

SUPPLEMENT TO THE THEOSOPHIST.

VOL. 3. No. 1.

BOMBAY, OCTOBER, 1881.

No. 25.

OUR BRANCHES.

THE SIMLA ECLECTIC THEOSOPHICAL SOCIETY.

During the past month this Society has been chiefly engaged in drawing up and publishing its rules and bye-laws, and forms of application and obligation. These are as follows :—

I. This Society is constituted with two primary objects,
FIRST.—To support and countenance the Theosophical movement by demonstrating to the Native community that many Europeans respect, sympathise in, and are desirous of promoting it.

SECOND.—To obtain, through the Assistance of the Adept Brothers of the first Section of the Parent Society, a knowledge of the Psychological truths, which they have experimentally ascertained, and thus acquire a means of successfully combating the materialism of the present age.

II. The Society shall be administered by a President, Vice-President, and Council, elected annually by a majority of the members. Any vacancies occurring during the year shall be filled up by the President and Council, for the remaining portion of the year. One of the Council shall act as Corresponding Secretary.

III. The Society shall only admit as members, persons already fellows of the Theosophical Society.

IV. Any Theosophist, thoroughly acquainted with the English language, wishing to join the Eclectic Society shall apply in writing (see form A) to the President of the Society soliciting admission.

V. Any such application shall be considered by the President ; and usually he or some member of the Council, or some member of the Society, specially deputed by the President on that behalf, shall see and converse, or enter into correspondence, with the applicant.

VI. When the President and Council are satisfied that the applicant is, so far as they can ascertain, qualified, both by character and education, for admission to the Society, they shall cause a copy of the Special Obligation (see form B) to be sent to him for execution.

VII. When the special obligation has been duly executed, arrangements will be made for initiating the accepted candidate as soon as conveniently may be.

VIII. The President and Council may, if unanimous, remove any member from the Society whose conduct or life is manifestly inconsistent with the special obligation which he has executed. If not unanimous, the question shall be referred to the members and decided by a majority.

IX. Any one who for reasons that may appear satisfactory to the President and Council, admitting him to membership, may prefer to keep his connection with the Society a secret, shall be permitted to do so, and no one, except the executive of the Society, has the right to know the names of all the members.

X. Any member desiring to sever entirely his connection with the Society may do so on signifying the same in writing to the President, but such severance shall in no way relieve him from the solemn engagements into which he has entered to maintain absolute secrecy as to all matters connected with the Society which have been communicated to him with the intimation that they must not be revealed.

A. O. HUME, PRESIDENT.

Simla, }
September 7, 1881. } A. P. SINNETT, VICE-PRESIDENT.

ROSS SCOTT, SECRETARY.

(FORM A.)

(Application)

I
fellow of the Theosophical Society, initiated at . . .
on the . . . of . . . 18 . . . , do
hereby solicit admission into the Simla Eclectic Branch of
the Society.

In so doing I SOLEMNLY DECLARE UPON MY WORD OF
HONOUR, that I am actuated by a sincere and earnest
sympathy with the declared objects of the Society.

Full name
& address. {
.....
.....
.....

WITNESSED

BY

Two witnesses,
Theosophists. Full
name and address. {
.....
.....
.....the.....of.....18....
.....

(FORM B.)

(Special Obligation.)

I
an approved candidate for admission into the
Simla Eclectic Theosophical Society, do hereby renew in
regard to all matters connected with this branch the
solemn pledges which I gave on admission to the Parent
Society ; and, recognizing that my co-operation will
impede the work of the Society unless I take part in this
with sincere desires for my own moral improvement and
the good of my fellow-creatures, I SOLEMNLY DECLARE
UPON MY WORD OF HONOUR, that in seeking to join the
society I am actuated by these desires and that I will
henceforth earnestly endeavour to make them the guiding
principles of my life.

Full name
& address. {
.....
.....
.....

WITNESSED

BY

Two witnesses,
Theosophists. Full
name and address. {
.....
.....
.....the.....of.....18....
.....

THE BOMBAY THEOSOPHICAL SOCIETY.

