

*THE HARTFORD-LAMSON LECTURES
ON THE RELIGIONS OF THE WORLD*

**MODERN RELIGIOUS MOVEMENTS
IN INDIA**



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RAJA RAM MOHAN RAY
Founder of the Brähma Samäj.

MODERN
RELIGIOUS MOVEMENTS
IN INDIA

BY

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THE HARTFORD-LAMSON LECTURES ON "THE RELIGIONS OF THE WORLD" ARE DELIVERED AT HARTFORD THEOLOGICAL SEMINARY IN CONNECTION WITH THE LAMSON FUND, WHICH WAS ESTABLISHED BY A GROUP OF FRIENDS IN HONOUR OF THE LATE CHARLES M. LAMSON, D.D., SOMETIME PRESIDENT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, TO ASSIST IN PREPARING STUDENTS FOR THE FOREIGN MISSIONARY FIELD. THE LECTURES ARE DESIGNED PRIMARILY TO GIVE SUCH STUDENTS A GOOD KNOWLEDGE OF THE RELIGIOUS HISTORY, BELIEFS AND CUSTOMS OF THE PEOPLES AMONG WHOM THEY EXPECT TO LABOUR. AS THEY ARE DELIVERED BY SCHOLARS OF THE FIRST RANK, WHO ARE AUTHORITIES IN THEIR RESPECTIVE FIELDS, IT IS EXPECTED THAT IN PUBLISHED FORM THEY WILL PROVE TO BE OF VALUE TO STUDENTS GENERALLY.

PREFACE

TOWARDS the close of 1912 Dr. W. Douglas Mackenzie, President of Hartford Theological Seminary, Hartford, Conn., invited me to deliver, as Lamson Lecturer for 1913, a course of eight lectures on Modern Religious Movements in India. The subject was extremely attractive. It was clear that to bring these many movements together, arrange them in related groups, and set them forth as varying expressions of a great religious upheaval would be a far more illuminating piece of work than the description of them as units ever could be. But the difficulties involved in the proposed investigation were so great that it was only after much inward questioning as to whether I ought to dare the task that I decided to attempt it.

The first difficulty of the subject lies in the fact that the majority of these numerous and very varied movements, scattered over every part of India, have never been described before. In the case of a few of the more noteworthy, excellent monographs do exist. The following books and pamphlets proved of signal service in my investigation :

Śāstri, *History of the Brāhma Samāj* (including the Prārthanā Samāj); Griswold, art. *Ārya Samāj* in *ERE.*; Griswold, *The Chet Rami Sect*; Griswold, *Mirza Ghulām Aḥmad, the Mehdī Messiah of Qadian*; Griswold, *The Rādhā Swāmī Sect*; Griswold, *Paṇḍit Agnihotrī and the Deva Samāj*; Chisolm, *Indian Unrest*. There are also sev-

eral valuable biographical works — notably, Max Müller's *Rāmakrishṇa*, Prof. M. N. Gupta's *Gospel of Śrī-Rāmākrishṇa*, Dayānanda's *Autobiography*, and Solovyoff's *Modern Priestess of Isis*, — which enable the student to see, in a measure, the genesis of the movements to which they are related. But, apart from these two groups of good authorities, it was necessary to conduct the investigation almost entirely by personal visits and interviews, or, less satisfactorily, by correspondence. By these means nearly all the fresh matter in the following chapters was gathered. A small amount of the new material comes from another source, *vis.*, the apologetic and propagandist literature of the various movements; but, with the exception of certain systematic statements of creed (e.g. *Rādhā Soāmi Mat Prakāsh*, *A Dialogue about the Deva Samāj*, and Lead-beater's *Textbook of Theosophy*), these innumerable booklets, pamphlets and tracts in many tongues have provided only a scanty gleanings of significant facts.

But the subject carries within it a still more intimate difficulty. Even if abundance of information were forthcoming about any one of these most noteworthy uprisings of the Indian spirit, there would still remain the difficulty of *understanding* it, the possibility of totally misconceiving the forces that have created it, of fastening one's eyes on externals and failing to feel the beatings of the heart.

