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Ninth Annual Convention

—OF—

The American Section T. S., and First Annual Convention of the Theosophical Society in America.*

The Ninth Annual Convention of the American Section T. S. was called to order at the N. E. Headquarters, 24 Mount Vernon street, Boston, Mass., Sunday morning, April 28, 1895, at 10 o'clock, by the General Secretary, William Q. Judge. 90 Branches and 20 Councillors were represented in Convention.

Dr. J. D. Buck was elected permanent Chairman. A Committee on Resolutions was appointed as follows: Griscom, Smythe, Neresheimer, Anderson, Blodgett, Wade, and Patterson.

Dr. and Mrs. Keightley and Mrs. A. L. Cleather, of England, were received and made members of the Convention. Secretary Wright read a letter from Mr. Mead, and greetings from Australian members. Dr. Keightley read greetings and expressions of sympathy and confidence from the Scandinavian T. S., and Lodges and members in London, Dublin, Helsingborg, Southport, Bristol, Brixton, Bow, Hallein, Berlin, Vienna and Amsterdam, and a long, pithy and pungent letter from Dr. Franz Hartmann. The General Secretary's Annual Report was read. Up to its date, April 1st, 21 new Branches had been formed during the year, which with the 3 formed since brings the American roll up to 105. In the same time 690 new members were admitted. After routine business, C. A. Griscom, Jr., read the following report on behalf of the Committee on Resolutions:

WHEREAS, the growth of the Theosophical Movement has been phenomenal in America and in its origin, aim, and method of work is unlike any movement of modern times, and

WHEREAS, the different forms of organization through which the body known as "The Theosophical Society" has passed since the year 1875 were solely the result of growth, and not the result of votes, and were

*Condensed from *New England Notes*.

thus adopted from time to time to suit the exigencies of the moment and have been merely *de facto* and not *de jure*, and

WHEREAS, on the other hand, the confederated Branches in America were regularly organized in 1886, and

WHEREAS, we have outgrown the present form of organization of the Theosophical Society, and

WHEREAS, the duties pertaining to the general offices of the said Theosophical Society have not been essential to the real work of any Section or to the Movement as a whole, its federal and general officers residing at remote distances from each other and being necessarily unfamiliar with the exact conditions and needs of Sections other than their own, and

WHEREAS, a federation of all the Branches of the world is not essential to the real work of any Section or to the Theosophical Movement as a whole, and

WHEREAS, conditions contrary to the principle of Universal Brotherhood have arisen within the Theosophical Society which would prove fatal to the continued existence of said Movement; therefore be it

RESOLVED: First, that the American Section, consisting of Branches of the Theosophical Society in America, in convention assembled, hereby assumes and declares its entire autonomy and that it shall be called from and after this date "The Theosophical Society in America."

Second, that the administration of its affairs shall be provided for, defined, and be under a Constitution and By-Laws which shall in any case provide for the following:

(a) A Federation of Branches for the purpose of the formation of a nucleus of Universal Brotherhood without any distinctions whatever, this being its principle aim and object; its subsidiary objects being the study of ancient and modern religions, sciences, and philosophies; the declaration of the importance of such study; and the investigation of unexplained laws of nature and the psychical powers latent in man.

(b) That William Q. Judge shall be President for life, with power to nominate his successor: and a Vice-President, Treasurer, and Executive Committee, elected yearly.

(c) Autonomy for Branches in local affairs.

(d) A yearly Convention with equitable representation.

(e) Territorial Committees for propaganda, without power to legislate.

(f) The declaration that every member has the right to believe or disbelieve in any religious system or philosophy consistent with Universal Brotherhood and declare such belief or disbelief, without affecting his standing as a member of this Society, each being required to show that tolerance for the opinions of others which he expects for his own.

RESOLVED, that until the final adoption of a Constitution and By-Laws the President is empowered to issue charters and diplomas for this Society.

RESOLVED, that the Branches in America shall retain their present charters, the President being directed to endorse them as valid under the Constitution within a period to be defined.

RESOLVED, that the books, records, lists, monies, funds, and property of every kind belonging to us as the American Section of the Theosophical Society be and hereby are turned over to and declared to belong to the Theosophical Society in America, their custodian to be William Q. Judge: but all members of the present federation not wishing to continue their membership under the new name shall on demand be entitled to their *per capita* share of said monies and funds.

RESOLVED, that until the said Constitution is written and adopted the af-

fairs of the Theosophical Society in America shall be administered under the Constitution of the American Section of the Theosophical Society, where that does not conflict with the above preamble and resolutions, and wherever such conflict occurs the said Constitution is hereby repealed, but all provisions relative to the Theosophical work and propaganda shall stand valid.