The regular monthly Meeting of the Branch was held at
the Parent Society's Head-quarters at Breach Candy on
Sunday, the 11th September, at 3-30 P. M., when an in-
teresting lecture was delivered by Dr. D. E. Dudley, the

subject being:—"The Science and Art of Spirits and Ghosts." It lasted for over an hour.

After some remarks by a few of the Members on certain points raised in the lecture, and after a vote of thanks to the learned Lecturer, the Meeting was adjourned.

THE KANDY THEOSOPHICAL SOCIETY.

At the annual meeting, held at Kandy, September 7, the following officers were elected for the ensuing year:—

President:—C. W. Gooneratna Esq., *Vice-President*: J. A. Siriwardana, Esq., *Secretary*: A. B. Silva, Esq., *Treasurer*: A. M. Koswatte, Esq., *Pandit*: Embawa Mudiane, Korale Mahatmya.

Work is progressing on the new building for the Society's Head-quarters and School-room, despite the opposition of the Christians, who have cunningly contrived to influence the Government Agent to meddle in an affair that does not concern him in the least.

The Society has begun work in downright earnest. The *Ceylon Observer* of September 2, says:—"The Theosophists are trying to make a stand in this mountain capital. Workmen are busy clearing the ground next the English Church (St. Paul's) for a *banamadura* (preaching hall)." Our friends will find out how much of a "stand" we will make there when Col. Olcott moves his head-quarters to Kandy, and begins his canvas of the Central Province. Until now he has not even visited Kandy this year.

THE GALLE THEOSOPHICAL SOCIETY.

The Society's High School for boys has been officially inspected by the Education Department. At a meeting held on the 20th ultimo, a resolution was adopted to change the Head-Master, and a Board of Examiners, with Col. Olcott as Chairman, was nominated and requested to examine candidates for the appointment as to their proficiency in English, Mathematics, Sinhalese and General Knowledge.

A CHARTER FOR THE FORMATION of a Branch of the Theosophical Society at Rawalpindi (Punjab) was applied for by some of our Fellows there, and forwarded by order of the President and Council on September 27 to Rawalpindi.

OUR CEYLON WORK.

The rabid Christians in Ceylon seem to have been rather overdoing their game of detraction in the case of the Theosophists. The love of justice which the better class of Englishmen claim to be ingrained in their national character is asserting itself, if the following letter which the *Ceylon Times* prints in its issue of 22nd September, may be taken as an indication:—

FIAT JUSTITIA.

Sir,—If your evening contemporary will only keep on long enough with its ill-natured diatribes against the Theosophical Colonel Olcott, and that gentleman has the good sense to stick to his apparent policy of treating them with contemptuous silence, it will end in his becoming one of the most popular men in the Island. When with the documentary proofs before him that the Colonel "commenced life in his native Christian country in the noblest calling but one under Heaven, viz., as founder of, and teacher in, an agricultural college; and after an honourable career of a quarter of a century, during 4 years of which he patriotically served his country, we find him in Asia, etc." (*vide Observer* of the 20th instant), the Editor resorts to sneers and innuendoes to injure his standing among us, there can be but one result. What that is I need not mention to any one who knows how an Englishman hates injustice and values

September 21.

FAIR PLAY.

The article of the *Ceylon Observer* to which the *Times* correspondent alludes was a most cowardly attempt to traduce a spotless, private character by innuendo. The testimonials to Col. Olcott's highly honourable record in America provoked the bigoted editor's spleen, and led

him to such palpably mean and futile extremes as to win for his coveted victim the sympathy of this writer. The fact is that the Christian party are thoroughly alarmed at the effect already produced by our President upon the hitherto sluggish Buddhists of the Island. He is awakening in them so marked an interest in their religion as to forbode disastrous times for the Protestant missionaries. Garbled reports of discussions in which he always gets worsted; absurd proposals to petition the Governor to order him away; silly stories of his certainty to be assassinated; foolish questions put to him in the papers by feather-brained fellows; prohibitions by bishops, priests and parsons to their laity to hear his lectures; newspaper articles against him put into tract form and widely circulated—all these prove at once the greatness of his success and the anxiety of our enemies.