Others must decide whether I did right in attempting the task, and how far I have succeeded in it. What weighed with me was the fact that my past experience had given me a partial preparation for the work, and that my present circumstances afford me unusual facilities for getting the necessary information.

I spent in Calcutta eleven years as a Professor in a Missionary College and five as an Association Secretary among educated non-Christians. During those sixteen years I was constantly in touch with Chaitanyas, Brāhmas,

Āryas, Theosophists, followers of Rāmakṛishṇa and young men interested in other North India movements. Two pieces of work arose from this contact: *Gītā and Gospel* (1903), a booklet dealing with the Neo-Kṛishṇa Movement in Bengal, and art. *Brāhma Samāj* in *ERE.* (1909).

During the next five years my duties required me to travel all over India with little intermission and to deliver religious addresses in all the important towns. I was thus brought into personal contact with men of almost every type of religious belief; while my one study was Hinduism.

A recent modification of my work has given me special opportunities for interviewing individuals and learning facts with a view to these lectures. Fresh arrangements, made by Dr. J. R. Mott and the Committee in New York, have enabled me since the spring of 1912 to spend the summers in England in literary work and the winters in India lecturing and teaching. The invitation to give the Lamson Lectures reached me late in 1912. That winter I visited Bombay, Jubbulpore, Allahabad, Benares, Lahore, Calcutta, Puri, Madras, Conjeeveram, Bangalore, Mysore City, Palamcottah, Madura, Trichy, Tanjore, Kumbakonam, Pudukottai; and almost everywhere I was able to have long conversations with intelligent men about the sect or movement they were interested in, to visit buildings, and to pick up literature and photographs. The summer of 1913 was spent in Oxford, preparing the lectures. This enabled me to use the Bodleian Library and the British Museum and to consult many men in and about London who have special knowledge of certain of the movements dealt with. After delivering the lectures in Hartford, Conn., in October, 1913, I returned to India, and visited Poona, Hyderabad (Deccan), Bangalore, Madras, Trichy, Madura, Palamcottah, Nagarcoil, Trevandrum, Quilon, Calicut, Tellicherry, Calcutta, . Jamalpore, Jubbulpore, .

Allahabad, Cawnpore, Lucknow, Agra, Lahore, Rājkot (Kathiawar), Bombay. I thereby gained much fresh information, and was able to settle scores of questions which had arisen in my mind in the course of writing the lectures.

Thus, one way or another, I have had personal intercourse with adherents of all the movements described in this book, with the exception of a few of the smallest and most obscure.

I have felt cramped for want of space. To deal with the whole subject adequately would have required two volumes instead of one. I have thus been compelled to compress the matter very seriously everywhere. I trust this has not resulted in making my sentences and paragraphs unintelligible. It certainly has reduced the last chapter to rather an arid catalogue of facts. Necessarily, the eight lectures delivered in Hartford contained far less material than the book does.

Though I have done my utmost to secure accuracy and to avoid misrepresentation, the movements are so varied and so intricate that there must be many omissions and mistakes. Criticism will therefore be very warmly welcomed. Letters calling attention to errors and omissions, or suggesting fresh points of view, may be sent either to 86 College Street, Calcutta, or to Oxford.

So many friends in every part of India, and also in England and America, have helped me in conversation and by correspondence that it would be impossible to make a complete list of them. I wish here, however, to express my heartfelt gratitude to every one who has given me personal assistance, whether much or little; for, without them, the book could never have been written. I mention in the footnotes the names of those who have helped me at the most critical points, because in these cases it is necessary to give the source of my information. But my

gratitude is quite as great to those whose names are not mentioned.

The portraits scattered through the text may help readers to seize in a more vivid way the character and temperament of the men and women who created these religious movements. A few of them are new, but all the others have been published before. Of these, some are quite well known; but the rest, having appeared only in obscure Indian books and periodicals, must be quite new to the general reader. In any case it seems worth while bringing them together as a series of religious leaders.

I wish here to express my most grateful thanks to those whose kindness has made possible the publication of these portraits; first to the following for gifts of photographs and leave to publish them :

<i>Donors</i>	<i>Portraits</i>
The Committee of the Museum and Art Gallery, Bristol	Raja Ram Mohan Ray
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Mr. Mansukhlal Ravjibhai Mehta, Bombay	Mr. Rajchandra Ravjibhai (brother of the donor)
Mr. G. K. Devadhar, Bombay	The Hon'ble Mr. G. K. Gokhale, C. I. E.

