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The Theosophical Society.*

THE Theosophical Society was organized in the last century by Count St. Germain, Cagliostro and others. At that time there was a powerful Lodge in Paris, one also in Denmark, another in Germany, and three in Italy. But the revolution of '93 came and swept all away. And that is one reason why we now, in this century, have such a terrible Karma to work out. That organization was the physical basis of the Society, which is really, in itself, an entity, formed by all the members who belong to it. The Theosophical Society has its seven Principles, and has to work through all of these. In the last century it worked through the physical basis, and now, in this century, it has had to work through Karma, or through the psychic state. We are now, happily, I think, emerging from that state, and hereafter we may hope to enter upon a condition of very great activity.

*An address given before the 8th Annual Convention of the American Section.

In 1851, in this century, Madame H. P. Blavatsky went to London with her father, to take lessons in music, in which she manifested great talent. One day, while walking in the street, she saw coming towards her some Indian Princes, and, amongst these, a very fine looking Indian—a man of seven feet high—and to her great surprise, recognized in this man one whom she had always looked upon as her guardian angel. Ever since childhood she had seen him, and in moments of trial he had helped her. She had great love and affection for this person, and when she saw him in the physical form in London, she wanted to rush up to him and tell him how delighted she was to see him. But he made a sign to her to move on, and she went home and told her father, and all that night was unable to sleep, thinking of this strange thing—of how she had met her guardian angel. The next day, she went to Hyde Park, and while there this man came again to her, and said it was true that he had watched her from childhood, because he saw in her a good instrument for the formation of this Society. He said it was on account, first of all, of her psychical power, for she had been a medium. Secondly, on account of her great intellectual and mental powers, and because of her partly Eastern and partly Western birth, as, he said, she would have to work in all

countries. Then he told her he had this work given to him to do by those above him, and that therefore he was most anxious that she should accept this position he offered her, which was to form this Society. He told her to go home to her father, consult with him, and then, if she would undertake this work, to return in three days to the Park and tell him. He pointed out to her that it would be a position of great trial, that she would be persecuted, and told her many things which would happen to the Society and to herself. She went home, consulted with her father, who said she might do as she pleased, and that if she chose to take up the work, he himself would give her money and help her; but she was to decide for herself. After three days' cogitation, she decided to accept this position offered her, and she returned to the Park and told this to her Master. He then said she must go to Egypt, and that there she would have to stop for some time to be taught, so that she might be enabled to teach others. Then she went to India, and was taken, hidden in a hay cart, through a country where no European is ever permitted to pass. She lay in the cart, covered with hay, and was conducted safely through that part of the country by Indians. At last she reached the place where the Masters live, was received by the sister of one of Them, and lived in the Master's house for three years.

But these three years were years of very great trial. In the first place, she was taught how to use her will. She had to do lessons

just like a child; had to get up early and work hard and learn mental lessons. At the end of three years she was told to go to Egypt, and there was placed under the charge of another Master, who taught her about the Book of the Dead and many other works. After that, she was put in charge of a Jewish Rabbi and taught the Kabbala. When she had passed through all these, she was told she was ready, and should go to America, and that when she reached here, she would meet a man named Olcott, who was to be President of the Theosophical Society. She came to America, and I know people who have told me it was a standing joke against her when she came, because whenever she met anyone she would ask: "Do you know anybody by the name of Olcott?" "Do you know a man called Olcott?" They would say, no, they had never heard of such a person. But at last some one said, Yes, they had heard that Col. Olcott was with the Eddy Brothers, studying Spiritualism, and if Madame Blavatsky would go there she could meet him. An hour later she was on the train which conducted her to the Eddy homestead, and there met Col. Olcott. She was quickly able to prove to him that all the phenomena witnessed at the Homestead, she could produce by will-power. She was able to tell him beforehand just what she was going to do. She was also able to duplicate any particular kind of phenomenon produced by the Eddy Brothers in a state of unconsciousness and passiveness, by mere will-power and in full pos-

session of her own consciousness.

Some time passed, and then she, with Col. Olcott and Wm. Q. Judge, formed the nucleus of the Society, and Col. Olcott consented to become its President. Some-time afterwards, they went to India, and there established the Society. Such was the beginning of this grand movement. At first but two or three meeting together in a drawing-room; then growing larger and larger, until it is what you now see it—a huge Society, with branches all over the face of the earth—in every country of the world. We have members belonging to all nationalities and to every religion of the world. And all these people call themselves brothers; and this Theosophical Society is one vast brotherhood extending all over the globe. And it is a brotherhood not only in name, but in reality, for I, who have travelled in so many countries, can tell you that wherever I go I am received as a sister. In India, among the Hindus, I have been received as a sister, taken into their homes (where they are not accustomed to take strangers or Europeans at any time), and I have not only been treated as a sister, but as a much loved sister. And now I come over here to the opposite end of the world, and all receive me kindly; and wherever I travel, I feel I am welcome. This is a beautiful thought—to think we have created in the world such a brotherhood as this. I will not insist that it is a real brotherhood, but it is a nucleus which, as time goes on, will, I hope, become a real brotherhood.

When people come to us and

ask us whether they can enter the Society, we do not think of asking to what religion they belong. To us that is nothing. All we say is this: Will you be equally tolerant of the religion of others as you would wish them to be of yours? And if that man or woman says Yes, then we answer, "You are welcome if you will subscribe to this idea of brotherhood." And, if they do subscribe to it, they can enter the Society, and are welcomed as brothers and sisters. Then we say to them, "Search down deep into your own religion, and you will find Theosophy there. Never change your own faith or seek another religion, for you will find truth in your own. We can give you the key so that you can understand it better than before." Then we say to them, "Try to act as brothers to all; try to be tolerant and charitable to all."

