



The Pacific Theosophist

Vol. IV.

SAN FRANCISCO, CAL., APRIL, 1894.

No. 9.

The Pacific Theosophist.

PUBLISHED MONTHLY BY
THE LOTUS PUBLISHING CO.,
1170 Market Street,
SAN FRANCISCO, CAL.

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SUBSCRIPTION, \$1.00 PER YEAR.

Circular letter from Wm. Q. Judge.

IN relation to the plot against the Theosophical Society and the charges against him as a part thereof, Bro. Wm. Q. Judge has issued the following circular letter to Theosophists generally. Let all Theosophists carefully study it. It carries the impress of a truthful, honorable man.

To all Members of the Theosophical Society:

It is disagreeable to talk much of oneself, but sometimes it is necessary, and in the present case it has been made a necessity by the action of others, as also by the existence of many vague and suppressed rumors which have been flying about in quarters not public but sufficiently active to compel action on my part. Hence I now make known in advance that which has been spoken of obscurely for some time, and which is now before me officially from the President, Colonel H. S. Olcott, to the end that all members of the Soci-

ety and friends of my own in all parts of the world shall be in possession of the facts so that surprise and perhaps confusion may be prevented.

The assertion has been made in India, by persons, whose names have never to this moment been given to me, that I have been guilty of "*misuse of the names and handwriting of the Mahatmas,*" and this has been officially communicated to the President, who, writing from Agra, India, under date of February 7th, (received here March 10th, 1894) says an investigation is demanded through "an official inquiry by means of a committee into the matter of your alleged misuse of the Mahatmas' names and handwriting."

Conceiving himself required and authorized to take action, the President proceeds thus:

By virtue of the discretionary powers given me in Article 6 of the Revised Rules, I place before you the following options:

1. To retire from all offices held by you in the Theosophical Society, and leave me to make a merely general public explanation, or
2. To have a Judicial Committee convened as provided for in Art. 6, § 3 of the Revised Rules, and make public the whole of the proceedings in detail.

In either alternative, you will observe, a public explanation is found necessary: in the one case general; in the other, to be full and covering all the details.

He then ends by proposing two code words for an immediate re-

ply; "*first*", to mean that I resign, and "*second*", to mean that I demand a committee.

On March 10th, I cabled him as follows:

Charges absolutely false. You can take what proceedings you see fit; going [to] London [in] July.

The reason for not using his word "*second*" will later on be made clear.

The charge is made against me as Vice-President: I have replied as an individual and shall so continue, inasmuch as in my capacity of Vice-President my duties are nominal, have once been exercised by communicating to the Society, as required by the Constitution, the resignation of the President, and once by acting for the President at the Parliament of Religions in Chicago. The only charges that could be made against the Vice-President would be those of failing to perform his duties, or misusing the office when there were any duties attached to it. On the face of this very vague charge, then, it is evident that there is nothing in it relating to the official Vice-President.

Inasmuch as I was the first presiding officer of the Theosophical Society at its preliminary meeting in September, 1875, and its first Secretary at such meeting; that I was not only H. P. Blavatsky's intimate friend and direct pupil but that I have been conspicuous as an upholder of Theosophical doctrine, as also an upholder, with many other friends in every part of the globe, of H. P. Blavatsky's good name, high motive, and great powers; against the ridicule of the world and much opposition from

certain members of the Society she founded; that I have been elected to succeed Col. Olcott as President of the Society and have been officially declared his successor by him; it is important and imperative that I should make this matter public, and I now do so, and state my unqualified, explicit, exhaustive denial of the said charge, asserting most unreservedly that it has absolutely no foundation.

Under the Constitution the President is directed to call a Judiciary Committee to consider charges. The Committee is to consist of the members of the General Council, who are now the President, the three General Secretaries, and the Vice-President. In this case, one member of the Council could not sit, being the General Secretary of American Section, Vice-President, and the accused. The person charged has the right to nominate two additional members on the Committee, and each of the Sections two. This would call for eleven members. The accused person has the right to fix the place of trial. When the President calls the committee, I shall fix on London as the place for its meeting, as I am going to attend the European Section Convention next July.

Hence I shall request the American Section Convention in April to make selection in advance of the two members from this Section, either by then naming them or by empowering the Executive Committee to do so whenever the official notice comes to the Section from the President. It is certainly useless to wait the long time re-

quired by the distance of India from here, inasmuch as it is perfectly evident that the Committee will be convened by the President. Perhaps when the Committee is convened I shall, for the first time, have particulars as to persons, dates, and the like of the charges made, none of which up to this time I have had except in the form of rumor.

