

GENERAL REPORT
OF THE
TWENTY-FOURTH ANNIVERSARY
OF THE
THEOSOPHICAL SOCIETY,

AT THE HEADQUARTERS, ADYAR, MADRAS,
DECEMBER 27TH, AND 28TH, 1899.

WITH OFFICIAL DOCUMENTS.

The plan for the enlargement and decoration of the Convention Hall having been fully worked out, the scene presented on the morning of the 27th December was most brilliant. Some 1,500 tickets of admission had been issued and every corner of the auditorium was packed with an expectant multitude, whose enthusiasm on the appearance of Mrs. Besant, escorted to the new marble platform by the President-Founder, broke out in loud cheering and applause. His Excellency, Sir Arthur E. Havelock, G.C.M.C., etc., Governor of Madras, with Lady Havelock, Mr. H. A. Sim, Private Secretary, and Captain J. C. Logan-Home, A.D.C., was present as last year and was greeted with a genuine enthusiasm which marked his great popularity among the educated class of the Presidency. Their Excellencies listened with close attention throughout.

Before introducing Mrs. Besant to her audience, the President-Founder called attention to the life-like statue of H. P. Blavatsky and the other statuary around the Hall, remarking that in Europe and America there was an appreciation of Art which made the true Artist honored and beloved by all, even kings being glad to do him obeisance. In India, in these degenerate days, this state of feeling had much declined, and the sculptor and painter got but meagre respect and recompense. He now called Govinda Pillay, the Master Modeller of the Madras School of Arts, to the platform and after the old Indian fashion and amid much applause, presented him with a gilt-bordered turban and thanked him on behalf of the Theosophical Society for the statue which he had made and which would transmit Mme. Blavatsky's features to posterity.

The subject of Mrs. Besant's morning lectures this year was "Avatâras" and it was handled with her accustomed fiery eloquence, holding her auditors spell-bound.

At noon on the 27th, the Twenty-fourth Annual Convention of the

Society was called to order by the President-Founder, who addressed the assemblage as follows :—

THE PRESIDENT'S ADDRESS.

Colleagues ; Brethren : On the 17th of last month (November) we entered the twenty-fifth year of the Society's existence and on the same date next year we shall have completed our first quarter-century and be crossing the threshold of the Twentieth Century of the Christian Era, whose events have been prognosticated as likely to be wonderful in the extreme, revolutionary of all our present theories of man and natural law. True to our trust, faithful through adverse as well as through pleasant fortunes, asking no recompense save that of being allowed to serve our fellowmen and our divine exemplars, we face the future with calmness and without cowardice. Little as the thought of deserting our colors has ever been in the past it is still less so now, when the goal and the end of our strivings are within sight. We, seniors, cannot hope to live many years longer, but be the rest of our journey longer or shorter it is our fixed determination to be steadfast until we drop in the ranks, our faces towards the crest of the hill up which we are climbing. Hail ! then, my colleagues and brothers ; hail ! and welcome again to this gathering in our common Indian home.

Once more we have had a prosperous year to enter up in the karmic account of our Society : the tide of our success flows on as heretofore, while disaster has begun to fall upon the hostile secession party who have so desperately yet so unavailingly tried to stop our progress. A number of the strongest and most reputable leaders of that party have resigned membership ; in fact, only yesterday I received from England from one of the most honorable among them the copy of a document, addressed last month to the present Head of that organisation, in which six—four ladies and two gentlemen, of mark—resigned all connection with the so-called Leader for strenuous reasons of a personal nature, which it is not necessary to enter upon in so compressed an address as the present. As indicated in the last Annual Address, a condition of rapid segregation, the preliminary of complete disaster, has been reached ; “ temples,” “ eclectic ” and other varieties of theosophical societies have sprung up, only doomed to wilt in the frost of unsuccess ; and, within a brief term of four years, equivalent to that of the Slaveholders' Rebellion, the prototypic secession movement, the collapse of our domestic revolt seems measurably near. I say this in sorrow, not in anger, for we can feel only compassion for the dupes of, perhaps, in some cases, self-duped leaders.

THE WHITE ESTATE.

Since our last Report the Trustees of the White Estate have been able to sell a comparatively small portion of the agricultural land for enough to relieve the Estate from the burden of certain pressing debts and to make Mr. Barnes more confident than ever of a large sum being ultimately realised. As it is my intention to visit the North West Coast

of America during the coming year, I shall be able to give the Society in my next Annual Address a much more definite idea of the chances than I can now. The projected tour will take me for the second time around the world; commencing at Colombo, February 17th, with my sailing for Naples, and ending in November or the first week in December by my crossing the Pacific Ocean, *via* Honolulu to Hong-Kong and thence home. I am to visit, as now planned, our Branches in Italy, Germany, Switzerland, Great Britain, Sweden, Norway, Denmark, Finland, France and the United States of America.

THE HINDU CENTRAL COLLEGE.

At the Benares Convention of the Indian Section in 1898, the Section by a unanimous vote endorsed the scheme of the Central Hindu College, Benares, a scheme set on foot by a few devoted Theosophists, desirous of aiding the revival of Hinduism by giving Hindu religious education to the young. All over India, the Hindu members of the Society have been collecting funds for the College, and enlisting public sympathy; and it should be noted, as a sign of truly Theosophical spirit, that Parsi members in Bombay, Surat and Hyderabad have been as strenuous and successful workers for the College as have the Hindus, whose religion is aided by the movement.

The College was opened in July, 1898, with only two classes—one school and one college. It has now six—four school and two college, and will add two more school classes as soon as the necessary rooms are provided. It has as Principal Dr. Arthur Richardson, who works for love's sake only, drawing no salary; as Head Master Mr. Harry Banbery; and a staff of eleven professors and masters, all of whom draw only bare subsistence pay. It numbers 177 students, and cannot take more till its accommodation is increased. Owing to the princely generosity of H. H. the Maharaja of Benares, it possesses a beautiful central building and large grounds—a gift valued at Rs. 50,000. To this building 16 class rooms are now being added. Mr. Dharamsay Morarji Goculdas of Bombay has just sent Rs. 10,000 to build a chemical laboratory, which will be called by his name. Rs. 6,000 have been given to found an annual prize, the Naisinhaprasad Hariprasad Buch Metaphysics Prize, value Rs. 200, for the best essay on philosophy by a graduate of not more than 10 years' standing, of one of the five Indian Universities. Rs. 2,000 have been given by Rai Ishvari Prasad to put in order as a boarding house some existent buildings, and nearly Rs. 2,000—largely from Hindu ladies—have been sent from South Canara, and will be used to build a class room, in which a memorial tablet will bear the name of South Canara. South Indian members will be interested in hearing that the Thiruppanandal Thambiran Svami, Tanjore District, has promised a donation of Rs. 10,000, half to be paid almost immediately, and the other half next year. The gifts made, large and small, come from every part of India, and a constant stream of small donations from poor men flows in, hardly a day passing

without some being received. This is doubtless due to the confidence inspired by the Board of Trustees, containing some of the most honoured names of India, both those of the leading orthodox Pandits of Benares and religious men of the world high in the service of the Crown. May still increased success follow this noble work during the coming year.

CEYLON.

I made two visits to Ceylon this year, my second one after it became but too evident that the projected tour in South Africa must be given up. My work was mainly in the Southern Province, and in and near Galle: many villages being visited, many lectures given, and the considerable sum of about Rs. 9,000 subscribed towards the erection of buildings for Mahinda (Buddhist) College. In this work I was loyally helped by our old colleague, Mr. Thomas D. S. Amarasuriya, without whom I could have done but little. Our official returns, to be read presently, will show you how the education movement is progressing under the management of our Buddhist colleagues. During the year Mr. H. Banbery, F. T. S., has been transferred from Dharmaraja College, Kandy, to the Hindu Central College, Benares, and Mr. Wilton Hack, F. T. S., his successor, was prostrated by fever and, after a three months' illness, was compelled to resign and return to Australia. His intention is, however, to resume work for Buddhism in the Island when quite restored to health. Taking the Island as a whole, we see each year an advance over the preceding one, for more schools are being opened, more scholars entering, more graduating and taking their places in the ranks of workers. Looking at details, we have to regret the falling away into the state of indifference of certain of the natural leaders who were my co-workers from the beginning and helped establish the movement on its permanent foundation. But this we see everywhere, the world over; the staunchest stand, the naturally indolent drop out.

THE PANCHAMAS.

Closely connected with Ceylon Buddhist propaganda is the Panchama question in Southern India. The devotion of Pt. Iyothee Doss, the acknowledged leader of this sorrowing community, would have been crowned long ago with the organisation of a Panchama Buddhist League and the building of a *vihara* and a *pansala* in Madras, but for two difficulties, *viz.*, his not having been able as yet to show me the ancient palmleaf book of Asvaghosa which, he affirms, so fully proves that the ancestors of the present out-castes were Buddhists as to warrant my helping them to recover their prostrate religion; and, secondly, for the entrance of Mr. Dharmapala's Mahabodhi Society upon the scene and his injudicious and quite unnecessary creation of prejudice in the Hindu mind by attacks upon their religious beliefs and customs. My present policy is to let matters stand just as they are until the newly formed

Branch of the Mahabodhi Society either takes up a Buddhist propaganda in earnest or retires from the field.

PANCHAMA SCHOOLS.

The note on our three Panchama Schools, which has been drafted by Dr. English, my associate manager of this beneficent movement, will, I am sure, command your sympathies and you will be glad to hear that the number of pupils is now about 250 and increasing from week to week. Nearly all the older boys who have passed through the Olcott Free School have found employment at good wages, thus realising the object of its establishment in 1895.

THE SUBBA ROW MEDAL.

Without giving this distinction last year to authors who were already its holders, I could make no award for 1898, but quite recently a work by one of our members has appeared at London which Mrs. Besant, in her *Theosophical Review*, and Mr. Keightley, in the *Theosophist*, have highly praised and which I also find fully worthy of this highest mark of appreciation within our power to bestow on an author. I therefore announce the award of the Subba Row Medal of 1899 to the author of "The Great Law," whose real name I am not yet allowed to pronounce, but whose pseudonym is W. Williamson. This is not his first important contribution to theosophic literature: let us hope it may not be his last.

THE NEXT CONVENTION.

As announced in my last year's Address, the biennial reciprocal agreement between the Society and the Indian Section will necessitate the holding of our Convention of 1900 at Benares along with that of the Section, as this year the two bodies are meeting together here. It is right and proper that we should celebrate in 1901 the completion of our quarter-century at the general headquarters, and I hope the momentous occasion will draw many of our Northern and also European, American and Australian colleagues to our lovely, common home. Surely such an anniversary is worth celebrating.

GROWTH OF THE SOCIETY AND THE FRENCH SECTION.

As time flows on, the statistical returns of our Society's growth become increasingly important as data for the future historian: the same may be said in a lesser degree of the group photograph of our Convention Delegates which is annually taken on the 28th December. Many once zealous colleagues whose faces were always seen at our gatherings have "passed into the silence," leaving only these fleeting images behind to comfort our hearts.

What I said last year about the growth of the Society may be applied almost *verbatim* to the history of the present year. We are spreading from land to land, coming into touch with nation after nation. Since the last Convention, which was attended, as you know, by our beloved

ed Dr. Th. Pascal, a full French Section of eight Branches has been formed and Dr. Pascal's Preliminary Report will be laid before you. Following is the statistical table of charters existing at the close of each year from 1878 to 1899 inclusive :—

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1899.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899
1	2	10	25	52	95	107	124	136	158	179	206	241	279	304	352	394	408	428	492	542	570

NEW BRANCHES.

America has added seven new Branches to our list, during the past year ending November 1st, four of her former charters have been relinquished and one cancelled by the Executive Committee.

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

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

The Australasian Section has added one new Branch, the Scandinavian Section one, South Africa one and South America two, which makes a total of twenty-eight new Branches throughout the world.

LOCALITIES OF NEW BRANCHES.

India :—Ahmedabad, Baidyanath, Chapra, Gûdivâda, Hûgli, Kazipur, Siwan, Rajkot, Tamluk.

America :—Tacoma, Wash., Tampa, Fla., Leavenworth, Kan., Holyoke, Mass., Charlotte, Mich., Pierre, So. Dakota., Lincoln, Nebraska.

Europe :—France. Paris (three), Grenoble, Isère, Lyons, Marseilles, —all now included in the French Section—Germany. Charlottenburg.

Australia :—Sydney.

South Africa :—Johannesburg.

South America, Argentine Republic :—Buenos Aires, Bosario de Santa Fe.

Scandinavia :—Copenhagen.

Deducting Branches seceded and surrendered, we have about 475 iving charters and active centres.

THE ADYAR LIBRARY.

Many valuable additions have been made to the Oriental Department of the Library during the year, thanks to the persistent industry of Mr. Ananthakrishna Sastry, while on tour in Southern India. We can now count more than an hundred more or less important ancient MSS. in our collection which are not included in Prof. Aufrecht's authoritative work, the "Catalogus Catalogorum." A Descriptive Catalogue on the model of Rajindralala Mitra's erudite scheme has been begun, and in due time our Adyar Library will be known to orientalists throughout the world.

REPORT ON MSS. COLLECTED DURING THE YEAR 1899.

Mr. Ananthakrishna Sastry says: "I have been able to collect about 600 MSS. this year from four centres in Southern India. I may state that my tour was very successful and that such a large collection has not been made in any previous year since the foundation of the Adyar Library. Sufficient discretion has been used in the selection of MSS. Unlike the manuscripts collected yearly by the Government Libraries wherein are usually included even those of printed works and many other useless ones, I am confident that my list, when ready, will be found to contain manuscripts of a really valuable class. A detailed report, which is now being prepared, with the help of an Assistant Pandit whose appointment was kindly sanctioned by the President-Founder, will be submitted in due course.

At present only a rough estimate can be given of my collections, under four heads as follows:

I. The Negapatam collection chiefly consists of (1) Sivaic works, such as Haradattâchârya's writings and others, (2) lexicons and grammars, such as the 8 chapters of Prākṛita Sūtras of Kātyāna with a commentary and others, and (3) works on Mantra Sâstra including a copy of S'yâmârahasya.

II. The Trichinopoly collection mainly comprises works on Jyotisha, especially astrology.

III. The Dindigul collection comprises Kāvya and grammars, of which some are written in Telugu language.

IV. The Tinnevely collection contains Dharma Sâstras, Kāvya and a few works on Mantra Sâstra.

The condition of the manuscripts is on the whole fair and all of them are written in Grantha character except the Dindigul books which are in the Telugu character. Special thanks are due to the following gentlemen without whose help I would not have been able to secure these manuscripts:—

1. Mr. K. S. Srinivasa Pillay, of Tanjore.
2. Muthukrishna Iyer.
3. Parthasarathi Iyengar, of Trichinopoly.

4. S. Narayanasawmy Iyer.
5. Saketarama Naidu, of Dindigul.
6. C. Parthasarathy Naidu.
7. R. Subba Iyer, of Tinnevely (Ambasamudram).

949 volumes have been added to the Library during this year, 724 being Sanskrit and 225 English. As these have not yet been arranged systematically, a detailed list of the volumes in the Eastern Library under the various headings has not been affixed hereto.

The sum total of books in our collections are now about 11·043."

Our general literary activity continues, as the following list will prove :—

Books Published in 1899.

ENGLISH.

- "A Christian Theosophist," Alex. Fullerton.
- "The Christian Creed," C. W. Leadbeater.
- "The Constitution of the Ego," A. P. Sinnett.
- "Invisible Helpers," C. W. Leadbeater.
- "Evolution of Life and Form," Mrs. Besant.
- "New Syllabus of the Ancient Wisdom."
- "An Introduction to Theosophy," H. Arthur Wilson.
- "Dharma," Mrs. Besant.
- "The Story of the Great War," Mrs. Besant.
- "Autograph Album," Mrs. Launder.
- "Clairvoyance," C. W. Leadbeater.
- "Perpetual Calendar," E. M. Mallet.
- "The Doctrine of the Heart," Mrs. Besant.

FRENCH.

- "La Philosophie Esoterique de l'Inde," J. C. Chatterji.
- "L'Homme et ses Corps," trans.
- "La Théosophie en Quelques Chapitres," Dr. Th. Pascal.
- "Conférences de Mme. Annie Besant à Paris in 1899; La Sagesse Antique; Le Christianisme au Point de Vue Théosophique; l'Idéal Théosophique."

SPANISH.

- "La Doctrina Secreta," Vol. II., translation.

ITALIAN.

- "L'Ego e I Suoi Veicoli" (The Self and Its Sheaths), translation and compilation, Signor Decio Calvari.

DUTCH.

- "Reincarnation," by Mrs. Besant—translated by J. van Manen.
- "Death and After," by Mrs. Besant—translated by J. van Manen.
- "Masters as Facts and Ideals," by Mrs. Besant—translated by J. van Manen.

"Rough Outline of Theosophy," by Mrs. Besant—revised edition.

"Theosophy and Occultism," by G. R. S. Mead—translated by J. van Manen.

In preparation: a Dutch translation of the "Secret Doctrine."

PUBLICATIONS BY INDIAN BRANCHES.

Bombay.—"The Self and its Sheaths" in Gujarati, by Manmohan Das Dayal Das Shroff. Reviewed in *Prasnottara*, page 122.

"Theosophy"	} In Gujarati.
"Fire-worship"	...	...	...	...
"Pure Thoughts, Pure Words and Pure Deeds"	...	...	...	...
"The Three Paths—Karma, Jnana, and Bhakti."	...	...	...	...
"Zoroastrianism in the Light of Theosophy."	...	...	...	...

The *Theosophic Gleaner* is continued with increase in size.

The "Syllabus of Branch Work," distributed free.

Ludhiana.—"Theosophy in Every-day Life," in Urdu called "Hedayate Arifan."

Calcutta.—"The Pantha," the Bengali monthly—continued.

Lucknow.—"The Meaning and Use of Pain," incorporated in 1896 in Urdu, by Raya Bahadur, M.A.

"The Astral Plane," in Urdu, by Babu Narattam Das.

Madras.—Volume 2, comprising Katha and Prasna Upanishads—Translated by S. Sitarama Sastri, B.A.

Meerut.—"Shil Vivek" or Treasury of Hindu Morals, in Urdu, by Pandit Rama Prasad. Reviewed in *Prasnottara*, pp. 250 and 251.

Benares.—"The Hindu Catechism"—reprinted from the *Prasnottara* by Babu Srish Chander Vasu.

Wai Centre.—"Eastern Castes and Western Classes"—Translated into Hindi by Ganesh Ram Krishna Vaidya, F. T. S.

"Does ever Caste depend upon Tendencies?" in English, by R. G. Vaidya, F. T. S.

Mysore.—"Upanishads," Vols. I., II., III., by Pandit A. Mahâdeva Sastri.

Surat Branch.—"Kathopanishad" in Gujarati.

Bhavnagar.—"Death and After"—Translated into Gujarati—Published 1898.

"Karma"—Translated into Gujarati—Published 1898.

Lahore.—*The Punjab Theosophist*—a fortnightly journal in Hindi—is continued.

MAGAZINES.

<i>The Theosophist</i> ,	English (Monthly).
<i>The Theosophical Review</i> ,	" "
<i>Mercury</i> (now discontinued),	" "
<i>Vâhan</i> ,	" "
<i>Prasnottara</i> ,	" "
<i>Theosophic Gleaner</i> ,	" "

<i>Arya Bala Bodhini</i> ,	<i>English (Monthly).</i>
<i>The Buddhist</i> ,	" "
<i>Journal of the Mahabodhi Society</i> ,	" "
<i>The Punjab Theosophist</i> ,	" "
<i>Theosophy in Australasia</i> ,	" "
<i>Modern Astrology</i> ,	" "
<i>Theosophic Messenger</i> ,	" "
<i>Rays of Light</i> ,	" "
<i>Sanmarga Bodhini</i> ,	<i>Telugu (Weekly).</i>

POLYGLOT.

<i>Teosofisk Tidskrift</i> (Swedish),	Monthly.
<i>Balder</i> (Norwegian),	"
<i>Revue Théosophique Française</i> (French),	"
<i>Sophia</i> (Spanish),	"
<i>Philadelphia</i> (Spanish),	"
<i>Theosophia</i> (Dutch),	"
<i>Lotus Blüthen</i> (German),	"
<i>Theosophischer Wegweiser</i> (German),	"
<i>Teosophia</i> (Italian),	"
<i>Der Vâhan</i> (German), trans. and original	"
<i>L'Idée Théosophique</i> (French),	Quarterly.

LETTER FROM MISS EDGER.

The reading of the following letter provoked great applause.

PERTH, WESTERN AUSTRALIA,

December 2nd, 1899.

MY DEAR BROTHERS,

Greeting to you from your Sister and fellow-worker, who will be with you in spirit at your Convention, though absent in form. May all peace and prosperity attend your meetings, and may the coming year be full of active and devoted service. Many loving wishes to you, individually and collectively, from

Your affectionate friend and Sister,

LILIAN EDGER.

Expressions of sympathy were also received from the General Secretary of the Scandinavian Section and from the Ahmedabad Branch and congratulatory telegrams from the General Secretaries of the European and American Sections, Señor D. José Xifré of Spain, Prince Harisinhji Rupsinhji, Rev. Jinavaravansa (Prince-Priest) and others, and from Indian Branches at Nagpur, Poona, Lahore, Hyderabad and Bhavnagar.

