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TELUGU MISSIONARIES ON FURLOUGH.

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The Annual Conference.

The Annual Conference of the Telugu Mission was held at Vinukonda from December 29, 1893, to January 1, 1894, inclusive. Forty-seven Missionaries and five visitors were present. According to the Hand-book for 1893, the Mission has twenty-two stations. If we omit Guntur which has not been opened, and count Ootacamund, which is altogether distinct from Bangalore, and Allur, at which place a Missionary and his family have been living for some months, the number becomes twenty-three. It is certainly gratifying to report that all but two of these stations were represented at this gathering.

The Conference chose as its Chairmen, the Rev. Dr. McLaurin and Brother Valpulla Yohan, and as Secretaries, Messrs. Guernsey and B. Yohan.

It is impossible to give space for a full account of the proceedings of the Conference. Reports of the year's work at the several stations were made, and matters of much importance were discussed and acted upon. Among the latter may be mentioned the following:

1. The election of an Editorial Board and Business Manager for the proposed Baptist Periodical for Asia,—a monthly magazine to represent more or less fully our own Missions in India, Assam, Burma, China and Japan, the Canadian and English Baptists in India, and the Colonial Baptists in Assam, and to afford opportunity for the presentation and discussion from our point of view of questions of common Missionary interest.
2. The proposition from the Conference of the American Evangelical Lutheran Mission for a meeting for a better understanding and adjustment of the lines of future contact and work. Such a meeting was held at Vinukonda on January 2nd, between Committees of five from each Society. The outcome of the meeting is not yet published.

3. The Enthusiastic adoption of a Committee report recommending the institution of a regular curriculum of study for the first two years and optional examinations on the same. The curriculum and examinations recommended are those printed in the Lone Star two years ago.

4. The discussion and adoption of Mr. Manley's report on the methods of organization in other Missions of similar ecclesiastical polity working in South India, and a suggested plan of organization in our own. By vote of the Conference this valuable report is to be printed in full by Mr. Manley as soon as possible.

The Conference passed resolutions on the Liquor Traffic, the Opium Traffic, Hemp Drugs, the C. D. Acts, Sabbath Observance, Circulation of Scripture, etc. Some of these appear in another page. The full text of all of them will appear in the report of the proceedings of the Conference as printed in the Annual Report.

The Rev. M. C. Mason of the Garo Mission, Assam, was a visitor at the Conference and gave an address on the great need of reinforcement in that and the other fields of Assam. The Conference responded by a resolution urging the Executive Committee to do for Assam what they have so gloriously done for India and China.

The Obituary Committee reported resolutions upon the death of Mrs. Clough, Mrs. Newhall and the Rev. W. W. Campbell, all of whom died during the year. The resolutions are printed elsewhere. The papers read before the Conference were fewer than usual, but were upon very important topics, namely, Mission Boarding and Village Schools; Baptist Church Polity in our Mission; The Place and need of Revivals in the Telugu Churches; The Formation of District Associations. An abstract of these papers also may be expected in the Report. The Conference lost the instruc-
tion of Dr. Clough’s paper on Unity in Mission Work through his sudden sickness and inability to be present.

Dr. Downie’s Stereoptic on lecture on the World’s Fair given on Friday evening was most opportune and enjoyable. Exile from home gains an added meaning when it entails as this year the loss of this great Educational Exhibition. Dr. Downie earned the hearty thanks of all.

The spiritual tone of the Conference was most gratifying and helpful, and will be remembered through the year as the best feature of this excellent meeting. The devotional meetings, though too few, were always well attended and were used as special occasions for drawing near to God and to one another. The Services of Sunday, December 31,—Morning Prayer meeting. Telugu Sermon by Bro. G. Augustine, The Lord’s Supper, English sermon by Brother Hopkins and the Watch Service,—were unusually solemn and helpful to all.

It is impossible to say how greatly the Conference felt indebted to our Brother and Sister Heinrichs and to all the others who assisted them so well in caring for the physical comforts of the meetings. If it is true that a good beginning is half way to victory, it cannot be doubted that much of the cordiality and true success of the Conference can be traced to the beautiful cordiality and welcome of our host and hostess, to their inexhaustible patience and their ceaseless care and zeal. The Lord reward them according to their deeds.

The Conference will meet next December with Dr. and Mrs. Downie at Nellore.

RESOLUTIONS.

The following resolutions were unanimously passed:—

THE LIQUOR TRAFFIC.

Resolved, that we view with increasing alarm the inroads made by this ruinous traffic upon all classes of the community, and especially the educated high class Hindus and Christians, and that
we call upon all classes to unite to petition the Indian Government to take some energetic measures to stay the evil.

That we rejoice in the formation of the "Indian Prohibition League," and that we pledge it our heartiest support.

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**The Opium Traffic.**

Knowing no good and much evil to result from this traffic, and especially the altogether indefensible indignity of forcing it upon an unwilling people, the Chinese; we hereby record our unqualified condemnation of this traffic, and pledge our hearty support to every legitimate means of banishing it from the country.