No man is obliged to believe anything he does not wish to believe. He is not obliged to believe in Masters, though there are many persons in the Society who do believe in them. But there are many who say, "I have no actual knowledge of them, and therefore I cannot believe in them." Neither need they believe in H. P. Blavatsky. No man is forced to believe in anything but the brotherhood of man.

Now, Theosophy teaches many things. In the first place it teaches the Law of Karma, or that which I should call readjustment. One of the great objects of the Society is to teach men to keep their lives in equilibrium. Think of a straight line; if you always go right along that line, then you are in harmony

with the laws of nature, because that law of nature goes on straight beyond you. If you diverge either on one side or another, then you fall into disharmony, and then the Law of Karma has to readjust you. The Law of Karma is continually readjusting people as they fail, bringing them back; and it is this readjustment of Karma which causes pain and sorrow and trouble. But these things we should receive with joy, thankfulness and calmness; because the object of our soul in coming to this earth is to gain experience in matter, and it can only gain that experience by descending deeply into matter. Therefore, every time we are out of harmony and have to be readjusted with the law of nature, we must suffer; and therefore, each suffering in life, if taken in the right and proper way, should really prove a blessing to us.

Then again, Theosophy teaches us that we have to come again and again to this world; that there is continual birth and rebirth; because the soul which descends into matter to gain experience, can only gain one set of experiences during one life. Therefore, to gain all experiences in this world, we have to come continually to this earth, for the soul comes into matter to gain knowledge.

Now, what is the most potent factor in our lives in connection with Theosophy? Theosophy teaches that it is *thought*; that in fact thought is the key to everything; that by our thoughts we create surroundings; that every thought we send out is an active power—is an active force, either for good or evil. Therefore, we

teach people to watch and to govern their thoughts.

Naturally, as Theosophy is at the base of every religion, so Theosophy contains the morals and ethics of every religion. But what Theosophy does more than any religion is to teach people to know themselves; to master themselves; to govern their thoughts, so that through life no thought need ever come into one's mind which one does not choose to have. This is a very important power to obtain. For we are all drifting about in every way; thoughts are continually coming to us we do not want. We are thinking out thoughts every day which are perfectly useless to ourselves and to others. Therefore, if we gain the power to think thoughts which are good and potent and useful, we have made a great step in life. By not frittering away our energy (because every man has only a certain amount), but by keeping it concentrated in our minds, our thoughts have far more potency and force than the thoughts of people who do fritter energy away in every direction. Therefore, Theosophy does teach things not taught in other religions.

We consider thought to be exceedingly powerful. When children do wrong you do not say to them, "Stop *thinking* naughty things," but you always say, "Don't *do* this or that." But if you taught them to guide their thoughts, it would have an immense effect upon their lives, and then they would grow strong in virtue, because they would grow accustomed to thinking good thoughts. Now, thoughts have a potent effect upon

the character—thoughts mold the character.

A man, for instance, who is always coveting the goods of others, wanting fine houses and clothes and other things, is thinking such thoughts that in his next life he must almost necessarily become a thief. He will be born into such a position that he will really take the thing he now covets. Again, a man is exceedingly ambitious in this life, always longing to have power over others; in his next incarnation, he will necessarily be in a position of power, because he has created that position for himself by his thoughts. But it will depend upon himself whether he will be in a position where he will lead a happy life, or in a position where, though he may have power, he will be a most miserable man. If in this life he has wished for power for himself and his own gain, then, that being intensely selfish, he will be born, in the next life, with just that power, but at the same time with a power for evil for which he must surely suffer.

This Theosophic life teaches us the true way to live, teaches us how to govern our thoughts, teaches us to have love to our neighbors, and that we should try in every way to help and benefit those around us. I will tell you one lesson I have learned which may be useful to you, and that is, if ever I have an angry or revengeful or unkind thought against anyone, I immediately send out a current of good thought towards that person; because I know I have hurt them by my unkind thought. Thoughts are realities,

forces, and if we send out wicked and unkind thoughts to a person, he feels them even though he knows not where they come from, and they wound and hurt him. Therefore, if you send out a good thought, you counteract the bad one, and then it does not do so much harm. If we only knew the power we have in this way—that every thought we have goes out into space, and can fall down into some heart, and, if a bad and wicked thought, can awaken a germ in that person for badness and wickedness, and that thus whatever the act of that person, we have contributed towards it, we would see at once why the governing of our thoughts is so necessary.

Therefore, you see how important it is for us to think only good thoughts. Now try to do this. It will be a very useful lesson to you, and as we go on, let us also try to help those around us. Let us try to help everyone—even those who persecute us; and then we may be sure we are reaching to that goal where all humanity will go in the end. Those who go a little before, go up the narrow path simply that they may be strong and come back and help the others. One who has reached the heights will come back to stretch out his hand and help the weaker ones on the way; and it will be only when the very last has reached the goal that he will feel he has earned his rest.

The Countess Wachtmeister.

“Occultism is not the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.”

Resolutions.