WHO ARE THE ARYAS AND THE BUDDHISTS.

(We find in the "*Journal of the Hindu Sabha*," edited by our highly-valued Brother and ally, M. R. Ry. A. Sankaria, B. A., President-Founder of the Sabha, the following lines throwing a valuable light upon the ancient initiation in India and the question who were the Initiates. We are only sorry, the learned Editor has made the article so brief. This is a subject worthy of being treated most elaborately, and one which interests most deeply students of ancient mysteries.)

"We have said that the Hindus are divided into the Dwijas or the Initiated and the Shudras or the uninitiated. Manu calls all those not owing allegiance to the Shruti and the Smriti *Mlecchas*. There is not a word in Manu of the Aryas or the Buddhists as a people. The Aryas were antecedent to his Legislative action, and the Bouddhas subsequent. The abode of the former was commemorated by their Hindu descendants and subjects as *Aryavartam*. The Vedas or the *Sacred Literature of the Hindus* treat of the Aryas as a people. It is absurd to say that any portion of a Vernacular language is held *Sacred* by the people who speak it unless it is ascribed to Superhuman merit. The Initiated held the Transcendental and Ceremonial parts of the Vyasiyam to be Sacred, and the uninitiated the Sanskrit language itself as Devabhāsha or the language of the Gods. The country of the gods is called by Manu *Brahmāvartam*, and of the Rishis *Bahumarishidesam*. The Aryas, the gods, and the Rishis, owned the Sanskrit in common; the gods were fully Emancipated Theosophists,* and the Rishis, the semi-emancipated among the Aryas. The gods have Vedic prayers and temples, but the Rishis have not. The Aryas and the Hindus wish to contemplate the gods and to be educated by the Rishis. We hold the ancient land of the Aryas with their gods and their Rishis to have been the Himalayan station which is even now Sacred to Hindu Theosophists and where Theosophical merit† and learning still flourishes and whence the Brahmaputra still flows.‡

The Buddhists are the followers of Gautama Buddha (the Wise who insisted upon Initiation being thrown open to all who were qualified). This is a perfectly reasonable proposition in the abstract, but the Dwijas and particularly the Brahmans had vested interests like the Covenanted Civil Service in India and argued the impracticability of the step on account of the difficulty of testing the candidates and of watching their fulfilment of the necessary conditions of Initiation. Verse 177 of Manu requires on the part of the candidate under Initiation abstinence from wine and flesh for instance. The Shudras have perfect liberty almost in this respect, and how is a Shudra candidate to be weaned from a diet to which he has been hereditarily accustomed? Buddha founded monasteries for Initiation and preached the sacredness of life to the people at large. He made enemies of the Brahmans by ignoring their vested interests and hereditary position, and he made enemies of the

* Or the highest adepts. To this day in Tibet, the "perfect Lamas or Buddhists" are called gods and Spirits.—LAS.—ED. THEOS.

† We italicize these lines as they have a direct reference to our first Section, doubted and ridiculed by blind scoffers—a reality nevertheless. We can only repeat with Galileo his historical and immortal words: *E pur se muove!* Other scoffers and bigots as blind as our modern skeptics would not allow the earth to move, and yet it moved, moves and will move into the last hour of the Pralaya.—ED. THEOS.

‡ And the Brahmaputra flows from Tibet. "There is no reasonable doubt that the Tsunpu of great Tibet and the Brahmaputra of the plains are one and the same river" says Markham in his recent work—"Tibet".... "Great Tibet embraces the region between the Northern and Southern chains of the Himalaya, the towns and principal monasteries.... are chiefly in the valley of the Brahmaputra."—ED. THEOS.