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**The C. D. Acts.**

Resolved, that we rejoice in the recent triumph of the cause of purity in the exposure of the evasion of the orders of the Imperial Parliament in the matter of the C. D. Acts in Indian Cantonments, and that we express to Dr. Kate Bushnell and Mrs. Andrew and to the W. W. C. T. U. our sense of admiration and gratitude for the manner in which they carried out their unpleasant and arduous task, and to them also we pledge our prayers, our sympathy and support.

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**Report of the Obituary Committee.**

Since it has pleased our heavenly Father in his inscrutable love and wisdom to promote, during the past year, from his service on earth to his service in heaven, our dearly beloved and highly honored Missionaries, Mrs. J. E. Clough, Mrs. A. A. Newhall and the Rev. W. W. Campbell, we wish to express our appreciation of the great service they have rendered our Master in his vineyard. All three were called away in the prime of their life, when, in our judgment, they should have had yet many years of labor among the Telugus, but God knows best and never errs—He has given, He has taken, blessed be His Name!

Mrs. Clough's chief characteristics were an unwavering faith and love, great wisdom and discretion, above all the spirit of rea-
sonable service which consists in presenting body, soul and spirit, as a living sacrifice, holy, acceptable unto God. For many years, all—missionaries and Telugus—have been watching and waiting for her return to India where she has worked faithfully and long, but the Master called her higher and His will be done. All we can do is to put on record our high appreciation of her love and zeal, and the fact that in the triumphs of the gospel among the Telugus Mrs. Clough has taken a very prominent part, and we know she has done what she could. God's strange providence in calling her as He did gave us a shock such as we never had before. The inspiration of her life remains with us and the Telugus, and, being dead she yet speaketh in her deeds of kindness. She will never be forgotten, by her host of friends in America and India. The thousands of Christians among the Telugus whom she loved so dearly and devotedly will always cherish her memory and keep it fresh and green in their hearts.

At the comparatively early age of fifty years our heroic Brother Campbell was called to his reward. He was a unique man who never sought his own comfort, but always longed to reach out into the regions beyond. He was, we believe, the first Protestant Missionary who ever went to the Telugus in the Nizam's Dominions and became the father of our work there. He was an ideal pioneer Missionary. All the very successful stations in those Dominions owe their inception to him. While his plans embraced preaching to all, Secunderabad and Nalgonda will always, in an especial sense be monuments of his labor of love. Brother Campbell was every inch a man of God. He has done a glorious work that will last as long as the work among the Telugus lasts and thousands here rise up and call him blessed.

Mrs. Newhall was not so well known as the two others, but what is unknown on earth is known in heaven. When our highly-gifted and well-educated sister came to India, she did a very successful work among the women and children in Madras, but her marriage to Brother Newhall called her in addition to her work as a Missionary, to the work of a housewife, to days of quiet service in her home, which did much to show the people of this land the
blessings of a Christian home. For years our sister has been a great sufferer, now she is at rest. While she was not in the front of the battle, but often was only standing and waiting, yet her service was great and her prayers have been answered in the more aggressive work of others.

Having for the first time been called upon to mourn the loss of three of our number in one year, in deep sorrow we resolve:

1. That our loss has been great. But while our fellow-workers can no longer be with us in body, yet their spirits are with us, and, by God's blessing, their death shall make us labor more abundantly while it is yet day, and, that seeing their lives, we pledge ourselves to do more for Jesus, our Lord and Master, in serving the Telugus whom the dear ones gone before loved so well, and for whom they laboured so faithfully and successfully.

2. That we assure all the relatives of the deceased, especially those nearest and dearest to them, of our sincere sympathy, and that we pray the God of all comfort to comfort them in all their tribulation, that they may be able to comfort them which are in any trouble by the comfort wherewith they have been comforted of God.

3. That copies of these resolutions be sent to Dr. Clough, the Rev. A. A. Newhall and to Mrs. W. W. Campbell, and to the denominational papers.

Respectfully submitted.

(Signed) GEO. N. THOMPSON,
,, R. R. WILLIAMS.
,, JOHN NEWCOMB.
,, M. H. DRAKE.

Committee.

OBITUARY NOTICE.


Mr. Campbell was born at Busti, Chautauqua Co, New York, July 31st, 1843. During the latter part of the civil war he was con-
nected with the Christian Commission and for a short time taught a school for colored people in North Carolina. Subsequently he spent seven years at Hamilton, U. S., and graduated from both the Collegiate and Theological Departments of Colgate University.

In 1873 he married Miss Lydia M. Jones, and in the autumn of the same year, they came to the Telugu Mission in Southern India.

After a time necessary for study of the language at Ongole, they settled at Secunderabad in the Nizam's Dominions and opened a new work. Secunderabad is a British Cantonment and had, beside English and Eurasians, a population of 50,000 Mohammedans and Hindus practically untouched by the Gospel.

