



## NINTH ANNUAL CONVENTION

OF THE

AMERICAN SECTION

# THEOSOPHICAL SOCIETY,

AND

## FIRST CONVENTION

OF THE

# THEOSOPHICAL SOCIETY IN AMERICA,

HELD AT

BOSTON, MASS., APRIL 28 and 29, 1895.

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REPORT OF PROCEEDINGS.

FIRST DAY.

MORNING SESSION, APRIL 28th.

THE Delegates assembled at the New England Theosophical Headquarters, 24 Mt. Vernon street, Boston, some time before 10 a. m., the hour fixed for opening. There were also many visiting members. The Hall was crowded. The order of the Executive Committee for holding the Convention at Boston was read by William Q. Judge, General Secretary, who called the meeting to order and asked for nominations for temporary chairman. On motion of Geo. D. Ayers, Dr. A. P. Buchman of Fort Wayne, Ind., was elected temporary chairman and took the chair. He asked that the business be proceeded with rapidly. Two Secretaries to the Convention were elected, Claude Falls Wright and Joseph H. Fussell.

On motion a Committee of three on Credentials was directed to be appointed by the Chair. The Chair appointed A. A. Purman of Fort Wayne, Dr. Allen Griffiths of San Francisco, and Geo. D. Ayers of Boston.

The Chair then directed the Secretary to call the list of Branches, and said that all protests must be made at this time and would not be allowed after the list was closed. Mr. Wright read the list, and the following responded :

- ALAYA T.S., Dr. Allen Griffiths, *Proxy*.  
 AMRITA T.S., Dr. J. D. Buck, *Proxy*.  
 ARJUNA T.S., Dr. J. D. Buck, *Proxy*.  
 ARYAN T.S., William Q. Judge, *President*; J. H. Fussell, C. A. Griscom, Jr., Mrs. G. L. Griscom, Burcham Harding, Mrs. J. C. Keightley, Mrs. E. C. Mayer, E. Aug. Neresheimer, Mrs. M. Neresheimer, A. H. Spe cer, *Delegates*.  
 ATMA T.S., John M. Pryse, *Proxy*.  
 AURORA T.S., Dr. Allen Griffiths, *Proxy*.  
 BLAVATSKY T.S., Dr. J. D. Buck, *Proxy*.  
 BLUE MOUNTAIN T.S., Dr. Allen Griffiths, *Proxy*.  
 BOISE T.S., Dr. J. W. B. La Pierre, *Proxy*.  
 BOSTON T.S., Robert Crosbie, *President*; Miss M. J. Barnett, Hiram Benedict, J. Emory Clapp, Mrs. S. F. Gordon, Mrs. F. E. Lewis, Mme. Petersen, Chas. H. Shackford, Dr. G. W. Van Pelt, *Delegates*.  
 BRAHMANA T.S., Dr. J. D. Buck, *Proxy*.  
 BRISTOL T.S., Wm. H. Witham, *Proxy*.  
 BROOKLYN T.S., H. T. Patterson, *President*; Dr. Thaddeus P. Hyatt, Mrs. M. E. Hyatt, Mrs. M. B. Lull, John M. Pryse, *Delegates*.  
 BUFFALO T.S., Wm. A. Stevens, *President*.  
 CAMBRIDGE T.S., Miss M. L. Guild, *President*; A. L. Conger, Wm. Healey, *Delegates*.  
 CHICAGO T.S., Miss Leoline Leonard, *Delegate*; Alex. Fullerton, *Proxy*.  
 CINCINNATI T.S., Mrs. Elizabeth Burdick, Dr. W. A. R. Tenney, *Delegates*.  
 COLUMBUS T.S., Mrs. M. L. Waggoner, *Delegate*; Dr. J. D. Buck, *Proxy*.  
 CORINTHIAN T.S., Miss Lizzie P. Chapin, *Delegate*.  
 DANA T.S., Claude Falls Wright, *Proxy*.  
 DAYTON T.S., Dr. J. D. Buck, *Proxy*.  
 DHARMA T.S., H. T. Patterson, *Proxy*.  
 DHYANA T.S., Dr. Jerome A. Anderson, *Proxy*.  
 ENGLEWOOD T.S., Miss Leoline Leonard, *Proxy*.  
 EUREKA T.S., Dr. Allen Griffiths, *Proxy*.  
 EXCELSIOR T.S., E. B. Rambo, *Proxy*.  
 FIRST T. S. OF JAMESTOWN, Miss Julia S. Yates, *Delegate*.  
 FORT WAYNE T.S., Dr. A. P. Buchman, A. A. Purman, *Delegates*.  
 GILROY T.S., Dr. Allen Griffiths, *Proxy*.  
 GOLDEN GATE T.S., E. B. Rambo, *President*; Dr. Allen Griffiths, *Delegate*.  
 HARMONY LODGE T.S., Dr. Allen Griffiths, *Proxy*.  
 HERMES COUNCIL T.S., Chas. W. Newton, *President*.  
 "H. P. B." T.S., Miss A. M. Stabler, *President*; Dr. E. B. Guild, Arthur S. Pinkham, Sigmund Stern, *Delegates*.  
 HOT SPRINGS T.S., Dr. J. D. Buck, *Proxy*.  
 INDIANAPOLIS T.S., A. A. Purman, *Proxy*.  
 INDRA T.S., Dr. J. D. Buck, *Proxy*.  
 ISHWARA T.S., J. C. Slafer, *President*; Dr. J. W. B. La Pierre, *Delegate*.  
 ISIS LODGE, Dr. J. D. Buck, *Proxy*.  
 KALAYANA T. S., Wm. H. Todd, *President*; Wm. H. Witham, *Delegate*.  
 KANSAS CITY T.S., Claude Falls Wright, *Proxy*.  
 KESHAVA T.S., Dr. Allen Griffiths, *Proxy*.  
 KRISHNA T.S., Geo. M. Stearns, *Delegate*; Louis F. Wade, *Proxy*.  
 KSHANTI T.S., E. B. Rambo, *Proxy*.  
 LAKE CITY T.S., Dr. J. D. Buck, *Proxy*.  
 LOS ANGELES T.S., Dr. Allen Griffiths, *Proxy*.  
 LOWELL T.S., Herbert A. Richardson, *President*.  
 LYNN T.S., Mrs. Helen A. Smith, *President*.  
 MACON T.S., Iverson Harris, *President*.

- MALDEN T.S., W. W. Harmon, *President*; Mrs. M. F. Barns, *Delegate*.  
 MEMPHIS T.S., Claude Falls Wright, *Proxy*.  
 MERIDEN T.S., Isaac W. Bull, *Delegate*.  
 NARADA T.S., Frank I. Blodgett, *Proxy*.  
 NASHVILLE T.S., Claude Falls Wright, *Proxy*.  
 NEW ORLEANS T.S., Dr. J. D. Buck, *Proxy*.  
 OLYMPIA T.S., Frank I. Blodgett, *Proxy*.  
 PACIFIC T.S., Dr. Allen Griffiths, *Proxy*.  
 PITTSBURG T.S., Dr. J. D. Buck, *Proxy*.  
 PLEIADES T.S., Dr. Allen Griffiths, *Proxy*.  
 POINT LOMA T.S., Dr. Allen Griffiths, *Proxy*.  
 PORTLAND T.S., Geo. D. Ayers, *Proxy*.  
 PORT TOWNSEND T.S., Dr. J. W. B. La Pierre, *Proxy*.  
 PROVIDENCE T.S., Clark Thurston, *President*; Mrs. A. E. Percy, L. B. Sweet,  
*Delegates*.  
 REDDING T.S., Dr. Allen Griffiths, *Proxy*.  
 ROXBURY T.S., Miss Rhoda F. Oliver, *President*.  
 ST. JOHN T.S.,\* Mrs. Louise A. Wait, *Delegate*.  
 ST. HELENA T.S., Dr. Allen Griffiths, Dr. J. W. B. La Pierre, *Proxies*.  
 ST. PAUL T.S., Dr. J. W. B. La Pierre, Claude Falls Wright, *Proxies*.  
 SALT LAKE T.S., Claude Falls Wright, *Proxy*.  
 SAN DIEGO T.S., E. B. Rambo, *Proxy*.  
 SANDUSKY T.S., Dr. W. A. R. Tenney, *Proxy*.  
 SAN FRANCISCO T.S., Dr. Jerome A. Anderson, *President*.  
 SANTA BARBARA T.S., Dr. Allen Griffiths, *Proxy*.  
 SANTA CRUZ T.S., Dr. Jerome A. Anderson, *Proxy*.  
 SANTA ROSA T.S., Dr. Allen Griffiths, *Proxy*.  
 SEATTLE T.S., Frank I. Blodgett, *Delegate*.  
 SEVENTY-TIMES-SEVEN T.S., E. B. Rambo, *Proxy*.  
 SHELTON SOLAR T.S., Frank I. Blodgett, *Proxy*.  
 SIOUX FALLS T.S., H. P. Pettigrew, *Delegate*.  
 SOMERVILLE T.S., W. H. Somersall, *President*.  
 SRAVAKA T.S., Dr. Allen Griffiths, *Proxy*.  
 STOCKTON T.S., Dr. Allen Griffiths, *Proxy*.  
 SYRACUSE T.S., H. T. Patterson, *Proxy*.  
 TOLEDO T.S., Mrs. Helen L. Wheeler, *President*; Miss E. S. Bouton, Mrs. L.  
 H. Fisk, A. E. Lang, *Delegates*.  
 TORONTO T.S., Albert E. S. Smythe, *Delegate*.  
 TRIANGLE T.S., Dr. Allen Griffiths, *Proxy*.  
 VARUNA T.S., Mrs. Ida J. Wilkins, *President*.  
 VEDANTA T.S., Dr. J. D. Buck, *Proxy*.  
 WACHTMEISTER T.S., Miss Leoline Leonard, *Proxy*.  
 WESTERLY T.S., Dr. Lorin F. Wood, *President*.  
 WILLAMETTE T.S., E. B. Rambo, *Proxy*.

The list of Councillors was then read and the following responded :

- MRS. V. S. BEANE, by Dr. Jerome A. Anderson, *Proxy*.  
 MRS. ANNA L. BLODGETT, by F. I. Blodgett, *Proxy*.  
 HENRY BOWMAN, by E. B. Rambo, *Proxy*.  
 MRS. S. W. CAPE, *in person*.  
 MISS ANNA L. DUNBAR, by William Healey, *Proxy*.  
 EDGAR A. EDWARDS, by Dr. J. D. Buck, *Proxy*.  
 MISS KATHARINE HILLARD, *in person*.  
 MRS. W. Q. JUDGE, *in person*.  
 MRS. A. C. KELSEY, by Dr. J. D. Buck, *Proxy*.  
 DR. J. PHILLIP KNOCHE, by Dr. J. D. Buck, *Proxy*.  
 DR. J. W. B. LA PIERRE, *in person*.  
 MISS LEOLINE LEONARD, *in person*.  
 MISS S. A. MACMILLAN, by Dr. J. D. Buck, *Proxy*.  
 FRANK NEUBAUER, by E. B. Rambo, *Proxy*.  
 JUDGE EDWARD O'ROURKE, by J. D. Bond, *Proxy*.  
 MRS. SARA M. READ, by Dr. J. W. B. La Pierre, *Proxy*.

\* Admitted afterwards, see page 17.

MRS. L. A. RUSSELL, by Dr. J. D. Buck, *Proxy*.

MRS. M. M. THIRDS, by Dr. J. D. Buck, *Proxy*.

CLARK THURSTON, *in person*.

MRS. H. L. WHEELER, *in person*.

At the call of Willamette T. S., E. B. Rambo objected to the seating of Dr. La Pierre as Delegate, stating that he had the written protest of the Branch against the seating of Dr. La Pierre, and held the proxy of the President himself. The protest and credentials of both Dr. La Pierre and E. B. Rambo were sent to the Committee on Credentials.

On motion of Wm. Q. Judge it was ordered as the rule of the Convention that any Councillor who is also a President can have but one vote, that of President.

THE CHAIR then asked for any and all objections to the Delegates, Proxies, Presidents or Councillors. No protest being made, he declared the Convention organized.

On motion Dr. J. D. Buck was elected permanent Chairman and presented to the Convention by Dr. Buchman. Dr. Buck then took the Chair and spoke as follows :

Mr. Chairman, and Brother Theosophists (by which I always mean Sisters) (*Applause*) : I certainly esteem it a very high honor to preside over a body of Theosophists at any time. I take it for granted at the outset that we are not only Theosophists in name, but that we are doing the best we possibly can to be Theosophists in nature and at all times. We are, however, all human, and in considering the times in which we live, I sometimes think when we are disposed to criticise others that it is out of order, for the simple reason that we are all in the mud together in this Kali-yuga or dark age. I take it for granted, if I am to preside over your deliberations in this, the most important Theosophists' meeting that has been held in the world for 2,000 years, that you will assist me by making your very best endeavors to conduct this Convention strictly on theosophical lines ; that hostile criticism or uncharitable references to any one will be left entirely out of our deliberations,—first, because they are untheosophical, and secondly, because they are unwise and unnecessary. With your assistance and co-operation on these lines, I feel very sure our deliberations will result in good, not only in good to the Theosophical Society but to the world at large. If we were all perfected in Theosophy, that is to say, if we were in a theosophical sense, in the strictest sense of the word, Theosophists, we should have no need whatever to join a Theosophical Society ; and if all the world not only believed in, but acted upon the principle of universal brotherhood to the last degree, there would be no need for a Theosophical Society. People in the Society and out of the Society sometimes criticise us very severely because we do not always agree, and because we sometimes get into wrangles and arguments over matters that we all hold to be essential, and about which we have not only deep convictions but deep feelings. This to my mind is folly. We are all human. We are all liable to err. We must necessarily disagree on certain occasions. But if we are always ready to drop these disagreements, if we do our best always to remember the principle of universal brotherhood upon which we are working, if we sink any personal convictions of right and wrong, or personal preferences and personalities in the highest sense, and remember our declaration of principles, these little disagreements will only be as the clouds in a summer sky, that for the moment intercept the light of the blazing sun.

Now, upon these considerations I am delighted, and feel highly honored to be called upon to preside over your deliberations, and I wish to do all I can to conduct them upon these principles. I can do nothing without your assistance and coöperation. With that we can do all things that are necessary to be done. (*Applause.*)

The order of Business as follows was then adopted :

- (1) Appointment of Committees on *Resolutions* and *Auditing*.
- (2) Reception of Foreign Delegates.
- (3) Foreign Greetings.



- (4) Report of General Secretary.
- (5) Treasurer's Report.
- (6) Reports of Committees.
- (7) General Resolutions.
- (8) Special Business.

On motion of C. A. Griscom, Jr., the Committee on Resolutions was constituted of seven members to whom all resolutions should go. The Chair appointed Dr. J. A. Anderson, Frank I. Blodgett, C. A. Griscom, Jr., E. Aug. Neresheimer, H. T. Patterson, Albert E. S. Smythe, Louis F. Wade.

#### Report of Committee on Credentials :

The Committee reported on the protest regarding the Willamette T. S. that "the credentials are irregular and the Branch without representation." Mr. Rambo objected on ground that he held regular proxy from President. Motion made to accept report. Lost. Matter was then referred back as Mr. Rambo had had no notice of meeting.

The regular order was then proceeded with. On motion it was ordered that Dr. A. Keightley, who had come from Europe as representative of a number of Branches, should have a seat and voice in the Convention without power to vote. The same direction was carried as to Mrs. Alice L. Cleather of London.

Letters from European General Secretary and from Australia were then read and ordered into Proceedings. These are as follows :

EUROPEAN SECTION, THEOSOPHICAL SOCIETY,  
19 AVENUE ROAD,  
LONDON, N. W., April, 1895.

*To the Convention of the American Section of the Theosophical Society.*

SIRS AND BROTHERS: It is with deep regret that I have to inform you that the European Section of the Society is unable to be represented at your Convention by a delegate, owing to divided opinions with regard to the present crisis through which the Society is passing. In the name of the Section, therefore, I can only express a fervent hope that in your deliberations wise counsels will prevail and that the best interests of our common movement will be preserved. With warmest and most cordial greetings,

Fraternally yours,

(Signed) G. R. S. MEAD,  
*General Secretary.*

TO THE AMERICAN CONVENTION OF THEOSOPHISTS,  
FROM THEIR BRETHERN IN AUSTRALIA,  
GREETING.

BRETHREN: We desire to convey to you our hearty good wishes at this important meeting of Theosophists in America, and to assure you of our fraternal regards. We have noticed with much pleasure the rapid growth of Theosophy in America, the number of new Lodges formed there during 1894 being equal to the collective increase of all the other countries of the World. We also notice with deep interest and satisfaction, the life, vigor, and unity which characterize the American Lodges, and rejoice that the seed sown by H. P. B. . . in American soil has been well nourished, and has already brought forth a hundredfold, and gives large promise for the future. We feel that while this growth and activity are partly due to the genius of the American people, they are also largely due to the zeal of Bro. W. Q. Judge and those who have so nobly worked with him as lecturers and organizers, both in the Eastern and Western States. Having this bright and encouraging example before us, which America has given to the World, we feel confident that the honor and welfare of the Theosophical movement may well be entrusted to America, at this time of testing. Therefore we, who are so new to the movement, and

who have done so little, do not feel called upon to sit in judgment upon those who have borne the burden and heat of the day, — who have done so much, and done it so well, — and to whom honor, truth, brotherhood, and the Unity of East and West, are as dear as to any others in the world. In wishing you all success we cannot forget that America and these Colonies are very closely connected, and we trust that the ties which bind us may be drawn closer in the future.

These our hearty good wishes we desire to tender you, through our worthy Brother Claude Falls Wright, or in his absence by Brother Jerome Anderson, M.D.

Yours fraternally,

(Signed)

REV. S. J. NEILL, Prest. E.S.T. for N. Z.

LILLIE NEILL, E.S.T.

JOHN ST. CLAIR, E.S.T. (late Pres. Auckland Lodge and Gen. Sec. N. Z. Lodge T.S.), Barrister.

FRANCES ST. CLAIR, E.S.T.

HON. WM. McCULLOUGH, F.T.S., J.P. & M.L.C.

(Member of Legislative Council of N. Z.)

WILLIAM ROUT, J.P., F.T.S.

MARY ANNIE ROUT, F.T.S.

WILLIAM SWINNERTON, F.T.S.

JAMES HASLETT, F.T.S.

JAMES COX, F.T.S.

CHARLOTTE COX, F.T.S.

C. L. M. WILLIS, F.T.S.

JAMES BEARD, F.T.S. (At large.)

JESSIE MACNAUGHTON, JEANNIE PARKINSON, H. FITZSIMON, Theosophists but not yet F.T.S.

(And some others who would not express *any opinion*.)

(Signed)

S. J. NEILL.

The Chair then introduced Dr. A. Keightley, who addressed the Convention. He was greeted with loud and long applause.

MR. CHAIRMAN, BROTHER THEOSOPHISTS, LADIES AND GENTLEMEN: I have to thank you for the cordial reception that you have given me this morning, and I beg you to believe that I feel it, and I may say also that my brothers in Europe, who are endeavoring to stand firm by the principles of Theosophy, will feel it in their turn when they learn that their brother has been accorded such a reception.

I have to ask the pardon of the members present, because I have here rather a large bundle of papers which have been committed to me by various members of centres and lodges in Europe. Is it your pleasure that I shall read them? (*Permission granted.*)

Dr. Keightley here read numerous greetings and resolutions entrusted to him by various European Lodges and Centres. These will be found at the end of this Report. Continuing, he said:

Here is a minority Report of the Dutch Lodge. There are two centres in Holland, the members of which reside in and around Amsterdam, and the present Dutch Society is so incorporated that it is impossible to have any other Lodges in Holland until the Lodges amount in number enough to form a Section. The consequence is that members unless they belong to that one Dutch Lodge have no representation, and this report is forwarded to me by various members in and around Amsterdam who have no sectional representation. That is all, with the exception of a letter I have received from Dr. Hartmann, which is sent to you through me.

This letter was then read and was listened to with the deepest attention. It was proposed to print it in the proceedings, but, after discussion, the motion failed.

The General Secretary's report being in order, he read portions of it by way of an abstract, and asked leave to have it considered as read as it contained only formal matters. On motion it was ordered into the proceedings.

The Report is as follows :

### GENERAL SECRETARY'S REPORT.

The Ninth Annual Convention of the American Section is held this year at the opposite extremity of the continent from that of the Convention of '94, and for the second time we meet in Boston, on this occasion with universal congratulations as to the acquisition of a building for the local headquarters. As years go on we may well hope that still other great centres of Theosophic life in America will secure for themselves permanent buildings, thus not only solidifying the local Theosophical work, but impressing it still more upon the community. Although the past year records no single event of extraordinary magnitude, there has been a most gratifying exhibition of earnest and successful work. This is the more remarkable because the distracting contest of which our last Annual Convention was obliged to take notice, and which has unhappily raged within the Society since, might naturally have been expected to paralyse our energies and check our growth. It does not seem, however, as if the American Section had been seriously influenced, for contributions, propaganda, lecturing tours, emission of literature, founding new Branches, and all the other accompaniments of our mission have gone on with full vigor. The same cordial commendation which was expressed last year for the labors of Mr. Claude Falls Wright, Mr. Burcham Harding, and Dr. Allen Griffiths is no less now deserved. Mr. Harding has found it expedient to make his headquarters for the time in Boston and to devote himself to Theosophical work through the New England States. Dr. Allen Griffiths is still working on the Pacific Coast, and hence the whole intervening territory, of all the Western and Northwestern, Southern and Southwestern, as well as the Atlantic States below New York, has to be covered by Mr. Claude Falls Wright, myself, and now and then some other person for an odd occasion. The large extent of territory covered by Mr. Wright's labors is largely due to the generous contributions which have been made to the Lecture-ship Fund during the year. It has received \$1533.08 and spent \$1556.52, having a present surplus of \$490.25. As such enormous benefit in the dissemination of Theosophical truth and the upbuilding of local Branches accrues from the work of these lecturers, I unreservedly commend to your liberality its support, and should rejoice if every individual member of the Society felt it both his duty and his pleasure to contribute directly to its treasury.

With growing experience our Propaganda work has undergone successive changes. Our present system, outside of lecturing, contemplates mainly the mailing of documents to such perhaps as private letters, in answer to our circular, indicate as possibly interested, and in a supply of leaflets for distribution at public lectures and through individuals who offer their services. Hence the number of tracts printed during the year is comparatively small, being but 25,000 ; since the first tract was printed there have been supplied from the press 475,000. The Circulating Library contained 264 books last year, and now numbers 290. There are 281 books in the Reference Library. The *Theosophical Forum* has been issued monthly without intermission, and there have been 7 *Branch Papers* and 6 *Oriental Department Papers*. The Propaganda Fund received

during the year \$109.25 and spent \$138.67, having a present surplus of \$13.44. The total of contributions from the beginning is \$3678.60.

The arrangement respecting the *Oriental Department Papers* which I described last year has worked most admirably. There has been enormous improvement in the quality and teaching-value of the *Papers*, and much very valuable information has been furnished to members therein. It was found, however, that a number of our members, either at-large or in Branches, were indifferent to these *Papers*, and that very many were virtually thrown away. As the expense of the Sanskrit scholar supplying them and of printing so large an edition was really beyond our resources, and as it seemed but fair that they who profited should contribute to their cost, I proposed to the Executive Committee that these *Papers* should only be sent hereafter to such persons as subscribed 50 cents a year thereto, each Branch receiving one copy gratuitously. The Executive Committee unanimously adopted this suggestion, and the new arrangement went into effect with the January issue. I ask the endorsement of the Convention to this action. I have received to the *O. D. Papers* 334 subscriptions, making a sum of \$167. Six of these *Papers* will be issued annually, and the present outlay is not beyond the resources of the Section.