THE following resolutions are those referred to elsewhere as having been passed by an unanimous and rising vote of the entire Convention—members, as well as delegates. They voice in no uncertain tones the united protest of American Theosophists against the introduction of dogmas into Theosophy and their faith in and loyalty to our beloved General Secretary, Wm. Q. Judge:—

I.

WHEREAS, Many members of the Theosophical Society, including the late Madame Blavatsky, Col. Olcott, W. Q. Judge, Mrs. Annie Besant, A. P. Sinnett, and others have at various times and places, expressed their belief in the existence of certain Mahatmas or Masters, and have claimed to be in communication with the same; and

WHEREAS, The President, Col. Olcott, at the request of one of the members, Mrs. Annie Besant, has recently demanded an official investigation by means of a judicial Committee of the Theosophical Society, to decide whether or not Wm. Q. Judge is in communication with the Mahatmas, and whether or not the said Wm. Q. Judge has "Misused the names and handwriting" of the said Mahatmas; and

WHEREAS, under the Constitution and Rules of the Theosophical Society it is declared that the Society, as such, is not responsible for the personal opinions of its Fellows, nor for any expression thereof, and that no Fellow, Of-

ficer or Councillor of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine, dogma or belief as being that advanced or advocated by the Society (Art. XIII); and the President having officially and constitutionally in his executive order of the 27th, of May, 1893, relative to the World's Religious Parliament, declared this neutrality especially, in these words:

"Of course it is to be distinctly understood that nothing shall be said or done by any Delegate or *Committee of the Society* to identify it as a Body with any special form of religion, creed, sect, or any *religious or ethical teacher or leader*; our duty being to affirm and defend its perfect corporate neutrality in these matters," Therefore, be it

Resolved, That, in the opinion of this Convention, the action of the President, Col. Olcott, in calling such judicial Committee to consider such charge was uncalled for, unconstitutional, illegal and improper.

Resolved, That this Convention hereby cordially endorses the interpretation of the Rules and Constitution of the T. S. recently expressed in a circular to members signed by the General Secretaries of the European and Indian Sections, and in the private circular of March 15th, 1894, issued by William Q. Judge.

Resolved, That this Convention hereby reaffirms the entire freedom of the platform of the T. S., and the religious and other opinions of its members, which entitles all and any of them to claim

to be in communication with, to receive letters from, or to act as agents for, those above referred to as Mahatmas or Masters; or on the other hand to express disbelief in the proper title of any member to make such claim or claims, and disbelief in the existence of said Mahatmas.

Resolved, That this Convention hereby declares its unswerving belief in the integrity and uprightness of the Vice-President of the T. S.,—Wm. Q. Judge—and expresses to him most cordial thanks of the Section for his uncompensated and self-sacrificing years of labor on behalf of the T. S. as a whole.

II.

WHEREAS, This Section regards official investigations into the existence and methods of Mahatmas, and a dogmatic verdict rendered upon such investigation, as not only illegal under the Constitution but impossible in the absence of more profound knowledge of the science of Occultism, and, therefore, absurd in the present instance, although such inquiry and investigation are always proper privileges of individual members as such; therefore

Resolved, That, if in the face of this protest and opinion of this Section, there is to be an investigation to decide whether or not William Q. Judge is or was in communication with said Mahatmas, and whether or not he has "misused the names and handwriting" of said Mahatmas, or whether or not, pretended or real communications or orders from said alleged Mahatmas have been issued or given out by him, then

in the opinion of this Section, an investigation should also be had to decide whether or not Col. Olcott, A. P. Sinnett, Annie Besant, and others have had, given or promulgated such or any communication from the Mahatmas, whether real or pretended; and that they be required to show evidence of the possession of a commission from said Mahatmas, and of the truthfulness of their claims as heretofore frequently made and announced by them in public.

Resolved, That, in the opinion of this Section, only a Body of Mahatmas appearing at the Sessions of the Committee could decide whether or not any communication was or is a genuine or fraudulent Mahatmic message.

III.

WHEREAS, The American Section is officially informed that the Vice-President has been officially notified that Col. Olcott, the President, has suspended the Vice-President, pending his trial for alleged "misuse of Mahatmas names and handwriting,"

Resolved, That this Convention, after careful deliberation, finds such suspension of the Vice-President without the slightest warrant in the Constitution, and altogether transcending the discretionary power given the President by the Constitution, and, therefore, null and void.

Resolved, That this Section, in Convention assembled, hereby expresses its unqualified protest against the said illegal action by the President of the Society, and can see no necessity for such action, and that even did the Consti-

tution contain any provision for a suspension it would be wholly needless and unbrotherly, in as much as, by the Constitution, the Vice-President has no duties or power save in the case of the death, resignation, or accusation of the President.

A Buddhist Protest.

BUDDHIST HEADQUARTERS, }
PELLAH, Feb. 2, 1894. }

Dear Sir and Brother:

IN your paper, the PACIFIC THEOSOPHIST, Vol. IV, No. 6, p. 87, you state that Buddhism is "more unreasonable, more given to idol worship and to many other things which seem weak and puerile to us, than perhaps any other religion."

I am certain that you have arrived at these conclusions from insufficient evidence, and shall thank you for your reasons and proofs for the statements.

1. Buddhism seems to me to be the most reasonable religion, as it has the least number of theories which its adherents are expected to believe in without proof. In its doctrinal aspect it is almost unsailable on the ground of reason.