REPORTS OF SECTIONS.

The reports of the various Sections were then read by their appointed delegates.

[The reports of Sections were read as follows: European, by Mrs. Besant delegate;—American, by Miss Netta E. Weeks; Indian, by the General Secretary; Australasian, by the General Secretary; New Zealand, by Dr. A. Marques, delegate; Netherlands, by Miss S. Pieters; Scandinavian, by Dr. W. A. English; French, by the President-Founder, who also read the reports of the several educational activities in Ceylon. Dr. English presented a brief report of the progress of the Panchama Education movement in Southern India.]

As the European Report had not arrived, owing to delay in forwarding it, Mrs. Besant made some very appropriate remarks in regard to the activities of that Section, its change to more commodious quarters and to the liberal and timely financial aid which was generously rendered. She said, further, that "No worthy movement needed for the benefit of humanity will ever be left to perish for lack of support." Allusion was also made to Mr. Mead's important researches on the origins of Christianity, which showed that it had its root in the same great truths which formed the basis of the other religions of the world; also to Mrs. Cooper-Oakley's efforts in tracing the genealogy of the Theosophical Society from the mediæval records of various esoteric bodies and cults.

REPORT OF THE GENERAL SECRETARY, AMERICAN SECTION.

To the President-Founder, T. S.:—During the year from November 1st, 1898, to November 1st, 1899, there have been issued 7 Charters, while 4 Branches have dissolved, namely, the First Newark Lodge, Newark, N. J.; the Wachusett T. S., Worcester, Mass.; the Silent Workers Lodge, Davenport, Iowa; the Burr Oak T. S., Kalamazoo, Mich.; and the charter of another—the Jamestown Philosophical Club T. S., Jamestown, N. Y.—was suppressed by the Executive Committee. The present number of Branches is 70*; last year it was 68.

Members resigned, 26; died, 14; admitted, 375. Members derelict in dues are dropped from the roll, though some seek restoration later. Allowing for these figures, the present number of Branch members is 1,262; of members at large 157; total, 1,419. Last year it was 1,341.

Our statistics show little increase, and yet perhaps as much as can be expected during an era still marked by the popular distrust and ridicule brought upon Theosophy by imposture in its name, and wherefrom America, because the home of that imposture, has suffered most. Moreover, very much of our propaganda work during the past year has

*Another Branch has since been chartered at Dayton, Ohio, making the total number 71.

been directed more fully to the education and strengthening of Branches than to public lectures and general missionary effort. Most assuredly the latter is vital in a real Theosophical Society, and we covet the means to do more of it, but the weak and untrained condition of many Branches, at a loss for methods and teachers, has so strongly called for aid that our travelling workers have devoted themselves rather to that. There is a general conviction among members that our great need at present is some systematic oversight of and help to the Branches, and we are especially striving to provide it. There is less result in new memberships, but more in Branch and Sectional culture, stability, and endurance. Nor are parlor talks and open Branch meetings without fruit in additions to the roll.

The absorption of the Sectional organ, *Mercury*, into *The Theosophical Review* of London has concentrated the energy of the American and European Sections upon the support of one monthly, and thus ensured far more circulation and influence to the priceless articles of the *Review*. To meet local needs, the last Convention provided for the issue of a small monthly called *The Theosophic Messenger* and devoted to records of Sectional activities. It is edited by Mr. Wm. J. Walters, the founder and conductor of *Mercury*, and he will also conduct a monthly for children entitled *The Golden Chain*. The former is to be mailed separately and gratuitously to every member of the Section. Our real needs are thus far better met, and our actual strength far better applied.

Under arrangements made with the National Committee in Chicago, every new member admitted to the Section is informed of the nature and objects of the Propaganda Fund and is invited to pledge himself to the contribution of some fixed sum per week or per month. *The Theosophic Messenger* will report the work of the lecturers, and thus all members will have our needs and our accomplishments brought directly to their attention.

If little that is interesting and nothing that is remarkable can be asserted of the Section, it is at least true that many of its members are deeply zealous in their purposes and work, that the whole body is solidifying and strengthening, and that the concluding year of the century is awaited in full hope of a record even better and richer.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE INDIAN SECTION.

To the President-Founder, T. S.:—During the past twelve months the work of the Section has continued to be mainly in the hands of my beloved Brother and Colleague, Babu Upendra Nath Basu, under whose wise and able guidance it has made steady and substantial progress, as the following summary Report will show.

The ever-growing mass of office work has made an increase of the office-staff indispensable and, above all, demanded the
The Office. unremitting attention of an able Assistant Secretary.

Such an one we have at length been fortunate enough to secure in the person of Babu Dhana Krishna Bisvas, B.A., B.L., who has, at great personal sacrifice, given up a growing law-practice and declined a lucrative Zemindary post in order to devote his life to our noble cause. Under his experienced and energetic supervision many improvements have been made, both in the system of records and in the methods of work, which show increasingly satisfactory results. He has also contributed some valuable papers to our sectional organ, *Prasnottara*. Other changes in the staff have also been carried out and we have now, I believe, an able, competent and earnest body of workers, among whom I must specially mention Brother S. Ragavendra Row, for many years the able Secretary of the Bombay Branch, who, having taken pension, has come to Benares to devote himself entirely to T. S. work. His special department is the E. S. T., which more than fills all his time.

The roll of our Branch visitors is growing, though slowly, and although the state of Mrs. Besant's health prevented
Visits to her carrying out her proposed tour, yet we have the
Branches. not unsatisfactory total of 105 visits to Branches and 103 to places where no Branch exists. For all this work the thanks of the Section are due to the devoted workers who labour on its behalf.

Nine new Branches were added to our roll during
New Branches. the past year, viz.:—Ahmedabad, Baidyanath, Chapra, Gudivada, Hugli, Kazipur, Siwan, Rajkot, Tamluk; three new centres were formed, at Ranidaspur, Wai and Bettiah, while seven old and dormant Branches were revived and called into renewed activity, viz.:—Burdwan, Damraon, Rajmahal, Bhagalpur, Delhi, Ghazipur and Simla.

During this year 369 new members have been added
New Members. to our ranks, while we have lost 13 by death and 5 by resignation.

The following is a list of new publications which have appeared during the year. It can make no claim to completeness
New as both our Branches and our members often omit to
Publications. send to the Headquarters a copy of any book or pamphlet they may publish, so that it may be noticed in the Annual Report:—

Bombay.—"The Self and its Sheaths" in Gujarati, by Manmohan Das Dayal Das Shroff, Reviewed in *Prasnottara*, page 122.

"Theosophy"	} In Gujarati.
"Fire-worship"	
"Pure Thoughts, Pure Words and Pure Deeds."	
"The Three Paths"—"Karma, Jnana, and Bhakti"	

"Zoroastrianism in the Light of Theosophy."

The *Theosophic Gleaner* is continued with increase in size.

The "Syllabus of Branch Works," distributed free.

Ludhiana.—"Theosophy in Every-day Life," in Urdu called "Hedayate Arifan."

Calcutta.—"The Pantha," the Bengali monthly—continued.

Lucknow.—"The Meaning and Use of Pain," incorporated in 1896, in Urdu, by Raya Bahadur, M.A.

"The Astral Plane," in Urdu, by Babu Narattam Das,

Madras.—Volume 2, comprising Katha and Prasna Upanishads—Translated by S. Sitarama Sastri, B.A.

Meerut.—"Shil Vivek" or Treasury of Hindu Morals in Urdu, by Pandit Rama Prasad. Reviewed in *Prasnottara*, pp. 250 and 251.

Benares.—"The Hindu Catechism"—reprinted from the *Prasnottara* by Babu Srish Chander Vasu.

Wai Centre.—"Eastern Castes and Western Classes"—Translated into Hindi by Ganesh Ram Krishna Vaidya, F. T. S.

"Does ever Caste depend upon Tendencies?" in English, by G. R. Vaidya, F. T. S.

Mysore.—"Upanishads," Vols. I, II, III., by Mahadeva Sastri.

Surat Branch.—"Kathopanishad" in Gujarati.

Bhawnagur.—"Death and After"—Translated into Gujarati—Published 1898.

"Karma"—Translated into Gujarati—Published 1898.

Lahore.—*The Punjab Theosophist*—a fortnightly journal in Hindi—is continued.

Under this head our report this year is not satisfactory, so far at least as the relation between current income and expenditure goes. Indeed our year's work shows an actual deficit of some Rs. 600, our expenditure having exceeded our receipts for the year by that amount. The causes of this are, on the one hand, an increase in the expenditure under all our main heads of outlay and on the other a small diminution in the total amount received during the year. But as against this, it must be remembered that our members individually (as well as the Section as a whole) have contributed very largely to the funds of the Central Hindu College, while they have also subscribed some Rs. 8,000 towards the cost of the new Headquarters building at Benares, in addition to the sum of Rs. 8,000 which was given at last Convention by one member.

The Hindu College has, however, now got well started, and the time has come for our members to turn their attention and their generosity towards their own Section. At least Rs. 11,000 more, in addition to the

amount already received, will be absolutely needed to complete the erection and furnishing of the Headquarters, and I make a most earnest appeal to all our members, friends and sympathisers to help us both generously and quickly in this matter, so that the buildings may be ready and furnished before next cold weather comes round, bringing with it the holding of the T. S. Anniversary and the Convention of the Section at Benares.

Thus on the whole, even financially, this last year shows a good record, and I do not doubt that next year will see our income brought up to the level of our outgoings. Still it is much to be wished that so large a proportion of our members did not so often neglect to pay their annual dues as is actually the case.

Our balance sheet as compared with previous years shows as follows :—

TOTAL NET INCOME.			TOTAL NET EXPENDITURE.			INCREASE OF INCOME.		
RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
1896 ...	5,898	11 0	4,503	4 11		2,486	15 6	
1897 ...	6,996	2 11	4,959	14 3		1,097	7 11	
1898 ...	8,082	9 6	6,493	14 3		1,086	6 7	
1899 ...	7,887	5 5	8,522	6 6		Decrease...	195	4 1

A summary of our balance sheet for the year stands as follows :—

Balance on Sept. 30th, 1898	...	...	Rs. 7,370	8 9
Receipts to Oct. 1st, 1899	...	...	7,887	5 5
			Total...	15,257 14 2
Less Expenditure	...	...	8,522	6 6
Balance in hand	...	...	6,735	7 8

We thus commenced our financial year with a balance in hand of Rs. 7,370-8-9 and we close it with that balance lessened to Rs. 6,735-7-8 only ; and with heavy expenditure before us for the furnishing, fitting up and removal to the new Headquarters, for the fitting up of the visitors' and delegates' quarters, and for the expenses of the Anniversary Meeting and Convention next Christmas.

Thanks to the generous aid of our Section and the earnest efforts of *The Central Hindu College.* our members, substantial growth and progress has been made in the development of the College, as will be seen from the detailed Report to be issued shortly.

We have to deplore the loss by death of some 13 of our members among whom Messrs. N. Parthaswamy Naidu, of Nellore *Obituary.* and Munshi Raja Bahadur O. E. O., of Lucknow, must be specially named ; but this year we have been spared any such serious losses as those which fell upon us during the preceding twelve month.

Though for the past three years our beloved India has been labouring under the most severe distress, hard pressed by almost unbroken famine in one part or another, ravaged by plague, and tried to the utmost, yet our movement has grown and prospered even amid a host of adverse conditions. New workers have come into the field to replace those whom death has swept from our ranks and a spirit of devotion and earnest work grows yearly stronger. Let us ever remember that Unity and Brotherhood are our watchwords, that since our task is essentially spiritual, that is, universal, we must above all guard ourselves most vigilantly against inner disintegration and internal dissension; and never forget that sectional or provincial jealousy, the setting of one part or province of India against the rest, and the separating it off from the one organic whole would be fatal to our purpose, because destructive to that unity in spirit and in love which our Society represents.

BERTRAM KEIGHTLEY,
General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

To the President-Founder, T. S.:—I have the honour to report to you that the number of Branches now belonging to the Australasian Section of the T.S. is only twelve, the Charters of two Branches (Dayspring and Mt. David) having been called in, owing to most of the members formerly composing them having left the districts for which the Charters were issued. I understand however, with pleasure, that there are prospects for the prompt revival of Dayspring, and for the starting of a new branch at New Town.

The number of members now on our roll is 392, 60 having joined since last report and 50 having resigned, allowed their membership to lapse or left the Colony; and two members have died.

The Fifth Annual Convention of this Section was held in Melbourne on March 31st, 1899. Delegates representing the Sydney, Melbourne, Ibis, Hobart, and Brisbane Branches were present, and the Branches at Adelaide, Maryborough, Rockhampton and the Egyptian Branch were represented by proxies.

The Convention was mainly occupied with business details relative to the carrying on of the Sectional activities during the ensuing year.

Owing to a severe attack of illness I was not able to take up my duties in Australia until October 30th, Mr. Martyn having continued as Acting General Secretary until my arrival, and it is a most pleasant duty for me to record that the Section thoroughly appreciates his zeal and devotion to the cause. The Assistant General Secretary, Mr. H. A. Wilson, has also done faithful and useful work at the Sydney Headquarters.

During the year, Miss Edger, our Federal Lecturer, has visited and lectured in all the towns of Australia where there are active Branches

of our Society, giving, during the eight months actually spent by her in this Section, more than sixty public lectures, besides meetings for members only, meetings for the answering of questions and informal interviews for enquirers whenever opportunity offered, and her work is becoming every day more appreciated and more popular.

At Gympie, Townsville and Charters Towers, where as yet there are no Branches--the two latter places being altogether new ground, theosophically--Miss Edger also lectured, arousing much interest, which it is hoped will be kept alive by reading-circles or classes for study. From the latest reports, she is now doing excellent work in new fields in Western Australia, and we hope to soon see a Branch started in Perth.

The Branches at Adelaide, Melbourne, South Yarra, Hobart, Sydney and Brisbane have kept their public activities and members' classes for study going without cessation, and report favourable progress, though the South Yarra Branch is at present hampered, from the fact that several of its prominent members have gone to England. The Ibis has also the honor of being so far the only Branch in Australia where Lotus work is done for children.

The smaller Branches and the large number of unattached members, though not able to show much in the way of public work, still remain as living centres of Theosophic propaganda ready to be quickened, when other things are favourable, into forms of larger usefulness. The Sectional Library intended mainly for the assistance of this class of our members, has not been patronised so well as we could wish, but with the addition of more valuable books we expect to have a different report to give. The Branches in Sydney and Melbourne own excellent libraries, and that of the Ibis Lodge is exceptionally valuable owing to the generosity of Mrs. Palmer.

The sectional Organ, *Theosophy in Australasia*, has been issued regularly each month during the year and we hope shortly to largely increase its size and usefulness.

I intend to visit, and lecture for, the various Branches and centers of activity, in the early part of the new year.

I enclose a list of our Branches with the names and addresses of the officers up to date, and I must add that those I have had the privilege of meeting seem to be all hard and enthusiastic workers, so that a good report of progress will necessarily result for our next yearly report.

A. MARQUES,
General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

To the President-Founder, T. S. :—Since I last had the honour of reporting the work of the New Zealand Section of the T. S. we have held our Third Annual Convention. It was held at Christchurch in the

Branch rooms there, and was a very harmonious and fraternal gathering, and did much to strengthen friendly feelings throughout the Section, as every such gathering must.

There was not much more than formal business done, and consequently the Convention only sat one day.

From Christchurch I went South to Dunedin, and have thus visited the principal Branches of the Section and made the personal acquaintance of the members. The Auckland delegates to the Convention, Mr. and Mrs. Draffin, accompanied me; Mrs. Draffin lecturing in each of the towns visited—Wellington, Christchurch and Dunedin—thus making the visits still more valuable. It has been a source of great pleasure to me to have come into more close contact with the Southern members, and the work of the Section is now more fully understood by me than it could have become otherwise; and it will in consequence of our mutual acquaintance become much more effective.

During May, June and July, Miss Edger was in New Zealand, and lectured and held classes in the four chief centres. The Section as a whole benefited greatly by her visit; and each particular Branch gave her a warm welcome, and cordial support in her activities, expressing the hope of a speedy return.

All the Branches continue to push on their accustomed work, and classes for study and public meetings are carried on with vigour and almost without a break. There has been a great extension of activity in both Dunedin and Auckland. In the former, public meetings are now held weekly, thus bringing the Branch into line with the other three large centres, and in addition lectures are frequently given in Port Chalmers by the members of the Dunedin Branch. These, with the weekly class held by a group there, are arousing a good deal of public interest.

In Auckland, Mrs. Draffin, an indefatigable worker, is lecturing weekly on Sunday afternoons in the suburban districts, the results being very satisfactory. A working group in each suburb is confidently expected.

Twenty-eight new members have been added to the roll; but the usual deductions have to be made. We have lost 2 by death, 4 by departure from the country, 3 have resigned, and 1 has lapsed through non-payment of dues: 10 in all. To the 171 members last year, therefore, 18 are added, a total of 189. The membership is therefore growing, though slowly. The finances are in a fairly satisfactory condition.

Two leaflets, on "Karma," and "Reincarnation," have been printed for distribution, and others will follow shortly; and by the New Year we hope to have the first issue of a small monthly magazine in our hands. It will consist of 16 pages and cover, and will be sold at the low price of a penny per copy. We thus hope to be able to scatter cheap theosophical literature throughout the country, and carry truth and light into every corner of the land. In the matter of printing,

everything seems to be favourable; the press of late has been very generous, and in Auckland the weekly lectures receive a report filling the best part of a column in the evening paper, thus reaching a very large section of the community.

We had the pleasure in Auckland of a short visit from Dr. Marques, the Australian General Secretary, on his way from Honolulu to Sydney. It being his intention to proceed to Adyar in time for the Annual Convention, he was asked to represent this Section on that occasion and very kindly consented to do so. I am sure it could not be in better or more capable hands.

C. W. SANDERS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

To the President-Founder, T. S. :—Again the time has arrived when it is both a duty and a pleasure to me to send you a report of the activities of the Dutch Section for the year that is past.

We have not to report the formation of any new Lodges, but the existing ones are very much stronger in number and let us hope also in knowledge.

Several of our members who live in Dutch India, have paid us a visit during the year and we are at present in correspondence with one of the members in Batavia who proposes to take the lead in forming a Lodge there. The great trouble is, that the members live so far away from each other it is difficult for them to meet together.

During the year the "Theosophische Uitgerers Maatschappij" has published as follows:

One volume (VII.) of *Theosophia*, twelve numbers.

"Reincarnation," by Annie Besant—new translation by Johan van Manen.

"Death and After," by Annie Besant—new translation by Johan van Manen.

"Masters as Facts and Ideals," by Annie Besant—translated by Johan van Manen.

"Rough Outline of Theosophy," by Annie Besant—third thousand, revised edition.

"Theosophy and Occultism," by G. R. S. Mead—translated by Johan van Manen.

In Preparation: A Dutch translation of the "Secret Doctrine" and an enlarging of our Dutch monthly paper, *Theosophia*.

The year that lies behind us has been marked by a good deal of work and devotion, both by members individually as well as by the Lodges as a whole.

Much has been done towards spreading theosophical ideas and theosophical literature. The general interest in Theosophy is proved by the increasing sale of Dutch and English books and periodicals. Public lectures have been given in various towns and were, as a rule, well reported by the local press.

Countess Wachtmeister, who stayed a few days on her way back from Germany, kindly gave two public lectures, one in the Hague and one in Amsterdam, both of which were well attended. Countess Wachtmeister lectured in English, a resumé being given in Dutch, for the sake of those present who did not understand the English language.

At the end of last year the number of our members was 178, now it is 223. This year 59 new members have been admitted. We have lost 2 through death, 2 have gone to other countries and 2 have resigned. The increase of membership scarcely represents the work done, for we believe it to be of vastly greater importance to spread theosophical ideas, than to have many names in our books, of people who as yet know nothing of the subject. We therefore urge applicants to study, before definitely joining the Society as members, for not large numbers but earnest workers make the strength of the Theosophical Society.

It is with regret that I have to inform you that one of the members who during this year passed through the change which men call death, was our true friend and loyal fellow-worker, Madame O'Brien, a constant contributor to *Theosophia* during the last seven years, under the name "Afra," and who also at the request of the President-Founder occasionally contributed short articles to the *Theosophist*.

She will always live in our memory as one of the pioneers of the theosophical movement in Holland.

The Third Annual Convention was held here on Sunday, the 16th of July 1899. Ere this you will have received the full report thereof.

The evening before the Convention a conversazione was held at Headquarters, Amsteldijk 76, where a large number of members were present.

The day being exceedingly warm the garden was lighted up during the evening and a very social and pleasant time was spent.

The morning Session of the Convention was devoted to business. The evening meeting was held in a large hall and was open to all friends and associates provided with an introduction, which was to be had from the Secretary.

We had that evening the pleasure of having with us Mrs. K. Buffington Davis, of Minneapolis U. S. A., who addressed the meeting on the "Unity of Life." Mr. J. J. Hallo spoke on "Theosophy in Daily Life," Mr. Fricke on "Questions about Sociology" and M. Lauweriks on "Occultism." Madame Meuleman opened and closed the meeting with a few appropriate words.

During the year many foreign members of the Theosophical Society have stopped with us at Headquarters and we hope next year to have the pleasure of welcoming the President-Founder in our midst. He is already an old friend and it is with the greatest pleasure that we are looking forward to having him amongst us once more.