RESOLVED, that the Theosophical Society in America hereby recognizes the long and efficient services rendered to the Theosophical Movement by Col. H. S. Olcott and that to him belongs the unique and honorary title of President-Founder of the Theosophical Society and that, as in the case of H. P. B. as Corresponding Secretary, he can have no successor in that office.

RESOLVED, that the permanent organization of this Convention remain as, and is hereby declared to be, the permanent organization of the First Annual Convention of the Theosophical Society in America.

RESOLVED, that all Branches of the Theosophical Society in America that do not vote for the autonomy of this Society may ratify the action of this Convention within three months from this date and such ratification shall constitute such Branches members of said Society.

When the resolution declaring Mr. Judge President for life was read, the delegates and visitors rose *en masse* and the scene that ensued is impossible to describe. For two minutes cheer followed cheer, hats and handkerchiefs were waved, and the wildest enthusiasm prevailed.

Mr. Griscom moved, and Dr. Griffiths seconded, the adoption of the resolutions

After a full discussion the roll of Branches was called and the resolutions declared carried by a vote of 191 for, and 10 against, as follows:

Ayes.

Aryan	10	Lowell	1
Amri a	2	Lynn	1
Aurora	2	Memphis	1
Atma	1	Malden	2
Arjuna	2	Macon	3
Alaya	1	Meriden	1
Boston	9	Narada	3
Brahmana	1	New Orleans	2
Brooklyn	5	Nashville	1
Blavatsky	4	Olympia	1
Blue Mountain	1	Pleiades	1
Buffalo	4	Point Loma	1
Bristol	1	Providence	3
Chicago	0	Pittsburg	3
Cincinnati	7	Portland	1
Cambridge	3	Pacific	1
Columbus	3	Reading	1
Corinthian	1	Roxbury	1
Dharma	1	Salt Lake	3
Dana	3	Stoughton	2
Dhyana	1	Seattle	3
Dayton	1	San Francisco	4
Eureka	2	Santa Rosa	1
Englewood	1	San Diego	4
Fort Wayne	3	Syracuse	2
Golden Gate	5	Shelton Solar	1
Gilroy	1	Santa Cruz	2
Hermes	1	Sravaka	1

(Carried over.)

		Ayes.	
H. P. B.	4	Sioux Falls	1
Hot Springs	1	Somerville	1
Iswara	1	St. John	1
Isis	1	Santa Barbara	1
Indra	1	Sandusky	1
Indianapolis	2	St. Helena	1
Jamestown	2	Triangle	1
Krishna	2	Toronto	3
Kansas City	2	Toledo	4
Kshanti	1	Vedanta	1
Keshava	1	Varuna	1
Kalayana	2	Willamette	1
Los Angeles	2	Westerly	1
Lake City	1		
Noes.		Total	174
Boise	1	Port Townsend	1
Chicago	1	St. Paul	2
Iswara	2		
		Total	7

Councillors' votes—Aye:

Russell, Bowman, Beane, Kelsey, Neubauer, O'Rourke, Cape, Dunbar, Thirds, Hillard, Edwards, Mrs. Judge, Leonard, Knocke, Macmillan, Mrs. Blodgett, Mr. Judge—17.

No:

LaPierre, Read, Fullerton—3.

Upon the announcement of the result of the vote on the resolutions there was another wild burst of enthusiasm. The business session was then adjourned to Monday, April 29, 1895, at 10 A. M., at the same place.

The public exercises of the Convention were held in Horticultural Hall at 8 P. M. Speeches were made by Dr. Buck. Mr. Judge, Mrs. Cleather, Dr. Keightley, Dr. Anderson, Dr. Griffiths and Mr. Wright.

Upon re-assembling Monday, April 29, a large and very beautiful bank of flowers adorned the desk with a card inscribed:—

"To William Q. Judge, our most respected and beloved President, from the members of the Theosophical Society in America."

After the call to order, Mrs. Keightley made short remarks refuting some objections to the Resolutions adopted the previous day.

Mr. Spencer read the following Proclamation, which, upon his motion, was ordered issued:

PROCLAMATION.

THE THEOSOPHICAL SOCIETY IN AMERICA, by its delegates and members in first Convention assembled, does hereby proclaim fraternal attitude towards all students of Theosophy and members of Theosophical Societies, wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all Theosophical pursuits except that of Government and Administration, and invites their correspondence and co-operation.

