Behar, G.C.I.E., F.T.S., &c.

*Vice Presidents.*

Babus Priya Nath Ghosh, M. A., and Amrita Lal Sen.

*Members.*

Kumar Rangila Narayan, Babus Kunja Behari Majumdar, B. A., Harendra Narayan Chaudhuri, B. L., and Pashupati Nath Chatterji, F. T. S. Babu, Kedar Nath Majumdar, *Treasurer.*

Kumar Gojendra Narayan, (Jr.) M. R. A. C., and Babu Santa Prasad Sinha, F. T. S., *Secretaries*; Babu Nagendra Nath Mitra, M. A., B. L., *Assistant Secretary.*

## THE FUTURE OF THE ORIENTAL LIBRARY.

The following letter from the learned Indian Sanskritist author, Professor Dvivedi, was then read by the Secretary:—

GENTLEMEN,

It is over four years since the day when our respected and beloved President-Founder performed the very noble ceremony of declaring open the Adyar Oriental Library. The results of the institution will, no doubt, be as far-reaching and universally beneficent as the idea of it, which has been conceived in the true spirit of universal brotherhood, originally intended. The endless topic of its inexhaustible advantages and benefits,—individual, national, and universal,—has well-nigh been exhausted by our worthy President-Founder in his Inaugural address of 1886. It is now for us to see how far these aims and objects have been actually realised, and what remains for those interested in the revival of ancient literature to accomplish. And, the remark may be permitted, it is difficult to conceive not so much who are, as who are not, interested in such a revival. For such a revival means national regeneration, and moral and spiritual progress, not of any particular nation or community, but of the whole world. It has repeatedly been observed by intelligent and thoughtful men, here and abroad, that the ancient learning of India deserves a place, and perhaps the topmost one, even in the republic of modern advancement and research. None, but one whose eyes are entirely blinded by materialism, could fail to see the immense influence which the revival of Sanskrit literature has exercised on comparative philology and mythology, and therefore on the historical development of religion and metaphysics in general. And indeed the claims of ancient wisdom for recognition at our hands have been very well put on as neutral a ground as possible by our large-minded President-Founder. He says, "if the ancient books are as valuable as some allege, the sooner we prove it the better; if they are not, we cannot discern the fact too speedily." Either way a careful study of these books is extremely useful, to say nothing more.

What we want at present therefore is such a thoroughly permanent footing for the library and its works as will ensure permanence to its future well-being and activity. The work before the institution is two-fold: the collection of fresh books and MSS. and the translation and publication of important works into English and subsequently into the several vernaculars. This is a question of funds, and competent co-operation. The library as it stands at present is unprovided for, though the work above alluded to, is just the one, without which the original object of the institution cannot be said to be fulfilled. It is therefore the duty of every native of India, from the richest prince to the poorest peasant, to contribute his mite towards this national work. It is truly national, inasmuch as it is a work, nay the work, most essential for national regeneration, accompanied with moral and spiritual exaltation. It is in fact the only way to polish into nicety the various rough

ends and angularities of the dead-letter creeds of superstition and ignorance. The idea of universal brotherhood which we all cherish, cannot have a better way prepared for its actual realisation than the work before the Oriental Library. These certainly are ends, practical ends, worthy to be striven for, and the duty of every true son of India lies plain before him.

It will not here be out of place to give an outline of a scheme for carrying out the said work. Our estimates should naturally be very modest and moderate to begin with. The whole work must be placed under the definite superintendence and guidance of a thoroughly competent English and Sanskrit scholar, who should combine in himself the duties of Director of the Oriental Library and Superintendent of the Translation and Publication Department. He must have at least one competent Sastree to assist him, and to serve as general referee in matters of difficulty. Both these should be assisted in the work of looking after the library, doing sundry translations, examining proof sheets, and serving generally as copyists, clerks, and librarians, by at least two competent men. The expenditure on account of these may be estimated as follows :

Director and Superintendent...	...	Rs	150 to Rs 200
Sastree and General Referee...	...	,,	30 to ,, 40
Assistant	...	,,	30
Clerk	...	,,	20
Peon and contingencies	...	,,	15

Rs 245 per month

× 12

Rs 2,940 per annum

Printing, book purchases, payments for piece work, such as doing certain translations, copying MSS., etc ... Rs 2,060 per annum

Total Rs 5,000 per annum

It is intended that the Director and Superintendent should add to the stock of books and MSS. ever year, as the funds at his disposal permit, and as the Council of the Library sanction. But besides this what he should chiefly attend to is translations of important Sanskrit works into English. He may, however, from time to time, invite competent specialists to take up translations of different Sanskrit works into English arranging with them, from the funds at his disposal, the terms of their honorarium, which, however, we do not expect any gentleman serving so noble a national cause will ever condescend to accept.

When the English translations leave the press, the Director should arrange to have them translated in the Tamil, Marathi, Guzarati, Hindi, and Bengali vernaculars, and published through eminent book-houses in the several provinces.

The expenditure for maintaining an establishment of this kind and for keeping up the Library would thus be about Rs. 5,000 per annum, or an amount equal to the interest on a hundred thousand Rupees at 5 per cent. The sale of the Library's publications would, in time, be able to supply some considerable item, but this cannot, however, at present be counted upon; for with the increase in the income, there will be proportionate increase in the calls on the activity of the Library and therefrom increase in the expenditure on account of staff, etc.

The direction in which the energies of the said staff may be engaged for a number of years to come, may briefly be indicated. A large stock of Sanskrit works has been brought to light, published, translated, annotated, or edited. But the Darshana literature, as well as the Tantra-literature, is still, on account of its internal difficulties, a scaled book for Orientalists. But these exactly are those phases of thought which, with the Puranas, all of which are still not translated, represent the metaphysical and moral aspect of Indian philosophy. Not only that, but they are most important in bringing about that moral and spiritual progress which we are aiming at.

Translations of important works is not all that we require. We require elementary manuals and easy catechisms, after the system of Western scholars, to familiarize the rising generations with the sublime truths of higher learning. These ought to be attended to. It may not be out of place to hint at the most burning necessity which at the present moment exists for a catechism of the Advaita, on the lines of Col. Olcott's Buddhist Catechism. The necessity is felt not only in Theosophical circles, but throughout India and the civilized world, for the Advaita, besides being the groundwork of the sublime edifice of Theosophy, is at the same time an easily accessible form of that universal Truth which is present in all formal religions of the world. The late lamented Mr. T. Subba Row contemplated some such thing as an Advaita Catechism, and he was best fitted to do it with the depth of thought and richness of intellect that he possessed. All the same, the necessity for such a book is daily pressing upon us, and it behoves any gentleman in our midst, who may be qualified to take up the work, to come forward, and undertake it.

These few remarks fully explain the scope, utility, and emergency of what the Library has to attend to. It is all a question of fund and we earnestly invite all to contribute towards this grand work of national regeneration.

MANILAL N. DVIVEDI.

ADDRESSES OF GREETING READ BEFORE THE CONVENTION,

ODESSA, 1890.

The President said that one of the most curious and interesting features of the year was the following: Ever since the Founders of the Theosophical Society had been in India, the Brahmo Samaj had been un-

friendly, regarding them as working in the interests of heathenism. But in the first place Mr. Norendro Nath Sen, who had been a most active man in that movement, and was the uncle or cousin of Keshub Chunder Sen, himself, was one of the most devoted of Theosophists; and now they had a son-in-law of Keshub Chunder Sen, who had made Brahmoism the state religion,—His Highness the Maharajah of Cooch Behar himself applying for permission to form a Branch Society.

#### THE PRESIDENT FOUNDER'S INTENDED RETIREMENT.

THE RECORDING SECRETARY next proceeded to read some out of many telegrams and letters received from eminent men in India and elsewhere protesting against the President Founder's retirement and requesting him to continue in office. A question was raised by DR. DALY as to the propriety of reading such communications in presence of the President-Founder. After further expressions of opinion on the matter by MR. PHEROZSHAW R. MEHTA, DR. DALY, MR. HARTE, and MR. TOOKARAM TATYA,—

MR. BERTRAM KEIGHTLEY, M. A. (Cambridge), pointed out that to simply mention in the Report of the Convention the statement of the Colonel's having received appeals from all parts of the world protesting against his intention to resign, an announcement of which he had published in the *Theosophist*, and to leave that statement as a statement would scarcely be dignified. He thought that the feeling of every one of them present there was absolutely unanimous against the Colonel's proposed retirement (hear, hear), therefore it seemed needless to read out further appeals at the Convention. But in the interests of the President-Founder's dignity, he begged to move that extracts from these letters and telegrams should be appended to the Report of the Convention in order that readers of the *Theosophist* all over the world, who had seen the Colonel's statement, might be aware of the very great pressure and absolutely unanimous demand from all quarters and all sections of the people, to which he had yielded. He added that, in justice to the unselfishness and devotion and to the spirit of self-sacrifice which had induced the President-Founder to consent to remain in office, those documents should be issued in the Report of the Convention. He moved, accordingly, that extracts from the communications received be incorporated by the Secretary in the Report.

MR. TOOKARAM TATYA seconded and Mr. C. KOTTATYA spoke in support.

THE PRESIDENT put the motion to the meeting. In doing so he thanked Mr. Keightley from the bottom of his heart for the kind spirit which prompted his remarks. Mr. Keightley, he thought, had seized upon the situation. The question then was whether the Secretary should be authorized to publish extracts from communications regarding his retirement.

DR. DALY thought that a judicious selection of them should be made for the Report. The motion was then carried unanimously.

#### ADDRESSES FROM FOREIGN BRANCHES.

The next business of the programme was the reading of the addresses from the European, British and American Sections by MR. BERTRAM KEIGHTLEY. Before doing so, as Special Delegate from the respective Councils of those Sections, he proceeded to read two or three letters from various unofficial groups standing upon the roll of the Society,—although not recognized as chartered bodies—which therefore could only be brought officially to the knowledge of the Convention, in the form of letters, so that they might appear in the report of the Convention and the groups might realize that their existence was known and recognized as part of the Theosophical body.

Speaking of the Odessa group, he remarked, that the reason why it had no existence as an official Branch, was simply because the Russians did not permit the formation of such Societies within their territories (Laughter). He had thought it desirable to read the address of the Swedish Branch, as the Branch numbered 100 active members, and, in two years' time, it had translated into Swedish three or four of their most important works: "Esoteric Buddhism," "Voice of Silence," and "the Buddhist Catechism," "The Key to Theosophy," and many pamphlets—very real activity for any branch to exhibit.

He then read paragraphs from letters from the President and Secretary of the Ionian Theosophical Society, and from the officers of other Branches.

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

*Adyar, Madras, India.*

RESPECTED SIR AND BROTHER,

The small group of F. T. S. at Odessa avail themselves of the opportunity of the Annual Convention of our beloved Society to send it their heartfelt expression of fraternal feeling.

Though far away and, so to say, prevented by circumstances over which they have no control from taking a more active part in the movement, the Odessa group follows with the deepest interest the grand work that is being done by the Theosophical Society, and its members beg to express their deep feeling of gratitude for the help received at the hands of the valorous workers in the field of spiritual enlightenment and ethical elevation.

Wishing the Convention, the President and his co-workers God-speed, we beg to remain,

Yours fraternally,

For the Odessa Group,

GUSTAV ZORN,

*Secretary.*

COL. H. S. OLCOTT,

*President-Founder of the T. S.*

ESTEEMED PRESIDENT AND DEAR BROTHER,

As there are for the present no Theosophical Lodges in the countries which we represent, and as we would deeply regret to be excluded for

that reason from the privilege of sending our fraternal greetings to the Convention, we have agreed to join together for the purpose of expressing our united feelings of grateful and affectionate respect to you, and of hearty fellowship to all our Brothers.

We will be among you in our thoughts, and will sincerely rejoice with you in the progress made by Theosophy during the past year. And though we too are experiencing in our own work the difficulties that could only be expected, how could we feel otherwise than thankful for the present and hopeful for the future, at the sight of the ever-untiring and self-sacrificing activity of both our beloved Founders, and of the devotion of the energetic members who are following in their steps?

May this year bring "Light! more Light!" to all hearts ready to receive it; and to us, an increasing understanding of the meaning and duties of true Brotherhood.

Brothers of the East! the Fellows of the Theosophical Society of Spain, Switzerland, Belgium, and Holland, wish you hail and success!

Fraternally yours,

CATHARINE IMMERZEEL, F. T. S.

HERMANDE DE NEUFVILLE, F. T. S.

JOSE XIFRE, F. T. S.

U. S. OPPERMANN, F. T. S.

FRANCISCO MONTOLIN, F. T. S.

ALBERTO DE DAS, F. T. S.

ALFREDO PIODA, F. T. S.

COL. H. S. OLCOTT,

*President of the T. S.*

DEAR SIR,

The Members of the Swedish Branch of the Theosophical Society offer their fraternal greetings to their Indian brothers and sisters in Annual Convention assembled at Adyar.

Also over our distant northern country Theosophy has begun to spread its light. Slowly but incessantly it pierces through hearts and minds of our countrymen, filling a void which nothing else could fill. The number of our members has reached the first hundred, and we hope, nay, we are convinced, that the spiritual seed, now spreading from the East over the world, sprouts in silence, preparing to penetrate the hard crust of dullness and prejudice, and in times perhaps not far away to ripen into a harvest for the universal brotherhood of humanity.

A great genius of ours has said that the Swedes are an "indolent people, full of ardent emotions." Our history gives many evidences of the truth of this saying, and this disposition of mind is like a reflection from the nature that surround us, which, after the long sleep of winter, eagerly vests itself in the array of summer, as if it feared not to regain all that has been lost during the long winter.

Therefore our little troop looks longingly for new signs announcing the approaching spring time in our spiritual life, trusting that the

spiritual darkness and indifference may then be more easily dispelled by the sunny glow shining towards us from that country, where "the Sons of Light" have their peaceful abode.

Indian brothers and sisters! We thank you for your rich and precious contributions to Theosophical literature, and call down the inspirations and protection of all Good Powers on your deliberations, through which we hope for new and strong impulses for the spread of the spirit of brotherhood on earth.

G. ZANDER,

*President of the Swedish Branch  
of the Theosophical Society.*

STOCKHOLM, 1890.

DEAR SIRS AND BRETHREN,

In the name of the Fellows of the Ionian Theosophical Society in Greece,—the oldest after the London Lodge,—I, beg leave to greet you and all Indian Brethren in convention, most cordially.

The Theosophists of this humble small branch, see with astonishment and admiration the rapid progress which Theosophy is making throughout the world.

I much regret that this branch did not correspond to the general progress, and it is lamentable that various unavoidable circumstances of a private and public nature, prevented me the mouth piece of this small branch to cause the voice from Greece be heard in previous Conventions.

Still we are hopeful of bringing about in due time reunion and co-operation with those Italians and Foreigners residing in and scattered throughout Italy, Switzerland and Austria who sympathize with Theosophy—and the objects and aims of the Theosophical Society—and enter into communication with the Odessa group for active work and co-operation and thus strengthen the section by uniting distant outposts and isolated Theosophists.

With hearty and respectful salutations to your highly esteemed self and to all Theosophists assembled in Adyar, I, the representative of this Ionian Branch greet you again thrice in the name of all the Fellows of this Branch.

Believe me to remain, ever faithfully and devotedly attached to the cause of Theosophy, yours fraternally,

PASQUALE MENELAO,

*President of the Ionian Theosophical Society.*

Referring to England, he said that within his own knowledge, in 1887 or three years ago, there was practically no Theosophical work being done in England. There was then only one Branch, the London Lodge, which had not held an open or public meeting for many months, and had been doing literally nothing. One branch in Ireland, the Dublin Lodge, had been doing something; in Scotland all the lodges had been inactive; so that as an organization, very little indeed had been

done. The whole of the progress achieved since that time had been due to the inspiration and the example of Madame Blavatsky (applause, hear, hear). From the date of her arrival in England it had gone on steadily increasing day by day, and month by month, and, at the present moment, it had resulted in the location of the permanent Headquarters of the Society in London, which was not dependent upon the good-will or pleasure of any person, for the property, amounting in value to about £3,000, had been invested under the terms of a legal document which any of them might see. The funds for the building had been contributed voluntarily, in addition to all the funds collected for various other purposes. The additional amount of money subscribed was, roughly speaking, £1,200 or something over Rs. 15,000.

THE PRESIDENT: I could comment upon MR. KEIGHTLEY's remarks with a single parenthesis, that although he does not say so, he himself has spent Rs. 50,000 for the Theosophical Society (Loud applause).

MR. KEIGHTLEY, continuing, said that he had remarked that the activity of the Society in England was due to the presence of Madame Blavatsky, because it was her presence which brought together the workers, and it was the immediate cause of a request being made to the Colonel to come to England and make the first Theosophical lecturing tour which had ever been made there (Hear, hear).