Now that we have both here and at Rotterdam started a Lotus Circle for children, the coming generation, we hope, will grow up with clearer ideas as to the Unity of Life, Reincarnation and Karma, than fell to our share as children.

We beg to tender our kindest wishes and warmest feelings to our Indian brethren now assembled in Convention, and though our physical forms may be far distant, though our customs and language may differ, yet we are all pilgrims journeying along the same road towards the same glorious end, and the expression of mutual good will and sympathy brings sometimes a feeling of strength and unity that is often encouraging, helping as it does to bridge over the seeming gulf of separation that lies between us on this plane, however real the unity of thought and purpose on a higher plane may be. Therefore we send to you, our Indian brothers, this assurance of our good will with the earnest wish for a successful Convention, and that the President-Founder may long be spared to hold the office of President of the Theosophical Society, the duties of which he has so ably transacted in the past, and also to preside at the Annual General Conventions of the Society.

W. B. FRICKE,

General Secretary, Netherlands Section.

REPORT OF THE SCANDINAVIAN SECTION T. S.

No definite report from the Secretary of the Scandinavian Section has yet been received at Headquarters, but from published notices, mainly in the *Theosophical Review*, we glean the following items:

The three lodges in Stockholm hold joint meetings at the Central Bureau of the Section, where lectures are given and discussions held. The Lund, Norrland (Sundsvall), Gothenburg, and Copenhagen Lodges are doing very good work. The Norrland Lodge room is kept open all day, and the Gothenburg Lodge has moved into more spacious quarters. Various lectures have been given during the year by Mrs. Sjösted, Mr. Sarsen, Mr. Zander and others. The Fourth Annual Convention of the Section was held at Gothenburg in May last, and was a successful gathering. Though there are no Branches in Finland, there are about sixty unattached members and a T. S. Lending Library is maintained in Helsingfors, which is open on Tuesday, Thursday and Saturday evenings. The Copenhagen Branch has divided. The Eirene is the new Branch. The *Balder* magazine is increasing in circulation and usefulness. On the whole the Section has made satisfactory progress during the year.

THE FRENCH SECTION.

REPORT OF THE GENERAL SECRETARY.

To the President-Founder, T. S. :—DEAR AND RESPECTED SIR,—This report will contain but little by way of details; the French Section having but just made its first step and all its actions and their results being a matter for review in the first Annual Report to be made next year.

I send these few lines with the object of forwarding to you the thanks of your French colleagues for the Sectional Charter which you have been so kind as to grant them, and to express their gratitude for all that you have done in the world for the cause of Theosophy; to beg you to signify to our dear Indian brethren the tender affection which we have for them and tell them how rejoiced we shall be if some of them should be able to come and personally attend the Theosophical Congress, to be held in the course of the summer of 1900, at the Palais des Congres, of the Paris Exposition; and, finally, to declare to her whom the gods have given us after the departure of H. P. B.—our elder sister, Mrs. Annie Besant—the feelings of gratitude and love which for her burn in our hearts.

The French Theosophists have asked permission to form themselves into a Section because they believe the propitious moment has arrived for them to live of their own national life. All growth comes from within; the life coming from without serves only to awaken the germ into activity and carry it on through the preliminary stages of the evolutionary *processus*. The European Section has played for us the part of mother and nurse, and I hope that not one of us will ever forget it, but the hour came to walk and grow by our own personal efforts.

The future opens before us under favorable auspices; two new and important Branches have just been formed in Paris, and we have reason to hope that a third will soon be organized in Alsace. In Paris the Theosophical movement is penetrating the cultured portion of Society, and we hope for a great expansion should no unforeseen events arise to temporarily hamper our efforts.

We ask of our Indian brothers thoughts of love, for it is these rays of the spiritual Sun which we need to fructify our endeavours; and we pray the gods to bless the Theosophical Society, its President-Founder, its members, and all those who work for it.

DR. TH. PASCAL,

General Secretary, French Section, T. S.

ANNUAL REPORT OF THE GENERAL MANAGER OF BUDDHIST SCHOOLS IN CEYLON.

To the President-Founder, T. S. :—The progress of the educational movement during the year has been on the whole a steady and encourag-

ing one, especially in the Western circuit. The Colombo Society has taken a keener and livelier interest than in past years, in the progress of the work. There are now 134 schools in our charge, with an attendance of 15,490—10,598 boys and 4,892 girls.

In 1892 there were only 9 registered schools under the Theosophical Society. The present number of registered schools under my management is 92.

The total of grants earned by our schools in 1895 was Rs. 8,906, and in the present year Rs. 20,721.70.

In the early years of the movement the majority of the school buildings erected were of a temporary kind, costing little; but with the increased confidence in the movement we have liberal support from wealthy Buddhists, with the result that substantial and permanent buildings with stone walls and tiled roofs have replaced the former buildings of mud and wattle walls and cadjan roofs, in many places.

Every year we have been passing a larger number of teachers at the Government license examination for teachers, and the teachers in our English and Vernacular schools are now better qualified and trained, and on the whole better paid than heretofore.

Nearly all the more important towns and villages, with large populations of school-going children of Buddhist parents, have been provided with at least one school. In some cases we have as many as four schools for each town—two English schools and two Vernacular schools—for boys and girls.

The opposition, entertained at the outset by the various Protestant Missionary Educational Societies, to our movement, was supported at the time and encouraged by certain of the Government Inspectors of schools and by the Director of Public Instruction, but I am glad to report that such hostility has been withdrawn. They now recognise our success and our stability and regard our workers as colleagues, instead of as enemies, in the common task of uplifting the people by extending to them the blessings of education.

A comparison of statistics furnished in the Blue Book for 1893 with that of 1898, by the Director of Public Instruction, reveals that there has been a considerable increase in the number of Buddhist children and a decrease in the number of Protestant children attending grant-in-aid schools. Within 5 years the number of Buddhist children in grant-in-aid schools has risen from 27,386 to 40,423 an increase of 13,037, but within the same period the Church of England Mission has lost 88 children, the Presbyterians 231, the Wesleyans 276 and the Baptists and others 210. It is satisfactory to note that the Educational activity of the Buddhists of the centre and south of Ceylon has been followed by our friends, the Hindus of the north, whose numbers in their schools have increased in the same period from 21,724 to 27,445 (*vide* Public Instruction Report for 1893, page D 45, and for 1898, page D 42). The number of Buddhist schools registered for Government grant has in-

creased within five years from 33 to 99, and the amount of grant, from Rs. 11,054 to Rs. 27,430.

It is therefore evident that there is good cause for hopefulness, for we have now better teachers, finer buildings, larger grants and an increasing number of schools and scholars from year to year.

The appointment of Mr. Banbery to the Hindu College at Benares has necessitated the amalgamation of the schools of the Central circuit with those of the West and South, under my immediate management as heretofore. The correspondingly increased financial responsibility has been undertaken by the Colombo Branch which hopes to raise still larger funds for the due maintenance of the schools and for the payment of the large staff of teachers.

The Ananda College, Colombo, for the efficiency of which I am directly responsible, continues to maintain its position. The annual prize distribution was held a few months ago and the annual report read, Colonel H. S. Olcott in the chair.

The Government annual examination was concluded early in November with satisfactory results. Eight candidates for the Cambridge local examination have been prepared and will take their papers in December. Without the equipment of a good boarding establishment, for which funds are urgently needed, it will be difficult to compete—on equal terms—with the other well provided Colleges in Colombo.

I have been greatly assisted in the work of management during the year by Mr. D. S. S. Wickramaratne, Assistant General Manager of Schools, Mr. P. L. Dharmasiri, Inspector of Schools, Western Circuit, and Mr. M. Batuvantudave, Inspector of Schools, Central Circuit, Mr. A. W. Goonesekera, Inspector of Schools, Southern Circuit, Mr. Pragnaratne, our pioneer lay preacher, and by the local managers of the several schools.

I herewith subjoin a detailed list of schools.

Schools opened in 1899.

- 1 Rukmale, Vernacular, Mixed
- 2 Heenatigala do
- 3 Moraketiyare do
- 4 Kalamulla do
- 5 Miripenna (transferred) do
- 6 Kussala do
- 7 Kalawana do
- 8 Nathandiya, English, Boys
- 9 Raddoluwa, Ver., Mixed
- 10 Madelgamuwa do
- 11 Narawila do
- 12 Rajagiriya (Welikada), Boys
- 13 Diyagama, Ver., Mixed
- 14 Mullegama do
- 15 Nugamulla Girls
- 16 Ambanwita, Ver., Mixed
- 17 Kalutara, North, Ver., Girls

Schools Registered in 1899.

- 1 Sangamitta, Ver., Girls
- 2 Kalutara, North, Ver, Mixed
- 3 Yagodamulla, Ver., Girls
- 4 Mabima, Ver., Boys
- 5 Petiyagoda, Ver., Mixed
- 6 Medagama, Ver., Boys
- 7 Bandaragama, Ver, Mixed
- 8 Godagama Ver. Girls
- 9 Ponnankanniya Ver. Boys
- 10 Barawavila, Ver., Girls
- 11 Peepola Ver. Mixed
- 12 Nittambuwa do
- 13 Peellawatta, Ver., Girls
- 14 Paluwella, Ver. Boys (transferred)
- 15 Watinapaha, Ver. Mixed
- 16 Maduwa, Ver. Girls

Schools opened in 1899.

18 Polwatta (Ambalangoda) Ver., Girls	
19 Nedimale, English Boys	
20 Weediya Watta, Ver., Mixed	
21 Meewitigammana, Ver., Girls	
22 Paluwella, Vernacular, Boys (transferred).	

Schools Registered in 1899.

17 Amandoluwa, Ver., Mixed	
18 Mukalangamuwa, do	
19 Nathandiya, English Boys	
20 Randombe	

A. E. BUULTJENS,

General Manager of Schools.

BUDDHIST PRESS REPORT.

To the President-Founder, T. S.

I beg to submit my report of the Buddhist Press for the year ending 30th November 1899.

Since my last report many changes have been made in the three Departments under my supervision, and it gives me much pleasure to record here a further progress of the work of the different branches, especially in the Sinhalese establishment.

The Sinhalese Department.—The principal work in charge of this branch is the printing of the *Sandaresa* newspaper. Last year I reported that the circulation of this paper was a little over 2,000 and this year it is a pleasure to note that the same has doubled and I think I shall be able to print 5,000 shortly. The present circulation of the *Sandaresa* is the largest of all the newspapers printed in Ceylon—the highest circulation of the cheapest leading English paper, according to the Government Blue Book, being only 2,200. I have made a calculation to see how many persons read the *Sandaresa* each time it is issued; and have found that the paper is read by 24,000 persons each time—it being printed semi-weekly, every Tuesday and Friday. More than half of the space of the paper is devoted to advertisements. I have therefore asked our local Society to permit me to enlarge its size and thus meet the demands of our various advertisers and correspondents.

The rapid growth of business compelled me to apply for additional accommodation, and I mean to move our printing office and the machinery into other quarters before the beginning of next year. A new Quadroyal Wharfdale machine to print the *Sandaresa* and for book-work has been purchased and fitted up. The gas engine to work the several machines is also being erected by the Colombo Gas Company.

Several new machines for cutting, stitching and perforating have also been added to the jobbing branch. As soon as sufficient accommodation is obtained, I propose to open a binding branch too.

The “Sisubodhaya,” Parts I. and II., went through two more editions this year, and the “Nam Pota” (Buddhist names for males and females) was revised and printed a second time. “Karma Vibhaga,” a useful booklet treating on Karma, was printed at a considerable cost.

The Sinhalese edition of Col. Olcott's "Buddhist Catechism" (33d English edn.) translated by Mr. D. B. Jayatilaka, B.A.; "Buddha Upasthana," a valuable religious brochure adapted for the use of our schools and the general public, edited by Mr. D. S. S. Wickramaratne, Assistant General Manager of Buddhist Schools, and the life of Sri Wickrama Raja Sinha, the last King of Kandy, are now in the press.

The English Department.—Owing to pressure of urgent work in other departments no satisfactory improvements were effected during the year under review. The *Buddhist*, edited by Mr. D. B. Jayatilaka, is at present printed as a monthly. The want of contributors of learned articles to this useful magazine is greatly felt. Mr. Jayatilaka, with the very little leisure at his disposal, has, at present, to write out all the necessary copy for the printer. With a few regular contributors much good could be done through this periodical.

A considerable amount of job-work was turned out during the past year. With further additions which I propose making shortly, I hope that better results may be achieved next year.

The Tamil Department.—The principle work executed during the past year is the printing of the Tamil edition of Mr. Leadbeater's "Sisubodaya," Part I., translated and published by Mr. D. S. S. Wickramaratna. I am getting the second part also translated and hope to print and issue the same as early as possible.

General.—Owing to increase of work the clerical staff had to be augmented and a special Cashier both for the Society and the press had also to be appointed. Together with the three volunteers the clerical staff is composed of seven gentlemen, to whom my thanks are due for their ready co-operation.

H. S. PERERA,
Manager.

REPORT OF THE BUDDHIST THEOSOPHICAL SOCIETY OF GALLE.

GALLE,

6th December, 1899.

To the President-Founder, T. S.

I have the honour to forward the annual Report for the year ending 31st December 1899, of the work done by the Galle Buddhist Theosophical Society.

In consequence of the absence and irregular attendance of most of the members several meetings had to be postponed, yet business was promptly attended to by the Executive Committee.

Attention is paid to educational work, and it is slowly progressing. A new Vernacular School was opened at Katukurunda, about 8 miles from Galle. Its attendance is 260 boys and girls. The School Bungalow is solid masonry and made to accommodate about 400 pupils. Several

other places were visited with the view of opening schools, but the apathy of the Buddhists in some villages deterred us from active engagement. The main object of the Society is to ensure the stability of Mahinda College, the chief Buddhist institution in South Ceylon. In the early part of June last the front part of the College building came down, and the College work had to be shifted to another house. Just at this time the venerable President-Founder of the Society was here, and was suggesting means to have a building of our own for the College. At once he engaged in the work. With the President of the local Branch and a few others, he visited most of the well-to-do Buddhists in Galle, delivered addresses at several stations, and a public appeal was made for funds for the purpose of buying a large plot of ground and for building a College Bungalow that will accommodate about 500 pupils, together with houses for resident masters and dormitories for boarders. Many cheerfully responded to the appeal and contributed largely. A sum of Rs. 5,354 was collected and deposited in the Galle Branch of the Chartered Mercantile Bank, whilst there is another sum of Rs. 3,500 yet to be collected. There is every probability of collecting as much more with the progress of the buildings intended. A central plot of ground either bordering the sea or occupying a situation quite conformable with the rules of the Educational Department is sought for. As soon as the ground is acquired the construction of the buildings will commence.

Our hearty thanks are due to the venerable and highly esteemed President-Founder for his indefatigable labour, and for the help he has lent them to ameliorate the condition of the ignorant mass by educating the rising generation.

The grant-in-aid examination of the College was held in July last by the Government Inspector of Schools. The results were very satisfactory and the grant earned was the highest ever earned by the institution.

A series of lectures was delivered by Messrs. N. Balasubramaniam and H. Gordon Douglas (late Principals) and by Mr. Datt, Principal of Rajapaksa College, at the College Hall. Mr. Wilton Hack, Principal of Dharmaraja College, Kandy, delivered a lecture on Buddhism. He came here to work with us for some time, but a chronic fever from which he suffers from time to time, disabled him from working. After being confined to bed for about 3 months he left us to go back to Australia and to be in our midst again on recruiting his health.

The branch schools are progressing except the one at Hagoda which we had to close on account of the gross indifference of the Buddhists in the village. Kalgama Boys' School, Dangedara Mixed Vernacular School, Meepawala Boys' School and Ganegama Boys' School did very well at the Government examination. Gintota Mixed School and Unawatuna Mixed School,—the two schools registered in the latter part of 1898—were examined by the Government Inspector and by his Assistant and were awarded a satisfactory grant in proportion to the passes. Nor the

Dangedara Jayawardane School is not yet registered. The daily attendance is over 150. We hope it will be registered by the beginning of next year.

We have to thank Messrs. H. Amarasuriya, F. de Silva and D. C. Patiratne for the support they lend us as local managers. Also we have to thank Rev. K. Sumangala, of Thuwakkugalawatte Temple, for extending his support as a priest in impressing in the minds of the people, the value of education and the benefit of opening schools.

The balance sheet of the Buddhist National Funds is hereto annexed.

Mr. Ranasinha, the Collector of the Cent Fund in the district of Galle, is progressing with his work. He has already collected Rs. 86, cents 35, for the last three months.

In conclusion, I have to report with regret the death of Mr. G. C. A. Jayasekara, a valued and talented member of our Society, who worked with us from the establishment of the Society to his very end. In him we have lost a counsellor and a leader.

T. D. S. AMARASURYA,
President.

O. A. JAYASEKERE,
Secretary.

STATEMENT OF GALLE BUDDHISTIC NATIONAL FUND FOR 1899.

To Collections by Col. Olcott ...	5,845 93	By principal due on bonds ...	3,606 50
		„ do recovered ...	250 0
Interest	275 01	„ Value of lands purchased....	975 0
		„ Allowance paid to Habera- duve School	70 0
		„ do to Dangedara, North ..	75 0
		„ Cash in Mercantile Bank ...	892 94
		„ Balance in the hands of Mr. Perera (Treasurer) ...	251 50
Total...	6,120 94	Total...	6,120 94

AUDITED BY T. D. S. AMARASURYA,
10th Dec. 1899.

O. A. JAYASEKERE,
Secretary.

REPORT OF THE EUROPEAN SECTION.*

To the President-Founder, T. S.:—Looking back over the past twelve-month I think we have every reason to be satisfied with the record of the progress of the work so far as the European Section is concerned.

Two facts especially call for remark, the first being the formation of the French Section, and the second the removal of the Sectional Offices and Library from 19, Avenue Road. With regard to the former it will be sufficient to say that when M. Courmes announced at our Convention meeting that it was the intention of our French fellow members to apply for authority to organize as a Section, the statement was received by all present with the greatest satisfaction as evidence of the steady growth of the movement, and they rejoiced that France was already in a position to follow the example of Scandinavia and Holland.

With regard to the change of Sectional premises; it had for some time been thought by many, who had the best opportunity of judging, that the time had arrived when the expansion of the work of the Section necessitated the removal of the Headquarters to some more centrally situated position and one which should be not unworthy of the importance of the Theosophical movement. The opportunity of giving up the premises in Avenue Road offered, and the Offices and Library were at once removed to temporary premises at 4, Langham Place, pending the time when some suitable place should be found in which to settle ourselves. Such premises have now been found, admirably adapted in every way for our purposes, and we enter into possession of the upper part, consisting of three floors of 28, Albermarle St., on Christmas. There we shall have a Library, Reading Room, Offices and Lecture Room. The situation leaves nothing to be desired, the house stands nearly opposite the Royal Institution building.

Though 19, Avenue Road was naturally very dear to many of the older members by reason of the memories of H. P. B. and her closing years of work there, nevertheless there is no doubt that the time had come to take a new departure.

In order to meet the increased outgoings necessitated by the change of quarters, the Executive Committee issued an appeal for promises of Annual Donations. This appeal was most liberally responded to, and already over £600 has been promised by the members of the Section, by way of guaranteed Annual Donations—which is a satisfactory proof of the interest taken by the Section as a whole, in the change. The general financial condition of the Section is satisfactory.

There can be no doubt that, once the work at the new premises is fully organised and under weigh, we shall find the movement very materially strengthened. During the past year there have been two changes among the officials of the Section. M. Courmes, owing to the

* [The Report of the European Section did not arrive in season to appear in its proper place.—*Ed. Note.*]

formation of the French Section, was compelled to resign his post in the Executive Committee, and in his place Dr. Hübbe Schleiden, one of our oldest members, was chosen by the Convention, and he kindly consented to act.

Mr. Herbert Burrows, owing to pressure of private work, was reluctantly compelled to resign his post as Treasurer. Captain Lauder has agreed to take over these duties.

During the year ending November 17th, 291 new members were enrolled.

Charters were issued, during the same period, to the following 8 new Branches:

Le Sentier (Paris), Grenoble, Lyons, Marseilles, Union (Paris), Disciple (Paris), Charlottenburg and Antwerp.

Since November 17th, one other Charter has been issued—that to the Florence Branch.

Of the above Branches six now belong to the French Section.

During the year one Lodge has resigned its Charter, *i.e.*, the Leeds Lodge. This was owing to a falling off in membership. The Convention was held in London on 8th and 9th July. Everything passed off most harmoniously and it was well attended, many foreign members being present.

The North of England Federation has continued its quarterly meetings and the following have presided at the meetings during the past year: Mrs. Cooper-Oakley, Mr. Leadbeater, Mrs. Besant and the Countess Wachtmeister. The South-Western Federation met at Exeter in July, when Mrs. Besant presided. The Section was fortunate in having Mrs. Besant's presence and assistance for several months. During the summer, while she was in London, she gave three different sets of Lectures, one series dealing with the "Ascent of Man" one series on the "Mahābhārata," and one consisting of a lecture on Dreams, and two on "Eastern and Western Science."

Mrs. Besant also visited Paris and gave most successful lectures which were well attended.