To all men and women of whatever Caste, Creed, Race or Religious Belief, whose intentions aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of Man

and Nature as shall tend to the elevation and advancement of the Human Race, it sends most friendly greeting and freely proffered services.

It joins hands with all Religions and Religious bodies whose efforts shall be directed to the purification of men's thoughts and the betterment of their ways, and avows its harmony therewith; and to all scientific societies and individual searchers after Wisdom, upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to afford A SCIENTIFIC BASIS FOR ETHICS.

And lastly, it invites to its membership all those, who, seeking a higher life hereafter, would learn to know the PATH to tread in this.

The Committee on Constitution and By-Laws then reported the Constitution, which after discussion and Amendment was adopted as follows:—

CONSTITUTION OF THEOSOPHICAL SOCIETY IN AMERICA.

ARTICLE I.

Section 1. We the Federation of Branches existing in America, heretofore known as the "American Section of the Theosophical Society," do hereby ordain and establish this Constitution for the Theosophical Society in the Western Hemisphere.

Section 2. The title of this Society shall be: THE THEOSOPHICAL SOCIETY IN AMERICA.

ARTICLE II.

Section 1. The principal aim and object of this Society is to form a nucleus of Universal Brotherhood without any distinction whatever. The subsidiary Objects are: the study of ancient and modern Religions, Philosophies and Sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of Nature and the psychical powers latent in man.

ARTICLE III.

Section 1. This Society is an integral part of the international Theosophical Movement which began at New York in the year 1875.

Section 2. Organizations and persons, wherever situated, pursuing similar objects to those expressed in this Constitution, may be affiliated with, or become members of this Society.

ARTICLE IV.

Section 1. The government of the Society is vested in its Branches in Convention assembled.

Section 2. Said Convention shall be composed of Delegates duly chosen by said Branches.

Section 3. The basis for representation and voting in said Convention shall be one delegate for the first five members and one for every ten after the first five.

Section 4. The Conventions of the Society shall be held annually at such place and date as shall be determined by the Executive Committee.

Section 5. Special Conventions may be held on the call of the President at the request of the Executive Committee.

ARTICLE V.

Section 1. There shall be a President, Vice-President and Treasurer, and such other officers as the By-Laws shall provide.

Section 2. William Q. Judge shall be President of the Society during

the term of his natural life, with power to nominate his successor. The President shall be the Executive officer of the Society.

Section 3. When the necessity arises for the election of a successor to Wm. Q. Judge as President, his election and term of office shall be fixed by a Convention called for that purpose or occurring in regular order.

Section 4. There shall be an Executive Committee to consist of the President, *ex officio*, and six other members, which shall, in the period between the annual Conventions of the Society, have the general supervision and administration of its affairs.

Section 5. All of the said Officers, except the President, shall be elected annually.

ARTICLE VI.

Section 1. There shall be territorial or district Committees, but without power to legislate, for Theosophical work and propaganda at such places as the needs of the movement may require, by and with the consent of the Executive Committee.

ARTICLE VII.

Section 1. Any person declaring sympathy with the first Object of the Society may be admitted to membership, as provided in the By-Laws.

Section 2. Every member has the right to believe or disbelieve in any Religious System or Philosophy, and to declare such belief or disbelief, without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

ARTICLE VIII.

Section 1. Five or more persons applying in writing to the President, and complying with conditions of membership, or who are already members, may receive a Charter to form a Branch, with consent of the Executive Committee; and the number of Branches which may be formed at any place is not limited.

Section 2. All Charters and Diplomas shall be signed by the President and registered at the Headquarters of the Society.

Section 3. Members not belonging to Branches shall be known as Members-at-large.

Section 4. Each Branch may make its own By-laws and manage its own local affairs in any manner consistent with the provisions of this Constitution.

ARTICLE IX.

Section 1. The Society shall have a seal as shall be prescribed by the By-Laws.

ARTICLE X.

Section 1. The Society shall make such By-Laws consistent with the provisions of this Constitution as may be required.

ARTICLE XI.

Section 1. This Constitution may be altered or amended at any annual Convention of the Society, by a two-thirds affirmative vote of all delegates present and voting, provided that due notice in writing of the amendment proposed shall have been filed with the President at least three months before the said Convention, who shall send to each Branch printed notification of such proposed amendment at least two months before the said Convention.

The Committee also reported that progress had been made upon the By-Laws, but they were not able to complete them in time for adoption by the Convention. It was voted that the By-Laws be referred to the Executive Committee for preparation and adoption, subject to revision by the next Annual Convention.

A telegram of greeting from friends in Dublin, Ireland, was read, and suitable reply was ordered.