Shudras by persecuting the main body who could not abstain from flesh.... Initiation requires also many other conditions on the part of a candidate and the Initiator must be an *Achariar*. The Hindu Sabha promotes amity and good-will amongst the castes but does not and cannot abolish caste distinctions. Just as the Government of India have to foster the natural aspirations of the natives as well as to provide for the continuance of British rule, so has the Hindu Sabha to conserve the Brahmanical Theosophy and ritual as well as to elevate the Shudra masses. If this elevation is neglected, Independent Tamburan Nadoms and Buddhist missions will most assuredly gain ground with the intelligent Shudras, and Jesus or Mahomet or Materialism take possession of the illiterate..... Between Orthodox Aryanism and Headlong Buddhism the Hindu Sabha takes its firm stand upholding where they are agreed and adjusting where they differ. We do not wish to provoke, to propitiate or to alarm any section of the Hindu community or of any other nationality but would unceasingly labour to promote a good understanding amongst all. The *Sravana Pournami* is the great day of the Initiation for all sects of Brahmans in all parts of India, and the Rishi of the day is Sri Veda Vyasa. If Hindus are known as such by the observance of the Tonsure and the *Sradha*, the Initiated are recognised by the further observance of the *Upakarmam* on the day aforesaid. We mention this as an additional proof of our opinion that the Brahman has no merit as such which is not due to Initiation into Hindu Theosophy.

It has been pointed out that the Initiator or at least the Original Initiator must be an *Achariar* who is defined in A 1 V 140 of Manu as one who initiates a candidate into the Vedic mysteries and teaches the *concealed or esoteric meaning* besides the conventional. There are four *seats* of Achariyas at present for the whole body of Hindus—viz. those of Shankara, Ramanuja, Madhva and Vallabha, but the occupants have yet to display the concealed meaning ("*Rahasyam* ") a knowledge of which is tested by the display of Superhuman powers. Poor occupant of Vallabha's seat has been sentenced by a Criminal Court for participation in Theft! and his coadjutors have, we are afraid, not distinguished themselves much except by levying fees from their followers. The priests of Jesus, Mahomet and Gautama have also lost much of the spirit of true Theosophy by making too much of the dead-letter and the form. All mankind is looking forward then to the advent of genuine *Achariars*. The Founders of the Theosophical Society say that they are in communion with Yogis, the Editor of the *Saddarshana Chintanika* that his Yogi will reveal himself in time, and the Hindu Sabha exhorts every one to evoke the Yogi within himself".

Editor's Note.—And the Hindu Sabha is quite right, if by "Yogi," it means *Atma*, the highest Spiritual Soul. But the writer uses an incorrect expression when saying that the Founders of the Theosophical Society claim communion with *Yogis*; *Yogis* can be but Hindus and in the Fraternity—with which we claim to have some acquaintance—the Hindus are in a minority. Even these cannot be strictly called "*Yogis*" since their modes of life, habits, religious worship and form of Initiation differs entirely from those of the Hindu *Yogis* as known to the general public. In one respect only are the adepts, we know, like *Yogis*: namely, in their great purity of life, self-abnegation, and the practice of *Dhyan* and *Samadhi*.

RESOLUTIONS OF THE "HINDU SABHA."

The objects and bye-laws of the Sabha are all the foundation requisite for the superstructure of Hindu Unity and Progress. The journal, as an exposition of the objects, is not wanted any more, but as a record of practical activities it will be resumed as soon as the Sabha is organised with a President, Vice-Presidents, Pandits, and places of meeting.

I request you will be kind enough to bring the objects and bye-laws of the Sabha to the consideration of your Hindu readers, and to impress upon them that *Vyasa's* philosophy and civilisation must be revived as they flourished before the Buddhist schism and the Achari perversion. India was united under *Vyasa* in religious thought and social customs, but his pupils and interpreters have sown discord in founding their own importance.

THE HINDU SABHA

The members of the Sabha will endeavour their best:—

1. To cite from the *Vyasyam* or the teachings of *Vyasa*, authorities for any doctrine or practice, which they may uphold, or against any which they may oppose.
2. To give certificates of qualification and character to learned priests.
3. To encourage the marriage of girls after puberty and the re-marriage of child-widows.
4. To promote unity and good-will amongst the sects and castes of India.

Bye-laws of the Hindu Sabha.

I. The *ordinary* Members and Patrons of the Hindu Sabha shall in future be recommended by a Member or Patron already on the rolls.