As I have so often called the attention of the Section to the very small amount of dues and the large proportion of that which is absorbed in furnishing the *Forum*, Annual Report, etc., to members, it is needless to go largely into that matter again, but it is necessary to state that the alarming depletion of the treasury last autumn, consequent in part on the heavy expense of sending delegates to the Judicial Committee in London, for printing, etc., made an appeal to the Section absolutely imperative for the support of this office. The response to the appeal was very liberal, and you will see from the Treasurer's report how generous have been the donations through the year. There is a surplus of \$2719.14. It is important to remember that a large surplus at this season is essential, for the reason that yearly dues have been paid and the only normal source of revenue through the remaining part of the year is from incoming members, an amount wholly inadequate to meet expenses. It is the existence of a good surplus which carries us over to the dues-paying period of the next year. I must again express the great obligations of the Section to Mr. George E. Harter, of Dayton, O., for the continuance of his admirable scheme, which has produced this year \$552.25, and promises even more hereafter. Mr. Bond's saving-box scheme has been less used this year, yielding but \$284.47. It is better adapted for members having unready access to the post-office or unable to contribute more than a very small sum at one time; Mr. Harter's scheme being preferable for those who are near money-order offices and are able to contribute larger amounts. These two schemes, if thoroughly and conscientiously applied by individual members, cover admirably the needs and modes of general collection.

As the meeting of the Convention in San Francisco last year made necessary the closing of our books on April 1st instead of the 15th, and as the convenience of the office is much promoted by the earlier date, I shall now and hereafter report each year from April 1st to April 1st, un-

less you should otherwise order. During the year the following 21 Branches have been Chartered :

NAME.	PLACE.	CHARTERED.
St. John T.S.....	Brooklyn, N. Y.....	April 27, 1894.
Gilroy T.S.....	Gilroy, Calif.....	May 31, "
Keshava T.S.....	Riverside, Calif.....	" 31, "
Denver T.S.....	Denver, Colo.....	" 31, "
Harmony Lodge T.S.....	Los Angeles, Calif.....	June 8, "
Aloha T.S.....	Honolulu, Hawaiian Islands.	" 14, "
Shelton Solar T.S.....	Shelton, Wash.....	July 9, "
Buffalo T.S.....	Buffalo, N.Y.....	Aug. 21, "
Seventy-Times-Seven T.S...	Sacramento, Calif.....	Sep. 7, "
Colorado Springs T.S.....	Colorado Springs, Colo.....	" 17, "
Santa Barbara Lodge T.S...	Santa Barbara, Calif.....	" 17, "
Tathagata T.S.....	San Ardo, Calif.....	" 26, "
Shila T.S.....	Chicago, Ill.....	" 26, "
Sandusky T.S.....	Sandusky, Ohio.....	Oct. 29, "
Pacific T.S.....	Watsonville, Calif.....	Nov. 5, "
Meriden T.S.....	Meriden, Conn.....	" 17, "
Bristol T.S.....	Bristol, Conn.....	" 17, "
Hawaii Lodge T.S.....	Honolulu, Hawaiian Islands.	Dec. 5, "
Lynn T.S.....	Lynn, Mass.....	" 19, "
Lowell T.S.....	Lowell, Mass.....	Feb. 20, 1895.
St. Helena T.S.....	St. Helena, Calif.....	Mar. 27, "

Harvard T. S., a Branch formed within the limits of Harvard College and consisting wholly of students, was not kept up by new accessions, and finally dissolved in December last, its Charter being annulled. While I did not oppose the formation, I was not in favor of it, because it was evident to me that a College Branch could not live in any case unless under the patronage of the faculty. The Springfield T. S., Springfield, Mass., also dissolved and surrendered its Charter in April last. The Nirvana T. S., Grand Island, Neb., expired in February, 1895.

The actual number of Chartered Branches in the American Section is now 102. The number of new members admitted is 690. There have been 18 deaths, 91 resignations, and 1 expulsion. As in past years, I think it but right to report to Convention such Branches as have not paid dues for two years, have no meetings or other work, and are virtually dead. They are the Mount Royal T. S., Montreal, Canada, and the Siddartha T. S., Vicksburg, Miss. I recommend the adoption of the following resolution :

*Resolved*, that the General Secretary be authorised to cancel the Charters of the Mount Royal T. S., Montreal, Canada, and the Siddartha T. S., Vicksburg, Miss.

That Branches really dead should be so treated, and their names dropped from the roll, is evidently a dictate of both truth and fitness. There is neither propriety nor accuracy in reporting year by year a number of Branches which are only on paper and which are as truly non-existent as if they had never existed at all. I much regret to say that this practice has been persistently kept up in the Indian Section, and that of the 154 Branches reported on the Indian roll 45 are distinctly stated to be dormant. In order to get a correct idea of the actual strength of the Indian Section, it would be right that all of these should be dropped and

only those reported which have actual life and activity. I have already called to the attention of the Indian Section the propriety of such course, but think that some expression from our Convention thereon would be expedient. The following resolution would seem to cover that ground :

*Resolved*, that it is the sentiment of this Convention, as representing one of the four Sections of the Theosophical Society, that the statistical information given out from the President's office to the world should be in every respect exact so far as is practicable, and that we therefore very urgently impress upon the authorities at Adyar that only those Branches should be reported upon the Indian Section roll as actually exist, any other reports being deleterious to the best interests of the T. S. because apparently attempting to mislead the public.

The growth of the Correspondence Class is one of the very gratifying features of the year, especially when taken in connection with its remarkably thorough and systematized method of work. In the hands of the very able assistant who has charge of that department, this system of instruction has steadily increased in value, and there are now 377 members of the class; three question papers have been issued during the year, and six are in use. Each reply is carefully scrutinized and annotated, and returned with corrections to the student. This involves an enormous amount of work, an amount far beyond realization by those outside the office, but it certainly makes the active members of the T. S. a school, and a rapidly-learning school.

I beg to report that in accordance with your direction of last April I requested of the General Secretary of the Indian Section information as to the rule prevailing there in regard to voting by members or Branches. To this I have not received any reply; but unofficially I was informed by an F. T. S. who spent eight months there lately that dues were collected direct from members because if attempted to be collected through Branches there would be no collection; and he also stated that of the whole alleged list of Branches dues were paid by members of only 90, and that not 40 of those 90 were active. Recent official report shows that only 70 Branches voted on the question of removal of their Headquarters.

It is now my duty to officially report to you what has taken place and been done in the matter of the charges made against me as Vice-President, and which you considered last April. Generally I can say that the resolutions you passed were in substance carried out. Although every member knows the fact, yet I must report that your delegate proceeded to the Committee of Inquiry at London, and the said Committee sat after the T. S. Council held a session. At that meeting of the Council it was decided that it would be a breach of the Constitution and of the neutrality of the T. S. to try the question raised, because involving the existence or non-existence of Mahâtâmâs, and that I could not be tried by the Committee because that can only deal with the Vice-President for acts done as such. The Committee followed the decision of the President and Council. The total expense of the Committee, counting the distances travelled from India and America and the time lost, must have run up into the thousands. The whole proceeding, as well as some other matter, was printed in a pamphlet entitled by Col. Olcott himself *The Neutrality of the Theosophical Society*, and that has been circulated all over the Section. Statements were made at the local Convention by



Mrs. Besant and by me, and a resolution to close the whole matter was passed, and these were included in the pamphlet. This was intended in good faith to stop the whole thing in the T. S., but almost the next day Mrs. Besant issued a circular to the world, sending it to all the London papers, entitled *Occultism and Truth*, as a direct attack on me, asserting that the doctrine of "the end justifies the means" must not be allowed to prevail in the T. S., though she did not name me. Since then she has admitted that it was intended for me. With such a spirit, and after such an immediate going-back upon a solemn resolution declaring the matter closed, it was plain that the matter was not closed.

Shortly afterwards *The Westminster Gazette* reöpened the whole matter with additional and elaborate charges of fraud and duplicity in the matter of messages from Masters, and this was immediately seized upon by prominent English members, by Mrs. Besant and B. Keightley, as a reason for reöpening the disgraceful persecution of a fellow-member. Since then the attacks have been incessant, and the end and purport of them all was to secure a vacancy in the Vice-Presidency. Mrs. Besant and B. Keightley attended Indian meetings and, proposing and seconding, had carried a set of resolutions reïterating charges and requesting the President to demand my resignation as Vice-President. In passing I may say that a so-called Anniversary meeting, which is unknown to the Constitution and without power of any sort, was held at the same time at Adyar and passed the same sort of resolutions. It was an illegal action. It is necessary to refer to this because in public reports prominence has been given to this Anniversary-meeting resolution, and a report asserted that one E. M. Sasseville was a delegate from this Section. No delegate or representative was sent to the meeting, and all such claims are false. They have been apparently made to try and cause it to appear that a supposed American delegate did not speak well of the Vice-President. I think it is prejudicial, not to say unconstitutional, to allow our members in all parts to suppose that these voluntary meetings at Adyar are legal. There has been too much ignoring of the Constitution. It is for this Section to consider these points. The July decisions showed that the great Committee—our largest—should never have been called together at all. Attention to the Constitution would have resulted in an immediate decision by the President that no Committee could be called, but that the accused should be tried before his Branch.

And, again, I beg to point out to you that the Constitution recognizes no such office as Federal Correspondent, and gives no power to the President to create any office. The President has promulgated (July or August last) an order creating the office of "Federal Correspondent," and has appointed thereto Mrs. I. Cooper-Oakley, and has printed the name of office and officer among the list of T. S. officials. This is absolutely illegal. I will frankly say that I am personally exceedingly fatigued with these constant breaches—for I consider it a breach to have allowed the Judicial Committee to be called at all—and some sort of end must be put to this kind of thing one way or another.

Some European Lodges passed resolutions asking me to resign until full explanation and clearance were made. This, it seems, is a sort of English custom, but it certainly is not American. To these and the

President I have replied, refusing to resign the Vice-Presidency. And to the newspaper attack I have made a provisional and partial reply, as much as such a lying and sensational paper deserved. In my official answer to the letter of the General Secretary of the European Section conveying to me such expressions as had reached his office, I drew attention to the fact that I could not reply properly without documents or copies of them, as all the charges are based on documents: that I did not have such copies; and that Mrs. Besant and Col. Olcott had kept from me both inspection and copies of the documents during the whole time I was in London, until July 19th, when they allowed a hasty glance—about thirteen days after the Inquiry had closed. I made a hasty copy of a few short documents, but long letters to H. P. B., to Damodar, and to Col. Olcott—all included in the matter—I could not copy. And aside from that, I am entitled to certified copies. Again, several items of charges are made, the documents regarding which I have never seen. Before the Inquiry, at it, and after, I demanded copies. Mrs. Besant promised and failed; when she had delivered back the papers to Col. Olcott she could give none. Col. Olcott promised to furnish them. I demanded them as long ago as when the charges were first sent to me from India. Up to this writing I am not in possession of these needful copies. If they are furnished me before the sitting of this Convention I shall be able to make an explanation. Otherwise I cannot say whether or not such could be made save of some of the cases, thus leaving the matter incomplete; and this would be unsatisfactory. But I have an explanation, and I renew my declaration of innocence of the offenses charged. As I have said in London and since, the messages I delivered, privately, are genuine messages from the Master, procured through me as the channel, and that the basis of the attack on me is unbelief in my being a channel. The object in view in beginning the proceedings was, as is proved by the prosecutor's own letters, to procure my resignation of the office of Vice-President and the supposed (but non-existent) office of Successor to the Presidency.

I should add as a sort of addition by me to the Treasurer's Report, that I have drawn subsequently to the closing of his Report one-half of the amount appropriated to me at the last Convention for the services of a private secretary, that is, \$520, but I was not in a position to use this money for the first six months. Consequently this \$260 has to be deducted from the actual balance on hand.

WILLIAM Q. JUDGE, *General Secretary.*

THE CHAIRMAN: We have two foreign delegates with us this morning, and as Theosophists we do not believe that women should hold their peace in public. I suppose that it must have been a remnant of my old orthodoxy that I passed this in the proper time. I am sure you would all like to hear from Mrs. Alice Cleather.

MRS. ALICE CLEATHER: Mr. Chairman, Brothers and Sisters and fellow Theosophists: I do not think that I have anything especial to add to what the properly appointed delegate, Dr. Keightley, has said to you, but of course you understand that I fully concur in all he said. For myself, I should like to tell you what an extreme and great pleasure it gives me to be with you all to-day. I never expected to stand here before this great loyal American Section of our Society and be able to add my testimony to that of so many others who are to-day doing the same,—to the full confidence and loyalty that you all have in your leader, William Q. Judge. I can assure you that all of us in England, whose names you have heard, and whose reports from Branches and Centres Dr. Keightley has read to you, feel with me and with him absolutely and fully the confidence that has been expressed. I do not know whether I can think of words strong enough, as Dr.



Hartmann has said, to express my belief in him, not because he has a personality, but because he represents a principle. It is a battle of principle against personality. That is what I think. This is my own personal opinion, but I know it also to be the opinion of many in Europe who think as I do.

I do not know that I can add anything more. There are so many speakers who have much to say on other subjects. I have a really fraternal feeling towards you all; and this is a greeting from those in Europe added to Dr. Keightley's messages, which I present with all my heart. (*Applause.*)

MR. ALEX. FULLERTON here read the Treasurer's Report as follows:

### TREASURER'S REPORT.

(From April 1st, 1894, to April 1st, 1895.)

#### GENERAL SECRETARY'S FUND.

##### RECEIPTS.

Surplus from 1894.....		\$2432.79
Received from Branch dues and fees.....	\$2280.50	
"    "    Dues and Fees at-large.....	926.00	
"    "    Charter fees.....	105.00	
"    "    Branch donations.....	176.74	
"    "    Individual donations.....	2109.76	
Donation Pacific Coast Com. to Gen. Sec.'s tour..	129.50	
Subscriptions to <i>Oriental Department Papers</i> ...	167.00	
Sale of Theosophical Congress Reports.....	61.95	
Interest on deposits in bank.....	36.66	
Sundries.....	53.73	
	<hr/>	\$6046.84
		<hr/>
		\$8479.63

##### DISBURSEMENTS.

Remitted to India—		
Diploma fees.....	\$345.00	
Charter fees.....	105.00	
	<hr/>	\$ 450.00
Incidentals.....	191.83	
Rent.....	882.00	
Salaries.....	1271.00	
Stationery and postage.....	370.88	
Ordered by Conv'n as donation to Pac. Coast Com.	200.00	
<i>Forum</i> .....	319.43	
Printing Report of 1894.....	218.46	
Printing.....	669.46	
Reference Library.....	28.14	
Furniture for Headquarters.....	11.00	
Fire insurance premium.....	10.50	
Drafts to Oriental Department Pundit.....	325.00	
Steamer tickets and travel Dr. Buck and Mr. Judge	389.20	
General Secretary's expenses to Convention 1894..	150.00	
Stenographer at Chicago Congress.....	16.32	
Share of Section in Report Judicial Committee....	28.00	
General Secretary's tour in U. S.....	228.34	
	<hr/>	\$5760.49
		<hr/>
<i>Surplus on hand</i> .....		\$2719.14

#### LECTURESHIP FUND.

##### RECEIPTS.

Surplus from 1894.....	\$ 513.90	
Donations.....	1533.08	
	<hr/>	\$2046.77

## DISBURSEMENTS.

Expenses of Lecturers.....	\$1556.52
<i>Surplus on hand.....</i>	<i>\$ 490.25</i>

## H.P.B. MEMORIAL FUND.

Amount on hand.....	\$36.25
Remitted to London.....	\$36.25

## H.P.B. URN FUND.

Surplus from 1894.....	\$20.49
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## PROPAGANDA FUND.

## RECEIPTS.

Surplus from 1894.....	\$ 42.86
Donations.....	109.25
	<hr/>
	\$152.11

## DISBURSEMENTS.

Printing, documents, postage, etc.....	\$138.67
<i>Surplus on hand.....</i>	<i>\$ 13.44</i>

The following donations were also received and applied as directed by donors:

Adyar Defalcation Fund.....	\$79.75
Adyar Headquarters Fund.....	20.00
Musæus School at Colombo.....	50.00

## SUMMARY.

General Secretary's Fund, surplus.....	\$2719.14
Lectureship Fund, surplus.....	490.25
H.P.B. Urn Fund.....	20.49
Propaganda Fund, surplus.....	13.44
	<hr/>

*Total surplus on hand.....* \$3243.32

ALEXANDER FULLERTON,  
*Treasurer American Section T.S.*

The Report was received and sent to an Auditing Committee appointed by the Chair, namely: A. H. Spencer, Clark Thurston, Dr. E. B. Guild.

On motion by Dr. Anderson it was ordered that \$200 be paid to Dr. Allen Griffiths, the Pacific Coast Lecturer, to reimburse him for expense in attending Convention as Delegate for many Branches.

On motion of Frank I. Blodgett, of Seattle, it was ordered that \$100 be appropriated from the General Fund for the aid of the Pacific Coast Lectureship.

THE CHAIRMAN: All other business being passed, we have now come to the point of Special Business. Has the Committee on Resolutions anything to report?

MR. C. A. GRISCOM, JR.: The Committee on Resolutions has to report that it has received from Dr. J. D. Buck a very important Preamble and Resolutions which it presents herewith with its unqualified and unanimous approval.

THE CHAIRMAN: The Committee on Credentials has a report to make, which should come in before anything else. I will ask the Secretary to read this report.

MR. WRIGHT: The Committee on Credentials in the matter of the Willamette Branch reports as follows: "That the credentials presented by Dr. J. W. B. La Pierre are irregular, not being certified to by either the Secretary or President of the Branch. We further certify that the credentials presented by E. B. Rambo entitle him to represent the President of the Branch." Signed by the Chairman of the Committee on Credentials.

THE CHAIRMAN: The report of the Committee on Credentials is before you, what will you do with it?

A DELEGATE: I move that it be received and adopted.

Motion seconded.

THE CHAIRMAN: It is moved and seconded that the report of the Committee on Credentials be received and adopted. All in favor make it manifest by saying *Aye*, all opposed *No*. It is a vote.

MR. RAMBO: I would like to ask, as the representative of the Willamette Branch, what vote the President has in this Convention?

*Reply, 2 votes.*

THE CHAIRMAN: That will be the ruling unless there is some objection to it.

DR. LA PIERRE: I object to it, because we have not had ample time to inquire into this question of the proxy. Mr. Sanford states in his letter that a certain proceeding was had; he stated to me in his letter which I hold here that there was a regularly called meeting—

DR. GRIFFITHS: I rise to a point of order. This body has accepted the Report of the Committee on Credentials.

THE CHAIRMAN: The Doctor is in order,—please keep order.

DR. LA PIERRE: Mr. Scottford says to me that a meeting was called and a quorum was present. For certain reasons which he mentioned, which I will not mention, but which the Committee are aware of, he left the Chair. I claim that if the President or Secretary leaves the Chair for some personal reason, the meeting has a right to go on with the business, appointing a Chairman *pro tempore*. I have also a letter from some members of the Branch stating the facts as I state them. Mr. Scottford refuses. He signs my papers under protest, while the Secretary *pro tem.* signed my paper as a representative or proxy. Now, I know nothing about the business at all, yet I claim that, of course, Mr. Rambo is certainly a representative of the President, but he is certainly not a representative of the Branch. I object to that point, and protest against it.

THE CHAIRMAN: The question comes entirely upon the adoption of the report of the Committee, which will control the action of the Convention. Any further remarks upon this?

DR. LA PIERRE: Then the Committee has reported that he is a representative for the President and no further?

DR. GRIFFITHS: The report of the Committee has been adopted.

DR. LA PIERRE: As a representative of the President, that is all.

A DELEGATE: The Doctor concedes the report is proper, and the Convention has accepted the Report and adopted it. Now, the only question that is presented is this: As to whether the gentleman in whose favor we have decided has the right of casting the vote of the Branch. I understand the By-Laws give him that right.

THE CHAIRMAN: You have adopted the report of the Committee on Credentials, and Dr. La Pierre did not speak at the proper time, but I do not wish to shut him off from representing the other side. Mr. Rambo raised the question as to whether he could cast the votes of the Branch, and, if so, how many. Upon this Dr. La Pierre also spoke. Now, there is no question before the House, as I understand it. A motion of the Convention to allow Mr. Rambo to cast two votes or one vote, it seems to me, would settle the matter.

A DELEGATE: There is no dispute between Dr. La Pierre and the Committee. He concedes the report is proper. The only question now is, to determine what the legal position of the gentleman who represents the President is. The By-Laws as I understand it, allow him now to cast the vote of the Branch.

THE CHAIRMAN: On page 2 of the By-Laws that is defined.

A DELEGATE: What is the ruling of the Chairman?

THE CHAIRMAN: That Mr. Rambo cast the vote of the Branch. I shall rule any further remarks on this subject out of order, for the question has been passed upon. This matter has been referred to a Committee, the Committee has reported, you have adopted the report of the Committee, the case is covered by the By-Laws, and it seems to me that ends it, unless some other motion comes in, and I do not see how it can. But I want to make this suggestion: That it would be optional with Mr. Rambo to cast the one vote, if he sees the propriety of it. Will you take it in that way?

MR. RAMBO: I shall only vote only one vote for the Willamette Branch. (*Applause.*)

THE CHAIRMAN : We ought to have the reading of the report of the Committee on Resolutions before we adjourn, so that we can digest it with our dinners.

MR. GRISCOM : I will repeat myself to the effect that Dr. J. D. Buck has submitted to the Committee on Resolutions a very important preamble and resolutions, which the Committee desires to report back to this Convention with its unqualified and unanimous approval. As they are very important, I will ask you to listen carefully. They are written badly, and with many corrections, so you will have to pardon me if I read them badly.

Mr. Griscom here read the Resolutions. When he reached that portion of them which resolved the election of William Q. Judge for life, there was tremendous applause, the entire Convention rising to its feet and applauding for a long time.

(Mr. Griscom continued to read the 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 1878 were solely the result of growth, and not the result of votes, and were 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 principal 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 the 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, moneys, 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 moneys and funds.

RESOLVED, that until the said Constitution is written and adopted the affairs 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 have not voted 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.\*]

MR. GRISCOM: I would like to say that it was proposed to read in support of these Resolutions, before putting to any vote, a historical sketch which has been prepared by some of the Boston members here, and which has been printed in the New England notes; and it was also proposed first to read some extracts of private and public letters from H. P. B. to various members of the Society. But as we are so near to the time of adjournment, and as it is not possible to have the vote on these resolutions put now, I wish to suggest that we postpone the reading of these two papers until the afternoon session, and I move that Dr. Buck's resolutions be adopted by this Convention.

Motion seconded.

THE CHAIRMAN: The motion is made now and seconded to adopt this report of the Committee on Resolutions. Now, then, remarks are in order from anyone in the Convention on either side, but I suggest, inasmuch as there may be remarks on both sides that may be more or less prolonged, we had better adjourn and take the matter up after dinner.

On motion adjournment was then taken until 3 P. M.

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SUNDAY AFTERNOON SESSION, APRIL 28.

The Chairman called the meeting to order at 3 o'clock.

THE CHAIRMAN: Before we proceed with the regular work, I have a special matter to present to the Convention. This morning in the examination of the credentials to ascertain who were delegates, there was one Branch which was reported as being in arrears for dues at that time. Since then the dues have been paid. It is for the Convention to decide whether this Branch shall be admitted to vote. It is the St. John Branch, and the delegate is present. The credential is signed by the Vice-President, George E. Frederick, and by the Secretary, Arthur A. Stetson. A motion to admit the Branch to representation it seems to me would be perfectly just and fair.

On motion the Branch was admitted.

THE CHAIRMAN: Remarks upon the Resolutions are now in order. The motion was made to adopt the recommendation of the Committee on Resolutions, and that matter is now open for discussion. The propriety of my presiding during this discussion occurs to me—

A DELEGATE: Why not?