I owe very special thanks to Mr. Satyendra Nath Tagore, I. C. S., Retired, who gave me permission to take a photographer into the Tagore Residence, Calcutta, and photograph the beautiful portraits of his grandfather and father (Plates I and II).

Grateful thanks are also due to the following for permission given to publish photographs :

Portraits

Mrs. Ramabai Ranade, Poona . . .	The late Mr. Justice Ranade
The Ārya Samāj, Lahore . . .	Svāmī Dayānanda Sarasvatī
The Rādhā Soāmi Satsaṅg . . .	The gurus
The Deva Samāj . . .	The guru
The Rāmakṛishṇa Mission . . .	Rāmakṛishṇa Paramahansa and Svāmī Vivekānanda
The Theosophical Society . . .	Madame Blavatsky and Mrs. Besant
Mr. Rabindra Nath Tagore ♡ . . .	His own

My debt to my friend Dr. H. D. Griswold of Lahore is very great; for considerable sections of my third chapter are built upon his scholarly monographs mentioned above; and he revised the whole work for me in manuscript. To him and to another friend, the Rev. John McKenzie of Bombay, who kindly did for me the troublesome work of revising the proofs, I offer my unfeigned gratitude and thanks.

11 FRENCHAY ROAD, OXFORD,
October 30, 1914.

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ABBREVIATIONS USED IN THE NOTES

<i>A Historical Retrospect.</i>	<i>A Historical Retrospect of the Theosophical Society</i> , by H. S. Olcott.
Chhajju Singh.	<i>The Life and Teachings of Swami Dayanand Saraswati</i> , by Bawa Chhajju Singh.
<i>Collapse.</i>	<i>The Collapse of Koot Hoomi</i> , a reprint of articles from the Madras Christian College Magazine.
Dubois.	<i>Hindu Manners, Customs and Ceremonies</i> , by J. A. Dubois.
ERE.	<i>Encyclopædia of Religion and Ethics.</i>
<i>Gospel of R.</i>	<i>Gospel of Śrī Rāmakṛishṇa</i> , by M.
HBS.	<i>History of the Brahma Samaj</i> , by Siva Nath Sastri.
IRM.	<i>The International Review of Missions.</i>
ISR.	<i>The Indian Social Reformer.</i>
Karaka.	<i>History of the Parsees</i> , by Dosabhai Framji Karaka.
Miss Collet.	<i>Life and Letters of Raja Rammohun Roy</i> , by Sophia Dohson Collet.
MPI.	<i>A Modern Priestess of Isis</i> , by V. S. Solovyoff.
ODL.	<i>Old Diary Leaves</i> , by H. S. Olcott.
<i>Proceedings.</i>	<i>Proceedings of the Society for Psychical Research.</i>
Ranade, <i>Essays.</i>	<i>Religious and Social Reform, A Collection of Essays and Speeches</i> , by M. G. Ranade.
Richter.	<i>A History of Missions in India</i> , by Julius Richter.
Sinnett, <i>Incidents.</i>	<i>Incidents in the Life of Madame Blavatsky</i> , by A. P. Sinnett.
<i>Social Reform in Bengal.</i>	<i>Social Reform in Bengal</i> , by Paṇḍit Sitānātha Tattvabhushaṇa.

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Raja Ram Mohan Ray, from the life-size portrait by Biggs in Bristol Museum. Reproduced by permission of the Committee of the Museum and Art Gallery . . . *Frontispiece*

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APPENDIX

1. *H. P. Blavatsky and the Masters of the Wisdom*, by Annie Besant. Theosophical Publishing Society, London. 1907.

2. *Episodes from an Unwritten History*, by Claude Bragdon. Rochester, the Manas Press. 1910.

3. *Incidents in the History of the Theosophical Society*, by Joseph H. Fussell. Point Loma, California, the Aryan Theosophical Press.

4. *A Historical Retrospect of the Theosophical Society*, by H. S. Olcott. Madras, published by the Society. 1896.