II. In any town where there are four members or more, they shall be competent to appoint one of the members as a Vice-President of the Sabha.

III. An Executive President for the Sabha shall be elected by the Members and Patrons.

IV. The President-Founder and the Executive President shall be competent at any time to call a meeting of the Sabha, at which absent Members and Patrons may be represented by any present.

V. The certificated Pandit-priests of the Sabha shall have precedence of those not so recognised as far as possible at ceremonies in which the services of priests are required, and shall be honoured as a consultative body when they attend the meetings of the Sabha.

VI. The Members and Patrons will co-operate so as to eliminate dogmas, schisms, and practices opposed to the consolidation of the Hindu Nation and of the Sanskrit authorities held sacred by the nation as declared by a Rishi.

VII. Those who respect the Tonsure and the *Shradha* shall be treated as Hindus *prima facie*, and the Sabha will endeavour to defend them from charges which do not constitute disloyalty to the Nation and the Rishis.

CURRENT EVENTS.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—On Saturday, the 23rd July 1881, Shri Shrikrishna Parsanna Sen, Joint Secretary "Arya Dharma Parcharni Sabha," Monghyr, and Editor of the *Dharma-parcharka*, delivered a long address on "Dharma Sadhan" in the premises of the Jamalpore Hary Sabha. The lecture lasted for nearly two hours, awakening the drowsy interest, and raising wonderfully the spirit of the learned audience. The main object of the lecture was to re-infuse into the hearts of the young and so-called educated India, that love for our ancient religion believed in and professed by the noble-minded and pure-hearted Aryas of the days of old. The worthy Lecturer proved, scientifically and philosophically, that tendency towards religion and mysticism was inherent in and at the bottom of every man's nature. He explained the various ways and means adopted by the religionists to reinforce faith, and did not hesitate to throw light, albeit in guarded hints, upon the abstruse mysteries, and that occult power and forces which rest in Primal Matter and our Being—forces and powers ever living and imperishable, that evolve and extend the visible, material and illusive expanse, and recall each and all things to their atomical and primary cause. In conclusion, he satisfactorily proved that religion was the only refuge for all beings, crushed by the allurements of the senses and the worldly *Maya*. Madame, we never thought until now, that our ancient and long-neglected Aryan religion would ever regain its former footing, or reappear before the public in anything like a scientific garb, lending strength and power to its utterances. And now, we hope and feel confident that, owing to the indefatigable efforts of our young champion, the Lecturer, and the untiring zeal of the Association, of which he is the Secretary, the mists which veiled so long our religion from the eyes of young India will soon be swept away.

This is an auspicious time, Madame, for the Aryan religionists to recover lost ground and their power. The Christian missionaries feel disappointed and disheartened

and ready to abandon the field; the Brahmos show signs of weariness, and the Great Cause of the Aryan Religion is occupying the minds, drawing serious attention, and fast becoming the object of intelligent Indian advocacy. In this connection, I must congratulate the Theosophical Society, which has been lately established at Bombay whose work and efforts have aided in enlightening our views upon our own Religion. May the blissful hand of the Divine Power help on the advocates of the religion, inculcated in the Aryan Shastras. The dissemination and exposition of Oriental religions will not only prove profitable to modern India, but likewise to every enquiring mind the world over.

Monghyr, 14th August, 1881.

Yours faithfully,
RAGHU NANDAN
PRASAD SINGH.