THE CHAIRMAN: I was the framer of the Resolutions though not the mover, and I think it would be no more than fair that I should vacate the Chair at this time, and ask my friend Dr. Buchman to preside. If anyone objects to my presiding during the discussion

\* Added afterwards, see page 25.

of this question I should be very glad to have him say so, and I should be glad to retire. I am the author of the Resolutions we are about to discuss—

A DELEGATE: I move that Dr. Buck retain the Chair.

THE CHAIRMAN: If there is no objection, I shall retain the Chair. I am not sensitive on the point, and shall do my very best to see that everybody has a fair hearing. Has anyone anything now to say upon these Resolutions?

MR. WADE: Mr. Chairman, Delegates and Brothers of the Theosophical Society in America and elsewhere: I am going to read a historical sketch of the Theosophical Society, giving the inside facts as taken from the records of the Theosophical Society from 1875 to the present day, as a basis for the action proposed in the Resolutions which were read this morning.

## HISTORICAL SKETCH OF THE THEOSOPHICAL SOCIETY.

*From the Records of the T. S., from 1875 to the present day.*

At a meeting held in the rooms of H. P. Blavatsky, 46 Irving Place, New York City, Sept. 7, 1875, it was agreed to form a society for the purpose of occult study.

Upon motion of William Q. Judge, Henry S. Olcott was elected chairman of this meeting, and upon motion of H. S. Olcott, William Q. Judge was elected secretary of the same.

Adjourned to Sept. 8, 1875.

Pursuant to adjournment, a meeting was held at the same place, Sept. 8, 1875.

Upon motion of William Q. Judge, it was voted that H. S. Olcott take the Chair. W. Q. Judge was elected secretary.

“The Chair then called for the names of those persons present who would agree to found and belong to a society such as had been mentioned. The following persons handed their names to the Secretary: Col. Olcott, Mme. H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Monachesi, C. C. Massey of London, W. L. Alden, G. H. Felt, D. E. de Lara, Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, H. M. Stevens.” (From the original minutes of the meeting.)

Upon motion, a committee of four, including the Chairman, was appointed “to draft a constitution and by-laws, and to report the same at the next meeting.”

Adjourned to Monday, Sept. 13, 1875, at the same place.

The original minutes of the next meeting were erroneously dated “Monday evening, September 18th, 1875,” instead of the 13th, which was the true date; and this error was copied by Col. Olcott in his “Old Diary Leaves,” *Theosophist*, Dec., 1892, p. 131.

Sept. 13, 1875, a meeting was held, pursuant to adjournment. H. S. Olcott acted as Chairman, and C. Sotheran as Secretary. The Committee on “Preamble and By-Laws” reported progress.

“At the suggestion of the Committee it was upon motion

“Resolved, That the name of the Society be THE THEOSOPHICAL SOCIETY.”

A committee to select meeting rooms was appointed.

“Several persons then gave in their names, or were proposed for membership, and upon motion it was

“Resolved, That these persons be added to the list of founders.”

Adjourned subject to the call of the Chair.

Pursuant to a notice dated at New York, Oct. 13, 1875, signed “Henry S. Olcott, President, *pro tem.*” (“Old Diary Leaves,” Dec., 1892, p. 135), a meeting was held at 206 West Thirty-eighth Street, Saturday, Oct. 16, 1875, “to organize and elect officers,” as stated in the notice.

Eighteen persons were present.

The “Preamble and By-Laws” were laid upon the table and ordered printed.

Adjourned subject to the call of the Chair. H. S. Olcott was Chairman and J. S. Cobb, Secretary.

Saturday, Oct. 30, 1875, the Society met at 206 West Thirty-eighth Street, Henry S. Olcott in the chair and J. S. Cobb acting Secretary.

Mott Memorial Hall, 64 Madison Avenue, New York City, was selected as the Society's meeting place. By-laws were adopted and a committee was appointed "to complete the work upon the Preamble, with power to adopt and print the same as the Preamble of the Society."

"It was resolved, that the election of officers be now proceeded with. Upon motion, it was resolved, that at the same time a counsellor-at-law be elected to act as Counsel to the Society."

Officers were elected as follows:—

President, Henry S. Olcott.

Vice-Presidents, Dr. S. Pancoast and G. H. Felt.

Cor. Secretary, Mme. H. P. Blavatsky.

Recording Secretary, John Storer Cobb.

Treasurer, Henry J. Newton.

Librarian, Charles H. Sotheran.

Councillors, Rev. J. H. Wiggim, R. B. Westbrook, LL. D., Mrs. Emma Hardinge Britten, C. E. Simmons, M. D., and Herbert D. Monachesi.

Counsel to the Society, William Q. Judge.

"Upon motion, it was

"Resolved, that we now adjourn to meet at Mott Memorial Hall, on Wednesday, Nov. 17, at 8 P. M."

In the *Theosophist*, Nov. 1890, p. 66, Col. Olcott says: "On the latter occasion (Oct. 30), an adjourned meeting was appointed for the formal inauguration of the officers, and the opening address of the President. Thus the executive life of the society dates from the evening last specified." (Nov. 17.)

There is nothing in the minutes of the meeting of Oct. 30, 1875, to indicate that the "formal inauguration of the officers" was postponed to Nov. 17.

For historical purposes, we will give the entire minutes of the "meeting held at No. 64 Madison Ave., on Wednesday, Nov. 17, 1875.

"The meeting was called to order at 8.15 P. M., Henry S. Olcott, President, in the chair. The minutes of the previous meeting were read and approved; and the Rev. Geo. H. Hepworth and Mrs. Charles Sotheran were nominated for fellowship.

"Letters from Vice-President Geo. H. Felt, and Mr. D. G. de Lara, expressing regret at their absence from the meeting, were then read; after which the President delivered his inaugural address. at the conclusion of which it was moved by Treasurer Newton, that a vote of thanks be presented to the President for his able address, and that the address be printed.

"Moved by T. F. Thomas, as an amendment, that the address be stereotyped and five hundred copies be printed for immediate distribution. This amendment being accepted by Treasurer Newton, the resolution, as amended, was put to the meeting and carried unanimously. Upon motion, it was resolved that we now adjourn. (Signed) H. S. Olcott, President; J. Storer Cobb, Rec. Sec'y."

In the *Theosophist*, December, 1892, p. 139, the colonel says: "Thus the Theosophical Society, first conceived of on the 8th of September and constitutionally perfected on the 17th of November, 1875, after a gestatory period of seventy days, came into being and started on its marvellous career." Yes, it is true that from the 8th September to 17th November is 70 days, but the rest of it is not true. The Theosophical Society was "first



conceived of" Sept. 7, according to the record in the *Theosophist*, November, 1892, p. 68; and it was "constitutionally perfected" Oct. 30, 1875, according to the minutes of the society; but that would only be fifty-three days.

Quoting again from the *Theosophist*, December, 1892, p. 136, "Inadvertently, in our first published document, the *Preamble and By-Laws of the Theosophical Society*, the 30th of October was given as the date of organization." The title-page of the original "Preamble and By-Laws" of the Theosophical Society says that it was "organized Oct. 30, 1875," and that was and is in accord with facts.

The "gestatory period of 70 days" was, apparently, only thought of after several years, as we find the "Rules," etc., of the Theosophical Society, printed at p. 179 of the *Theosophist* for April, 1880, headed with the statement: "The Theosophical Society, or Universal Brotherhood. Formed at New York, U. S. of America, October 30, 1875."

The By-Laws adopted provided that "Nominations for fellowship shall be made in writing by two Fellows in good standing at a regular meeting of the Society, and referred, without debate, to the Council, which shall vote thereon not sooner than 30, nor later than 60, days thereafter." Also that "no alteration in the By-Laws of the Society, and no substitution of others in their place, shall be made unless offered in writing at a stated meeting of the Society, at least one month prior to final action and adoption, by a vote of two-thirds of the fellows present."

Regular meetings of the Society were held at New York, from time to time, and minutes kept. In 1878, Mr. Cobb, the Recording Secretary at the time of organization, was sent to London, where in June of that year he established the "British Theosophical Society." His commission, which we insert for historical purposes, was as follows:

"To the Corresponding Fellows of the Theosophical Society in the United Kingdom of Great Britain and Ireland, Greeting:—

"Know ye, that the aforesaid Society, by its President and Council, doth hereby commission John Storer Cobb, LL.D., as its special representative, to call a meeting of Corresponding Fellows at the city of London, on the first Thursday of December, or such other day of the present year as may be most convenient, for the purpose of organizing a Branch Society to be known as the 'British Theosophical Society'; to represent the President of this Society at the same; to administer to such as may not have previously taken it, the obligation of secrecy; and to impart the grips, passwords, and signs by which Fellows may know each other in case of need. And we do enjoin upon you that you be faithful and discreet in all that pertains to your relations with this Society and with the Branch Society for whose organization this shall be your Warrant.

"In testimony whereof, we have caused these presents to be signed by the proper officers and sealed with the seal of the Theosophical Society, at the city of New York, in the year 1887, and of the formation of this Society the second.

H. S. OLCOTT, *President*.

ALEXANDER WILDER, R. B. WESTBROOK, *Vice-Presidents*.

H. P. BLAVATSKY, *Corresponding Secretary*.

A. GUSTAM, *Recording Secretary*."

[SEAL]

In the *Theosophist* for November, 1890, p. 67, Col. Olcott says: "They ultimately organized in the year 1878, with the help of Dr. Storer Cobb as my official delegate." As was seen above, Mr. Cobb was the "delegate" of the T. S. and not of its President.

"Mr. C. C. Massey was elected President. In November of the same year it was resolved that the title of the Society should be, The Theosophical Society of London, a branch of the Theosophical Society of the Arya Samaj of Aryavart." (Report of the 1st Annual Convention of the "Theosophical Society in Europe," p. 36.)

In a letter quoted in the *Theosophist* for July, 1882, Supplement, p. 8, Swami Dayanand Saraswati said: "Afterwards they sent me a diploma, as it was then intended to make the Theosophical Society a BRANCH of the Arya Samaj of Aryavarta. . . . Of course, neither the Arya Samaj nor the T. S. was to be considered a branch of the other, but only the Vedic Section of the T. S."



Correspondence was held by the New York Society with the Swami in 1878, with the result that many members of the T. S. were given diplomas certifying to membership in "The Theosophical Society of the Arya Samaj of Aryavart."

In the latter part of 1878, Col. Olcott and Mme. Blavatsky were appointed a "Committee of the T. S." in New York, to visit foreign lands and report to the Society. The *Theosophist* for October, 1879, Vol. I., No. 1, p. 1, first item, says: "For the convenience of future reference, it may as well be stated here that the Committee, sent to India by the Theosophical Society, sailed from New York, Dec. 17, 1878, and landed at Bombay, Feb. 16, 1879, having passed two weeks in London on the way." In same vol., p. 95, Col. Olcott says he "came to India with two English colleagues and their learned Corresponding Secretary, Madame Blavatsky. They came only expecting to study eastern religion and Yoga Vidya, and report their discoveries to the Western Theosophists." On arrival in India, the Colonel had their pictures taken and sent to America, endorsed by him "the delegation to India." The Society in New York consisted of over 40 members at this time. From Oct. 30, 1875, to Jan. 1, 1879, all alterations of the By-Laws were made in regular and formal manner by the Society in New York, which organization was kept up for some seven years or more, as originally constituted.

What purported to be "Revised Rules of the Theosophical Society" were adopted at Bombay in October, 1879, by a body which called itself the "General Council of the Theosophical Society." There was published in the *Theosophist* for April, 1880, Volume I., page 179, "The Theosophical Society, or Universal Brotherhood. [Formed at New York, United States of America, Oct. 30, 1875.] Principles, Rules, and By-Laws as revised in General Council, at the meeting held at the palace of H. H. the Maharajah of Vizianagram, Benares, 17th December, 1879." To this was subjoined the statement: "Revised and ratified by the Society at Bombay, February the 26th and 28th, 1880. Attest, Kharsedji N. Seervai, Joint Recording Secretary."

Just what sort of a "roving commisson" was given the "Committee sent to India" does not appear in the records, but authority to admit active members could not have been given without amending the By-Laws, and no such amendment was made. The fact is, as has been shown above, that when the Committee left New York they went "only expecting to study Eastern Religions and Voga Vidya, and report their discoveries to the Western Theosophists"; and Swami Dayanand says of them, as quoted in supplement to June *Theosophist*, 1882, p. 6, "They came to India as students, but have set themselves up as teachers, by establishing a Society of their own which has proved of no practical good to India."

Col. Olcott has, in many places, tried to show that when the Committee sailed away, the New York Society went into "innocuous desuetude," which is "United States" for *Samadhi*. In the *Theosophist* for December, 1892, p. 139, he says: "Mr. Judge, General Doubleday, and their associates in the original T. S., whom we left in charge on leaving for India." "We" did not leave anybody in charge. Gen. Abner Doubleday was elected President, *pro tem.*, by the Society, to serve during the absence of the President; and this election was never revoked, and the position was legally held by the General up to his death. This authority was exercised more than three years after the departure of the Committee, as is shown in the *Theosophist*, November, 1882, Supplement, p. 2, where it says, "Prof. A. L. Rawson, LL. D., F. T. S., as delegated representative of Major-General A. Doubleday, Acting-President of the (New York) T. S., organized at Rochester, N. Y., on the 27th day of July, the local Branch for which a charter had been duly issued from the Bombay Headquarters." The application for permission to form this Branch is given in full in the Supplement to April, 1892, *Theosophist*, p. 2, from which we quote: ". . . hereby make application to the Parent Society in New York,

for a charter, with permission to form a branch association, to be known as 'The Rochester Branch of the New York Theosophical Society.'"

A letter printed in July, 1882, *Theosophist* (Supplement, p. 17), is prefaced: "From Major-General Abner Doubleday, U. S. A., President *pro tem.*, Theosophical Society, New York."

At a meeting held in New York, March 22, 1882, "the initiation of Mr. John F. Oakey was then proceeded with," as is stated in the minutes.

In Supplement to November, 1883, *Theosophist*, p. 22, Elliott B. Page, then President of the St. Louis T. S., says their members "were initiated (June 5, 1883) by Frank Kraft, who acted by authority of a special resolution passed by the Council at New York." All of which goes to show that the activity of the original Society was kept up.

A great deal of confusion has existed as to the "Parent" Society. That the T. S., as such, was founded and organized at New York, Oct. 30, 1875, there can be no doubt, and it would naturally follow that the New York Society should be considered the "parent"; and it was considered at least one of them, as we find an item in the supplement to December, 1882, *Theosophist*, p. 8, "Mr. John H. Judge, Acting Recording Secretary of the New York (Parent) Society. . . ."

But then it is not so strange that a society, as well as a respectable person, should have two parents, and we have many references in the early volumes of the *Theosophist* to an Indian one. At page 8 of the Supplement to June, 1882, *Theosophist*, is a letter signed "One of the Hindu Founders of the Parent T. S."

The time was ripe for such a *Movement*, and it quickly spread from New York to England, where it was first carried by Mr. C. C. Massey, one of the founders, and then the "Committee" introduced it to India and other Eastern countries. Then, as now, it easily took root everywhere.

Independence of Branches and Lodges has been claimed from the beginning. The Simla Eclectic T. S. always asserted it, as did the London Lodge which succeeded the British T. S. Mr. A. P. Sinnett, in a letter addressed to Col. Olcott (Rep. of the 4th Convention of Europ. Section, p. 39), said: ". . . I was glad to receive a letter from you recognizing the London Lodge as standing on an independent footing." H. P. B. in *Lucifer*, Vol. IV., p. 509, says: ". . . Sections and Branches like the 'London Lodge' and others, which *are autonomous*." (Again p. 508), she says: "H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust or untheosophical, or fails to meet with the approval of a majority of the Fellows."

Again, same page, she says: "There is no longer a Parent Society; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*." The italics are hers.

When the British Section was formed, the London Lodge refused to go into it and claimed its independence, which was allowed; it voluntarily became a part of the "Theosophical Society in Europe" in 1890, but withdrew in 1891, saying: "Clinging with great tenacity, however, to the principle of autonomy, it will now revert to its former status, and while heartily in sympathy with all bodies recognized as parts of the world-wide Theosophical Society which Mme. Blavatsky and Col. Olcott founded, it will not take any share in the administration or control of any other Branches." (Rep. of 1st Ann. Conv. T. S. in Europe.)

In July, 1890, the following appeared in *Lucifer*, Vol. VI., p. 428:

"NOTICE.—In obedience to the almost unanimous voice of the Fellows of the Theo-

sophical Society in Europe, I, H. P. Blavatsky, the originator and Co-Founder of the Theosophical Society, accept the duty of exercising the presidential authority for the whole of Europe; and in virtue of this authority I declare that the Headquarters of the Theosophical Society in London, where I reside, will in future be the Headquarters for the transaction of all official business of the Theosophical Society in Europe.

“H. P. BLAVATSKY.”

In a letter dated May 17, 1893, written by Col. Olcott to Mr. Judge, he says:—

“If you want separate Theosophical Societies made out of Sections, have them by all means. I offered this years ago to H. P. B., and even to A. P. S. [Sinnett].”

Though perhaps out of place here, we cannot refrain from quoting the following tribute from Col. Olcott to Mr. Judge: “Though so very much my junior in both age and experience, I liked him from the first; and have always fully appreciated his excellent qualities, as they developed themselves in the course of time. The crowning proof of my regard has just been given in my accepting him as my successor in office; which I hope he may fill even more acceptably than I have.” (*Theos.*, Nov., 1892, p. 73.)

The Theosophical Society, as representing the *Theosophical Movement*, is the result of evolution and growth. Those who gathered together in September and October, 1875, in New York, had not the remotest idea of the present lines upon which the movement is conducted.

The second clause of the first sentence of the Preamble which H. S. Olcott wrote, said “they seek ‘to obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits *by the aid of physical processes.*’” The italics are in the original.

In *Theosophist*, November, 1890, p. 67, he quotes the second clause of the sentence, but not the first, and says, “I drafted this document myself.” Probably H. P. B. knew what she was about, but certainly the others did not. They were after “proof of the existence of an ‘Unseen Universe,’ the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind.” (Preamble.) They all thought that in Mme. Blavatsky they had found an extraordinary medium, nothing more; and the Colonel has not recovered from that delusion to this day, as witness his “Old Diary Leaves.”

The connecting links between the original Society in New York and the present Federation of Branches in this country are all complete. The earlier Branches were formed by delegates from New York, and they established the old “Board of Control,” which was superseded in regular form by the present Federation known as the “American Section T.S.,” all done by delegates from the Branches, as is shown by continuous minutes kept in a book that is still used for that purpose.

From a careful consideration of all the facts as above set forth, it follows: That the T. S., as an organization founded at N. Y. in 1875, never had any existence outside of New York City, and could not, and cannot, have. Its By-Laws were adopted by a vote and could only be changed by a like vote. They sent a delegate to London and he founded a *new* society there. They sent a “Committee” to India and they founded a new Society there. They were to “investigate and report,” but as yet they have not rendered their report.

By formal “resolution,” the original Society was named “The Theosophical Society,” but at different times we find, “The Theosophical Society of the Ayra Samaj of Aryawart”; “The Theosophical Society, or Universal Brotherhood,” and now “The Theosophical Society and Universal Brotherhood.”

None of the various sets of “Rules,” “Principles,” “By-Laws,” “Constitutions,” etc., promulgated from time to time by alleged “General Councils,” were ever sub-

mitted to the members of the Society in New York, and that Society never voted on *any* of them. They were never even submitted to any of the Branches, nor to any convention of delegates of Branches, anywhere, and are not binding on any one. No body representative of all the *Branches* ever elected Col. Olcott "President for life," and no such body ever "appointed" William Q. Judge Vice-President. Col. Olcott simply announced such appointment to the alleged "General Council," and the Convention of the Indian Section, and they "ratified" it! The whole business, *as an organization comprising all the Branches in the world*, is a "flapdoodle" from beginning to end.

To what conclusion are we then to come? Simply this: THE UNITY OF THE THEOSOPHICAL MOVEMENT DOES NOT DEPEND UPON SINGLENES OF ORGANIZATION, BUT UPON SIMILARITY OF WORK AND ASPIRATION; and in this we will "KEEP THE LINK UNBROKEN."

MR. GRISCOM: I would like to occupy the floor for a few minutes. I have here some extracts from the public and private letters from H. P. B. to the various members of the Society, which have been collected to be read here and which are entirely *apropos* to the resolutions under consideration.

Mr. Griscom then read a number of extracts all dwelling upon the subject of William Q. Judge.

THE CHAIRMAN: It strikes me that so far in the discussion, if we can call it such, we have heard evidence only on one side. It seems to me that we have heard enough on this side, and I do not know whether there is anything to be presented on the other—anything against the passing of these Resolutions. Are there any remarks?

MR. FULLERTON: I do not propose at this moment to offer any suggestions further than this: We have heard a number of extracts read from the past history of the Theosophical Society. Some of them are of great interest, and a few, not many, have a bearing upon the subject of to-day. Now, we have heard nothing as yet in favor of the argument for the Resolutions. Might it not be well for some friend of the Resolutions to state why they are proposed and the object of their adoption? We have heard nothing to that effect thus far.

THE CHAIRMAN: If anyone chooses to argue the question, *pro* or *con*, this is his opportunity of course.

DR. GUILD: I would suggest that the Secretary read the Preamble and Resolutions.

THE CHAIRMAN: Are there any further remarks before that? If not, the Secretary will please read the Preamble and Resolutions.

Secretary Wright here again read the Preamble and Resolutions.

THE CHAIRMAN: Now, the Delegates have the whole matter before them, and I again call for any further remarks either *pro* or *con*, and if there are among the Delegates any opponents to the adoption of this Preamble and these Resolutions, now is the time for them to present their views.

MR. E. B. RAMBO: Mr. Chairman. I have the duty of representing several individuals and Branches in this Convention, and you have called for the expression of any opposition to these proposed Resolutions. I wish to say that personally I am not against them, I am heartily in favor of them, and since the presentation of this historical sketch, I think that it furnishes the basis for the action which is proposed; and that action is in the direction of good government.

However, I represent two Branches which have instructed me, in case of any question changing the sectional relations of this Section with others, to ask that that question be referred back to the Branches. They are not in opposition, as I understand it, to the Resolutions, and I think they will most heartily favor them, but they simply ask that such a question be referred back to them.

Now, this is provided for in the Resolutions, as I understand it, that no Branch will be forced to come in under this confederation provided it votes not to do so, and I am quite sure that the two Branches for which I shall vote against the Resolution, or not vote at all, will gladly vote for the Resolutions when they shall be presented to them as Branches. (Applause.)

THE CHAIRMAN : I would like to say one word myself in this line, not in the way of discussion but in reference to the facts, and as I believe from quite a good deal of familiarity with the matters under consideration, and with the discussion that has been held, that Mr. Rambo has stated the facts in the case. No Branches which dissent from the action which we take to-day will be forced in any sense, either morally or otherwise, to remain with us, although every persuasion that brotherhood can suggest will be used to induce them to remain; if they choose not to remain, that again is their privilege. These Branches which have not perhaps quite understood what was contemplated here have either, perhaps, failed to vote at all, or have voted against the action that is proposed to be taken here to-day. There is a provision, therefore, in the proceedings that the matter shall be again submitted to the Branches of the Convention that are not satisfied about this, so that they may have the opportunity to vote upon it understandingly.

Mr. Griscom here moved :

“ Resolved, That all Branches of the Theosophical Society in America that have not voted 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 as members of this Society.”

THE CHAIRMAN : Mr. Griscom gives notice that he will present this after the resolutions are adopted.

MR. JUDGE : I move that the Resolution be adopted as a part of the proposed Resolutions. Suppose we pass the Resolutions and we decide not to put that in at all.

Motion seconded and carried.

THE CHAIRMAN : Are there any further remarks before we proceed to the calling of the roll of the Branches ?