To Countess Wachtmeister's visit to France in the spring, on her way to England from India, may be attributed the formation of many of the French Lodges to which Charters have this year been issued—notably those of Toulon, Marseilles, Grenoble and Lyons. At all these places the Countess was most indefatigable in holding meetings, both public and private, and by her energy she was able to arouse much interest in Theosophy. During the months of November and December Countess Wachtmeister has been making a tour of the Lodges in the north of England, a tour extending over a month and in the course of which she has held numberless meetings.

Mrs. Cooper-Oakley, Mr. Leadbeater, Mr. Mead, myself and others have visited the various provincial Lodges and Centres.

In the month of October Mrs. Cooper-Oakley went to Rome with a view to helping the work in Italy. Her sojourn there has been attended with the happiest results and the work has prospered in many directions. The Rome Lodge is at present one of the strongest, numerically, and owing in a great measure to Mrs. Oakley's energy since her arrival in Italy, the new Branch at Florence has been established and everything points to considerable developments in Italy in the near future.

Mrs. Lloyd, who has hitherto been helping the Rome Lodge, has now moved to Florence to place her services at the disposal of the newly created Lodge. With regard to the Sectional literary activity of the past 12 months—Mr. Leadbeater has contributed two new treatises, one called "Invisible Helpers" and one dealing with Clairvoyance. Mrs. Besant's "Ancient Wisdom" has gone into a second edition, and the Section has very gratefully studied also the "Story of the Great War, Evolution of Life and Form" and "Dharma," by the same author, which were published in India during the year. *The Theosophical Review* has more than maintained its high standard of excellence and much of the very greatest interest has appeared in its pages.

The Vâhan still serves to elicit interesting replies to most varied questionings. Standing, as we do, on the threshold of a new century, the condition of the Section fairly justifies our gazing forward with confidence and hope into the vista of the coming years, and gives reason to believe that despite the times of darkness and of difficulty, the Society will yet fulfil the expectations of those who founded it and survive to carry forward the banner of Theosophy far into the twentieth century. In concluding, pray permit me, Mr. President, to convey to you, personally, the best thanks of our members for the help you have given them in the past and their best wishes to you for the future and for the success of this year's Anniversary Meeting.

OTWAY CUFFE,
General Secretary.

MRS. HIGGINS' SCHOOL.

We have here as Delegates three lady teachers of Mrs. Higgins—Miss Pieters, of Amsterdam, and the Misses Davies of Australia—who report that the *Museus* Buddhist Girls' School and Orphanage has reached the stage of complete prosperity. It contains about ninety boarding girl pupils, of respectable families, and other applications for admission have had to be refused.

THE EDUCATION OF THE PANCHAMAS.

The Panchama Educational Movement which was started by the President-Founder of the T. S., and maintained by him, personally, for so long a time, is now assuming larger proportions. In addition to the "Olcott Free School," and the "H. P. B. Memorial School," we now

have the "Damodar Free School," which has recently been established at Teynampett, through the kindness of an anonymous friend in England who sent the funds needed for starting it. Early in the year a Panchama Educational Fund was created and a committee formed, consisting of Miss S. E. Palmer, B. Sc., *Superintendent* of the Panchama Schools; Mr. S. Rangaswamy Iyengar, B.A., *Hon. Educational Adviser*; V. C. Seshachari, Esq., B.A., B.L., *Hon. Legal Adviser*; Mr. C. Sambiah, *Hon. Consulting Engineer*; and Mr. T. V. Charlu, *Cashier*. There are now about 250 pupils on the rolls in these three schools and the number is steadily increasing. Although this movement was not started nor is maintained by the Theosophical Society, it has the earnest sympathy of a large share of its officers and members, who realize the duties they owe to the lower classes who have for so long a time been without the advantages of education. There are millions of these children of the lower classes in India, who are growing up in ignorance, neglected and uncared for, both intellectually and spiritually, by those who have had the advantages of education and yet who blindly ignore the needs of those below them. This is a condition which calls loudly to us for amelioration. Let us hope that Theosophists who recognize the spiritual brotherhood of all humanity will not always be so indifferent concerning the welfare of these poor people.

THE TWENTY FOURTH ANNIVERSARY MEETING.

The Twenty-fourth Anniversary Meeting of the Theosophical Society was celebrated on the evening of December 28th, at the Victoria Public Hall. There was a crowded audience present to take part in the celebration, among those on the platform being included representatives from several branches of the Society in foreign countries. Col. Olcott, the President-Founder, presided and introduced the several speakers of the evening to the meeting.

The first speaker was Dr. A. Marques, of Honolulu, who, in a short speech, gave an account of the origin and progress of the Theosophical movement in the Hawaiian Islands.

The next speaker was Mr. A. Schwarz of Switzerland, now employed in Colombo. He gave an interesting account of the good work that had begun for the cause of Theosophy in Switzerland, and spoke of the anxiety with which the West looked to the East for enlightenment in matters spiritual.

Miss Pieters, of Amsterdam, was the next speaker. She informed the meeting that during the last six years seven Branches of the Theosophical Society had been started in Holland, which number 250 members, many of whom were interesting themselves in making translations into Dutch, of Theosophical books and Hindu religious works. The Bhagavad Gîtâ had been translated and the "Secret Doctrine" of Madame Blavatsky was now in course of translation.

Dr. A. Richardson, the Principal of the Hindu Central College of Benares, next addressed the meeting, and explained the work that is being done at Benares for the education of Hindu youths. The cultivation of the moral character of the youths studying in the College was the most important feature of the education imparted there. He exhorted all Hindus to render help to enable the founders of the College to achieve the noble object they had in view.

Colonel Olcott next referred to the increasing prosperity and spread of the Theosophical movement all over the world, called attention to the presence on the platform of representative Theosophists from countries not previously heard from at these anniversaries, viz., Holland, Hawaii, Switzerland and Bulgaria, and gave an account of the useful and charitable work of education he had initiated both in Ceylon and in Madras.

Mrs. Besant was the principal speaker of the evening. A condensed report of her speech, as reported by the *Madras Mail*, will appear in the February *Theosophist*.

MRS. BESANT ON THE AVATARAS.

While waiting for the appearance of the official *verbatim* report of Mrs. Besant's four grand convention discourses on the theory and significance of the Avatára, or incarnate agency of the Divine Intelligence for the helping of mankind, we reproduce the series of critical notices specially written for the *Hindu* newspaper by a brilliant University graduate of Madras. He has kindly revised them for the present purpose. Mrs. Besant, of course, treats her subject from the Hindu point of view:—

FIRST LECTURE.

Age does not affect, nor custom stale the great charm of the eloquence of Mrs. Besant: she looks more and more etherealised and her utterances seem to gain in loftiness of thought and beauty of expression as years roll on. This year, the talented lady has chosen to discourse upon a very interesting subject—one which is essentially Hindu, and a subject which has exercised the ingenuity of numbers of schools of thought among the people of India. It is true that all nations and all religions believe in the Son of Man, as being specially sent down to elevate a fallen people and to illumine the darkness of the people's vision. But to no race has the descent of God the same meaning and the same significance as to the Hindu. As Mrs. Besant quoted aptly from the Lord's teachings, to the believer there is a promise that whenever sin and misdeed become paramount, and whenever virtue and good deeds are at a discount, then there will be a special incarnation of God to wipe out the evil and to re-plant the seeds of goodness and of grace. Moreover it is God himself that is born, according to the

Hindu Sâstras. It is not a prophet sent down at His instance, it is not a Messiah that goes down to undergo a vicarious suffering. It is He that is present, that is moving among man, righting the wrong and uplifting the oppressed. Mrs. Besant cautioned her audience at the outset that it may not be strict orthodoxy that she is preaching, and it may be that her exposition may go against some of the notions of accepted interpretations. She said that such teachings ought not to be rejected as heresies, simply because they do not conform to what the people have been by long usage accustomed to regard as revealed religion. What is heresy to-day may be accepted dogma to-morrow. Sankara, Buddha, and Jesus Christ were regarded as heretics in their days, and what was denied to them in life has been more than compensated for by their glorification by generations then unborn. Mrs. Besant said that it would not make her deviate an inch from the path she has chosen, if she is spoken of as a heretic. She has made up her mind to speak the truth, and truth, as every one knows, is not always savoury and pleasant. Mrs. Besant next touched upon the fundamental characteristics of all Avatâras. The entire life of such an Avatâra is one unbroken devotion to the Supreme. He must teach by example and by precept, and therefore He must show in Himself that it is one continuous stream of *Bhakti* that is flowing in and through Him. Otherwise it is impossible that He can be the centre and the originator of all the good that He is to accomplish in His special mission. Another characteristic of no less importance is, unalloyed love to all human beings,—not drawn by the attractive and repelled by the ugly—not gracious towards the rich and graceless towards the poor : loving all and distributing the milk of human kindness to all impartially, would He accomplish the purpose for which He has come down. The gifted lecturer then drew a distinction between *Avatâra* and *Avesa* and pointed out that, whereas in *Avatâra*, God came down to assume form and shape, in *Avesa*, the individual ego of the man still remained and it was only on occasions and at intervals that the Divine wisdom revealed itself in and through him. The essence permeated him occasionally and he spoke godlike and not as God. It was this *Avesa*, this inspiration that was manifested in the Rishis and the seers of old. Through them God delighted to reveal to the world sparks of His great illumination, and these were the monthpiece of the great truths which the Supreme had by their agency published to the world. What a fall was there! Where are the Brahmins that were the repositories of such divine inspiration and love? If you do not hear men speak godlike to-day, it is because there are not men whom the Great Unknown can select as the vehicle of His thoughts. Mrs. Besant then pointed out how partial truths revealed by the great Achâryas have been misinterpreted and misquoted, and how texts and sayings were being twisted to mean exactly the opposite of what they really aim at. She was especially hard on commentators who had sat down to expound their pet dogmas and who had made truth itself subservient to their preconceived notions of sectarian teaching. Mrs. Besant then

proceeded to point out the difference between a full Avatâra and a partial Avatâra. She acknowledged that she was treading upon dangerous ground, but she would not swerve from the purpose she had set herself to, by any fear that she may not be walking in the footsteps of others. Lord Krishna was a full Avatâra, and the difference lay in this. A partial Avatâra comes down to accomplish a set purpose. Sî Râma came down to show to the world what a true Kshatriya can be, how a dutiful son should behave, and how a loving husband should conduct himself. All these ideals had been perfectly conformed to, and there is nothing in the whole world which can compare with the exemplary characteristics of the true king, son and husband portrayed in the sweet words of Vâlmiki. There Sî Râma stopped. His purpose was to eradicate evil from the world and to lead a life of purity, of love and of dutifulness. It was not so with Lord Sî Krishna. He was not simply the dutiful son of Yasodâ. He was not merely the Prince of Gokula. He on occasions showed that name and form have no limits for him. On three occasions at least He ceased to be Krishna and showed himself to be the Lord of the Universe. When Duryodhana wanted to imprison Him, he showed his true proportions and overawed the wicked monarch. When Arjuna had not faith enough in him to believe that he was simply the instrument of a greater power which guided him, and when the vastness of his undertaking overawed him, Lord Krishna appeared before Arjuna in His true form and made him comprehend the truth. And again, when an irate Rishi thought fit to vent his wrath upon Sî Krishna and proceeded to curse him, the Lord showed the utter futility of his intentions, and, in the beautiful language of Mrs. Besant, made the Rishi see that he was a child throwing a pebble against a mighty rock. These are the characteristics of a full Avatâra, and they show that, in His incarnation at the beginning of the present age, God came down in all His glory and might. Mrs. Besant might have added that Lord Krishna was a Pûrna Avatâra in another sense. It is in His incarnation as Sî Krishna that He played all his parts—warrior, king, counsellor and servant—teacher of the Bâghavad-Gîtâ, fellow pupil with Kuchela, charioteer, and the messenger of peace; a dutiful son, a kind brother and a loving husband; the inveterate enemy of the proud and the wicked and the ever present friend of the good and the meek. All these parts he played to perfection. It was a perfect Avatâra; and if His teachings to-day are received with reverence by all the nations on the face of the earth, it is another indication of the fullness of the God in this Avatâra. We have tried to sketch very briefly the outlines of a discourse which kept the audience spell-bound for an hour and a half. The peroration was splendid and the whole scene brought to prominence the idea that when the East and the West are lovingly united there are splendid possibilities for the good of the world and for the well-being of the human race.

SECOND LECTURE.

Before commenting upon the discourse of this morning, we should like to draw attention to a phase of the question discussed yesterday which was not touched upon by us. It is asked—and it is a very pertinent question—how can there be any Avatâra when the whole world is lit up by the life of the Supreme Being? He is there in every form and shape, in every plant and animal and in everything that is of this earth. How can there be any “descent” of that which pervades everything? The answer is not an easy one to give. It is undoubtedly true that He is in every one; but the soul in man, though of divine origin, is bound down by limitations and conditions, the result of previous karma. The re-birth of a soul once encased is a resultant of the forces which it brought into existence itself; and there must be many such re-births before the chastened soul gets back to the point whence it sprang, before it gives up the fetters which attached themselves to it in its progress through evolution. In the Avatâra, God wills that He should become the Son of Man: no karmic environments determine the coming into existence of this unsullied essence. No conditions limit His progress through life. He has manifested to remove sin and evil, and He accomplishes His object unmoved by the ordinary limitations of human existence.

The first question which Mrs. Besant discussed this morning was the source and the origin of Avatâras. The learned lecturer pointed out that, in all Avatâras, it was the second of the Trinity that manifested its presence in human form. It is Vishnu among the Hindus, It is the Son among the Christians: neither Brahma nor Mahesvara had any incarnation. The Father and the Holy Ghost did not assume human form: Mrs. Besant cautioned the audience that, in dealing with a foreign religion, it is ideas that should be reckoned and not names. We agree. But we doubt whether the Son in the Christian religion is ever associated with the idea of protection and of life-giving. The Messiah seems to derive his power from the Father and the Father sends down his beloved Son to suffer for mankind. It is not an independent function that the Son performs in Christian theology. He is the interpreter between the Supreme and the mundane. Not so in Hindu theology: the tripartite division corresponds to independent functions of the one God. It may be that they are inter-dependent—but there is no land-mark by which the one is subordinated to the other. No doubt in popular mythologies, either Mahesvara or Vishnu is represented as being supreme and the others as subordinate. But in the philosophy of the various sects no such distinction is recognised. Moreover, the claim for supremacy advanced by the various sects for each of these deities strengthens our position, that each in turn was regarded as Supreme. In Christian theology, we have not heard of the Father being ever subordinate to the Son. The one is supreme and the others draw their inspirations from Him. However that may be, Mrs. Besant proceeded

to point out that Vishnu alone had his Avatâras and not S'iva or Brahmâ. Mahesvara at times did take form and shape. But there was no real Avatâra at any time. So was it with Brahmâ. Mrs. Besant here alluded to the beautiful episode whose scene is laid on the banks of the holy city of Benares. Mahâdeva assumed the form of a Chandâla and was lying across the path which Baghavân Sankarâchârya was to cross with his disciples. Sankarâchârya, more than anybody else, was impregnated with the spirit of the great Mahâdeva. All his philosophy was not proof against his mundane surroundings. He had bathed in the sacred river and he was wending his way home with crowds of disciples swarming around. Lo, a Chandâla lay across his path : what profanity ! The physical environments of the great Sanyâsin clouded his vision for the time being and he ordered the Chandâla to withdraw. Then follows the beautiful dialogue which is familiar to every Hindu, between the great guru and this low-born menial, and it ends in the discomfiture of the great man who had won his laurels against every combatant before. That was an occasion when Mahâdeva assumed form to teach his own beloved son a little more humility and a little more charity. But that was no Avatâra. No. It was Vishnu alone that had incarnations. Why so ? This led the lecturer to the consideration of the second question. The functions of God are three-fold : (1) The meditation over and the bringing into shape of formless and chaotic matter ; (2) the instilling of life into such shaped entities ; and (3) the endowing of this life-given form with wisdom and knowledge. The first of these functions is performed in Hindu theology by Brahmâ. Putting life and impregnating matter with activity is ascribed to Vishnu. Vishnu is all-pervading. He is life. He is activity. Then comes the third duty of endowing the active frame with discernment, with wisdom. Mahâdeva, the A'chârya of all A'châryas, performs this function. If this three-fold arrangement is to be carried out, who is it that can descend into human form and shape but the life-giver of all ? What is form without life and where is the use of wisdom if it is not to guide life ? He takes life who alone can give life. Avatâras must be of Vishnu and of none else. Mrs. Besant prefaced her observations by saying that the ground was rather unfamiliar to many, and we doubt if any left the hall this morning to whom it did not appear, after listening to the eloquent words of the lecturer, that the path was no longer a rough and unknown one to tread upon. She pointed out at the outset that the physical world was but faintly modelled on the spiritual, and if anybody in his supreme wisdom thought that the spiritual should be judged by the possibilities of the physical vision, there was no greater fool moving on earth. She next touched upon the third of the questions which she proposed to answer this morning. Why should there be Avatâras ? God is all-knowing, omniscient. Before He created the world He must have laid his plans carefully. Why these occasional flying visits ? Why did He not contemplate these possibilities before ? He is both architect and builder, and it is no compliment to Him to say that He had miscalcu-

lated the forces of nature, and that He had not carefully planned the structure. It was one of the most difficult of the problems to answer. Why was there evil which needed His special intervention to subvert? The answer was eagerly awaited. Every one strained his ears to catch every word that fell from the lips of the gifted lecturer. She said that she had no faith in sliding over difficulties. She was prepared to face them, and her answers, even if they did not convince all, left no doubt in the mind of any one that she had earnestly and honestly endeavoured to explain the objections.

In the first place it was not true that God had not arranged his plans with sufficient forethought. He knew all and had provided for all. The object in view is the evolution of the physical and intellectual world to a state of perfection. That is the groundplan of the maker and the Creator. All others were subservient to this end. How to evolve the material and the mental world so that they may reach perfection? Suppose they were created perfect, suppose that their state of equilibrium was never disturbed; and suppose that they never came in contact with evil. What would be the result? There would be no progress. The created things will not show any improvement, any moving on. They would be like toys to play with. No. That ought not to be. The surest means of progress was to bring the created things into contact with evil. To chasten, to purify the spirit, the baptism of fire must be gone through. Sweet are the uses of adversity and sweeter, purer still is the soul which, in contact with evil, emerges pure and unsullied. That is why we find both good and evil in this world. Each has its functions, each its uses. Therefore it is only when the soul makes head against its surrounding temptations, and slowly but surely goes higher and higher till it becomes one with the unsullied effulgence of the Supreme, the object of creation will be fully accomplished. But we often yield to temptation. Instead of avoiding evil, we often fall into it; and it is when the predominance of evil has become so great that the unsullied Being interposes and stops further devastations. All the sin in the world had gathered ahead and the time had come to free the atmosphere from this pestilence and to enable the soul to move on in its forward course. It was then that God took form and shape. It was when the crop of evil was ready to be harvested off that the descent was made for the good of the world, for the safety of mankind. What is more natural? It is not an ill-laid plan. It is a well-planned purpose that is carried out. In this connection Mrs. Besant referred to the beautiful story of the birth of Râvana and pointed out how the great soul was rather anxious to be the embodiment of obstruction for a shorter period than the crystallization of virtue for a longer one so that the final goal may be sooner reached by his soul. We must close here. It was a splendid discourse that we were privileged to listen to and the warning words of Col. Olcott were hardly necessary to a Hindu audience to give the gifted lady a patient and attentive hearing. It was all attention, rapt, undivided.

THIRD LECTURE.