More acutely than any personal grievance, do I feel the probability of a deplorable influence being at first exercised on the Theosophical movement by the making of these charges. I do not think it will have a lasting effect for injury. The rumors to which I have referred have been used by the enemies of the Society to show, if possible, dissension among us and to found a charge of rottenness; they have printed the matter in a scandalous form in both Europe and America, pretending that in my official and private capacities I am in the habit of sending alleged "Mahatma messages," and then they added ribald jokes of their own. This I have not hitherto noticed, because all members know that the correspondence and work of the Society are open to all and entirely devoid of the elements alleged to exist by these opponents; we are perfectly aware that our strength lies in our devotion and constant work. The present situation will therefore result in clearing the air and consolidating our ranks in all directions.

As to my failure to cable the word "second", meaning "I demand a Committee." The reason is not that an investigation is

avoided. Such an investigation will not be avoided. But on constitutional and executive principle I shall object from beginning to end to any committee of the Theosophical Society considering any charge against any person which involves an inquiry and decision as to the existence, names, powers, functions, or methods of the "Mahatmas or Masters". I shall do this for the protection of the Theosophical Society now and hereafter, regardless of the result to myself. The Society has no dogma as to the existence of such Masters; but the deliberations of an official committee of the Society on such a question, and that is the first inquiry and decision necessarily beginning such a deliberation, would mean that the Theosophical Society after over nineteen years of unsectarian work is determined to settle this dogma and affix it to the Constitution of the Society. To this I will never consent, but shall object, and shall charge the Committee itself with a violation of the Constitution if it decides the question of the existence of "Masters" or Mahatmas; if it should affirm the "Masters" existence it will violate the law; if it should deny Their existence a like violation will result; both decisions would affirm a dogma, and the negative decision would in addition violate that provision of our law, in Art. XIII, Revised Rules, which makes it an offence to "willfully offend the religious feelings of any Fellow" of the Society, inasmuch as the belief so negatived is religiously held by many hundreds of the Fellows of the Society. I intend to try once for all to defi-

nately have settled this important question, and to procure an official decision affirming now and forever the freedom of our Society.

Hence the President's alternatives, offered as above, are mistakes, and are the initial steps to the promulgation of the dogma of belief in the "Masters". The first alternative is furthermore a judgment in advance, ridiculous in itself yet serious as emanating from our highest official. It precludes him from sitting on the Committee, and that point also I shall raise before the Committee. The whole proposal he makes brings up serious and complicated questions of occultism touching upon the matter of the existence, powers, functions, and methods of those "Masters" in whom many Theosophists believe but as to whom the Theosophical Society is perfectly agnostic and neutral as an organized body. For that reason no one in official position ever thought of making a public matter of the many assertions made here and there by members of the Society, that they individually communicated with beings whom they called "Masters, Mahatmas," nor of the assertions publicly made by prominent members that certain philosophical statements recently published in our literature were directly from the very "Masters" referred to by Col. Olcott, although those statements contradicted others made by H. P. Blavatsky on the declared authority of the same "Masters."

On all these grounds, then, I shall object to a Theosophical Society Committee, while of course there will never be any objection

from me to a proper investigation by a body of persons who know enough of Occultism as well as of Theosophy to understandingly inquire into these matters.

But some of you may wonder if all this leaves in doubt the question whether I believe in the "Masters". I believe the Masters exist, that They actually help the T. S. Cause, that They energize and make fruitful the work of all sincere members; all this I can say to myself I know, but to prove objectively to another that such beings exist is impossible now so far as my intelligence can perceive. "Letters from Mahatmas" prove nothing at all except to the recipient, and then only when in his inner nature is the standard of proof and the power of judgment. Precipitation does not prove Mahatmas, for the reason that mere mediums and non-mahatmas can make precipitations. This I have always asserted. By one's soul alone can this matter be judged, and only by his work and acts can one judge at first as to whether any other person is an agent of the Masters; by following the course prescribed in all ages the inner faculties may be awakened so as to furnish the true confirmatory evidence. I have not lost any of my belief in these beings, but more than ever believe in Their existence and in Their help and care to and over our Society's work.

Finally I may say that my personal belief in Mahatmas is based on even stronger evidence than Theosophical arguments or the experience of others. As is known to some Theosophists, I have not

been entirely without guidance and help from these exalted friends of the T. S. The form which the whole matter has taken now compels me to say what I have never before said publicly, namely, that not only have I received direct communications from Masters during and since the life of H. P. Blavatsky, but that I have on certain occasions repeated such to certain persons for their own guidance, and also that I have guided some of my own work under suggestions from the same sources, though without mentioning the fact.

William Q. Judge.

The Plot Against Theosophy.

THE plot against the Theosophical Society to which Mr. Judge refers in the articles of that name in the February *Path* has been attempted to be put in execution in San Francisco, quite recently. Slandrous and vituperative articles against Mr. Judge and certain of our local Theosophists have appeared in a daily paper, notorious for revelling in private slanders. In relation to Mr. Judge, the charges are but repetitions of attacks from enemies of the Society which were formerly directed against Madame Blavatsky. In regard to those against our local members, the charges were of a personal and libelous character, and were hastily retracted by their author in a succeeding issue of the paper in question; so that no more attention need be given to this portion of the attack. The falsehood has fallen by its own weight.