DR. KEIGHTLEY : I would like to ask this question : It is a matter of general interest because, according to the Preamble, or, rather, the historical sketch of the Theosophical Society which has been read, it becomes really a question of the point of law as to the legal status, and I think it strange no one has noticed this. Is there any legal opinion by a competent legal authority as to the present condition of the Society in America ?

THE CHAIRMAN : In the notes from which Mr. Wade read to you, there is such a legal opinion, and in fact, I know that most of the members present have been furnished with a copy of this paper. I think that has all been provided for. Further remarks are now in order.

Mr. Fullerton then took the floor and received tumultuous applause. He said :

Mr. President : It seems to me a preëminently painful thing that a Theosophist should have to argue against the disruption of the Theosophical Society, yet that is the case to-day. You may sift this matter over as you please ; you may use any kind of terms that you like ; you can use all sorts of circumlocutions and so on, but the fact comes down to this : This is a movement in favor of the secession of the American Section from the General Theosophical Society. It does not make any difference, Mr. President, what has been the history of the Theosophical Society in the past, even if all the extracts had been *apropos*, still, after all, the great fact remains that the American Section at this time is not only in union with the Theosophical Society, but it is an integral part of the same, and owes its very existence to the Theosophical Society itself.

What is the first section of the Constitution and Rules of the American Section, printed and published under the authority of the same ? ‘The American Section of the Theosophical Society is constituted under the General Rules of the Theosophical Society, and of which it is a part.’ There is no misunderstanding of that language. It is most explicit. We derive our life, our very being, from the General Theosophical Society of which we are a part.

Let us look at the second section : It is an autonomous body as provided by the General Rules of the Theosophical Society ; that is to say such measure of its autonomy as it possesses is very generally provided for by the General Rules.

The proposition is to-day that you shall not only have all that large measure provided for by the General Rules, but that you shall have all the rest which are not so provided for, but which are explicitly excluded, which, therefore, you can only get by throwing aside the Constitution of the General Society and of your own Section.

Now, sir, the American Section is a Branch of the whole Society. What becomes of a branch when it is cut off? We are told in the scriptures about that: It is withered. And I do not doubt myself that, if this great section,—the most important section of all in the Theosophical Society,—disconnects itself from the parent body, from which has come its being, its life, its energy, if it thus separates itself from the parent trunk, in time it will do just what the scriptures say of every branch cut off from the tree; it will come to an end!

Some people will say, “Oh, well, though we propose to cut ourselves off, we do not propose to be a branch, we propose to be the tree itself.” I have heard people make that remark. Is that what takes place when a branch is cut off from the tree? Does it become a tree itself? I know of no such process in nature.

Many years ago, when I was a boy, there was a clergyman of the Episcopal Church, who got into a scrape,—I think he was threatened with a trial for heresy,—and he was very indignant about the matter and said he was not going to submit to anything of the kind, that he should simply separate himself from it and go up into the mountain and be the Episcopal Church itself. (*Laughter.*) And now the American Section to-day seems to say, we are going to do as we choose; we are going to repudiate our mother,—the very source from which our birth came to us.

The American Section, as I say, undertakes to repudiate its mother; to repudiate the very source of its life, and then claim that it is going to be what? The Theosophical Society itself! Could there be a greater absurdity?

Now, not one person, thus far, has distinctly stated why this movement has taken place. Let us get right down to the facts. Has there been any movement to interfere with your constitutional rights? Not one, not one can be cited. At the meeting of the Judicial Committee last year, the demands that you made upon it as a Convention and as an inherent part of the Theosophical Society, were granted. In one case there was an inherent question as to the permission to a delegate to take his seat in the Committee; nevertheless, it was courteously granted to you. Has there been any evidence in any quarter, of the President of the General Council or any authorized body, attempting to take away from, or impair, or in any way interfere with your constitutional right? Not a single one can be cited. Is there any evidence that the recent troubles have in any way interfered with the operations of this Section? The answer to that is in the Treasurer's Report and the General Secretary's Report—that is, the General Secretary's Report which ought to have been read here, and the Treasurer's, which was. What does the General Secretary's Report say in regard to this matter? He speaks of the enterprise and activity going on everywhere throughout this section, and I remember this fact in particular, that the number of new branches formed during the past year is 50% greater than those of the previous year. Last year there was a report of fourteen; this year there is a report of twenty-one, and three have been formed since that report was prepared. How about members joining the society? 690 of them have been reported to us. How about the state of the funds? Read the Treasurer's report. A larger surplus now than ever before in the bank. We have had a year of exceptionally hard times, and we have had the expense of sending two delegates to join the Committee of Inquiry in London, and yet we have a larger surplus than ever before. Where, then, has there been any interference with the work of the old society during the past year. None at all; no proof of it whatever. The activities are greater than ever before, and the figures show it; the very figures which have been presented here to-day. Can you show that there has been such interference with your Section that you have got to leave the Society in order to secure your rights and your functions? How monstrous!

Why do you want to leave? Not because of any interference with your constitutional rights; there has been none. Not because of any checking of the great work that you are engaged in; there has been none. When you come to examine into the thing and come down to the fine points it simply amounts to this,—that you are not willing that other sections and other members should think differently from the way you think upon the question of the merits or demerits of one individual. You may deny it, if you please, but that is simply the fact. When you look into the fact, you will see that it is so, that it is a simple and straightforward statement of the case as it stands.

Now, Mr. President, I certainly do not intend to go into the question of charges which have been brought, but there are certain remarks on collateral matters which are important, and which are perfectly proper, and there is one in particular on which I wish to lay special stress. Glance a moment at the history of these charges. Certain persons, very eminent in Theosophical work, one, the most illustrious person in the whole Theosophical Society, came to the conclusion that there are certain grave accusations against a



high official. They resorted to what was supposed to be the only constitutional method that could be availed of, of having an investigation and a settlement of these charges. Through a technicality, well taken or otherwise, just as you please, the matter was decided adversely, and it was found that the subject could not be inquired into by that method. An agreement, obviously futile, was entered into at the time, that nothing more should be said about it. I say "obviously futile" because no great moral question is going to be settled by closing your eyes and not looking at it. And certainly, sir, if there is any great moral question conceivable at all, it is in such charges as were brought; because whether the charges were true or false, nevertheless, the fact remains the same that the basis of these charges was fraud. Are you going to settle such questions as these by such a course as that? The whole constitution of nature is opposed to you, the whole moral nature of man and the universe is opposed to it, and you will never settle any such question as that by any such method as that.

Now, the question has broken out afresh, and so again, now, there is a demand for an investigation and a hearing, and what do you propose to do? You say no, no, we won't have it! We are not going to have anything more to do with it. What we are going to do is not to have the moral fact looked into, not to have an investigation, or anything of the kind, but just to clear out. Is that a dignified course? Is that a proper course? Is it a proper recognition of the great interest at stake?

Furthermore, there are a good many points to be considered in regard to this matter. In the first place, supposing this plan is adopted, supposing you cut yourself off from the Theosophical Society, and form a society of your own, what would be its foundation? The foundation of the Theosophical society is a belief in universal brotherhood. Now, you propose to dispense with that, and what do you propose to have in its place? Belief in William Q. Judge? Now, that belief may be well founded, or not; I have nothing to say on that point. But the point is this, a great Society then expects to constitute the nucleus of a universal brotherhood, to be founded on the belief in one individual. Does not the thing become grotesque the moment you establish it? I am only putting it a little differently from the way in which you see it, but the facts are as I state them. How did H. P. B. treat that subject when it came before her? I remember there appeared in *Lucifer* years ago an article which implied that it was essential that the individual should have a high opinion and thorough belief in the things taught by Madame Blavatsky. How could a member of a Theosophical Society repudiate her if this was the case? That is, belief in her was the test of communion, so to speak, in the Theosophical world,—and she repudiated the idea with great indignation. She said, except the belief in the doctrine of universal brotherhood—that, he had to believe in—that he could believe in what else he liked. Now, if H. P. B. absolutely disclaimed any such belief in behalf of herself, she an adept or true agent of the Master, is it possible that such a belief should be exacted as to one who is neither of these? Are we demanded to believe in William Q. Judge? What, Mr. President, and those of you who favor these Resolutions, what are you now going to call the Theosophical Society? It will not be a Theosophical Society, because there is no theosophy about it. Your platform is altogether different. Your conditions are altogether apart. What is your society going to be? I presume the William Q. Judge Society, the Judge Club, or something of that kind. Is that going to be the nucleus of universal brotherhood?

A VOICE: No; and we do not expect it.

MR. FULLERTON: The nucleus of a brotherhood of Judgeites, we will say—

MR. JUDGE: Anti-Judgeites, we will say. (*Applause.*)

MR. FULLERTON: We have just heard it stated then, on authority, that the terms of communion in the "Judgeite Society," if I have the name right, will be simply belief in the character and excellence of one individual, and with this platform you are going to take it before the world. Could anything be more grotesquely absurd? And, so far as that goes, we have not finished up the absurdity, the incongruity and the impracticability of the whole thing.

Have any of you who favored this, considered the position in which it puts Mr. Judge himself? You, who are his earnest friends, you, who desire to uphold and assist him in every way, and who are engineering this movement at the present time, have you the faintest conception of the position in which it puts Mr. Judge himself? For, look you, not only does it make him an object—or will it make him an object of ridicule to the community, if you pass it, and I suppose you will, (*Applause*) but it does more. What will society say, what will people all around say when they hear of this matter, thoughtful people, people who are gravitating towards theosophy, who are interested in its truths, who want their soul wants met, and hear their soul cries answered? What are these

people going to do when your Society removes the old plank and puts in a new one, and puts a throne there for the individual and puts the individual upon it, and all bow down reverently to receive his favor? (*Applause.*) Was that H. P. B.'s idea in founding such a Society, as a society for ethical and spiritual culture, for carrying out the great truths of Karma, of Reincarnation and the great principles springing from them, and in time to gradually remold and build up and permeate the whole world with truth, to live according to the principles of theosophy, and thus regenerate the whole world? Was any such idea as this in her mind? Is it not ludicrous ingratitude?

More than this: Not only do you make Mr. Judge appear ridiculous, but you do more. You practically decide that, first, a charge additional to those in the charges themselves, one additional, is perfectly true. In some of the controversial matters, it has been stated that Mr. Judge is ambitious, that he is pushing and forward, and anxious to have power and place; that is what some of those who are opposed to him say. Can you say that is all true and that we are going to form a society with the express idea of making him first, and placing him where he shall have no superior to contest his right, no counsel, nobody else at all, but there he shall sit in serene splendor? (*Applause.*) You will not only say that, but you will virtually say that the very charges themselves are true. How do you say that? You say it because you attempt to put him out of reach of any one to examine them. If you form a society of your own of which he is the head, nobody could reach him; there could be no inquiry from any source, because there is no source about it. It has been distinctly evident to me that the very object of this proceeding is to put Mr. Judge where no inquiry can get at him. Is this a proclamation of innocence? When a man wrecks a bank or a financial institution, and goes to Canada where there is a partial treaty, or Brazil where there is none,—do you consider that fleeing out of the way a proclamation of innocence? Or do you say he goes because he is guilty? If you take an accused man and put him out of the range of investigation, how are the community going to interpret that? Exactly as they would interpret a like proceeding by men in any department of life.

Now, I said I was going to make a remark or two about some other collateral charges. This is the other part of that. We know such charges have been made; we know that they have not been investigated. To-day you are going to pass resolutions which virtually take the ground that you consider that there is no basis whatever for these charges; that Mr. Judge is an entirely innocent man, and that you are prepared to defend him to the very last extremity and confer upon him the highest honor which you have the power to confer, making him your head for life, and this you do in denial of the truth of the charges. (*Loud applause.*) Now, that is what you are going to do. In ordinary private life, when an individual expresses an opinion on any subject, the value of his opinion is proportionate entirely to the extent of his knowledge of the subject. And when an individual proclaims his dictum on some subject, and it is found he knows nothing whatever about it, what becomes of the value of his judgment? Is that any less true of a body of people than it is true of the individual? I should say not. And yet this body here to-day purposes putting itself on record, and not only putting itself on record, but forming an organization with that avowal, as it is based upon a belief in an assertion upon a subject upon which it knows nothing at all.

I venture to say, Mr. President, that there are not 25 people in this house who know what these charges are, or who have seen them. These charges have never been published; they have been sent over here, so far as I know, in two copies in handwriting. When those charges first received such a very large measure of public attention, it was the general impression that there was only one, and I suppose that a very large proportion of you who are here to-day think so. Now, I am not going into this matter at all, but I will say it is not the only charge. There are six. How many of you know that? (A voice. Why don't you produce them?)

MR. JUDGE. Mr. Fullerton, there are twenty-six.

MR. FULLERTON. They have gained twenty. If you did not know there were six, how are you competent to pass upon the merits of twenty-six? So we are all here in the same condition, I fancy. I think I know more about those six than you do, and now it seems Mr. Judge knows of twenty additional charges which I have never heard anything about. And now this body is going to pronounce judgment upon them. Could anything be more absurd than that? There is something more absurd yet, because not only are you going to pronounce judgment upon the charges, but also upon the evidence, of which I venture to say, not ten in this body know anything whatever. You are going to form a new organization based upon the expression of a belief in a fact when you do not even know the fact.



Have we come to the end of the absurdity yet? Not quite; there is another thing. If you would only wait, wait say one month, then you will have all the facts. In the last number of the *Vahan* Mr. Mead announces that as soon as Mrs. Besant reaches England, which I presume she did last week, the whole of the charges and the whole of the evidence, the whole matter, is to be put in print and made accessible to every member of the Theosophical Society.

Now, Brethren of the Convention, when you have before you this published assurance that within a month from now every one of you will have the opportunity of knowing the facts of the case, all the evidence, the whole business, so as to be able then to form an intelligent opinion, is it not worth while to wait? Is it worth while to-day to proclaim to the community that you are so ambitious to pronounce your opinion on a matter that you don't know anything about, so zealous and anxious and eager to carry out this secession from the Theosophical Society,—a secession veiled under another name, you are so eager to do that, that you will not wait four weeks to get at the truth? Are you going to use as the motto of your secession, "There is no Religion Higher than Truth"? (A voice. Yes.) MR. FULLERTON. Not consistently. You may, of course, take any collection of words, or sentences, but would that express the fact?

Now, all I have to say in conclusion, is this: Why not be rational; why not be patient; why not be just; why not look at all sides of the case; why not try to get at the truth, and then, when you have exhausted every means to get at the truth, and have exhausted all possibilities of success, then, and not until then, act. (*Applause and laughter.*)

MR. SPENCER: Mr. Fullerton and I are members of the Aryan Branch of New York, and it has been sometimes remarked that it almost always falls to my lot to reply to him. In this instance, I had so intended, but I think you will agree with me that he has sufficiently replied to himself. I am none the less the friend of Mr. Fullerton because I am the friend of Mr. Judge, and I hope to continue the friend of both.

His question, his proposition that there has been no reason given for the adoption of the present platform, as proposed, is a fair one, and demands some answer; and although I think it unnecessary to go over the ground that he has, I do concede that, as a matter of record, this Convention should allege a reason for its action in addition to the mere setting forth of the Preamble and Resolutions.

Mr. Fullerton has mistaken our intended action. It is not secession. Moreover, he is mistaken as to what happens to the branch that separates. Without meaning any offence to our English friends, I would remind you that a branch separated in 1776 from the mother country, and up to the present date I see no indication that it is withering. (*Applause.*) But taking Mr. Fullerton at his word, we will use every effort in our power,—as we hope to become, and I believe shall become the "Theosophical Society in America,"—to prevent his separating himself from us and thus becoming a withered branch. (*Applause.*) We who know Mr. Fullerton do homage to the honesty of the man. His loyalty to his convictions and his sense of duty are unquestionable; and we love him for it and what he has done, and we wish to continue doing so. (*Applause.*) In the present instance we believe he is misled by false information and false conclusions. He wants a reason for our action and he shall have it to such extent as I may be able to give it.

The theosophical movement did not commence with the present Theosophical Society. It commenced many thousands of years ago, if we believe that which we teach, and it will continue on, we suppose, many thousands or millions of years hence. The Theosophical Society is but a name, and as long as it maintains the spirit upon which it was founded, it is a great name, but when it ceases its functions practically and becomes merely the seat of dissension among its members, it is better that the spirit be preserved and the name lost than the name preserved and the spirit lost. (*Applause.*)

Mr. Fullerton has accused us of being determined to elevate Mr. Judge to the pinnacle of worship. He should know that is not the case; that is not what we are doing. We would simply honor in the man the energy, persistent industry and honesty with which he has supported the theosophical movement in those times when it could not walk alone, and since. (*Applause.*) We who know the man personally, we men who have lived beside him and worked with him, know him to be a good man; we know him to be a straightforward, honest man in the common business sense. He does not borrow our money, and fail to return it. He takes nothing from us, so far as I know, and I have made it my business to inquire, for which he does not render return. He is not supported by the Theosophical movement or the Theosophical Society so far as his expenses are concerned. He has nothing to gain from us in that line, for he could earn more in his profession than he could ever earn in this connection.

Now, lest you accuse us, who wish to support this resolution, of being determined in

our action by personal regard, look over history and tell us what has been the action and operation of all great movements of mind and matter wherever found. Do they not always centre about one man or one coterie? Are we not compelled to fall back upon persons to lead us? What shall we in America do to that leader? Are you prepared to furnish another, if we throw Mr. Judge over? Is there anyone willing to take up the work? We cannot do without him. Past history has nothing to do with the present occasion. We are looking forward; we are making new history to-day, and the action of this Convention will go down into history as all important and become a matter to be referred to. This, my friends, is the occasion of the birth of the real Theosophical Society. (*Applause.*)

I therefore urge you to pass these resolutions, and I would add but little more. The way in which this Convention received the proposal to put Dr. Hartmann's paper upon its minutes showed the spirit we feel. We have nothing in our hearts but kindly feelings towards our brothers and our sisters, even those who to all appearances are to-day our enemies, and we extend to them a friendly greeting from this Convention, and the hope that they may find it in their way to become again our friends; and we look forward to it and wish it.

That there is danger in our so-called declaration of autonomy need not be feared. You all know that there is an order of mollusca which, in giving birth to its young, gives up its own life—the young takes its place; and as there are insects which lay their eggs and then die, so this old organization is about laying its eggs and dying, and we are to-day taking up the new birth. (*Applause.*)

MR. SMYTHE of Toronto: Mr. Chairman, Fellows of the Theosophical Society in America: Mr. Fullerton has referred to the fact that evil-doers and law-breakers often flee to Canada. I happen to come from there; I feel that appearances are against me. I may not be a fit and proper person to associate with you, but I wish you would listen to certain remarks I have to make, as they concern a duty which has been placed upon me by my Branch.

The Branch last week, at its meeting, not expecting to have a representative here drew up and adopted some resolutions to be sent to the General Secretary and presented to the Convention. I wish to place these Resolutions before you, so that I may discharge that duty which the Branch has imposed upon me so far as I can, and with a very few remarks I shall then sit down. They are:

1. That this Branch is of the opinion that a revision of the Constitution of the Society in the direction of a decentralisation of power may be beneficial to the Theosophical movement.

2. That in any such revision, however, the First Object of the Society should be kept clearly in view and no change should be made which will in the least interfere with that Object.

3. That in any change which may be made or suggested by the American Section the only object which should be kept in view is the welfare of the Society and the Cause it represents, and no change should be suggested based upon either personal affection or antipathy.

4. That we are opposed to any disruption of the Theosophical Society. It should ever remain an International organization.

Now, I like the old rule of putting one's self in another's place, but I do not know that I quite approve of the spirit and feeling that seems to be manifested in the reception of Mr. Fullerton's remarks, because we all have a right to our own opinions. (*Applause.*) I have been trying to place myself in the position of one body, which I understand somewhat approves the action that is apparently going to be taken by this Convention, and, in doing that, I have tried to see in what light any possible supporters of this resolution might look upon that; and I certainly cannot, as a representative of the Toronto Branch, see in any way that the present action will clash with or be antagonistic to the spirit of this resolution. There are two points in connection with that. We believe that no change should be suggested, based either upon personal affection or antipathy. Mr. Spencer, in some degree, referred to that point, and I think it would be well to emphasize it still further. I do not need to speak of my loyalty to Mr. Judge, but it is possible that those who are not in a position to make affirmation, may have a desire to change the constitution without considering any personal matters whatever.

Now, I take it that Mr. Judge would be perfectly satisfied, that Mr. Fullerton, if he was capable, if he was fit to rule and take charge, as I think most of us are satisfied Mr. Judge can do,—that Mr. Fullerton or any other person should take that position. The only present position in the matter is the fact that there is no other available person for the

presidency of the Theosophical Society in America but William Q. Judge, and as such I support the man, and as such, I think the Toronto Branch would authorize me in that support.

The second point is the desire that the Society should have remained an International organization. I cannot see that it will be in any way detrimental,—the proposed action,—to the international character of the Society as it stands now. The international character of the Society has not been demonstrated to any great extent except in sending delegates to the Annual Conventions held each year, and if we are sufficiently brotherly, I cannot see why that connection should not continue in the future as in the past. I know that some of the opponents of the proposed action are not quite sure of their position. I know that there has been a variability of opinion among them; I know that they are here one day and there another day. Now, I had some advice from Mrs. Besant two years ago, which I think is very applicable. She said that if you ever lost a scent; if you ever get off the track; if you ever begin to feel that you are not quite sure where you are,—get right back to that time when you were quite sure of your position. That is the advice I would like to give to every one who does not feel quite sure of where he is to-day. Let us get back five, ten or more years to the position where we were quite sure we were right, then let us get on the track again and go forward. (*Applause.*)

THE CHAIRMAN: It is now five o'clock, and let us keep track of the passage of time. Are you now ready for the question?

DR. BUCHMANN: Mr. Chairman: Let me say that I do not believe that this Convention can afford under any circumstances to call the question until every person has had an opportunity to say all they wish to say in opposition to this movement. When they are all through, I will have a word to say in favor of it, as I look at it. Let those who are impatient take a walk in the atmosphere out of doors.

DR. LA PIERRE: Mr. President and Fellow Theosophists: After the able speech of my friend, Mr. Fullerton, it will be quite useless for me to try to say anything, yet I have a certain duty to perform, and I will do that in as few words as I possibly can.

I have taken a few notes on this question from those who have spoken on it, and I must say that I do not see really where we are going to land. I would have liked the Preamble much better if it had been so worded as to have left out the clause about the electing of a President for life. That would have been a little more satisfactory to me. Then it would have made my friend Mr. Fullerton's words sound a little different. But it seems from this Preamble and the way it is worded that there must be something to it that forces it in that way.

Now, there is one question that forces itself upon me also;—what will become of us should this radical secession take place? Will it be what they say? They may say it is not secession, but it is secession, pure and simple, and that is all it is. I do not care which way you look at it. You may look at it which way you like.

All those letters we have had from London this morning were nice ones, indeed they were, but what will become of the writers of those letters? Are they certain to support this condition of things? It will not look very well in England and in the European section to see this pass, because it certainly puts an end to the universal brotherhood of man. If it is universal brotherhood for one country, it is all right, but, as I understand universal brotherhood, it should be the same all over the world, and that is why some years ago I joined the Society. I belong to a great many societies, but this was the only one that seemed to fill the bill.

Now, it seems that we have to leave that aside. I have not occupied any position in the Society, and have never cared for anything of that description, although I am an old member of it. I organized a Society in my own town, and for five years I worked hard for the furtherance of it, and whatever I had to do, I did very cheerfully. I would do so again, but under these conditions it makes a very different thing of it.

Mr. Spencer in his remarks asks what we would do if Mr. Judge should resign, that is, if he should give up the presidency. Should Mr. Judge die, what would we do; would the society "go to grass," if I may use a common expression? Of course not. There is always somebody who will step in and take charge. I do not know who that person would be, but there would be somebody. He has also told us that he was going to give some reasons why this secession should take place, but he has failed. He has not said a word about it. In taking my notes, I could not see that anything was said in regard to it.