Editor's Note.—To avoid misunderstanding and especially "mis-representations" on the part of our opponents, we must remark in connection with the above letter that we "advocate" no more the religion taught in the *Aryan Shastras* than we do any other faith. Our journal is *absolutely* unsectarian and equally open to every sincere and honest defender and advocate of his own faith—whatever the latter may be. We are devoted admirers of the *Vedas*, holding it in veneration as the oldest, and, as we believe, the wisest book of the world, although its mystical and allegorical language needs the interpretation of one who thoroughly understands its spirit. As we do not feel competent to decide which of the various and many interpreters is the right one, we try to be impartial to all and let every sect (with the exception of the "Maharaja sect," of course,) to advocate its own cause before the public. The Founders of the Theosophical Society and Proprietors of this Journal are the staunch allies and devoted friends of Swamijee Dayanand Saraswati, the founder of the Arya Samaj, and author of the *Veda Bhushya*; but though the recognized supreme chief of a number of our Theosophists who belong to the Arya Samaj, neither the President of the Parent Society, Col. H. S. Olcott, nor yet its Corresponding Secretary, Mmc. H. P. Blavatsky, can ever be his followers any more than those of any other Preacher, as the *Rules* of our Society strictly forbid its Founders and the Presidents of its many Branches to advocate either in our journal, or at mixed and general *meetings*, any one religion in preference to any other. We are all upon neutral ground, and even our own personal religious leanings or preferences have nothing to do and must not interfere with the general work. We preach and advocate an incessant and untiring search for TRUTH, and are ever ready to receive and accept it from whatever quarter. We are all enquirers and never offered ourselves as teachers, except in so far as to teach mutual tolerance, kindness and reciprocal enlightenment and a firm resistance to bigotry and arrogant conceit whether in RELIGION or SCIENCE.

In the August number of the THEOSOPHIST there appeared a short paragraph announcing the death of Pandit Shradha Ram of Jallunder, Punjab. Several friends and Theosophists of Lahore, among others, writing to the Head-quarters to express their deep regret, asked the Editor to devote to the death of the late Pandit a few lines of notice. As the President Founder and the Editor had known the deceased gentleman personally, during their stay at Lahore, where, it appears, he was much beloved by all the orthodox Hindus, their just desire was complied with, and the short obituary appeared. It was a small courtesy to show to one who had been a warm defender and preacher of his views during life, a sincere and fearless champion of what was to him sacred truth—Hindu or Brahmanical religion. Yet it was found fault with and strongly upbraided and criticized by the last person we would have ever thought of, in such a connection—A Theosophist and an Arya-Samajist!! *On n'est jamais trahi que par les siens* becomes truer than ever. We leave to the impartial reader to judge and decide which, the Editor or the "Critic," is "bringing discredit" upon himself. The criticism appeared in the *Tribune* of Lahore, August 13, and we now give it to our readers as it stands:—

"THE THEOSOPHIST' AND PANDIT
SARDHA RAM.

"TO THE EDITOR OF 'THE TRIBUNE.'

"SIR,—It is curious to see in the THEOSOPHIST for August 1881 (page 245) that Pandit Sardha Ram, deceased, is trumpeted to have been a leader of Hindu religion and to have disseminated his opinions so boldly and eloquently that neither Brahmo nor Arya Samajists ever ventured to cross him.

"This is anything but true, and the Editor of that journal is greatly misinformed, and no doubt brings discredit upon herself by giving publicity to such trash and utterly incorrect information in the editorial columns of her paper, for every body who knew Pandit Sardha Ram knows full well that he was innocent of having ever engaged himself in discussion with an Arya Samajist, though challenged to do so many a time by them.

"Indeed, he organized a society giving it the name of Hari-Gyan-Sabha, which is composed of a dozen of persons overwise for the present age, who are disinterestedly devoted to the secret cause of idolatry and superstition, which the Arya Samaj ruthlessly attempts to sweep away by its sacrilegious act of disseminating Vedic knowledge through the length and breadth of the country.

"True the Pandit was a leader of the Hindu religion, but only so far as the members of Hari-Gyan-Sabha are concerned; for without the pale of that Sabha no one ever thought him guilty of deep Sanskrit learnings and it is an acknowledged fact that he was not encumbered with Vedic knowledge in the least.

"As regards the Brahmos it would be unjust to omit to state here that once the deceased held a discussion with Babu Nobin Chander Roy and suffered the game to be won by the Babu as is apparent from a pamphlet in which that discussion has been published. We would fain have refrained from criticism upon a dead man, but truth compels us to disabuse the public of a wrong notion which a note in the THEOSOPHIST from the pen of its Editor is calculated to create, and I, therefore, beg to request you, Mr. Editor, to insert these few lines in the next issue of your paper and oblige,

"Yours &c.,

"A THEOSOPHIST AND
"ARYA SAMAJIST."