THE PRESIDENT: And the money for which was remitted by MR. KEIGHTLEY. (Applause).

MR. KEIGHTLEY went on to say that the Colonel's first lecturing tour started the great wave of Theosophical thought which was sweeping all over the country at the present moment; a wave, the growth and spread of which is very largely due to the great devotion, courage and ability thrown into the service of the Society by MRS. ANNIE BESANT (applause).

MR. KEIGHTLEY then read the following address from the Council of British Section of the Theosophical Society.

REPORT OF THE EUROPEAN SECTION OF THE THEOSOPHICAL SOCIETY  
TO THE CONVENTION OF 1890.

DEAR SIRS AND BROTHERS,

As the European Section is still in a state of formation, I am not in a position to present any accurate report of its condition at the present moment.

The object of centralising the activity the Society in Europe is not so much to have a Section organized precisely on the same lines as the American Section, where all the members are of one language, if not of one nationality; but rather to aid the efforts of our workers in Europe so that they may organize Branches and afterwards Sections in their own countries. In this direction the British Section already leads the way and sets an excellent example before our brother Theosophists on the Continent.

On the Continent itself, the Swedish Branch presents the greatest activity and is doing excellent work. The Ionian Branch has also very good prospects. In France, Theosophy is passing through a critical period owing to the original current of Theosophical activity (which promised very great results), being turned in other directions by individuals who have since either resigned or been expelled from the Society.

The most difficult and laborious task in the inauguration of this Section has been the revision of the list of members on the Continent, and it is chiefly owing to this that I am not able to submit a fuller report; the work however is steadily progressing.

The Branch at the Hague is no longer existent and, as far as I can ascertain, the Vienna Branch is also non-existent.

There are, however, scattered over the Continent, earnest and self-sacrificing workers for Theosophy, and new centres are being formed which already promise well. The most prominent of these are in *Spain* and *Holland*, where lodges are in the course of formation. It is however, judged advisable to let such centres develop of themselves, and not to force them into an organization of exotic growth.

The great difficulty in introducing Theosophy into a foreign country is the lack of literature in the vernacular of that country, and until we have a sufficient number of works on Theosophical subjects translated into the principal languages of Europe, we cannot hope to cover a very large area. I am, therefore, happy to report that the "Key to Theosophy" is being translated into Swedish, Spanish, French, Italian, Greek and German.

In other respects also we are filled with "great expectations" for the future. A new cycle of Theosophical activity seems to have been inaugurated in the West since the arrival of Mme. H. P. Blavatsky in England. If we compare the present state of affairs with that which existed three years ago, we cannot but be greatly struck with the enormous progress achieved. Theosophy which was then, even in name only, known to the very few and considered by most of them to be some fashionable form of mysticism designated "Esoteric Buddhism," is now a familiar word throughout the country and is fast being recognised as a powerful factor which has to be dealt with.

Fraternally yours,

G. R. S. MEAD,  
General Secretary.

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FROM THE COUNCIL OF THE BRITISH SECTION T. S. TO THE GENERAL  
COUNCIL OF THE THEOSOPHICAL SOCIETY.

BROTHER THEOSOPHISTS,—We are happy to be able to report to you a greater activity for Theosophy in Great Britain during the past year than in any of the preceding years.



With regard to our publications; in the first place, our beloved Madame Blavatsky has enriched our literature by writing an excellent work on Theosophy and the Theosophical Society. *The Key to Theosophy* is a text book which may be safely placed in the hands of all enquirers, and will supply the long-felt want of an introduction to the more abstruse works of the Society's greatest writer.

Of her last gift to us, *The Voice of the Silence*, it is impossible to speak in too high terms. It is the Key-stone of all.

In addition to these important books, the following new works have been, or are being issued by the T. P. S.

1. Under the heading *Theosophical Siftings*, many excellent pamphlets have been issued, mostly original papers and articles.
2. *The Astral Light*, by Nizida.
3. *Can it be Love?* by W. C. Eldon Serjeant.
4. *Transactions of the Blavatsky Lodge*, Part I, being discussions on Volume I of *The Secret Doctrine*.
5. *Gems from the East*. A Theosophical Birthday Book.
6. *In the Pronaos of the Temple of Wisdom*, by Dr. Franz Hartmann.
7. *Nature's Finer Forces*, by Rama Prasad.
8. *Archaic Symbolism*, a reprint of the *Symbolism of the Secret Doctrine*, with additional matter and a most voluminous and instructive glossary by H. P. B.

By the prompt and practical response of Theosophists, *Lucifer* has been put on a sound financial basis, and grows more interesting with every issue.

One of the chief features of this year's activity has been the large number of public and private lectures which have been delivered. Our venerable and beloved President-Founder did splendid service in this department during his visit to us.

But foremost of all, as far as this membership of the British Section is concerned, we must mention the lectures of Annie Besant. Nor is this the only matter on which we have to congratulate ourselves in this connection: we have the greatest cause for rejoicing in that she has thrown herself heart and soul into our work, and initiated many reforms of management and organization.

There are also other lecturers who are very competent to deal with our Theosophical views, and their number is gradually increasing.

Moreover, working groups for various objects are being continually established, and a growing body of members are devoting themselves to introducing Theosophy into the Press, with the result that bundles of cuttings daily pour in upon us.

Another satisfactory departure is the establishment of Theosophical Libraries. Besides the libraries of the Section and of the T. P. S. at Duke Street and of several Lodges, we have free libraries established at

Merthyr Tydvil, Edinburgh, Newcastle-on-Tyne, Penrith, Brixton, Sheffield and Mile End. It may also be mentioned that hundreds of leaflets and pamphlets are given freely at all lectures and continually distributed in other directions.

Besides the above, we have established a Theosophical Press at Head-quarters, named the 'H. P. B. Press,' the first work of which has been the printing of our new monthly summary *The Vahan*, which has been started to form a readier and cheaper means for the exchange of thought between our members, than is afforded by the existing magazines. Like the *American Forum*, it is sent *gratis* to every member of the Section.

Thanks to a munificent donation of £ 1,000 from a friend who does not desire to be known, a "club for working women founded by the Theosophical Society" has been inaugurated in the East End under the direction of two of our members. A large house has been secured and a number of girls who are orphans and friendless, have been admitted as inmates, while a club with sitting-room, reading and work-room will be opened for working women. In connection therewith a dining-room for women-workers, has been opened where good and cheap food can be obtained in warmth and comfort. Already the place has developed into a centre of useful activity, for the service of women whose lot in life is often so hard to bear.

Our most important effort, however, during the past year, has been the establishment of new and commodious Head-quarters for the work in Europe, a full account of which you may read in a special pamphlet forming Vol. III, No. 9 of the *Theosophical Siftings*. Suffice it to say that our members in Europe and America have subscribed a sum of over Rs. 14,000 for that purpose, over and above a sum of Rs. 4,300 for the support of *Lucifer*; both these being in addition to liberal contributions to other branches of Theosophical work.

Among the provincial Branches, we may especially mention the activity of the Dublin and Edinburgh Lodges. Five new charters have been issued to Lodges at Newcastle-on-Tyne, Exmouth, Brixton, Brighton, and Birmingham, and since the beginning of the year diplomas have been issued at a great rate every week.

Such is the result of a twelve months' harmonious industry. But looking to the future, we ask ourselves continually, what can we do to bring ourselves in closer touch with our Indian Brothers? If we were in India and among you, it would be easy to show our great interest in your grand philosophies, religions and records,—but we are separated by many thousands of miles. If, by any chance, an Indian Fellow visits us or, residing among us, comes to our lodge meetings, we listen to him with all eagerness; if we can get such an one to write for *Lucifer*, we rejoice; for we, here in Great Britain, wish to learn from you what you can teach us. No better work has been undertaken than the publications of those excellent catechisms on Buddhism and the Dwaita and



Vasistadwaita Philosophies, and we are eagerly expecting the completion of the series, especially the Catechism of the Vedantas ystem. Short, concise and cheap treatises on your great Philosophies and Religions are what we want, and written by native pandits. For we desire above all things to hear what you have to say for yourselves; we do not wish to hear what some European scholar has to say about you. If we could have some such simple statements, as are contained in the catechisms above-mentioned, of all the Philosophies and Religions of the Orient, we should extend the horizon of our knowledge most marvelously; and, guided by the grand device of our Society, "There is no Religion higher than Truth," and by our common faith, the Brotherhood of Humanity, we should be better able to correct our misconceptions and gain power to build an edifice of progress, founded on the eternal basis of right reason and right feeling.

So that, Brothers, if any of you should come within the limits of our Section, or should have friends interested in Theosophy who are coming to Great Britain, tell them that our Lodges are ready to welcome them; and those of you who cannot travel so far, believe that we would hear whatever of good you can tell us on paper, for we look to India to work a reformation in the thought of the Western World, even as Greece revolutionized the thought of Rome, and the philosophers of Byzantium lit the light of the Renaissance in Europe.

What then can we do to bring about this most desirable of consummations? The West is giving you the results of its scientific studies, the results of many years of patient labour in the field of material investigation. Your forefathers have, with equal if not greater labour, tilled a field of richer soil, the field of pure mentality and psychology. The West is growing ready to appreciate their labours,—will you refuse them this gift? In this same West the Fellows of our beloved Society are striving all they can, to direct the attention of all thinkers to this rich harvest, and have, so far, been making this effort unaided. Now, therefore, is the time for our Hindu Brothers to help us, standing with us shoulder to shoulder in our worthy warfare for progress.

We are printing magazines and pamphlets, and they are freely open to the contributions of your pandits, scholars and writers. And if there be those among you who have the knowledge of your great scriptures, but are indifferent writers of the English tongue, you have many friends among us who will be only too ready to put your ideas into words. What we want is your *ideas*. For thus we should remove the reproach of speaking with indifferent authority on subjects which we consider of primary importance. You can scarcely form any idea of the ignorance on such fundamentals of all true philosophy as Karma and Re-incarnation which obtains in the West.

We believe that justice and reason demand the acceptance of these two laws, and wish for your support in our efforts to establish them on a firm and philosophical foundation; for without them we can have

little hope that Theosophy and Universal Brotherhood can be put upon a rational basis.

Therefore we look to your council to impress upon the numerous branches of the Theosophical Society in the East, the eagerness of our Section to welcome your co-operation, and if there be anything in which we can, as a body, aid you, we should esteem it a favour if you would tell us frankly of it.

(Signed)

Annie Besant, Pres. Blav. Lodge.	Blavatsky Lodge.	G. F. Rogers, Pres. Cambridge Lodge.
Countess Wachtmeister.		<i>Proxies.</i>
Isabel Cooper Oakley.		G. R. S. Mead, Dublin Lodge.
W. Kingsland.		Alice Gordon, Scottish "
Herbert Burrows.		Laura M. Cooper, Liverpool "
Count Bubna.		Baroness. de Pallandt, Newcastle, "
		A. W. Cobbold, West of England, "

F. L. Gardner, Hon. Treas. B. S. T. S.

W. R. Old, Genl. Secy. B. S. T. S.

He next read the report of the American Theosophical Society which he thought should bring a blush to the cheek of every Hindu member of the Theosophical Society.

#### REPORT OF THE AMERICAN SECTION T. S.

To

Col. H. S. Olcott and the Convention.

SIRS AND BROTHERS:

The year just closed has been one of great interest and activity in the work of the Society in the American Section, which at present includes the United States, Canada, Mexico, and the West Indies. The last three I will speak of first. In the West Indies there is not a great deal of activity, which is no doubt due to the smallness of the population and to the climate; I have no report from the Assistant Secretary there. In Canada, we have a few members but as yet no Branches; but as some notice of the Society and its magazines is taken by the press of the country, there is hope for the future, and there are some readers of our literature there, and from that more work often arises. In Mexico City there are some members also, who are engaged in sending out tracts and printing small books on the subject, but for some time the work there will not grow, because the whole native population speaks Spanish and is very much under the rule of the Roman Catholic Church.

From time to time, as new Branches have been organized in the United States, I have sent reports of them to the Headquarters and no doubt the President will give a full account of all, but it may be well to set down some details here. The number of active Branches now in this jurisdiction is forty-eight. Three Branches have gone out of existence, the Gnostic of Washington, the Esh-Maoun of St. Louis, and the Occidental of New York. All of these were Branches formed by Dr.

Elliot Coues, except the Esh-Maoun, and none of them ever had any real vitality. In the case of Esh-Maoun the Founder, M. A. Lane, confessed that it was a bogus one from the beginning, and we can believe it, as he further confessed that it was gotten up on purpose to injure the Society. The forty-eight I have mentioned as now active are well known to me and to many members in all parts of the country, and they have all been organized by men and women who are in earnest and devoted to the cause. The list of these follows at the end of this report.

The activity on the Pacific Coast since the visit there of Bro. Bertram Keightley is very remarkable and encouraging. That is a Section of the United States which is geographically divided from the rest by a high range of mountains running nearly all the way up and down the coast, and has a large population of people who are very enterprising and liberal in their ideas, more so, it would seem, than on the Atlantic Coast. The great extent of this field of work, running as it does so far to the north as the confines of Alaska, is hardly appreciated even by us who live in the same land and, of course, cannot be by our Indian brethren. From New York to San Francisco, in California, is nearly 4,000 miles, and then Alaska stretches almost as far again to the North West of that. On this coast there are 17 of our Branches, and they are in my opinion as active as any on the Atlantic side or elsewhere. They are so far off from Chicago, where we have been accustomed to hold our Conventions, that it was necessary to have *ad interim* Conventions to give the members an opportunity to meet each other for mutual intercourse and to lay plans for future work. These Conventions have been in San Francisco, and others will be held.

An indication of the extension of our growth in the South, even without the help of lecturers, whom we sadly need, is to be found in the forming of Branches in cities of that section. These are in New Orleans and Vicksburg. The first was due to the former President of the Krishna T. S. of Philadelphia, and the one in Vicksburg arose through a gentleman who wrote to Mme. Blavatsky in London, who sent the letter to this office. It is composed of some of the most prominent men in the city. I do not include the Blavatsky T. S. of the city of Washington among the Southern Branches, because it is not strictly in the South, as Col. Olcott can well explain to you.

A very powerful agency, adopted by us and carried on in a most admirable manner by Brother Fullerton, is the Tract Mailing Scheme, by which tracts on various theosophical subjects are sent all over the United States by members in widely-separated cities. The number of these tracts already printed for distribution is 219,000. This scheme has been sustained by private help from members, and no call has been made for it upon the funds of the Society.

Among the agencies for the purpose of helping the members of the entire Section, and to give them a feeling of solidarity and acquaintance-ship, is the *Theosophical Forum*, now over a year in existence, and edited

by Mr. Fullerton. In it are questions and replies on Theosophical subjects, and it is sent free to the members every month. A great deal of interest is exhibited in this, and the office has received thanks from time to time for its establishment.

Next comes the Department of Branch work, which so far is only devoted to sending to all the Branches, free, every few weeks a printed paper on Theosophical subjects already read at some Branch meeting, or written for the purpose. These are meant to aid the Branches in their work and to furnish good material. So far the number issued is 8. As funds and time allow, the Department may be further extended to meet other wants.

The establishment of the Aryan Press, through the help of one of the members of the Aryan Branch, marked an era in our work and is full of great promise for the future. It was conducted from the beginning by Bro. James M. Pryse, and later by his brother John M. Pryse, as James went lately to London to start the Blavatsky Press, which has followed the lead of that in New York and will be of use there.

The Press is not for profit, but solely to enable the General Secretary to do more work at cheaper rates than could be done without it.

Although no doubt the financial report of your Treasurer will show the items of remittances from America since the last Convention, we feel pleasure in pointing to the fact that since the 5th day of February 1889, this office has sent to the Adyar Head-quarters the sum of Three thousand three hundred and seventy-three dollars and 62 cts, of which \$ 596.75 was for fees and 2,776.87 for donations. We have found that the time for putting the Society on a voluntary basis has not arrived, and the reasons are various. People like to be reminded of a definite obligation, and are apt to forget that they should send to that which asks no fees, for indeed they can never be sure when any money is wanted nor how much, and if they think others are giving they may grow careless. So it seems better to have a definite fixed sum, leaving the liberal and those well-off to add in the way of donations as they see fit and are able. It certainly never attracts any good material to make the entry free to those who can pay the small sum asked, and if worthy poor people wish to come in, it is easy to have a rule that the fee in that case may be remitted.