The first purpose of this Appendix is to give readers some idea of the extreme unreliability of the historical literature of Theosophy, and the second is to show the publishers of these books that they are thoroughly inaccurate and misleading, and on that ground to appeal to them, to withdraw them from circulation.

1. *H. P. Blavatsky and the Masters of the Wisdom*.

a. "In August, 1851, we find her in London, and there, on a moonlight night, as her diary tells us, beside the Serpentine, 'I met the Master of my dreams.' He then told her that he had chosen her to work in a society, and some time afterwards, with her father's permission, she went into training for her future mission, passing through seven and ten years of probation, trial and hard work." P. 7.

"On November 17th, 1875, she founded, in pursuance of the order she had received, the Theosophical Society." P. 10.

Here we have the Theosophic myth at work. For the whole of the stupendous story of her intercourse with these "Masters" Madame Blavatsky never produced any trustworthy evidence. There is only her own bare assertion. She has never given any definite geographical information to enable scholars to find the Lodge of the Brotherhood in Tibet or the vast libraries which

she asserts exist there. Since those days Sarat Chandra Das, a Calcutta Hindu, has travelled in Tibet, visited libraries and talked with many monks. The British expedition sent by Lord Curzon actually went to Lhasa; so that Tibet is now well known. Two of the most honoured Hindu scholars in Calcutta, Paṇḍit Hara Prasād Śāstri and Paṇḍit Satischandra Vidyābhūṣaṇa have wandered all over the hills within British territory, visiting monasteries and libraries. They have brought many Mss., both Sanskrit and Tibetan, to Calcutta. How is it that there is not a scrap of corroboration of Madame Blavatsky's wonderful story? No one knows anything about the existence of the Masters, their Lodge or the Libraries.

On the other hand, as we have shewn above, in Madame Blavatsky's own letters there is overwhelming evidence to prove the whole false.

In the passages before us we are asked, on the evidence of an entry in Madame Blavatsky's "diary," to believe that she was guided by the Masters from 1851 to 1875. Now, what are the facts? *The "diary" is no diary at all, but a book of drawings.* If it were a real diary; if it provided us with information which enabled us to understand Madame Blavatsky's early life; and if the passage referred to were an integral part of the narrative, and demonstrably written in 1851; then it would be solid evidence. *But the passage quoted is the only entry in the whole book.* No one can tell when it was written. What then is its value as evidence? — Simply nil. It may have been written by Madame Blavatsky at any time during the last twelve years of her life. But how are we to characterize Mrs. Besant's audacity in calling the book in question a diary?

b. "Before dealing with the communications received during a short time in the famous 'Shrine' at Adyar, it is necessary to describe the rooms which afterwards became famous. Madame Blavatsky occupied two out of three rooms of the upper story, opening on to a large hall. There was a sitting-room, which opened into a bedroom, and this again into a third room; the wall between the bedroom and this third room was made of two

partitions with twelve inches between them, lightly built, there being no support below, and with a door in the middle, the door being thus sunk in a recess. This third room was set apart for occult purposes, and was called the Occult Room. On the partition wall, loosely hanging, was a cupboard, originally over the door, in which were placed two pictures of the Masters, a silver bowl, and other articles; the cupboard had a solid back and shelves, and was merely hung on the wall, so that it could be removed easily. This cupboard was called 'The Shrine.' The wall was smoothly plastered over, and various people — after it had been tampered with by the Coulobms — bore witness to the fact that at least up to February 17th, 1884, — H. P. B. left Adyar on February 7th — it was intact. General Morgan states that he first saw the Occult Room in August, 1883, when he visited Adyar in Madame Blavatsky's absence, and, probably in consequence of a remarkable phenomenon that happened on his visit, he examined the Shrine and its surroundings with great care; he affirms that, up to January, 1884, when he left the headquarters, 'any trickery was impossible.'" Pp. 20-21.

The authoress goes on to quote a number of similar statements made by Mrs. Morgan, Col. Olcott and several other Theosophists with regard to the Shrine; and she repeats her main affirmation about it again:

"Mr. Hodgson did not see the cupboard, and Dr. Hartmann, who did see it, and examine it, says it had 'a solid unmovable back,' and this is confirmed by others." P. 44.