"Aug. 11, 1881.

THE THEOSOPHIST AND ARYA SAMAJIST.

TO THE EDITOR OF "THE TRIBUNE."

DEAR SIR,—A letter published in your issue of August 14th and signed "A Theosophist and Arya Samajist" has unfortunately—for its writer—appeared in your columns and demands a prompt reply. Had it been signed by any other *nom de plume* I would never think of answering it, still less giving my reasons for publishing anything I choose in the journal conducted by me. As the matter stands, however, and the writer having publicly accused "the Editor of that journal" (the THEOSOPHIST) of being "greatly misinformed," and bringing "discredit" upon herself by giving publicity to such a trash" (*sic*)—*viz.*, by inserting a few lines to express regret at the sudden death of Pandit Shradha Ram (!)—I, the undersigned, the Editor of the THEOSOPHIST, and one of the Founders of the Society to which the writer himself belongs, will now, with your permission, answer his very flippant, untruthful, and, I regret to say,—since he is a theosophist—transparently spiteful remarks.

(1) I could not be "greatly misinformed" since my information was derived (a) from a personal, though a very short acquaintance with the defunct, at Lahore; (b) from several trustworthy and impartial informants, such as a high English official, a Christian clergyman, and several respectable natives from that same city; and finally (c) from two members of our Society—one of whom is a greatly esteemed and very learned native of Lahore, a valued friend of ours and—a "theosophist of good standing."

(2) No Editor can possibly "bring discredit" upon himself (unless our critic and Brother (?) has yet to learn the real value of English words)—merely for his speaking in a spirit of kindness of a defunct person, were the latter the greatest reprobate, which, even the detractors of the late Pandit, would never dare to say of him. *Demortuis nil nisi bonum* is the motto of every honest man. On the other hand, a "Theosophist"—the more so if in addition to being a Fellow of a Society, based upon the wisest principles of mutual tolerance and universal philanthropy, one, in short, striving to deserve the name of a practical *Brotherhood of Humanity*, he is a member of the Arya Samaj, a body known as opposing and being opposed by every orthodox Hindu—does "bring discredit" and not only upon himself, but upon the Society he belongs to, by showing such a spirit of personal spite, narrow-mindedness and uncharitableness, as exhibited in his criticism in the *Tribune*. "It is far less a sin to speak kindly of and forgive ten sinners deserving punishment, than to slander or punish one who is innocent" is an old saying, especially—we may add—when the victim is dead and cannot defend himself.

(3) It is not true that Pandit Shradddha Ram "was innocent of any discussion with an Arya Samajist" as I happen to know to the contrary; nor, that his "Hari-Gyana Mandir" (or Hari-Gyan Sabha, as the writer calls it) is composed but of "a dozen of persons;" nor yet that in his polemics with Babu Nobin Chunder Roy "he suffered the game to be won" by that Brahma gentleman, as the Pandit was away, we are told, when his Bengali opponent had his last say, and that since then he published the *Dharma Rakshha* in which he contradicted every word pronounced by his opponent. All his insinuations are exaggerated and greatly misrepresented. The late Pandit may have been little "guilty of deep Sanskrit learning" for all I can vouch for, but that is no reason why he should not be honoured after his death as a good and generally respected man. The whole letter under notice, breathing with that spiteful and bigoted spirit of partisanship which precludes the possibility on the part of its writer to show himself fair and impartial—his object falls short of its mark and his vilifications harm but their author.