Officers were then elected as follows :—

Vice-President, Dr. J. D. Buck, Cincinnati, Ohio; Treasurer, E. August Neresheimer, New York; Executive Committee, E. B. Page, C. A. Griscom, Jr., H. T. Patterson, New York. Frank I. Blodgett, Seattle, Wash., Dr. A. P. Buchman, Fort Wayne, Dr. Jerome A. Anderson, San Francisco.

An invitation to hold the next Annual Convention in Washington, D. C., was received.

Mr. A. A. Purman was elected Chairman of a Committee of three on Transportation, with power to select the other two, to make arrangements for reduced rates of transportation to next Convention.

After voting thanks to the local Committee and the Press, the First Annual Convention of the Theosophical Society in America adjourned *sine die*.

MR. JUDGE'S REPLY TO THE CHARGES.

At 3 P. M. the Delegates, members and friends assembled at the Headquarters in an informal way to listen to Brother William Q. Judge's reply to the charges made against him by members of so-called Sections of the T. S.

Boiled down, the charges are: that as the accusers and their abettors have never been able to communicate with anyone except by the ordinary use of the mail, it necessarily follows that no one else can; therefore anyone who claims to have done so is necessarily "a liar and a fraud," as Mr. Sturdy says of Brother Fullerton (*Lucifer*, March, 1895.)

The explanation went into the charges in detail and showed the utter silliness of the whole business.

At the conclusion of the reading Dr. Anderson moved the following:—

RESOLVED, that it is the sense of this assemblage that Mr. Judge's explanation is complete and entirely satisfactory to the Theosophical Society in America; and that while thanking him for having made it in order to silence public clamor, we declare that as far as the members of the Society are concerned, any explanation was entirely unnecessary.

This resolution was carried by acclamation.

The magnificent bank of flowers was then distributed to the ladies, and the members of the First Annual Convention of the Theosophical Society in America dispersed.

Great Sifter is the name of the Heart Doctrine.—*Voice of the Silence*

Bible Evidences of Reincarnation.

WEBSTER illustrates Incarnation by a line from Jeffrey: "She is a new incarnation of one of the illustrious dead." Theosophy in its teachings includes, among others, the great karmic law, in conjunction with evolution and reincarnation. The first, or karma, is the one great law which never ceases its action, for it is that which controls cause and effect, or action and reaction. Evolution under it becomes a necessity, and reincarnation becomes necessary because of the persistence of evolution. We find evidences of reincarnation in the Bible; in nature; and in the scientific conclusions of to-day, but are now concerned chiefly with some of the evidences to be found in the Bible.

If we will change the word "resurrect," so frequently used in the writings of Paul, to "reincarnate," the meaning becomes very much simplified, and very much more in accordance with philosophy and the science of life. Also as is found in almost every Christian creed, instead of "I believe in the resurrection of the body, and the life everlasting," it would be more in keeping with philosophy and the science of life to use the words, "reincarnation of the ego, as the process of life everlasting." Is it not possible the word "resurrect" is mistranslated? From the language made use of by the Jews in regard to the man born blind, any one would surely infer that reincarnation was well understood by the whole people of that day, as is shown by the question, "*Master*, who did sin, this man, or his parents, that he was born blind?"

Also in Malachi we read, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord". Now, of John the Baptist, (so-called) a very prominent character of the New Testament, represented as coming from the wilderness, crying, "Prepare ye the way of the Lord," it is declared, "If ye will receive it, this is Elias (or Elijah) which was to come." In Matthew, when Jesus' disciples told him that the Jews claimed that Elias must first come, he replied, "But I say unto you Elias has come already, but they knew him not. Then his disciples knew he spake of John." This surely establishes the reincarnation of Elias (or Elijah) in the personality of John the Baptist. When he was asked if he was that prophet that should come, he answered "No!" which shows that John and the Jews expected a prophet, by reincarnation, of whom John was the forerunner. This same John was cast into prison by Herod the Romish Tetrarch, and while there he heard of what Jesus of Nazareth was doing, "for his fame had gone through all the country round about." Whereupon he sent two of his followers to Jesus, with the following question, "Art thou he that should come or must we look for another?" The answer made by Jesus seems to have satisfied John that Jesus was he that should come. Was ever such answer made before or since? It reads: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached

unto them." In St. John we find a multitude saying, "This is of a truth that prophet that should come into the world." This seems conclusive that Jesus was accepted by John and the people who followed Jesus, as the one looked for, as surely as was John the promised Elijah, of whom John was indeed the reincarnation.