2. Buddhism knows no idol worship at all. No Buddhist that I am aware of, worships idols. The temples, indeed, contain huge statues of Gautama, to which pious folks offer flowers simply as an act of reverence to the founder of their faith. But not the most simple-minded country woman, even, expects any favor from "Heaven" or the "Devas."

3. Many misleading statements indeed, have been made by Chris-

tian missionaries in their books and addresses as to the "weakness and puerility" of Buddhists, through misunderstanding the national customs of people alien to them in race, religion and language. But much that may appear strange to a foreigner becomes easily understood on closer examination.

You state again that Gautama, the Buddha, "refused to discuss those deeper metaphysical and philosophical questions," of the Brahmins. Not so; for even according to Huxley, Gautama penetrated higher realms of idealism than any modern Idealist. The metaphysical part of Buddhism contained in the *Abhidhamma Pittaka* has not yet seen the light of day in Western garb, and from what the professors of Buddhism tell me these manuscripts contain the very essence of metaphysics.

Yours, fraternally,

A. E. Buultjens.

[The editor of the PACIFIC THEOSOPHIST gladly inserts the above letter from our good brother Buultjens. The statements in the lecture referred to were made from the standpoint of missionary criticism to a much greater extent than the editor realized at the time he made them. Since then, however, he has had the opportunity of reading the statement of the beliefs of the Buddhists as made by their own representatives at the World's Congress of Religions, and therefore takes pleasure in not only publishing the above letter but in correcting his former statements.

To one thing, however, he would call attention, and that is the statement that there are manuscripts, which Buddhists have, "containing the very essence of metaphysics." Is it not a duty of our Buddhist Brethren to translate and publish such as these in the interest of the Second Object of the Theosophical Society?—EDITOR PACIFIC THEOSOPHIST.]

Letters to Students, No. 8.

Dear Brother:

YOU tell me that you were much benefited by a letter which spoke so enthusiastically and devotedly of the Masters. "Before that," you write, "I had never heard, nor dared to speak my inmost convictions on these things. That side of Theosophy, so far as myself was concerned, had never been spoken, save perhaps, to * * but treasured in the recesses of my inmost being. Well, that letter, and later, one from * * made the subject seem quite natural, and my inner conviction no longer seemed assumption."

Your idea, thus expressed, is the position held by many of the members of the T. S. who believe in Masters. They "treasure the idea in the recesses of their inmost being," and yet do not feel it possible to speak of it to others.

May I give you my position as regards this question? Think it over and let me know how it impresses you.

Take that letter which made the subject of Masters seem quite plain to you. As you and I know the writer, we can feel confident that in the recesses of his heart he has the deepest reverence for the Masters and the truest devotion to their work. To him the ideal is sacred—so sacred, indeed, that he desires to keep it hidden in his heart, away from the gaze of the scoffing world. Other things he can show without hesitation, but this he can reveal only when duty rises superior to feeling, yet he spoke of it to you.

He and I have often spoken of

the duty of Theosophists to express themselves on this subject and your letter confirms us on this point. For, while you might have come, in course of time, to an understanding of the nature and the nearness of the Masters, still that letter has made you grasp the idea more quickly.

I believe, as did the writer of that letter, that Theosophy does most where it finds those who are able to make clear to others the ideal which controls their own life.

You were thinking these things when suddenly you found others, also, thinking and speaking of them. Did it take from your ideal to find it understood by others? to have it spoken of by others? No, it did not; but made the bond of sympathy stronger between you. Moreover, you are generous, and desire that many others may feel what you feel, and that they, with you, may become a force for the advancement of those who do not yet understand.

It is good and quite right to reverence—to keep sacred—the idea of Masters; but let us not selfishly lock it in our hearts.

Choose those to whom you will speak, especially if you would speak of Masters; and, as the Gita says, use discrimination; but if your ideal in the heart is true, it will teach you to whom you should speak. You will not rush here or there to tell this or that one, but, as in the case of the writer of the letter that struck a chord which you had longed to hear, so you, in turn, will learn to touch other hearts and they still others.

There are many yet who do not know these things which now seem

so plain to you. Therefore keep the ideal always in your heart and extend it as best you can. Be silent till you know who they are that share your thought; then speak, and the truth of your words will be felt.

Only by helping others can we gain the power to *know, see* and *be*; only by helping to give others an ideal can we fully understand the one that we ourselves are striving to attain. *Chakra.*

The Secret of Satan.

AND so at last I saw Satan appear before me—magnificent, fully formed.

Feet first, with shining limbs, he glanced down from above among the bushes.

And stood there erect, dark-skinned, with nostrils dilated with passion—

(In the burning, intolerable sunlight he stood, and I in the shade of the bushes)—

Fierce and scathing the effluence of his eyes, and scornful of dreams and dreamers (he touched a rock hard by and it split with a sound like thunder).

Fierce the magnetic influence of his dusky flesh; his great foot, well formed, was planted firm in the sand with spreading toes.

"Come out," he said, with a taunt, "Art thou afraid to meet me?"

And I answered not, but sprang upon him and smote him.

And he smote me a thousand times, and brashed and scorched and slew me as with hands of flame;

And I was glad, for my body lay there dead; and I sprang upon

him again with another body; And he turned upon me, and smote me a thousand times, and slew that body;

And I was glad, and sprang upon him again with another body;

And with another, and another, and again another;

And the bodies which I took on yielded before him, and were like cinctures of flame upon me; but I flung them aside;

And the pains which I endured in one body were powers which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own and equal in might—exultant in pride and joy.

Then he ceased, and said, "I love thee."

