



AMERICAN SECTION  
THEOSOPHICAL SOCIETY.

EIGHTH ANNUAL CONVENTION

HELD AT

GOLDEN GATE HALL and RED MEN'S HALL, San Francisco, Calif.,  
April 22 and 23, 1894.

REPORT OF PROCEEDINGS.

FIRST DAY.

MORNING SESSION, APRIL 22d.

THE Delegates assembled at Red Men's Hall, 320 Post street, San Francisco, at 10 a.m., April 22, 1894. In addition to delegates, many members were present, crowding the Hall.

William Q. Judge as General Secretary read the order of the Executive Committee for holding the Convention at San Francisco, called the meeting to order, and requested nominations for temporary chairman. E. B. Rambo nominated Dr. Jerome A. Anderson, which being seconded, the motion was put and carried unanimously. Dr. Anderson took the chair as Temporary Chairman and called for nomination of Secretary to the Convention. William Q. Judge was nominated by Mrs. Thirds and the motion was carried unanimously. The printed order of business was then adopted.

The chair then called for roll of Branches and Councillors, and the following responded:

ARYAN T.S., William Q. Judge, *President*; Mrs. S. W. Cape, Mrs. W.Q. Judge, *Delegates*.

ARJUNA T.S., William Q. Judge, *Proxy*.

AURORA T.S., Mrs. S. A. Harris, *President*.

ATMA T.S., E. B. Rambo, *Delegate*.

ALAYA T.S., Mrs. S. A. Smith, *Delegate*.

ANNIE BESANT T.S., Dr. J. D. Buck, *Proxy*.

BLUE MOUNTAIN T.S., Allen Griffiths, *Proxy*.

BULWER-LYTTON T.S., Allen Griffiths, *Proxy*.

BOSTON T.S., Dr. J. D. Buck, *Delegate*.

BROOKLYN T.S., Miss Annie Bryce, *Delegate*.

BLAVATSKY T.S., Mrs. A. C. Kelsey, *Delegate*.  
 BRAHMANA T.S., Mrs. Annie E. Wood, *Delegate*.  
 CHICAGO T.S., Mrs. M. M. Thirds, *Delegate*.  
 CINCINNATI T.S., Dr. J. D. Buck, *President*.  
 COLUMBUS T.S., Dr. J. D. Buck, *Delegate*.  
 CAMBRIDGE T.S., Dr. J. D. Buck, *Delegate*.  
 DANA T.S., William J. Walters, *Delegate*.  
 DAYTON T.S., Dr. J. D. Buck, *Delegate*.  
 EUREKA T.S., Dr. J. S. Cook, *Delegate*.  
 EXCELSIOR T.S., Miss Morgan, *Delegate*.  
 ENGLEWOOD T.S., Mrs. M. M. Thirds, *Delegate*.  
 FRESNO T.S., Allen Griffiths, *Delegate*.  
 GOLDEN GATE T.S., E. B. Rambo, *President*; Mrs. A. T. Bush, *Delegate*.  
 "H.P.B." T.S., Dr. J. D. Buck, *Proxy*.  
 HOT SPRINGS T.S., Mrs. V. S. Beane, *Delegate*.  
 ISIS T.S., E. G. Merwin, *Delegate*.  
 ISHWARA T.S., William Q. Judge, *Proxy*.  
 INDIANAPOLIS T.S., William Q. Judge, *Proxy*.  
 INDRA T.S., William Q. Judge, *Proxy*.  
 JAMESTOWN T.S., Mrs. F. I. Blodgett, *Proxy*.  
 KALAYANA T.S., Mrs. M. B. Smith, *Delegate*.  
 KRISHNA T.S., George P. Keeney, *Delegate*.  
 KANSAS CITY T.S., L. F. Weirsmuller, *Delegate*.  
 LOS ANGELES T.S., H. A. Gibson, *President*.  
 MEMPHIS T.S., William Q. Judge, *Proxy*.  
 MUSKEGON T.S., William Q. Judge, *Proxy*.  
 MALDEN T.S., Dr. J. A. Anderson, *Delegate*.  
 MACON T.S., Mrs. C. H. Bunker, *Delegate*.  
 NARADA T.S., Rev. W. E. Copeland, *Delegate*.  
 OLYMPIA T.S., Mrs. H. E. Ogden, *Delegate*.  
 POINT LOMA T.S., Mrs. Dr. Patterson, *Delegate*.  
 PORTLAND T.S., Dr. J. D. Buck, *Delegate*.  
 PROVIDENCE T.S., Abbott Clark, *Proxy*.  
 PLEIADES T.S., Eliza Mills, *Delegate*.  
 PITTSBURGH T.S., William Q. Judge, *Proxy*.  
 REDDING T.S., W. P. England, *Delegate*.  
 STOCKTON T.S., F. M. West, *President*.  
 SAN FRANCISCO T.S., Dr. J. A. Anderson, *President*.  
 SALT LAKE T.S., Mrs. V. S. Beane, *Proxy*.  
 ST. PAUL T.S., William Q. Judge, *Proxy*.  
 SEATTLE T.S., Mrs. A. L. Blodgett, *Delegate*.  
 SAN DIEGO T.S., Col. E. T. Blackmer, *Delegate*.  
 SYRACUSE T.S., William Henderson, *Delegate*.  
 SIOUX FALLS T.S., Evan Williams, *Delegate*.  
 TRIANGLE T.S., Mrs. McIntyre, *President*.  
 TOLEDO T.S., Miss J. B. Tuttle, *Delegate*.  
 TORONTO T.S., Julius Oetl, *Delegate*.  
 VYASA T.S., Mrs. M. E. Fountain, *Delegate*.  
 VARUNA T.S., Paul Bunker, *Delegate*.  
 WACHTMEISTER T.S., Mrs. M. M. Thirds, *Delegate*.  
 WILLAMETTE T.S., A. R. Read, *President*.