In conclusion, I can only say a few words from personal knowledge about the reverence and respect that are felt all over the United State, among our large membership, for the two fellow-students and workers who, in the face of opposition, have for so many years held aloft the banner of the Society. I refer to my old friends, Col. H. S. Olcott and H. P. Blavatsky. The former has steadily worked, at personal sacrifice, in a climate for Western men severe, and through good and evil report, in and out of season. H. P. Blavatsky has given us most of all. She has given to the West what it never had, and to the Hindu members some of the

keys that they had lost, but which they need, and she, in my opinion, has made it possible for us to have a Theosophical Society. I take no credit from any one when I say this, for each one has his own particular work, and we have yet to see the one who can even imitate her in her own sphere. We should therefore never forget these two, and should not allow the malice and the rumours started by those who are wicked, or by those who are only ignorant, to shake our loyalty or overcome our gratitude.

Receive, then, brothers, from the American Section the assurances of our fraternal regard, and the expression of our hope that, as the year rolls away, we may all learn to know each other better and to do more work for the cause of humanity, which I believe is in great part bound up in that of the Theosophical Society.

Signed, on behalf of the Executive Committee.

WILLIAM Q. JUDGE,  
*General Secretary, American Section T. S.*

MR. KEIGHTLEY mentioned that in the formal letter appointing him delegate for the American Section was contained the following resolution with reference to the proposed resignation of the President-Founder, which had been supplemented by several letters which he had seen and received personally from America to the same effect; and he thought that that resolution and the letters received to the same effect, coming as they did from that section of the Society which had done more to assist the President-Founder in his work than any other, had a very great weight in inducing him to abandon his intention to retire.

#### SPECIAL RESOLUTION OF THE AMERICAN SECTION.

The American Section does not wish to accept any resignation from Col. Olcott of his office of President of the Theosophical Society, but proposes that he be given leave of absence for the purpose of a vacation for whatever time is necessary for a full re-establishment of his health, and that an acting President be appointed who shall be selected by him to perform his duties during his absence, and that an advisory board be elected to help the said acting President in the performance of his work, and that at the same time any suggestions made by the President in vacation to said Board shall have the same effect as if he were still in Head-quarters, but that it be distinctly understood that trivial and unnecessary business shall not be sent to said Col. Olcott during his vacation.

By order of the Executive Committee.

WILLIAM Q. JUDGE,  
*General Secretary.*

He added that when Colonel Olcott's need for rest became known in America, funds had been offered by one of the members of the Society there to help in enabling him to do so; which certainly showed

that the Americans were earnest in their wish that he should retain his office of President of the Theosophical Society.

DR. J. BOWLES DALY, LL.D., General Secretary, Ceylon Section, in presenting the very brief report of that Section, said that on the 8th or 9th November last, a Convention was held in Kandy of the various branches of the Theosophical Society in Ceylon. He had edited the report of that Convention, and hoped, when it was finished, to place a copy in the hands of some of the delegates present, which, he had no doubt, would give a better idea of the work of the Society in that Island than the brief report he would read.

The following report was then read:—

#### REPORT OF THE CEYLON SECTION OF T. S.

There is every reason to be satisfied with the work done here during the past year. The sectional work during the absence of a General Secretary has been conducted by H. Dhammapala, assisted by Mr. Buultjeans and others. Branches were visited in the Western Province and some schools organized by the native villagers. In the month of March I visited the Island on my way to India. During a few weeks' stay I visited some of the more important towns, delivering addresses in several places. The presence of a European seemed to inspire the people with energy and resolution to prosecute the work already begun.

Thousands of cheap publications have been issued by the Buddhist Press. The introductory Catechism by Mr. Leadbeater has had a very wide circulation. The Olcott Catechism has been used only in the higher classes of the schools, 28,000 Sinhalese copies having been circulated in the Island.

The circulation of the *Sandaresa* has been increased. Since I started on my tour I was enabled to secure a large number of subscribers. The following works have been issued during the present year.

We have issued during the year the following publications:

Madyapána—on Intemperance.  
Dhammapala Jataka.  
Avavada Sanghra.  
Sisubodha, Part II.  
Dhamma Chakka Sutra.  
Olcott's Buddhist Catechism.  
Sisubodha, Part I.  
Káma-mithyá-chárádinawaya  
Goghátádinawa.  
Musáwadá-di-nawaya.

The Christian missionaries are unusually active; they are using every effort to deprive the Buddhists of the opportunities of educating their children.

The English High Schools in Kandy and Colombo are showing great activity. The number of passes in Colombo school and the favourable report of School Inspectors has been eminently satisfactory.

My visit to several of the schools in the Island has convinced me that a great want of order. Method and system are needed. The Kandy school forms a brilliant exception, owing to the activity of the Secretary and the skill and ability of the Head Master, Mr. Jayatilika.

The Second Annual Convention of the T. S. was held on the 8th and 9th of November last at Kandy. A report of the proceedings will be placed in the hands of delegates.

The W. E. Society, under the leadership of Mrs. Werakoon, is pushing on its operation. Five girls' schools are now opened within the year.

From August to 14th December I was engaged on a lecturing tour in the Central and Sabaragamawa Provinces. Received a very friendly welcome in every village and town; visited from 70 to 100 places; delivered about 120 lectures and addresses on Buddhism, Theosophy, Occult learning, Condition of Christianity in large towns in England, showed the importance of industrial and technical education. The money collected after lectures amounts to Rs. 1,911-90. Sold Rs. 300 worth of books.

I was not able to visit several of the Branches owing to the necessity of keeping to my lecture course. Felt greatly impressed with the earnestness and devotion of several of the friends who assisted me in my tour.

The social condition of several of the villages was very low; drinking, gambling and idleness very prevalent. The people in every instance hailed with acclamation my proposal to introduce industrial schools. The want of technical education is very much felt.

Several Branches exist only in name. Nine made no response to my invitation to attend Kandy Convention. I regard those silent Branches as utterly worthless.

The necessity of linking some positive work with ethical teaching is absolutely necessary. My Report of Convention will show more fully the possibilities of the future.

I am glad to be able to report that the heads of the Government in Ceylon have given me their assurance of sympathy and support in developing the schemes of industrial and technical education.

I have virtually pledged myself to the Public Instruction Department to comply and support the scheme of Government education.

A small section of the Colombo society have embarrassed me considerably by not carrying out my instructions. The supervision of the existing Buddhist schools, the appointment of teachers, &c., is very defective. More method and discipline will ensure greater success.

J. BOWLES DALY,  
General Secretary.

THE PRESIDENT explained that Dr. Daly's present labors included several objects. He had authorized him to raise by public subscription a new Buddhist Fund, which should be exclusively under his own—the President's—supervisory control, and which might be used to advance the general interests of Buddhism and, especially, those of the Buddhists of Ceylon. The two Funds he had already created at Galle and Colombo were restricted by the clumsy drafting of the respective Deeds, and experience had proved that the Sinhalese people were quite ready to trust to his personal honor for the judicious disbursement of their money. The President hoped that Dr. Daly's public appeals will result in the raising of a large sum. In the Kandyan country he had collected about Rs. 1,500. He had also made Dr. Daly General Manager of Buddhist Schools in Ceylon.

ADDRESS OF MR. TOKUSAWA ON BEHALF OF THE KIOTO THEOSOPHISTS  
AND THE BUDDHISTS OF JAPAN.

BROTHERS,—My presence, and that of this Buddhist Priest, Mr. Kozen Gunaratne, indicates the influence which your Society, through the President, has acquired in our distant country. With my little smattering of English, it is impossible for me to describe all that Colonel Olcott has done there. The effect of his tour through Japan last year has been so great and so lasting, that the current of public opinion has been actually turned in the opposite direction. The letters and newspapers received weekly at Colombo by myself and compatriots prove what I have just stated. It is wonderful that one man could have done so much. When I think of the condition of my religion three years ago, I feel inclined to shudder, because it was then at its lowest ebb. The more I reflect upon these evil times, the more inclined I am to bless the Theosophical Society and Colonel Olcott. A comparison between the state of Buddhism then and now justifies what I say. Some of you may know that Buddhism was introduced into Japan in 70 A. D., and it appealed so strongly to the sentiments of the people that it soon acquired widespread influence, and finally became the national religion.

But, unfortunately, some centuries later the Portuguese missionaries arrived and persuaded some Buddhists to change their creed, and Christianity gradually acquired power in the land. Especially was this the case during the last 30 years, when Buddhism was trampled under foot by the missionaries, for till quite recently the more educated of our people regarded Buddhism and its priests with contempt. A few staunch followers of the Lord Buddha's doctrine tried to counteract the influence of the Christians, but it was in vain. It was at this dark moment that the Buddhists came to hear of the work of Colonel Olcott, and asked his aid and sympathy. Therefore, last year, Mr. Noguchi was sent to this country to persuade the Colonel to go to Japan and make a lecturing tour through the whole country. This, I am happy to say, he did, and his success was far beyond our most sanguine expectations. Buddhism took life again, and Buddhists

began everywhere to undertake the revival of their ancient faith. Among the most conspicuous effects of this revival are the three Buddhist Universities and various Colleges now about to be instituted; and the establishment of about three hundred periodicals advocating and defending Buddhism.

You, no doubt, know all about Colonel Olcott's historic mission to Japan,—how he went there, escorted by Mr. Zensiro Noguchi, and laboured for nearly five months in our country for the renovation of Buddhism. By his fiery eloquence and earnestness he aroused the sleeping Buddhists and put new life into religion.

The spread of materialism and scepticism was checked; the insufficiency of Christianity for our wants was shown; and the truth of Buddhism vindicated. A reaction of a most marvellous character has—as I have remarked—set in in favor of Buddhism. The founding of many Buddhist schools, Buddhist newspapers and religious journals, are the visible results of the Colonel's mission. Imperial Princes and Princesses have begun to take a prominent part in Buddhist education and propaganda. An Imperial Princess has become the patroness of the Buddhist Women's Society of Nagoya, which was founded soon after he had lectured in that city and in consequence of his tribute to woman. An Imperial Prince has become President of the "Dasa Sila Society;" a body founded for promoting the observance of the ten precepts of Buddhism ten years ago, but which, owing to the strong opposition of the Christian and sceptical classes, had died out. After the Colonel's mission it has been revived and is now working. The people now look to the Colonel as their benefactor, and to many he is almost their father. The Christians have ceased to be so aggressive as before: their converts are inventing a new form of their faith. Yes, the mission of Col. Olcott to Japan will be recorded in history. The Japanese will ever remain grateful to him and to his Society, and I hope, Brothers, you will always take a kindly interest in our people.

#### LIST OF COMMITTEES.

THE PRESIDENT then proceeded to appoint Committees on Finance and the Adyar Library:—

##### No. I.—THE FINANCE COMMITTEE.

The Committee to audit the accounts of the Society was as follows:—

1. Mr. Tookaram Tatya, and
2. Mobed Rustomjee K. Modi.

##### No. II.—THE ADYAR LIBRARY COMMITTEE.

The following Committee was appointed to report to the Convention on the best measures to be taken to realize the object for which the Adyar Library was formed:—

1. Mr. Tookaram Tatya.
2. Mr. Shama Row Vithal.

3. Dewan Bahadur P. Sreenewasa Row, Judge.
4. Dewan Bahadur J. Lakshmikanta Row.
5. Pandit Gopi Nath.
6. Dr. D. K. Daji.
7. Mr. R. Sivasankara Pandiah.

THE PRESIDENT said that what might be called the imperial business had been transacted. A report had been read, and a Council composed of the Committee representing the Secretaries of all the Sections had revised the rules of the Society, copies of which might be had on application to the Secretary, and would also be distributed to all the Sections throughout the world. After explaining the constitution of the Council and the Indian Sections, he requested MR. KEIGHTLEY and his colleagues, the Secretaries of the four Sections and their representatives, to prepare a system of bye-laws for the Indian Section of the Theosophical Society and to present the same to the Convention for adoption.

#### No. III.—THE PROPERTY TRUST COMMITTEE.

THE PRESIDENT said that the uncertainty with regard to his life which had been pressing upon him very heavily of late, made him think again of troubling the Convention about his being responsible for the property of the Society. He wished that some way could be devised by which that property could be put in trust with some three persons. He (THE PRESIDENT) had been told that it was a matter of honour for him to be responsible for the property; but he wished to disembarass himself of that responsibility, as, if he died, the property might get mixed up with his personal property and pass to his heirs. If he could reasonably get himself out of the difficulty by passing the property on to the charge of three trustees, well and good; if not, he wished that somebody would draft a will for him by which he could hand the property over to somebody, so that he could work on without that haunting responsibility resting upon him. He trusted, therefore, that the gentlemen present would name a Committee to take his request into their serious consideration and to give him final advice regarding it. If no one else would nominate a Committee, he would himself nominate one.

MR. KEIGHTLEY made a suggestion which, he said, might be practicable, safe and easy to be carried out. The same difficulty as was felt with regard to the Society's property in India was felt concerning the property of the Society in London, and very competent legal advice on the position was taken. As a result, a trust deed was drawn up, very carefully drafted, and setting forth the objects of the Society, in great detail, the purposes for which it was organised, and the purposes to which the property in question or any sums of money received in future for the Society by will or donation, or in any way, could be applied under that trust. A body of trustees was formed, not less than seven and not exceeding fourteen in number, who had absolutely uncontrolled power in applying those funds and property in any way they thought fit, to the purposes set forth in the deed, subject in that case to

the proviso that Madame Blavatsky was entitled to leave directions in writing which would be binding upon those trustees, so long as the Theosophical Society continued to exist. Thus, as to the manner in which that property should be applied to the general objects of the Society, Madame Blavatsky could prescribe any special mode in which those funds should be used. There were provisions by which any one of the trustees could resign when he liked, by which they could add to their number, by which any one of them who made himself obnoxious to the rest could be removed, and so on. He thought it might be possible to adapt at any rate, a portion of that deed to the purpose which the Colonel wished (hear, hear). Portions of the deed were then read.

MR. TOOKARAM TATYA said that they must all be thankful to MR. KEIGHTLEY for the copy he had obtained of the deed from the London Head-quarters. He moved that a Committee consisting of the following, be appointed to consider the subject.

1. DEWAN BAHADUR P. SREENEVASA ROW, PANTULU, *Small Cause Court Judge, Madras.*
2. MR. B. KEIGHTLEY, *Barrister-at-Law.*
3. MR. SHAMA ROW VITHAL, *High Court Pleader.*
4. MR. K. NARRAINA ROW, B. A., B. L., *High Court Vakil, Madras.*
5. MR. P. KESAVA PILLAI, *Pleader, Gooty.*
6. MR. T. SADASIYA IYER, M. A., B. L., *District Munsiff, Madura.*
7. MR. A. NUNJUNDAPPA, B. A., B. L., *High Court Vakil, Cuddapah.*
8. MR. TOOKARAM TATYA, *Merchant, Bombay.*

The motion was seconded, supported and carried unanimously.

MR. KEIGHTLEY said that, before the meeting adjourned, he had a duty to perform which he felt was incumbent upon them, and would be performed with much pleasure. As representing there, MADAME BLAVATSKY, the American and British Sections, and in their name he would call upon them unanimously to thank their President-Founder most deeply for his self-sacrifice in consenting to remain in office as President of the Society (loud applause); and he begged that, in expressing their thanks, they would pledge themselves on their consciences to give him their active support in the carrying out of the work of the Society; so that, when the President returned to his post with renewed health, he would be gladdened by the sight of increased activity being exhibited in all the branches of the Society, and would find the Indian Section in perfect order and able to compare favorably with the Sections in the West. (Loud applause).

The Convention then adjourned at 3 P. M.

## SECOND DAY. SUNDAY, 28TH DECEMBER.

The Convention re-assembled at 12 noon as the Indian Section of the T. S.

MR. KEIGHTLEY proceeded to put to the Convention and ask it to adopt certain constitutional rules—article by article—which he had drafted for the Indian Section as its acting General Secretary, *pro tem.*

### CONSTITUTION AND RULES OF THE INDIAN SECTION OF THE THEOSOPHICAL SOCIETY.

#### ARTICLE I.

1. The Indian Section of the Theosophical Society is constituted under the Rules of the Theosophical Society, as adopted in the Session of the General Council held at Adyar, Madras, on December 27th, 1890.

2. The Indian Section consists of all chartered Branches and Unattached Fellows of the Theosophical Society within the geographical limits of India.

3. The General Administration and supervision of the Section is vested in a Council, composed of the Presidents of all Indian Branches, *ex-officio*, and not less than seven additional members, who shall not be Presidents of Branches, elected at the annual Convention of the Section to serve for one year.

4. The Council shall meet annually, in Convention, on December 27th and two following days at such place as the Executive Committee may determine, and of which due and ample notice shall be given. The Convention shall be presided over by a chairman elected for the meeting only. A Quorum of the Council shall consist of actual representatives not less than seven Branches; but Branches not represented by Delegate may vote by proxy.

5. Any Theosophist in good standing, not a delegate or councillor, may attend the Convention, but without power to vote.

6. Special Conventions may be held, at the call of the General Secretary issued upon the written request of majority at the Executive Committee.