Now what are the facts with regard to these large masses of evidence? They have been already given, but may be summarized as follows:

(1) Every scrap of this evidence is quoted from the pamphlet, *Report of the Result of an Investigation into the Charges against Madame Blavatsky*, which contains the statements of Theosophists written (in response to the circular of August, 1884) before Mr. Hodgson arrived in India, but not published until February, 1885. P. 249, above.

(2) It was compiled in the main by Dr. Hartmann, Madame Blavatsky's "liar, cunning and vindictive." P. 248, above.

(3) In September, 1884, five months before the pamphlet was published, the Shrine was examined by Judge, Dr. Hartmann and other Theosophists, and the sliding panels were found. Pp. 241-2, above.

(4) Three of these Theosophists removed the Shrine, and Judge burned it. Pp. 241-2, above. This is the amazing fact which is necessary to explain Mrs. Besant's statement that "Mr. Hodgson did not see the cupboard," and which she most carefully suppresses. Neither the discovery of the panels nor the burning of the Shrine is mentioned in the pamphlet, *Report of the Result*, etc., though it was published five months later.

(5) When Hodgson asked Dr. Hartmann and Damodar about the Shrine, they said they did not know what had happened to it, and suggested that it had been stolen by the missionaries or the Coulombs. Pp. 247-8, above.

(6) Most of the people whose testimony Mrs. Besant quotes were questioned by Mr. Hodgson personally, and acknowledged that *they had never examined the back of the Shrine*, thus repudiating all the evidence which Mrs. Besant quotes. Each of the following singly confessed this to Mr. Hodgson, thus proving that their statements printed in the pamphlet were at the least very careless declarations: Mrs. Morgan, Mr. Subba Row, Mr. Damodar, Mr. P. Sreenevasa Rao, Mr. T. Vijiaraaghava Charloo (Ananda), Babajee, Mr. P. Rathnavelu, Mr. T. C. Rajamiengar. The details of their confessions are given by Mr. Hodgson (*Proceedings*, IX, 220-226; 325-341). He adds with reference to Mr. St. George Lane-Fox, "Mr. Lane-Fox desired my special attention to the fact that an excessive superstition was attached to the Shrine by the natives. The feeling with which they regarded it would absolutely interfere with any careful investigation of either the shrine or its surroundings" (*Ib.*, 327). Dr. Hartmann himself agreed with this statement (*Ib.*, 226). Thus Mr. Hodgson could find no evidence that any one examined the Shrine before September, 1884.

(7) On March 13, 1885, about a month after the publica-

tion of the pamphlet, Dr. Hartmann confessed, in the presence of Mr. and Mrs. Cooper-Oakley, Mr. A. O. Hume, and Mr. Hodgson, that "nobody was allowed to touch that d— shrine"; and he then told the story of the discovery of the panels and the burning of the Shrine. These facts were effectually concealed from Hodgson until that date. Pp. 250-1, above.

(8) Mme. Blavatsky confessed to Mr. Hodgson that the Shrine was made with three sliding panels in the back. P. 251, above.

(9) Dr. Hartmann confessed that his pamphlet was untrustworthy, and gave Mr. Hodgson a written statement about the Shrine, which is quoted above. Pp. 251 and 241, above.

(10) In April, 1885, the pamphlet was publicly repudiated in *The Madras Mail* by the Theosophic leaders. Pp. 253-4, above.

How then shall we characterize Mrs. Besant's statement of the evidence as to the Shrine?

c. Mrs. Besant quotes *in extenso* a letter written by Mr. A. O. Hume to the *Calcutta Statesman*, in September, 1884, with reference to the letters handed over by Madame Coulomb. We need quote only the last sentence, which is as follows:

"Parts of the letters may be genuine enough; one passage cited has a meaning quite different from that in which I see that the *Times of India* accepts it, but believe me, Madame Blavatsky is far too shrewd a woman to have ever *written* to any one, anything that could *convict* her of *fraud*." P. 37.