And lo! his form changed, and he leaned backwards and drew me upon him,

And bore me up into the air, and floated me over the topmost trees and the ocean, and round the curve of the earth under the moon—

Till we stood again in Paradise.
—*Edward Carpenter, in Lucifer.*

Hatred does not cease by hatred at any time; hatred ceases only by love. As rain breaks through an ill-thatched house, passion will break through an unreflecting mind. By reflection, by restraint, by self-control, man makes for himself an island that no storms shall overwhelm.

—*Dharmapala.*

"This is better, that one do His own task as he may, even though he fail.

To die performing duty is no ill, But who seeks other roads shall wander still."
Krishna.

Editorial.

Our Annual Convention.

THE Eighth Annual Convention of the American Section of the Theosophical Society has passed into history. To say that it was a success in every respect is to do it an injustice. It was more than a success; it was an event in even the remarkable history of the Theosophical Society. It marks an epoch in that history, in that during its sessions was given a death blow to the attempt to fasten a dogma upon the Society. Not only this, but it has rebuked, in the most emphatic terms, those members who, to satisfy that which could only be a personal grievance, would fasten a dogma upon the Society. We refer more particularly to the action taken in reference to the citation of the Vice-President, W. Q. Judge, by the President, Col. Olcott, to appear before a committee and stand trial for having "misused the names and hand-writing of the Mahatmas." Aside from the uncharitableness and absurdity of the charges, to decide it either for or against would be to establish the dogma that there are Mahatmas. For this reason the American Section, in Convention assembled, passed resolutions to this effect, and placed itself on record as uncompromisingly opposed to the introduction of any dogma whatever as a tenet of the Society. Farther than this, the method in which the action was taken was most gratifying to all true Theosophists. Resolutions bearing upon the legal aspects of the case had been carefully drawn up, and with these other resolutions expressing the fullest and most complete confidence in the integrity of the General Secretary, Mr. Judge, were also prepared. These were read to the Convention with the intention of having them referred to the Committee on Resolutions, but such was the enthusiasm with which they were received that this course was rendered impossible.

The Convention, as one man, refused to so refer them, demanded that they be submitted to the Convention at once, and upon this being done, passed them unanimously by a rising vote of the entire Convention. More than this, the members of the Society present who were not delegates asked permission to vote upon this special question, which was granted, and every Theosophist present rose to his feet in testimony of the indignant protest of America against such illegal and unbrotherly proceedings. Laymen and Delegates alike joined in emphatically expressing their entire confidence in the General Secretary, and the enthusiasm with which this was done was beyond all bounds. Never, before any Convention, was a resolution passed with greater unanimity. Indeed, a spirit of solidarity pervaded the entire proceedings from beginning to end. There were those present who had attended every Annual Convention of the Society in America, as well as some of those in other Sections, and these unite in the declaration that never in the history of the Society has there been a Convention, so large in numbers, so devoted to the Objects of the Society, or so united in purpose, as this.

The day Sessions of the Convention were held in Red Men's Hall, and this, although capable of holding an ordinary audience, proved entirely inadequate. Yet such was the interest that many strangers remained standing during the entire two hours of both morning and afternoon Sessions. Indeed, the sign "Standing Room Only," was in order during all the Sessions. The audiences of evening Sessions in the large Golden Gate Hall were simply magnificent. The addresses and papers were all well received, and in respect to the quality of the matter submitted in its papers and addresses, the Convention also ranks second to none in the world. So that, taking it all in all, the Eighth Annual Convention of the American Section was one in which American Theosophists may justly indulge a feeling of satisfac-

tion, and, indeed, pride. It has sustained its General Secretary, Mr. Judge, as one man, and has sounded a note of warning which Asia will notice, and with which we know Europe is in full accord. So let us press forward to our future work, putting the past, with whatever feelings of regret or discord may have belonged to it, into the past entirely. Never were the prospects of Theosophy brighter, never was there more hope in its future, and never had humanity greater cause to rejoice that the Master Lodge sent at this time a Teacher to establish this Theosophical Branch of the Great Lodge among us.

One of the most pleasant features of the Convention was the presence of the Countess Wachtmeister among us. The pleasure consisted in the fact that not only was she directly from our brothers in India and thus was the means of linking us more closely together, but in the farther fact that the Countess herself has a warm place in the hearts of all American Theosophists for her devoted service and loyalty to the cause of Theosophy, and especially to the Messenger to the West, Madame H. P. Blavatsky, at a time when there were few, indeed, able and willing to render such service. On this account we all feel that we owe her a debt of gratitude we shall never be able to repay. Aside from this, her frank, out-spoken devotion to Theosophy and the loving-kindness in which she holds Theosophists of all lands, brought an element of peace and harmony which fell with the benison of blessing upon the entire Convention whenever she arose to address it. May she be long spared to do the work of those Masters to whom she represents the ideal of loyal devotion.

Mr. Earnest Hargrove, the Delegate from Europe, also deserves more than a passing mention. He represents the type of the old Christian Apostle, who knew nothing but "Jesus and Him crucified." Bro. Hargrove lives and breathes Theosophy as his daily life. Possessing an address as pleasant as rare, and a flow

of language at all times ready to clothe his thought, he was at once a leading and strong figure among our speakers, and ably, indeed, represented our brothers of the European Section. Dr. Buck was also at his best, and never, perhaps, spoke more forcibly and logically. Mr. Judge was also at his best, and with Dr. Buck and Mr. Hargrove really constituted a very strong basis upon which the whole work of the Convention could rest.