When this trouble came on first of all, I tried my very best to take the part of both parties, and as I expressed it in my own Branch, I was the friend of Mr. Judge because I wanted him to resign the vice-presidency; what I care about is to see Mr. Judge per-

factly cleared, and I would be perfectly satisfied then, more so than as if I was myself guilty.

Now, then, here is a protest, which I have to give to this Convention. I will read it, and it will not take but a minute. (*Laughter.*) You may laugh, ladies and gentlemen, that is all right, I simply do my duty, that is all; it was expected. When the President of my Branch said to me, "they will laugh at you when you read it," I said, "I know it perfectly well, I have been to conventions before; I am not a spring chicken in conventions," and I guess some of them know me here. (*Applause.*)

Mr. La Pierre here read his protest.

#### PROTEST.

We, the undersigned members of the Theosophical Society affiliated with various Branches, having viewed with regret the controversy which has been going on in Theosophical circles for some time past in regard to charges made by Mrs. Annie Besant against Wm. Q. Judge, and counter charges made by Wm. Q. Judge against Mrs. Annie Besant and other members of the Theosophical Society, desire to express ourselves as of the opinion that these charges and counter charges should be investigated thoroughly to the end that strict justice may be done and the truth of the whole matter shown to the world.

We also put ourselves on record as deprecating the methods employed by Mr. W. Q. Judge, which methods appear to us to be not in accordance with integrity, far less with the principles put forward in Theosophical teachings;

And, lastly, a movement being on foot to secure the secession of the American Section of the T. S. from the parent body, we hereby solemnly protest against any such secession; and we ask that this, our protest, be spread upon the minutes of the convention, to be held in Boston, April 28th, 1895.

(NOTE: *This protest is not uniform; some erased all but last paragraph, and a great many erased second paragraph.*)

It is signed by a very small number, only ninety persons, yet it shows exactly what it is.

Now, the next question is, what is going to be done if the Society is divided? Will you have a union of the Theosophical Society in the United States? You will not. Do you destroy the American Section? Not a particle. The American Section will stand here just as well as it ever stood before; you may be sure of that. You may have a Theosophical Society in America as a Society of its own, that is very true. It will not interfere with the American Section; not in the least. They may organize with a few in number as this Society did, but it will grow, as all other societies have done before,—possibly will not grow so quickly afterwards. That is the way I look upon it; of course I may be wrong, but experience teaches a lesson that we have seen in other societies, that some being withdrawn from the parent body have succeeded. Still when they were withdrawn, there was really no business, no affairs and nothing to help them out. Why not keep as we were before, and work as before? Will it make us any better? I would like to hear of something in which we would be bettered by the change; that is all I require. If I should be convinced that the Society will be better than it is now, I am willing to go in with them, but until then, not. (*Applause.*)

MRS. NEWTON, of Buffalo: Mr. Chairman: Mr. Fullerton brought forward one idea to which no one seems to have replied. He asks if we do not withdraw ourselves from the protection of the great spirits who have organized or inspired this society, by withdrawing from the Theosophical Society. Now, anyone who has read the literature promulgated by those opposed to Mr. Judge, must have noticed that over and over again they have tried themselves to repudiate this very power. They have said, "we wish to be the intellectual leaders; we wish no popes, either Mr. Judge or the Mahâtmas." Now, the question I want to ask is this: In a declaration of the autonomy of this Section, are we not ranging ourselves under the flag of the Mahâtmas? (*Applause.*)

MR. PETTIGREW, of Sioux Falls: Mr. Chairman: Our president, Dr. George, has expressed his opinion upon this subject, and he has expressed himself somewhat in this way: that as the officials which we elect to be our leaders seem to be obnoxious to some, notably the European Section, the only way we can put a stop to this trouble is to quietly withdraw and set up ourselves as an independent organization. He wished me to say that as his opinion.

MR. J. H. FUSSELL: Mr. Chairman: A reason has been asked for our proposed action. I think it can be put in four or five words. We wish to work, and we wish to

work even more effectively than we have in the past. Those of us who have been closely identified with the work have been forced to the conclusion that we are being hampered on every side by the disharmony which exists now in the Theosophical Society as an organization over the whole world. If we are to work, we desire, and we intend, I think, to put ourselves in such a position that whatever disharmony there may be in other parts of the world, we shall be a strong and united band here in America as the Theosophical Society in America, so as to carry the work along on the lines laid down by Madame Blavatsky under the direction of those whom we call the "Masters."

I wish also to make one remark of a personal nature in answer to what was said by Mr. Fullerton. His opinion is, as I understand it, that we are taking this action solely to put Mr. Judge upon a pinnacle where he cannot be attacked and where these charges cannot be investigated. The pinnacle that we are putting Mr. Judge upon is a pinnacle of work and sacrifice. Mr. Fullerton, I think, almost as well as any member of the Theosophical Society, knows that Mr. Judge's life in connection with the Society has been one of work and sacrifice; and if he thinks that Mr. Judge has changed on an instant, or that our action could change him on an instant, and put him on a pinnacle where he would rule and sit in calm serenity, and do nothing, he is very much mistaken.

I would ask, are the Americans no longer a part of the human family because of their Declaration of Independence a hundred years ago? (*Laughter.*) Shall we be less a part of the Theosophical movement because we are determined that our organization here in America shall not be affected by any dissensions or quarrelings abroad?

DR. GUILD: Mr. President: It seems to me that we as Theosophists do well not to deceive ourselves. It would be well for some of those who have discussed this subject this afternoon to remember that sophism is not always sense. The opinions that have been expressed may tally with the facts as viewed by the speakers. Do they tally with the facts as known in the history of a society? The foundation principle of the Theosophical Society is universal brotherhood. It is that and that alone to which its members are asked to subscribe. I should like then to ask,—is disharmony, is discord, is suspicion, is defamation of character, universal brotherhood or a manifestation of the spirit of universal brotherhood? Who are those who attack character; who are those who are suspicious? Are they the members of the American Section of the Theosophical Society? Who are the breeders of discord and the fomenters of strife? Are they members of the American Section of the Theosophical Society? The Theosophical Society, according to the record as we have seen it, was founded in New York. It is an American organization. There is no record that it was ever authoritatively transferred across the water. What then is the parent body except the Theosophists of America as they organized themselves? (*Applause.*) There is no secession in our reaffirming our devotion and our adherence to the principle of universal brotherhood and organizing a body to perpetuate our ideas in that direction. We are simply making for ourselves an instrument which we may use effectively in disseminating the ideas of universal brotherhood. If we cannot do that through the organization by adhering all together as a universal organization, we may do it by organizing for ourselves in harmony with all who work in the same line.

I therefore favor the adoption of these resolutions; but, Mr. President, I should like to move when the proper time comes, that one article in the Preamble be stricken out, or so modified as to read differently. I do not want to call attention to the fact that some people are untheosophical in their conduct; that is the question they are charging upon us. We do not sit in judgment upon them. This body, as it meets to-day, is not a court of inquiry. We are not discussing charges of character; we are simply endeavoring to lay plans for effective work for theosophy and for the theosophists of America. Let us be careful how we word these resolutions which are to go forth to the world as the expression of our work and our endeavor. (*Applause.*)

THE CHAIRMAN: I want to say just one word in response to the last speaker. If my memory serves me in this regard, the only clause to which the last remarks can refer is this:—that conditions of strife exist; it does not say with whom, or on which side of the water, and I take, as one individual, my full share in that criticism. I belong to it, I am willing to take it, and I do not believe there is a person in this room, or in the Society in America, or in the world who is absolutely free from that charge or that statement. Conditions of strife exist, and it is because we cannot keep out of it that this matter has come up. Are there any further remarks?

MR. CLAUDE FALLS WRIGHT: Ladies and Gentlemen: I had very little intention of speaking at this moment, and if I had not seen by Mr. Fullerton's countenance that the different speeches that have been made do not in any way tend to change his ideas or satisfy his difficulties and objections, I should not have spoken.

Now, Mr. Fullerton has raised certain points in a very long and. I was going to say, wordy, but interesting speech, which so far have not been answered by any speaker, and they will go down in the report of this Convention to the world, and will show certain apparent facts which I think should be answered according to the lines of those facts and allegations.

To an ordinary outsider what Mr. Fullerton has said is correct: In electing Mr. Judge, who has been charged with certain offences, we do appear as a movement to be at the present moment separating from the other members and "clearing out," as he calls it, from the rest of the body, with the object of shielding Mr. Judge.

Now, while this seems to be so, nevertheless, these matters have to be understood thoroughly, for, from the point of view of occultists, and from the point of view of theosophists, things are sometimes very different from what they seem. Mr. Fullerton's view is the rational view, but the rational school never sprang from the true spirit of things; it follows rather the external letter. I propose to put the matter before you in a fair manner, so you all can see what the real points are. It is not at all that anyone desires to shield Brother Judge, as Mr. Fullerton tries to show, for Brother Judge requires anything but that; it is for an entirely different reason that we "secede." But let us consider the more general matters first.

The questions must be taken up on definite lines. The first is: Do we do wrong to secede from the Theosophical Society? In using the word "secede" I follow Mr. Fullerton, but the word will not be used by him in reference to us after a while, because like every body that has moved from its parent,—for example, the separation of the United States from England,—the people who inaugurate such movements are at first called "seceders" and "rebels" and what-not, but afterwards, if successful, are considered benefactors and lauded by all. In every case it has been the same thing. If they succeeded, they were great men and heroes, but if they did not succeed, they were rebels and traitors. We shall succeed, and therefore the "Theosophical Society in America," the Society to be formed here to-day, will be the beginning of a great movement in the future.

Now, therefore, we see that the word "secession" means nothing at all. The next point is, *Why* do we propose these resolutions? Mr. Fullerton says that under the Adyar Constitution we have the right to do what we like; that we shall have nothing more than we had before; that we are even now autonomous and have all we want, and suffer no interference. Very well; if that be so, why is it that I, in going around to different cities and Branches, should be perpetually obstructed in my work as lecturer and organizer by the large number of circulars referring to this and that and the other "charge," which the persons interested in Theosophy in those different States know nothing whatever about? Do you think that the members of the T. S. outside of a few particular persons care anything very much about Annie Besant, William Q. Judge, Henry S. Olcott, or anybody else? If you do, you are mistaken. Outsiders do not care about personalities; what they want to understand is Theosophy. And when workers are perpetually opposed by the inpouring of these circulars, then, I say, we shall have to devise some method of getting rid of the difficulty. Are we not right to get rid of that obstruction? Certainly we are. If we can we ought to declare our objections. They have indeed been already declared. If the man-hunters cannot be stopped from destroying our work by any other means, then we shall perforce have to become an organized body, separate from them, and so prevent the inpouring of these untheosophical circulars. Mr. Fullerton says that the Theosophical Society in America as a Section can do as it pleases, but it cannot; it is impossible to push forward Theosophy while these things are going on.

Now, then, we have seen the reason why. The third point is this: Is it wrong to remove from the central council at Adyar? Mr. Fullerton's idea is that that would be like the clergyman who climbed up into the mountain and declared himself to be the Episcopal Church, because the others did not agree with him. But this is no parallel at all. We are an infinitely larger body than the Council at Adyar, from which we are supposed about to "secede." We might illustrate it much better by saying: If we object to a personal God, have we the right to secede from that personal God? Mr. Fullerton would say "he has not interfered with us at all,—certainly not." And similarly he says, we should keep on with Adyar. But a personal God sometimes becomes objectionable as a principle to certain people, and they say, "let him go." He may not have interfered, to be sure, but that is no reason why anybody should hold on to him. Because he has seemed necessary to our predecessors and forefathers is no reason why he is to be maintained by us. That may be a rational idea, but I do not think it a very philosophical one. So I say there is no objection whatever in getting rid of Adyar; and it is a necessary right under the circumstances.



Now we come to something more, and the main point of the whole difficulty, which is this: Mr. Fullerton says that the entire movement circulates around one man, William Q. Judge. Perfectly true; there is no denying the fact. But I do not say it is at all a necessary or right thing that that should be the case; it is rather an unfortunate condition of affairs. Mr. Judge has been attacked, and we desire to show the theosophical spirit under the circumstances. Some say Mr. Judge has been accused of certain charges, therefore he has a right to be tried. And here comes the point when I say the spirit and the letter are two different things. If you can prove anything one way or the other, by all means do it; but if you cannot, what is the use of making attacks? It is the sheerest nonsense to bring forward any more charges of the nature that have been made. Psychological ideas and psychical facts and occult matters can never be tried before a common jury. What is the use then of bringing these things forward at all? Mr. Fullerton has pointed out one charge, and then he goes on hastily to say that there are many other charges: "There are five others," he says, "six in all. I have seen the charges;" and leaves it at that, which is liable to upset your minds and make you fancy there are all kinds of grave charges of various kinds yet to be published. This was not fair of Mr. Fullerton. Let me say that I also—I, Claude Wright,—have also seen every one of the charges, and I will tell you that they are all precisely of the nature of the first charge, and every one is founded on accusations of certain occult things which can *never* be proved one way or the other. We may all then ask: What then is the object of all this attack? It is based upon something very different from the true principles of brotherhood; it is based upon something very different even from the rational idea. What is the object of it? The only answer is, it must be personal; you cannot call it anything else, for it springs from feelings and inferences, not from knowledge. Mrs. Besant thinks that Mr. Judge has not these powers, and therefore and for that reason wholly, she attacks him. It is not our affair one way or the other, for nothing can be proved, but all wise people will look to Brother Judge's work and not to hysterical accusations of him or anybody else. And certainly it is not the right of other people who do not know us to say, "You are wrong, get out!" We must protest against that. Where is our third object to go to if this continues? Every time one gets a psychical message is he to be taken to London to be tried? (*Laughter and Applause.*)

This then being the condition of affairs in the Theosophical Society, I say that what we have to do as a body, in order to make progress with our labors, is to collect those members in the greater section here, that is, the Theosophical Society in America, and organize them to effectually go on with the work. Certainly, when we have conventions in our movement like the last one in India, the technical headquarters, the Society must either reorganize or die. After the report which was presented at Adyar last December and the speeches made by some of the members there present, I must say that I do not want to belong to that body any longer. I prefer to belong to a new body. (*Applause.*)

But understand, it is not in any sense that William Q. Judge is upheld and Annie Besant is put down. I wish to say distinctly that that is not the case. I am a very good friend of Annie Besant, or have been for years. But I say that she is utterly in the wrong both in her ideas about Mr. Judge and in her policy; and as a matter of plain principle, where you cannot prove anything and where nobody knows anything one way or the other outside of the parties concerned, it is sheer nonsense to raise a great hullabaloo about principles and charges, what should be done, etc., throw the whole Theosophical movement into confusion, and destroy our character as a Society of Universal Brotherhood before the world. The only thing for us to do is to gather our forces together and proceed as best we may. (*Applause.*)

DR. BUCHMAN: Mr. Chairman and Delegates: The fortunate position in which I find myself in postponing what I have to say for so long, is that it has pretty nearly all been said. There are, however, in the way I look at this question, some errors that have crept in. First, this is not yet a society of universal brotherhood. If it were, we would be silly to put in our constitution to-day "for the formation of a nucleus of universal brotherhood." If it were a society of universal brotherhood, there would have been no charges brought by Annie Besant and others against Mr. Judge. (*Applause.*)

Therefore, let us look at this matter squarely in the face. Who are we, and what are we doing here? We are not a universal brotherhood; therefore, when we are only forming a nucleus of universal brotherhood, how do I know when I have outraged universal brotherhood? How do you know? We know some things and we know them well. We know this: That it is a pretty good plan not to declare the dog guilty until you have given him a chance to defend himself, and before you hang him. Mr. Fullerton has called attention

to the fact that if we would only wait a month, we should have this thing all spread before our vision. Why do we have to wait a month? Why have we had to wait almost a year, when Mr. Judge has from day to day called for these things and asked for them, and Col. Olcott now acknowledges in effect that he will hand them to Mrs. Besant if she will hand them to Mr. Judge. Is there not something wrong? Is not this itself a proof that there is not any universal brotherhood afloat anywhere? (*Laughter.*) If there is, then why do they dissent to this platform?

Now, another thing I want to speak of, and I am in earnest, dead in earnest, about this matter. Mr. Judge's personality does not amount to the snap of the finger to me. It is what Mr. Judge represents that amounts with me to anything. We are not placing Mr. Judge on any pinnacle whatever, but the high ideal that Mr. Judge represents, I am willing to place at the very topmost pinnacle, and I am willing to try my very best to keep him there. (*Applause.*) No one's personality amounts to anything with me. I will secede from any society that does not represent my ideas. I have seceded from the church for that very reason; I have seceded from societies for that very reason, and I will secede from this society the moment it places any personality beyond what the society should represent. It is what Mr. Judge represents that I am interested in. What Mr. Judge represents you are interested in, or you are not interested in; one of the two. If you are interested in what Annie Besant represents instead of what Mr. Judge represents as the theosophical idea, then I would advise you to get out of this, and get out quick. What reason would a person have to be false to himself?

The condition again is this: That in this Preamble we have given a distinct and unqualified reason for declaring our autonomy, that is, that there are differences existing that are becoming so wide and so deep that they are putting the minds of theosophists into confusion; that are raising the question of honor among gentlemen and among ladies. I have a letter in my possession which says this. The other person says: "You are deviating from the truth when you say so." Out West we would say the fellow told a lie and then we would go and see him. (*Laughter.*) We are in the habit of doing that. In England it is a courtesy; and it is time that these courtesies were drawn to an end. Now, that is all I have to say. (*Applause.*)

MR. GRISCOM: I would like, if everybody who is opposed to this movement has spoken, to suggest that we move the previous question.

THE CHAIRMAN: I would like to speak a minute and a half.

A VOICE: Make it three.

DR. BUCK: I do not wish to advocate the adoption of these Resolutions, although, of course, logically all I wish to say bears in that direction. I rise rather to make an explanation, as I understand it.

In the first place, in regard to the condition of things which exist in the Society, which is no secret to anyone here, and which certainly is no secret from the newspapers,—we could not keep it from their prying eyes if we chose, they know it all,—for one I have devoted a great deal of time and trouble during the last year upon exactly the same lines that have been stated here this afternoon, to bring this matter to a focus. I have not a shadow of doubt; I am as positive of it as anything that has not absolutely transpired, that to bring this matter to a focus and end it is absolutely impossible in any other way than that in which we are now trying to proceed. I went last spring to San Francisco to attend the Convention there just after this matter came up. I went in July as the representative of this Section to London, and at these conferences held at the antipodes of the earth, and at conferences held with people on both sides of the water, we made efforts to see if we could not bring this thing to a conclusion, but it was impossible; and I believe to-day it is impossible upon any other lines. It has been suggested that a trial should be held, but we went through that farce in London, and it was a flat failure. It lasted two or three days, when it was accepted by an audience as large as this, unanimously, without a single protesting voice, and it held together just about three days, when it was broken. Then it broke out like a smothered fire with all the fury that it had before. I do not blame any individual for this; I say we are all to blame because we are all constituted in that way, and you can never bring this thing to a focus along those lines. Now, I might continue thus talking in regard to this matter in controversy from now until to-morrow morning if you chose to listen to it, and I venture to say that I would not always be stupid, but it is now getting late and I think I have said enough on that point.

The objection has been made with regard to these resolutions that they gave no reasons why they should have been presented at all. Please, for a moment sweep aside all these side issues and come to the point itself. What is it that we propose to do? Why should we make this proposition? Have we or have we not the right to make it? Do we stultify



ourselves or nullify the principle of universal brotherhood in doing it? These are the points that we wish to consider, sweeping all other matters aside, because they are in brief what we do propose to do. You may call it by any name you please, but as I understand it that is the purpose for which we present this resolution. We propose to manage our own affairs. Have we the right to do that as the section of the Society in America, with the history back of us which has been read in your hearing? I think it is perfectly proper that we should. We propose to change the form of our government and manage our own affairs as an organization. Is there anything unbrotherly in this? Have we assigned any reason for doing this that can be met; that can by any reasonable construction be made to operate as a criticism upon anyone else? I think not. Therefore, in taking this action, if that is the result of the deliberations of the Convention, we simply declare "home rule," with criticism of nobody. We propose to manage our own affairs; we do not propose to have any interference with the government of the body on the part of any one on the outside except with our consent; and in the final adjustment of our principles and aims, we reaffirm with plainness and directness the principles upon which the Society was first founded.

In the first place, all sorts of things have been said about this. One of the commonest objections made to it is that we thereby annul or deny the principle of universal brotherhood, and that we stultify ourselves. That is about as reasonable as to say that twice two is seven; in other words it lacks common sense, the most uncommon thing sometimes in the world.

Now, in regard to the Resolutions themselves and the adoption of them, instead of annulling this principle of universal brotherhood—and I have given the matter a great deal of thought, and so you all have,—I believe it will make a great deal better basis for an international organization than we have ever had before. That is one of the prime objects I have had in moving these Resolutions, because it will prevent any interference in the local and governmental affairs of one section or one country, or people speaking one language, or people speaking another language in some other part of the world, and in these Resolutions we invite the coöperation of all sections and of all people all over the world upon this one simple basis upon which we ought not to disagree. I shall order now the calling of the list.

MR. JUDGE: I should like to say that the Convention should vote with its eyes open. Mrs. Besant has declared her intention to publish these charges. I have declared the same intention. The evidence consists of utterance of certain letters, on which are so-called "precipitated" messages. These will all be published by her. This will be done next month or the month after. You may as well know that what Mr. Fullerton said on that point is true, and you want to vote with your eyes open. They cannot investigate me, unless I let them. They may charge me, but I will not submit to any investigation at any time,—I will not let them investigate me. They may charge me and publish her so-called addresses as much as they like. If they publish a thousand documents, I do not intend to defend them. I intend to make my own explanation of the affair and drop it there. (*Applause.*)

THE CHAIRMAN: Ladies and Gentlemen: The question being called-for, delegates representing the Branches please be careful and pay attention. I do not want to make any mistake in your votes as the Secretary calls the list of the Branches.

Secretary Wright then called the list of Branches and Councillors with the following result:

AVE.

*Branches:* Alaya 1; Amrita 2; Arjuna 2; Aryan 10; Atma 1; Aurora 2; Blavatsky 4; Blue Mountain 1; Boston 9; Brahmana 1; Bristol 1; Brooklyn 5; Buffalo 4; Cambridge 3; Chicago 6; Cincinnati 7; Columbus 3; Corinthian 1; Dana 3; Dayton 1; Dharma 1; Dhyana 1; Englewood 1; Eureka 2; Fort Wayne 3; Gilroy 1; Golden Gate 5; Hermes Council 1; "H. P. B." 4; Hot Springs 1; Indianapolis 2; Indra 1; Ishwara 1; Isis Lodge 1; Jamestown 2; Kalayana 2; Kansas City 2; Keshava 1; Krishna 2; Kshanti 1; Lake City 1; Los Angeles 2; Lowell 1; Lynn 1; Macon 3; Malden 2; Memphis 1; Meriden 1; Narada 3; Nashville 1; New Orleans 2; Olympia 1; Pittsburgh 3; Pleiades 1; Point Loma 1; Portland 1; Providence 3; Pacific 1; Redding 1; Rox-

bury 1; St. John 1; St. Helena 1; Salt Lake 3; San Diego 4; Sandusky 1; San Francisco 4; Santa Barbara 1; Santa Cruz 2; Santa Rosa 1; Seattle 3; Shelton Solar 1; Sioux Falls 1; Somerville 1; Sravaka 1; Stockton 2; Syracuse 2; Toledo 4; Toronto 3; Triangle 1; Varuna 1; Vedanta 1; Westerly 1; Willamette 1—total 174.

*Councillors*: Beane, Blodgett, Bowman, Cape, Dunbar, Edwards, Hillard, Judge, Kelsey, Knoche, Leonard, Macmillan, Neubauer, O'Rourke, Russell, Thirds—total 16.