Now, if John was Elijah, who reincarnated in the person of Jesus? Surely, it is a fair presumption that he was a reincarnation of some one of the illustrious dead. Listen to what he himself said about the matter, and which is corroborated by Paul, David, and a statement in Genesis. In John, Jesus says: "Your father Abraham rejoiced to see my day: and he saw it, and was glad!" In the Book of Genesis there is an account of Abram going to war against Chedorlaomer, in which it states: "And Melchizedek, King of Salem, brought bread and wine, and he was a priest of the most high God, and he blessed Abram." There is no other account in the old Bible to which Jesus could possibly have had reference, and surely, Abram was glad to see the day, and be blessed by a priest of the most high God! In the Psalms, David refers to the Melchizedek order of priesthood. Paul, in the Epistle to the Hebrews, gives a more detailed account of this order of priesthood, and in speaking of Jesus, says: "Thou art a priest forever after the order of Melchizedek." Further on he states: "Jesus was called of God, a High Priest, after the order of Melchizedek, of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing," etc.

Again, Paul says: "For this Melchizedek, King of Salem, priest of the most high God, who met Abram returning from the slaughter of the kings, and blessed him, to whom also Abram gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace, without father or mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." Now, consider how great this man was, unto whom even the patriarch, Abram gave the tenth of his spoils. Paul also asks of the Hebrews this question: "If, therefore, perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?" He goes on to state: "For it is evident that our Lord sprang out of Judah. of which tribe Moses spake nothing concerning the priesthood, and yet it is evident that after the similitude of Melchizedek another priest has arisen, who is made not after the law of a carnal commandment, but after the power of an endless life, and becomes an endless power, and an endless life." This same Jesus, this same high priest after the order of Melchizedek, without father or mother, without beginning of days, or end of years, was once speaking in a house and his disciples interrupted him, and told him, "Thy mother and thy brethren are outside and cannot get in." He asked them, "Who is my mother, and who are my brethren? Verily, I say unto you, that he who heareth these

sayings of mine and doeth them, the same is my mother and my brethren." Again he said, "My kingdom is not of this world," "For before the world was, I am."

And this same Jesus is he to whom Nicodemus went at night, addressing him as "Master, we know thou art a teacher come from God." So we find that he was accredited with being "Lord," "Master," "Prophet," "Priest," "King" and "Teacher," all which pertained to Melchizedek, the Prince of Peace, and King of Righteousness. Jesus' assertion to Nicodemus, that a man (or every man) must be born again, or he cannot see the kingdom of God, is so palpable an indorsement of the doctrine of re-incarnation, that comment is unnecessary.

DR. J. S. COOK.

A Stamp Collection for the T. S.

VERY FEW persons other than collectors have any adequate idea of the immense profits realized from the sale of a good collection of stamps. Nevertheless it is a fact that money *judiciously* invested in stamps will usually double itself in one or two years. To cite a few examples: The Columbian \$1.00 stamps were only issued two years ago, and yet cancelled and uncanceled specimens were sold in New York City in January of this year for \$4.00 each. There are rare English stamps which now sell at \$125.00 each, and so on. Nearly every family has a lot of letters twenty, thirty, or forty years old. These often have on them stamps of great value.

It is proposed to make a collection of postage and revenue stamps to be sold, after fifteen years, for the benefit of the American Section of the Theosophical Society. There is reason to believe that if the members of the T. S. all over the American Section take an interest in the plan and help it during the next fifteen years, such a collection will sell for from \$50,000 to \$75,000. At all events, if every member helps, the expense will be small, and the plan worth trying. In co-operation are the elements of success.

To this end all members are asked to send stamps of *all* kinds. Specific directions will be furnished those who desire it; but the following general rules may be observed.

GENERAL RULES.

1. All kinds of *unused* stamps from the lowest to the highest values, including stamped envelopes, paper wrappers, post-cards, return post-cards, letter-sheets, and postage-due stamps. It is well to procure sets of these when first issued, for the designs are often changed after having been in use but a short time. Also, during changes of administration, stamps marked "provisional", etc., etc.

2. *Used* or cancelled stamps, etc. The older these are, the more valuable they become. Care should be taken to keep them in perfect

condition. Some old stamps are so rare that it is necessary to preserve them *in situ* upon the envelope used, to constitute a proof of genuineness. This should be done wherever possible.

3. Stamps of the Protected States of the British Empire in India are never used to pay postage to foreign countries, and hence are extremely difficult to get "cancelled." Members in India can address letters to themselves and post them, then after receiving them send the envelope with the cancelled stamp *in situ*.