It was a very vast subject that was touched upon to-day: Yugas and Kalpas and tens of thousands of years were passed in review within the space of an hour and a quarter. The evolution of the world from its nebulous state to the present day had to be sketched. Naturally only the outlines could be given and the audience had to fill in the details. Mrs. Besant felt doubts as to why the sages referred only to ten Avatâras. It was not material from her point of view to pursue the discussion any further; but she was not sure that there was not some explanation for it. It may be that these ten Incarnations marked the beginning of a new evolution, of a new epoch. She might have added that these ten Avatâras land-mark the eradication of the greatest sin then gathered together; there might have been other Avatâras of which we have not any detailed account. But these ten manifestations have enabled the world to press onward, and to progress in the path of evolution: our sages say that there are numberless Vedas and yet the Rishis have transmitted to us only four of them. So it is with the Avatâras. The Lord God had said wherever there was need for my intervention "I have been born and will be born." But the good accomplished and the misery removed on all such occasions have not been as conspicuous in their beneficent effects as in the ten principal Avatâras. Before referring to each of these Incarnations Mrs. Besant very humourously referred to the self-sufficient conceptions of man and of Divinity by the modern graduate. He thinks he is able to comprehend everything by his physical eye, and he laughs at the accounts of the Avatâras of God as childish babblings because he thinks it grotesque that God can dwell in a fish or a tortoise. It was a very apt illustration which the lecturer gave with reference to the arrogance of the modern graduate. He asks why should God take form in fish and tortoise when there was the beautiful image of God in man? The answer was crushing. "You think of yourself a little too much, my dear friend. To the Supreme Being you are as insignificant as the fish or the gnat. To him both are equally interesting, equally well beloved. Shakespeare in *King Lear* describes a man below from the top of the Dover Cliff. The man looks no bigger than the beetle. So are you to the God on high. In your ignorance, you think you are the only object in which God should delight to dwell. But that is your point of view and not His. If you rightly estimate your own insignificance, you will be able to see who is the child and who babbles. Come down a little and think of yourself as you are and not as you conceive yourself to be. Look at yourself as the Lord would look upon you." Such was the answer given. Half humorous, half sarcastic, the words came so sweetly that the rated individual did not perceive where the sting lay; and he cheered vociferously. What at, we are not able to see. This lantering naturally led her into the consideration of the first three Avatâras, which she grouped together. The scientific and edu-

cated man wanted to know why in a fish should God appear. The story of the Manu who nourished and cherished the starving Fish, till it grew bigger and bigger until the sea itself was too small for its dimensions was told with a richness of language of which Mrs. Besant alone is mistress. It was the first stage in the world's evolution and the life of the world was represented in the Fish. It was from there the life was to spread out to evolve higher things, to bring into existence newer forms of animal life. The graduate blushed and the lectures neatly put the question, "Is this all babbling?" Then came the second stage in the evolution where the world was beginning to grow out a little more. It was now one sheet of water all through. That began to change. Land was smelt—land was underneath with the outer cover of water. God assumed the shape of a tortoise. Who is there who knows the habits of the tortoise that can fail to see that in this stage of the world's progress, life cannot be embodied in a better form than in the Tortoise? And Vishnu was there, ready to spread out, to infuse life and to mark the progress thus far achieved. Then comes the beautiful story of the Varâha Avatâra. Earth had to be uplifted and water had to be separated from land. A new creation was to go on. A new life had to be lived in this world. The Mammalian age, cry the scientific men. Be it so. In this Mammalian age, in this age of transformation and separation of land from water, what is the best type of animal life? Is it children's prattle to say that Vishnu, the life-giver, took form in a tortoise? For what purpose? For pushing on the progress of the world, for bringing into existence a new order of beings: Lord Sî Krishna said that in the best of all creatures, birds, fish and animals, he delights to show himself forth; and surely in this stage of transition what apter form for the giver of life can be conceived than that of the divine *Varâha*: all these three Avatâras were in the Satya Yuga. Then came the Tretâ Yuga. Beings resembling men had peopled the globe. The world had assumed shape and form much in the same way in which we find it now. The human form had been evolved. Thus far progress was real. But with the physical growth of form, the world stopped. Darkness and ignorance reigned supreme. Men themselves were not fully formed. They were half-beast and half-man, with the instincts all brutal; and they naturally would not acknowledge any purpose higher than the gratification of the senses. This cannot be looked on with indifference. The world had yet various stages to accomplish and Nrisimha, the Man-lion was born. Prahlâda had been an exception in the race in which he was born. He alone comprehended the truth and he wanted his king to move with him. What audacity in a child? Hiranyakasipu fretted and foamed and invented a thousand devices to destroy the prophet who said that there was a higher being than himself. What Hindu is there who has heard without emotion the wonderful steadfastness and Bakti of the gentle child, who scorned a thousand terrors, who faced every danger, all in the fullness of his faith in God?

Prahlâda's triumphant hour came when the Almighty proved to the wicked king that He was in everything and everywhere and that He was always ready to respond to the call of His devotees. The brutal king was conquered and Prahlâda's heart was gladdened; and the world moved a step further. Yet another stage and Bali, the great king became ruler. He was physically all that man is to-day. Physical development was completed. He thought a little too much of himself, of his powers, of his vast dominion and of his resources. That was not the type of human being that God had set his heart on evolving. The Supreme took form and shape as a Dwarfish Brahmin. Here was a mighty monarch and he was to be taught that there was something mightier than physical force. It is a Brahmin that begged for a small boon. Three feet of ground was all that he cared for. The gift was made. But the donee was no ordinary Brahmin. He was an ancient Brahmin, not a modern Brahmin, and all Brahmins cheered the sentiment. We only hope that they also understood the significance of the reference. But the Brahmin soon became so big that the gift could not be completed until Bali gave himself up body and soul to the service of God. The instilling of wisdom into the human brain was begun. That was the object of the Vâmana Avatâra. But the Kshatriya with knowledge and power soon made himself obnoxious to all. He did not use his power for the good of the people. He plundered them and tyrannized over them. Everything was made to subserve his own personal wants and predilections. God does not love tyrants. He wants Kings to rule well and to govern honestly; and if these duties are not recognised, there must be chastisement; so there was the need for a chastiser. The second Brahmin Avatâra came into existence. Parasurâma, the slayer of kings, was born and his mission was to teach erring monarchs their true duty. Thus ended the Tretâ Yuga. Then the seventh Avatâra ushered into existence the Dvâpara Yuga, the Golden age. The chastisement by Parasurâma had its effect. The chastened, purified Kshatriya spirit was spreading in the land: and God came down as Srî Râma. The meeting of the Brahmin Avatâra and the Kshatriya Avatâra was most beautifully depicted. The former ended his mission and gave up his powers in favour of Râma. How pregnant with meaning! and how natural the transformation scene! Mrs. Besant did not dwell upon Râma Avatâra at any length. It is impossible to do justice to it in a discussion of numbers of other subjects. It is an Avatâra which has left its landmark in some places even more deeply than the Incarnation of Krishna. How many homes are made happy, how many drooping spirits are cheered, how many afflicted hearts are gladdened by the recounting of the wonderful story of the Râmâyana! What in the history of the world can show anything to compare with the gentle Sitâ,—loving, obedient, trustful in her lord—though womanly yet brave and asserting her rights as a wife when they were about to be ignored, patient under suffering and living in the hope of our Lord's prowess one day accomplishing her liberation,—what a picture of a

wife's life! Sītā will live as long as the Sun and Moon lasts. What a brother Lakshmana was! How dutiful, how watchful, how faithful! What country can produce such a type of brotherly love? Of Rāma, we will not speak. He is too much for us at present. So is Lord Śrī Krishna. He is to be discussed to-morrow and we wish our young graduates will not miss the opportunity of hearing the *True One* portrayed by the eloquence of Mrs. Besant. Then came the Buddha Avatāra. He is certainly one of the Hindu pantheon. It is possible to have produced a Buddha only in India. What renunciation, what a sweetness of disposition and what an abnegation of self the world witnessed in this wonderful Prince-priest. But for whom were his teachings intended? They were meant for nations who had not the inherited capacity to grasp the Vedic truths. The Hindu nation had till then held the field. Others were growing up. These did not know humility and charity. They had not the accumulated wisdom of ages to back them up. They had to be trained in the paths of virtue and of righteousness. They need not follow the scriptures. There was no *Varnāśrama* or caste distinction for them. Yet they ought to be taught eternal truths. They ought to be told that power and wealth were given for the benefit of mankind and not for self-aggrandisement. They ought to be informed that it was possible to become one with God by good deeds and by self-less work. This was preached to them by Lord Buddha. Mrs. Besant inclined to the view that Lord Buddha was less of an Avatāra and more of a preacher. He was the first perfect man-God. He had shown the possibility of man's attaining to perfection by his own good work. It may be doubted whether Buddha was not an Avatāra in the sense that Parasurāma was. He had all the attributes of a God in him and all he did as a God. Whatever may have been his mission, there was no doubt that he spoke and acted the God. In the view taken by Mrs. Besant, she naturally said that Buddha was followed by one greater than himself, namely, by Baghavan Sankarāchārya. Śrī Sankarāchārya was a teacher, the greatest of the great teachers of this world. The world's indebtedness to this mighty intellect is only slowly being recognised and the day is not far distant when his insight and grasp of truth will be hailed as the only true conception of God. Mrs. Besant finally alluded to the last Avatāra yet to come. God is preparing the materials and training His lieutenants and abiding His time. When He does come, sin and evil will be swept off this globe and the evolution of the world will be completed. The cycle will end and a new and happier existence will dawn upon mankind. Mrs. Besant closed her third lecture with this reference. Her health has apparently suffered from the mental strain she is put to, and we pray that she may be spared long to vivify Hinduism and to bring knowledge and wisdom to all.

FOURTH LECTURE.

Glorious was the theme discussed and magnificent the discourse. The wonderful deeds and teaching of the Lord found their apt exposition in the matchless eloquence of the lecturer. From the outset Śrī Krishna and his devoted expounder held the audience spell-bound. The Upanishads had said that speech is powerless to portray the Lord and that mind is not imaginative enough to conceive His wondrous possibilities. But if ever speech was capable of delineating to any extent the majesty of Śrī Krishna, it was the unrivalled eloquence of the gifted lady that lectured this morning. We confess to a double incapacity in dealing with the subject. The Lord Śrī Krishna, the subject, defies description, and Mrs. Besant's eloquence this morning makes it more difficult for us to give adequate expression to the thoughts that crowd upon us. It was music and not speech that enthralled the audience. Her heart was full and she spoke her heart unreservedly. We shall therefore try with all humility to give expression as well as we can to the ideas that this morning's performance has generated.

Maḥādeva, Mrs. Besant said, attracts only those that have renounced this world. That aspect of godhead is too high for the ordinary mortal to fathom. A long course of training, an austere practice and a determination to give up this world are the necessary preliminaries for becoming votaries of Mahesvara. Not so with Śrī Krishna. He is the God of the child and of the grown-up man, of the sinner that seeks redemption and of the virtuous householder, of women that have fallen off and of angelic wives that are devoted to their husbands, of the Brahmin and the Kshatriya, and of the Sūdra and the Chandāla. He is the God of all ages, of all nations, of all peoples, of all races. "In whatever form you may invoke the God, you are really calling upon me." So spake the Lord. To approach him no previous austere practices are necessary. To obtain his intervention no special form of prayer is needed. He is the God of the wretched and of the poor and brings consolation and good-will to all. He is, in the words of the gifted lady, the God of love, of laughter, of joy and of mirth. Wherever He is worshipped, there sorrow cannot be; wherever He is invoked, there danger dare not lurk; wherever He is sought after, there evil shall not exist; He brings joy and comfort to all that appeal to him. These were the characteristics of the God that endeared him to every one and appealed to every heart.

Mrs. Besant said that there were two aspects of the Avatāra which should be kept in mind. The historic fact of birth and of deeds done, and the spiritual aspect of the purpose and meaning of the deeds and of the sayings. It is not a fable that we are dealing with, nor are the facts comprehensible purely from the historic point of view. The full meaning can be grasped only by those that keep in mind both the history of the Avatāra and the deeper purpose which the incarnation was intended to accomplish. With these preliminary remarks, she proceeded.

ed to sketch out the heads under which she proposed to treat her subject. She divided the life of the Lord into seven acts and she elaborated each of these parts by illustrations from the Lord's life. Each man's life is a drama: so says the greatest poet of England. But every one does not play his part as well as it ought to be. It is this failure to act the part well that causes heart-burning and misery. The Lord God also played the various parts which He had come down to act. Would the world learn a lesson from the Greatest Actor of all? Would he or she take to heart the lessons which each part was intended to convey by the dramatist? That was His mission. He acted for the education of mankind, for the well-being of the human race, and His aim was that it should not be lost upon the world.

THE CHILD.

The first part was that of the winsome child of Gokula and of Brindavana. What a child? Suka Brahman in the Bhāgavata lingers most upon this aspect of the Lord's work. The fascination that the child exercised over all that came under his influence was enormous. Husbands did not think of their wives, nor wives of their husbands. Parents forgot their own children and children did not look up to them. Even cows neglected their calves and the latter were not drawn towards the former. There was one Being towards whom all eyes turned and to whom all hearts opened. Man and beast forgot their vocations in the presence of the Lord. His spell was supreme. His sway was indisputable. This wondrous child would not have anything to stand between him and those that loved him. He wanted the whole heart and he would brook no rival in their affections towards him. In regard to this phase of his life what blasphemies have been uttered? This child attached to himself all that came under his power—man, woman and beast. This magnetism of the Lord has been twisted and distorted into meaning sexual immorality. Mrs. Besant said to such insolent revilers: "Be a little more cleanly in your heart and you would understand aright the love of the Lord." His love was not the love of the physical man; His love was ethereal spiritual. He loved His children; His heart yearned towards them. His children—Gopīs and grown up men,—were drawn to him, heart-whole. Mrs. Besant here referred to two of the incidents in the Lord's life which blasphemy takes hold of, to insult and annoy the devotees of the Lord. What was the period in life of the Lord when these occurrences were related? He was between six and seven years of age and the accusation is that he had immoral intimacy with the Gopīs at this age. With fine satire she asked whether these traducers have ever read the history that they are criticising. It is distorted imagination that is responsible for all these calumnies. The esoteric meaning of the Gopīs being deprived of their cloths and of the *Rāsakrīdā* was told in language of sublimity and of dignity. Eloquence could not have been finer or nobler than that with which Mrs. Besant depicted the Boy God.

She lingered long upon the subject and she seemed unwilling to leave this Child and to take Him on to His next stage.

THE DESTROYER OF EVIL.

The next part that the Lord played was that of the eradicator of evil. That was the more immediate purpose of his Avatâra. Many are the wonderful feats performed by him. An army of sinners had to be removed from their sphere of evil influence. Pûthanâ, Bakâsura, Kamsa, Sisupâla had been the centres of wickedness and of evil. Each in his turn had to be removed from the earth, so that the evolutions of the world might not be retarded in its progress.

THE STATESMAN.

His third part delineated was that of the statesman and of the politician. How wise, how tactful, how farseeing were these kindly acts! As counsellor, as ambassador, and as peacemaker, the part was played wonderfully well. The main object in view was the establishment of law and of order and the replanting of good and of honesty. With that steadily in view, the *role* of the statesman was most excellently played.

THE FRIEND.

The privilege which the Pândavas enjoyed in this respect has been the theme of many a narrative. The cordiality and good-will, the unswerving steadiness and the disinterested friendship which they were privileged to enjoy are the incidents in the Lord's life which many devotees delight to dwell upon. The fortunate Arjuna had the greatest share of this privilege. To him God was everything. Arjuna lived in the Lord and the Lord delighted in his companionship. How many Hindu females with tears of joy in their eyes recount almost every day the episode of the saving of Draupadî from disgrace? Sri Krishna is the idol of the Hindu home, the loving theme of Hindu discourse, because of his steadfast friendship to the Pândavas and because of His unfailing intercession in times of distress and of difficulty.

THE GITACHARYA.

It is impossible to write adequately of the Lord's character as teacher. He came to teach the world and he poured his precepts into the ear of His beloved disciple. Arjuna was the immediate cause of this priceless boon, which the world from one end to the other must sooner or later acknowledge as the noblest pronouncement upon the duties of life. The occasion for its exposition was unique. It was necessary to tell a brave man, when struggling against those nearest and dearest to him, that he was but the instrument of a higher power and that he was neither the slayer nor will he be slain. Duty for duty's sake should be done; and the fruits of this duty the doer has no reason to calculate upon. The Baghavat Gîtâ is a possession of which the Hindu nation is proud and the exponent of its sacred precepts will, as years pass,

be recognised as the true A'chârya of all mankind, irrespective of caste or creed.

THE SEARCHER OF THE HEARTS OF MEN.

Mrs. Besant next dwelt upon the Lord's life as exemplified in his endeavour to purify and ennoble the persons whom He loved. He placed temptations in the way to see how far the soul was prepared to embrace Him. He tested friends to see how far their devotion to him was real. It is foolish to say that God himself placed temptations in the way to mislead. How can that be? What is there that is not done by him? Everything that moves obeys his command. But the temptations were intended to test the inward strength of the soul. It was the surgeon's knife and not the murderer's that was employed. To weed out the evil was the only object; and the learned lecturer illustrated this view by referring to a few incidents in the career of the Lord.

AS THE SUPREME LORD.

In the Visvarûpa, Sri Krishna had shown that he was above form and shape. By the destruction of an effete Kshatriya race He wanted to pave the way for other nations and other peoples' partaking of the teachings of the Lord. India needs contact with others to prepare her for higher things. It was fortunate that her real conquerors were the English. English language is spoken everywhere and by every one. That language alone can give to the world the priceless treasures existing within her. The world will become purer and nobler by this contact, and India higher by it. It was on purpose that the Lord Sri Krishna had broken down the Kshatriya power in India. But Indians must make it possible for the Lord to have his next Avatâra in this country which he loves so well. India has become degenerated. Indians have not understood the nobility and the greatness of the teachings of their God. Mrs. Besant implored them to be proud of such priceless possessions, to be worthy of the past, and to so conduct themselves that the Great God may still delight to be born here in their midst.

It was a splendid performance and the opinion was universal that never before had she spoken with such effect and so eloquently. Probably it was the theme that enabled her to soar so high. But the purity of her heart and her unabated devotion to the land of her adoption supplied the stimulus which prompted her so speak so earnestly, so enthusiastically and with such effect. We sincerely echo the words of the President-Founder, that the blessing of the Lord Sri Krishna and of the Rishis of this hoary land may accompany her wherever she goes, and may enable her to work out the mission she has set her heart upon fulfilling, successfully and well.

Note.—As soon as the reporters can supply the copy and Mrs. Besant can find time and strength to revise the MSS., the work will be issued in the usual form and at the usual price, Re. 1.—*Ed. Theosophist.*

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th December 1898 ...	25,113	5	7	Transferred to the Headquarters Fund ...	500	0	0
Interest on P. O. Savings Bank a/c for 1898-99 ...	0	3	0				
Recovered the Loan given to Theosophist Office ...	500	0	0				
					500	0	0
				Balance...	25,113	8	7
Total Rs....	25,613	8	7	Total Rs....	25,613	8	7

ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th Dec. 1898...	51	0	1	Feeding poor guests at last Convention ...	11	14	0
DONATIONS :—				Paid extra servants do ...	35	0	0
Malegon Branch T. S. ...	5	0	0	Balance paid to pandal contractor ...	21	3	4
Karur Branch T.S. ...	5	0	0	Feeding at the caste kitchen.	332	2	9
Adyar Lodge T. S. ...	20	0	0	Victoria Public Hall for 1899.	19	0	0
Nandyal Branch T. S. ...	5	0	0	Sundries, such as telegrams, sheets, earthen pots, and other articles ...	38	3	6
Cuddapah do ...	5	0	0	Advance to pandal contra - tor ...	65	0	0
„ Kannan Nambiar ...	25	0	0	Advance to caste kitchen ...	50	0	0
„ Jagannatha Raju ...	2	0	0	Loans returned ...	125	0	0
„ S. Krishnasami Iyer ...	1	0	0				
„ S. Venkatasubbiah ...	1	8	0				
„ Hanumantha Chari ...	2	0	0				
„ Panchapagesa Sastri ...	1	0	0				
„ C. Ramiah ...	1	0	0				
„ T. R. Lakshmana Pillai..	2	0	0				
„ J. Nagabushanam ...	1	0	0				
„ A. K. Seetarama Sastri.	2	0	0				
„ Sanjiviah ...	2	0	0				
„ Kharubde, Amraoti ...	25	0	0				
Nellore Branch T. S. ...	5	0	0				
Mr. A. Venkatakanniah ...	5	0	0				
„ Venkatanarasiah ...	1	0	0				
„ T. Vasudeva Row ...	2	0	0				
„ V. Sudarsana Moodaliar.	3	0	0				
„ G. Sankara Row ...	1	0	0				
„ W. Vencata Row ...	5	0	0				
Madanapalle Branch T. S. ...	17	0	0				
Mr. J. Srinivasa Row ...	10	0	0				
„ A. Nanjundappa ...	15	0	0				
„ R. Seshiah ...	2	0	0				
Carried over...	222	8	1	Carried over...	697	7	7

[illegible]

LIBRARY FUND.