#### And Councillors as follows:

DR. LA PIERRE, Dr. J. D. Buck, *Proxy*.  
 E. A. EDWARDS, Dr. J. D. Buck, *Proxy*.  
 ALLEN GRIFFITHS, *in person*.  
 ANNA L. DUNBAR, Dr. J. D. Buck, *Proxy*.  
 REV. W. E. COPELAND, *in person*.  
 MRS. V. S. BEANE, *in person*.  
 MRS. M. M. THIRDS, *in person*.  
 MRS. F. PRATT, Dr. J. D. Buck, *Proxy*.  
 H. W. GRAVES, E. B. Rambo, *Proxy*.  
 CLARKE THURSTON, Dr. J. D. Buck, *Proxy*.

DR. C. J. LOPEZ, Dr. J. D. Buck, *Proxy*.  
 MISS K. HILLARD, Dr. J. D. Buck, *Proxy*.  
 DR. J. P. KNOCHE, Dr. J. A. Anderson, *Proxy*.  
 EDWARD O'ROURKE, Dr. J. D. Buck, *Proxy*.  
 J. C. SLAFTER, William O. JUDGE, *Proxy*.  
 MRS. M. H. WADE, Dr. J. D. BUCK, *Proxy*.  
 MISS M. K. SLATER, Dr. J. D. Buck, *Proxy*.  
 MRS. A. R. READ, Mr. A. R. Read, *Proxy*.

CHAIRMAN: I now declare this Convention organized. The next order of business will be the election of a Permanent Chairman."

On nomination of Allen Griffiths, Dr. J. D. Buck of Cincinnati was elected permanent Chairman. Dr. Buck took the chair and said:

Brother Theosophists: From my first entrance into the Theosophical Society I have felt and expressed a willingness to serve the Society in any capacity to which I might be called, and to do my best to render therein good service. In this position to which you have elected me, I am simply your servant to do your bidding, and I shall endeavor to do it to the best of my ability, and I can do nothing and accomplish nothing except with your coöperation. I trust therefore that I shall have not only your support but your sympathy throughout the entire proceedings, and I shall endeavor from time to time to make such rulings as will redound to the success of the Convention and the good of Theosophy throughout the world. We shall now proceed to business. What is your first pleasure?