The callousing influence of the partial truth of Mohammedanism made the field a hard one, but quietly, patiently, unceasingly, Mr. and Mrs. Campbell sowed the seed. After seven years and a half Mrs. Campbell's health failed and they returned to America. Mr. Campbell remained a year, then, leaving his wife still much enfeebled he came back alone and for six years more in season and out of season, in health and in sickness, in weariness and loneliness often, but in unfailing trust always, he preached the truth over the great field which stretches away from Secunderabad.

During this time Mr. Campbell felt it important to establish a Mission station at Nalgonda, a town about 50 miles from Secunderabad. It was necessary to secure land and build a mission house, at once, before heathen officials should make it impossible. Accordingly he carried out the plan with only his own means to draw upon, doing a good share of the work himself to supplement his limited resources. Undue exposure to heat while building, added to the effects of climate and work during the previous years, brought on disease from which he never recovered. In 1888 the continued ill-health of Mrs. Campbell still in America forced him to leave the work he loved better than life.

After two years spent in the effort to regain health he accepted the pastorate of the Baptist Church at Waverly, Iowa, still hoping to be able to go back to India in a short time. To the work of this church he gave over two years of the same earnest self-forget-
ful labor he gave to his mission field, then the disease contracted in India developed more actively, and after eight months of battle with it, his Lord called him home.

It is the record of a noble life, a life in which self was put down and God was made supreme, a life whose absorbing object was to do God's will.

E. G. L.

SERVICE THE CRITERION OF GREATNESS.

The idea of Service came from God. He made the world to contribute to the happiness of man. The earth is stored up with wood and coal for fuel, with oil, gas and electricity for light. It produces fruits, grains, vegetable and herbs for the use of man. It abounds with springs and streams of water to supply his thirst. God serves us day by day with his sunshine and with rain in its seasons. Above us are the star spangled heavens to call forth our wonder and admiration. Around us birds sing and flowers bloom to cheer and brighten our lives. Underneath our feet is the beautiful grass carpeted earth that rests and delights the eye. On every hand behold God's labor for us.

But we are not all bodies. We are immortal spirits as well and God has not forgotten to provide for our souls. He has served us morally and spiritually by revealing to us his nature and his will concerning us through his written word. He has told us of a better world beyond and how to reach it. He has revealed to us the best way of living in this world.

But last and best of all he rendered the highest service to the human race; when he became incarnate and took upon himself the form of a servant in the person of Jesus Christ. It was then he made service honorable and taught the world the great object lesson on service. He said "The Son of man came not to be ministered unto but to minister and give his life a ransom for many." He taught that it was more blessed to give than to receive, more blessed to serve than to be served. He said. Would you become great?
Follow me. "Take my yoke upon you and learn of me * * * for my yoke is easy and my burden is light." He is called the meek and lowly Jesus. He made himself of no reputation that he might render service to all. He is continually enunciating this principle of sacrifice in service. His whole life is one long commentary on it. We find him setting forth the same truth again and again in different forms. "Except a grain of wheat fall into the ground and die it abideth alone." Here is the sacrifice of the old life for a new and increased life. "He that loseth his life for my sake shall find it." He will lose his old selfish nature and find a renewed and better nature. He will lose a self-centred life and find a Christ centred life. He will sacrifice apparent joy for real joy. See Jesus as he goes among the people illustrating his teaching by his life; feeding the multitude, cleansing the lepers, healing the sick, opening the eyes of the blind, bringing joy and sunshine into every heart. Contrast such a life with the Phariseism of his day and it may help us to understand the remedy he has prescribed for selfishness; viz., losing our lives that we may find them. Service is made the criterion of greatness.

The same law appears in National and Social life. The man who is able to render the greatest service to his fellowmen is the one who becomes first among them. It may take a long time for service to be recognized. The days of sacrifice may be long and painful; but the service will not go unrewarded. Jesus Christ rendered such service to man that he put the whole human race under obligation to himself and all admit that he is Lord by right of service.

If we read the lives of great men we find their names associated with some great event that they were instrumental in bringing about. Luther and the reformation are inseparably linked together. The names of Carey, Judson, Livingston, Duff, Moffat and a host of others will live because of the great service they rendered to the heathen. Ministers and Missionaries become great only when they have put whole communities under lasting obligations to them by their untiring service. The Old King of Bohemia went into battle with this motto on his banner "Ich Dien" "I serve."
This was the motto of *the* Son of man. Let it be our motto for years to come.

J. E. DAVIS.

COCONADA, December 23rd, 1893.

BIBLE INSTRUCTION IN THE HIGH SCHOOL.

The subject of Bible instruction in our Mission Schools is one of vital interest to every missionary, for the teaching of the Scriptures is the only justification that can be made for using mission funds for the support of schools. Our High School is Christian in name and it is the purpose of those who superintend the instruction to make the fact justify the name. We do not lose sight of the fact that the High School is first and last the servant of the Telugu mission, and is intended to make permanent and effective the evangelistic work which has hitherto been done and to furnish educated men for further evangelistic work among the higher classes of Hindus.