As to Mr. Judge, these attacks assume a more serious aspect, coming as they do from those who are or were members of the Society, and who have allied themselves with others on the outside of our ranks long known as our bitter enemies. Those attacks coming from within the Society are caused by feelings of envy and jealousy, which these disloyal and disaffected members have suffered to "grow, increase in size and power, until this thing of darkness has absorbed their being before they have realized the black, foul monster's presence." Such members have utterly failed to catch the spirit and meaning of the great Objects of the Theosophical Society, and its mission. For while Mr. Judge and the host of other loyal workers are endeavoring to accomplish that high mission, these, from motives of blind jealousy or mistaken ambition, are doing their utmost to retard and neutralize all such endeavors.

There are evidences of disaffection and disloyalty which involve certain members in India, England, and the United States, and this disaffection has a few representatives on the Pacific Coast. Those disaffected here were the active agents in bringing about the recent attack.

But the plot will not succeed. The disaffected naturally belong to the selfish, vain and weak, and even their numbers may almost be counted upon the fingers of the two hands. Such are fighting against nature, instead of helping and working on with her, and have placed themselves in a position where the Karmic law of harmony

must, sooner or later, bring "unutterable woe" to them. Hence, they deserve our pity, even though it becomes necessary to "cut off the hand that offends us." For the mission of the Theosophical Society is too sacred, the need and the peril of humanity too great, for either to be jeopardized by permitting the disaffected and disloyal to remain within our ranks. Since they are the enemies of the Society, and its avowed Objects, let them go over to the camp of the enemy, and fight under the black flag openly and above-board. This is but justice to the loyal, devoted and unselfish workers within the Society, who find enough to do in carrying out its objects, and in seeking to spiritualize humanity, without having to waste their energies in placating the disaffected and disloyal within our ranks. For that brother who is unable to rise to the altruistic and impersonal plane upon which the work of the Society must be accomplished, is disloyal to its objects and a traitor to its cause because of such inability. And that member who justifies his creating of strifes and antagonisms within the Society because, forsooth, this or that member's actions do not suit him, or this or that personality is not pleasant to him, has no right nor mission within its ranks.

As to the local trouble, it is but just to the Pacific Coast Committee for Theosophic Work to state that this arose on their part entirely through an effort to add to the efficiency of the movement upon the Coast by placing an additional helper upon the local staff. The work at Headquarters was being

sadly neglected; strangers, or those incompetent to answer even the simplest questions regarding Theosophy, placed in charge of our Headquarters; and business confusion arising more and more, owing to the ill-health of the late Secretary, Miss Gertrude Piper. In view of this, and with the kindest motives, the Committee secured the free services of an additional worker, retaining the former Secretary at her full salary. She, however, became indignant, attributed the most unworthy motives to the Committee for making this change, and insisted upon resigning. The Committee refused the resignation, continued her salary, and offered her a vacation—all with the hope that rest and recuperation would bring about a happier and more just frame of mind, which would enable her to appreciate its motives in dividing the labor at Headquarters. But this action was unavailing. In a short time she left the Society; since which a few sympathizers with her have followed her out. After events have shown that, probably, the real reason for this resignation was because the Secretary had been long disaffected, and was in active correspondence with the disaffected in other places; and in creating the office of Corresponding Secretary, and assigning it to the assistant, which the Committee did, it unconsciously took the power of officially using her position to further the ends of the conspiracy out of her hands. So that in this respect it really "built wiser than it knew." This is a truthful statement, and all there is at the bottom of our local trouble,

which trouble does not cause even a ripple of disturbance in the Theosophic Society in San Francisco. The weak and disaffected have gone out, the sick and diseased have "parted themselves from the body," and by an immutable law that body is now stronger and healthier than ever. Never were Theosophists more united, more devoted, or more resolute to advance the cause of humanity than are those of San Francisco and the Pacific Coast generally to-day. It has proven just as beneficial to cut off disease when affecting a Society as it is to cut off similarly diseased portions of a physical body. The result is always helpful.

Therefore let all the Theosophists upon the Coast be comforted, encouraged, and stand firm, for this little local explosion at San Francisco may mean a repetition, upon a smaller scale, of the old Coloumb scandal. Mr. Judge will, probably, be assailed now, much as our teacher, Madam Blavatsky, was then; and the results will be the same. There will be a shaking off of the trembling and the weak-kneed, and a separation of the disloyal and disaffected and curiosity-mongers, just as there was at that time. And, just as at that time, the effect will be to cause the grand old Society to show evidences of renewed vigor and life, because of thus ridding itself of benumbing influences. It may be a time of trial to the weak, but only to the weak. Therefore, let our enemies, both within and without the Society do their worst; make their pretended exposures; put in evidence their forged Ma-

hatmic letters, and persevere in their petty personal malice; they will be doing the cause we serve far more good than they can possibly do it harm. Meanwhile, the grand, loyal Heart of the Society, that portion which was organized to keep the Society intact, and to protect it from enemies without and within, will work on undismayed by such petty malice and vain attacks, for they are listening to the voice of humanity's woe; that sound in the presence of which all these raging, selfish and passionate notes belonging to our lower natures, pass into silence, and are heard no more.