4. Collections will comprise (a) Unused Stamps, etc., etc.; (b) Used Stamps, etc., etc.; (c) Used and Unused Revenue and Tax Stamps; (d) Registered Letter Labels of all countries, etc. The last are tiny slips of paper bearing the name of the office issuing, and a number. They are only used on registers to and from foreign countries.

5. Do not be afraid that what you send may be duplicated by some other member. The work will cost a little, and this will be met by a sale of duplicates of the commoner kinds. The proceeds of such sales will also be used to purchase very rare stamps which can be had in no other way, and thus make the collection as complete as possible.

The member in whose charge the collection will be is the undersigned, and he will do all of the work *gratis*. The collection will, if necessary, be insured against fire. It will be held as the property of the American Section, and is at all times to be at the disposition of the General Secretary and Executive Committee of the Section, but will be kept at the residence of the undersigned. The General Secretary has approved the plan.

Several members have already given their own private collections as a nucleus for this larger one. Let each one do something in this way, and great results will flow from individually small efforts.

DR. T. P. HYATT,

147 Hancock street, Brooklyn, U. S. A.

"WESTWARD THE STAR OF EMPIRE TAKES ITS WAY."

America.

(From the *Secret Doctrine*, Vol. II, pages 463-466-463-467.)

Occult Philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically.

Thus the Americans have become in only three centuries a "primary

race," temporarily, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth-sub-race, in all its new characteristics. * * *

The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race (Root-Race) commences; no more, in fact, than Europeans; for they will have now become a *new Race, and many new nations*.

Thus it is the mankind of the New World, the senior by far of our Old one—a fact men had also forgotten—whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with Nature. Thus will mankind, race after race, perform its appointed Cyclic Pilgrimage.

Editorial.

THE DUTY OF THE HOUR.

The Ninth Annual Convention of the American Section of the Theosophical Society, held at Boston, April 28th and 29th, did the work which it was hoped and expected it would do to keep the links unbroken in the chain of Theosophic endeavor. It declared, as our readers know, the entire independence of the Theosophical Society in America of all sections of the Society in other countries; the details of which action are given elsewhere.

The significance of this most important step lies in the fact that it was done from ethical principles alone, and it is this which makes it unique in the history of human upward struggling. Believing that a brother was being cruelly persecuted, and holding that the Theosophic conception of brotherhood makes the wrong of one the concern of all, the Society in America arose almost as one man, and administered the most fitting and effective rebuke possible to would-be violaters of even ordinary ethical conceptions, by its magnificent and enthusiastic endorsement of Wm. Q. Judge, whom it elected its President for life.

This act cuts the Society in America free from the load of factional warring under which it has been struggling for more than a year, and rehabilitates the entire Society in the eyes of the world by its emphatic reaffirmation of the one principle upon which it rests—Brotherhood. For

brotherhood was fast becoming a mockery within our ranks because of the dissension brought about by personal vanity and ambition.

But enough of this. The battle has been fought and won, and the duty of the Society in America is to prove to the world that we have not been idly boasting by pushing forward our real work with renewed vigor. We have disseminated a knowledge of Theosophy as an intellectual belief throughout the most remote corners of America; we have now to bend all our energies towards bringing about an actual realization of its sublime ethics, so that it shall react upon and bring about more just and brotherly relations between man and man. For if Theosophy is capable of affording no solution for those social and ethical problems which now confront and confound humanity, it has no right to exist. But it does solve these most satisfactorily by its sublime conceptions and teachings of brotherhood based upon the recognition of perfect justice in the laws of nature under which the evolution of humanity proceeds. Then sound the *reveillee* along the Theosophic lines; let those blinded by the smoke of this false combat now happily ended, once more face our real foe—the enemies of humanity under whatever guise. Let us return to the old and simple teachings; let us preach and practice brotherhood; let us re-assert the importance of karma and reincarnation as facts and factors in human destiny, which teaching so aroused and held the attention of the West in the days when Wm. Q. Judge and a devoted few alone flung our banners in the face of the enemy. Ah, those were glorious days when Olcott in India, H. P. B. in Europe, and Wm. Q. Judge in America, led the irresistible onslaught against superstition, creed, hypocrisy and materialism! True hearts will hear and heed the new call to arms the world over, and our movement will spring forward like a ship which has cut itself loose from a dragging derelict in mid ocean.