7. Each Branch composing the Section makes its own bye-laws, and manages its own local affairs without interference from the Council, the General Secretary or the Executive Committee, provided always that the fundamental rules of the Society are not violated.

#### ARTICLE II.

1. There shall be an Executive Committee composed of seven members of the Council, the General Secretary being one *ex-officio*. All executive functions of the Council shall be performed by this Committee; it shall serve one year, and be elected annually in Convention, and it may fill vacancies occurring, by resignation or otherwise, between Conventions.

2. There shall be a General Secretary, who shall be elected at each annual Convention. In case of his death on resignation, his place shall be filled *pro tem* by the Executive Committee.

3. The General Secretary shall be the Executive Officer of the Committee and shall exercise its powers, subject to the supervision and ratification of the Committee.

4. There shall be a Treasurer of the Section, whose office may however be held by the General Secretary.

5. The General Secretary may appoint Provincial Secretaries in his discretion and define their powers, subject to the supervision of the Executive Committee.

### ARTICLE III.

1. Membership in the Society is open to all persons without distinction of sex, race, creed, or caste.

2. Any person may be a fellow of the Society without joining any particular Branch, and when so admitted is an "unattached" member.

3. Admission as an Active Fellow in the Society is obtained in the form prescribed in the General Rules of the Society. Forms of application may be obtained by applying to the General Secretary or any officer of the Society.

4. Branch Presidents, while so acting, the General Secretary, or others on whom special authority has been conferred by the President Founder or the Executive Committee, and no others, have authority to admit members and all powers on this behalf hitherto conferred are hereby annulled unless revived by the Executive Committee.

5. The number of Branches which may be formed in any one place is not limited, but no second branch shall be chartered in a given place unless the Executive Committee is satisfied to its advisability.

6. The name Branch is not obligatory and any such body may adopt any designation that it may wish.

7. Application for charters, or authority to form a Branch within the limits of India, must be addressed to the General Secretary and signed by at least five fellows of the Society who intend to acquire membership in the new Branch, or persons who have complied with the conditions of membership.

### ARTICLE IV.

1. Every Fellow of the Society residing permanently in India shall pay to the General Secretary of the Section an annual subscription of Re. 1 in the case of a member of a Branch and of Rs. 2 in the case of an "unattached" member, for the expenses of the Section.

2. The Secretary of each Branch must at once notify the General Secretary of the name and address of any member of his Branch, who, by default of payment of his Branch dues, loses his Branch membership. Thereupon the General Secretary shall register him as an unattached member and collect the higher subscription.

3. The General Secretary is empowered to collect the annual dues of members by issuing receipts per V. P. P. for the amount of the

dues plus the money order commission, and refusal of the packet shall be considered as resignation of membership. Thereupon the General Secretary shall notify their names to the Secretaries of their Branches (if any) as no longer members of the Society.

4. Annual dues shall become payable on the 31st March in each year in advance.

5. Every application for admission as a Fellow must be accompanied by an Entrance Fee of Rs. 10.

6. Any person wishing to exchange membership in a Branch for unattached membership, must notify the Secretary of his Branch and also the General Secretary of the Section, and the Secretary of the Branch must also certify the fact to the General Secretary.

7. Any member wishing to transfer his membership from one Branch to another, must produce to the Secretary of the Branch he joins a certificate from the Secretary of the Branch he leaves that his dues have been paid up to date.

8. Any Fellow not paying his annual subscription to the Section for two consecutive years shall be held to have resigned his membership and his name shall be erased from the list of members; but he may revive his membership at any time by payment of all arrears.

9. The Entrance Fee may be remitted or reduced by the Executive Committee in special cases at their discretion, or on the recommendation of the President of a Branch and they may also allow exceptions to be made to the foregoing rule.

### ARTICLE V.

1. The General Rules of the T. S. are hereby adopted as an integral part of the constitution of the Indian Section and shall apply equally with the above to all its members.

### ARTICLE VI.

1. Temporary alterations and amendments in these rules may be made by the Executive Committee subject to ratification by the annual Convention of the Section.

### OFFICERS.

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

### Councillors.

Tookaram Tatya.	P. Kasava Pillai.
N. D. Khandalvala.	C. Sambiah Chetty.
Dorabji Dosabhoy.	Dr. J. K. Daji.
C. Kottayya.	Babu Dinanath Ganguli.
Lieut. Peacocke.	Dewan Bahadur R. Raghunath Rao.
V. Coopooswami Iyer.	R. Jaggannathiah,
and all Presidents of Branches.	



## EXECUTIVE COMMITTEE.

Mr. Tookaram Tatya, Mr. N. D. Khandalvala, Pandit Gopi Nath, Dr. Daji, Mr. Kesava Pillai, Mr. C. Sambiah Chetty, and the General Secretary.

He said that the idea of having additional members of Council besides Branch Presidents, was in order to associate in the active work of the Society, individual members who might be scattered over a vast territory and not be acting as Presidents of Branches, but whose advice and active co-operation would be of great value in carrying on the work, for instance, such members as Prince Harisingji Rupsingji, Messrs. Coopposawmy Iyer and Tookaram Tatya.

Referring to the article prescribing the holding of the Convention meetings, COLONEL OLCOTT said that the only time when the Convention could be held was the Christmas holidays. He mentioned that some years ago a proposal had been made to hold alternative Conventions of the Theosophical Society itself, in different parts of India. He had opposed such a proposal, because Head-quarters represented Europe and America as well as India, and Adyar was as natural a centre for all as any other place. Further, the archives of the Society were at the Head-quarters, and it would not be convenient to convey them to Calcutta, Bombay, Lahore or Allahabad. The Indian Section might, however, have its Convention in any part of India; and if it was decided at any time to have it in Calcutta, it might be convenient to hold it during the Durga Pooja holidays. Whenever it was not held elsewhere, it might be held here, in this Convention Hall.

It was, after some discussion, carried unanimously that the Convention be held during the Christmas week and that the question of place be left open.

Referring to clause 4 under Article III, Mr. KEIGHTLEY said that anything done by the General Secretary which was not approved by any one member of the Executive Committee, could be called in question before that body.

THE PRESIDENT: The understanding being that the General Secretary shall be acting on the general lines of policy laid down by the Executive Committee.

MR. P. R. MEHTA proposed that the whole of the subscriptions be paid to the Head-quarters Fund; but considerable discussion ensued, at the end of which it was arranged that the question be left to the discretion of the Council of the Section.

A motion was brought forward that the subscription be changed from 10 Rs. to 5 Rs.; but a poll was taken, when it was found that a majority of Branches were in favour of Rs. 10, and the motion was lost.

## ELECTION OF OFFICERS.

PANDIT GOPINATH moved that the appointment of Mr. BERTRAM KEIGHTLEY as General Secretary, made by the President-Founder, be ratified by the Convention.

MR. P. R. MEHTA seconded, and it was unanimously carried amidst acclamation.

MR. KEIGHTLEY in acknowledging the honor they had done him in ratifying his appointment, said that he hoped he would prove himself worthy of their trust and confidence, and capable of doing great and good service in the cause of India through the Theosophical Society (Loud applause). They had also to elect additional members of Council, and he would suggest, with their permission, the names of

1. Mr. Tookaram Tatya (Bombay).
  2. Mr. N. D. Khandalvala (Ahmedabad).
  3. Mr. V. Coopposawmy Iyer, M. A., Madras Presidency.
  4. Mr. C. Sambiah Chetty do.
  5. Mr. P. Kesava Pillay do.
  6. Mr. C. Kotayya. do.
  7. Lieutenant Peacocke, Bombay Presidency.
  8. Mr. A. Nanjundappa, Madras Presidency.
  9. Dr. D. K. Dajee, Bombay.
  10. Babu Dinanath Ganguli.
  11. Dewan Bahadur R. Raghoonath Row (Madras Presidency).
  12. Mr. R. Jagannathiah ( Do. )
  13. Mr. Dorabjee Dosabhoy, Hyderabad,
- and all Presidents of Branches.

The motion was then carried unanimously.

MR. KEIGHTLEY next addressed the meeting at great length. He said that before entering upon the office of General Secretary, he wished to make his position in the matter perfectly plain. He did not take up the work for mere compliment, or to remain as a mere figure-head, but he wanted to make the Indian Section a centre of real active work. With the help of their active support and cooperation, he hoped to make it the mightiest of all the agencies at work for the national regeneration of India (applause). For this purpose he had a scheme which was as follows. To begin with, the Theosophical Society in India had suffered for years past by the inertia of the Branches, because there was no touch or communication maintained with the Branches by the Head-quarters. He would make it a *sine qua non* for accepting the office that he should be provided with two Assistant Secretaries to reside with him, who were required to be educated and intelligent men, with some taste for philosophy and metaphysical thought, and whose duty it would be to communicate regularly with the Branches and keep touch with them. It was his plan that press copies of letters written to the Branches should be kept for his reference, and for this purpose he would divide



the correspondence with all the Branches between his two Assistants, and make them, so to speak, his eyes and ears. Besides that, it would also be part of their work and of his own duty to keep in communication with scattered and unattached members, whose help would be of great importance to him so far as their time would permit. The second branch of his scheme was to print and circulate to every member of the Indian Section *gratis* every month a pamphlet of 12 pages (duodecimo) consisting of questions and answers on topics of Theosophical interest. In doing this, he would make free extracts from the "Theosophical Forum," but, broadly speaking, it would deal with any questions of interest bearing on Theosophy in any sort of way that would be sent him. In this work, he looked to unattached members helping him very particularly. In the pamphlet he wished to give as much of Hindu thought as of Western thought, and he would send it to Mr. Judge, who would make use of the matter about Hindu thought there. In the case of the members of Branches, the required number of copies would be sent to the Secretary for distribution, and in the case of unattached members they would be sent direct to them from the Head-quarters. He would collect the annual dues by V. P. P., sending one number of the new paper out of the whole year's issues to every member who had not paid his dues, for the amount of his annual dues plus postal commission. These issues would form something tangible and a member would practically receive something in return for his subscription, and he would be apprised in advance of the sending by V. P. P. by a notice in the previous number. His third scheme of work was to prepare and issue for all Branches in India a paper or papers which might be read at Branch meetings, once a month at least. This was the American scheme, and such paper would be a pamphlet of 16 or 24 pages uniform in size with the new paper, and *would be issued only to Secretaries of Branches and not under any circumstances to the individual members*. The object was to give an inducement to the members of a Branch for attending its meetings, to afford a stimulus to scattered members to form a Branch, to assist in the work of the Branch, to furnish materials to Branches for study and discussion, and to attract outsiders. Those were the three lines of work he proposed to initiate. Another part of the work would be to get up lecturing tours and visitations by the Provincial Secretaries, and such inspectors as Mr. Kotayya, and to arrange for the visit of such able and prominent exponents of Theosophy as MRS. ANNIE BESANT (applause). That lady earned her own living in England by lecturing, and before he could invite her to pay a visit, he should feel it his duty to guarantee, at any rate, all her expenses in India. He then read a draft circular which he proposed to issue shortly.

Passing on to the question of funds necessary for carrying out his scheme, he said he required a short-hand writer on Rs. 50—half of which salary he was prepared to give himself, and reckoning for postage, printing, &c., he was of opinion that Rs. 200 a month would cover all

the actual expenses of the Sectional Staff, and that Rs. 500 more was necessary for his own travelling expense on a six months' tour of inspection to the Branches. Roughly speaking, he would require Rupees 3,000 a year for the General Secretary's Office. Including Rupees 1,000, as minimum expenses of residence for the staff at Head-quarters, represented by the sectional contribution, they had to raise Rs. 4,000 during the next twelvemonth. He was not prepared to enter upon the work of General Secretary with an hypothetical prospect before him, and he begged that those present would put on paper the amounts they were prepared to guarantee for the expenses of the current year, adding that the guarantors would have returned to them such proportion of their contributions as might not leave a deficit.

The President-Founder headed the list with Rupees 100 for Mme. Blavatsky and the like sum for himself, and the subscription paper being circulated, the Indian Section Convention adjourned at 3-45 P. M.

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

#### REPORT OF THE AUDIT COMMITTEE.

On the reassembling of the Convention of the T. S., the following Report of the Audit Committee was read :—

We beg to report that we have carefully gone through all the accounts, and find them correct to our complete satisfaction. We are glad to see that the Colonel has contrived a system by which no bills are passed without his sanction; and consequently a very good check is brought to bear upon the expenditure. Yet, we beg to suggest economy in the keeping up of animals, the cost of which has increased enormously this year, as there are more than the necessary animals in the stables.

We also beg to suggest that all the Government papers which are kept with the Treasurer in the safe, and are likely to be stolen when the Treasurer is not in the office, as was recommended, be lodged in the Madras Bank for safe custody.

We also find that the wages of servants have increased, which may be reduced; and they may be engaged temporarily when their services are needed.

TOOKARAM TATTA.

RUSTOMJEE K. MODI.

THE PRESIDENT said that all the horses had been sick; the cows had had their young and he did not want to sell them to the butcher, but rather to keep them till they could work. As regards the cost of the establishment, they had been paying the Recording Secretary and Treasurer a salary, which had not been done before. As regards the garden, the servants employed on it had been the same. It was impossible to reduce the staff of labourers in the place without allowing the cocoanut trees to die from want of water, which would entail heavy loss. The

Government Securities could, of course, be put in the Bank if the Committee thought necessary.

#### REPORT OF THE ADYAR LIBRARY COMMITTEE.

The following is the report of this Committee :—

Your Committee consider that, owing to the present urgent needs of the Society in India, it will be impossible for the Indian Section, as such, to raise the funds necessary to put the Adyar Library on a sound working basis, and therefore advise that for the ensuing year things go on as before.

TOOKARAM TATYA,  
J. K. DAJI,  
LAKSHMIKANTA ROW,  
PANDIT GOPI NATH.

ADYAR, 28th December 1890.

#### DISCUSSION ON THE ABOVE REPORT.

Mr. Keightley moved a resolution entreating the President-Founder to profit by every opportunity, during his enforced holiday, to urge upon the consideration of persons able to contribute to the Library, the desirability and necessity of their doing so. It must be a special request from the Convention to him to help in starting an endowment for the Library in the future (Hear, hear, and applause).

DR. DALY supported MR. KEIGHTLEY, and said that if the President-Founder or some other gentlemen would give a series of lectures on the value of the Library throughout India, he believed that at the end of three months, a sum of money sufficient to permanently endow the Library, might be raised. Appeals through the *Theosophist* and *Lucifer* would not avail much, for the simple reason that those publications had not a sufficiently wide circulation. He added that money would be forthcoming if the public were also appealed to through the newspapers.

It was then carried unanimously that a formal resolution shall be drafted by the Committee requesting the President-Founder to use, during his holiday, all available means to raise funds for the Library.

#### THE TRUST DEED COMMITTEE.

MR. KEIGHTLEY, after a few prefatory remarks, said that it had been found absolutely impossible both in London and India to give the Theosophical Society any legal status. It could not be registered under any of the acts relating to charitable institutions or educational bodies of the ordinary kind, because of the fluctuating character and geographical distribution of its membership. Consequently, in the early part of this year in London, when the Theosophical Society had become possessed, through Mrs. Annie Besant's generosity, of the lease of her house as its Head-quarters,—a measure which also involved the expenditure of a sum of money on alterations and additions—it became imperatively

necessary that the title of this property should be vested in some legal body representing, so to speak, the Society. On the one hand, it was not right to have left the house in Mrs. Besant's name, and on the other, Madame Blavatsky's health precluded it being in her own name. After very careful consideration with able London lawyers, it was decided to draw up a trust-deed which set forth the various objects and purposes of the Society, the broadest possible scope being given to it. Under the terms of that deed, full powers were given to the trustees with regard to the disposal, realisation and expenditure of funds. Among their provisions, it also set forth that any objectionable trustee could be excluded from office by a 2/3rd majority of the trustees, and *ipso facto* his trusteeship ceases with a formal notification to him. He then presented the following resolution which, he said, had been arrived at by the Trust Committee appointed at the first day's Convention at his recommendation.

*Resolved*—Your Committee recommend, in compliance with the desire of the President-Founder, that the property of the Society shall be transferred to a body of trustees, consisting of Colonel H. S. Olcott, Mme. H. P. Blavatsky, Mr. W. Q. Judge, Mr. Bertram Keightley, Mr. N. D. Khandalavala, Mr. Tookaram Tatya, and Pundit Gopinath, Mr. Sambiah Chetty, Mr. Narendro Nath Sen under a deed of trust, which shall be drawn up on the general model of that executed at London on August 4, 1890, for a similar purpose.