Since writing the above the evidence is at hand that the attack here in San Francisco is only a part of a preconcerted scheme to carry out the plot referred to. As will be seen by the circular of Mr. Judge in this issue of the THEOSOPHIST, action has been taken nearly simultaneously in Adyar, Chicago and this city, these being points where the members of the Society in the conspiracy were enabled to personally communicate with its enemies. Mr. Judge has been most foully and cruelly attacked; being charged with an offence which amounts to the forging of Mahatmic letters. The position which he takes in the circular referred to, is a bold and manly one, and just that which those who best know him would have expected. Such charges will only rebound upon those who make them. Had Mr. Judge been accused of working against the best interests of the Society, of unfaithfulness; of uncharitableness; or of any other thing than this, there

might have been some excuse for the conspiracy. But such is not the case. He is not charged with wronging or injuring the Society, or with belittling or maligning any of its members, which is the exact position of those who now attack him.

Brothers and sisters, there is no peril to the Society in all this injustice, ingratitude and dissension upon the part of the disloyal and disaffected few within its ranks, even though some of these seem to stand in high places. Mr. Judge is a well-known and devoted worker in its ranks and his work must not and will not be hindered nor neutralized. Almost the last message from our revered Teacher to us in America was to beware of placing ourselves in opposition to such workers. Let the whole of America follow the example of the Pacific Coast in holding up the hands of this, our devoted and selfless Leader. England may be depended on to do likewise, and Asia can but follow in our footsteps. So shall shame and confusion fall upon the weak and unworthy few who stand behind this attack, which they only deceive themselves in thinking is upon Mr. Judge, but which is in reality upon our Cause and upon the highest and most sacred interests of humanity.

Jerome A. Anderson.

Sweet are the fruits of rest and liberation for the sake of self; but sweeter still the fruits of long and bitter duty. Aye, renunciation for the sake of others, of suffering fellow men.

—*Voice of the Silence.*

A Message from H. P. Blavatsky.

A PROPOS of the conspiracy now in active execution against the Theosophical Society, the following from Madam Blavatsky's letter to the American Convention, Theosophical Society, held at the Palmer House, Chicago, April 28th and 29th, 1889, becomes prophetically significant as well as helpful:

"* * * But you in America. Your Karma as a nation has brought Theosophy home to you. The light of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: To lift high the torch of liberty of the Soul of Truth, that all may see and benefit by its light.

"Therefore it is that the ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.

"With such favorable conditions as are present in America for Theosophy, it is only natural that its Society should increase rapidly and that Branch after Branch should arise. But while the organization for the spread of Theosophy waxes large, we must remember the necessity for consolidation. The Society must grow proportionately, and not too rapidly, for fear lest, like some children, it should outgrow its strength and there should come a time of diffi-

culty and danger, when natural growth is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the "Greater Child"—the Theosophical Society—should suffer for the same cause. Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar manner. What can be done to prevent such a thing is for all Fellows of the Society to make Theosophy a vital factor in their lives—to make it real, to weld its principles firmly into their lives—in short, to make it their own and to treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then, consolidated and welded in such a spirit of Brotherhood and Love we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world.

"We need all our strength to meet the difficulties and dangers that surround us. We have external enemies to fight in the shape of materialism, prejudice and obstinacy; enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet again, there are

more insidious foes who "take our name in vain," and who make Theosophy a by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all—those of a man's own household—Theosophists who are unfaithful both to the Society and to themselves. Thus, indeed, we are in the midst of foes. Before and around us is the 'Valley of Death,' and we have to charge upon our enemies—right upon his guns—if we would win the day. Cavalry—men and horses—can be trained to ride almost as one man in an attack upon the terrestrial plane; shall not we fight and win the battle of the Soul, struggling in the spirit of the Higher Self to win our divine heritage?

"Our chief enemies are public prejudice and crass obstinacy from a materialistic world; the strong 'personality' of our members; the falsification of our aims and name by money-loving charlatans; and, above all, the desertion of previously devoted friends who have now become our bitterest enemies.

"But, in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society, who wish to work and work hard. But the price of their assistance is that all the work must be done in their way, and not in any one's else way.

And if this is not carried out, they sink back into apathy, or exalt their own method of working, at the expense of all other workers. This is a fact, but it is not Theosophy. Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our noble Masters? Brothers and Sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our great cause, it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way, and not endeavor to force his ideas of work upon his neighbors. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there, save the man himself in the highest and truest spirit of Brotherhood, and any other attempt of entrance will either be futile or he will lie blasted at the threshold.