NO.

*Branches*: Boise 1; Chicago 1; Ishwara 2; Port Townsend 1; St. Paul 2—total 7.

*Councillors*: La Pierre, Read—total 2.

Alexander Fullerton as Treasurer, NO.

William Q. Judge as Secretary, YES.

TOTALS.

Affirmative.....	191
Negative.....	10

At the close of voting Mr. Fullerton said the Constitution gave him, as Treasurer, a vote, and another to the General Secretary.

MR. JUDGE (*in reply to MR. FULLERTON*): I have never voted at any Convention as Secretary, and will not this year unless you do. If you wish to vote I shall also vote so as to nullify yours.

MR. FULLERTON: I shall vote; we will go on the record.

While waiting for the count of the vote the Auditing Committee reported favorably on the Treasurer's report and was, on motion, approved and discharged.

The vote, as above, was then, at 6 P. M., formally announced by the Chair and the Resolutions declared carried. Long-continued and loud applause greeted the announcement, the greatest enthusiasm prevailing.

A. A. Purman moved that a Committee of Nine on Constitution and By-laws be appointed by the Chair, to report as quickly as possible. This was seconded, put to vote and carried.

Committee: A. A. Purman, C. A. Griscom, Jr., Miss Katharine Hillard, Miss E. S. Bouton, F. I. Blodgett, E. Aug. Neresheimer, Louis F. Wade, W. A. Stevens, Dr. J. A. Anderson.

On motion the Convention at 6:15 P. M. adjourned until Monday, April 29th, at 10 A. M., to meet at the same place as the first Convention of the Theosophical Society in America.

#### PUBLIC MEETING AT HORTICULTURAL HALL.

This was on the evening of Sunday at 8 o'clock. The Hall was full. The speakers were, Dr. J. D. Buck, William Q. Judge, Dr. A. Keightley, Dr. Allen Griffiths, Mrs. A. L. Cleather, Claude Falls Wright. The subjects were of general Theosophic interest, and close attention was given by the audience.

FIRST CONVENTION  
OF THE  
THEOSOPHICAL SOCIETY IN AMERICA.

April 29th, 1895.

MORNING SESSION.

The meeting was called to order at 10:15 by Dr. Buck, Chairman. There was a large basket of flowers on the desk and Dr. Buck said :

As a fitting crown for the work that was done yesterday, the Convention has presented to Mr. Judge this beautiful collection of flowers. Not daring to trust himself to respond to you, he desires me to express his very sincere thanks and appreciation. There are many things in life which are best expressed by silence, and I certainly could not undertake to elaborate upon this theme to this audience on the present occasion. I can assure you, and I am requested to assure you, that Mr. Judge appreciates from his heart of hearts your relation to him and his to you. (*Great applause.*)

Mrs. Keightley desires the attention of the Convention for a few minutes. I shall put it under the head of Unfinished Business. She has some items which she wishes to go upon the record in order that we may not go before our *confères* all over the world in a false or incomplete light.

And I, in behalf of the Convention, thank the press of the city for the very fair report of the proceedings of our Convention yesterday. They have put us in as good a light as I think would be possible. (*Applause.*)

MRS. KEIGHTLEY : Mr. Chairman, Friends : To complete for use in foreign lands the record of this Convention, it appeared to me that three of the questions which were asked yesterday have not been sufficiently replied to. Of course, you are aware that the local minds, knowing the local issues, and knowing also the whole record, and having had the opportunity of attending the Convention, apprehend very quickly. To you the three questions have been quite sufficiently answered, but to me, who have been a resident in foreign parts for several years and to some extent comprehend the trend of opinion and knowledge there, they have not had a sufficiently clear reply to go upon the record of the Convention. I ask the indulgence of the Convention for a few moments in order to complete that record, and I hope not unnecessarily.

Mr. Fullerton is not here to-day, but it is an instance of just recompense. I have often sat under my brother Fullerton in church, when I had not the opportunity to reply to him,—when he was the clergyman and I the disciple, but I have now an opportunity to reply to him in his absence.

He said that our Constitution had not been invaded, nor our rights. We do not think it necessary to answer that,—the theosophists of this first Constitution of the Theosophical Society in America one and indivisible, and I hope eternal.

Now, the rights under that Constitution were originally invaded by a kind of dogma which the General Secretaries of India and England were very prompt to recognize, and which Col. Olcott subsequently recognized at the Judicial Committee, so that according to the official proceedings there was a violation of the Constitution. It should be clearly set forth that this was the case.

Secondly, in a letter of the President, Col Olcott,—the original official letter to Mr. Judge,—I have not got it here, but I quote from it, and quote correctly, I think,—he said that if Mr. Judge did not meet the inquiry then proposed, he should resign all his offices in the Theosophical Society, not only of Vice-President, but all his offices. Then the court of inquiry met, but it did not proceed, partly because it was based on a violation of our platform, and partly because those present recognized that those charges could never be proved. They were reduced to the question whether Mr. Judge had a right to use a certain handwriting. They acknowledged, however, that he could not be tried, and the matter was dropped. It has now been reöpened, and reöpened without giving the accused the necessary papers with which to make a reply. That has been denied in part, but the President has now recognized it. Is this a violation or not of our rights? That seems to me quite plain, and expulsion on that basis is now being demanded. Is not that a violation of constitutional rights? What reason had we for doing this?

Now the reason : It seems simple, and yet it will not be simple to those who have not been present at this Convention. When we came to look into the record of the Society itself, it was found to the great surprise of those concerned, that this record was not legally complete, and therefore, it became necessary for the Society to recognize that fact. The word "secession" has been uttered in this hall, but it cannot be uttered in fact and in truth. We are the mother root ; we cannot secede from ourselves. We find on examination of the record that the links between us and the other sections or branches established, owing to the early confusion and haste, were not properly instituted. You have before you the history of the churches, the Greek Church, the Roman Catholic Church, and the Church of England ; each one, taken alone, claims that it is the right one. The historical links are missing. When this Society, which we hope to eternalize, goes further forward in the centuries, perhaps there will be the same claim "the links are missing." Let us complete the links.

The third question was, "What are we to get by it?" It is a strange question. We get, in the first place, our reaffirmation of brotherhood, because it is not brotherly to love this condition of affairs. We have an historical example of this question being asked, "What will we get by it?" and "What will the world get by it?" by Pontius Pilate, and he washed his hands of it. What do we get every time our flag flashes its color line up the mast? We get the reaffirmation of freedom. But apart from that, we get this : It establishes our Society on a broader and firmer basis, asking others to join us, and it seems to me that counts ; it must count everywhere.

Then, again, in the question of brotherhood, there are many embryo Christs ; the world always crucifies them. The Judas of the brethren goes forth untouched by them and executes himself under the shadow of the grim law, which is truth. And I think that the dignity, the patience, the forbearance, and the brotherhood of this Convention, gives the world something and the world gains by it.

And those, I think, are the answers to these questions. I trust that on this basis of the reaffirmation of our brotherhood, we may make this Theosophical Society one, eternal and indivisible throughout all lands and throughout all time. (*Applause.*)

MR. SPENCER : Mr. Chairman, and Ladies and Gentlemen : This morning I became impressed with exactly the same feeling which Mrs. Keightley has just so eloquently expressed to you, viz., that this Convention, this newly-organized Society, should make some announcement to the world in general of its position other than that contained in its formal Constitution and By-Laws and in the Resolutions by which it became a Society. And it is possibly a singular coincidence that I should have jotted down these notes for submission to you, following as they do upon Mrs. Keightley's suggestion.

I desire to offer the following proclamation, and shall move its adoption.

#### PROCLAMATION.

The Theosophical Society in America by its delegates and members in first Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward 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 matters except those of government and administration, and invites their correspondence and coöperation.

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 proffers its services.

It joins hands with all religions and religious bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith. 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 unfolding of Truth as shall serve to announce and confirm 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 Proclamation was sent to Committee on Resolutions for report. The Report of Committee on Constitution and By-laws was then presented.

MR. JUDGE: Mr. Chairman: I move we take the Report up, article by article, and consider them separately and adopt them or not as we see fit.

The motion was put to vote and carried.

The Constitution was here read by Secretary Wright, amended and adopted, at 11:32 A. M., article by article. It is as follows:

## CONSTITUTION OF THE 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 the 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 distinctions 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 and 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 this 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 William 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 periods 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 may 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 his 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 the 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 in 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 CHAIRMAN: The next in order will be the adoption of the By-laws.

(The By-laws were here read, amended and adopted, article by article, as far as Art. 14, the Secretary by vote being directed to read an abstract of the remainder.)

MR. WRIGHT: The next is the question of a seal. There is nothing so far written concerning this in the By-laws.

MR. GRISCOM: I move that the original seal is kept. (*Motion seconded.*)

THE CHAIRMAN: Mr. Judge suggests an amendment,—that the words, "The Theosophical Society in America," be substituted for the words, "Theosophical Society," on the seal. Are you ready for this?

All in favor of the adoption of this design as a seal, please say "Aye," opposed, "No." It is a vote.

After considerable discussion as to the adoption of the words, "There is No Religion Higher than Truth," as a motto, Mr. Judge moved that the question of any motto be left to the discretion of members, and that so far as adopting one for the Society is concerned, to leave it over for a year. This was seconded and carried.



The Chair announced a telegram of greeting from the Dublin (Ireland) Lodge, which was received and filed. It is :

DUBLIN, April 28, 1895: To the Convention, Boston. Heartfelt greetings from the Dublin Lodge.

THE CHAIRMAN: By a motion now, the By-laws should be returned to the Committee on By-laws.

Mr. Griscom moved that the Executive Committee have power to complete and promulgate the By-laws for use until next year. This was seconded, put and carried.

Mr. Judge here took the Chair and said :

I take charge of the Convention as President of the Theosophical Society in America. (*Great applause.*) I am very much obliged to you. I am unable to express in the proper manner my appreciation of what you have done. Now it is necessary to go into the election of officers for the ensuing year and the first business in order is the nomination for Vice-President.

Dr. Buck was then nominated by several voices.

DR. BUCK: I should like to say a word here,—

MR. JUDGE: The nominations are closed. (*Applause.*)

DR. BUCK: I wish to say, Mr. President, Ladies and Gentlemen, that it is not only a surprise to me but it is like a thunderclap out of a clear sky. I had not thought of it. It is, however, exceedingly undesirable to me. I do not wish for this office or any such office in the Theosophical Society, because I feel that I can do better work as a lay member than I can in any other way, and I had very much rather indeed that you would put some one in this position who is nearer to Mr. Judge, geographically speaking—although I defy you to place any one nearer in any other sense; I believe I could serve you better if I did not hold this position; I would have more time to devote to the Society if I was simply a lay member.

MR. GRISCOM: There is no one else at all that can be Vice-President.

MR. JUDGE: Dr. Buck is really in earnest, but I know from consulting the members this year that there is no one else who could be made Vice-President of the Theosophical Society in America. I am pretty sure that we shall have to dispense with his services on the Executive Committee and make him Vice-President. We will, therefore, if there are no other nominations, consider him nominated for Vice-President, unless Dr. Buck insists—

A DELEGATE: I second the nomination.

MR. JUDGE: It is moved and seconded that Dr. Buck be elected by acclamation. The election is declared unanimous. (*Applause.*)

*Treasurer*: E. Aug. Neresheimer, of New York, was then nominated and unanimously elected Treasurer.

*Executive Committee*:

Dr. A. P. Buchman, of Ft. Wayne.

Elliott B. Page, of New York.

C. A. Griscom, Jr., of New York.

H. T. Patterson, of New York.

F. I. Blodgett, of Seattle.

Dr. J. A. Anderson, of San Francisco.

William Q. Judge, *ex-officio*.

The above members, except Mr. Judge, were put in nomination and on vote were elected as the Executive Committee for the year.

Dr. Buck here took the chair.

THE CHAIRMAN: The Committee on Resolutions desire to report back the proclamation of Mr. Spencer which was referred to them. They have substituted the word "sympathy" for "affiliation;" and they have substituted the phrase "it joins hands with," instead of "it joins issue." With these corrections they recommend its adoption.

I would like to make this suggestion as facts; not criticism. You are aware that we had a Convention in December at Adyar that has gone into history. It will be presently apparent to the world that there has been a Theosophical Convention in Boston. The report of the Convention should be published, and it should be published so that every theosophist in the world can get a copy of it. I suggest that during this meeting a subscription be started, for our funds are meagre for this purpose, and all who are willing to donate may do so to the Secretaries here, so we can get a copy of the entire proceedings of this Convention, which is important not only to us but to the whole theosophical community throughout the world,—so that this report may be printed in such numbers that every member can get a copy at a nominal price.

On motion of Dr. Guild the Proclamation offered by Mr. Spencer was received from the Committee, adopted and ordered on the minutes. [See page 40 for the Proclamation.]

Dr. Buchman moved that the date for the next Convention be fixed at Sept. 1st, Sunday. This was ruled out of order under the Constitution. Dr. Buchman then asked that it be considered as a suggestion to the Executive Committee.

THE CHAIRMAN: Now, I have a duty to perform for the Branch at Washington, D. C. I had yesterday a courteous letter of invitation signed by the Secretary of the Washington Branch, urging us to meet next year in Washington, and saying they would offer us all the facilities in their power and presenting many inducements for us to come there; and I would like to have it presented to the Convention and placed on record.

On motion the invitation was ordered received with thanks and placed on file.

Suggestions were then made as to procuring next year reduced rates on railroads for members. The Chair suggested a Committee on Transportation.

Dr. Buchman moved that such a Committee be formed, and that A. A. Purman be Chairman with power to add two other members. This was put to vote and carried.

C. A. Griscom, Jr., then moved resolutions of thanks as follows:

That the thanks of this Convention are due to Bros. L. F. Wade and Robert Crosbie for the able and accurate historical sketch of the T. S. prepared by them, and to Bro. Geo. D. Ayers for his legal opinion.

The Convention also extends thanks to Dr. J. D. Buck for his impartial services as Chairman; to the New England Branches for their hospitable reception of Delegates, and for all they have done; and to the Press of the city of Boston for fair and impartial reports of our meetings.

These resolutions were then put and unanimously carried.

Mr. Griscom then announced that at half past three that afternoon William Q. Judge would read, or have read for him, his explanation of the charges that had been made against him in the last year and a half. He then moved to adjourn *sine die*; this was seconded, put, and carried; and at 12:50 P. M. Dr. Buck as Chairman declared the adjournment of the first Convention of the Theosophical Society in America.

## APPENDIX.

### LETTERS OF GREETING AND ADDRESSES

From the European Lodges and Branches, read by Dr. A. Keightley at the First Session of the Convention, on April 28th:

DUBLIN LODGE.

3 UPPER ELY PLACE,

DUBLIN, IRELAND, *April 3, 1895.*

*Archibald Keightley, Esq., M.A., M.D.,*

DEAR BROTHER: I have pleasure in handing you herewith copies of resolutions unanimously adopted at a meeting of the Dublin Lodge of the Theosophical Society specially summoned, held this evening, and which are sufficient in themselves to explain our views.

With best wishes to you and all our American Brothers,

I am, yours fraternally,

(Signed) JAMES J. NOLAN,

*Acting for Hon. Secretary Dublin Lodge.*

At a special meeting of the Dublin Lodge of the Theosophical Society held this 3rd day of April, it was unanimously resolved as follows:

Proposed by J. J. Nolan:

Seconded by G. W. Russell:

1. That as Brother Archibald Keightley will be present at the forthcoming American Convention this Lodge desires to convey to him the fullest expression of confidence and to request him to speak on behalf of this Lodge in all matters affecting the general welfare of the movement which come before that Convention.

2. That, whereas the General Secretary of the European Section has published in the official organ of the Section sundry attacks on the honor and integrity of the Vice-President, together with the result of an informal majority vote of the European F.T.S. requesting the Vice-President to resign office, this Lodge desires to convey through Brother Archibald Keightley to the American Section in Convention assembled, its continued brotherly feeling towards, confidence in, and desire to work in harmony with that Section and its leaders; and further to renew our expression of loyalty and gratitude to the Vice-President for the great example of patience and courage under prolonged and relentless persecution which he, like H.P.B., has been the means of once more placing before us.

3. That this Lodge dissents from the action of the majority of the European F.T.S. re resignation of W. Q. Judge, and requests Brother Archibald Keightley to inform our American brethren of the fact.

(Signed)

JAMES J. NOLAN,

*Acting for Hon. Secretary.*

H.P.B. LODGE.

At a regular meeting of the Lodge held at the Lodge Room, 85 New Bond Street, London, W., on the 8th April, 1895, the following resolutions were carried unanimously, viz:

#### THE AMERICAN CONVENTION.

*Resolved:*

1. That this Lodge hereby expresses its confidence in the American Section and its Executive as capable of upholding the spirit and principles of the Constitution of the T.S.

2. That the H.P.B. Lodge hereby expresses its entire confidence in W. Q. Judge as Vice-President of the T.S.

3. That the H.P.B. Lodge hereby expresses its willingness to coöperate with the American Section in its action during the present crisis in the T.S.

4. That the H.P.B. Lodge hereby empowers its President Dr. A. Keightley to fully represent its views at the forthcoming Convention of the American Section.

(Signed)

HENRY T. EDGE,

*Hon. Secretary, H.P.B. Lodge, T.S.*

## BOW LODGE.

6 ST. EDMUNDS' TERRACE,

LONDON, N.W., *April 2, 1895.*

DEAR SIR AND BROTHER: In view of the rapidly approaching Convention of the American Section and of the important crisis now impending in the Society which will naturally receive full attention at the Convention, I have drawn up the following points to be embodied in the form of Resolutions to be laid before the Lodge of which I am President. Much comment is unnecessary: briefly speaking, it appears to me important that amid the present clamor those Lodges which are loyal to Theosophic principles and the T.S. Constitution should declare their position with no uncertain voice. To this end, therefore, I beg to suggest that the points mentioned below be submitted to your own Lodge, and that a statement of its action thereon, if in accordance with them, be sent direct to Dr. A. Keightley, 144 Madison Ave., New York City, U. S. America, that he may represent all the loyal European Lodges collectively at the American Convention.

The points referred to, are:

1. To pass Resolutions of confidence in the American Section T.S. and in its Executive.
2. To pass Resolutions of confidence in Mr. W. Q. Judge as Vice-President of the Theosophical Society.
3. To pass Resolutions expressing the desire to support the American Section in its action during the present crisis.
4. To pass Resolutions empowering Dr. A. Keightley to fully represent their views at Boston.

A copy of this letter has been sent to the following Lodges: H.P.B., Bow, Brixton, Croydon, Bristol, Dublin, Middlesborough, Southport, Earls court, Charleroi, Swedish, Stockholm, Orion, Gothenburg, Kalmar, Lund, Nykoping, Helsingborg, Orebro, Norwegian, Copenhagen, Smedjebacken, Hernosand, and Jonkoping.

I shall be happy to reply to any query that may arise in connection with this matter.

Sincerely and fraternally,

CHARLES H. COLLINGS.

HALLEIN,

AUSTRIA, *April 5, 1895.*

The members of the Hallein Centre are unanimous in their support of the resolutions referred to on the preceding page of this letter, and desire Dr. A. Keightley to act as their representative at the American Convention.

F. HARTMANN, *Secretary.*

BOW LODGE, 193 BOW ROAD,

LONDON, *April 8, 1895.*

MY DEAR DR. KEIGHTLEY: Attached please find copy of Resolutions passed by this Lodge last night (Sunday, April 7th) at a special Business Meeting convened for that purpose, and on the suggestion of Bro. Collings' circular-letter of the 2d inst.

It gives us great pleasure to be able to forward these to you, especially as we feel confident that you will make the best use of them and will be similarly empowered by other Lodges in our European Section.

Thanking you, we are, dear Brother,

Cordially and fraternally yours,

(Signed)

GORDON ROWE,

WALTER H. BOX,

} *Hon. Secretaries.*

RESOLUTIONS PASSED AT A SPECIAL BUSINESS MEETING.

*Sunday, April 7, 1895.*

1. In view of the present crisis this Lodge expresses its entire confidence in the Executive of the American Section of the T.S. and in the American Section as a whole, *in so far as they do support William Q. Judge as Vice-President of the T.S.*

2. This Lodge empowers Dr. Archibald Keightley to present its views on this subject at the coming Convention of the American Section T.S.

Fifteen members present, nine voting for the above resolutions.

Three „ against „ „

Two abstaining from voting.

(Signed)

GORDON ROWE,

WALTER H. BOX, } *Hon. Secretaries.*

SOUTHPORT LODGE.

19 WINDSOR ROAD,

SOUTHPORT, *April 12, 1895.*

DEAR BROTHER A. KEIGHTLEY: At our Lodge meeting held the 5th inst., it was resolved, against a minority of one, to have drawn up and submitted to the members individually for their signature the enclosed address of hearty greeting to the American Section with a declaration of unshaken confidence in Bro. Judge and a request that you will voice our views at the forthcoming American Convention.

I am pleased to add that a majority of the members of this Lodge have been able to subscribe to this address; of the remainder two who are sympathetic to its tone are away from home, two who are also sympathetic refrain from subscribing because of a difficulty (being young members) to appreciate either the *pros* or *cons* of the position adopted with regard to Mr. Judge, and two are adverse to the course adopted, preferring to stand aside till further developments more clearly indicate where the truth lies.

With very best wishes for a happy issue from the Convention meetings and the strengthening of our nucleus,

I am, yours fraternally,

(Signed)

HERBERT CROOKE, *Secretary.*

*April 7, 1895.*

Know all men by these presents, that we the undersigned members of the Southport Lodge of the Theosophical Society do send both jointly and severally our most hearty greetings to the American Section of the said Society in Convention assembled, and we do desire to express confidence in the integrity and work of the American Brethren and their Executive, assured that they will act in the present crisis in accordance with the great aims and objects of our Society, and in due regard to the claims of our esteemed Brother William Q. Judge, the Vice-President of our Society; in whom our confidence remains unshaken and to whom we do extend our warmest sympathies.

And we do also by these presents request and appoint, that our Brother Archibald Keightley, M.A., M.D., President of the H.P.B. Lodge, London, be invited and is hereby empowered to represent the views and voice of the said Southport Lodge T.S. at the above-mentioned Convention to be held at Boston shortly.

To all of which our hands do hereby witness, while the Sun is in the sign Aries, in the Year of the Christian era, 1895.

(Signed)

J. K. GARDNER, *President.*

HERBERT CROOKE, *Hon. Secretary.*

W. R. CARMICHAEL, *Hon. Treasurer.*

JOSEPH S. HICKS.

MARGARET ASHTON.

WILLIAM JONES.

ELIZA A. JEVONS.

BRISTOL LODGE.

17 ROYAL PARK,

CLIFTON, BRISTOL, *April 12, 1895.*

DEAR DR. KEIGHTLEY: The views of the members of the Bristol Lodge are still in a state of transition, therefore we four, who have signed the accompanying paper, much regret that, being in the minority, the Bristol Lodge as a whole cannot be reckoned, as yet, a "loyal" Lodge. It seems to me probable, however, that as some are neutral and some have not yet sufficiently studied the matter, the balance may again turn in favor of Brotherhood and loyalty.

Anyhow, we will hold together as long as we can for the sake of those who are wavering; but in the event of a split I and the three who have also signed their names on the enclosed paper will join the American Section, forming a new Lodge if necessary.

With heartfelt and loyal greetings to Mr. Judge, Mrs. Keightley and yourself, always truly and gratefully yours,

(Signed)

EDITH CLAYTON.

We, the undersigned members of the Bristol Lodge, desire to endorse, most heartily, the following resolutions, viz:

1. That, having full confidence in the American Section T.S. and in its Executive, we desire to support the action of that Section during the present crisis.
2. That we accord our most loyal and grateful adherence to Mr. W. Q. Judge as Vice-President of the Theosophical Society.
3. That we have every confidence in Dr. Keightley as being fully competent to represent our views at the coming Convention at Boston.