While one "Theosophist" writes a *quasi*-libellous letter, and throws mud upon the memory of one, whose only crime seems to have been to oppose the teachings of the Arya Samajists which he honestly, if erroneously, believed heretical—another *Theosophist* whom we personally know, as a most trustworthy and impartial witness, wrote to Colonel Olcott from Lahore, at the date of July 18, 1881, the following:—

"It is with deep regret that I inform you of the sudden death of Pandit Shradddha Ram of Phillour, in the District of Jullander in the Punjab—who visited you at Lahore. He was the only preacher of orthodox Hinduism, who travelled far and wide on behalf of his religion at his own expenses, and spoke so eloquently and with such a force of argument that neither missionaries, Moulvies, nor Brahmans, ever dared to encounter him... (This informant, independently of informant number one, whose paragraph we published, gives the very same testimony as to what our critic contradicts.) He was a great orator, and his argumentative powers were very remarkable indeed. In addition to his knowledge of Sanskrit he was well versed in Persian, knew medicine and knew the *Nasht Patrika*, a branch of astrology, to almost a miraculous perfection. He also knew music, was a good poet, and an admirable writer in Hindi. Religious hymns of his composition are much appreciated and sung in the Punjab. His pleasing manners and marvellous abilities secured for him the friendship of many good-natured Christian missionaries and of several European officials of high position... His loss is not only severely felt by all the orthodox Hindus, but is deeply regretted and sincerely lamented by all his Arya-Samaj and Brahma-Samaj friends."

The italics are mine. Whom are we to believe? Evi-

dently Theosophist No. 2. had not met "A Theosophist" No. 1, otherwise the—to put it very mildly—*indiscreet* remarks in his letter would have never appeared perchance, in the *Tribune*. To conclude:—

As the Editor of the THEOSOPHIST, I now publicly declare that being no sectarian, following no one's lead, and feeling the profoundest contempt for narrow-minded bigotry under whatever form, the columns of our journal—so long as I edit it—will never be closed against any writer, only because he happens to differ with me on religious or philosophical opinions. Holding Gautama Buddha higher in my veneration than any other religious teacher the world over, I yet publicly, and notwithstanding Buddhist opposition to the Hindu Scriptures—profess a profound admiration for the *Vedas* and the *Vedanta* teaching, simply because I claim an undeniable right of thinking for myself, untrammelled by any divine or human teacher or teaching. And were I to receive, at any day, a well-written article directed either against our Society, the Buddhist Saviour, or myself personally, I would surely publish it in the same spirit of tolerance and impartiality, and with the same readiness as I would give room to one against a declared enemy of ours. And, as the Corresponding Secretary of the Parent or Central Theosophical Society, I am compelled to warn "A Theosophist and Arya Samajist," let him avoid in future giving vent to such feelings as expressed by him in the *Tribune* as they are as discreditable to himself, as they are loathsome to the Society which honoured him by admitting him to the number of its Fellows. Unless he heeds this friendly advice our General Council might some day interfere, and he would suddenly find himself compelled to sign his future denunciations but as "An Arya Samajist."

Fraternally yours,

H. P. BLAVATSKY.

Simla, August 24, 1881.

THE LATE PANDIT SHRADDHA RAMA.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—At an occasion like the present when some narrow-minded enemies of the late Pandit Shradddha Rama have left no stone unturned to throw mud upon his respected memory, I hope it will not be out of place to send you, for general information, the following extract from a letter of condolence that His Honor the Lieutenant-Governor of the Punjab, being aware of the sad accident, wrote to his widow, through his Private Secretary:—

PANDIT GOPI NATH,
Editor, Mittra Vilasa.

Lahore, 20th September, 1881.

"BARNES COURT,
Simla 15th July, 1881.

"MADAM,

"I am desired to.....express the deep and sincere regret which His Honor the Lieutenant feels at the death of Pandit Shradddha Ram, whom he had known for some years and whom he esteemed for his good sense, learning and enlightenment... .."

"I am, Madam,

"Yours obediently,

"LOUIS W. DANE,

"Private Secretary."

LAHORE THEOSOPHICAL SOCIETY, TO THE RECORDING SECRETARY, PARENT THEOSOPHICAL SOCIETY.

We regret to have to report to you the untimely death of our esteemed Brother John Thomas, an energetic member of the Lahore Theosophical Society.

He fell a victim to cholera on the 31st August last. He is greatly lamented by all the Fellows here. He was a very amiable young man.

Yours fraternally,
RUTTUN CHUND BARY,
for Secretary.

13th September, 1881.