It is intended in the course of study, which is now being pursued, to give the High School boys a good general knowledge of the whole Bible. It is impossible of course to study every book, and even if possible might not prove so practical as a careful study of a selected number of books. The books selected are those which we deem most essential to gain an accurate knowledge of the person of Christ and His essential doctrines. It is hoped that the Christian boys who complete this course of Bible study, and feel the call of God to preach the word may be able to do more advanced and thorough work in the Theological Seminary than would otherwise be possible. To those who do not enter the ministry we hope to give such a knowledge of God’s word as will establish them in the faith and make Christ a living power in their hearts. To the Hindu boys we hope to give the same general knowledge of the person of Christ and his essential teachings as we give the Christian boys (for Bible study is obligatory on all), in the hope
that they may be won to Christ. Anything less than the conversion of souls is an aim unworthy of the Bible teacher. Bible teaching in the Class-room is a great missionary opportunity. It has many advantages over street preaching. When we go to the bazaar to preach it is no uncommon thing to be disturbed. Business and traffic are going on, carts are passing; the people are intent on their own business, processions with a wild din of native music are frequent and many other attractions and distractions are common. In the Class-room there are no such disturbances. We have the whole period for the undisturbed consideration of God's word. Such an opportunity to present God's message of salvation is seldom found.

We know this idea of teaching the Gospel in the Class-room is not popular with many of our brethren, and we will be asked to show results in the way of conversions. But it must be remembered that the Hindus who attend the High School are almost exclusively Brahmins, and all of them one of the higher castes. We may very properly ask those who would discourage Class-room teaching of the word what has been the result of their village and bazaar preaching to Brahmins. In all our Baptist Telugu field not a single Brahmin has been won to Christ through preaching or personal conversation. For fifty years and more they have heard the Gospel through preaching, yet they have not yielded to its truth. To be sure we cannot assure any one that the Class-room method will be more successful, but until other methods prove more successful in reaching this class, teaching the word in the Class-room should not be criticised.

To give a clear idea of the amount of Bible work required of students during their stay at the High School the course of study is here inserted.

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It will be noticed that the course begins with the life of Christ, and other books are studied in such an order as will help to understand the Gospels. The Old Testament portions are for the most part historical, but in the sixth Form one prophetical book is studied followed by one Epistle. Up to and including the third Form the work is in the vernacular, after the third Form the work is in English. At this point boys are sufficiently advanced in English to read Samuel and John intelligently, and we find that English makes Bible Study more popular with the Hindu boys, and we take advantage of this desire for an English subject to teach the word of God.

### CRITICAL HISTORICAL REVIEW OF THE THEOSOPHICAL SOCIETY

*(Continued.)*

Mr. Hodgson's report minutely examines the different phenomena related in Mr. Sinnett's Occult World, and establishes fraud in every instance. The widely published case, in which a lost brooch was returned to Mrs. Hume by Mme. Blavatsky in an occult manner, is easily solved, in view of the evidence that Mme. B. had the brooch in her possession a short time before the trick was accomplished. The saucer needed to complete the number required at a picnic, and which was found by digging in the ground at a place indicated by Mme. B. is readily explained by the fact that it had been placed where it was found by a confederate, while, as was the case in so many of her tricks, the circumstances and conversation were cunningly led up by Mme. B., to the production of the miracle.

Her correspondence with Mme. Coulomb proved pre-arrangement and fraud were practiced in her tricks with cigarette paper. A torn paper was secreted somewhere by her or one of her confederates. A similar paper was torn in a similar manner, in presence of the one for whom the trick was done, and the Mme. stated that she had sent it
occultly to the place where the second paper was hidden. Proceeding to that place, the latter was found, which the dupe supposed to be the same paper that he saw torn.

Professor Elliot Coues at one time investigated theosophy thoroughly, and in 1890 published in the New York Sun a scathing expose of Mme. Blavatsky's career and that of the Society, procured from the editor of the Christian College Magazine the original letters of H. P. B., and other documents obtained by him from Mme. Coulomb, including very important letters of Mme. Blavatsky which have never been published. Professor Coues has permitted me to examine these papers, and I am thus enabled to confirm the truth of what Mr. Hodgson has published there anent.

Plagiarism is a marked characteristic of the writings alike of Mme. Blavatsky and of the mahatmas. In Isis Unveiled I have traced some 2,000 passages copied from other books without credit. Her Secret Doctrine is permeated with similar plagiarisms. The Voice of the Silence, claimed to be a translation by her of a Tibetan work, is a compilation from various Budhistic and Brahmanical works—a wholesale plagiarism. The Book of Dzyan, another bogus translation of an alleged ancient work, is also a compilation from various uncredited sources—all of them 19th century books. I have traced, to the books whence copied passages in the writings of the mahatmas in The Secret Doctrine; while the letters of the mahatmas to Messrs. Hume and Sinnett contain many passages copied uncredited from books, also traced by me to their sources. A letter to Mr. Sinnett from Koot Hoomi, published in The Occult World, was copied bodily, with a few verbal alterations, from an address of Henry Kiddle, published in the Boston Banner of Light a short time before K. H. (?) wrote the letter. All the doctrines taught by H. P. B. and the adepts, including minutiae and details are "borrowed" from the writings of others. There is nothing original anywhere in theosophy, except the distortion, perversion, garbling, and misstatements inherent in its literature, as presented by the mahatmas and Mme. Blavastky.