The number of the trustees was rather large as compared with the English Committee. As the property of the whole Society was represented, it was obviously desirable that Colonel Olcott, President-Founder, Madame Blavatsky of London, Mr. Judge of America, and the speaker himself, as Indian General Secretary, should be included in that deed. Then, for convenience of business, it was most desirable that there should be a large element of the Indian Section on the body of the trustees. As the property was situated in India, the gentlemen of the Indian Section would be the right persons to advise as to the disposal of the property, if any doubt arose.

THE PRESIDENT said that he must have control over the management of the property as long as he retained his present connection with the Society, because if they were going to divide the management over such a large field, it would be practically impossible to carry on the work. If he could be made the managing trustee, so as to control the property until he was relieved of office, and somebody else should then manage it who lived at the Head-quarters, the plan would be workable. For instance, there was a passage that had been required to be made to the Library. There was no money for the work; but he advanced money out of the funds, of the *Theosophist* and recouped it subsequently, whereas under the terms of the resolution, he would be obliged to write to New York, London, and elsewhere, and the place might go to rack and ruin before he received answers.

An animated discussion then took place.

PANDIT GOPINATH supported the President's view, and was of opinion that he should be made the Managing Trustee.

MR. KEIGHTLEY reminded them that they were in the presence of a host of legal difficulties. He suggested that a clause be added to the Deed to the effect that the trustees be empowered to appoint one of their number as managing trustee of the property, whose decision in all matters of detail should be final, subject to the approval of the general body of the trustees, if necessary. They would then appoint Colonel Olcott as such managing trustee (hear, hear), and when he died, the appointment of his successor was provided for in the deed.

DR. DALY thought that Colonel Olcott would then only be the care-taker of the property.

MR. KEIGHTLEY said that if they appointed trustees, such trustees must have power, but that if they did not appoint them, they stopped where they were. Whatever trustees they nominated, they as a body must exercise legal control over the property.

DEWAN BAHADUR P. SREENEVASA ROW pointed out that if Colonel Olcott wished to terminate his responsibility for the property he should execute a deed of trust; if he did not wish to do so, he could make a will.

MR. GOPINATH read a clause of the trust deed of the London Theosophical Society, and was of opinion that it covered the case.

MR. KEIGHTLEY did not think so. He pointed out that the great difficulty was to frame a clause which would give the Colonel the practical management of the property. On considering the matter, it seemed to him that the best way of effecting that object was by inserting a general clause, which practically gave him control over the trustees in one aspect, and in the other nominated him during his life, or till his retirement from the trusteeship, as the executive officer. He would only too be delighted to accept any other way of getting over the difficulty; but the legal obstacles involved were discussed for days in London, where they tried every conceivable plan to evade the necessity of a trust deed of this character, and they could not escape from it.

MR. P. R. MEHTA suggested that a clause be added to the effect that the Colonel should remain the managing trustee during his lifetime and moved that the trust-deed as prepared by Mr. Keightley be adopted with the proviso that a clause might be added to the effect that the Colonel should remain managing trustee of the estate.

MR. TOOKARAM TATYA seconded.

MR. KEIGHTLEY suggested that the Convention had better appoint a small Committee to take the matter in hand with power to carry it through on the lines on which they had decided.

MR. TOOKARAM TATYA suggested that the following gentlemen should form that Committee. Colonel Olcott, Mr. Keightley and Dewan Bahadur S. Subramania Iyer, C. J. E.

MR. KEIGHTLEY then added the following rider to the above resolution, which was seconded, and carried unanimously.

That a Committee consisting of the President-Founder, Mr. Bertram Keightley and the Hon. S. Subramania Iyer be and is hereby appointed to draw up a Trust Deed for the Theosophical Society on the general model of that adopted in London on August 11, 1890; providing however for the President-Founder retaining the management of the property during his life.

#### EXTRACTS

*From some of the Letters and Telegrams received by the President-Founder regarding his resignation from Office.*

TO SECRETARY,  
Theosophical Society.

FROM SECRETARY,  
Gyan Marga Theosophical Society.

"Resolved—Colonel Olcott be requested to continue President."

PURNO CHANDRA MUKERJEE, *President of the Jubbulpore Branch, and signed by all the Members*:—"We believe that your retirement at this stage would prove ruinous to the movement, at least in India, for we know of no gentleman, Indian or European, who commands enough public confidence here to be able to fill your place."

RESOLUTIONS OF THE NAGPUR THEOSOPHICAL SOCIETY:—"That it is entirely owing to the untiring zeal and energy of the respected Col. Olcott that the Theosophical Society has begun to gain a firm footing in India.

"That if it had not been for the sowing and the growth of Universal Brotherhood on the broad lines and principles laid down by the revered President-Founder, the several societies which are now progressing in social and political matters would never have come into existence.

"That the Society has not grown sufficiently old to survive without the life in it of the beloved benefactor. It is sure to suffer by his absence and retirement."

(Four other resolutions in the same strain.)

CAPT. BANON (*Kangra*):—"I hope you will not think of resigning the Presidentship—the Society would go at once to shipwreck."

PROF. MANILAL NABUBHAI DVIVEDI (*Nadiad*):—"It appears you are determined to 'retire.' I am sorry for it; and I would again and again ask you to reconsider your decision."

JUDGE N. D. KHANDALVALA (*Ahmedabad*):—"If you resign you break off all connection with the Society. Rather than do so, delegate your authority for a year and travel.....This is a reasonable request that I make to you, in the name of a host of Theosophists who have been flooding me with letters, and I have no doubt that the whole body of Theosophists will beg of you to act up to some such suggestion."

BABU SATKORI MUKHERJI, Pres. A. B. B. T. S. (*Berhampore*).—"The immediate effect of your resignation would be the resignation of a large number of influential and active members, and a general lack of zeal on Theosophical matters throughout India.....Ever since your arrival in India, the denationalizing, sceptical influences are receiving a check, and we hail with delight the faint light of the dawn of our national life, and we think it was all owing to your efforts and that of the Society you founded."

RUSTUMJI MANCHERJI MOREDJJI (*Bombay*):—"Keep that peace of mind which blessed Buddha had under the Bodhi Tree against the devils.....Whatever you do, do for the better growth of Theosophy.....My love and reverence to you, whether you go or remain."

DINA NATH GANGOOLY (*Berhampore, Bengal*):—"The Theosophical Society is passing through a serious crisis, and under its peculiarly trying circumstances in which it is placed, your retirement, I fear, will affect its interests greatly."

MUNCHERJI M. SHROFF (*Bombay*):—"I must sincerely tell you that your sudden withdrawal will cripple and almost ruin the Theosophical Society in India. I know that there are certain circumstances which have combinedly made your position in the Theosophical Society difficult, but I trust you will be able to overcome these difficulties, as you have in the past successfully passed through crises more serious."

JUDGE J. S. GADGIL (*Baroda*):—"I feel pretty certain that with your resignation there is the greatest fear of the whole movement going down, so far as India is concerned.... Your resignation is likely to quench what still exists."

P. IYALOO NAIDU (*Hyderabad*):—"Knowing, as I do, the highly valuable services rendered by you to the Theosophical Society and to mankind in general, it is my earnest wish that you should continue to occupy the Presidential chair during your life-time."

JUDGE NARAIN DOS (*Lucknow*):—"We are indeed sorry to learn from the last *Theosophist* that our worthy and respected President intends giving up the reins of the Society. He is not only the soul, life, *manas* of the body, but the higher spirit and wisdom which can alone control the whole constitution. In fact, the Rishi, as we regard him to be, should retain the guidance, if not the detail of the working or management of the Society."

TOOKARAM TATYA (*Bombay*):—"I feel strongly that you are committing a very serious mistake. This step, if taken, will not only ruin the Society, but it will also reflect great discredit upon you. The public will compare your past utterances with your present conduct, and it will confirm the statement made by some enemies that you were an adventurer and impostor."

GNYANA GURU YOGI SUBHAPATI SWAMY (*Bombay*):—"Why resign your office? Because of trouble to your person? If so, hold fast and

stand by your post, and continue in your good work. The world wants many workers of your stamp."

BABU KALI P. MUKHERJEE, (*Berhampore*):—"It is with inexpressibly deep sorrow that we have come to know that you are going to resign..... Hitherto, by your tact and judgment, you guided your Society as no other man could guide; your courage and presence of mind never failed you; do you flinch now?"

PANDIT GOPI NATH (*Lahore*):—"The present is not the time at all when we can spare Colonel Olcott. It is through him only that we people living so far away have an attachment towards the Society and its Head-Quarters."

BABU NORENDRO NATH SEN (*Calcutta*):—"(*Telegram*).—"I beseech you not to give up Presidentship. It is the wish of all. My sympathy with you unbounded. Very, very sorry, I cannot go (to Convention.)"

PRINCE HARISINGHJI ROOPSINGHJI (*Bhownagar*):—"I have learned with horror your determination to resign the Presidentship of the Theosophical Society. You, who have sacrificed so much for this Society and the teeming millions of our Motherland.....It is quite true you have worked for us—nay, you have done more for us than another human being can do. But now it is our turn. We will give you rest, but we will keep you President. We will have no other President while the defender of our faith lives."

V. SUNDARARAMAYYA (*Masulipatam*):—"(*Telegram*).—"Colonel's resignation calamitous. Implore him to retain office."

N. U. TREVEDI (*President of Surat Branch, and all the Members*):—"It is with the most profound regret we received notification of your intention to resign the office of President of the Theosophical Society. In tendering this our humble but earnest supplication that you will remain at the head, we but echo the prayer that will sound from end to end of this vast nation, you have done so much for."

WM. Q. JUDGE (*New York, U. S. A.*):—"There is a strong feeling throughout the U. S. of gratitude to yourself for all your past work, and no one wishes you to resign, but, on the contrary, they would all be very much exercised if they had any idea that you intended to do so."

J. C. VER PLANCK (*Cincinnati, U. S. A.*):—"I do not think you can realize how many among your countrymen look over to India and to you, with a faith in the friend who has never failed us, to hearten their own labors.... A rest you must need, should have, and can now take, we hope. But let no word of resignation be coupled with it."

X. X. X. (*A personal friend of the President and prominent Theosophist in Boston*):—"You must not resign, Colonel, if you really care any longer for the T. S., for your resignation would be followed by that of a large number of members in the United States, who look to you and you alone as the preserver of their rights and liberties."

MADAME H. P. BLAVATSKY (*London*):—"(*Cable telegram*).—"If you resign, I will sever my connection with the Society."

## THE FOUNDERS' BUSTS.

MR. TOOKARAM TATYA rising said that he had a resolution to propose, to which he felt sure there would be no opponents. Such eminent services as had been rendered to this country by the Founders, he considered to be altogether beyond acknowledgment; but he felt that, for the sake of this Society, some permanent memorial of those honored personages should be preserved at Head-quarters. As he understood that a bust of Col. Olcott was at present being made by public subscription, he would move that a copy of Col. Olcott's bust should be procured, and a companion bust of Madame Blavatsky made, and that these two busts should be placed in the Adyar Library, as memorials of the Founders and an honor and ornament to the Library itself.

This motion having been seconded by Mr. Mehta, gave rise to some discussion, in which Pandit Gopi Nath, Dr. Daly, Mr. Fawcett, Mr. Keightley, Mr. Kasava Pillai, Mr. Harte, Mr. Cooposwami Iyer, and others took part. None of the speakers opposed the object of Mr. Tookaram's motion, but there was a unanimous feeling that if it were adopted, the fact should be made perfectly clear to the Fellows and to the public that these busts were in no way intended to represent all the Society's recognition to the Founders for the services they had rendered. Mr. Tookaram Tatya having vehemently disclaimed any such intention, and it having been understood that the honor done by the placing of the busts in the Library was rather to the Society than to the Founders, the motion was carried unanimously.

## THE PRESIDENT'S HOLIDAY.

On the motion of MR. KEIGHTLEY a Committee was appointed to consider the best way to meeting the expenses of Colonel Olcott's respite from the cares of office, during which time it was the wish of the Society that he should have all that might be necessary for rest and recreation in whatever part of the world he might elect.

This Committee reported at the evening session of the same day as follows:

"That, in our opinion, it is our duty to provide liberally for Colonel Olcott's needs during the furlough which his present state of health has rendered necessary. We therefore recommend that a subscription list be opened by the Assistant Treasurer for this purpose, and that all Fellows of the Society and all well-wishers of the President-Founder be urgently requested to send in, without further solicitation, any sums they may wish to subscribe for the purpose."

The report of this Committee having been adopted, a resolution to the above effect was unanimously passed by the Convention.

The proceedings of the Convention terminated with a most hearty and enthusiastic vote of confidence and loyalty in Madame H. P. Blavatsky.

## CONSTITUTION AND RULES OF THE THEOSOPHICAL SOCIETY.

*As Revised in Session of the General Council, all the Sections being represented, at Adyar, December 27, 1890.*

## ARTICLE I.

## Constitution.

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

2. The Theosophical Society is an International Body.

3. The objects of the Theosophical Society are:

*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, philosophies and sciences, and to demonstrate their importance to Humanity.

*Third.*—To investigate unexplained laws of Nature and the psychic powers latent in man.

4. The Theosophical Society is absolutely unsectarian, and no assent to any formula of belief, faith or creed shall be required as a qualification of membership; but every applicant and member must be in sympathy with the effort to create the nucleus of an Universal Brotherhood of Humanity.

5. The Society does not interfere with caste rules, nor other social observances, nor with politics, and any such interference in its name is a breach of the constitution. The Society is not responsible for the personal opinions of its Fellows.

## ARTICLE II.

## Fellowship.

1. The Fellows of the Theosophical Society are either Active, Corresponding, or Honorary.

Corresponding Fellows are persons of distinction and learning, who are willing to furnish information of interest to the Society.

Honorary Fellows are persons eminent for their contributions to Theosophical knowledge, or for their services to Humanity.

All other Fellows are classified as Active.

2. Admission to the grade of Corresponding or Honorary Fellow shall rest with the President; but the Councils of Sections may submit to the President for approval the names of persons whom they consider worthy of that honor. Neither of these two classes have the status or responsibilities attaching to Active Fellowship.

3. Fellowship in the Society is open to all persons without distinction of sex, race, creed, caste or colour; but no ward, and no person under eighteen, shall be admitted without the consent of their legal guardians.

4. Every application for membership must be made on a form duly

authorized by the executive of the Society, and must be endorsed by two Active Fellows of the Society and signed by the applicant.\*

5. In a country where a Section exists, applications must be forwarded to the General Secretary; in all other cases to the President.

6. All applications for Fellowship shall be filed at the Head-quarters of the Society, after being duly registered by the General Secretary of the Section receiving them.

7. No dignity or privilege shall be conferred upon, nor any obligation accepted from, any Fellow of the Theosophical Society, that conflicts with any of the Rules of the Society, or is contrary to the spirit of its Constitution.

8. Any diploma, certificate, dignity, privilege, or obligation issued or accepted, in contravention to these Rules, shall be necessarily null and void.

### ARTICLE III.

#### Branches and Sections.

1. For the convenience of administration the Fellows of the Society are organized into local Branches† and territorial Sections.

2. A Branch is constituted by the issue of a Charter, which must be recorded at the Head-quarters of the Society, signed and sealed by the President and countersigned by the Corresponding Secretary of the Society and by the General Secretary of the territorial Section, if any, in which the proposed Branch is located.

3. No Charter shall be issued to less than five applicants, who must be Active Fellows.

4. No Branch shall be obliged to accept any Fellow as a member who has not been duly elected by the Branch, and who has not agreed to abide by its Bye-laws, but every Fellow of the Society residing within the territorial limits of a Section is, *ipso facto*, a member of that Section, and within the jurisdiction of its Council, unless a special exception for valid reasons is made by the President.

5. No Fellow shall be on the roll of active members of more than one Branch at once.

6. A person may be an Active Fellow of the Society without joining any Branch: such person will be classified as "Unattached."

7. A territorial Section may be formed by the President of the Society, who shall prescribe the limits of its jurisdiction, upon the application of not less than seven chartered Branches within that territory.

8. All Branches and unattached Fellows within its geographical limits shall be subject to its jurisdiction.

9. Each Section shall have autonomous jurisdiction within its prescribed geographical limits, subject to the terms of the Constitution and Rules of the Society, as herein prescribed.

10. Each Section shall have the power of making its own Laws and Bye-laws and of fixing its own Entrance Fees, Dues and Subscriptions. Provided always that such Laws and Bye-laws do not conflict with the Objects and

\* Person desiring membership but unacquainted with members may address themselves to the President or any General Secretary.

† The term "Branch" includes "Lodge" or "Group" (if chartered).

Rules of the Theosophical Society herein contained, and that no objection is made by the President within thirty days after his receipt of a copy of the same from the General Secretary of the Section. The General Secretary shall forward to the President, within seven days of their adoption, copies of the Constitution, Rules and Bye-laws of his Section and of any alterations thereof, under registered cover.