(Signed)

H. PERCY LEONARD.  
MARY K. SWEET.  
M. M. TOWNSEND.  
EDITH CLAYTON.

The following address was signed as it stood by the Dublin Lodge and Scandinavian Sub-Section; it was signed with some alterations by the Philalethean Lodge. The two addresses are therefore printed in full.

*To the Theosophical Society in America in Convention Assembled:*

BROTHERS: We place this address in the hands of one of our number, Dr. A. Keightley, who is our delegate and represents our views under circumstances painful though not unforeseen.

In the *Path* of April, 1890, we find it stated that when the year beginning April 1894, was reached an important era for Theosophists and the world would be at hand, when the result of again being weighed in the balance of events would be more serious than it was then.

This prediction has we know been fulfilled, and the months passed since then have witnessed an era of strife never before paralleled in the history of the T.S. The work of the forces of disintegration have sapped at the fundamental unity of the Theosophical Society until chaos seems to have come again. Yet Karma has recorded the results and we who greet you with this address can, like you, well afford to wait on the fulfilment of the Great Law.

Thus we join hands with you, our brethren, across the ocean, in the effort to preserve unity amid diversity, and express our confidence that you will deliberate wisely on the events which are at issue and that you will act in the best interests of justice and peace for the preservation of the outer form of our Brotherhood which was a part of the life-work of our revered Founder H.P.B.

The period through which we are passing is well described by H.P.B. in the last message which she sent to you and to us all. In this period she says that "no opportunity will be lost of sowing dissension, of taking advantage of mistakes, of false moves, of instilling doubt, of augmenting difficulties, of breathing aspersions, so that by any and every means the unity of the Society may be broken and the ranks of the Fellows thinned and thrown into disarray". How well the efforts of the potent influences whose nature is destruction have succeeded we all know; but we can afford to laugh, aye laugh, for the battle is won and we have but to clear the dust of combat from our eyes. We also know that even if there are but a dozen sincere workers left, the work which H.P.B. left us would not fail, and we count the workers on the lines she left us by hundreds.

So then, Brothers in Theosophy, we look to you at your Convention to set us the example in which it will be our pleasure to share and which it will be our endeavor to emulate. We hold our Society to be a trust left to us by our Adept-Founder, H.P.B., and we who address you hold it to be our duty to "endeavor to make Theosophy a living power in our lives". We hold further that it is our duty, in the words of a pledge signed by many, which was approved by H.P.B. for a Lodge called by her name, "never to listen without protest to any evil thing spoken against a brother Theosophist, and to abstain from condemning others".



We stretch out our hands to you in fraternal greeting, and we ask you not to move one single step from the lines which H.P.B. gave us, and of which your General Secretary, the Vice-President of the T.S., is the greatest known custodian. We can but repeat what H.P.B. said of him, that had it not been for him Theosophy would not have reached its present position of prosperity and recognition as a good influence in the minds of the human race. He has mainly built up the movement and organized it among you, and, we add, with H.P.B. among us.

With our hearty greetings we register to you our unshaken determination to keep that link unbroken which H.P.B. devoted her life to weld, and to continue in unwavering loyalty our support to the oldest and most devoted of her pupils, William Q. Judge. For, by his enormous and unremitting work and devotion, by his calm fortitude under the attacks which have been made upon him, and finally by his wise foresight during the present crisis, we are more than ever confident in our belief that he is the one best fitted to carry on the work of his leader and ours, H.P.B.

We in the European Section who send this by our delegate to you shall endeavor to work, heedless of the turmoil and the din. We wish from our hearts that your deliberations shall meet with success—the success which you merit in every way—and we know that the future of Theosophy and of the Theosophical Society is assured in America, by the loyalty of the F.T.S. to the principles on which Theosophy depends, and which it is.

From the Scandinavian members by

G. ZANDER.

For the Dublin Lodge of the T.S.

(Signed)

D. N. DUNLOP, *President.*

FRED J. DICK, *Hon. Secretary.*

*To the Theosophical Society in America in Convention Assembled:*

BROTHERS: We place this address in the hands of one of our number, Dr. A. Keightley, who is our delegate and represents our views under circumstances painful though not unforeseen.

For in the *Path* of April, 1890, we find it predicted that when the year beginning April, 1894, was reached an important era for Theosophists and the world would be at hand, one in which more pregnant results would flow from our acts as members of the T.S. than at any previous time.

This prediction has we know been fulfilled, and the months passed since then have witnessed an era of strife never before paralleled in the history of the T.S. The work of the forces of disintegration has sapped the fundamental unity of the Theosophical Society and broken the line of its ranks. Now, the future lies with Karma and we who greet you with this address can, like you, well afford to await the fulfilment of the Great Law.

Thus we join hands with you, our brothers, across the ocean, in the effort to restore unity from diversity; and we express our confidence that you will deliberate wisely on the events which are at issue and that you will act in the best interests of justice and peace for the preservation of that edifice which was a part of the life-work of our revered Founder, H.P.B.

The period through which we are passing is well described in the last message which she sent to you and to us all. In this period she says that "no opportunity will be lost of sowing dissension, of taking advantage of mistakes, of false moves, of instilling doubt, of augmenting difficulties, of breathing aspersions, so that by any and every means the unity of the Society may be broken and the ranks of the Fellows thinned and thrown into disarray". How well the efforts of the potent influences whose nature is destruction have succeeded we all know; but we can be peaceful, for the battle is won and we have but to clear the dust of combat from our eyes. We also know that even if there be but a few sincere workers left, the work which H.P.B. left us would not fail; and we count the workers on the lines she left us by hundreds.

So then Brothers in Theosophy, the forerunners of a race which shall so greatly transcend ours in knowledge and the power which wisdom confers, we look to you to take the lead in the events which shall follow, and to act according to the spirit of the Teachings of H.P.B. For you as a body have never

lent ear to the slanders, unproved, unevicenced, against the greatest of her successors; you have not "listened without protest" to the evils charged thus wantonly against *this* "Brother Theosophist". Therefore with gratitude we stretch out our hands to you in fraternal greeting, asking you not to move one single step from the lines which H.P.B. traced and which your General Secretary, the Vice-President of the T.S., is the greatest public custodian. We shall bear always in mind what H.P.B. said of him, that had it not been for him, Theosophy would have died in America and would never have reached its present position of wide recognition as a determining influence for good in the minds of the human race. He has mainly built up and organized the movement among you, and that same light that shone for us through H.P.B. shines for you through him.

With our hearty greetings we register to you unshaken determination to keep that link unbroken which H.P.B. devoted her life to weld, and to continue in unwavering loyalty our support to the oldest and most devoted of her pupils, William Q. Judge. For, by his enormous and unremitting work and devotion, by his calm fortitude under the attacks which have been made upon him, and finally by his wise foresight during the present crisis, we are more than ever confident in our belief that he is the one best fitted to carry on the work of his leader and ours, H.P.B.

We in the European Section who send this by our delegate to you shall continue to work, heedless of the turmoil and the din. We wish from our hearts that your deliberations shall meet with success—the success which you merit in every way—and we know that the future of Theosophy and of the Theosophical Society is assured in America, for you have in your midst the spirit of real Brotherhood and the inspiration born of faith in the Masters and the Power of the Lodge.

(Signed)

HERBERT CORYN, F.T.S.

*President of Philalethean Lodge.*

## SCANDINAVIAN SUB-SECTION.

SKANDINAVISKA THEOSOFISKA,

STOCKHOLM, *April 12, 1895.*

*To the Members of the American Section of the Theosophical Society Assembled in Convention:*

BROTHERS AND SISTERS: With feelings of pain and sorrow every earnest Theosophist sees the effect of the severe crisis which the T.S. is passing through at present. The spirit of brotherhood, the spreading and advancing of which has been made the first and chief object of the members of the T.S., is weakened and undermined by the absolutely opposite opinions as to the real cause of the conflict, dividing brothers into two almost hostile camps. The bitterness with which, alas! it is sometimes carried on, can, it seems to us, only have its source in wounded personal feelings.

But we hope and believe that the truth will soon be manifest to all, so that the broken ranks may again be able to close themselves in common effort for Truth and Right, for the Sacred Cause of Theosophy. And we feel assured that this will be so, if only we endeavor to follow the line laid down for us by our revered Teacher H.P.B., partly in her biddings to make Theosophy a living power in our life, partly in the device she gave us: "There is no religion higher than Truth".

We send you, brothers, and sisters, our hearty greetings and we join hands with you for the sake of our mutual object: the preservation of our unity. We call down the blessings of all good Powers upon you and your work and beg to express our full confidence that you will consider and act wisely first of all in the interest of truth, justice and peace and so that the outer form of our Brotherhood may, if possible, not be broken.

On behalf of the Scandinavian Theosophical Society,

(Signed)

G. ZANDER.

SMEDJEBACKEN,

SWEDEN, *April 21, 1895.*

*To Dr. A. Keightley, 144 Madison Ave., New York City, U. S. America:*

Believing that the American Section of the Theosophical Society is following up the true purposes of the Society, the members of the Smedje-

backen Lodge of the Scandinavian Sub-section of the European Section of the Society place their whole confidence in the American Section and in its Executive, in Mr. W. Q. Judge as Vice-President of the Society; and expressing the desire to support the American Section in its action during the present crisis, they empower Dr. A. Keightley to fully represent their views at the approaching Convention of the American Section at Boston.

*Ex-officio*: NILS OF EKENSTAM, *President*.

HOLLAND.

SARPHATIKADE 13,

AMSTERDAM, *March 24, 1895.*

DEAR SIR AND BROTHER: I have the pleasure to send you back the address, to every point of which we agree as fully as possible.

Will you require signatures or names of members to join to the address? We, that is Brother Judge's friends and followers, form here a very small minority in the Dutch Lodge.

Fraternally yours,

BASIL CRUMP, ESQ.

HERMANCÉ DE NEUFVILLE.

13 SARPHATIKADE,

AMSTERDAM, *April 5, 1895.*

DEAR DR. KEIGHTLEY: Pray excuse my not writing myself, as I am not well. Many thanks for your letter from Milnthorpe which I received together with a letter from Mr. Charles H. Collings concerning four resolutions to be passed in view of the approaching American Convention. Since you know that we are now making the necessary formalities to become unattached in order to join the H. P. B. Lodge, I need hardly tell you that we (that is to say, our Group) agree fully to the four points under consideration, and are in perfect union with the American Section, and in full harmony with anything that you, as representing the loyal European Lodges and Centres, may propose. We are very happy to hear that Brother Judge is better, and hope that the Convention may be able to take decided steps which may lead to peace after this storm.

With kind regards from us all,

Fraternally yours,

(Signed)

HERMANCÉ DE NEUFVILLE.

HELSINGBORG LODGE.

HELSINGBORG,

*April 3, 1895.*

*Dr. A. Keightley,*

DEAR BROTHER: The best wishes for Mr. Judge and your Theosophical congress in Boston. I thank you heartily for your last letter, and I am glad to tell you that everything here is going on in Peace and Harmony.

I have had so many, many happy and peaceful hours in company with *Letters that have Helped me*, and, I dare say, they *have*.

Will you kindly forward my compliments to Mr. Judge?

Brotherly yours,

(Signed)

ERIK BOGREN.

FOR THE HELSINGBORG LODGE OF THE THEOSOPHICAL SOCIETY.

*Resolved*:

HELSINGBORG, *April 3, 1895.*

1. We have confidence in the American Section T.S. and in its Executive.  
2. We have confidence in Mr. W. Q. Judge as Vice-President of the Theosophical Society.

3. We express our desire to support the American Section in its action during the present crisis.

4. We empower Dr. A. Keightley to fully represent our views at Boston.

(Signed)

ERIK BOGREN *President*.

## LEGAL OPINION

By Geo. D. Ayers, Counsellor-at-Law, Boston, on the statement of facts relating to the Theosophical Society:

BOSTON, April 26, 1895.

William Q. Judge, Esq., 144 Madison Avenue, New York City.

DEAR SIR AND BROTHER: I have, at your request, carefully examined into the legal status of the so-called Theosophical Society, of its American Branches and members, and of the American Section thereof, basing my examination upon the historical statement to be read at the coming Convention of said Section in Boston, and upon an examination of the By-laws and records of the Theosophical Society which was founded in New York in 1875.

I am of opinion:

(1) That the original Society in the present movement was founded in New York on October 30, 1875, and that no such Society, known to the world or to anybody, so far as I can discover, was founded November 17, 1875.

(2) That no amendment to the By-laws of this Society was ever regularly adopted changing the rule requiring the President to be elected annually, and that Col. Henry S. Olcott, if the Society can still be said to be in existence, is not President for life, and can, *at the very best*, be said to be no more than an officer whose term of office has expired, holding office until his successor has been chosen and qualified. I take up the question of Col. Olcott's actual relation to the presidency later on.

(3) That the Headquarters of this Society have never been removed from the city of New York, and certainly are not in India.

(4) That Gen. Doubleday, having been elected President *pro tem.* to serve during Col. Olcott's absence from the country, upon Gen. Doubleday's death some other person should have been elected President *pro tem.* during Col. Olcott's continued absence.

(5) That, under the present circumstances, even if said Theosophical Society were still in active existence, Col. Olcott could not exercise the duties of President, constituted as they are under the By-laws of that Society, while residing in India.

(6) That no persons, supposed to have been elected as members of the Theosophical Society, are in fact members of that body which was founded in New York in 1875, unless they were nominated in writing by two Fellows, in good standing, of that Society, at a regular meeting thereof in New York City; unless also their names were referred to the Council thereof and voted on by that Council not sooner than thirty, nor later than sixty days thereafter.

(7) That apparently the great majority of the so-called Fellows of the Theosophical Society are neither *de jure* nor *de facto* members of the original organization of that name.

(8) That, so far as the records disclose, only one or two organizations appear even regularly to have been affiliated with that body which has been supposed to be the parent body of the Theosophical Society.

(9) That, so far as I can discover, since 1882 or thereabouts the original body has not manifested signs of life.

(10) That the so-called Theosophical Society, having Branches all over the world and headquarters in India, has no regularly-adopted Constitution or By-laws, no regularly-elected President, Vice-President or other officers, and none other than a *de facto* existence.

(11) That none of its Sections, so called, with General Secretaries, etc., have any other than a *de facto* existence as *Sections* of the aforesaid *de facto* body, whatever their existence as independent bodies may be.

(12) That, on the other hand, the various so-called Branches of the Theosophical Society in America have a *de jure* existence, not as branches of the so-called General Theosophical Society, but as free and independent bodies (except so far as they voluntarily may have yielded some of their rights and privileges to federations of such bodies), deriving their *de jure* existence, not from any charter of an organization which is *de facto* only, but from the voluntary agreement and association of their own individual members.

(13) That, whatever may be the fact in regard to the European and Indian Sections, the federation of bodies heretofore known as the American Section of the Theosophical Society has a *de jure* existence, not as a section of a *de facto* body, but by virtue of the voluntary association of originally free and independent bodies, miscalled branches of the General Theosophical Society, so called; whereas so far as they are branches, they are branches only of the federation existing in America, and that, of right, said federation of American Branches is already free and independent of all bodies of the so-called Theosophical Society outside the federation of American Branches.

Fraternally,

GEORGE D. AYERS.

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## REPORT OF LEAGUE OF THEOSOPHICAL WORKERS.

(Year ending April 30th, 1895.)

At the Boston Convention in 1891 the Committee on Practical Work appointed by the Convention formed the League of Theosophical Workers. The object was practical work for Theosophy and to focalize disconnected efforts of individuals. As all members of the League are members of the Society and usually members of Branches, the work of its individual members usually lies in infusing energy into the particular Branches with which they are connected. The Leagues are therefore so closely identified with the Branches that frequently there is little or nothing to report in the line of work separate and independent of Branches.

League No. 1 of New York City is an exception, by reason of its being situated at Headquarters and of having on its roll members of the four Branches and two Centres in New York, Brooklyn, and immediate vicinity. During the year League 1 received contributions to the amount of \$221 from individuals, \$50 from the Central League, realized \$177 at two entertainments, and made a profit of \$60 on sales of pamphlets, making a total in receipts of \$508. Of this \$162 was expended for charitable purposes, and the balance in general propaganda work and expense. Cast-off garments to the number of 250 pieces were collected, and all but 38 pieces dispensed. Among other contributions were 4 barrels of sweet potatoes and a dozen bottles of medicine. Eleven books, 12 magazines, 630 pamphlets, and several hundred tracts were given away. The insertion of about 50 columns of matter was secured in newspapers in various parts of the country. This League saves all clippings of Theosophic interest which find their way to Headquarters, and several months ago made a scrap-book of them, consisting of 160 pages newspaper size, and containing 1000 columns of matter, which was presented to the Headquarters' Room. A new one, to be of the same size, has been started and is well under way. In January last, at the suggestion of this League, the Branches of the American Section contributed a life-size photo of W. Q. Judge to the Headquarters' Room. A Lotus Circle with a membership of about 60, about 20 of which are children, is conducted by members of the League. Early in the year the pamphlet *Theosophy Simply Put* was published by this League. A third edition has just been printed, and altogether nearly 5000 have been sold. A few weeks ago a bureau was started for the purpose of establishing a collection of second-hand Theosophic books. When a sufficient number have been received it is proposed to make of it a free circulating library for the benefit of struggling Branches and Centres in the American Section. Contributions to this are solicited from Theosophists in any part of the country.

League No. 5, Mrs. Mary H. Wade, President, has been conducting a Lotus Circle, giving a social meeting once a month, has given several entertainments for the purpose of raising money for charitable work, conducts a very successful kindergarten for the training of children, and does much propaganda work in connection with the lecture tours of B. Harding.

League No. 5, San Francisco, W. J. Walters, Vice-President, has not responded to the request for a report.

League No. 6, Chicago, Mrs. A. B. Leonard, President, has not been in a state of activity since its rooms were burned out, something over two years ago.

League No. 7, Oakland, Miss Jennie B. Tuttle, Secretary, reports that it has done all its work through Aurora Branch.

League No. 8, Los Angeles, Mrs. E. A. B. Shell, Secretary, has not responded to the request for a report.

League No. 10, Fort Wayne, Miss A. B. Kuhns, Secretary, has not responded to the request for a report.

League No. 11, Seattle, F. O. Schwagerl, Superintendent, was extremely active a year ago among the Puget Sound Branches, but this year the Branches themselves work the plans independently of the League. Lack of money has also prevented much work.

League No. 12, Tacoma, Miss Helen W. Copeland, Secretary, has not responded to the request for a report.

League No. 13, Olympia, Mrs. Hattie E. Ogden, Secretary, reports that all its work is done through Olympia T.S.

League No. 15, Buffalo, reorganized a month ago with J. W. Carey as Superintendent, and promises to do much work. Large placards bearing Theosophical notices are to be hung all over Buffalo, small cards are to be put in hotel parlors and public places, the Erie County Penitentiary is to be visited, and a home for wayfaring women is to be established if possible, there being no such institution in the city. Propaganda work in the form of distribution of tracts, etc., is also being engaged in.

League No. 17, Victoria, B.C., W. Herold Berridge, Secretary, has done all its work through the Branch.

League No. 18, Chicago, Miss Nettie E. Weeks, Secretary, was organized in August, 1894, and disbanded in December because its work conflicted with that of the old Central States Committee.

League No. 19, New Orleans, Mrs. Onfa Santos, Secretary, was formed February 5, 1895, with 19 members. For over a year before regularly organizing, its members had been writing articles for the Sunday newspapers and had secured the insertion of about 50 columns.

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### ABSTRACTS OF BRANCH REPORTS.

ALAYA T.S. held 23 meetings between March and September, devoted to readings and study. Four public lectures have been given, and money has been contributed to buy Theosophical literature for inmates of the State's Prison. The library consists of 13 standard books. The work and counsel of the Pacific Coast Lecturer have been most helpful.

ALOHA T.S., Honolulu, Hawaiian Islands, has suffered much from well-known political perturbations and from removals and resignations and sicknesses. Weekly meeting and study-class were kept up till January, then suspended, then renewed again.

AMRITA T.S., Lincoln, Neb., has gained 6 members and lost one; present number, 16. Though it has no regular library, there is ample reading matter. Weekly meetings are punctually kept up, and public interest increases.

ARYAN T. S. has received 1 affiliant and 14 new members, dropped 6, demitted 11, lost 2 by resignation and 1 by death, and now has 103. The library contains 398 books. The Sunday afternoon Lotus Circle has steadily grown and has demonstrated its usefulness. The attendance at the Tuesday evening meetings has most remarkably increased, and at times the hall is crowded. There is nothing specially new in the Branch work or proceedings, but all the old activities are carried on, and everything indicates continued prosperity and progress.

ATMA T.S. has changed but little. Weekly meetings have been regularly kept up with an average attendance, and efforts have been made to interest the outside public, though with little success. Many persons become inter-



ested, but not to the extent of joining or helping. Yet nearly every meeting has visitors present.

AURORA T. S. has demitted 10 members, suspended 2, and admitted 2; present membership 21. In August fine and central Headquarters were taken, the hall seating 85. It is kept open daily by the ladies from 2 to 5 p.m. Here is the library of 166 books; the average taken out being over 4 a day: visitors have averaged over 9 a day. The library is free, and books are kept on sale. The Branch has held 51 regular meetings; a month ago all, instead of alternate, were made open. Attendance has been steady, and the *Ocean* very thoroughly studied. Sunday evening lectures have been given to the number of 51, and leaflets are always distributed. "The Children's Hour" is successfully carried on, as also a study-class on the *Bhagavad-Gitá* and other religious books, and another on the *Secret Doctrine*. The Training Class has been of immense benefit.

BLUE MOUNTAIN T.S. held 17 meetings during the year and gave 5 public lectures, all meetings having been open. The library has been freely used by members and outsiders. The number of members now is 9.

BOISE T. S. has met regularly since the Countess Wachtmeister's visit, and has taken in 3 new members.

BRAHMANA T.S., Milwaukee, gained 3 members, lost 1 by death and 1 by dropping, and now has 13. Public meetings, advertised, are held on Sundays; the Tuesday study-meeting has taken up the *Ocean*, and on Wednesday evening a *Secret Doctrine* class assembles. Tracts are constantly distributed. By invitation of the Liberal League, our President, Dr. Hill, lectured before it on Theosophy. Visits and lectures from Mr. Judge and the Countess Wachtmeister greatly helped us. The library contains 46 bound books, and several years' full files of the magazines, also pamphlets.

BROOKLYN T.S. has added 7, lost 12, partly through removals, and now numbers 60. It is a strong body, with a good working force. Sunday evening lectures and Thursday discussions are well attended, and papers show careful study and preparation. The Lotus Circle contains classes for children and adults. A bi-monthly *conversazione* is made attractive to visitors, and draws many. During the winter two classes for study and the practice of speaking are kept up, and several members regularly attend and help the meetings of a young Branch in the neighborhood. The library has 240 books and circulates them widely. Altogether, Brooklyn Branch is in good condition and purposes still further propaganda.

BULWER LYTTON T.S. has held weekly meetings, alternate ones public for last three months, average number of visitors 13. Though the Branch has one member less, it has gained strength and has more public favor than formerly. Many fully sympathetic do not join because of "hard times", though only fee and annual dues are exacted, the work being kept up by donations from those able. The library has 13 books and many unbound files, and T.S. literature has been placed with nearly every family in the town.

BUFFALO T.S. was formed only in August, under the auspices of Claude Falls Wright, with 26 members, and has gained 4. Twenty-four meetings have been held in the parlors of the Genesee House, with an attendance of from 35 to 47, and lectures also given by Mr. Wright and Mr. Judge. The library contains 38 books, besides magazines and pamphlets. Four classes meet each week, one on *The Ocean of Theosophy*, one on the *Key*, one on *The Secret Doctrine*, one a primer or question class, all at private houses. Twenty-six original papers by members have been read, and many visitors attend. The Sunday meetings are advertised, literature is sold at the rooms and has been introduced into two of the Public Libraries, and Branch and public interest is very encouraging.