But above all, let us quietly but firmly refuse to listen to further accusations or rehashings of the old weak stories. We have emphatically but without harshness, re-asserted the principles of true brotherhood; let it go at that. The European Section may perhaps stultify itself by going through the mockery of expelling Mr. Judge, but it will be only laughed at for its pains. We have clipped the claws of the lion, and can afford to smile at his vain roarings. Let us, then, leave cavillings and wranglings to those who take such foolish delight in these; but let our own motto be "Up and onward forevermore!"

Notes and Items.

At the last meeting of Keshava Branch, T. S., Riverside, Mr. Daniel Gregarson was elected President, and Miss Mayer, Secretary and Treasurer.

Dr. Julia Button, President of Santa Rosa Branch, writes that she is to lecture, by invitation, at Altruria Colony. They promise to organize a class for study.

The Committee has sent Mr. Abbott Clark on a lecturing tour to Gilroy, Watsonville, Santa Cruz, and vicinity, also to San Jose and vicinity.

The Federal Labor Union, of Oakland, again made special request for a lecture on Theosophy at their monthly open meeting. May 12th Mrs. M. M. Thirds delivered the lecture, her subject being "The Purpose of Life."

The regular monthly lecture at San Quentin was held on Sunday, May 12. By special request of the inmates it was made a sort of White Lotus Day meeting. Two lectures were given on "H. P. B.: Her Life and Work," by Julius Oetli and Abbott Clark.

White Lotus Day was recognized by appropriate ceremonies over the Coast generally. At San Francisco there was a large gathering. Selections from the Bhagavid Gita and the Light of Asia were read by Mrs. Thirds and Evan Williams, and addresses were made by Mrs. S. A. Harris, Dr. Anderson and others.

The Stockton Branch, T. S., holds regular public meetings in its Headquarters, Room 12, Masonic Temple, Stockton, Cal., every Sunday evening at 8 o'clock. On Sunday, May 19th, Mr. Abbott Clark gave a lecture on "Theosophy and Brotherhood." At 2 P. M., in the same rooms he addressed the Branch on "Westward the Star of Empire takes its Way."

Mr. O. I. Clark, who has been of so much service in organizing the Committee for lectures on the water front and in carrying on that work, has been called home to Villa Park, Orange Co., Cal., by the illness of his step-father. Bros. Krause, Buntruck, Cowsill and Evan Williams are doing splendid work among the sailors.

A minister in Santa Cruz was recently rash enough to attack Theosophy in one of his sermons, evidently making the common mistake of identifying its teachings with those of modern India. This gave an opportunity (which should never be missed) for a reply through the press. Mr. W. W. Wilkins, F. T. S., most courteously and effectually corrected the reverend gentleman's mistake, and then gave the readers of the *Daily Sentinel* a column of clear and valuable information on what Theosophy really teaches. Theosophy is not a Hindu plant, but the Universal Wisdom of the Ages. According to one of the Masters it has more difficulty in correcting the superstitions and subtle intellectual fallacies of the Hindus, than in reaching the more materialistic but freer minded masses of the West.

Why should there be such sorrowful contention? You honor what we honor, both alike; then we are brothers as concerns religion.—*Fo-sho-hing-tsung-king*, V. 2, 264, 5.

Among the Coast Branches.

Stockton Branch, Stockton, Cal.

Mrs. F. M. West, Secy writes:—Mrs. M. M. Thirds lectured here March 17th. The weather was stormy, but the attendance was good. Mr. J. E. Smith of Golden Gate Branch. lectured Sunday evening, March 31st. Quite a spirited discussion followed.

Blue Mountain Branch.

J. C. Hug, Sec., writes:—The Blue Mountain Branch T. S., has eight members, who try to live up to the ethics of Theosophy. Karma, Reincarnation and Universal Brotherhood appear plain and natural to the members of this Branch. It has a small library of twenty-two bound Vols. which are loaned to any person who wishes to read them.

Eureka Branch, Sacramento, Cal.

Dr. J. S. Cook writes:—Bro. Woodward and I went to the State Prison at Folsom last Sunday. I occupied one hour and forty minutes, in lecturing and answering questions; subject, "Psychic Powers Latent in Man." There was a fine attendance, and the best of attention by eager and anxious listeners. Bro. Woodward read from "Voice of the Silence" and answered questions.

Los Angeles Branch, Los Angeles, Cal.