It is to be hoped that the proceedings will be published *verbatim* as there was scarcely a paper presented to the Convention which Theosophists could afford not to read. That of Mrs. Thirds, of the Rev. W. E. Copeland, of Mrs. Annie Blodgett, among many others, are instances in point. If, however, the report should not be published in full, the PACIFIC THEOSOPHIST hopes, in future issues, to present, from time to time, several of these Convention papers, which will enable those who were not permitted to attend, to appreciate to a degree at least, the grand work and the intense enthusiasm which pervaded the entire proceedings.

Notes and Items.

Mrs. McCrary, President of the Hot Springs Branch, T. S., Arkansas, and Mrs. Warner, Grand Island, Nebraska, were both in San Francisco, and visited Headquarters during the middle of April, but unfortunately, the former could not remain for the Convention.

The new edition of the "Voice of the Silence" has at last reached San Francisco. Incorporated with it are some of the Stanzas from the "Book of Dzyan." The print and paper are excellent, and since the notes have been placed at the foot of the page to which they belong, the book will prove in every way acceptable to those desiring a copy. It is bound in red leather, 75 cents; morocco, guilt edges, \$1.00.

During the visit of Mr. Judge, the Countess Wachtmeister, Mr. E. T. Hargrove, Dr. J. D. Buck, Mrs. Sarah H. Cape, and other delegates to San Francisco, their time was almost completely taken up with Theosophic work. They either attended public or Branch meetings or private gatherings every evening. On Sunday evening of their arrival they came *en masse* to Red Men's Hall, and after an admirable lecture by Mrs. Shoultes of Oakland, Mr. Judge, Mr. Hargrove and Dr. Buck, were called upon to address the meeting, which they at once complied with, and kept every one interested until about ten o'clock, and even then it was with reluctance that many left. Tuesday, April 17th, Mr. Judge and Dr. Buck spoke at the Congress of Religions, which held its sessions at Golden Gate Hall, Sutter St. Their papers were listened to with marked attention. Dr. Buck ably represented Theosophy from the scientific standpoint, and Mr. Judge in forcible and plain language showed the Unity of all religions. On Tuesday, April 19th, Golden Gate Branch T. S. was favored by the presence of Mr. Judge, Dr. Buck and Mr. Hargrove, besides many others of our visiting Delegates, and before the close of the meeting their number was augmented by the arrival of an old-time friend of Golden Gate Branch and of Pacific Theosophists generally, Mrs. Mercie M. Thirds. Mr. Judge encouraged all by the earnestness of his views upon the need of charity and forbearance; and Mr. Hargrove simply carried everybody away with enthusiasm for our beloved cause—Theosophy—by his earnest exhortations on its behalf.

The following Sunday and Monday were, of course, completely taken up with the Convention, when every one was kept right in harness from morning till night.

Tuesday, April 24th, the Countess Wachtmeister and Mr. Judge visited San Francisco Branch, and made interesting remarks about Branch work and propaganda. Wednesday, April 25th, Mr.

Judge and party paid Aurora Branch, Oakland, a visit; and in the evening Mr. Judge delivered a public lecture upon "Ghosts." Another upon "Mahatmas, Who They Are and Where They Are," was delivered on the following evening in the Metropolitan Temple, San Francisco.

Friday, April 27th, the Countess Wachtmeister, Mrs. Thirds, Mrs. Cape, and Mrs. Russell, spent the evening with the H. P. B. Training Class, and after listening to the papers and the remarks of the members, they presented additional views on the subject of the evening, "The Path," and encouraged the Class by expressing their appreciation of the value of a young people's training class, and by words of counsel and advice.

Mr. Hargrove spent two or three days in Santa Cruz and San Jose, talking and lecturing on Theosophy.

Dr. Buck left on Friday, 27th, for the East, intending to remain one night in Salt Lake City, and, if desired to do so, to give a lecture upon Theosophy.

Mr. and Mrs. Judge and Mr. Hargrove left on Saturday, intending to lecture in Sacramento on Sunday, April 29th, and then proceed to the East via Portland, Seattle, Tacoma and neighboring cities.

Among the Theosophists present at the Convention, the following are taken from the Visitors' Register. Many, however, neglected to enter their names:

W. Q. Judge and Mrs. Ella M. Judge, of New York; Countess Wachtmeister, Homeless; Dr. J. D. Buck, Cincinnati; E. T. Hargrove, London, England; Mrs. Sarah W. Cape, New York; Dr. C. C. Wachendorf, Stockton, Cal.; Abbott B. Clark, S. F.; Julia S. Britton, Sebastapol, Cal.; Mrs. Allen Griffiths, Oakland, Cal.; Marguerite Saxton, Seattle, Wash.; Rev. W. E. Copeland, Salem, Wash.; Mrs. S. A. Harris, Berkeley, Cal.; Mrs. Mary A. Whitney, Olympia, Wash; Mrs. A. C. Kelsey, Stockton, Cal.; Dr. J. A. Anderson and Mrs. Anderson, S. F.; William C. Ziegler, Sebastopol, Cal.; H. H. Pile, S. F.; Mrs. Clara E. Story, Alameda, Cal.; Mrs. Cornelia McIntire, Alameda,