CAMBRIDGE T.S. has lost 1 by death and 2 by removal, gained 14, and numbers 24. Its great event has been the hiring and fitting-up as headquarters of a hall in the most central part of the city, seating 225. A vigorous propaganda is carried on. In each ward is put up a permanent placard in a

prominent place, newspaper notices are maintained, and attendance is gradually increasing. Meetings are held Sunday afternoon and evening. The library is open to non-members for small fee, and the reading-room every Saturday afternoon and evening, a member being in attendance. The Branch has several classes, but its special aim is to interest laboring men, for whom particularly the hall was taken.

CINCINNATI T. S. has secured Headquarters in the Lincoln Inn Court Building on Main street, within a square of the street-car centre of the city. The hall will seat 300. The Branch has gained 12 members and has 65. The library contains 183 books, a growth of 18, and has on file the Theosophical magazines. A public meeting for reading and discussing essays is held each Tuesday evening, with an average attendance of 100; a class for the systematic study of Theosophy meets on Sunday evening, and a Lotus Circle for children and others on Sunday afternoon.

COLUMBUS T.S. has lost 2 members and gained 11; present number, 24. The Branch has as such no library, but enjoys the full use of the Theosophical library and reading-room provided by Dr. Henderson. Financial condition is good, and a comfortable hall for Sunday evening lectures has been rented. The first Sunday evening of each month is devoted to answering questions and to general discussion. A Training Class and a Study Class are held on alternate Tuesdays, proving of great benefit; a promising Lotus Circle started; many pamphlets have been distributed; and literature is kept on sale. Lectures by Mr. Judge, the Countess Wachmeister, and Dr. Buck were well attended, and public interest justifies expectation of much growth.

CORINTHIAN T.S. has held 52 regular meetings and a weekly class on the *Key*. During the summer 4 lectures were given in Saratoga, and in the autumn 7 at Corinth, the best hall in the town being offered for the purpose. Two demits have been granted, and no new member joined. The library has added 5 books and has 109.

DANA T.S. gained 10 members, lost 1 by death, and now has 30. The library has 90 books and takes 5 magazines. The Branch has a room open every day, has held 46 meetings, has had lectures from Mr. Wright and the Countess Wachmeister, has distributed tracts and programs at an Inter-State Fair, kept three Theosophical magazines on the table of the Public Library, spread a knowledge of Theosophy through the press, and done some charitable work. It has a Training-Class and Sunday classes for both children and adults.

DAYTON T. S. was reorganized December 21st, 1894, with 14 members, since which time it has dropped one and added one. Average attendance about ten, visitors one to six. The weekly meetings have been conducted as a study class, using *Modern Theosophy* and Branch Papers as a basis. A library has been begun, containing some of the best Theosophical books. The Branch, though small in numbers, is now upon a firm basis and expects to do larger work.

DHARMA T.S. has for the most of the year met each Sunday evening for study, chiefly of *Patanjali*, the *Sankhya*, and the *Gita*. The membership is but 5, of whom only three or four attend, and although meetings are open and occasionally have visitors, the aroused interest in Cleveland is still nothing.

DHYANA T. S. has decided to work with those who have been holding meetings for enquirers during the past year and to hold the Branch meetings with theirs. Previously the Branch had been studying "The Races", a subject too advanced for beginners, but both Branches will now unite in one meeting for elementary studies.

ENGLEWOOD T.S. has lost 5 members, gained 3, and now numbers 10, 6 of them thoroughly zealous. There is a small surplus in the treasury, and the library contains 40 books. Study has been upon the *Ocean*, *Modern Theosophy*, and *The Seven Principles*.

EXCELSIOR T.S. has gained 6 and demitted 3; present number 16. The library has 30 books and many magazines: demand for it is small. Open meet-

ing is held each Sunday, and a monthly lecture given by some non-resident, and a closed meeting each Wednesday. The *Voice*, the *Ocean*, the *Seven Principles*, and the first volume of the *Secret Doctrine* have been studied. The few workers are pressing steadily forward.

FIRST T.S. OF JAMESTOWN reports growing interest in its weekly meeting with syllabus, and in the Sunday meeting, and most kind attention by the press, much upon Theosophy having been published. The Countess Wachtmeister's visit excited inquiry from persons heretofore indifferent, and two other lecturers have helped. There have been 4 additions, 1 demit, and 4 resignations; present roll numbers 16. There are 28 books in the library, and others will be added this year. Individual members have circulated documents and lent books through the surrounding rural districts.

FORT WAYNE T. S. has gained 2 members and numbers 28. The library contains 185 books. The regular work of the Branch has been kept up unflinchingly, and the Thursday meetings well attended through the year. There has been no systematic tract-mailing, but pamphlets for distribution are supplied to strangers and enquirers at every meeting, and individual members also circulate them largely. The Branch has at last made Theosophy respected in Fort Wayne, and the work goes on unchallenged. The rooms are open every day from 2 to 5 p.m.

GOLDEN GATE LODGE, San Francisco, Calif., has now 46 members against 61 of last year. The Branch meetings during the year, which are held every Thursday evening, have been very well attended, the average attendance being about forty. Over sixty public meetings have been held since our last report. In December last it was necessary to move into larger headquarters, and rooms 5 and 6 over the Mercantile Library were secured. The Lodge during the year has been studying Mrs. Annie Besant's Manual on *Reincarnation*, the study being supplemented at times by original papers, and discussions. In addition to the Branch meetings there is held every Friday evening a Training Class, and on Sunday morning a Lotus Circle.

HARMONY LODGE T. S. has not increased its membership, and has held only informal meetings for study, besides providing a monthly paper, generally read to a small circle of friends. The work is mostly quiet, personal influence.

HERMES COUNCIL T.S. has lost 1 member by death, 1 by dropping, and 2 by resignation, and now numbers 9.

HOT SPRINGS T. S. has held 31 weekly meetings, besides 8 extra ones. The Branch has twelve members. The library contains 25 books and takes one magazine. The President thinks of reconstructing her library so as to provide a permanent headquarters. During the year two public lectures were delivered to crowded audiences, and one private lecture given. Through the kindness of a local paper one Theosophical article each week has been published and widely read. The meetings are advertised, and the public interest in Theosophy seems to advance.

"H.P.B." T.S. admitted 14 members, suspended 3, and demitted 2; present number 35. Since organization in May, 1891, two meetings a week have been regularly held, on Sunday evening for public lectures, at which the average attendance has been 60 during the past year, and Friday evening for the regular Branch meetings with syllabus, average attendance having been 21. Strangers are admitted but take no part in discussions. A Training Class for speakers was recently organized and promises success. The rooms are kept open on Sunday afternoon for the benefit of inquirers, and once a month a social meeting is held with an average attendance of 40. Literature is on sale at all meetings, and during the year \$150 worth was sold. Tracts for free distribution are always kept on hand, and the Branch has a small library. A member recently succeeded in having transparencies, advertising the meetings, placed over two lamp-posts on a prominent thoroughfare, and notice of lectures is given in the newspapers.

ISIS LODGE T.S. has 8 members, having demitted 2, a good library, and much life and energy for so small a membership.

KALAYANA T.S. has gained 9 members, demitted 4, dropped 1, and numbers 19. Mr. Harding's two visits and four lectures have greatly helped. Books to value of \$69.90 have been sold. The library has 38 books and pamphlets, always in circulation. Sunday meetings are held, and a Class meeting on Wednesday. Evidences of Reincarnation as presented by Mr. Walker and Dr. Anderson have been studied at the former, and Question Paper No. I of Correspondence Class at the latter.

KANSAS CITY T. S. has held 22 open meetings with average attendance of 25, and 18 closed, with average of 12. Two attempts to get up a study-class have failed. The library contains 42 books and many magazines and pamphlets. The press has been very generous, all of it printing notices and some of it reports: over 40 columns on Theosophy have thus appeared. Prospects of growth are good.

KRISHNA T.S. has admitted 9 members, but has lost 2 by resignation, and several by dropping, leaving 19 in good standing. Public meetings have been held through the year, and the Branch has been visited by Mr. Harding and the Countess Wachtmeister, both of whom lectured and held meetings. The library contains over 175 bound books, and a number of others unbound. Books are kept on sale. The Branch has provided a good room in a central section, and a closed meeting of members for study is added to the public meetings. A "contributing membership" has been established, its object being to arrange for meetings and lectures elsewhere than in the room, and also to perform general propaganda work. If possible the room will be kept open as a reading-room, but lack of helpers prevents as yet.

KSHANTI T.S., Victoria, B.C., has now 15 members, having lost 2 by resignation and 2 by removal. Branch activity has increased, and since September a good hall has been taken for exclusive use. It is open every evening, and on Sunday a public lecture is given, average attendance being 29. On Wednesday the Branch meets privately for study, attendance averaging 6. During the year Mr. Judge, the Countess Wachtmeister, Dr. Griffiths, and others visited and lectured. The library contains 127 books and is much used by outsiders; 364 books were lent.

LAKE CITY T.S. held 50 regular meetings. The Countess Wachtmeister gave it a private talk, and later addressed a public meeting of 40. In September an "H.P.B." class was formed to study Correspondence Class questions. Most of the Branch strength has been given to study, *Seven Principles, Key, Ocean*, and *Bhagavad-Gitā* being used. Membership remains at 7.

LOS ANGELES T.S. has 22 members, having admitted 7, demitted 8, and suspended 2. At Headquarters 51 Branch meetings were held and 52 public lectures given. Members also gave 19 lectures in neighboring towns, and distributed 1200 leaflets. The library contains 110 books, besides magazines, etc., and over 500 were drawn out. Harmony and desire to work are increasing.

LOWELL T. S. was but recently chartered. During five and a half years the present President, Mr. Herbert A. Richardson, energetically circulated tracts and privately promulgated Theosophy, but in vain until Mr. Harding's lectures gave more publicity to the topic. There is hope now of a future.

LOYALTY BRANCH, Chicago, is the name of the Branch formed by the workers of the old Chicago T.S. banding themselves together, separating from the old Society and uniting with the T.S. in America. The work done by them under the auspices of the old Chicago Branch gave it last year the largest increase in its history—25 members. There were 4 demits, 6 resignations, 6 suspensions, and one death. Associate members numbered 26, of whom 6 joined the T.S. The Lecture Bureau and League No. 18 were the main activities. Since September the Bureau sent a lecturer every Sunday to each of the 4 centres in Chicago, and cards announcing the lectures were distributed in hotels, restaurants, and the liberal churches. The most valuable League work was the purchase of a printing-press, thus greatly enlarging the possibilities of propaganda. The "H.P.B." Training Class, a class in the *Ocean*, the founding of a Theosophical centre on the west side of Chicago, and the reorganization of the Press Bureau were further works of the

League. The Countess Wachtmeister, Mr. Judge, and Mr. C. F. Wright were guests of the Branch in 1894.

LYNN T. S. was organized only last December with 7 members, and has added 1 since. Weekly meetings are held in the President's parlors, visitors almost always being present, and Mr. Crosbie sometimes comes from Boston and talks. Under his guidance the *Ocean* was studied once, and is now being gone over a second time. The library contains only 5 books, but the President's collection is open to the members.

MACON T.S. has added 17 members and now has 23, possesses a library of 45 books and the exclusive use of a hall seating 250 people, wherein regular weekly meetings are held, not largely attended but accomplishing some good. Informal meetings are also held on Sunday mornings. The Branch is fairly healthy and making a more or less sustained effort.

MUSKEGON T.S. has added one member and has now 15, but only seven of these are resident, the others having moved from the city. The library is very small, but several of the members have quite complete collections and lend them freely. Weekly open meetings have been maintained through the year, with an average attendance of about twelve. Notices of meetings have been put in the daily press, which has also published abstracts of papers read at meetings.

NARADA T. S. has held 111 meetings, with aggregate attendance of 4813. Of these meetings, 44 were for study, average attendance being nearly 16. The average attendance at the 67 public meetings was nearly 66. The assistance given by the Countess Wachtmeister and Messrs. Judge, Hargrove, Copeland, and Scotford, together with the exchanges with Seattle Branch, enabled to keep up public interest. The library contains 93 books for reference and 105 for circulation; 629 were taken out.

NEW ORLEANS T.S. has open weekly meetings, two devoted to the reading of papers or to lectures, the others to studies of the *Ocean* and in answering questions from the audience. League No. 16 has correspondence with students in Cuba and Central America (where two of our members are now working), and general Theosophical work is among the Branch activities. The principal newspaper in the city publishes nearly every month original articles on Theosophical teachings prepared by a Branch member.

PITTSBURG T. S. has held weekly meetings most of the year, as also Sunday lectures. At Edgewood Park a valuable weekly meeting is kept up, whereto strangers are invited, and missionary work has been done at California, Pa. The Branch has added ten members, and lost four by resignation and one by death. Interest in Theosophy seems to be increasing.

PLEIADES LODGE T.S. still has its membership of 8. Theosophy is much antagonized by the Church, but holds its own, and perfect harmony reigns in the Branch. The Library contains only 14 books, but individual members lend their own. A meeting is held each Sunday morning, some public lectures have been given, and leaflets have been circulated.

PORT TOWNSEND T.S. has gained 2 members, lost 1, and possesses 7. It has no library, but members lend their books to each other and to outsiders. Six public lectures have been given, and for the past six months the Branch has met weekly, the members in turn reading papers upon the last lesson. Visitors are admitted, general interest is on the increase, and pulpit attacks upon Theosophy by ministers have very greatly helped to awaken intelligent sympathy for broad views and to point to the Society where they exist.

PROVIDENCE T.S. has gained 8 members and lost 5, making present roll 23. The public meetings on Sunday evening have had an average attendance of 21, and 17 original papers have been read. At the closed meetings on Friday the Correspondence Class papers have formed the basis of study. To the library have been added 23 books, the now number being 44, besides magazines and pamphlets. The lectures by Messrs. Judge and Harding were well attended, and monthly lectures are given by members of the Boston Branch.

REDDING T.S. lost 1 member, admitted 3, and now has 7. The Branch holds meetings closed on Thursdays and open on Sundays, all at private houses because of inability as yet to rent a hall. The library contains 29 books, an increase of 13, besides magazines and pamphlets.

SALT LAKE T.S. has gained 18 members, lost 2, and now has 26. Last July it opened a Headquarters on Main street, where it has a library and reading-room open all day to members and visitors. The library has 62 books, besides many pamphlets, magazines, and leaflets for distribution. Open meetings are held on Sunday mornings, alternately given to discussion on papers and to the study of *Isis*. The Branch has no dues, only voluntary contributions. Increased interest within and without it, as also its growth, are largely attributable to the visiting lecturers.

SANDUSKY T.S., O., has six members and holds weekly meetings at the President's house. No outsiders attend and it seems impossible to interest any. The library has 20 books.

SAN FRANCISCO T. S. has added 15 new members, lost none, and has 36. Every weekly meeting has been well attended; average attendance from 50 to 60. The *Key*, the *Ocean*, and Mrs. Besant's *Manuals* have been studied, especially the *Ocean*.

SANTA BARBARA T. S. was chartered in September and at first met at the house of the Secretary, but now rents a hall. Weekly meetings are held; interest and attendance fair. The *Key* and *Seven Principles* are studied, questions asked, and original papers read. The press gives notices.

SANTA CRUZ T.S. has gained 7 members and lost 1; present number 19. Eight public lectures were given by visitors and 48 by members. Average monthly attendance at meetings was 28, and there have been 50 visitors. Several books have been studied at Branch meetings. The library contains 43 books, an addition of 12.

SEATTLE T.S. No. 1 has admitted 13 members and lost 7, present number being 25. The library contains 14 books and 7 pamphlets. Public meetings have numbered 53, study meetings 51, lectures 5. The year has been prosperous in all respects, members growing in zeal, and 12 of them being active workers. The library has been formed only within the year, as also the "H.P.B." Training Class, and a Headquarters established in a very desirable location. Attendance at public meetings constantly improves, and Branch members have lectured and formed centres in neighboring towns.

SHELTON SOLAR T. S. was formed last June under the auspices of the Countess Wachtmeister and Mrs. Blodgett, with 9 members: one has withdrawn, and a new one joined. A meeting is held each Sunday evening. *Seven Principles* is studied. The visit and suggestions of Dr. Griffiths were of great value.

SHILA T.S. has doubled its membership in a little over six months, and has now 12 on its roll. Weekly meetings are held in Central Music Hall Building, closed except upon special invitation, and the *Secret Doctrine* has been the subject for study.

SIoux FALLS T.S. has added but 1 member, yet has done considerable work since November, 1893, having held 50 public meetings attended by 512 persons and interested many outsiders. The Branch numbers 9. The library has increased from 55 to 63, books have been lent 143 times, several thousand tracts distributed, partly in Swedish and German, 12 surrounding towns have been visited, readers looked up, supplied with literature, and incited to interest in Theosophy. The Branch President has lectured in 4 of these towns. Public meetings are now held in private residences, but a permanent hall and reading-room is contemplated.

SOMERVILLE T.S. was chartered last March with 11 members, gained 1 and lost 1. The library is very small, but appreciation of it is growing and an attempt to enlarge it will be made. Weekly meetings have been held for the study of *Modern Theosophy*, and addresses given by Messrs. Wright,



Judge, Harding, and others. Branch meetings are now to be held in a public hall. A weekly study-class, working along the lines of the Correspondence Class, is maintained.

SRAYAKA T.S. has never been active and has no more than a legal existence. Two members never attended meetings and soon withdrew, one lives at a distance, two removed, and the remaining one member has only gained one associate, in spite of public lectures by the Countess Wachtmeister and Mrs. Harris. But the two study privately and hope for a revival in membership and an acquired capacity to interest the public.

ST. PAUL T.S. has 15 members and 5 Associates. Regular meetings are held weekly, and occasional ones when necessary. The average attendance has been 8 members and 6 visitors. Fees from Associates go to the library fund. Library has now 104 books. The great need of this Branch, and doubtless of others, is a periodic visit from some lecturer. The visits of Mr. Judge, Mr. Wright, and the Countess Wachtmeister all resulted in new members and in reawakened interest of old ones.

SYRACUSE T. S. has lost 3 members, suspended 3, and now has 19. Two regular weekly meetings have been open to the public, and there is a study-class in *Secret Doctrine*. The library has 53 books, an increase of 19. Mr. C. F. Wright gave 2 weeks of lecturing and work, Mr. Judge has lectured twice, Mr. H. T. Patterson once. Much demand exists for Theosophical literature, and 81 books have been sold by the Librarian. Considerable propaganda has been done in distribution of tracts: they have been earnestly called for by outsiders. All the Sunday evening lectures have been well attended and well reported, and the Wednesday evening meetings have an average attendance of 20. In September new and convenient rooms were taken, and they have since been open daily.

TATHAGATA T.S. reports no additions and but a small library, though an increase to the latter is purposed.

TRIANGLE T.S. admitted 1 new member, demitted 1, dropped 2, affiliated 4, and now has 11. It has held weekly meetings, organized a training-class, given a public lecture monthly, and increased its library, besides subscribing to 3 magazines and distributing leaflets. Prospects are encouraging.

VARUNA T.S. has still but its 5 members, yet continues faithfully its weekly meetings and puts forth all available strength. It is earnest, hopeful, and harmonious. The library has added 2 books and has now 50. Magazines are taken, and books are lent to outsiders. There are 3 members of the Correspondence Class.

VEDANTA T. S. has held regular weekly meetings with systematic work and ample reading of papers and discussion. All meetings have been open, and have had an average attendance of four visitors. The lectures of the Countess Wachtmeister and Mr. Claude Wright greatly quickened local interest. The Branch has gained four members, demitted two, dropped one, and lost one by resignation. The present number is eight.

WACHTMEISTER T. S. has added 3 members and now has 13 and 1 associate. Open meetings in the Scandinavian language are held every Sunday morning, usually of lectures followed by discussions, average attendance being 15. A *Secret Doctrine* class meets on alternate Saturdays. The Branch's great difficulty is the long distance between the Scandinavian settlements, but it is hoped to reach many individuals by pamphlets. The library has about 50 books, mostly in Swedish.

WESTERLY T.S. still has 10 members, growth being in real interest though not in numbers. There are two meetings a week, one being added since last year, and the books studied have been *Man*, the *Ocean*, and *Modern Theosophy*. At each meeting a paper is read, and last year's plan of giving out questions in advance for study has proved highly successful. The library has only 13 books, but it is to be increased through the dues.

WILLAMETTE T.S. has lost 5 members, added 6, and now numbers 20. Ex-

cept an increase of magazines and pamphlets, the library remains as before,—87 books. Branch and public meetings have been maintained weekly, the former private and with average attendance of 13 for a season of study and drill, but now again open. A *Secret Doctrine* class meets on Sunday afternoon. Many prominent Theosophists have visited and lectured, and much earnest work is carried out.

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WHITE LOTUS CENTRE, 328 E. Houston street, New York City, has had during the past year 12 lectures with an attendance of from 50 to 115; 32 meetings for discussion, and 8 meetings for the study of the *Key*, with an attendance of from 15 to 25. One novelty about this Centre is that those who are most interested are young people ranging in age from 17 to 22 years. Many children showing an interest in Theosophy, a children's class with an attendance of 12 was started 8 weeks ago, and there is no doubt that as soon as suitable teachers can be obtained, this activity of the Centre's work can be considerably extended. It has a library of 25 books. A good many tracts and pamphlets were distributed about the neighborhood.

YONKERS CENTRE, Yonkers, N.Y., was organized March 24th, and is the result of three and a half months' work by three members-at-large. It has adopted By-laws, and has elected officers, and begun with 12 charter-members. A hall was taken last year and eight lectures were given, followed by a weekly class for the study of the *Key to Theosophy*; considerable propaganda has been done, about 800 tracts having been distributed and a number of books sold. The attendance at the class has been as high as 18, and much interest is shown. A lending library of Theosophical literature is being formed.

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THE PACIFIC COAST THEOSOPHICAL CORPORATION was organized under the laws of the State of California on May 4th, 1894, for the furtherance of Theosophical work. It has brought into closer touch with the San Francisco Headquarters all Pacific Coast Branches, and greatly inspired them in their work. Lectures and visits have been given to the various prisons on the Coast, the Corporation donating books and leaflets. San Quentin is visited monthly by a lecturer, and a class has been formed among the prisoners for study and Theosophical reading. Various private members visit the different prisons. The Salem prison in Oregon is under the special care of Rev. W. E. Copeland, and has accomplished much good. The Corporation secured two large rooms in the Merchantile Library Building for a Headquarters and library, besides a Children's Library. Dr. Griffiths has carried on the Pacific Coast Lectureship with the same tireless vigor and energy as heretofore. In 1894 he visited 100 cities, gave 99 lectures, attended 159 informal Branch and Quiz meetings. Attendance at meetings, 10,000; leaflets distributed 17,900; press reports, 200 columns; miles travelled 6,000; Branches formed, 5. His three years' work includes cities visited, 251; lectures given, 268; informal Branch and Quiz meetings attended, 396; attendance at meetings, 31,000; leaflets distributed, 69,500; press reports, 900 columns; miles travelled, 19,000; Branches formed, 15. The Corporation supplies lecturers to surrounding cities and towns and in different parts of the city, such as "The Sailor's Union" on the water front, where lectures are delivered twice a month, secured by Irving Clarke, and a reading-room in another part of the city, organized by the Propaganda Committee. The Headquarters are open from 10 to 5 or 6. The correspondence since last Convention has been remarkably large, and the whole year has been one of great progress and earnest endeavor by all F.T.S. on the Pacific Coast.

# THEOSOPHICAL SOCIETY IN AMERICA

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## HEADQUARTERS

144 MADISON AVENUE, NEW YORK CITY

1896