Mr. Weiersmuller, Sec., writes:—Jan. 13th, Mr. H. A. Gibson lectured at Compton on the subject of "Thought", followed on February 3rd by Mr. H. Weiersmuller on "India, Past and Present" and on Feb. 24th by H. A. Gibson on "Occultism and Orthodoxy." March 3rd, at the church of New Era, L. A., Mr. H. A. Gibson lectured to between 300 and 400 people on "Theosophy." At headquarters, "Blavatsky Hall," Jan. 6th, Mrs. Lulu Rodgers lectured on "Concepts of Love." Jan. 13th, Dr. G. F. Mohn lectured upon "The Psychical Powers Latent in Man;" Jan. 20th, Mr. H. Weiersmuller, on "India, Past and Present." Jan. 27th, Mrs. Penning on "Involution and Evolution;" Feb. 3rd, Mrs. Egbert (a non-member) "From the Human to the Divine;" Feb. 10th, "Cycles and Cyclic Impressions," by Mrs. Lydia F. Weiersmuller; Feb. 17, Mr. H. A. Gibson, on the "Basis of Immortality;" Feb. 24th, Dr. Mohn, "Purpose of Theosophy;" March 3rd, "What has Theosophy Done for the World," by Mrs. Penning; March 10th, "Theosophy and Science," by Mrs. Egbert; March 17th, Mrs. Giese, on "Magic;" March 24th, "The Eternal Pilgrim," by Mrs. L. F. Weiersmuller. A fraternal spirit is manifest among our members and the interest still continues in our meetings, both public and Branch.

Pacific Coast lecturer's Movements.

Dr. Griffiths lectured in Seattle and Tacoma on "Suicide," April 14th and 15th and accompanied by Bro. F. I. Blodgett of Seattle, left Seattle April 17, for the Boston Convention. Stopping in N. Y. City he addressed the Aryan Branch at its regular session April 23rd.

Attended and addressed the Brooklyn Branch, April 25, and until April 26th engaged in general work about the N. Y. Headquarters. On the last date he left N. Y. with a large party for Boston.

April 18th and 29th was spent in Convention.

May 2nd, 8 P. M., Dr. Griffiths attended and addressed the Boston Branch and spoke of the prison work done on the Pacific Coast. This subject created great interest, and Mrs. Fanny Field Hering took it upon herself to endeavor to secure an opening in the Charlestown State Prison for a lecture by Dr. Griffiths.

May 3rd, 8 P. M., the T. S. Class of Oratory was attended. May 4th, 9:30 P. M., the Secret Doctrine Class, conducted by Geo. D. Ayers was attended and taken part in. Malden was visited for a lecture on the evening of May 4, but a severe storm arose and prevented.

May 5th was a busy day indeed. Mrs. Hering had gone to work with enthusiasm and succeeded in securing permission of the Charlestown Prison authorities for Dr. Griffiths to lecture there Sunday morning on "Theosophy, Karma and Reincarnation." Of the 570 prisoners confined there, 500 attended the lecture and listened with the same intense interest as do the inmates of the Pacific Coast prisons. The Boston papers gave good reports of the lecture, and Boston, F. T. S., declare they will continue that work.

At 4 P. M. Dr. Griffiths gave a lecture on "High Lights of Theosophy," in Cambridge. Harvard College is located there.

In the evening he lectured on "Karma and Reincarnation," in the Boston T. S. Headquarters to a full house.

A mass meeting of members in Boston and adjacent cities was held at Headquarters, Monday evening, May 6th, when the Pacific Coast Lecturer presented and explained methods of the T. S. work in Branches and Public meetings on the Pacific Coast.

A. G

IN MEMORIAM.

Brother J. A. Hoisington, father of the late Mrs. H. Bowman, and for five years a member of Aurora Branch T. S., passed to the higher life on Monday, March 25th after a brief illness of a week. He was 94 years of age and in active possession of all his faculties. He had for 78 years been a member of the Methodist Church in which he had until within the last ten years taken an active part. The funeral services were conducted by the pastor of the church to which he belonged, who paid a beautiful tribute to his life and spiritual character. Memorial services were held by Aurora Branch on Sunday evening, March 31st. After the rendering of an appropriate solo by Mr. Louis Merwin, a brief memoir of his religious life was read by Mrs. Shoultes. This was followed by the reading by Miss Lydia Bell of selections from "The Song Celestial" and "The Secret of Death." The address of Mrs. M. M. Thirds on "The Dual Life of Man" was then delivered, and although not especially intended for the occasion it was in excellent keeping with the purity of character and simplicity of life of our departed brother, as given in the memoir.

Dr. John Wilmhurst, one of the old attendants at the San Francisco public meetings, passed out of this state of matter recently. The funeral services were held at 2 P. M., April 28th. Mr. Evan Williams read a few selections from Dr. Copeland's Burial service and the Gita; Abbott Clark made a few appropriate remarks, and Mrs. A. T. Bush read a benediction.