Mr. Hodgson shows, in his report, that among Mme. B.'s confederates was a Hindu usually called Babajee D. Nath, but whose real name was S. Krishnaswami. On September 30, 1892, this Babajee made a confession of his experiences with the theosophical leaders, solemnly declared to be true in the name of Parabrahm and the Hindu scriptures. I have a copy of that confession, and it confirms Mr. Hodgson's conclusions,
and reveals a mass of depravity sickening to contemplate. He says he became completely under the influence of H. P. B. and Damodar, and he attested as true whatever they told him H. P. B. gave him a letter from Koot Hoomi, telling him that he was a chela (pupil) of the mahatmas, and that he must call himself a Tibetan—which he did. When Mr. Sinnett published that he (Babajee) had lived ten years with the mahatmas, he was told by Mme. B. that he had thus lived in his astral body. Damodar explained to him that the false statements made publicly by him (Damodar) regarding Babajee were made from the occultic standpoint. Babajee says he also signed letters drawn up by Olcott for the purpose. He accompanied Mme. B. to Europe, and there saw her write mahatma letters, which he found identical with letters received in India as from the adepts. Both she and Damodar could write many different hands. While in Europe Mohini M. Chatterji and B. J. Padshah independently discovered fraud, and the three proceeded to sift the matter. They found bundles of blue and red pencils, with which the mahatma letters were written, and packs of Chinese envelopes, in which the missives were sent. There were also bundles of Tibetan dresses and caps, used in personating the mahatmas. Mme. Blavatsky's Hindu servant, Babula, and others, used to personate the mahatmas in these costumes. This did not fall to him (Babajee) on account of his short stature. T. Subba Raw and A. J. Cooper-Oakely also discovered the fraud, and resigned from the Society, as did M. M. Chatterji, the Gebhards, and others. Number of post peons were bribed in India to allow H. P. B. to open the letters, which was done by thin iron rods heated being passed through the flaps of the envelopes. Being opened, mahatma letters in blue or red pencil were inserted, or remarks pencilled on the letters themselves. Accompanying his confession, Babajee submitted letters and documents confirming the truth of his statements.

Not long after the Coulomb-Hodgson expose, Damodar disappeared, and he has not since been seen. It was claimed that he had gone to Tibet, though some assert that he is dead. It is admitted by the theosophical leaders that Damodar was guilty of much trickery and duplicity in mahatmic matters; and in an alleged letter from Koot Hoomi which Col. Olcott says he received June 7, 1886, the mahatma says that Damodar had taken part in “many questionable doings... bringing disgrace upon the sacred science and its adepts.” As Damodar and H. P. B. worked in conjunction, this is tantamount to confession of H. P. B.'s guilt.
Since the death of H. P. B., Annie Besant and others have received alleged letters from mahatmas, Koot Hoomi and Morya. Who wrote them? In a letter to Annie Besant from M. M. Shroff, Secretary of the Bombay Theosophical Lodge, April 2, 1892, Mr. Shroff says that Brother W. Q. Judge is "strongly suspected of having forged all along letters in the name of the Masters after H. P. B.'s departure. H. S. Olcott, B. Keightley, and Edge are absolutely convinced that Judge forged these letters, and has been duping and deceiving poor Annie!"

In Mrs. Besant's reply, of April 22nd, she says, "I know that Col. Olcott has made random statements to that effect (that Judge forged the letters), as he made random statements about H. P. B. committing frauds." In Mr. Judge's reply to Mr. Shroff, in this matter, he says that Olcott should be asked for the proof of the charges against him (Judge), "for he is the one who has given them out and is their sole author." In a letter of Mr. Shroff to Annie Besant, July 15, 1892, he sends copy of a telegram sent by S. V. Edge to B. Keightley, at Darjeeling, May 11, 1892, as follows: "Red Pencil lines business (that is, mahatma letters,) have reached Annie's ears. What can be done? Colonel, yourself, must write some conciliatory letters. Look sharp. Reply." Whether Mr. Judge wrote the letters or not, and I have no knowledge there anent save the above—cited opinions of Olcott et al., these facts prove that Col. Olcott has distinctly charged Mr. Judge with their production, and that Messrs. Keightley and Edge, the leading theosophists in India at the time, are implicated in the making of this charge. It is a sad commentary upon the universal brotherhood and altruism which the Theosophical Society vaunts as its primary basis of action and endeavor, that the President of the Society should, rightly or wrongly, charge his duly-elected successor to the Presidency with the heinous offence of forging letters in the name of the Holy Masters—the alleged founders and sustainers of the Society, and the fountain-head of all its inspiration and knowledge.