Now it is quite true that Mr. Hume sent this letter to the *Statesman*; but Mrs. Besant omits altogether to tell her readers that, within a few months, his mind changed completely. This fact was published by Mr. Hodgson twenty-two years before Mrs. Besant wrote her booklet:

"When the Blavatsky-Coulomb letters were first published, Mr. Hume expressed his opinion publicly that Madame Blavatsky was too clever to have thus committed herself; latterly, however, and partly in consequence of the evidence I was able to lay before him, he came to the conviction that the letters in question were actually written by Madame Blavatsky." *Proceedings*, IX, 274.

Mrs. Besant declares she studied Mr. Hodgson's Report carefully: does not her action in this case, then, come as near wilful misrepresentation as possible?

d. "Mr. Hodgson, the gentleman sent by the S. P. R., was present at this memorable Convention Meeting of December, 1884, the Colonel, in the innocence of his heart, extending to him a warm welcome. Mr. Hodgson's appearance of friendship was, however, a mere pretence to cover his real aim; he simulated honest inquiry only the more surely to destroy." P. 40.

Dr. Hartmann and Mr. Judge charged the Coulombs with forgery and the missionaries with hatching a conspiracy. Mrs. Besant now charges Mr. Hodgson with shameful treachery; and if we accept this charge, we must believe that the Society for Psychical Research were from beginning to end duped by this dishonest scheme. But, apart from these considerations and from Mr. Hodgson's own statement and behaviour, how are we to characterize Mrs. Besant's conduct in publishing this foul slander twelve years after the publication of *A Modern Priestess of Isis*, in which Madame Blavatsky herself says that Hodgson was at first a friend? (P. 248, above.)

e. "Mr. Hodgson, in his Report, publishes a 'plan of the Occult Room with shrine and surroundings (from measurements taken by R. Hodgson, assisted by the statements of Theosophic witnesses).' On page 220 Mr. Hodgson says that 'the accompanying rough sketch, made from measurements of my own, shows the positions.' The reader will now see why I laid stress on the fact that Mr. Judge had, in the summer of 1884, bricked up the hole, plastered the wall, and then re-papered it; this having been done in the summer of 1884, how could Mr. Hodgson have made a rough sketch of the positions from his own measurements in the spring of 1885? It may be asked: 'How then did Mr. Hodgson obtain his plan?' The answer is simple; Mr. Judge gives it. He said: 'I made a plan of how it had been left by Coulomb, and that plan it is that Hodgson pirated in his

report, and desires people to think his, and to be that which he made on the spot, while looking at that which he thus pretends to have drawn.' All that Mr. Hodgson could have seen was a blank wall. I reprint here the comment I made in *Time* on this remarkable proceeding: 'I venture to suggest that the pirating of another person's plan, with "measurements" of things that no longer existed when Mr. Hodgson visited Adyar, is not consistent with good faith. Yet the whole terrible charge against Madame Blavatsky rests on this man's testimony. The Society of Psychical Research, which has taken the responsibility of the report, has no knowledge of the facts, other than that afforded by Mr. Hodgson. Everything turns on his veracity. And he issues another man's plan as his own, and makes imaginary measurements of vanished objects.' " P. 43.

This attack is practically the same as that published by Mrs. Besant in *Time* in 1892. Mr. Hodgson replied in detail to the attack in *Proceedings*, XXIV, 136-141, issued in June, 1893. He not only shewed that all the minor charges were unjustifiable, but published a copy of the only plan of the Shrine made by a Theosophist which he ever saw. It had appeared in the *Report of Observations*, etc., a pamphlet published by Dr. Hartmann in September, 1884. (See above, p. 240.) This must be the plan Mrs. Besant refers to, as the pamphlet was prepared and issued during the time when Mr. Judge was in Madras. This plan is reproduced above (plan A, page 234), with Mr. Hodgson's plan (plan B) beside it, that readers may see with their own eyes how utterly absurd it is to say that the latter was copied from the former.

Yet here we have Mrs. Besant repeating the old attack in 1907, without the slightest reference to Mr. Hodgson's complete disproof of the slander, and without a single scrap of evidence, except the statement of Judge, to substantiate the charge.

Further, Judge, on whose testimony Mrs. Besant relies, is the man who had to do with the removal and burning of the Shrine, and he is the man whose frauds and forgeries Mrs. Besant and Colonel Olcott discovered in 1894. (See above, pp. 241-2, 268-71.) What sort of a witness is he?