1899.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th December 1898 ...	590	10	6	Establishment charges ...	564	1	8
DONATIONS :—				Purchase of books ...	150	12	0
Mr. Janardhan Sakharam				Binding charges ...	21	0	0
Gadgil ...	100	0	0	Subscription to Periodicals... ..	12	4	0
„ T. M. Sundaram Pillai ...	50	0	0	Freight and Postage ...	5	1	6
An F. T. S. of Burma (N. G. C.) ...	600	0	0	Furniture ...	14	8	0
Mr. C. Sambiah ...	19	8	0	Sundries ...	25	6	6
Dr. F. W. Harrison ...	30	0	0	Loans returned ...	750	0	0
Mr. Maneklal Jelabhai ...	3	0	0	Loan given ...	250	0	0
D. B. R. Sooria Rao Naidu... ..	20	0	0				
Mr. A. Venkatakanniah ...	2	0	0				
„ V. K. Desikachariar ...	3	0	0				
„ P. Kesava Pillai ...	20	0	0				
Babu Norendro Nath Sen, Calcutta ...	200	0	0				
Sale of books from Library..	28	12	0				
Loan taken from other Funds ...	355	0	0				
Interest from P. O. Savings Bank ...	0	3	0				
					1,793	1	8
				Balance...	226	15	10
Total Rs...	2,020	1	6	Total Rs...	2,020	1	6

T. SUBBA RAO MEDAL FUND.

RECEIPT.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.	Nil.	Rs.	A.	P.
Balance on 25th December 1898 ...	1,225	8	7				
Interest from Post Office Savings Bank for 1898-99.	20	14	3				
Total Rs...	1,246	6	10				

WHITE LOTUS DAY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th Dec. 1898.	148	9	3	White Lotus day expense ...	26	2	8
Donations :—				Medal to Mr. Govinda Pillai for making H. P. B.'s statue ...	6	0	0
Mr. V. C. Seshachariar ...	25	0	0				
„ B. Ranga Reddy ...	7	0	0				
Students' Centrum, Amsterdam ...	104	9	5	Balance...	32	2	8
					253	0	0
Total Rs....	285	2	8	Total Rs....	285	2	8

PANCHAMA EDUCATION FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
The Olcott Pension Fund, including advance made to Library Fund and O. F. S.	3,077	11	2	Purchase of Kodambakam Property ...	1,219	0	0
The Blavatsky Memorial Fund including advance made to Library Fund ...	3,235	0	1	Cost of repairing the same...	475	0	0
Individual minor subscriptions for H. P. B. & O. F. Schools in 1898-99 ...	328	14	6	Salaries ...	884	2	2
Gift of £150 by an English Theosophist, cashed by the Madras Bank ...	2,241	3	11	Books purchased ...	70	7	0
Gift by an European F. T. S.	2,000	0	0	Cooking class O. F. School	28	6	6
Mr. T. Sadasiva Iyer (Rs. 30 paid and included in the individual minor subsns.)	20	0	0	Rent of the School ground do	72	0	0
Mrs. J. H. Domingos, Sacramento ...	7	8	0	Sundries...	262	7	8
Mr. J. M. Boys, Mangalore...	20	0	0	Advance to Teacher	20	0	0
„ Stcherbatchoff, Colombo ...	30	0	0	Amount lent to Library Fund	1,200	0	0
„ W. A. E. and Della E. E.	10	0	0				
„ J. L. Page, Sukkur ...	10	0	0				
„ Alexander Fullerton, New York ...	14	13	0				
„ R. Sooria Row, Vizagapatam ...	10	0	0				
„ Anantaram Ghosh, Calcutta ...	39	8	0				
„ A. Govinda Charlu, Mysore ...	20	0	0				
Interest on mortgage to end of Nov. 1899 ...	437	8	0				
Government grant on O. F. School, 1898 ...	185	0	0				
Advance recovered ...	20	0	0	Balance...	4,231	7	4
					7,475	11	4
Total Rs....	11,707	2	8	Total Rs....	11,707	2	8

Convention of December 1897, we have carefully examined the accounts of the them correct. The several items of receipts and expenditure are supported, the vouchers from the parties who received the payments and by accounts signed by separate account showing the loans and advances given and recovered either by able to see the loans and advances that are outstanding at the end of the year.

25th December 1898 to 25th December 1899.

Particulars of Outlays.			OUTLAYS.							
			By Cash.		By transfer.		Total.		Grand Total.	
			RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.
Permanent Fund	...	...	...	...	500	0 0	500	0 0		
Anniversary do	...	...	677	7 7	20	0 0	697	7 7		
Library do	...	...	793	1 8	1,000	0 0	1,793	1 8		
Headquarters do	...	...	10,761	3 7	195	0 0	10,956	3 7		
Subba Row Medal do	...	...	...	...	...	...	...	...
Blavatsky Memorial do	...	...	2,745	0 1	...	...	2,745	0 1		
Olcott Pension do	...	...	2,574	11 2	...	...	2,574	11 2		
White Lotus do	...	...	32	2 8	...	...	32	2 8		
Total...			17,583	10 9	1,715	0 0	19,298	10 9	19,298	10 9
Balance of										
Amount lent to Babu Srimantrai and Krishna Row at 10½ per cent. on mortgage of Lands in the North-West Provinces	...	...					20,200	0 0		
Amount lent to Mr. O. Cunda-swamy Mudaliar, his brother and his minor sons, on mortgage of Building at 10½ per cent.	...	...					5,000	0 0		
Deposit in Madras Bank as per Bank Pass Book	...	...					1,186	1 3		
Post Office Saving's Bank Deposits										
	RS.	A. P.								
Permanent Fund	10	0 9								
Anniversary do	3	2 0								
Headquarters do	106	5 0								
Library do	6	7 9								
Subba Row Medal do	1,246	3 0					1,372	2 6		
Cash in London on Wachtmeister Bank (Limited) in the name of H. S. Olcott	...	...					129	6 0		
Cash in the safe	...	...					499	15 2	28,187	8 11
Total Rs...									47,486	3 8

C. SAMBIAH.

S. V. RANGASWAMI AIYANGAR.

26th December 1899.

RULES OF THE THEOSOPHICAL SOCIETY.

As Revised in General Council, July 9, 1896.

CONSTITUTION.

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

2. The objects of the Theosophical Society are :

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

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

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

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

Membership.

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

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

Officers.

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

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

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

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

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

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

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

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

Organization.

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

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

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

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

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

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

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

Administration.

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

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

Election of President.

23. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the votes of his Section according to its rules, and the Recording

Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Headquarters.

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

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

Finance.

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

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

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

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

Meetings.

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

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

Revision.

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

True Copy.

Official.

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

C. W. LEADBEATER,

Secretary to the Meeting of Council.

* Subject to ratification by the General-Council.

OFFICERS
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

President.

HENRY S. OLCOTT.

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

Vice-President.

ALFRED PERCY SINNETT.

Recording Secretary.

WM. A. ENGLISH, M.D.

Treasurer.

T. VIJIARAGHAVA CHARLU.

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.

Address: 5, University Place, New York.

BERTRAM KEIGHTLEY, M.A.

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

Address: Benares, N.-W. P.

HON. OTWAY CUFFE, European Section.

Address: 28, Albermarle St., London W.

A. MARQUES, D. Sc., Australasian Section.

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

P. ERIC LILJESTRAND, Scandinavian Section.

Address : Jorstensongatan 12, Stockholm, Sweden.

C. W. SANDERS, New Zealand Section.

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

W. B. FRICKE, Netherlands Section.

Address : 76, Amsteldijk, Amsterdam.

DR. TH. PASCAL, French Section.

Address : 116, Rue St. Dominique, Paris.

President's Private Secretary : MISS NETTA E. WEEKS.

Address : Adyar, Madras.

BRANCHES

OF THE

THEOSOPHICAL SOCIETY

(Corrected up to December 1899).

INDIAN SECTION.

INDIAN SECTION.

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	...	1882	Mr. A. Chakrapāni Iyer.	Mr. P. Sabhapaty Mudeliar.	Agent of the Sabhapaty Press Co., Ltd., Adoni.
Adyar	The Adyar Lodge T. S.	...	1897	Dr. W. A. English	Mr. V. C. Seshā Chariar, B.A., B.L.	High Court Vakil, Mylapur, Madras.
Ahmedabad	The Ahmedabad Branch T. S.	...	1899	Mr. Ganesh Gopāl Pandit, B.A.	Mr. Indravadam Madhavalharow Hora.	Bhadra, Ahmedabad.
Aligarh	The Aryan Patriotic T. S.	1898	...	Babu Ganri Shankar, M.A.	Babu Kedarnath Chatterji.	Pleader, Aligarh.
Allahabad	The Prayag T. S.	...	1881	Mr. G. N. Chakravarty, M.A., LL.B.	Dr. Abinash Ch. Banerji, L. M. S.	Colvin Medical Hall, Allahabad.
Almorah	The Tatwa Bodhini Sabha T. S.	...	1893	Pandit Bhairava Datta Joshi.	Pandit Badri Datta Joshi, L.L.B.	Almorah.
Ambasamudram	The Ambasamudram T. S.	...	1889	Mr. G. P. Nilakantier.	Mr. H. T. Subbusāmi Aiyar.	Pleader, Ambasamudram.
Amritsar	The Jignyasa T. S.	...	1896	Mr. Harjirām	Mr. Amolakrām	Bazaar, Sirki Bandan, Amritsar.
Anantapur	The Anantapur T. S.	...	1885	Mr. P. Veeranna Naidu	Mr. M. Subramani Aiyar.	Vernacular Head Clerk, Collector's Office, Anantapur.
Arni	The Arni T. S.	...	1885	Mr. W. Gopala Charlu, B.A., B.L.	Mr. V. Subba Row	Secretary, Arni T. S.
Arrah	The Arrah T. S.	1882	...	Babu Kailash Chandra Banerji, M.A., B.L.	Babu Kisori Lal Halder, B.L.	Arrah.

Baidyanath-Deoghur.	The Brahma Vidya Sāra T. S.	...	1899	Babu Aibnash Chandra Banerji, B.A.	Babu Barada Prasad Basu	Retired Executive Engineer, Baidyamath-Deoghur.
Bangalore	The Baugalore Cantonment T. S.	...	1886	Mr. T. C. Mohaswamy Pillay.	Mr. A. Singaravalu Moodliar.	Resident's Office, Bangalore.
Bankipore	The Behar T. S.	...	1882	Babu Purnendu Narayan Sinha, M.A., B.L.	Babu Siva Sankar Sahay.	Pleader, Bankipur (Behar) c/o. Babu Mchan Chandra Ghosh, Homoeopathic Practitioner, Muradpur, Bankipur.
Bara-Banki	The Gyanodaya T. S.	...	1883	Pandit Parmeshwari Das.	.....	Pleader.
Barakar	The Sadhu Sanga T. S.	...	1892	.....	Mr. K. P. Mukherji	Mine Surveyor, Barakar.
Bareilly	The Rohikhund T. S.	...	1881	Pandit Cheda Lal, B.A.	Rai Bishan Lal, M.A., LL.B.	High Court Vakil, Bareilly.
Baroda	The Rewah T. S.	...	1882	Rao Bahadur Janardan Sakharam Gadgil, B.L.	Rao Sahib Maneklal Gheblai Jhaveri.	Baroda.
Beauleah	The Rajshahye Harmony T. S.	...	1883	.....	Babu Srish Chandra Roy.	Head Master, Loknath School, Beauleah, Rajshahye.
Bellary	The Bellary T. S.	...	1882	Honorable Rai Bahadur A. Sabhapati Mudaliar.	Mr. B. P. Narasimma, B.A.	Translator, Dt. Court, Bellary
Benares	The Kasi Tatwa Sabha T.S.	...	1885	Babu Jogendranath Ghose, B.L.	Babu Bireswar Banerji, M.A.	Professor, Central Hindu College, Benares.
Berhampore	The Adi Bhautic Bhrātri T.S.	...	1881	Babu Dinanath Ganguli.	Babu Nafar Das Roy	Zemindar, Gorabazaar, Berhampore.
Bettiah	The Bettiah centre	...	1899	.....	Babu Ragbunandam Prasad.	Bettiah, Champaram.
Bezwada	The Bezwada T. S.	...	1887	Mr. T. V. Narasaiah Pantulu.	Mr. S. Gopayya, B.A.	Pleader, Munsiff's Court, Bezwada.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bhagalpore	The Bhagalpore T. S.	...	1881	Babu Parbati Charan Mukerji.	Babu Devi Prasad	Shekandarpur, Bhagalpore.
Bhavnagar	The Bhavnagar T. S.	...	1882	Raval Sri Prince Hari-sinhji Rupsinhji.	Mr. J. N. Unwalla, M.A.	Principal, Samaldas College, Bhavnagar.
Bombay	The Blavatsky Lodge T. S.	...	1880	Mr. D. Gostling	Mr. Ramchandra Parushottam Kamat.	37, Hornby Row, Fort, Bombay.
Burdwan	The Mithapokur Lodge T. S.	1883	...	Lala Jyotiprakash Nandy	Babu Bankim Chandra Mukhopadhyaya.	Mithapokur Road, Burdwan.
Calcutta	The Bengal T. S.	...	1882	Babu Norendro Nath Sen.	Babu Hirendranath, Datta, M.A., B.L.	28-2, Jhamapakur, Calcutta.
Cawnpore	The Chohan T. S.	...	1882	Babu Devi Pada Roy	Babu Haran Chandra Deb.	Translator, Judge's Court, Cawnpore.
Chapra	The Chapra T. S.	...	1899	Babu Tijchandra Mukherji.	Babu Gopi Krishna Chandra B.A.	Hd. Master, Chapra Institution, Chapra.
Chingleput	The Chingleput, T. S.	...	1883	Mr. D. Raghurama Row	Mr. K. K. Krishnier, B.A.	Hd. Master, Native High School, Chingleput.
Chittagong	The Chittagong T. S.	...	1887	Babu Durgadas Das	Babu Kamala Kanta Sen.	Pleader, Judge's Court, Chittagong.
Chittore	The Chittore T. S.	...	1887	Mr. C. Bhashyam Iyengar.	Mr. C. M. Duraswamy Mudaliar, B.A., B.L.	District Court Vakil, Chittoor.
Cocanada	The Gautama T. S.	...	1885	Mr. K. Perrazu	Mr. V. Venkata Rayudu	First Grade Pleader, Cocanada.

Coimbatore	...	The Coimbatore T. S.	...	1883	Mr. T. S. Balakrishna Iyer.	Mr. S. N. Ramaswamy Iyer.	Pleader, Coimbatore.
Colombo	...	The Hope Lodge T. S.	1898	...	Mrs. M. M. Higgins	Miss A. Davies	Musaeus School and Orphanage for Buddhist Girls, Cinnamon Gardens, Colombo.
Conjeeveram	..	The Satyavrata T. S.	...	1897	Mr. N. Venkata Raghava Iyer.	Mr. V. Venkatachariar	19, Yathothkari Sannadhi Street, L. Conjeeveram.
Cuddapah	...	The Cuddapah T. S.	...	1886	Mr. A. Nanjundappa, B.A., B.L.	Mr. C. Ramaiya, B.A.	Secretary, Municipal Council, Cuddapah.
Darjeeling	...	The Kanchinjunga T. S.	...	1882	Babu Srinath Chatterji	.....	.....
Dehra-Dun	...	The Dehra-Dun T. S.	...	1892	Lala Baldeo Sing	Babu Ishanchandra Dev, B.A.	G. T. Survey Office, Dehra-Dun.
Delhi	...	The Indraprastha T. S.	...	1883	.....	Babu Dharmdas Mukherji,	Accountant, E.J. Canal, Delhi,
Dharmapuri	...	The Dharmapuri Lodge T. S.	...	1897	Mittadar Ramaswami Naicker,	K. Hanumanta Row	Taluq Sheristadar, Dharmapuri
Dharampor	...	The Ramjayanti T. S.	...	1898	Mr. Harpatram Harmukhram Mehta,	Mr. Dahyabhai Vasanji Desai.	Assistant Master, English School, Dharampor,
Dindigul	..	The Dindigul T. S.	...	1884	Mr. P. Venkateswara Iyer,	Mr. S. Subramania Iyer..	2nd Grade Pleader, Dindigul.
Dumraon	...	The Dumraon T. S.	...	1883	Babu Devi Prasad	Mr. M. Omrao Ali	Inspector of Dumraon Raj Schools, Dumraon,
Durbhanga	...	The Durbhanga T. S.	...	1883	Babu Vindhyanath Jha, B.A.	Babu Ganganath Jha, M.A.	Durbhanga.
Ellore	...	The Gupta Vidya T. S.	...	1837	Mr. D. Siramulu	.....	Pres. address, Ellore.
Ernacolum	...	The Ernacolum T. S.	...	1891	.....	Mr. T. S. Subbaraya Iyer,	Clerk, Dewan's Office, Ernacolum, Cochin.
Fatehgarh	...	The Gnana Marga T. S.	...	1885	Munshi Bakhtwar Lal, B.A.	Lala Har Prasad	Head Clerk, R. M. Ry. Loco. Office, Fatehgarh.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Fyzabad	The Ayodhya T. S.	1883	...	Dr. Manna Lal	Babu Damodar Das, B.A....	Govt. Collegiate School, Fyzabad.
Ghazipur	The Ghazipur T. S.	1899	1883	Kumar Bharat Singh, C.S.	Pande Ram Saran Lal	Kola Ghat, Ghazipur.
Gooty	The Gooty T. S.	...	1883	T. Ramachendra Rao, B.A., A.L.	M. Subba Rao	Pleader, Gooty.
Gudiwada	The Gudiwada T. S.	...	1898	Mr. D. Venkata Ramana Row, B.A.	Mr. T. Gopalakrishna Murty.	Second-grade Pleader, Gudiwada.
Guntur	The Krishna T. S.	...	1882	Vice-Pres., G. Suryanarayan, Pleader.	.....	.....
Guntur	The Sadrichara T. S.	...	1891	Mr. Chegu Kanakaratna.	S. Ramaswami Gupta	Merchant, Guntur.
Gujranwallah	The Gujranwalla Centre	...	1894	Mr. Ralla Ram Arora	Mr. Dewan Chandra Varma.	Sub-Overseer, Lane Mull Singh Kapur, Gujranwalla.
Gaya	The Gaya T. S.	...	1882	Babu Hari Haranath Sircar.	Babu Nilkant. Sahay	Pleader, Gaya.
Habiganj	The Habiganj T. S.	...	1897	...	Babu Mahim Chandra Dutt M.A., B.L.	Pleader, Habiganj.
Hajipur	Hajipur Centre	...	1899	...	Babu Duramdhan Prasad, B.L.	Hajipur, Bihar.
Hooghly	The Hooghly T. S.	...	1899	Babu Hari Charan Roy, M.A.	Dr. Prasad Das Mullik, M.A.	Druggist's Hall, Hooghly.

Hoshangabad	...	The Narmadâ T. S.	...	...	1885	Babu Choudry Prayagchand.	Babu Jagannath Prasad...	Pleader, Hoshangabad.
Hyderabad	(Dec-	The Hyderabad T. S.	...	...	1882	Mr. Dorabji Dossabhoy.	Mr. Jehangir Sorabji ...	Chadder Ghat, Hyderabad, Deccan.
Jalandhar	...	The Tatwagnâna Prachârani T. S.	...	...	1893	Babu Sandeeram	Babu Sawan Mal	Busteegoozan, Jalandhar, Punjab.
Jalpaiguri	...	The Jalpaiguri T. S.	...	...	1889	...	Babu Benode Behary Banarji.	Dy. Commissioner's Office, Jalpaiguri.
Jamalpore	...	The Jamalpore T. S.	...	...	1882	Mr. B. J. Elias	Babu Kali Bhushan Roy.	Loco. Office, Jamalpore.
Jand	...	The Jand Centre	...	...	1894	Sirdar Sahib Singh	Lala Anantaram	Contractor, N. B. S. Ry. Jand, Pindi.
Jubbulpore	...	The Bhrigu Kshetra T. S.	...	...	1883	Babu Kalicharan Bose, B.A.	Mr. Govind Prasad	Clerk, Dist. Engr.'s Office, G. I. P. Ry., Jubbulpore.
Kanigiri	...	The Olcott T. S.	...	...	1890	...	Mr. Venkatachalamaya	2nd-grade Pleader, Kanigiri, Nellore.
Karachi	...	The Karachi T. S.	...	...	1896	Mr. Daulat Ram Jetmul	Mr. D. P. Kotwal	Camp, Karachi.
Karur	...	The Karur T. S.	...	...	1885	Mr. J. Padmanabha Iyer	Mr. E. Annaswami Mudeliar.	Medical Officer, Karur.
Kapurthala	...	The Kapurthala T. S.	...	...	1883	Sirdar Bagat Singh	Lala Harichund	Judicial Asst., Kapurthala.
Karwar	...	The North Canara T. S.	...	...	1883	...	Mr. K. M. Raghavendra Row.	Teacher, High School, Karwar (North Kanara District).
Krishnagiri	...	The Krishnagiri T. S.	...	...	1897	A. Srinivasiengar	Mr. C. Rajiengar	Pleader, Krishnagiri, Salem.

Indian Section.—(Continued).

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Kumbakonum ...	The Kumbakonum T. S. ...	...	1883	Dr. A. Vaidiswara Sastri.	Mr. M. C. Krishnaswami Aiyar.	Second-grade Pleader, Kumbakonum.
Kurnool ...	The Satkalatchepa T. S. ...	...	1883	Mr. T. Chidambara Row	Mr. C. Venkataramiah ...	Collector's Office, Kurnool.
Lahore ...	The Lahore T. S. ...	...	1887	Lala Nath Mal ...	Pandit Ikbalnath Taimini.	Clerk, Government Advocate's Office, Lahore.
Lucknow ...	The Satya Marga T. S. ...	...	1892	Rai Naraindas Bahadur.	Babu Mirtunjaya Chatterji, B.A.	Head Clerk, General Department, Office of the Postmaster-General, Lucknow.
Ludhiana ...	The Ludhiana T. S. ...	...	1891	Rai B. K. Lahiri ...	Mr. A. C. Bisvas ...	Clerk, Deputy Commissioner's Office.
Madras ...	The Madras T. S. ...	...	1882	Mr. Koralla Subbarayadu.	Mr. C. R. Krishnamachariar, B.A., B.L.	High Court Vakil, 30, Kappal Polu Chetty Street, Madras.
Madura ...	The Madura T. S. ...	...	1883	Mr. P. Narayan Iyer, B.A., B.L.	Mr. A. Rangasamiayar, B.A., B.L.	High Court Vakil, Madura.
Madanapalle ...	The Jignasa T. S. ...	...	1891	Mr. O. L. Sarma ...	Mr. M. K. Subba Row ...	Madanapalle, Cuddapah.
Malegaon ...	The Malegaon T. S. ...	...	1897	Rao Bahadur Dadoba Sakharam.	Dr. Krishnagir Anandgir.	Malegaon.
Mannargudi ...	The Mannargudi T. S. ...	...	1891	Mr. B. Veerasami Aiya.	Mr. S. Venkata Ramaiyar	Municipal Councillor, Mannargudi.
Masulipatam ...	The Masulipatam T. S. ...	...	1887	Mr. Kota Ananda Row Pantulu.	Mr. V. Venkataseshaiya...	Sirkillipetta, Musulipatam.