Consequent upon the publication of the Hodgson report, the production of phenomena was tabooed in the Theosophical Society; and since then the occultic marvels of the mahatmas, Mme. Blavatsky, and Damodar have ceased. Save an occasional letter from one or other of the adepts, said to have been received by the theosophic leaders, no sign of their existence, or of their possession by them or H. P. B., of occult power, has been given. The psychical fraudulence till then rampant in theosophy was effectually killed by Mr. Hodgson.
It is generally admitted that since the Coulomb-Hodgson expose, the Hindu theosophists, as a rule, have abandoned faith in Mme. Blavatsky and the mahatmas; and, as is asserted by prominent Hindus in the Society, the Indians remaining in it do so because they regard theosophy as a revival of Hinduism. "The Coulombs," says N. D. Khandalawala, in a letter to B. Keightley, September 8, 1890, "may be said to have given almost the death blow to the Theosophical movement in India." In a letter of H. P. B., sent to India by the hand of B. Keightley in 1890, entitled "Why I do not return to India," and which was suppressed for prudential considerations, the Madame says that since her departure from India "devotion to the Masters......has steadily dwindled away," and belief in their existence has been shaken in some, and is positively denied by others. "With the exception of Col. O., every one seems to banish the Masters from their thoughts and their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place." "The Masters and their spirits are virtually banished."

It is significant that the very cream of the theosophical movement has discovered or admitted the practice of fraud in psychic phenomena by H. P. B., Damodar, and others. Prominent among those who have discovered some of the impositions practiced are the following named, all of whom have been more active workers in theosophic propaganda. Many of them have quit the society in disgust. Some remain in it still. Some, especially among the latter, do not claim that all of the phenomena were fraudulent, but that the genuine were supplemented by the fraudulent: Col. H. S. Olcott, Dr. Franz, Hartmann, Allen, O. Hume, T. Snbba Row, Prof. Elliott Cones, Mabel Collins, Richard Harte, E. Douglas Fawcett, A. J. Cooper-Oakley, C. C. Massey, A. P. Sinnett, Countess Wachtmeister, Anna Kingsford, Dr. George Wyld, Franz and Alime Gebhard, W. T. Brown, Mohini M. Chatterji, Mons. and Mme. Coulomb, M. M. Shroff, Dr. J. K. Daji, Mrs. Emma Harding-Britten, Dr. R. B. Westbrook, Mrs. Isabel de Steiger, N. D. Khandalawala, Tookaram Tatya, A. D. Ezekiel, B. J. Padshah, P. R. Venkatarama Iyer, Babajee D. Nath.

In addition, we have now Bertram Keightley and S. N. Edge associated with Olcott in the charges made by him of fraudulent mahatmic writing since the death of H. P. B.
The limitations of this paper would not permit of proof being ad-duced in detail, of the statements made. A summary of results could alone be presented. Conclusive proofs, however, of every assertion herein, are in my possession and will be embodied in full in a work I am now preparing for publication, expositive of the true nature of the osophy and its evidences.

Summing up the results of this inquiry, it is seen that the pretensions of theosophy to the possession of a large mass of the most remarkable genuine psychic phenomena of the century, together with the true philosophy to their production and of the nature and causes of all the varied classes of phenomena the consideration of which as devolved upon this Congress, have been proved baseless in whole and in part. A careful examination of the entire circuit of psychic phenomena connected with theosophy, and of the so-called philosophy put forth in the name of the mythical mahatmas, fails to disclose a single genuine psychic fact of value, excepting perhaps the possession and exercise by Mme. Blavatsky of marked hypnotic power on various occasions, in the furtherance of her schemes—"psychological tricks" or "glamour," to use her own language; while, as regards the philosophy, not one new idea or doctrine, commend ing itself as worthy of serious scientific consideration, has, in my opinion, been presented. From first to last, as far as is concerned, the advancement of rational scientific research upon the important problems in present-day psychic manifestations awaiting solution at the hands of science, I am convinced that theosophy has been and is a signal failure; and in the future, as in the past, we can hardly expect from it any light upon the momentous questions engaging the attention of this Congress.

SAN FRANCISCO, CAL.

CORRESPONDENCE.

My Dear Dr. McLawrin,

You will be glad to hear that after nearly 6 months' hard labour and toil, I was yesterday honorably invited to the India Office.

Mr. G. Russell, the second important officer in the Indian Department, received me cordially and attentively listened to my
petition, which I have brought to this country on behalf of my fallen countrymen in Southern India.

I also had an interview with Sir Charles G. Bernard, who lived in India for many years, and with whom I had a very interesting conversation on many points. These two large hearted and generous Britons appreciated the spirit of the Indian who appeared in their office, and kindly promised to lay the matter before the Secretary of State.

I find the climate very trying, I still appear before the public nearly every day. I have already addressed some thousands of people, and travelled many hundreds of miles, fully realizing the presence of the Lord who has directed my steps here, though I feel the arduous nature of the work that I have in hand.

I preach every Sunday in various places, to-morrow I am going to Nothingham to preach in one of the Churches there on Sunday, and deliver my Lecture on the Monday.

I am sending you a copy of the "Pall Mall Gazette" in which my interview with the Editor appears.

Wishing you and other Missionaries in the field a Happy and Prosperous New Year.