The reading of minutes of last Convention, on motion of E. T. Blackmer, was dispensed with, minutes to be approved as printed. Carried.

CHAIRMAN: Reception of foreign delegates. We have with us Countess Wachtmeister, who I suppose you are well aware has come many thousand miles to be present at this Convention. We have also Brother Hargrove of London. These are our two foreign delegates; what is your pleasure in regard to them?

W. Q. Judge moved that the foreign delegates be received as is the usual custom, and that they be given a place in the Convention but not allowed to vote. Seconded by A. Griffiths and carried.

The General Secretary then proceeded with the report, saying:

This is the Eighth Annual Convention of the American Section of the Theosophical Society, and this is the second series of seven years of our organized life in America. It is the nineteenth year of the Theosophical Society. My report is as follows:

#### GENERAL SECRETARY'S REPORT.

This is the eighth Annual Convention of the American Section of the Theosophical Society, and thus the second series of seven years of our organized life in America. It is the nineteenth year of the Theosophical Society, and we open the eighth year fittingly on the Pacific coast for the first time. When this Convention shall have finished its labors we will have met in the great cities of the United States. The first convention was in Cincinnati, where the old Board of Control turned over the work to the federation of branches; the second was in New York, when

the Constitution was framed; the third, fourth, and fifth were in Chicago; the sixth in Boston, when Annie Besant first came to help us; the seventh in the city of New York, after the headquarters had been established; and now we come to meet in the metropolis of the West, following the great cyclic law even in this routine matter of a Convention.

Hardly a year passes with us but brings up some event of interest and importance, and this year it is the Parliament of Religions at the World's Fair in September. The course of that great meeting is known to you all, and you have seen how wonderful and far-reaching are and will be its effects. It has shown the American people that the peoples of the world whom we have been taught to look at as merely barbarians are anything but that, and it has given our movement a solid standing. While it had place in the borders of our own Section, it was an event of international interest to all Theosophists everywhere. Acting as Vice President of the Society because I was on the spot, I represented at the same time our distant President who could not be there. The money for the expense of travel and other things was given not only by you but by members everywhere in the world. India sent some, Europe contributed her proportion, and even from Australia sums were sent to help on the work. All over the world the hearts and minds of members were directed to our work in that Parliament in Chicago. And the report of the Congress of the Society issued by me as Vice President has gone out to all the ends of the earth, where Brahmin, Buddhist, Fire Worshipper, Jain, Jew, Infidel, Christian, Chinaman, and hermits are even now reading it. The complete verbatim report of our Congress was furnished to me by Mr. A. S. Brolley, a New York member, and Brother Solomons, who was a member on this coast, I think, and thus I was able to give what the official report would not permit, an exact repetition in print of all that was said.

Events which compelled our President to be absent from the Parliament threw the responsibility on me as Vice President, and I was obliged to take advantage of the books of the Treasurer of this Section for the carrying of the accounts and funds of the Congress. So while the moneys appear in part in his book, I must ask you to appoint a committee to specially audit my account of that fund, as it belongs in reality to the whole Society. There was a small surplus left from the sales of the reports, and I would ask also that you approve the disposition I have made of it. Two thousand five hundred copies of the report were printed, of which 500 were bound in cloth. Dr. Barrows of Chicago, who had charge of the Religious Congresses, made up an official report of the same and gave us a page of pictures and several pages of printed matter, most of the latter written by myself at his request. That report had to cover so many meetings that I feel quite satisfied with the space afforded our Congress. All of this should be a matter of great encouragement to every member, remembering, as we do, how recent have been the attacks, the ridicule, and the attempts at ignoring Theosophical work. It ought to



prove to all that there is some force working behind our movement which cannot be stemmed by the opposition so long as there exist the hearts and the minds in our ranks to do the work we have marked out.