11. No Constitution, Rule, or Bye-Law of a Branch shall be valid until confirmed by the President, or by the General Secretary of the Section in which such Branch is situated, who shall be *ex-officio* the agent of the President.

12. The executive officer of each Section shall be a General Secretary, to be chosen annually according to the Rules of the Section.

13. He shall be *ex-officio* a Secretary of the Theosophical Society, and as such shall be the only official agent of communication between his Section and the President of the Society.

14. The General Secretary shall forward to the President annually, on or before the 1st day of November, a brief report of the work, receipts and expenses of the Section during the year, and a list of the names and addresses of all who have joined, left, deceased or been expelled during the preceding twelvemonth. He shall at once notify the President of the issue of a Charter to any new Branch.

### ARTICLE IV.

#### Officers.

1. The Society shall have a President, a Corresponding Secretary, a Vice-President, *ex-officio* Secretaries, a Recording Secretary, a Treasurer and an Assistant Treasurer. The office of Vice-President shall rank next after that of Corresponding Secretary during the tenure of office of the present incumbent.

2. The right of the President-Founder, Colonel H. S. Olcott, to hold the office of President of the Theosophical Society for life, is recognised and re-affirmed.

3. The similar right of Madame H. P. Blavatsky, as co-Founder, to hold the office of Corresponding Secretary for life, is likewise recognised and re-affirmed.

4. The office of Corresponding Secretary shall not be filled when left vacant by the present incumbent; but it may be revived at any time by the unanimous vote of the Sections in favour of a specified individual. In such case the new incumbent shall not hold office for more than seven years without re-election.

5. The Vice-President has no administrative function beyond those by Rule herein provided, except in case of the death or resignation of the President, in which event the functions of the latter shall devolve upon him until a new President is elected.

6. The office of President shall become vacant by reason of any of the following causes: Resignation; Death; or under Rule 2, Art. VI.

7. The resignation of a President shall be addressed to the Vice-President, who shall at once communicate it to the General Council; such resignation to take effect according to its terms.

8. The President shall have the right to appoint his successor, and also to fill a vacancy in the office of Vice-President; subject, however, in either case, to ratification by a two-thirds majority vote of the Sections. And it shall be the duty of the General Secretaries of Sections to communicate to the President the decision of their respective Sections within three calendar months after receiving from him notice of the said appointment or appointments. Should the nominee or nominees fail to obtain the required two-thirds vote of ratification, the President shall make a new nomination.

9. Should the office of President become vacant without a nomination having been made under the preceding Rule, then the Vice-President shall enjoy the same rights, and may offer himself as a candidate.

10. The Recording Secretary and Treasurers of the Society shall be appointed by the President and hold office during his pleasure; but such appointments shall become void by a majority vote of the Sections, which shall be taken by the President upon the written demand of the General Secretary of any Section.

#### ARTICLE V.

##### General Council.

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

2. The business of the General Council may be conducted by correspondence; all questions to be decided by a majority of votes, as communicated to the President, who shall have a casting vote in case of a tie. The names of Sections voting for or against any proposal shall be communicated by the President to the General Secretaries together with the decision of the Council.

#### ARTICLE VI.

##### The President.

1. The President shall be the chief Executive Officer of the Society. He shall have discretionary powers in all matters not herein specifically provided for, and be responsible for their exercise and for the due performance of his duties to the General Council from which he derives his authority.

2. The President may be deprived of office, at any time, for cause shown, by a three-fourths vote of the General Council; provided, however, that opportunity has been given him to disprove any charges brought against him before the General Council. Such charges to be sent in duplicate to the President and Vice-President.

3. Upon receiving a copy of such charges, the Vice-President shall at once forward to each other member of the General Council a copy thereof, together with a copy of the defence offered by the President, and take their votes thereon. And it shall be the duty of every member of the Council to communicate his vote to the Vice-President within thirty days of the receipt of such communication. Pending the issue of the above proceedings the executive powers of the President shall vest in the Vice-President.

4. The same procedure shall apply, *mutatis mutandis*, to the case of the Vice-President.

5. The President shall be the custodian of all the archives and records of the Theosophical Society.

6. The President for the time being shall be one of the Trustees and Administrators of the Society for all real-estate, funds, uninvested monies, and other property of all kinds, of which the society as a whole is or shall at any time become possessed.

7. The President shall be the Court of Final Appeal in disputed questions arising between Fellows, or in or between Branches or Sections. But all differences between Branches or Fellows must, in the first instance, be submitted for settlement to the Council of the Section, appeal being resorted to only in exceptional cases, or when the Council of the Section is unable to decide the case.

8. The President shall have the power to delegate any one or more of his powers to persons chosen by himself, and shall fill *pro tem* all vacancies that occur in the offices of the Society.

#### ARTICLE VII.

##### Charters and Diplomas.

1. All Charters, whether of Sections or of Branches, and all Diplomas of Fellowship, shall draw their authority from the President, as the Executive of the General Council, and may be cancelled by the same authority.

2. The local administration of the Sections and Branches shall be vested in their respective officers, according to the terms of their charters.

3. The Branches shall enjoy complete internal self-government, provided that they do not infringe the Constitution, nor contravene the Rules of the Society, or of the Section to which they belong.

4. Every application to the President for a Charter for a Section or a Branch, shall contain an undertaking on the part of the applicants that the said Section or Branch will abide by the Rules of the Society.

5. Every application for a Charter for a Branch shall be signed by at least five active Fellows of the Society. Such application, if for a Branch within the limits of any Section, must be addressed to the General Secretary of that Section; in other cases, to the President of the Society, who shall exercise his discretion as to the issue of the Charter.

#### ARTICLE VIII.

##### Head-Quarters.

1. The Head-Quarters of the Society are established at Adyar, Madras, India.

2. The Head Quarters and all other property of the Society, including the Adyar Library, the Permanent and other Funds, shall continue to be vested in the President as Trustee for the Society, until such time as the Trust Deed ordered by the Convention of December 1890 shall have been duly executed.

#### ARTICLE IX.

##### Expenditure.

1. The legitimate objects of expenditure shall be:

The maintenance of Head-quarters, including repairs and improvements to the property.



The support and extension of the Adyar Library.

Wages of employés.

Purchase of books.

Office and travelling expense.

Publications.

Conventions.

And such other worthy objects as may from time to time present themselves.

2. Any surplus income, over and above a reasonable provision for current working expenses, and such other disbursements as may be provided for by these Rules, shall be invested by the Trustee in Government or other first-class securities, and added to the Permanent Fund, inaugurated by order of the Convention of 1883.

#### ARTICLE X.

##### Accounts.

The accounts of the Society shall be audited yearly by a qualified Committee appointed by the President.

#### ARTICLE XI.

##### Fees and Dues.

1. It shall be the duty of each Section to contribute as liberally as its circumstances allow towards the maintenance of the Executive Staff and the upkeep of Head-quarters.

2. The fees payable towards the support of the Executive Staff by Branches not comprised within the limits of any Section are as follows; For Charter £ 1; for each Diploma of Fellowship 5 Shillings; for the annual subscription of each Fellow 2 Shillings.

3. Unattached fellows not belonging to any Section or Branch shall pay an annual subscription of 5 shillings to the Head-Quarters.

#### ARTICLE XII.

##### Conventions.

1. Each Section shall hold an annual Convention for legislative and social purposes at such time and place as may be prescribed in the Rules of the Section.

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

#### ARTICLE XIII.

##### Offences.

1. Any Fellow who shall in any way attempt to involve the Society in political disputes shall be immediately expelled.

2. No Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.

3. Any Fellow of the Society accused of slandering another Fellow; or of wilfully offending the religious feelings of any other Fellow at any meeting of any Branch or Section; or of being guilty of gross misconduct; or any Fellow convicted of any offence under the Penal laws of the country he inhabits, involving moral turpitude, shall be given an opportunity to defend himself, at a special meeting of such Branch or Section; and on being found guilty, or failing to make valid defence, the Executive of the Section may, if deemed expedient, expel such fellow, notifying the President of the fact that his name may be removed from the register of Fellows; provided, however, that the accused shall have the right of appeal to the President whose decision shall be final, and pending the President's decision his rights of membership shall be suspended.

#### ARTICLE XIV.

##### Revision.

1. The present Constitution and Rules of the Theosophical Society shall remain in force until amended by a full two-thirds vote of the General Council.

2. Should any proposed alteration lack only one vote of the requisite two-thirds majority, the President may in his discretion cast the additional vote required.

3. Any proposal for the alteration or amendment of the Constitution and Rules of the Theosophical Society must, in the first instance, be communicated to the President in writing, who shall within 30 days transmit the same with his remarks thereon to the General Secretaries of the Sections.

4. No alteration nor addition to the Rules of the Theosophical Society shall be made without four month's previous notice having been given to the General Secretary of each Section of the proposed alteration or addition, who shall at once ascertain the opinion thereon of his Section and report the same to the President.

5. All previous Rules of the Theosophical Society are hereby repealed, and all Rules or By-Laws of Sections or Branches which conflict with these Rules are hereby declared illegal and invalid.

#### ARTICLE XV.

##### Affiliation.

1. It shall be competent to the President to affiliate any Society with the Theosophical Society at his discretion.

*Note.*—The following have already been affiliated:

(i.) The SANSKRIT SABHA of Benares, with Pandit Bapu Deva Shastri as President.

(ii.) The LITERARY SOCIETY OF BENARES PANDITS, with Pandit Rama Misra Shastri, Professor of Sankhya, Benares College, as its President.

(iii.) The HINDU SABHA, founded by M. R. Ry. A. Sankariah Avergal, B. A., Naib Dewan of Cochin.

At a Bharat Mahamundala (Convention) of orthodox Pandits and other friends of Hindu Religion and Sanskrit Literature, convened at Haridwar, 30th May 1887, the following Resolutions were unanimously adopted:—

*Resolved*,—That this Sabha unanimously records its appreciation of the selfish and efficient aid given by the Theosophical Society to the cause of



our national religion during the past ten years throughout India, and in disseminating in distant countries a knowledge of the teachings of our holy sages.

*Resolved*,—That this Sabha earnestly recommends all Princes and others favourable to Hindu religion (Sanatana Dharma) to assist the Society as much as possible to make the Adyar Library as useful and powerful a national undertaking as its projectors intended that it should be.

*Signed by the Members of the General Council:—*

H. S. OLCOTT, P. T. S.,	SHAMA CHARAN BHATTA,
BERTRAM KEIGHTLEY,	<i>Delegate N. E. Section of India.</i>
<i>Special Delegate American, British,</i>	R. NARASINGA ROW,
<i>and European Sections.</i>	<i>Delegate, Southern Section.</i>
J. BOWLES DALY,	J. K. DAJI,
<i>Gen. Sec. Ceylon Section.</i>	<i>Gen. Sec. Central Indian Section.</i>
PANDIT GOPI NATH,	
<i>Gen. Sec. N. W. Section, India.</i>	

#### POSTSCRIPTA.

I. Shorthand notes were taken of the various interesting and instructive Lectures which were delivered before the Convention, and arrangements will be made for their publication.

II. The appointment of Commissioners to act during the President's furlough does not carry with it the right of interference with the duties or work of General Secretaries of Sections as defined in the Revised Rules of the Society, or with the special powers by me conferred upon H. P. Blavatsky in a recent order.

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

ADYAR, 7th January 1891.

#### 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 the 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 other's pre-conceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased.

OFFICERS, COUNCIL, SECTIONS, AND BRANCHES  
OF THE  
**THEOSOPHICAL SOCIETY**  
AND  
**UNIVERSAL BROTHERHOOD.**

**PRESIDENT.**

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

**CORRESPONDING SECRETARY.**

H. P. BLAVATSKY.

**VICE-PRESIDENT.**

W. Q. JUDGE.

**RECORDING SECRETARY AND ASSISTANT TREASURER.**

S. E. GOPALA CHARLU.

**GENERAL SECRETARIES OF SECTIONS.**

**BERTRAM KEIGHTLEY**, *General Secretary*, for the Indian Section.

WM. Q. JUDGE,	Do.	do.	American	„
W. R. OLD,	Do.	do.	British	„
G. R. S. MEADE,	Do.	do.	European	„
J. BOWLES DALY, LL.D.,	Do.	do.	Ceylon	„

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

Branches of the Theosophical Society--Indian Section. (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. A. Teruvengada Moodelliar.	Mr. C. D. Vasudevayya...	Pleader, Munsiff's Court, Bel-lary.
Aligarh	The Aryan Patriotic Theosophical Society.	1883	Rai Kishen Lal, B. A.	Munshi Bakhtawar Lal ...	Professor, M. A. O. College, Ali-garh. (N. W. P.)
Allahabad	The Prayag Psychic Theosophical Society.	1881	Babu Hardeo Prasada.	Babu Bholanath Chatter-jee.	432, Colonelganj, Allahabad, (N. W. P.)
Ambasamudram	Ambasamudram Theosophical Soci-ety.	1889	Mr. S. Madanasawmy Row	Mr. R. Subbiah	First Grade Pleader, Ambasam-dram.
Anantapur	The Anantapur Theosophical Society.	1885		Mr. V. E. Sudarasana Moodelliar.	Collector's Office, Anantapur.
Arcot	The Arcot Theosophical Society ...	1884		Address Mr. A. Kuniah..	Sub-Registrar, Arcot.
Arni	The Arni Theosophical Society ...	1885	..	..	..
Arrah	The Arrah Theosophical Society...	1882	..	Babu Avadh Beharilal ...	Sheogunj, Arrah, (Behar.)
Baluchar	Jaina Tatwagnana Sabha Theoso-phical Society.	1890	Rai Dhanput Sing Baha-dur.	..	Baluchar, Bengal.
Bangalore	The Bangalore Cantonment Theo-sophical Society.	1886	..	N. P. Subramanya Iyer...	Head Master, Narainsawmy Moodelliar's High School.
Do.	The Bangalore City Theosophical Society.	1886	Mr. V. N. Narsimmaien-gar.	Mr. C. Murugesu Moodel-liar.	Advocate, Pettah, Bangalore.

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bankipore	The Behar Theosophical Society ...	1882	...	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.	Pandit Brij Mohanlal No. II.	Head Acctt. District Board's Office, Bara-Banki, (Oudh.)
Barilly	The Rohilcund Theosophical Society.	1881	Raja Madhav Row Vinayak Peishwa.	Professor Gyanendra Nath Chakravarti.	The College, Barilly, (N. W. P.)
Barisal	The Barisal Theosophical Society...	1887	Babu Dina Vandhu Sen ...	Babu Aswini Kumar Dutt	Barisal, Bengal.
Baroda	The Rewah Theosophical Society...	1882	Rao Bahadur Janardan Sakharan Gadgil.	Rao Sahib Anna Bhimrao.	Asst. Mil. Secy. Baroda State, Baroda.
Beaulah	The Rajshahye Harmony Theosophical Society.	1883	Rai Baroda Prosad Bosh Bahadur.	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beaulah, (Rajashahye, Bengal)
Bellary	The Bellary Theosophical Society.	1882	Rai Bahadur A. Sabhapati Moodelliar.	Mr. T. A. Swaminatha Iyer	Secretary, Samnarga Samaj.
Benares	The Kasi Tatwa Sabha Theosophical Society.	1885	Pandit Rej Nath.	Babu Upendra Nath Basu	Choukhamba, Benares (N. W. P.)
Berhampore	The Adhi Bhoutic Bhattru Theosophical Society.	1881	Babu Satkouri Mukerji...	Babu Trichara Bhatta, B. A., B. L.	Berhampore.
Bezawada	The Bezawada Theosophical Society.	1887	Mr. M. Parankusa Pillay...	Mr. T. Venkatanarasiah...	Pleader, Munsif's Court, Bezawada.