I am,

Yours in Christ,

T. B. PANDIAN.

December 14th, 1893.

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Mission News.

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RAMACHANDRAPURAM.

The work on this field is moving on slowly but steadily. Believers are being baptized in twos and threes in different sections of the field. A short time ago we dedicated a new chapel in Mu-
ramunda, one of our Christian centres. We are quite proud of our new church home, and were very glad to move out of the old mud house into which we have been hitherto crowding ourselves.

Our new chapel, 45 x 20 feet, is built with burnt brick, and covered with a tile roof, at a cost of Rs. 410. We are steadily looking toward self-support, and though we cannot report the progress that we would desire, yet, that we are making some progress will appear from the fact that no mission money has been used in the construction of our new house of worship. We received some Rs. 200 from kind friends interested in our welfare. The remainder of the Rs. 410 we raised ourselves, some contributing in money and some in work.

A. A. McLEOD.

NALGONDA.

As Brother Friesen has been busy with building work, I made a tour in the Suryapet Taluq, taking with me Rev. Nariah and another Indian brother. We went as far as Ananam visiting all the Christians along the way. Near the village of Emampetta we baptized 2, a husband and wife; at Anarram we had 5 applicants but deemed it best to postpone their baptism. We were greatly encouraged by the way the heathen listened to the Word of Life, especially in one village where 3 expressed their desire to become Christians. In another village we addressed an audience of Malas, whom caste prejudice was preventing from accepting the Gospel, and we trust not in vain.

ROBERT WILSON.

December 20th, 1893.

VIZIANAGRAM.

We closed the year with the baptism of 2 fine young men, recent comforts to Christianity. They were baptized just at Sun-
down, December 31st, in the presence of our little Christian company, and a large crowd of unbelievers.

M. B. SHAW.

January 1st.

AKIDU.

I have been able to spend 44 days on tour during the last quarter of 1893. In November I had a good time in the villages near Gunnanapudi and in that centre itself. I sold a large number of books to the Christians. They were especially pleased with "Old Test. Pictures and Stories" and "New Test. Pictures and Stories." So I ordered 20 copies of each and had them sent to the head teacher in Gunnanapudi. He has sold them all.

After leaving that region, Pastor Karre Peter and I visited many villages in Kolair Lake, and were much encouraged by the bearing given to us.

During the quarter seventeen have been baptized, all but one being received into the Akidu Church. The rest of the field has been slow in showing fruit. There is however a prospect of considerable growth during the early part of 1894.

JOHN CRAIG.

Born.

At Bapatla, in January 25th, 1894, Elizabeth Kinney Stantion.
THE LONE STAR.

HISTORY OF THE AMERICAN BAPTIST
TELUGU MISSION.

BY DAVID DOWNIE, D.D.

PRICE, RS. 3-0-0.

To be had on application to the author at Nellore.

A FEW PRESS NOTICES.

Perhaps with none of our missions are we so familiar as with the Telugu Mission. But Dr. Downie has connected with the familiar facts very many that are not familiar, and he has given to the whole a freshness of interest that has surprised us. It is a book that will be heartily welcomed by all the friends of missions. It is a story of wonderful interest, and one for which the Baptists of the United States have abundant occasion to glorify God in his faithful servants.—Zion's Advocate.

None of the missions established by American Baptists has had a history so romantic as that among the Telugus. For long years the Lone Star among our mission stations, considered the most hopeless of all fields, and more than once on the point of being abandoned, it has in these latter years become the very foremost in fruitfulness, and is now regarded as one of the chief triumphs of modern missions. This history has, however, never been told in a connected, systematic way until now. Rev. David Downie, D.D., for twenty years a missionary at Nellore, and thoroughly familiar with the work in all its departments, has prepared The History of the Telugu Mission, and has made of it one of the most fascinating of books. We have known more cases than one where it has been taken up in a leisure moment, with the expectation of a half-hour's reading, and it has been finished before the reader could bring himself to lay it aside. Although the author has crammed it with facts, he has not been confused or engrossed by details, but has kept in view throughout broad principles and great movements, and helps his readers to see these for themselves. Much biographical matter is incorporated in the story, and a preliminary chapter on the country and the people is the
best sketch of the sort to be found anywhere. The volume is one of the
gems of our missionary literature, and we trust the time is not far dis-
tant when similar histories of other mission fields will be prepared.

The story of the “Lone Star” mission has thrilled the world, but
this is the first time its history has been told accurately and at length.
Dr. Downie has been a part of the scenes and the work which he
describes, and yet he writes with an evident desire to keep out of sight.
He has made a book worthy to take rank with the best of its class, and
we sincerely wish it a place in every library. The maps and pictures
add much to its value.—The (Baltimore) Baptist.