"But Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the 'wages' earned will be accorded to our credit. But as strict an account will be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbors from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? So sure as there is a Karmic power behind the Society will that power exact the account for its hinderance, and he is

a rash and ignorant man who opposes his puny self to it in the execution of its appointed task.

"Thus, then, 'IN UNION IS STRENGTH;' and for every reason, private differences must be sunk in united work for our Great Cause.

"Our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old "*In hoc signo vinces*" which should be our watchword, for it is under its sacred flag that we shall conquer.

"And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you.

"* * * Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action or turn it to another man's profit.' * * *

"There is no happiness for one who is ever thinking of self, and forgetting all other Selves.'

"The Universe groans under the weight of such action [Karma], and none other than self-sacrificial Karma relieves it. * * * How many of you have helped Humanity to carry its smallest burden that you should all regard yourselves as Theosophists? Oh, men

of the West, who would play at being the Saviors of mankind before they even spare the life of a mosquito whose sting threatens them, would you be partakers of Divine Wisdom, or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole of humanity, mankind as part of yourselves, and act accordingly. * * *

"These are golden words; may you assimilate them! This is the hope of one who signs herself, most sincerely the devoted sister and *servant* of every true follower of the Masters of Theosophy."

H. P. Blavatsky.

Editorial.

The Coming Convention.

AS this will be the last issue of the PACIFIC THEOSOPHIST previous to the Annual Convention of the American Section of the Theosophical Society, to be held in San Francisco, April 22nd and 23rd, it is urged upon each member on the Coast to make now the necessary preparations to be present upon that occasion. There is no doubt that the Convention will be an immense success. All the arrangements have been perfected; one of the largest and handsomest halls in the City secured for our principal meetings; the comfort and accommodation of our visitors coming from a distance provided for; papers and addresses prepared, and everything connected with it in the most satisfactory condition. Add to this the fact that we have just received several columns of free advertising in the daily papers, which so far from injuring us has roused an immense amount of friendly interest, and it will be seen that the success of this Convention is doubly assured.

Theosophy may well be proud of the

position it has secured in the public estimation. It has attained universal respect, and in many cases this respect takes on the almost amusing form of a certain awe of the profound learning which a conception of Theosophy in the public mind implies. It is realized that in Theosophy there is a system of philosophy as deep and profound as that of Hegel or of the Vedanta, and much more intelligible and satisfactory; a science before which the materialistic hypotheses of our modern times sink into insignificance; and a code of ethics more purifying and spiritualizing than that of any existing religion. Therefore we have every reason to respect ourselves and the name which honors us in proportion as we honor it, and to be grateful and loyal to that Great Soul who brought the message of Theosophy to the West, and thus enabled us to take part in this most glorious re-lighting of old spiritual fires. So let all come, and be prepared to show to the world and to the people of the Pacific Coast, particularly, that Theosophy is a power because of the unselfish devotion of its followers.

Mr. Judge will be here. And no plainer, more convincing, logical and common-sense speaker upon Theosophical subjects is in our ranks. Dr. Buck, the old veteran war-horse of Theosophy, will be present; he who so logically, learnedly and strongly presented the scientific aspect of Theosophy to the World's Congress of Religions. Bro. Hargrove will bring us a breeze from the energy which pervades the London Headquarters, entirely free from all London fog. Claude Wright, a man who oozes occultism out of his very pores, one of the London Household and a personal student under Madam Blavatsky, is also expected to be present. It will be a grand occasion. It marks the beginning of another seven years of the life of the American Section, as represented by its Conventions. It is the first time that the Pacific Coast has ever been honored by the presence of a Convention, therefore, it ought to bring all the Theosophists upon the Coast

together. Let us get acquainted with each other; break down the little barriers of strangeness and separation which now divide us to a certain extent. It is good to know each other, to take each other by the hand, to look into each other's eyes, for we thereby strengthen the bond which binds us together a thousand-fold. Brothers, turn out one and all, and make the Convention of this year in San Francisco an epoch in Theosophical history.

Be Not Dismayed.

Another trial has come for the Society. Several have passed, and yet the T. S. seems to have risen triumphant over them all. In the early days of the T. S. in India, curiosity ran rampant; to witness phenomena was the goal of the aspirant; hundreds flocked to the standard, incited by this motive. The crash came. An attack was made on the genuineness of the phenomena, and the idle or curious sped clamoring away. Only those whose intuitions had pierced deep beyond the veil of phenomena and intellectual disquisitions remained. Those, true to the great objects of the Society, and loyal to its inspiring genius, H. P. B., pursued undeviatingly their self-appointed task, and toiled on for the spiritual regeneration of Humanity.