Now, if the plan republished by Mr. Hodgson is *not* Mr.

Judge's plan, Mrs. Besant is in honour bound to publish Mr. Judge's one, that the world may see that Mr. Hodgson plagiarized it. But if the reproduced plan is Mr. Judge's plan, then will not Mrs. Besant withdraw from publication this cruel and baseless slander on the dead?

f. "Mr. Hodgson's third charge is that certain letters alleged to be from the Mahātmā Koot Hoomi were written by Madame Blavatsky, or in some cases by Damodar." P. 48.

"The before-mentioned experts varied together as to the authorship of the letters submitted to them; first they said they were not done by Madame Blavatsky; then, this not satisfying Mr. Hodgson, they said they were. As against this valuable opinion of theirs may be put that of Herr Ernst Schutze, the Court expert in caligraphy at Berlin, who gave evidence on oath that the letter of Master K. H. 'has not the remotest resemblance with the letter of Madame Blavatsky,' and who wrote: 'I must assure you most positively that if you have believed that both letters came from one and the same hand, you have laboured under a most complete mistake.'" P. 48.

This statement looks very convincing at first sight; but let us set the facts around it and see what becomes of it.

When Mr. Hodgson got a number of these letters submitted to him, he found that the penmanship varied in them a good deal. He then placed them as far as possible in chronological order, when it became plain that the early letters retained many of the characteristics of Madame Blavatsky's handwriting, while in the later examples a number of these characteristics were eliminated. Studied as a series, they at once suggest that all are by the same hand and that there had been a progressive differentiation of the handwriting.

It was merely several small slips of writing belonging to this lengthy correspondence, conducted in a disguised hand, which were submitted to the English experts, and which they declared had not been written by Madame Blavatsky. When the long chronological series was submitted to them, they recognized

the progressive differentiation and came to the conclusion that all were written by Madame Blavatsky.

Now to come to the German expert. Mr. Sinnett tells us (*Incidents in the Life of Madame Blavatsky*, 323-4) that the documents submitted to him were a Koot Hoomi letter of September, 1884, and a letter written by Madame Blavatsky in October, 1885. Now it had been suggested many months before this latter date that Madame Blavatsky had written the letters in question. Clearly, if the expert was to make his examination under scientific conditions, a letter written by Madame Blavatsky *before* the question arose should have been given him for comparison. How could he judge a question of handwriting, if the accused was given an opportunity of resorting to disguise? Further, Mr. Hodgson gives a number of facts which clearly suggest that Madame Blavatsky attempted the same trick with him. *Proceedings*, IX, 281, 290-1; XXIV, 148-9. Thus the German expert's verdict is worthless, simply because the evidence was not submitted to him.

The English experts, on the other hand, had before them specimens of Madame Blavatsky's writing dating from *before* the Coulomb exposure, and also a considerable number of K. H. letters of various dates. They thus worked under scientific conditions, while the German expert did not.

Again we remark that all these facts are detailed by Mr. Hodgson (*Proceedings*, IX, 282 ff.; XXIV, 147-149); yet Mrs. Besant ignores them entirely, and indeed suggests by her language that there are no such material facts.

No one would say that the mere opinion of experts on the handwriting would be sufficient to settle the question of the authorship of these letters. As we have shown above (pp. 256-9), several other lines of proof combine to indicate that they were written by Madame Blavatsky and her immediate disciples.

We have submitted only a few fragments of Mrs. Besant's booklet to examination. Limits of space alone prevent us from carrying the process farther. The bulk of the rest of the material is quite as rotten as the portions we have reviewed.

2. *Episodes from an Unwritten History.*

This work is in the main dependent on No. 1, and we need not deal with the corresponding passages here. But to give some idea of the utter unreality of the story we shall quote two passages:

a. "The work designated to Judge by the Founders was magnificently performed, and notwithstanding his secession from the parent society in 1895, taking with him most, though not all, of his colleagues, his name rightly ranks first, after those of the two Founders, among the great workers and leaders in the Theosophical cause." P. 25.