S. F. Smith, D.D., author of our national hymn “America,” and of
the poem “The Lone Star,” has visited all our missions in Burma and
India, and speaks from personal observation of the work. He says of
Dr. Downie’s History: “I have read with unalloyed pleasure Dr. Dow-
nie’s ‘History of the Lone Star Mission,’ the most successful mission in
the experience of the Christian church, ancient or modern. He had a
rare subject, and has treated it with rare success. Numerous items of
geographical, social, biographical, and missionary interest have found
wanted treatment at his hands, as forming an integral part of the won-
derful history; such treatment as they could have received only from
one who has been for many years a participant in the scenes he de-
scribes. His pure English, his direct and refined style, his judicious
arrangement and proportioning of part to part, above all his fervent mis-
sionary spirit and rare competency for the work he has undertaken, have
united to produce a history of the Lone Star Mission which is all that
could be required. It is a model missionary history.”

Mrs. Dr. Clough says: “It is a plain straightforward history of the
Toluge Mission.”
# MISSION DIRECTORY.

**American Baptist Missionary Union.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
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<tbody>
<tr>
<td>Miss M. M. Armstrong, M. D.</td>
<td>Secunderabad.</td>
</tr>
<tr>
<td>Rev. D. S. Bagshaw and Wife</td>
<td>Ramapatam.</td>
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<tr>
<td>W. H. Beeby, B. D., and Wife</td>
<td>Hammamakonda.</td>
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<tr>
<td>Miss E. A. Bergman</td>
<td>Cumbum.</td>
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<tr>
<td>Rev. W. Boggess and Wife</td>
<td>Ramapatam.</td>
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<tr>
<td>Mr. W. E. Boggs and Wife</td>
<td>Vinukonda.</td>
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<tr>
<td>Miss L. H. Booker</td>
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<tr>
<td>Rev. G. H. Brock and Wife</td>
<td>Vangiri.</td>
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<tr>
<td>J. P. Buditti and Wife</td>
<td>Narasaraopett.</td>
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<tr>
<td>E. Chute and Wife</td>
<td>Palmar.</td>
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<tr>
<td>A. H. Curtis and Wife</td>
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<tr>
<td>W. S. Davis and Wife</td>
<td>Nalgonda.</td>
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<td>Miss M. M. Day</td>
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<td>Amelia Dessa</td>
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<td>Rev. T. P. Dudley</td>
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<td>J. Dussman and Wife</td>
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<td>Miss Ida Faye, M.D.</td>
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<td>Mary D. Faye</td>
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<td>Rev. A. Friesen and Wife</td>
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<td>Miss O. W. Gould, M. D.</td>
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<td>Rev. Chas. Hadley and Wife</td>
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<td>I. S. Hankins</td>
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<td>J. Heinrichs and Wife</td>
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<td>W. E. Hopkins and Wife</td>
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<td>Mrs. Ellen M. Kelly</td>
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<td>Miss Sarah Kelly</td>
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<td>Miss L. B. Kuhlen</td>
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<td>S. I. Kurtz</td>
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<td>Rev. F. Kurtz and Wife</td>
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<td>Mr. F. H. Levering</td>
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<td>R. Maplesden and Wife</td>
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<td>C. R. Marsh</td>
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<td>Prof. L. E. Martin and Wife</td>
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<td>Rev. O. R. McKay and Wife</td>
<td>Bapatla.</td>
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<td>J. McLaunin, D. D., and Wife</td>
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### Mission Directory—Concluded

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<td>Miss R. E. Pinney</td>
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<td>Ida A. Skinner</td>
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<td>Rev. W. A. Stanton and Wife</td>
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<tr>
<td>Geo. Stone (Assistant Missionary)</td>
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<td>G. N. Thomasen and Wife</td>
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<td>Kurnool</td>
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<td>J. S. Timpany, M. D., and Wife</td>
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<td>Hanamakonda</td>
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<tr>
<td>R. R. Williams, D. D., and Wife</td>
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<td>Ramapatam</td>
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### Foreign Mission Board of the Baptist Convention of Ontario and Quebec

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<td>Rev. G. H. Barrow and Wife</td>
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<td>Miss A. E. Baskerville</td>
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<tr>
<td>John Craig and Wife</td>
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<td>J. E. Davis, B. A., and Wife</td>
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<td>Miss K. A. Folsom</td>
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<td>Rev. R. Garside, B. A., and Wife</td>
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<td>H. F. Lathamme and Wife</td>
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<td>H. Priest</td>
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<td>Rev. A. A. McLeod and Wife</td>
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<td>S. A. Simpson</td>
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<td>Rev. E. G. Smith, M. D., and Wife</td>
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<td>J. R. Stillwell, B. A., and Wife</td>
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<td>Samulcoota</td>
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<tr>
<td>Rev. J. A. K. Walker and Wife</td>
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### Foreign Mission Board of the Baptist Convention of the Maritime Provinces

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<td>Miss A. C. Gray</td>
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<tr>
<td>Miss Kate McNell</td>
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<tr>
<td>Rev. L. D. Morse, B. A., and Wife</td>
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<td>Bimlipotam</td>
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<td>M. B. Shaw, M. A., and Wife</td>
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<tr>
<td>Miss H. H. Wright</td>
<td></td>
<td>Chicacole</td>
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Corrections and changes in this Directory will be welcomed.—En.