The work was then taken up in London, and the faithful workers soon had all England aglow with Theosophic interest. But every great work for Humanity, especially in spiritual things, brings in its wake an opposition. The Collins-Coues affair, involving a few of the members, exploded, and the conspirators, as before, drifted into oblivion.

It is not, in either case, simply the officers of the T. S., nor the mere organization, which is attacked, but the vital heart of it—the channels through which the regenerating power of Theosophy most copiously flows. These are what the selfish and the wicked dread. The Powers of Darkness rise *en masse* to cut off the Theosophical army from its base

of supplies. But in this they will never succeed; for the Powers of Light have too well chosen their vehicles. The Messengers of the Masters have risen within the Circle of Light, and stand bathed in the Living Glory. All those who cluster around these beacon lights will be warmed and enlightened by the flame, and enough will remain to "hold high the torch of the Liberty of the Soul of Truth." And these Masters have said:

"Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial; they bend like reeds but never break, nor can they e'er be lost. But, when the hour has struck, they blossom forth."

A. B. C.

Notes and Items.

The new edition of Dr. Anderson's "Reincarnation," will be issued about the middle of this month. It has been thoroughly re-edited, and a few additional data and remarks incorporated.

The P. C. C. Secretary, Mrs. V. S. Beane, has received letters from all parts of the country expressing condolence and sympathy. An old friend of hers in Southern California wrote a vehement denunciation of the attack upon her character in a San Diego paper—the *Seaport News*,—which shows how much she was esteemed whilst residing there.

In the February number of the German magazine, the *Germania*, published in this City, one of the most silly and acrimonious articles against Theosophy, which we have had the pleasure of reading, appeared under the signature of T. L. Ragler. Fortunately, I. F. Hallman took up the cudgels in its behalf, and in the March issue of the same magazine, gave an admirable reply. The thanks of Theosophists are due to the latter gentleman, since he is not a member of the Society.

The Sunday meetings at Red Men's Hall are attended with unabated interest, and the newspaper articles which have appeared of late have caused unusual attention to be drawn to them; this was demonstrated by the crowded hall, Mar. 25th, to hear Dr. Anderson's admirable lecture on "The Dreaming Self." The following lectures were given during the past month: Feb. 18th, Dr. Griffiths, "Theosophy and Heredity;" Feb. 25th, Abbott B. Clark, "Karma;" Mar. 4th, Dr. Anderson, "Prana, the Mystery of Life;" Mar. 11th, T. H. Slator, "The Enquirer's Difficulties;" Mar. 18th, Evan Williams, "The After Death States."

The San Francisco League of T. S. Workers held an interesting meeting on March 5th. There were as many gentlemen present as ladies, in all fourteen. This is very encouraging as gentlemen are much needed in its work. Visiting the sick and other works and labors of love is actively engaged in by the lady members. One of the gentlemen has pushed the subject of Theosophy to the front at Folsom prison, and among the inmates seven are already interested. The League, by thus including propaganda work, opens up a field of usefulness to the varied abilities of those anxious to help their fellow men, and offers the assistance, advice and encouragement which association with Brothers and Sisters in the same Great Cause presents.

Mrs. Beane has received a letter from Bro. Sven Ryden, dated Allahabad, India, Jan. 27th, 1894. He gives a glowing account of the country, saying that it is so "serene and beautiful" that he is almost tempted to make it his permanent home. He had the pleasure of hearing Annie Besant in the Holy City of Benares, on Jan. 24th, besides other places. He is quite enthusiastic in his description of some of her lectures. The Countess Wachtmeister invited him to travel with them, but with his usual modesty he declined, thinking he could add nothing

by his presence either of help or sociability. Bro. Chakravarti sends his love to his Brothers and Sisters on the Pacific Coast. Bro. Ryden states that many of the "benighted heathen" excel Chakravarti in oratory. Mrs. Besant, also, sends her best love to Mrs. Beane and special remembrances to members.

Special Meeting of the Theosophical Society.

In relation to the charges and insinuations made by the *Chronicle* against Dr. Griffiths, the Coast Lecturer, and Mrs. Beane, Secretary of the Committee, it was thought best, in view of the fact that that paper published only a general retraction, that the letters upon which the charges were based should be read publicly. Therefore, a mass meeting to be held at 1504 Market St., March 26th, was called, composed of all Theosophists of San Francisco and vicinity. At this meeting these letters were read, and after patiently listening to them, and to the corroborative evidence afforded by Dr. Griffiths' private diary, the meeting adopted the following resolutions, with but one dissenting vote:

WHEREAS, "We, the Theosophists of San Francisco, Oakland, Alameda and vicinity, having heard read the full correspondence between Dr. Griffiths and Mrs. Beane, as referred to in the *Chronicle* and other journals of this city, Therefore, be it

"Resolved, That it is the unanimous opinion of this body that the charges brought in each and all of said journals are utterly false, and that Dr. Griffiths and Mrs. Beane be fully exonerated from any and all aspersions upon their character and honor."