Of importance next to the Parliament is the New York Headquarters. While this is in New York, we know that no jealousy prevails respecting it, for in the largest and most active city of the country is the place where our headquarters should be until time and irresistible events show the fitness of some other city. It has been sustained very well, and the work increases every day. You should know clearly so as to avoid misconception how it is sustained and carried on. As an income is needed to carry on any house of such size, that had to be found. It comes in this way: The General Secretary pays rent for his portion, consisting of the front rooms on the second floor for offices and two rooms on the third for library and reading room. As proprietor of the *Path* I pay rent for the rooms occupied by it and by the Aryan Press which is also my property. The top floor is used by the young men who work in the building, who pay rent for their rooms. From this income the interest on mortgage, the taxes, and other running expenses are met. The trustees of the Society owning the property think it wise to reduce the mortgage to some extent but not to pay it all off. If we could reduce the debt so as to leave a surplus it would be well, since whenever we come to any point of difficulty with the expense we have to call on private members for a loan. This can be avoided with ease when the mortgage shall be reduced. Some members seem to think that the *Path* and the book business belong to the Society. This, perhaps, arises from the fact that my name appears as General Secretary, as editor of the *Path*, and as President of the Aryan T.S. The fact is that I own and always have owned the *Path* and the Press. The *Path* is not, in fact, sustained by the members, and a great deal more has been paid out in T.S. work than the dues or payments of members will meet. We cheerfully give such aid to the work, but we want the facts to be known so as to stop, if possible, all misunderstanding and to show why we have a more independent spirit than might prevail if any of us at the headquarters were drawing pay for services done to the T.S. There, as elsewhere, the rule is that those who work directly for the Society must do as the old workers do, that is, give their services, their devotion, without pay or the hope of it.

Since my last report much visitation of Branches, public lecturing, and private work has been accomplished by Mr. Claude Falls Wright and Mr. Burcham Harding in the East, Dr. Allen Griffiths continuing his invaluable labors on the Pacific Coast. It is peculiarly gratifying that Mr. Wright was able to reach South as far as New Orleans. As our system becomes perfected and funds increase, I hope to enlarge both the fields and the methods of the Lectureship Bureau, securing visits to more Branches and a longer stay at each. This work is so important, so extended in its influence, and so immediately stimulating, that it deserves the

fullest support by the whole Section, as well as the warmest gratitude to the brethren who perform it. The Lectureship Fund has received this year \$1,297.58 and spent \$1,017.92, having a surplus on hand of \$513.69. The number of tracts printed here during the year is 20,000; the whole number since the beginning, 450,000. Several pamphlets have been printed. The Circulating Library had 249 books last year, and has now 264. The Reference Library contains 199 books. Each month the *Theosophical Forum* has been sent out to members, and there have been eight Branch Papers and five Oriental Department Papers. The Propaganda Fund received during the year \$541.41, and spent \$521.45; its surplus on hand is \$42.86. The total of contributions from the beginning aggregates \$3,569.35.

Of all the work undertaken, the most difficult to carry on successfully is the Oriental Department. The first year of this department we had translations from Prof. Dvivedi of Nadiad, India, from whom some papers were read at the Religious Parliament. The second year saw only two issues of the Department, but now I have made a new arrangement by which I hope more work will follow. This work should not be neglected or overlooked. It carries out in an organized way one of the objects of the Society. We cannot know so as to be able to judge of the oriental books unless we have them to read, and in general members are not able to afford the money for purchasing the expensive books in which Max Müller and others have given what they have translated for foreign nations and colleges. But through this department I aim to give in the course of the years many valuable works to our members for nothing. And I venture to say that if members will read even what has so far come out they will know more of Indian life and thought and thus be the better able to judge than if the Oriental series had not come out. The new arrangement is the employment at a very low rate of a good Sanscrit scholar in Europe, who is also a member of the Society and devoted to the work, to give us translations for ourselves free from the bias and prejudice too often exhibited by European orientalists, and made with the Theosophical philosophy in view. And this work, being done by a sympathetic European, will at the same time avoid numerous pitfalls of speech and arrangement which a Hindû with a wholly Indian education would fall into naturally. This work, if carefully carried on, is capable of being immensely enlarged and extended, and may in time result in placing the Department on a firm basis among the Oriental Societies of Europe. I therefore ask for your ratification of the arrangement as consented to by the Executive Committee.