Bhagulpore	The Bhagulpore Theosophical Society.	1881	Babu Parrati Charan Mukerji.	Babu Ishan Chandra Misra	T. N. City School, Bhagulpore, (Behar.)
Bhaunagar	The Bhaunagar Theosophical Society.	1882	His Highness Prince Harisingji Rupsinghji.	Mr. J. N. Unvalla	The College, Bhaunagar, Kathiwar.
Bhowanipore	The Bhowani Theosophical Society.	1883	Babu Debender Chandra Ghose.	Babu Shankar Nath Pandit.	111, Peepulputy Road, Bhowanipur, (Calcutta.)
Bolaram	The Bolaram Theosophical Society.	1882	Mr. V. Balakristna Moodelliar.	Mr. T. V. Gopaul Swami Pillay.	Examiner's Office, P. W. Accounts, Bolaram (Decan.)
Bombay	The Bombay Theosophical Society.	1880	Mr. Rao Bahadur Gopal Rao Hari Dashmakh.	Mr. Rustomji Ardeshir Master.	Elphinstone High School (Bombay.)
Bulandshahr	The Baron Theosophical Society...	1887		Address Mr. Kedarnath Bhargav in charge.	
Burdwan	The Burdwan Theosophical Society	1888	Rai Bahadur Lala Banbhara Karpur.	Professor Ram Narayan Datta.	Maharaja's College, Burdwan (Bengal.)
Calcutta	The Bengal Theosophical Society...	1882	Babu Norendro Nath Sen.	Babu Neel Comul Mukerji	22, Banniapooker Road, near St. James' Church, Lower Circular Road, Calcutta.
Calcutta	The Ladies' Theosophical Society...	1882	Mrs. S. K. Ghosal	Babu Brojendra Nath Banerji.	164, Cornwallis Street, Calcutta.
Cawnpore	The Chohan Theosophical Society.	1882	Babu Nilmadhub Banerji.	Sreematee Swarna Kumari Devi.	Kasiabagan Garden House, Ultadighi, (Calcutta.)
Chakdighi	The Chakdighi Theosophical Society.	1883	Babu Lalit Mohan Roy Sinha.	Babu Anoda Prosad Basu.	Etawa Bazaar, Cawnpore, (N. W. P.)
					Sharoda P. Institution, Chakdighi, Burdwan Dt.

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chingleput	The Chingleput Theosophical Society.	1883	...	Mr. D. Raghurama Row...	Pleader, Chingleput.
Chinsurah	The Chinsurah Theosophical Society.	1883	Babu Koyalash Chandra Mukerjee.	Babu Kally Churn Dutt...	Bara Bazar, Chinsura, (Bengal.)
Chittagong	The Chittagong Theosophical Society.	1887	Babu Durga Das Das	Babu Rames Chandra Sen.	Pleader, Judge's Court, Chittagong.
Chittoor	The Chittoor Theosophical Society.	1884	Mr. C. Masilamony Moodeliar.	Mr. C. M. Dorasawmy Moodeliar.	son of Mr. C. Masilamany Moodeliar, Cashkeeper, Collector's 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. V. Krishna Iyer	Mr. K. Narainaswami Iyer.	Pleader, Combaconum.
Cuddalore	The Cuddalore Theosophical Society.	1883	Mr. M. Nataraja Iyer	Mr. A. Ram Row, B. A....	Pleader, District Court, Cuddalore.
Cuddapah	The Cuddapah Theosophical Society	1886	Pandit D. Vencatachella Sastri.	Mr. A. Nunjundappa, B. A., B. L.	Vakil, Cuddapah.
Dacca	The Dacca Theosophical Society...	1883	...	Babu Kali Kumar Das	Battuatolah, Dacca, (Bengal.)
Dakshineswar	The Sabita Theosophical Society...	1885	Babu Bykuntara Chatterjee.	Babu Bireshwar Banerjee.	Head Master, Government School, Ariadahavra, Calcutta.

Darjeeling	The Kanchununga Theosophical Society.	1882	Babu Chhatra Dhar Ghosh	Babu Sree Nath Chatterjee.	Executive Engineer's Office, Darjeeling, (Bengal.)
Delhi	The Indraprastha Theosophical Society.	1883	Lalla Madan Gopal	Professor Nriya Gopal Basu.	St. Stephen's College, Delhi.
Dindigul	The Dindigul Theosophical Society.	1884	Mr. S. R. Seshayya	Mr. Rajagopal Naidu	Pleader.
Dumraon	The Dumraon Theosophical Society	1883	Babu Deviprasad Kayastha Ambasta.	Mr. M. Omrao Ali	Inspector of Dumraon Raj Schools, Dumraon.
Durbhanga	The Durbhanga Theosophical Society.	1883	Rai Bahadur Lakshmi-Narain Pandit.	Babu Kalipada Banerjee...	Durbhanga (Behar.)
Ellore.	Gupta Vidya Theosophical Society	1887	Mr. D. Sriramulu	Mr. V. G. Naraina Iyer	District Court Pleader, Ellore, District Godavary.
Fatehgarh	The Gyan Marga Theosophical Society.	1885	Babu Ramjee Mul	Pandit Konda Lall	Head Clerk, Collector's Office, Fategarh.
Fyzabad	The Ayodhya Theosophical Society.	1883	Mr. Tokooram	...	Fyzabad, Oude.
Ghazipore	The Ghazipore Theosophical Society.	1883	Pandit Shankar Dyal Panday	Babu Kedar Nath Chatterjee.	Pleader, Judge's Court, Ghazipore, (N. W. P.)
Gooty	The Gooty Theosophical Society...	1883	Mr. J. Srinivasa Row	Mr. P. Casava Pillay	Pleader, Gooty.
Gorakhpur	The Sarva Hitkari Theosophical Society.	1883	Dr. Jagneswara Roy	...	Assistant Surgeon, Gorakhpur.
Guntoor	The Krishna Theosophical Society.	1882	Mr. J. Purnayya Pantulu.	Mr. H. Bhagavanta Row.	Sub-Postmaster, Guntoor, (Kistna District.)
Gya	The Gya Theosophical Society	1882	Rai Rajkissore Narayan.	Babu Tribhooban Singh...	Teacher, Zillah School, Gya, (Behar.)

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Hoshangabad ...	The Nerbudda Theosophical Society.	1885	Mr. Prayagchand Chowdhuri.	Mr. N. B. Atreya.	Commissioner's Office, Hoshangabad, (C. P.)
Howrah ...	The Howrah Theosophical Society.	1883	Babu Behari Lal Mitra.	Babu Woimesh Chandra Kur.	Harcourt's Lane, Howrah, (Calcutta.)
Hyderabad ...	The Hyderabad Theosophical Society.	1882	Mr. P. Iyali Naidu	Capt. G. Raghoonath	Troop Bazaar, Hyderabad, (Deccan.)
Jalpaiguri ...	Jalpaiguri Theosophical Society.	1889	Babu Probhat Nath Roy	Babu Priya Nath Mukerji.	Deputy Magistrate, Jalpaiguri.
Jamalpure ...	The Jamalpure Theosophical Society.	1882	Babu Ram Chandra Chatterjee.	Kali Bhushan Roy and Raj Coomar Roy.	E. I. Railway Office, Jamalpure, Monghyr.
Jessore ...	The Tatwagyana Sabha Theosophical Society.	1883	Babu Pyari Mohan Guha.	Babu Bhishen Chandra Chatterji.	Mukhtear, Jessore, (Bengal.)
Jeypore ...	The Jeypore Theosophical Society.	1882	Babu Opendronath Sen.	Babu Purna Chandra Sen.	Secretary, Municipal Committee, Jeypore, (Rajputana.)
Jubbulpore ...	The Bhriugu Kshetra Theosophical Society.	1883	Babu Kali Churn Bose	Mr. Panda Baijnath, B. A.	Assistant Master, Jubbulpore College.
Kanigiri ...	The Olcott Theosophical Society.	1890	Mr. T. Ramachandra Row	Mr. M. Venkatasubba Row	Pleader, Kanigiri, (Nellore District.)
Karur ...	The Karur Theosophical Society.	1885	Mr. T. Lakshmi Narain Iyer.	Mr. T. R. Ramachandra Iyer.	Pleader, Munsiff's Court, Karur, Coimbatore.
Kapurthala ...	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I.	Babu Hari Chand.	Judicial Asst. Kapurthala, near Jallandur, (Punjab.)

Karwar ...	The North Canara Theosophical Society.	1883	...	Mr. Ramrao Mongeshaya Bhutkal.	Clerk, District Court, Karwar, (North Canara District.)
Kishnaghur ...	The Nuddea Theosophical Society.	1882	Babu Kalichurn Lahiri	...	Pensioner, Kishnaghur.
Kuch Behar ...	The Kuch Behar Theosophical Society.	1890	His Highness the Maharajah S. C. S. I.	Babu Santa Prasad Sinha.	Private Secretary to his Highness the Maharaja.
Kurnool ...	The Kurnool Theosophical Society.	1883	Mr. C. Muniswami Naidu.	Mr. A. Lakshma Das	Head Clerk, Canal Division, Kurnool, (Madras Presy.)
Lahore ...	The Lahore Theosophical Society.	1887	Pandit Gopi Nath	Lalla Ramkishan Doss	Translating Dept., Chief Court, Lahore.
Lucknow ...	The Satya Marga Theosophical Society.	1882	Rai Bahadur Narain Das.	...	Kucnow.
Madras ...	The Madras Theosophical Society.	1882	Toku Vencatapati Nayudu	L. Venkata Varadarajulu Nayudu.	Royapetta, Madras.
Madura ...	The Madura Theosophical Society.	1883	Mr. L. Narsimha Chari	Mr. P. Narayana Iyer	Vakil, High Court, Madura.
Masulipatam ...	The Masulipatam Theosophical Society.	1887	...	Mr. K. Ananda Row	Head Accountant, Collector's Office, Masulipatam.
Mayaveram ...	The Mayaveram Theosophical Society.	1883	Mr. T. Krishna Row	Mr. A. G. Hari Row	Town School, Mayaveram.
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	Babu Girish Chandra Mitra.	Pleader, Judge's Court, Midnapore, (Bengal.)
Monghyr ...	The Monghyr Theosophical Society.	1887	Babu B. Krishna Datta	Babu Nilmani Choudry	Monghyr, Behar.
Moradabad ...	The Atma-Bodh Theosophical Society.	1883	Lalla Purshotam Dass	Babu Chiranjee Lalla Khanna.	Bullum Mohallah, Moradabad, (N. W. P.)
Mozufferpore ...	The Mozufferpore Theosophical Society.	1890	...	Babu Raghunandan Prasad	C/o Post Master Silhout, Mozufferpore District.

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Muddehpoorah...	The Muddehpoorah Theosophical Society.	1881	Babu Girish Chandra Roy.	...	Muddehpoorah.
Nagpur	The Nagpur Theosophical Society.	1885	Mr. C. Narainswamy Naidu.	Mr. Payree Lall	Chief Engineer's Office, Nagpur, (C. P.)
Naini Tal	The Kurma Chal Theosophical Society.	1888	Pandit Jwala Dutt Joshi.	Pandit Jai Dutt Joshi	Head Clerk, Kumaon, Bharbar Office, Naini Tal.
Narail	The Narail Theosophical Society.	1883	Babu Brajanath Bhattachary.	Babu Purnachandra Bysack	Manager, Court of Wards, Narail, Jessore District, (Bengal.)
Negapatam	The Negapatam Theosophical Society.	1883	Mr. Swayambhu Iyer	Mr. Sambasiva Iyer	Pleader, District Court, Cuddalore.
Nellore	The Nellore Theosophical Society.	1882	Mr. C. Kotayya	Mr. A. Mahadeva Sastri	Hindu High School, Nellore.
Noakhali	The Noakhali Theosophical Society.	1886	Babu Probodh Chander Chatterjee.	Babu Tarak Nath Sen	Nazir, Collectorate, Noakhali.
Ootacamund	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Mr. R. Jayaraja Row.	Ootacamund.
Orai	The Orai Theosophical Society	1886	Choudry Maha Raj Singh.	Pandit Lachman Prasad Pachouri.	Head Clerk, Betwa Canal Division, Orai.
Pahartali	The Maha Muni Theosophical Society.	1887	Babu Har Gobind Muchoddy.	Babu Krishna Chandra Choudhry.	Sat Kanya, Chittagong, Bengal.
Palghat	The Malabar Theosophical Society.	1882	...	Mr. S. Veeraghava Iyer.	Municipal Councillor, Palghat.
Paramakudi	The Paramakudi Theosophical Society.	1885	Mr. S. Minakshi Sundrum Iyer.	Mr. M. Nagalingam Pillay.	First Grade Pleader, Paramakudi, (Madura District.)

Periya-kulam	The Periya-kulam Theosophical Society.	1884	Mr. S. Mahadeva Iyer	Mr. C. Visvanath Row	Tahsildar, Periyakulam, (Madura District.)
Pollachi	The Pollachi Theosophical Society.	1888	Mr. L. Ramachandriah	Mr. T. R. Venkat Ram Iyer.	Dy. Inspector of Schools, S. Coimbatore.
Pondicherry	The Pondicherry Theosophical Society.	1883	Monsieur T. Poullé.	Mr. P. S. Siragurunatham Pillai.	Teacher, Vellala Street, Pondicherry.
Poona	The Poona Theosophical Society.	1882	Shan Babadur Navroji Dorabji Khandalawalla.	Mr. Rajana Lingu	Pleader, Camp, Poona.
Rae-Bareilly	The Gyanavardhini Theosophical Society.	1883	Lala Ram Pershad	...	Rai Bareilly.
Rajahmundry	The Rajahmundry Theosophical Society.	1887	Mr. V. Vasudeva Sastri	Mr. T. Antanna Pantulu.	Post Master, Rajahmundry.
Rajmahal	The Rajmahal Theosophical Society.	1887	Babu Umesh Chandra Banerji.	Babu Phagu Lal Mandul.	Rajmahal, Bengal.
Ranchi	Chotanagpur Theosophical Society.	1889	Mr. Nivaran Chander Gupta.	Mr. Mannathanath Chatterji	Reserve Inspector, Bengal Police, Ranchi.
Rangoon	The Shway Daigon Theosophical Society.	1885	Moung Oon, C. I. E.	Moung Shway Tsee	35, Nineteenth Street, Rangoon.
Rangoon	The Irrawaddy Theosophical Society.	1885	Mr. Norman Duncan	...	Central Fire-Engine Station, Rangoon.
Rangoon	The Rangoon Theosophical Society.	1885	Mr. V. Rathna Moodelliar.	Mr. C. Vatharaniam Pillai	Head Clerk, General Post Office, Rangoon.
Rawalpindi	The Rawalpindi Theosophical Society.	1881	Vacant	Babu Bal Mukund	Office of the Superintendent of Way and Works, P. N. S. Ry., Rawalpindi
Sithu via Baranagar (Bengal)	The Gyanankur Theosophical Society.	1884	Babu Rajkrishna Mookerji.	Babu Rajnarain Bose	Examiner's Office, Sithu or Saidpur (Bengal.)

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

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Searsole	The Searsole Theosophical Society.	1883	Babu Dakshinewara Mal- lia.	Babu Kedarnath Deb	Searsole, Rajbati, near Rane- gunj, (Bengal.)
Secunderabad	The Secunderabad Theosophical Society.	1882	Mr. Bezonji Aderji	Mr. Kavasha Eduljee	Bank of Bengal, Secunderabad, Deccan.
Seoni-Chappara	The Seoni Theosophical Society	1885	Mr. Batuk Bharty	Mr. Girdhari Lal Deoli	Zillah School, Seoni-Chapara (C. P.)
Sholapore	The Sholapore Theosophical So- ciety.	1882	Mr. Narain Govind	Mr. Rustumjee Eduljee Kothval.	Sholapore.
Siliguri	The Siliguri Theosophical Society.	1885	Babu Vishnu Chandra Das.	Babu Preonath Banerjee.	Siliguri, Bengal.
Simla	The Himalayan Esoteric Theoso- phical Society.	1882	Mr. C. P. Hogan	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.
Simla	The Simla Eclectic Theosophical Society.	1881	Col. W. Gordon	Mr. W. D. Tilden	Foreign Office, Simla.
Srivilliputtur	The Natchiyar Theosophical So- ciety.	1883	...	...	...
Surat	Sanatan Dharma Sabha Theosophi- cal Society.	1887	Mr. Navtanram Ootam- ram Trivedi.	Mr. Parasuram H. Mehta.	Gopipara Satan Falia, Surat.
Tanjore	The Tanjore Theosophical Society.	1883	...	Address Mr. A. Krishniah.	Pleader, Tanjore.
Tinnevely	The Tinnevely Theosophical So- ciety.	1881	Mr. T. Vedadrisadasa Moodelliar.	Mr. S. Ramchandra Sas- trial.	Examiner, District Court, Tinne- velly.
Tipperah	Tatvagnana Sabha Theosophical Society.	1889	...	Mr. Prabhadar Chunder Chatterji.	Tipperah, Firupatur.