Dr. Allen Griffiths then offered the following resolution, which was carried unanimously:

"Resolved, That it is the sense of the Theosophists in this mass meeting assembled, that the charges lately brought against William Q. Judge, Vice-President of the Theosophical Society, and General Secretary of the American Section, are entirely baseless, in our opinion, and that we will not, even in our minds, give credence to a suspicion as to his motives, character and life."

From Branches and from individual members over the entire Coast comes a united and indignant protest against the unjust attack upon Mr. Judge and the Theosophical Cause. Puget Sound in the North unites with San Diego in the South, in unqualified expressions of confidence in the integrity of our General Secretary. Indeed, this issue of the THEOSOPHIST could almost have been filled with the resolutions of confidence coming officially from Branches alone, to say nothing of numerous letters from private individuals. The effect of the attack has been to crystallize into solidarity the movement and workers throughout the entire West.

The May issue of the THEOSOPHIST will be delayed on account of the Convention. But this will be more than atoned for by the full reports it will thus be enabled to furnish its readers of that important event.

Among the Coast Branches.

Golden Gate and San Francisco Branches.

BOTH of these Branches are progressing finely. The attendance was never so large nor the earnestness of the members so thorough as at the present time. Golden Gate still continues its closed meetings for the purpose of a thorough drill in Theosophic teachings, so that all members shall be capable of an intelligent explanation of Theosophy. San Francisco keeps its doors open as a recruiting class, for strangers, and for those just becoming interested in Theosophy, with the result that its meetings are packed. In view of the late unjust attacks upon Mr. Judge, as well as upon certain of our local members, both Branches have passed resolutions expressing the utmost confidence in his integrity, and pledging unqualified loyalty to him and to the Cause. The resolution referring to him, and drafted by both Branches, is as follows:

"Resolved, That Golden Gate and San Francisco Branches of the Theosophical Society express their unqualified and unreserved confidence in the integrity, ability and policy of Mr. W. Q. Judge, the General Secretary of the American Section, and pledge themselves to stand loyally by him in this attack upon him, both as an official and as an honorable man."

In speaking to the resolutions Bro. E. B. Rambo said: In the history of this Society, like all others, there must come times when we have calmly and quietly to face situations of the kind which have occurred last week, by the publication of this attack. These publications those who are acquainted with the activities of the Society know have been inspired by those who, if not now, have been members; and some members now in the Society are concerned with them. This is not an unexpected attack. It is made by those who do not have the interests of the Society at heart, but who desire, rather, to do what they may to break it up, and this not only here, but, I am sorry to say, in other places as well. Disaffected members here have been corresponding with those also disaffected in other places, so that it seems perfectly proper and necessary that we should here, as a lodge, express our own feeling upon this matter; and if there is a majority of us—as I certainly know there is—who are loyal to the Objects of the Society, who desire its success, who deprecate anything of this kind of which we have just had an example, who feel for each other and for every member of the Society those strong bonds of the heart which brought us together originally, and which now hold us in a work which is not for ourselves, not for selfish glorification, not for recognition, but which is for all humanity, we should put ourselves on record.

Willamette Branch, Portland, Or.

The Sec., Mrs. L. D. Durkee, writes: Our President, A. R. Read, and Miss Edwina E. Howell will be our delegates to the Annual Convention, and others of

our members expect to be present. After March 26th the Branch will change the public meetings from Marquam Building, to Rooms 75 and 76, Lewis Building, corner of Park and Morrison Sts., where both Branch and public meetings will be held and permanent Headquarters formed. Dr. Vanderlinden, an old member of the T. S., will be in attendance to welcome visitors and enquirers. On March 14th the Branch passed the following resolution:

"Resolved, That the Willamette T. S. express our regret and sorrow at the un-called for attack upon our esteemed co-workers, Mrs. Vera S. Beane and Dr. Griffiths, and express to them our confidence and esteem; and tender to them our support and determination to vindicate their characters whenever necessary."

Narada Branch, Tacoma, Wash.

The Secretaay, Miss Addie E. Barlow, writes: Prof. Plummer, at three consecutive meetings at the Academy of Science, upon "Gravel Deposits and Whence They Came," introduced the subject by producing a copy of the "Secret Doctrine," saying that it was compiled by Madam Blavatsky, who did not claim to be the author of it; and all credit was given to the work. Although attacking its authority, he, nevertheless, brought many Theosophical ideas before several schools of advanced pupils and other persons whom it would be difficult to reach through direct Theosophic agency. Narada Branch, a few days ago, had the pleasure of receiving from Bro. Phineas Haskell, a beautifully carved chair, the result of his own patient labor. The emblem of the Society—the inverted triangles, and snake swallowing its own tail—was represented in appropriate colors; and at the base is the Egyptian symbol of Life. Our Branch numbers thirty-two.