Meerut	...	The Meerut T. S.	...	...	1882	Lala Rama Prasad, M.A.	.....	Pleader, Meerut.
Midnapore	...	The Midnapore T. S.	...	...	1883	Babu Girish Chander Mittra.	Babu IshanChandraSingh.	Pleader, Judge's Court, Midnapore.
Monghyr	...	The Monghyr T. S.	...	...	1887	Babu Satcorie Mukerji..	...	(Pres. Address.) Manager's Office. R. N. Ry. Estate, Monghyr (Behar.)
Motihari	...	The Motihari T. S.	...	...	1896	Babu Ramballabh Misra, M.A.	Babu Nando Lal Bhatta- charjee, M.A., B.L.	Pleader, Motihari.
Muzaffarpur	...	The Muzaffarpur T. S.	...	...	1890	Babu Jnanendra Nath Dev, P.A.	Babu Raghunandana Prasad Sarma.	Zemindar of Mahamedpur Susta, via Silout, T. S. Ry. Muzaffarpur.
Muttra	...	The Muttra T. S.	...	...	1891	Pandit Jai Narain Bararu, C. E.	Dr. Ramji Mull	Medical Hall, Muttra City.
Multan	...	The Multan T. S.	...	...	1896	Rai Bahadur Harichand.	.....	Pleader, Multan City.
Mysore	...	The Mysore T. S.	...	...	1896	Mr. A. Narasimha Iyengar.	Mr. A. Mahadeva Sastry, B.A.	Curator, Govt. Oriental Library, Mysore.
Nagpur	...	The Nagpur T. S.	...	...	1885	Mr. C. V. Naidu	Mr. C. Srinivasa Das	Clerk, Revenue Secretariat, Nagpur.
Naini Tal	...	The Kûrmâchal T. S.	...	...	1888	Babu Lakshmi Narayan Banerji.	Babu Hira Lal	Allahabad Bank, Ltd., Naini Tal.
Namakal	...	The Namakal T. S.	...	...	1897	Mr. M. S. Sundara Iyer.	Mr. N. V. Anantaram Aiyar	Pleader, Namakal.
Nandyal	...	The Nandyal T. S.	...	...	1898	Mr. B. Koneri Row	Mr. C. Audikesavalu Reddy	Post Master, Nandyal.
Narasaravupet	..	The Narasaravupet T. S.	...	...	1891	Mr. T. Anjaneya Sastri	Mr. K. Viyyanna	Pleader, Narasaravupet.

Indian Section.—(Continued).

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Nasik	... The Nasik T. S. ...	...	1891	.....	Mr. P. B. Bhagat, B.A. ...	Pleader, Nasik.
Negapatam	... The Negapatam T. S. ...	...	1883	Mr. S. Chakrapani Iyer	Mr. P. Kanakasabhapathy Sastrial.	2nd-grade Pleader, Negapatam.
Nellore	... The Nellore T. S. ...	...	1882	.....	Mr. B. Renga Reddy ...	Collector's Office, Nellore.
Nilphamari	... The Nilphamari T. S. ...	...	1892	Babu Janakinath Biswas	Babu Rajani Kanta Sirkar	Pleader, Nilphamari.
Ongole	... The Ongole T. S. ...	...	1891	Mr. T. Swamy Iyer, B.A.	Mr. B. Lachminarayana Row.	Pleader, Ongole.
Ootacamund	... The Dodabetta T. S. ...	...	1883	Major-Genl. H. R. Morgan.	Mr. L. Sethu Aiyer ...	Hd. Clerk, Forest Office, Ootacamund.
Pakur	... The Pakur T. S. ...	...	1891	Rajah Sitiesh Chandra Panday Bahadur.	.....	.....
Palghat	... The Malabar T. S. ...	...	1882	Mr. V. Vengu Iyer ...	Mr. S. Veeraraghava Iyer.	Sagaripuram, Palghat.
Palni	... The Palni T. S. ...	...	1897	.....	Mr. H. Ramaswami Iyer.	Manager, Native Middle School, Palni.
Paramakudi	... The Paramakudi T. S. ...	...	1885	Mr. S. Minakshi Sundaram Iyer.	Mr. A. S. Krishnaswamy Sastrial, B.A.	Paramakudi.
Patukota	... The Patukota Lodge T. S. ...	...	1898	Mr. A. C. Kannan Nambiyar.	Mr. S. Krishnasami Aiyar.	Pleader, Patukota, Tanjore.

Purasawalkam	...	The Sri Rama Lodge T. S...	...	1898	Mr. M. A. Chinnayya Pillai.	Mr. G. Runganatha Mudaliar.	7, Kariappa Mudali Street, Purasawalkam.
Penukonda	...	The Penukonda T. S.	...	1893	Mr. A. Ramachandria..	Mr. N. Kurattalwar	Head Master, Board Lower Secondary School, Penukonda.
Periyakulam	...	The Periyakulam T. S.	...	1894	Mr. V. Ramabhadra Naidu.	Mr. R. Sundara Rajam-aiyar.	Sanitary Inspector, Periyakulam.
Poona	...	The Poona T.S.	...	1882	Khan Bahadur Naoroji Dorabji Khandalvala.	Mr. Rajana Linga	Pleader, Malcohun Tank Road, Poona.
Poonamalle	...	The Poonamalle Lodge T.S.	...	1898	Mr. T. T. Rangachariar, B.A., B.L.	Mr. S. Doraraghava Pillai.	Examiner, Munsiff's Court, Poonamalle.
Prodattur	...	The Prodattur T.S.	...	1893	Mr. Y. Nagayya	Mr. G. Venkataramayya...	2nd-grade Pleader, Prodattur.
Rajkot	...	The Rajkot Branch T.S.	...	1899	Rao Bahadur Ganpat-rao Narayan Land.	Mr. Raoji Ramji Poulekar.	Rajkotpura, Kathiawar.
Rajahmundry	...	The Rajahmundry T.S.	...	1887	Mr. K. Rama Brah-mam.	Vice-Pres.	Rajahmundry.
Rajmahal	...	The Rajmahal T.S.	...	1887	Babu Panchanan Ghose.	Babu Phagu Lal Mandul..	Rajmahal, Bengal.
Ramdaspur	...	The Ramdaspur Centre	...	1899	.....	Babu Devanadan Prasad.	Village Ramdaspur, Sondhu P. O. via Garaul, T. S. Ry. Muzaffarpur.
Ranchi	...	The Chota Nagpore T.S.	...	1887	Babu Nibaran Chandra Gupta.	Babu Manmatha Nath Chatterji.	Ranchi, Chota Nagpur.
Rangoon	...	The Shavai Daigon T.S.	...	1885	N. G. Cholmley, B.A.	Mr. M. Subramaniya Iyer.	Sanitary Commissioner's Office, Rangoon.

Indian Section.—(Continued).

Place.	Name of Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Rangoon	The Rangoon T.S.	...	1885	.....	Mr. T. M. Ramasawmi Aiyar.	Clerk, Custom House, Rangoon.
Rawalpindi	The Rawalpindi T.S.	...	1881	Babu Shyama Charan Bose.	Babu Dharendra Kumar Banerji.	Rawalpindi.
Rayadrug	The Brahma Vidya Branch T.S.	...	1898	Mr. V. Subbaraya Mudaliar.	Mr. S. V. Srinivasa Chariar.	Sub-Registrar, Rayadrug.
Salem	The Salem T.S.	...	1897	Mr. V. Krishnasawmi Aiyar.	Mr. R. Anantaram Aiyar, B.A., B.L.	High Court Vakil, Salem.
Sangrur	The Sangrur T.S.	...	1896	Babu Raghunath Das...	Mr. Shahzad Singh	Translator, Foreign Office, Sagrur, Jind State.
Satur	The Satur T.S.	...	1897	.....	Mr. M.V. Bhagwanta Row	Second-grade Pleader, Satur.
Secunderabad	The Secunderabad T.S.	...	1882	Mr. Bezonji Aderji	Mr. Kavasha Eduljee	Pleader, Tower Street, Secunderabad.
Sholinghur	The Sholinghur T.S.	...	1889	Mr. N. Ragavalu Naidu	Mr. M. Subramani Aiyar, B.A.	Pleader, Sholinghur.
Simla	The Himalayan Esoteric T.S.	1899	1882	Babu Kumud Chandra Mukerji.	Babu Bal Gobind	Librarian, United Service Club, Simla, Chota Simla Bazaar.
Sivaganga	The Sivaganga T.S.	...	1897	Mr. C. Narayanasawmi Aiyar.	Mr. M. S. Shankaraiyar, B.A.	Sheristadar, Lessee's Head Office, Sivaganga.
Siwan	The Siwan T.S.	...	1899	Babu Ram Bhijawan Panday.	Babu Baldeo Sahay	Siwan.

Srivaikuntham ...	The Srivaikuntham T.S. ...	...	1897	Mr. V. Veeraraghava Iyer.	Mr. S. T. Ponnambalana-tha Mudalliar.	Pleader, Srivaikuntham, Tinne-velly.
Srivilliputtur ...	The Natchiyar T.S. ...	...	1883	Mr. E. Krishnaiya ...	Mr. G. Veeraragavaiyar...	Second-grade Pleader, Srivil-liputtur.
Surat ..	The Sanatan Dharma Sabha T. S. ...	...	1887	Mr. Nautamram Uttam-ram Trivedi.	Mr. Ghelabhai Lalabhai	Satan Falia, Surat.
Tamluk ...	The Tannalipiti T. S. ...	...	1899	Babu Umanath Ghosal.	Babu Sashi Bhushan Mukherji.	Asst. Surgeon, Tamluk.
Tanjore ...	The Tanjore T. S. ...	...	1883	Mr. M. Natarajaiyer.	Mr. T. Sadasiva Row, B.A., B.L.	Vakil, Tanjore.
Tinnevelly ..	The Tinnevelly T. S. ...	...	1881	.....	Mr. S. Ramachandra Shas-tri.	Clerk, District Court, Tinne-velly.
Tipperah ...	The Tatwagnana Sabha T.S. ...	...	1889	Prince Rajakumar Na-vadwipchandra Dev Varman Bahadur.	Babu Chandra Kumar Guha.	Sheristadar, Collectorate, Comilla, Tipperah.
Tirupati ...	The Srinivasa Lodge T. S. ...	...	1898	Mr. V. Sesha Iyer, B.A.	Mr. Chella Ramakrish-naiya.	Clerk, Dist. Munsiff's Court, Tirupati.
Tirupatur ...	The Brahma Vichara Lodge T. S. ...	...	1897	Mr. O. V. Nanjundaiya.	Mr. T. Ramanujam Pillai.	Sub-Engineer, P. W. D., Tiru-patur (Salem).
Tirur ...	The Tirur T. S. ...	...	1894	.....	Mr. C. S. Adinarayana Iyer.	Pleader, Tirur, Malabar.
Tiruturaipundi ...	The Bilwa Aranya Lodge T. S. ...	...	1898	Mr. T. K. Atmanadha Sastriyal.	Mr. V. Narayana Iyer ...	Hd. Master, B. M. School, Tiruturaipundi.
Tiruvallur ...	The Veeraraghava Lodge T. S. ...	...	1898	Mr. M. Chinnappa Pil-lai.	Mr. P. Narayan Aiyar ...	Pleader, Tiruvallur, Chingle-put.
Tiruvalur ..	The Tiruvalur T. S. ..	...	1891	Mr. N. Vaidyanathier..	Mr. T. K. Ramaswamier..	2nd-grade Pleader, Tiruvalur, Tanjore.
Trichinopoly ...	The Trichinopoly T. S. ...	...	1883	Mr. A. Ramachandra Iyer.	Mr. N. Harihara Iyer, B.A., B.L.	Pleader, Trichinopoly.

Indian Section.—(Continued).

Place.	Name of Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Triplicane	... The Pārthasārathi Lodge T. S.	...	1898	Mr. R. Shadagopachariar, B.A., B.L.	Mr. K. Subba Row ..	Clerk, Chief Secretariat, Nal-latamby St., Triplicane, Madras.
Udamalpet	... The Udamalpet T. S.	...	1894	Mr. C. K. Venkata- maia.	Mr. P. M. Palaniandi Pillay.	2nd-grade Pleader, Udamalpet
Umballa	... The Umballa T. S.	...	1891	.....	Babu Shyamacharan Mukherji.	Royal Medical Hall, Sudder Bazar, Umballa Cantonment.
Vaniyambadi	... The Vani Lodge T. S.	...	1897	.....	Mr. M. Subbaraya Iyer...	Municipal Manager, Vaniyambadi.
Vedāraniam	... The Vedavichara Sabha T. S.	..	1898	Mr. T. C. Ramachandra Row, B.A.	Mr. N. Pichai Pillay ...	Retired Tahsildar, Vedāraniam.
Vellore	... The Vellore T. S.	...	1884	Mr. P. Venkata Kaniah	Mr. Krishnaswamy Iyer..	Pleader, Vellore.
Vizagapatam	... The Vizagapatam T. S.	...	1887	.....	Mr. P. T. Srinivasiengar, M.A.	Principal, Hindu College, Vizagapatam.
Wai	... The Wai Centre T. S.	...	1899	.....	Mr. Kashinath Vaman Lall.	Madvratta Press, Satara.
Walajahnagar	... The Walajah-Ranipet Lodge T. S.	...	1898	Mr. T. P. Narasimha Chariar.	Mr. W. Vijiaraghava Mudaliar.	Pleader, Walajahnagar, North Arcot.
Warangal	... The Satyavichara T. S.	...	1891	Mr. C. Luxman ...	Mr. T. Govindarajulu Naidu.	Care of Station Master, Warangal.

Dormant Branches.—Indian Section.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Agra	Agra T. S.	1893	.....	.....	.....
Arcot	Arcot T. S.	1884	.....	.....	.....
Bangalore	The Bangalore City T. S.	1886	.....	.....	.....
Bankura	The Sanjeevan T. S.	1883	.....	.....	.....
Barisal	The Barisal T. S.	1887	.....	.....	.....
Bhawani	The Bhawani T. S.	1893	.....	.....	.....
Bhawanipur	The Bhowani T. S.	1883	.....	.....	.....
Bolaram	The Bolaram T. S.	1882	.....	.....	.....
Broach	The Broach T. S.	1892	.....	.....	.....
Bulandshahar	The Baron T. S.	1887	.....	.....	.....
Calcutta	The Ladies' T. S.	1882	.....	.....	.....
Chakdighi	The Chakdighi T. S.	1883	.....	.....	.....
Chinsurah	The Chinsurah T. S.	1883	.....	.....	.....
Coimbatore	The Satchidananda Centre.	1895	.....	.....	.....
Cuddalore	The Cuddalore T. S.	1883	.....	.....	.....

Dormant Branches.—Indian Section.—(Continued).

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Dacca	... The Dacca T. S. ...	1883	.....	.....	.....
Erode	... The Erode T. S. ...	1891	.....	.....	.....
Gorakhpur	... The Sarva Hitkari T. S. ...	1883	.....	.....	.....
Howrah	... The Howrah T. S. ...	1883	.....	.....	.....
Jessore	... The Tatwagnan Sabha ...	1883	.....	.....	.....
Jeypore	... The Jeypore T. S. ...	1882	.....	.....	.....
Krishnagur	... The Nuddra T. S. ...	...	.....	.....	.....
Kuch Behar	... The Kuch Behar T. S. ...	1890	.....	.....	.....
Madura	... The Tirupatur T. S. ...	1889	.....	.....	.....
Mayaveram	... The Mayaveram T. S. ...	1883	.....	.....	.....
Moradabad	... The Atma-Bodh T. S. ...	...	.....	.....	.....
Mudehpoorah	... The Mudehpoorah T. S. ...	1881	.....	.....	.....
Narail	... The Narail T. S. ...	1883	.....	.....	.....
Noakhali	... The Noakhali T. S. ...	1886	.....	.....	.....
Orai	... The Orai T. S. ...	1886	.....	.....	.....

Pahartali	...	The Maha Muni T. S.	...	1887	.....	.....	.....
Pollachi	...	The Pollachi T. S.	...	1885	.....	.....	.....
Rai-Bareiley	...	The Gyanavardhini T. S.	..	1883	.....	.....	.....
Searsole	...	The Searsole T. S.	...	1883	.....	.....	.....
Seoni Chapra	...	The Seoni T. S.	...	1885	.....	.....	.....
Sholapore	..	The Sholapore T. S.	...	1882	.....	.....	.....
Siliguri	...	The Siliguri T. S.	..	1885	.....	.....	.....
Simla	...	The Simla Eclectic T. S.	...	1881	.....	.....	.....
Trevandrum	...	The Trevandrum T. S.	...	1883	.....	.....	.....
Vizianagram	...	The Vasishtha T. S.	...	1884	.....	.....	.....
Rangoon	...	The Irawadi T.S.	...	1885	.....	Dormant	.....

AMERICAN SECTION.

AMERICAN SECTION.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill. ...	Chicago T. S. ...	1884	R. A. Randall ...	Mrs. Laura H. Randall ...	Room 426, 26, Van Buren Street.
Minneapolis, Minn.	Ishwara T. S. ...	1887	E. G. Hillman ...	Mrs. Harriett C. Dodge ...	1713, Stevens Ave.
Portland, Oregon...	Willamette T. S. ...	1890	Alexander R. Read ...	Wm. H. Galvani ...	74, Lewis B'd'g.
Muskegon, Mich ...	Muskegon T. S. ...	1890	F. A. Nims ...	Mrs. Sarah E. Fitz Simons.	157, Peck Street.
Toronto, Canada ...	Toronto T. S. ...	1891	A. G. Harwood ...	Mrs. Mary Darwin ...	52, Oxford Street.
St. Paul, Minn. ...	St. Paul T. S. ...	1891	Mrs. Gertrude Grewe ...	Mrs. Marie F. Miller ...	1503, Chestnut Ave., Minneap- olis, Minn.
Toledo, Ohio ...	Toledo T. S. ...	1892	Mrs. Kate H. Maguire ...	Mrs. Sarah J. Truax ...	1321, Huron Street.
Los Angeles, Calif.	Harmony Lodge T. S. ...	1894	Jasper A. Haskell ...	Chas. D. Greehall ...	837, San Pedro Street.
Chicago, Ill. ...	Shila T. S. ...	1894	Mrs. Julia A. Darling ...	Miss Angelina Wann ...	6237, Kimbark Ave.
Honolulu, H. I. ...	Aloha T. S. ...	1894	Dr. A. Marques ...	William R. Sims ...	c/o Wilder and Co., Honolulu.
East Las Vegas, N. M.	Annie Besant T. S. ...	1895	John Knox Martin ...	Almon F. Benedict ...	P. O. Box, 337.
San Francisco, Cal.	Golden Gate Lodge T. S. ...	1895	Wm. J. Walters ...	Miss Clara A. Brockman..	13, Nevada Block.
Pasadena, Cal. ...	Unity Lodge T. S. ...	1896	Frank T. Merritt ...	John H. Swerdfiger ...	48, E. Colorado Street.
Santa Cruz, Cal. ...	San Lorenzo T. S. ...	1896	Mrs. Nellie H. Uhden ...	Mrs. Rachel Blackmore ...	Garfield Park.
Seattle, Wash. ...	Ananda Lodge T. S. ...	1896	Thos. A. Barnes ...	Mrs. Loué P. Bush ...	1500, S. 32nd Ave.

Spokane, Wash. ...	Olympus Lodge T. S. ...	1896	Mrs. Lida M. Ashenfelter	Francis R. Drake ...	1201, E. Newark Ave. Liberty Park.
Butte, Montana ...	Butte Lodge T. S. ...	1896	Adelphus B. Keith ...	Carl J. Smith ...	115, N. Main Street.
Sheridan, Wyoming	Sheridan T. S. ...	1896	Henry A. Coffeen ...	Fernando Herbst ...	.....
Minneapolis, Minn.	Yggdrasil T. S. ...	1897	Niels Juel ...	Charles Borglund ...	2106, S. 9th Street.
Streator, Ill. ...	Streator T. S. ...	1897	Fawcett Plumb ...	George Goulding ...	.....
Buffalo, N. Y. ...	Fidelity Lodge T. S. ...	1897	.....	Mrs. Jennie L. Hooker ...	1596, Jefferson Street.
Chicago, Ill. ...	Englewood White Lodge T. S. ...	1897	Mrs. Maude L. Howard...	Herbert A. Harrell ...	5912, S. State Street.
Brooklyn, N. Y.	Mercury T. S. ...	1897	Mrs. Sarah A. McCutcheon	Mrs. Annie E. Parkhurst.	173, Gates Ave.
Cleveland, Ohio. ...	Cleveland T. S. ...	1897	Dr. Quincy J. Winsor ...	Mrs. Helen B. Olmsted ...	649, Prospect Street.
New York, N. Y. ...	New York T. S. ...	1897	.....	Frank F. Knothe ..	212, W. 14th Street.
Washington, D. C. ...	Washington T. S. ...	1897	Azro J. Cory ...	Mrs. Sarah M. MacDonald.	1719, H. Street N. W.
Philadelphia, Pa. ...	Philadelphia T. S. ...	1897	Washington J. Shore ...	Miss Anna M. Breading ...	3041, Susquehanna Ave.
Topeka, Kan. ...	Topeka T. S. ...	1897	.....	Mrs. Eliz. M. Wardall ...	307, Van Buren Street.
Chicago, Ill. ...	Eastern Psychology Lodge T. S.	1897	Mrs. Kate C. Havens ...	Mrs. Kate Van Allen ...	6237, Kimbark Ave.
Denver, Colo. ...	Isis T. S. ...	1897	Mrs. Julia H. Scott ...	Mrs. Ida D. Blakemore ...	2336, Race Street.
San Diego, Calif. ...	H. P. B. Lodge T. S. ...	1897	Mrs. Sylvia A. Leavitt ...	Edward Meister ...	5th, Ave. House.
Sacramento, Calif..	Sacramento T. S. ...	1897	Mrs. Mary J. Cravens ...	Wilber F. Smith ...	1615, G. Street.
Ellensburg, Wash..	Ellensburg T. S. ...	1897	.....	Patrick H. W. Ross ...	P. O. Box, 92.