Tirupattur (Madura)	The Tirupattur Theosophical So- ciety.	1884	Mr. S. A. Ramaswami Iyer.	...	...
Trevandrum	The Trevandrum Theosophical So- ciety.	1883	Mr. R. Ragoonath Row	Mr. R. Padmanabha- charya.	Dewan's Office, Trevandrum, (Travancore.)
Trichinopoly	The Trichinopoly Theosophical So- ciety.	1883	Mr. A. Ramachendria Iyer.	Mr. T. N. Muthukrishna Iyer.	Pleader, Munsiff's Court, Trichi- nopoly, (S. I. Ry.)
Udamalpet	The Udamalpet Theosophical So- ciety.	1888	Mr. N. Kundasawmy Moo- delliar.	Mr. T. N. Subbiyar.	Head Master, L. F. H. School, Udamalpet.
Vellore	The Vellore Theosophical Society.	1884	Mr. P. Ramanujulu Naidu	Mr. G. Subbuswamy Aiyar.	Hindu Union High School, Vellore.
Vizagapatam	The Vizagapatam Theosophical So- ciety.	1887	Mr. P. Purniah.	Mr. S. Ramakrishniah	Pleader, District Court, Vizaga- patam.
Vizianagram	The Vasisiltha Theosophical So- ciety.	1884	Mr. Vijia Raghava Chary.	Professor V. Venkataraya Sastri.	Maharajah's College, Viziana- gram, Vizagapatam District.
England	The London Lodge of the Theoso- phical Society.	1876	Mr. A. P. Sinnett	...	15, York St., Covent Garden London.
Do.	The Liverpool Theosophical So- ciety.	1888	Mr. Sydney G. P. Coryn.	Mrs. John Hill	15, Doombay Street.
Do.	The Blavatsky Lodge of the Theo- sophical Society.	1887	Mrs. Annie Besant	...	...
Do.	The Cambridge Theosophical So- ciety.	1888	Mr. R. W. Heaton	...	King's College, Cambridge.
Do.	The West of England Lodge Theo- sophical Society.	1890	Mrs. C. A. Passingham	...	Devon.
Do.	The Brixton Lodge Theosophical Society	1890	...	...	...
Do	The Birmingham Lodge Theosophi- cal Society.	1890	...	...	...
Do.	The Newcastle Lodge Theosophi- cal Society.	1890	...	...	...
Do.	The Battersea Lodge Theosophical Society	1890	Mr. F. Bandon Oding	...	30, Hartington Road Newcastle.

# **Branches of the Theosophical Society—Other European Sections.**

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
England	The Brighton Lodge Theosophical Society.	1890	...	...	...
Ireland	The Dublin Lodge of the Theosophical Society.	1886	...	Mr. F. J. Dick.	18, Northumberland Road, Dublin.
Scotland	The Scottish Theosophical Society.	1884	Mr. J. W. Brodie-Innes	...	14, Dublin Street, Edinburgh.
Do.	The Glasgow Theosophical Society.	1888	...	...	...
Germany	...	...	Herr G. Gebhard	will answer enquiries	Elberfeld, Germany.
Paris	La Société Théosophique d'Orient et d'Occident.	1883	The Duchess of Pomar, Countess of Caithness.	M. Victor Garien	36, Rue Lepanté, Nice.
Do.	La Société Théosophique Lotus	1890	M. Arthur Arnould	...	...
Odessa	The Odessa Group	1883	Vacant	Mr. Gustav Zorn	P. O. Box 87, Odessa, Russia.
Corfu	The Ionian Theosophical Society.	1877	Signor Pasquale Menelao.	Mr. Otto Alexander	Corfu, Greece.
Holland	The Post Nubila Lux Theosophical Society	1881	...	Madame H. de Neufville.	Station Road, 113, The Hague, Holland.
Vienna	The Vienna Theosophical Society.	1887	Ferr Friedrich Eckstein.	Mr. Herr Dr Graewell	Lammgasse 2, II. 17, Wien VIII.
Stockholm	The Swedish Theosophical Society.	1890	Dr. G. Zander	...	Medico-Mechanic Institute, Stockholm.
Madrid	The Madrid Theosophical Group.	1889	...	...	Senor F. Montalin Seconetrero 8, 3rd Madrid.
Nantes	The Altruistic Theosophical Society.	1890	M. E. Coulomb	M. Gaston Casse	Rue Tarnazin 2 Nantes France.

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## **Ceylon Branch.**

Anuradhapura...	Maha Mahendra Theosophical Society.	1889	Relapanawa Ratenabhatmaya	A. Uluwita	Kacheheri, Anuradhapura.
Badulla	Uva Theosophical Society.	1887	D. C. Kotalawela	W. D. M. Appuhami	Badulla.
Batticaloa	Sugatapala Theosophical Society...	1889	G. V. Bastian Silva	J. Fernando	Batticaloa.
Do.	Paragana-marga Theosophical Society.	1889	Satha Sivam Pillai	R. N. Arolambalam	Kacheheri, Batticaloa.
Bentota	Bentota Theosophical Society	1880	Andrew Silva Tilakaratna	P. E. Wikramasinghe	Bentota.
Colombo	Colombo Theosophical Society	1880	Batuwantudawe Pandit...	W. F. Wijayasekera	61, Maliban Street.
Do.	Lanka Theosophical Society	1880	Edward F. Perera	H. J. Charles Perera	Colombo.
Dikwella	Moggaliputta Theosophical Society.	1889	D. A. Kumaratunga	D. S. Muta Kumara	Dikwella.
Galle	Galle Theosophical Society	1880	D. O. D. S. Goonesekera	Thomas Silva Anara Suriya	Fort, Galle.
Jaffna	The Jaffna Theosophical Society	1880	...	...	...
Kandy	Kandy Theosophical Society	1880	A. D. J. Goonewardana	D. S. S. Wikramaratna	...
Kataluwa	Sariputra Theosophical Society	1889	Don Aharan de Silva	Don Teberis Silva	Theosophical Hall, Kandy.
Kurunegala	Malivadeva Theosophical Society	1889	S. N. W. Hulugalle, R. M.	U. Daniel Wijetunga	Ahangama, Kataluwa.
Matale	Ubhaya-lokathasadhaka Theosophical Society.	1889	Dorekumbura Disawa	G. H. de Alwis	Kurunegala.
Matale	...	...	...	...	Matale.
Matara	Matara Theosophical Society	1880	C. D. S. Veerasuriya	J. W. R. Jayawardana	District Court, Matara.
Mawanella	Ananda Theosophical Society	1889	Wattegama, R. M. M.	L. B. Kobekaduwe, R. M.	Mawanella.
Panadura	Panadura Theosophical Society	1880	D. C. Abeyasekera Muh'm	K. S. Perera	Panadura.
Ratnapura	Sabaramgunwa Theosophical Society.	1887	W. Ellawala, R. M.	J. de Alwis	Ratnapura.
Singapore	Singapore Theosophical Society	1889	B. P. De Silva	C. Ediriwera	Main St. Singapore.
Trincomalee	Mahadeva Theosophical Society	1889	A. D. Warnasooriya	N. B. Daniel Silva	Trincomalee.
Do.	Sat-chit-Ananda Theosophical Society.	1889	C. Chelliah	T. Sivaratna	Kacheheri, Trincomalee.
Weligama	Siddhartha Theosophical Society...	1889	D. M. Samaraweera	D. M. Jayasuriya	Weligama.

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Address the General Secretary, Ceylon Section T. S., 61 Maliban St., Pettah, Colombo.



# Branches of the Theosophical Society—American Section.

Place.	Name.	Date of Charter.	President.	Secretary.	Address.
St. Louis	Arjuna Theosophical Society	1882	Albert J. Stiles	Elliott B. Page	P. O. Box 659.
New York	Aryan Theosophical Society	1883	William Q. Judge	Dr. Horace A. Loomis	P. O. Box 2650.
Chicago	Chicago Theosophical Society	1884	Stanley B. Sexton	Miss E. B. Sears	5,214 Hubbard Ave.
San Francisco	Golden Gate Lodge	1885	Dr. Jerome A. Anderson.	Dr. Allen Griffiths	Room 5, 13 Mason St.
Los Angeles Cal.	Los Angeles Theosophical Society.	1885	Dr. C. W. Bush	Miss Louise A. Off	Collado St., Station F.
Malden Mass.	Malden Theosophical Society	1885	Sylvester Baxter	Frank S. Collins	97 Dexter St.
Boston	Boston Theosophical Society	1886	Arthur B. Griggs	Robert Crosbie	55 South St.
Cincinnati	Cincinnati Theosophical Society....	1886	Robert Hosea	Miss Annie Laws	100 Dayton St.
Chicago	Ramayana Theosophical Society....	1887	Dr. W. P. Phelon	Edwin J. Blood	463 S. Leavitt St.
Minneapolis	Ishwara Theosophical Society	1887	Dr. J. W. B. La Pierre...	James Taylor	75 S. 9th St.
Philadelphia	Krishna Theosophical Society	1887	Edward H. Sanborn	John J. L. Houston	902 Walnut St.
St. Louis	Pranava Theosophical Society	1887	Wm. H. Cornell	Wm. Throckmorton	500 N. Commercial St.
Omaha, Neb	Vedanta Theosophical Society	1888	Dr. J. M. Borghum	T. Richard Prater	205 Sheely Block.
Grand Island, N.	Nirvana Theosophical Society	1888	L. D. Proper	Nathan Platt	Grand Island
San Diego, Cal...	Point Loma Lodge	1888	Dr. John F. S. Gray	Dr. Thos. Docking	648 6th St.

Bridgeport, Conn	Varuna Theosophical Society	1888	D. E. Kirchgessner	Miss Emma L. Shannon...	59 William St.
Cleveland	Dharma Theosophical Society	1888	Wm. E. Gates	Mrs. W. E. Gates	Room 5, 89 Euclid Ave
Decorah, Iowa...	Isis Lodge	1888	Mrs. Mary O. Pierson	Miss Clara Reum	Box 901.
Milwaukee	Brahmana Theosophical Society....	1888	Mrs. Julia Ford	Mrs. Alice M. Wyman	421 Milwaukee St.
Los Angeles	Satwa Lodge	1889	Samuel Calhoun	Mrs. Angie F. Shaw	Box 132.
Brooklyn N. Y.	Brooklyn Theosophical Society....	1889	Col. H. N. Hooper	John C. Tredway.	72 Lafayette Ave.
Santa Cruz, Cal.	Bandhu Theosophical Society.	1889	Dr. W. W. Gamble	Mrs. Mary H. Bowman	Santa Cruz.
Washington, D C.	Blavatsky Theosophical Society....	1889	Reaves Savage	Wm. A. Lavalette	135 F St. N. E.
San Jose, Cal	Excelsior Theosophical Society....	1889	Mrs. P. D. Hale	Mrs. P. M. Gasset	351 N. 3rd St.
San Diego, Cal...	Gautama Theosophical Society.....	1889	Geo. H. Stebbins	Mrs. Anna Doolittle	2nd and Ash Street.
Kansas City	Kansas City Theosophical Society.	1889	Hon. Henry N. Ess	Chancy P. Fairman	1328 Grand Ave.
Fort Wayne	Light Theosophical Society	1889	...	Andrew A. Purman	...
Oakland, Cal.	Aurora Theosophical Society	1889	Miss Marie A. Walsh	Henry Bowman	620 9th St.
Tacoma. W. T..	Narada Theosophical Society	1890	Rev. W. E. Copeland	John H. Scotford	744 St. Helen's Ave.
Stockton. Cal	Stockton Theosophical Society	1890	Frederic M. West	Mrs. Jennie Southworth...	361 Miner Ave.
Gilroy, Cal.	Oriental Club	1890	...	W. S. Hall	...
Muskegon, Mich	Muskegon Theosophical Society	1890	Wm. L. Ducey	Miss Sarah E. Sherman...	157 Peck St.
Los Angeles	Sakti Theosophical Society	1890	Dr. Geo. F. Mohn	Mrs. Julia B. Taylor	Menlo Hotel, S. Main St.
San Diego, Cal.	Upasana Theosophical Society	1890	Sidney Thomas	Abbott B. Clark.	P. O. Box 1200.

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

Place.	Name.	Date of Charter.	President.	Secretary.	Address.
Sacramento, Cal.	Eureka Theosophical Society	1890	..	Dr. John S. Cook	922 9th St.
Alameda, Cal.	Triangle Theosophical Society	1890	Mrs. Mary A. Wells	George Pratt	...
Sioux City Iowa	Dana Theosophical Society	1890	..	Miss B. Wakefield	805 9th Street.
Lincoln, Neb.	Amrita Theosophical Society	1890	D. A. Cline	..	Drawn 41.
Baltimore Md.	Hermes Council Theosophical Society.	1890	..	W. H. Muensen	18, Light Street.
New Orleans La.	Vyasa Theosophical Society	1890	Carl F. Redwitz	..	60, Barome Street.
Kearney, Neb.	Lotus Theosophical Society	1890	..	Dr. Harvey A. Alspach	...
Seattle, Washn. Terr.	Seattle Theosophical Society	1890	Frank J Blodgett	..	Yesler Ave and Rochester Street.
Jamestown N.Y.	First Theosophical Society	1890	..	Mrs. H. E. L. Fenton	215, Crossman Street.
E. Los Angeles	— Theosophical Society	1890	G. W. Aylsworth	..	165, N. Workman Street.
Philadelphia	Deutches Geseleschaft Theosophical Society.	1890	Geo. Falkenstein	..	2241 N. 10th Street.
Vicksburg, Miss.	Siddhartha Theosophical Society	1890	..	Jas. B. Thompson	...
Pittsburgh Pa.	Vishnu Theosophical Society	1890	Wm. C. Temple	..	Box 800.
Boulder, Cal.	Keshava Theosophical Society	1890	..	Edward S. Walker	...

Australasian.					
Brisbane	The Queensland Theosophical Society.	1881	Enquire of J. H. Watson	...	Toowoomba, Queensland.
Hobart	The Tasmanian Theosophical Society.	1890	W. H. Dawson	...	...
Wellington	The New Zealand Theosophical Society.	1888	Mr. John Sinclair	..	Solicitor, 12 Grey Street, Wellington, New Zealand
Melbourne	The Melbourne Theosophical Society.	1890	Mrs. E. Pickett	..	Kew, Melbourne, Australia.
West Indian.					
West Indies	The St. Thomas Theosophical Society.	1881	Mr. Charles E. Taylor	..	St. Thomas, Danish West Indies.
Hayti	The Hatien Theosophical Society.	1886	Enquire of the Rt. Rev. the Bishop of Hayti.	..	Port-au-Prince, W. I.
Japanese.					
Japan	The Yamato Theosophical Society.	1889	..	Mr. M. Matsuyama	Nishi Hongwanji, Kioto, Japan.
Total Charters extant December 31st, 1890.	Indian	...	...	...	129
	Ceylon	...	...	...	20
	British	...	...	...	13
	Other European	...	...	...	10
	American	...	...	...	48
	Australasian	...	...	...	4
	West Indian	...	...	...	2
	Japanese	...	...	...	1
	Grand Total	...	...	...	227

—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.

(FORM A.)

## APPLICATION FOR FELLOWSHIP.

I, \_\_\_\_\_

understanding the objects of the Theosophical Society and being in sympathy with them, and undertaking to abide by and support its Rules, hereby make application for admission as a Fellow thereof.

(Signature) \_\_\_\_\_

Post Office Address. { \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

We the Undersigned Fellows of the Theosophical Society, hereby certify that \_\_\_\_\_

a candidate for admission to the said Society, is a person who, to the best of our belief, will be a worthy Fellow of the same.

Dated at \_\_\_\_\_ this \_\_\_\_\_ day of \_\_\_\_\_ 1888.

Entrance Fees and Annual Dues are regulated by Section for itself. In the case of Branches and Fellows not coming within the limits of any Section, they are as follows: Branch Charter £1; each Diploma of Fellowship 5 shillings; Annual subscription of each Fellow 2 shillings. For unattached Fellows, not belonging to any Section or Branch, the Annual subscription is 5 shillings.

Forms of Application may be obtained from the President or General Secretaries of Sections.

(FORM B.)

## DONATIONS.

\* I \_\_\_\_\_ of \_\_\_\_\_

hereby give and donate† \_\_\_\_\_

as hereinafter fully described unto\*† \_\_\_\_\_ the present President and Trustee of the Theosophical Society, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

(FORM C.)

## FOR REAL ESTATE LEFT BY WILL.

\* I \_\_\_\_\_ of \_\_\_\_\_

hereby devise my † \_\_\_\_\_

as hereinafter fully described, unto \*† \_\_\_\_\_

the present President and Trustee of the Theosophical Society, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

(FORM D.)

## FOR PERSONAL PROPERTY LEFT BY WILL.

\* I \_\_\_\_\_ of \_\_\_\_\_

hereby bequeath my† \_\_\_\_\_

unto\*† \_\_\_\_\_ the present President and

Trustee of the Theosophical Society, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

\* The name and place of residence of the Donor, etc., should be inserted here.

† The property should be named here, and fully described at the end of the deed or instrument.

\*† The name of the President for the time being should be inserted here. Henry Steel Olcott, the present incumbent, is President of the Theosophical Society for life.

[N. B.—The necessary document ought in all cases to be drawn up by a competent lawyer of the country in which the benefactor resides; who should also be consulted as to the witnesses to signature requisite, registration of the document, &c.]

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