Cal.; Robert Joy, Sacramento, Cal.; Dr. J. S. Cook, Sacramento, Cal.; Miss Blanche E. Mercier, Oakland, Cal.; Mr. and Mrs. F. M. West, Stockton, Cal.; Mrs. Elizabeth Harding, Clinton, Iowa; Miss Clara A. Brockman, S. F.; Mrs. Annie T. Bush, S. F.; I. G. Morgan, S. F.; Mr. Paul Bunker and Mrs. Caroline H. Bunker, S. F.; Mr. and Mrs. Fennema, U. S. Marine Hospital; Mr. J. H. Marguaret, U. S. Marine Hospital; Mr. and Mrs. Oettl, Oakland, Cal.; T. H. Slaton, J. F.; E. B. Rambo, S. F.; Elecita B. Little, Oakland, Cal.; Joseph Dupuis, S. F.; Mrs. A. K. Botsford, S. F.; L. S. Morgan, San Jose, Cal.; L. E. Blochman, Santa Maria, Cal.; Mrs. Jennie H. Domingos, Sacramento, Cal.; Mrs. B. Dohrman, Oakland, Cal.; Mrs. A. E. Eliot, Oakland, Cal.; Mrs. Caroline G. Hancock, Sacramento, Cal.; Mrs. Mary B. Smith, Sacramento, Cal. Susie M. Norton, Oakland, Cal.; Oscar P. Taylor, Riverside, Cal.; Mrs. Xariffa N. McKaig, S. F.; Miss Jennie B. Tuttle, Oakland, Cal.; Edw. G. Merwin, Oakland, Cal.; Jas. Cowdell, S. F.; B. H. T. Wilson, San Diego, Cal.; Miss Lydia Bell, Oakland, Cal.; Dr. Allen Griffiths, S. F.; Mrs. Helen G. Day, S. F.; Mrs. Henry Adams, Stockton, Cal.; Benj. Lloyd, Felton, Cal.; F. G. Hogan, S. F.; L. T. Merwin, Oakland, Cal.; Mrs. V. Shoultes, Oakland, Cal.; Mrs. M. C. Skelton, S. F.; Mrs. Jane A. Harron, Alameda, Cal.; Mrs. Watson Morris, S. F.; Mrs. R. Blackmore, Santa Cruz, Cal.; Mrs. H. W. Merwin, Oakland, Cal.; Miss Carrie S. Merwin, Oakland, Cal.; Dr. Annie J. Patterson, Oakland, Cal.; Miss Marie A. Walsh, San Jose, Cal.; Mrs. Wadham and Mrs. Ida Wadham, S. F.; Mrs. Mercie M. Thirds, Chicago, Ill.; Mrs. Lizzie H. Condy, Stockton, Cal.; Mrs. Jennie L. Southworth, Stockton, Cal.; Mrs. Alice M. Salisbury, S. F.; Geo. P. Keeney, S. F.; John Hemsley, S. F.; Mrs. V. S. Beane, S. F.; Mrs. Smith, Santa Ana, Cal.

Theosophy in San Quentin.

For some time past the Pacific Coast Committee and individual Theosophists

have sent Theosophical literature, books, pamphlets, etc., to the State prison library at San Quentin. This work has borne good fruit, as the following incident will demonstrate.

A number of the prisoners have not only been reading this literature, but studying and calling the attention of their fellow prisoners to it. The result of this has been the formation of a class which meets regularly for the study of Theosophy. One of the most earnest of this class, hearing that his friends contemplated circulating a petition for his pardon, refused to allow them to proceed, stating that he preferred to serve his time out because he had an opportunity of imparting a knowledge of Theosophy, which had done so much for himself, to those with whom his lot had been cast. This he considered his Karma and duty to do. When he made this decision he was in the full vigor of life and health, but a few days later his end suddenly came. One morning, quite recently, his lifeless body was found in his cell. Heart disease had claimed another victim. A few, both in and outside the prison, who knew of this man's noble self-sacrifice and intention to devote his life to the welfare of inmates of prisons and ex-convicts, while deeply deploring his untimely death, yet realized that he had paid his debt and won merited release.

The Warden at once notified Bro. E. B. Rambo, whom he knew to be interested in the prisoner. Bro. Rambo reported the facts to the Pacific Coast Committee, and that Body delegated Bro. Rambo and Dr. Griffiths to co-operate with the prison authorities in the funeral rites. At the appointed time services were held in the prison chapel, which consisted in reading appropriate selections from the "Light of Asia" and "Bhagavad-Gita," closing with a short address by Dr. Griffiths and benediction by the prison chaplain. The prison friends of the departed then viewed, for the last time, the calm, still face; the coffin was closed, and the little cortege wound slowly through the iron gates and

up the hill to the prison cemetery, which overlooks the Bay. Here are no massive gravestones, no memorial mausoleums to mark the last resting place and extol the virtues of the departed! Here rise, like rebuking, infant ghosts, but plain old wooden boards, with numbers painted upon a field of white! And here our friend was buried. An evocation of "Dust to Dust," and mother earth claimed her own, while grave marked No.—holds a head more worthy to have worn a crown than many a royal pate!

Fohat.

Report to the Pacific Coast Committee FROM THE CORRESPONDENCE DEPARTMENT.