American Section.---(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Clinton, Iowa ...	Indra T. S. ...	1897	Wm. John Ward ...	John Heales ...	215, Pearl Street.
Menomonie, Wis...	Menomonie T. S. ...	1897	John H. Knapp ...	Dr. Kate Kelsey ...	...
Kalamazoo, Mich .	Kalamazoo T. S. ...	1897	Dr. Jas. W. B. La Pierre.	Miss Agnes Bevier ...	422, Oak Street.
Jackson, Mich. ...	Jackson T. S. ...	1897	Mrs. Allie S. Rockwell ...	John R. Rockwell ...	Lock Drawer 552.
Lynn, Mass ...	Lynn T. S. ...	1897	Mrs. Helen A. Smith ...	Nathan A. Bean ...	28, Verona St.
Galesburg, Ill. ...	Galesburg, T. S. ...	1897	Dr. David E. Coulson ...	Mrs. Eliz. K. Anderson ...	781, E. Main Street.
Lily Dale, N. Y. ...	Lily Dale T. S. ...	1897	...	Mrs. Estelle H. Baillet ...	...
Detroit, Mich. ...	Detroit T. S. ...	1897	Dr. Martin V. Meddaugh..	Mrs. Leota Giddings ...	670, 4th Ave.
Green Bay, Wis. ...	Green Bay T. S. ...	1897	Andrew Reid ...	Rowland T. Burdon ..	1005, S. Jackson Stree
Rochester, N. Y. ...	Blavatsky T. S. ...	1897	Mrs. Anges T. Probst ...	George Hebard ...	153, Carter Street.
Syracuse, N. Y. ...	Central City T. S. ...	1897	Dr. T. C. Walsh ...	Dr. Francis G. Barnes ...	621, S. Crouse Ave.
Albany, N. Y. ...	Albany T. S. ...	1897	Alfred S. Brolley ...	Geo. H. Mallory ...	51, State Street.
Boston Mass. ...	Alpha T. S. ...	1897	Carl G. B. Knauff ...	Mrs. Katherine Weller ...	6, Oxford Terrace.
Kansas, City Mo...	Olcott Lodge T. S. ...	1897	Mrs. Phoebe J. Ess ...	Mrs. Minnie Linburg ...	3232, Roberts Ave.
St. Joseph, Mo. ...	St. Joseph T. S. ...	1897	Mrs. Anna S. Forgrave ...	Mrs. Annie M. Goodale ...	1404, Sylvania Street.
Newton Highlands, Mass.	Dharma T. S. ...	1897	Mrs. Minnie C. Holbrook..	Miss Florence A. Taylor...	1054, Walnut Street.

Creston, Iowa	...	Creston T. S.	...	1898	Jonathan M. Joseph	...	Daniel W. Higbee	...	105, E. Montgomery Street.
Findlay, Ohio	...	Findlay T. S.	...	1898	Dr. Myron J. Ewing	...	Miss Laura Athey	...	230, W. Front Street.
Lima, Ohio	...	Lima T. S.	...	1898	Louis P. Tolby	...	...	...	...
New Orleans	...	Louisiana T. S.	...	1898	Miss Caroline Durrive	...	Miss Sidonia A. Bayhi	...	4819, Prytania Street.
Vancouver, B. C.	...	Vancouver, T. S.	...	1898	Thos. E. Knapp	..	Frederic A. Round	...	Mt. Pleasant, Vancouver.
Indianapolis, Ind.	...	Indiana T. S.	...	1898	Dr. Henry Van Hummell.	...	Dr. Helen G. Baldwin	...	725, N. Penna. Street.
South Haven, Mich.	...	South Haven T. S.	...	1898	Hiram T. Cook	...	Wm. H. Payne	...	...
Peoria, Ill.	...	Peoria T. S.	...	1898	Mrs. Ellen G. Smith	..	Mrs. Pearl A. Spaulding.	...	307, Ellis Ave.
Council Bluffs, Iowa.	...	Council Bluffs T. S.	...	1898	Mrs. Harriot F. Griswold.	...	Mrs. Juliet A. Merriam	...	Woodlawn Park.
Freeport, Ill.	...	Freeport T. S.	...	1898	Charles H. Little	...	Wm. Brinsmaid	...	167, Foley Street.
Lansing, Mich.	...	Lansing T. S.	...	1898	Rev. Myron B. Carpenter.	...	Albert T. Van Dervort	...	206, S. Capitol Ave.
Saginaw, Mich.	...	Saginaw T. S.	...	1898	Lincoln E. Bradt	...	Mrs. Amie A. Hubbard	...	1207, S. Warren Ave., E S.
St. Louis, Mo.	...	St. Louis Lodge T. S.	...	1898	Miss Margaret K. Slater.	...	Miss Eliz. J. Longmore	...	4057, Finney Ave.
Oakland, Calif.	...	Oakland T. S.	...	1898	Mrs. Sarah L. Merritt	...	Mrs. Eliza J. C. Gilbert	...	University, Berkeley, Calif.
Tacoma, Wash.	...	Narada T. S.	...	1899	G. Alfred Weber	...	Mrs. Mary B. Brooks	...	934½, C. Street.
Tampa, Fla.	...	Tampa T. S.	...	1899	Samuel P. Stewart	...	Chas. E. Twitt	...	P. O. Box 83.
Leavenworth, Kan.	...	Leavenworth T. S.	...	1899	Prof. D. Wallace Mc Gill.	...	Pius H. Bruer	...	502, Shawnee Street.
Holyoke, Mass.	...	Holyoke T. S.	...	1899	Mrs. Orpha Bell	...	John H. Bell	...	10, Cottage Ave.

American Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Charlotte, Mich. ...	Charlotte T. S. ...	1899	Peter McNaughton ...	Mrs. Marguerite Phillips.	...
Pierre, S. D. ..	White Lotus T. S. ...	1899	Dr. Oscar H. Mann ...	Mrs. May T. Gunderson...	...
Lincoln, Neb ...	Luxor Lodge T. S. ...	1899	Miss Phoebe L. Elliott ...	Mrs. Emma H. Holmes ...	1144, G. Street.

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

EUROPEAN SECTION.

EUROPEAN SECTION.*

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

Do	... North London Lodge*	...	1893	A. M. Glass	...	R. King, Junr.	.. Sec., 69, Barnsbury Street, Liverpool Road, Islington.
Do-	... Wandsworth Lodge	...	1898	Dr. M. Sharples	...	H. Warren	... Sec., 15, Eccles Rd., Clapham Junction, S W.
Do.	... West London Lodge	...	1897	Miss Ward	..	G. H. Whyte	... Sec., 7, Lanhill Road, Elgin Avenue.
Manchester	... Manchester City Lodge*	..	1892	C. Corbett	...	Mrs. Larmuth	... Sec., 24, Eccles Old Road, Pendleton, near Manchester.
Middlesborough	... Middlesborough Lodge*	..	1893	W. H. Thomas	...	Baker Hudson	... Sec., 113, Grange Road East, Middlesborough.
Norwich	... Norwich Lodge	...	1894	J. Fitch Thorn	...	Selby Green	... Sec., The Croft, Limetree Road, Norwich.
Edinburgh	... Scottish Lodge*	...	1884	...	...	Dr. G. Dickson	... Sec., 9, India Street, Edinburgh.
Sheffield	... Sheffield Lodge	..	1896	Frank Dallaway	...	C. J. Barker	... Sec., 183, Intake Road, Sheffield.
Belgium.							
Antwerp	.. Antwerp T. S.	...	1899	...	...	...	...
Brussels	... Brussels Lodge	...	1898	Willem H. M. Kholen	...	J. G. Bäumer	... Sec., 129, Rue de l'Intendant, Molenbeek, St. Jean, Brussels.
Do.	... Branche Centrale Belge	...	1898	Dr. Victor Lafosse	..	Miss Lilly Carter	... Sec., 21, Rue du Vallon, St. Josseten-Noode, Brussels.
Germany.							
Berlin	... Berlin Lodge*	...	1894	...	...	Graf von Brockdorff	... Sec., Paulstrasse, 23 Berlin, N. W.
Hamburg	... Hamburg Lodge	...	1898	Herr Bernhard Hubo	...	Herr J. Gus. Scharlan	... Sec., 21A, Reysoldstrasse, Hamburg.
Hanover	... Hanover Lodge	..	1898	Dr. Hübbe Schleiden	...	Herr Günther Wagner	... Sec., Waldhausen, bei Hanover, Germany.
Charlottenburg	... Charlottenburg T. S.	..	1899	...	...	...	...

* Lending Library.

† Revised list of Branch officers not sent.

European Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Greece.					
Corfu	... Ionian Lodge	... 1879	Prof. Pasquale Minelao...	Mons. Otho Alexander	... Sec., Corfu, Greece.
Italy.					
Rome	... Rome Lodge*	... 1897	Sigr. Gualtiero Aureli	... Signor Decio Calvari	... Sec., 31, Via Lombardia, Rome.
Florence	... Florence T.S.	... 1899	Givachino Canallini	... Mrs. A. C. Lloyd ?	... Florence.
Spain.					
Alicante	... Alicante Lodge	... 1894	Sr. D. Manuel F. Maluendo.	Sr. D. Carbonel Joverñ	... Sec., Calle Cid 10, Alicante.
Barcelona	... Barcelona Lodge	... 1893	Sr. D. José Plana y Dorca.	Sr. Carmen Mateoz	... Pres., Calle de la Cendra 30, and 32, Barcelona.
Madrid	... Madrid Lodge*	... 1893	Sr. D. José Xifré	... Sr. Manuel Treviño	... Sec., 3 and 5, San Juan, Madrid.
Switzerland.					
Zurich	... Zürich Lodge	... 1896	Herr. J. Sponheimer	... Dr. A. Gysi	... Sec., Börsenstrasse 14, Zurich, I.
British.					
	Battersea Centre	...	...	P. Tovey	... 28, Trotby Rd., Southwark Park Rd., Bermondsey.
	Derby Centre*	...	...	Miss Emma Ousman	... Fritchley, near Derby.
	Eastbourne	...	...	Jas. H. MacDougall	... 68, Willingden Road, Eastbourne.
	Essex Correspondence Centre	...	...	George Coates	... "Bunavie," King's Place, Buckhurst Hill.
	Exeter Centre*	...	...	Miss L. Wheaton	... Sherwood, Newton St. Cyres, near Exeter.
	Falmouth Centre*	...	...	Miss S. E. Gay	... "Roseau," Falmouth.

Glasgow Centre	...	...	...	James Wilson	...	151, Sandyfaulds Street, Glasgow.
Herne Bay Centre	...	...	...	H. A. Vasse	...	25, William Street, Herne Bay.
Hull Centre *	...	...	...	H. E. Nichol	...	56, Albany Street, Hull.
Leeds, Alpha Centre	...	...	...	W. H. Bean	...	9, Winstanley Terrace, Headingley, Leeds.
Llandudno Centre	...	...	...	W. Kingsland	...	Roslin Cottage, Old Road, Llandudno.
Margate Centre	...	...	...	Mrs. Holmes	...	39, High Street, Margate.
Merthyr Centre*	...	...	...	G. M. Thomas	...	18, Park Place Merthyr Tydvil, Glamorganshire.
Plymouth Centre	...	...	...	Alfred Weekes	...	1, Thorn Park Avenue, Manna-mead, Plymouth.
Ramsgate Centre	...	...	...	Miss H. Hunter	...	6, Clarendon Gardens, Ramsgate
Stoke-on-Trent Centre*	...	...	...	Thomas Ousman	...	36, South Street, Mount Pleasant, Stoke-on-Trent.
Tavistock Centre*	...	...	...	Rev. John Barron	...	5, Broadpark Terrace, Whitchurch, Tavistock.
York Centre	...	...	...	E. J. Dunn	...	Kelfield Lodge, near York.
Foreign.						
Coruña Centre	...	...	...	Sr. D. Florencio Pol	...	Ordenes, Galicia.
Genoa Centre	...	...	...	Stanley C. Bright	...	35, Via SS. Giacomo e Filippo, Genoa.
Munich Centre	...	...	...	Herr O. Huschke	...	Lerchenfeldstrasse, 5, Munich.
Leipsic Centre	...	...	...	Herr R. Bresch	...	Körnerstrasse, 31, Leipsic.

* Lending Library.

Address:—Hon. Otway Cuffe, 28, Albermarle St. W., London. Revised Branch list for December 1899 not received.

NETHERLANDS SECTION.

NETHERLANDS SECTION.

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

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

SCANDINAVIAN SECTION

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	Original Swedish Lodge; Charter	1889	Sweden. ...	...	...
Stockholm	... Stockholm Lodge*	... 1893	Herr A. Knös	... Fru Alme Edström	... Malmshiilnadsgat 41, Stockholm
Do	... Orion Lodge*	... 1893	Herr J. F. Rossander	... Fru Ada Rossander	... Lill Jans Plan 4, do
Do	... Ajax Lodge*	.. 1895	Dr. Emil Zander	... Herr Oscar Zander	... Riddargat 78, do
Gotenburg	... Gotenburg Lodge*	... 1893	Herr Gust Sjöstedt	... Fru Helen Sjöstedt	... Victoriagat 15, Gotenburg.
Lund	... Lund's Lodge*	... 1893	Herr H. Sjöström	... Herr A. J. Wetterström	... Trädgardsgat 15, Lund.
Orebro	... Örebro Lodge K. V.*	.. 1893	Fru Annie Wallström	... Herr P. E. Larsson	... Kungshalvesbragats 2, Stockholm
Smedjebacken	... Smedjebacken Lodge	.. 1894	Herr G. Weibull	... Herr G. Weibull	... Starbo, Gräsberg.
Jönköping	... Jönköping Lodge*	... 1894	Herr C. M. Ericsson	...	... Ostra Storgat 96, Jönköping.
Solleftea	... Solleftea Lodge*	... 1895	Fröken Alma Kjellon	... Herr Axel Westberg	... Solleftea.
Upsala	... Upsala Lodge	... 1895	Herr G. A. Ahlstrand	... Herr Hjalmar Lindborg	... Börjegat 15, Upsala.
Lulea	... Bäfrast Lodge*	... 1897	Herr S. I. Sven-Nilsson	... Herr Hans Lindman	... Lulea.
Sundsvall	.. Sundsvall Lodge*	... 1898	Herr Aug. Berglund	... Dr. Anders Lindwall	.. Alvik, Sundsvall.
Christiania	.. The Norwegian T. S.*	... 1893	Norway. Herr R. Erikson	... Herr O. Worne Dahl	... Underbongsveier 9B, Christiania.
Copenhagen	... Copenhagen Lodge*	... 1893	Denmark. Herr H. Thaning	... Herr Anker Larsen	... Osterbrogade 27, Copenhagen.
Do	... Eirene	... 1899	...	...	...

Address:—P. Eric Liljestrand, General Secretary, Scandinavian Section, Jorstenensgatan 12, Stockholm, Sweden. No revised Branch list for this year has been received.

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

AUSTRALASIAN SECTION.

AUSTRALASIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney	Sydney T. S.	1891	Mr. G. Peell	Mr. C. D. Carver	42, Margaret Street, Sydney.
Do.	Egyptian T. S.	1898	Mrs. Steel	Mr. G. Doherty	205, Oxford Street, do.
Melbourne	Melbourne T. S.	1890	Mr. H. W. Hunt	Mr. S. Studd	178, Collins Street.
Do. S. Yarra	Ibis T. S.	1894	Mr. A. E. Fuller	Mr. H. Tilburn	8, Garden Street.
Adelaide	Adelaide T. S.	1891	Mr. N. A. Knox	Miss K. Castle	T. S., Victoria Square, East.
Brisbane	Queensland T. S.	1891	Mr. R. Wishart	Mr. W. G. John	T. S. Room, Elizabeth Street.
Bundaberg	Bundaberg T. S.	1894	Mr. G. Watson	Mr. F. Bramwell	Quay Street.
Rockhampton	Capricornian T. S.	1893	Mr. W. Irwin	...	Rockhampton, Queensland.
Maryborough	Maryborough T. S.	1896	Mr. F. J. Charlton	...	Maryborough, do.
Cairns	Cairns T. S.	1896	...	Mr. C. Handley	Cairns, Queensland.
Hobart	Hobart T. S.	1890	Mr. L. Lusman	Mr. G. Rea	...
Perth	Perth T. S.	1897	...	Mr. E. Gregory	The Mint ; Perth, W. A.

Address :—Dr. A. Marques, General Secretary, 42, Margaret Street, Sydney, N. S. W.
Miss Lilian Edger, M.A., has been elected General Lecturer to the Section. Address as above.

NEW ZEALAND SECTION.

NEW ZEALAND SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	1891	Mr. L. Stuart	Mr. W. Will	West Street, Newton, Auckland.
Do	Waitemata T. S.	1896	Mrs. Draffin	...	...
Wellington	Wellington T. S.	{ 1884 } 1894	Mrs. E. J. Richmond	Mrs. Girdlestone	94, Constable St., Wellington.
Dunedin	Dunedin T. S.	1893	Mr. G. Richardson	Mr. A. W. Maurais	Ravensbourne, Dunedin.
Christchurch	Christchurch T. S.	1894	Mr. J. Bigg-Wither	Mr. J. Rhodes	187, High St., Christchurch.
Woodville	Woodville T. S.	1895	Mr. Thomas Gilbert	Mrs. Gilbert	"Woodlands," Napier Road, Woodville.
Pahiatua	Pahiatua T. S.	1895	Mrs. Moore	Miss Moore	"Roseleigh," Pahiatua.
Wanganui	Wanganui T. S.	1896	...	...	...

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

FRENCH SECTION.

FRENCH SECTION

FRENCH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Toulon Sur-mer ...	Toulon Lodge ...	1895	Dr. Th. Pascal ...	Jane G. Ruger ...	...
Nice ...	Nice Lodge ...	1897	Mrs. Terrell ...	Ch. Pahon ...	...
Paris ...	LeSentier Branch ...	1899	Mme. la Générale Villiers Thomassin.	Mlle. Therese Thomassin..	...
Grenoble ...	Grenoble do ...	1899	André Perrier ...	Paul Mounier ...	...
Lyons ...	Lyons do ...	1899	Marie Charousset ...	Jeannette Sevey ...	...
Marseilles ...	Marseilles do ...	1899	A. Fabre ...	C. Lasne ...	...
Paris ...	Union do ...	1899	Not yet reported *	...	...
Do. ...	Disciple do ...	1899	Do do *	...	...
Cherbourg ...	Cherbourg Centre ...	...	...	Mons. Syffert ...	28, Rue de Bassin, Cherbourg.

* For further information apply to Dr. Th. Pascal, General Secretary, 116, Rue St., Dominique, Paris.

NON-SECTIONALIZED.

NON-SECTIONALIZED.

CEYLON.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Colombo	Colombo T. S.	1880	Mr. R. A. Mirando	Henry Dias	Buddhist Hd.-Qrs.
Galle	Galle T. S.	1880	Mr. T. D. S. Amarasurya.	Mr. O. A. Jayasekera	Mahinda College, Galle.
Kandy	Dharmaraja Lodge	1899	...	...	...

The Branches Chartered at the following places are *dormant*; Anuradhapura, 1889; Badulla, 1887; Batticaloa (2) 1889, 1891; Bentota, 1880; Dikwella, 1889; Jaffna, 1890; Kandy, 1880; Kataluma, 1889; Kurunegala, 1889; Matale, 1889; Matara, 1880; Mawanella, 1889; Panadura, 1880; Ratnapura, 1887; Singapore, 1880; Trincomalee (2) 1889; Weligama, 1889.

ARGENTINE REPUBLIC.

Buenos Aires	Luz T. S.	1893	Senor Alejandro Sorondo.	...	Buenos Aires.
Do	Ananda T. S.	1899	Senor F. W. Fernandes...	...	Buenos Aires.
Bosario de Santa Fe	Bosario T. S.	1899	Norberto Miranda	...	Bosario de Santa Fe.

MISCELLANEOUS.

Japan	Yamato T. S.	1889	...	Mr. M. Matsuyama	Nishi Hongmanji, Kioto, Japan.
Manilla	Manilla T. S.	1892	...	Mr. B. C. Bridger	Escotta 14, Manilla.
So. Africa	So. African T. S.	1899	Mr. Lewis W. Ritch	Mr. Herbert Kitchin	Johannesburg, So. Africa.