Point Loma Branch, San Diego, Cal.

Dr. T. Docking, Secretary, writes: For the accommodation of members and inquirers in the neighborhood, Point Loma Lodge T. S. has been removed to

164 Boston Avenue, where its Branch meetings are held on the first and third Sunday in each month, at 3:30 P. M. We are working quietly and holding our own, and doing much missionary work, especially when out in the country. Dr. A. G. Patterson and myself lectured at Tia Juana, sowing, I hope, some seed. Our library is in constant use by outsiders, books, pamphlets, etc., being lent. Besides which, we have an extensive correspondence.

Blue Mountain Branch, Elgin, Or.

Bro. H. W. Graves writes: Proxy has been sent to Mr. Judge for the coming Convention. The Branch has just acquired a full and handsomely bound set of the *Path*, and recently enrolled a new member. W. H. Berridge has been elected Secretary.

Pacific Coast Lecturer's Movements

DR. GRIFFITHS lectured in the Opera House at Calistoga, March 2nd, to a large audience. There was strong interest as a result of his lecture and work last year. At that time only a small audience attended, but a few became interested, read the literature and talked Theosophy, with the above result. Next evening a quiz meeting was held and well attended. Books were ordered, and arrangements made for class study. Mr. P. S. Eastman and family are much interested and actively assisted the lecturer, also kindly offered to arrange for a future visit, which was gratefully accepted. While at Calistoga, Dr. Griffiths received a number of invitations to visit St. Helena, which were accepted.

March 7th, Dr. Griffiths gave a lecture on Theosophy in the new Town Hall, St. Helena. On the two following evenings quiz meetings were held, and were well attended, the result of which was the formation of a class for study, composed of a number of the best people of the town. Long press reports were given, the *Star* printing over a column. Orders

for Theosophical books were sent. Thus a nucleus was formed at another point which will, ere long, shape itself into a Branch.

OFFICIAL CIRCULAR.

Hdqr. Pacific Coast Com. for Theosophic Work,
104 MARKET ST.,
SAN FRANCISCO, Mar. 21, 1894.

To the Members of the Theosophical Society:

BROTHERS AND FELLOW WORKERS:—Now that the attack, so long and covertly threatened by its enemies, has been made against the Theosophical Society, let us calmly look over, the field, examine the situation and, if possible, forecast the future.

1st. We observe that some of the same old-time enemies of the Society are still pursuing the same old methods of attack, such methods consisting of falsehoods, villification and unscrupulous proceedings generally. These are the tactics that have always been adopted by unprincipled intriguers in every unholy cause.

2nd. It is apparent that the object of all this is to create contention and internecine strife amongst the members of the Society, for well our enemies know that "a house divided against itself cannot stand." They thus expect to see the Theosophical Society destroy itself by its own dissensions. That is their only hope. But it can be defeated by our devotion and loyalty, for so long as we remain true the Society is invulnerable.

3rd. Our enemies are ambitious, in that they attempt to besmirch and dishonor the life, motives and character of our beloved Brother, Wm. Q. Judge, Vice-President of the Theosophical Society, and General Secretary of the American Section. The attempt is futile, since the oldest and best tried workers in the Society know by certain knowledge, co-operative Theosophical work, and direct personal contact, that he is unreservedly devoted to Theosophy itself and to the realization of the objects of the Society.

We know and believe Bro. Wm. Q.

Judge to be now, as he ever has been, loyal to Theosophy and to the Theosophical Society. Believing this, we give him our pledge of entire faith in his purity of motive, our gratitude for his past efforts to help us upward on the Path, and our continued loyal support under every circumstance that may arise.

Furthermore, we absolutely refuse to give credence in our own minds to any allegations, from whomsoever, the tendency of which is to impugn his motive, attack his character, or interfere with his and our own life-work. And we affirm and believe that because of his purity of motive, character and life, he will triumph over all obstacles, and that the present charges will fail to harm him or the Society.

P. C. Com. for Theosophic Work.

J. A. ANDERSON, Pres.
V. S. BEANE, Sec.

OBITUARY.

Benj. F. Gronard,

Born in Jan., 1819, in the state of New Hampshire, departed this life the 18th of March, 1894. He was a charter member of Alaya Branch, T. S., being elected the first President. He was an insatiable reader of Theosophic books, and his intuitive power gave him a correct comprehension. Last May he was stricken with paralysis, and since that time he could do little but purchase books, and after reading them lend them to others. We will miss him in many ways.

Sec. Alaya Branch.

Wm. H. Dancer.

Our worthy Brother and member of the Santa Rosa Branch, Wm. H. Dancer, died on March 16th. Our Brother was an earnest student of Theosophy, and often testified in open meetings that he found great consolation in its teachings, and also that he firmly believed in the Masters. Heart trouble was the immediate cause of his death. We all sincerely mourn his loss.

Faternally yours,

C. D. Hudoff.