

Mr. Samarawikrama deserves an ample reward for many kind acts that he has done in the past as opportunity offered to benefit some worthy object.

THE Bombay composers made certain errors in setting the figures in the consolidated Memorandum of Receipts and Expenditures of the S. N. B. Fund, as published in the December *Theosophist*. They should be as follow: Receipts, (Total) Rs. 8,904-81; instead of Rs. 8,904-81½, and the totalling on the credit side should be Rs. 6,807-09, instead of Rs. 6,830-54. The Secretary of the Board of Managers (Mr. Edwewere) reports that with Mr. E. Gooneratna, Gate Mudliar's, assistance, he has collected Rs. 123-75, of arrears subscriptions and in petty sums Rs. 20. Of this Rs. 112-50, and Rs. 3-87 additional of interest on a loan from the Fund, have been deposited in bank to the credit of the Trustees.

ONE of our correspondents thus describes his first attempt at mesmerism:—

"I took hold of the hand of a boy of about 13 years of age, looked steadily at his eyes without winking and strongly *willed* that he should go to sleep. In about 10 seconds, he fell back asleep, as though he were struck with lightning.

"In about 5 minutes more, he answered some extraordinary questions which, to judge from his limited education, he could not have done in his normal condition."

"Some of my sceptical friends were thus brought to conviction. I have learned to cure various diseases, and this, in my opinion, seems to be more beneficial to humanity than wasting time in experiments to arrive at some exoteric results."

WE learn that our brother Babu Barada Kanta Majumdar is trying to form a Branch at Jessore. He would have worked harder and succeeded in his attempt, ere long, had it not been for the heavy calamity that fell to his lot—the loss of his eldest son.

OUR brothers in Rohilkhand and Oudh are working in right earnest, individually and collectively. In these districts, many a true patriot and philanthropist is being gathered under the banner of Theosophy.

M. R. Ry. A. Govinda Charlu Garu no sooner joined our Society, than he began to show what he can do for our cause. On the night of the 15th Instant at Tumkur he delivered a lecture, in which he began to disabuse the public mind of all their erroneous notions on Theosophy. We trust that through his exertions, branches will soon spring up in the Mysore Province.

BEGINNERS in the field of Mesmerism would do well to emulate Mr. Tookaram Tatya, Councillor of the Bombay Theosophical Society. Within a comparatively short time he has attained such considerable progress that he cures cases of hysteria, epilepsy, leprosy, &c., of long standing. In one case, a complete paralysis of half the body was cured; the patient, who was brought in a carriage and supported by two people, walks some distance after five days' treatment. We hope these successes may induce our brother, Mr. Jehangir Cursetji Jehangir Tarachund, so long an invalid, to commit himself unreservedly to Mr. Tookaram's care.

WITH deep regret we record the death of our esteemed Brother and friend, M. R. Ry. K. Venkatanarasayya Garu, F. T. S., Translator, District Court, Bellary. His love for the Occult sciences, the devotion and zeal with which he promoted the objects of our Society, as Telugu Assistant to the Corresponding Secretary, had endeared him to every Theosophist.

DEATH OF D. M. BENNETT, F. T. S.

WE had but just begun to read for our review of the third volume of Mr. Bennett's *A Truth-seeker Around the World*, when the Overland Mail brought us the news of his death—on the 6th of December, at the age of 64, after an illness of less than a week. This event, which will be so gladly hailed by all enemies of Freethought, will be the cause of sincere sorrow to every friend of religious agita-

tion, the world over. For whether in full agreement with him or not, all will admit that he was a bold, brave thinker, the champion of free discussion, a hard-working, kindly disposed, intellectually active, honest, religious agitator. One episode in his life, his imprisonment, which has been made the subject of reproach to him by the Christian majority, will be treasured in the memories of Freethinkers as his best claim to their respect. For as time wipes out, the smirched record of the case, the men who prosecuted him and the scheme by which he was haled to prison, will be despised, and as the fact that he was made a scapegoat by a cabal of powerful bigots for the whole infidel movement in America, will come out clearly, many who are now prejudiced by the slanders of persons like Mr. Joseph Cook, will do justice to his memory. Mr. Bennett was a rough-and-tumble theological wrestler. He struck from the shoulder straight at the mark, without caring to pay compliments or pick the best phrases. There is therefore a flavor of coarseness in his controversial writings, and a tone of scorn or bitterness throughout. This seems a little strange at first sight, since his youth was passed among the Shakers, the quietest, most honest, prosaic, and inoffensive community imaginable. But no doubt it was his very combativeness of nature which drove him out from their bosom to fight the world and win his footing: he had that in him which revolted at the disciplinary restraints of the Shaker family, and he found his greatest happiness when in the thickest of the battle. During his public career as a leader of the Freethought party he was a prolific writer, and sent out tract after tract, pamphlet after pamphlet, book after book. It was a shower of sledge-hammer blows upon the crest of Christian theology. He was engaged in numerous controversies with clergymen and others of their party, a study of which gives the enquirer about all that can be said for or against the Christian religion. The history of his memorable voyage around the world in search of the truth about the creeds and practices of all the nations, is fresh in the public mind. And the work is a marvel of cheapness and full of interesting facts. His unexpected and undesired appearance as a lecturer in Bombay and Ceylon was forced upon him by unforeseen exigencies at those points. His lecture at Galle and Colombo, contrasting Buddhism with Christianity was so admired by our Singhalese brothers that they rendered it into their vernacular, and hundreds of copies are already circulated throughout the Island. It was the good fortune of the founders of our Society to aid him to some extent in both India and Ceylon to make acquaintances and procure information pertinent to his researches. He stopped with us at Bombay and in Ceylon was the guest of our Fellows. Particulars of all these are given in Vol. III of the work above noted, and it is also there stated that he joined our Society. Now that he is dead (but not *gone*, since he lives in his works) we shall always look back to our intercourse with pleasure, and the good wishes we had for him shall pass to the faithful wife of whose devotion and self-sacrificing industry it made him so evidently happy to speak. He impressed us as being a thoroughly honest man, of decided opinions, which he was conscientiously trying to propagate, and as one who in the prosecution of that work was ready to undergo every necessary privation and run every risk. His untiring industry was shown in his utilising every moment in either the accumulation of material or writing out his notes. The fact that while actually on tour around the world, flitting from land to land, he contrived to write four volumes 8vo of about 900 pages each, shows what a great literary worker he was. We doubt if a like feat was ever previously accomplished. And though thousands of sympathisers will mourn him at the West, we can assure them that if he had lived but a few years longer, until the Asiatic people had time to become acquainted with him, there would have been tens of thousands among the Hindus and Singhalese to bewail him as a true friend snatched away when they needed him most.