What must be the condition of the Theosophic conscience which writes such a panegyric of Judge? See above, pp. 241-2, 268-71.

b. Writing of Madame Coulomb, this author says:

"Prince Harisinghji of Kathiawar, to whom she had applied on more than one occasion for two thousand rupees, tired of her importunities, complained at last to Madame Blavatsky, who promptly put an end to an intolerable situation by dismissing from her service Madame Coulomb." P. 42.

This last statement is absolutely false. See the evidence produced above (p. 236), shewing that the Coulobms were left in full charge of Madame Blavatsky's rooms.

3. *Incidents in the History of the Theosophical Movement.*

In the discussion of the Madras exposure this pamphlet is dependent on Mrs. Besant, and repeats the gross and baseless slander about the plan of the shrine-room (pp. 452-4, above). We need not deal with it again. But there are other slanders:

a. "It was afterwards learned and published in the *Madras Daily Mail* that the missionaries of the Madras Christian College had offered to pay Mme. Coulomb a thousand rupees to procure certain letters of Madame Blavatsky." P. 7.

This is utterly false. See the facts on p. 246 n., above.

b. "Both M^r. and Mme. Coulomb later, when their actions were exposed, confessed to this plot." P. 7.

Could a grosser slander be conceived? Madame Coulomb, so far from confessing to a plot, instituted a lawsuit in defence of her character (p. 252, above), and when it became impossible to proceed with it, published a long letter in *The Madras Mail*, stating her position once more with the utmost emphasis (p. 254, above).

4. *A Historical Retrospect of the Theosophical Society.*

a. Writing about Judge, Olcott says:

"In the autumn of 1893, charges had been made against this officer's character, a widespread and intense excitement had resulted, and a majority of the Sections were urging me to remove him from office. A Judicial Committee was convened at London in 1894 to try the charges, but adjourned without doing so because of certain technical points which were put forward and held to be good. The discontent was not allayed by this action but greatly increased, feeling ran high, an overwhelming majority of the American Branches stood by him, and an angry discussion was carried on within and outside our own press. This was the state of affairs when the Ninth Annual Convention of the American Section met at Boston, Mass., on the day specified. The Delegates almost in a mass made Mr. Judge's cause their own, and voted to secede from the parent Society and organize as an independent society." P. 17.

What sort of a historical account is this of the amazing events we have outlined above (pp. 268-71)? Olcott here simply keeps up the policy of concealment agreed upon in the Judicial Committee.

We appeal to all who read these pages, Theosophists, reviewers and the general public: Is it not high time that the Theosophical Publishing Society, London, the Manas Press, Rochester, U. S. A., the Aryan Theosophical Press, Point Loma, California, and the Theosophical Society, Madras, should withdraw these most unhistorical publications from circulation?

GLOSSARY OF INDIAN TERMS

āchārya :	scholar, theologian, minister.
astral :	belonging to the astral world, see p. 195.
bhakti :	devotion, love for God.
bhāshya :	commentary, especially on the <i>Vedānta-sūtras</i> .
brahmachāri :	celibate student.
chela :	disciple.
Daṇḍis :	ten orders of sannyāsīs, organized by Śankārācharya and named from the <i>daṇḍa</i> or beggar's stick which each sannyāsī carries.
guru :	a Hindu teacher, worshipped as God.
mantra :	a short expression, prose or verse, used as a sacred utterance, and believed to possess mystic power.
mleccha :	a name used by Hindus for foreigners, like the Greek 'barbaros' and the Jewish 'Gentile.'
Moulvie :	a Muslim theologian.
Om :	the most sacred of all mystic syllables in use among Hindus.
paṇḍit :	a learned man, especially learned in language.
paramahansa :	a title conferred on a sannyāsī of high philosophic and religious attainments.
purda :	a word meaning 'curtain,' used instead of <i>zenāna</i> .
sādhu :	a word used for any modern Hindu ascetic.
Śaiva :	Śivaite.
saṁskāras :	domestic ceremonies.
sannyāsī :	a celibate monk, see p. 73.
sat :	real, true.
satguru :	true guru.
śrāddha :	Hindu ancestor-worship.
svāmī :	lit. 'lord,' a title conferred on sannyāsīs.
Vaiṣṇava :	Vishṇuite.
zenāna :	the women's apartments in an Indian house.

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