Propaganda work and the necessary expense of the General Secretary's office have always called for more money than we have had, though the Section has ever been generous according to its means. Most of our work in all parts of the world is due to the unselfish devotion of workers who give time, money, ability, strength, energy, and hope of fame to this noble cause. As in Europe, so here, the large quantity of work accomplished could

not be done by one, but is thrown forth by many united in a common ideal. In New York I should mention our four printers who do so much for us. The Pryses long ago graduated to London, and they now are printing there. They will be ever remembered by us all; they are the founders of our printing plants that promise largely for the future. Nor can I avoid, did I wish to, mentioning the name of Alexander Fullerton, who for so long has worked shoulder to shoulder with me, giving his whole time from morn to night, using his education, his experience, and ability for the Society, getting no remuneration, expecting none, but giving also of his means to the sustentation of the work. It is due to such men and women of the same stamp that our Society is so strong; this drives our work ever onward, it makes the outer world think we have means, it enables us to firmly, cautiously, and powerfully establish ourselves everywhere, it assures us of the continuation of the work so long as devoted hearts can be found.

Having seen the need for more money than one dollar from each would fulfil, Brother Bond of Fort Wayne started a scheme of sending a little paper savings-box to all members, to be sent with contents to me on the 8th of May. This yielded the yearly sum of \$643.82 as donation to the general work. Later on Brother G. E. Harter of Dayton, Ohio, began his method to the same end by means of classes of subscribers, and so far has sent in the sum of \$545.50 as donations. This latter plan works even better than the savings-box. It is not a work of this office, and until the money comes to the treasury is under his control. He sends it in each month, thus avoiding to this office an amount of additional labor now practically impossible. Brother Harter is entitled to thanks for his work, as is also Brother Bond.

You are all aware that at Adyar each year the Indian section has its meeting. Under our Constitution the President of the Society, Col. H. S. Olcott, takes advantage of that meeting to hold an anniversary of the whole Society, at which he presents his address and the reports made to him by the various Sections. No legislation is passed at this meeting respecting the T.S. It met December 27, 28, 29, 30, and was crowded. Annie Besant being there, immense interest and excitement prevailed, and beyond doubt her visit was the notable event. Her thrilling eloquence, her sincerity, her devotion, her loyalty to us all captured all hearts and must have left the deepest impression. The President reported the T.S. as in the best condition, and the accounts have been all properly audited and provision made against any unpleasant repetitions of the defalcation of last year. The total of living branches reported by him is 322 on December 27th, 1893. The President announced that the revision of the General Constitution made by the Council, consisting of himself and the three General Secretaries, was completed and signed by him. It fixes the term of the next President at seven years. To this I gave my consent, although you and the European Section voted that Col. Olcott's successor should hold for life. The President also announced that he had defi-

nately and firmly resolved to serve out his own life-term, and in this you will find cause for rejoicing, inasmuch as the resolutions of our 1892 Convention, written by myself and passed by you, asking him not to hold to the resignation he then offered have been justified and followed. Our continuity remains unbroken, our old traditions are the same, our old war horse is still in the fight and the harness.