Mrs. Lulu H. Rogers writes: The interest manifested by the few in this branch of work has been considerable and many have given attention and assistance to it. As opportunities for allying themselves with local Branches arise members drop gradually out of our active circle and new comers take their places. This is the natural course of such work, its aim being more especially to assist the new comers into the Theosophical Society with the experience of older members as to course of study, helping them thus to find their own true field of labour, as well as to afford communication and interchange of thought between the more isolated Fellows of the Theosophical Society. That this has been appreciated is evidenced by the continued interest of many in such correspondence as well as in the interchange of Theosophical literature. Within our circle are some devoted workers for Theosophy who have helped to introduce its teachings and prepare the way for lecturers to visit their section, and even to found the nucleus for a Branch. Among this number Mrs. E. C. Miles of Porterville, and Miss Mayer at Riverside have been untiring in their efforts, and Branches have been formed in both these places.

I have written and received a great many letters during the past year and

numbered between fifty and sixty correspondents, both F. T. S. and those inquiring about Theosophy. Of the latter number three have joined the Theosophical Society.

Taking all things into consideration, the correspondence work has been quite successful for the first year of such a department on the Pacific Coast, and it is with renewed energy and hope that I look forward to its continuance.

Pacific Coast Lecturer's Movements

DR. GRIFFITHS was in San Francisco and vicinity during Convention time but has now gone on a tour down the Southern Coast. His stopping points are Gilroy, thence he will go to Salinas, Paso Robles, San Luis Obispo, Lompoc, Santa Barbara, Ventura, Los Angeles, Pasadena, Pomona, Colton, San Bernardino, Redlands, Riverside, Santa Ana, and San Diego.

Theosophists and others are requested to communicate with him as to dates, work and other items. Address 418 Market St., San Francisco.

Pacific Coast Lecturer's Report

TO THE EIGHTH ANNUAL CONVENTION
OF THE AMERICAN SECTION OF
THE THEOSOPHICAL SOCIETY.

Dr. Griffiths reported to the Convention that, during the first year of his work, he visited 55 cities, at which 86 lectures were given, and 66 informal meetings held; 18,000 leaflets were distributed; 500 columns of press reports were given, and three Branches organized. The second year's work was equally successful, 86 cities being visited and 83 lectures given, besides 171 informal meetings being held, giving an attendance of 10,000 people. At these meetings and at other times 30,000 leaflets were distributed and the press gave 200 columns of reports. Four Branches were formed. This brings up a total of 151 cities, 169 lectures, 237 informal meetings and an attendance of 21,000 people, 48,000 leaflets distributed, 700

columns of press reports, seven Branches organized, and 13,000 miles of country traversed.

Among the Coast Branches.

Los Angeles Branch, T. S.

DR. G. F. MOHN, Sec., writes: Our regular public, Branch and class meetings continue to be held with fair results. The meetings are well attended. During March the following lectures were delivered: March 4th, "Karma and Elementals," Mrs. L. E. Guise; Mar. 11th, "The Necessity of Re-Birth," H. A. Gibson; March 18th, "Astral Bodies," Dr. G. F. Mohn; March 25th, "Universal Brotherhood as a Fact in Nature," Mrs. E. Penning. A flood of questions follow the lectures, which are answered by the members. Leaflets have been sent to the following towns: Santa Monica, Santa Ana, Riverside, Redlands and Pasadena. The Countess Wachtmeister inaugurated a new Branch at Riverside, when there, consisting of ten Charter members. Whilst in Los Angeles the Countess was kept constantly at work, not only at public meetings, but in receiving people and answering their numerous questions. On Sunday, April 15th, she lectured in Blavatsky Hall, which was packed to the very entrance. After her address she answered a number of questions in a very able manner. Friday, April 13th, Mr. Judge lectured in the Unity Church to a large audience. Wide interest was manifested, and the press reports were favorable.

San Jose, Excelsior Branch.

Mrs. P. M. Gassett, Sec., writes: After an adjournment of several weeks Excelsior Branch held its first session Jan. 7th. We have open Branch meetings every Sunday afternoon, in Odd Fellows' Building. Our attendance is small, but the members are active and earnest. "The Ocean of Theosophy" is the subject of study. Mr. A. Winlow has been chosen President for the coming year; Miss L. S. Morgan, Vice-President. We shall

occasionally have lectures take the place of study. The meetings are informal and each one feels free to ask and answer questions. It seems to be the desire to learn Theosophical teachings and to understandingly impart them to others.

Portersville Branch, Portersville, Cal.

Elum C. Miles writes: The Portersville T. S. which was started about Feb. 1st, with 18 members, has been enabled to keep up the interest caused by Dr. Allen Griffiths at that time. The Branch is studying the "Seven Principles," by Annie Besant, and considering the adverse circumstances under which most of us work, has made commendable progress, and our taste for study and work will abide through life. We have the beginning of a Theosophical Library and have good prospects of adding to it during the next six months.

Fresno Branch.

DR. LAURA A. HARRIS, Sec., writes: Owing to the interest manifested in Dr. Allen Griffiths' two lectures here, a Branch was formed on Feb. 6th, under his eye, and nine names were enrolled for membership, and Branch officers elected. We meet once a week, and are studying "The Seven Principles of Man." We hope, by persistent effort, to accomplish, in mind and character, that which will further our highest aim and make us a blessing to ourselves and the world about us. There are a number of others who are interested, and who, we hope, will join our Branch later.

Pleiades Branch.

The Secretary writes: Pleiades is studying the "Ocean of Theosophy," with keen enjoyment. The clearness of its expressions are found to be of great help in comprehending the "Key to Theosophy." The members are all working in harmony and doing their best to scatter Theosophical literature among the people in the neighborhood.