Since the holding of the Convention in San Francisco necessitated the General Secretary's departure from New York early, it has only been possible to bring records and reports down to April 1st instead of 15th. During the year the following 14 Branches have been chartered:

San Diego T.S.,	San Diego, Calif.	Chartered June 1, 1893.
Port Townsend T.S.,	Port Townsend, Wash.	" Sept. 30, "
Syracuse T.S.,	Syracuse, N.Y.	" Oct. 7, "
Redding T.S.,	Redding, Calif.	" Oct. 19, "
Sravaka T.S.,	Marysville, Calif.	" Oct. 26, "
Corinthian T.S.,	Corinth, N.Y.	" Oct. 26, "
Lake City T.S.,	Lake City, Minn.	" Nov. 7, "
Macon T.S.,	Macon, Ga.	" Nov. 21, "
Sioux Falls T.S.,	Sioux Falls, S. Dakota.	" Feb. 10, 1894.
Porterville T.S.,	Porterville, Calif.	" Feb. 13, "
Portland T.S.,	Portland, Maine.	" Feb. 27, "
Central American T.S.,	Bluefields, Nicaragua.	" Mar. 13, "
Fresno T.S.,	Fresno, Calif.	" Mar. 26, "
Somerville T.S.,	Somerville, Mass.	" Mar. 29, "

San Diego T.S. was a union of the Gautama and Upasana Branches in San Diego. The Pranava Branch in St. Louis coalesced during the year with the Arjuna Branch in that city. Ramayana T.S., Chicago, surrendered its Charter and dissolved in March. The actual number of chartered Branches in the American Section is therefore 87. The number of new members admitted is 655. There have been 19 deaths, one expulsion (for theft), and 68 resignations. The policy of the American Section has always been to cancel the charters of such Branches as have virtually died, there being no object in keeping upon the roll such names, and a list containing them being really misleading. There are now two Branches which have paid no dues for two years, have neither meetings nor activities, and exhibit no prospect of resuscitation. I therefore recommend the adoption of the following resolution:—

*Resolved*, That the General Secretary be authorized to cancel the charters of the Lotus T.S., Kearney, Neb., and the Gray's Harbor T.S., Hoquiam, Wash.

Our Constitution provides (Art. III, Section 15), that "the General Secretary and Treasurer shall remit to Headquarters in India a sum equal to 25 per cent of all the gross receipts for memberships, dues, and charters, inclusive of all dues to said Headquarters as provided." As this rule is somewhat too inflexible and might involve embarrassment if our treasury declined, I should think it far wiser to entrust the exact amount to the discretion of the Executive committee each year, and this could easily be done by the insertion after the word "Treasurer" of the

clause "with consent of the Executive Committee," and in place of the words "equal to" the words "not exceeding." The direction then would be that "the General Secretary and Treasurer, with consent of the Executive Committee, shall remit to Headquarters in India a sum per year not exceeding 25 per cent of all the gross receipts, etc." I therefore advise the adoption of the resolution following:—

*Resolved*, That Art. III, Section 15, of the Constitution be amended by the insertion after the word "Treasurer" of the clause "with the consent of the Executive Committee," and by the substitution of the words "not exceeding" for the words "equal to."

The Correspondence Class is the last new activity which, with the consent of the Executive Committee, I have begun during the year. Experience with all parts of the Section convinced me that much was needed in the line of systematic study, as well as assistance from some quarter in study, and to meet this want the Correspondence Class suggested itself as the best method. Some years ago the same idea occurred to me, and informally I founded what was called the Correspondence Staff, but it did not meet the needs or carry out the aim and was dropped. But the present scheme works very well, and at the date of writing this report the Class numbers over 231 members, who live in all parts of the country, as well as some who are in Australia. Indeed, some applications have come from India, though of course all such members are on a different footing, being so far away, and also the point of interference arising. The method of the Class is to issue from the office of the General Secretary lists of questions on theological subjects to be studied and replied to in writing, comments being made in the office and then returned to the member. Many have already expressed themselves as having received benefit from the Class. We all know that having to write out what one thinks tends to clear up the mind and also enables another to offer criticism and correction. The idea of the Class has been well received in Europe, where their General Secretary has issued notice that he is ready to have a similar Class in that Section.

To meet the requirements of the work I had to have a small room, and with the consent of the Committee took one at Headquarters. Inasmuch as I draw no pay for any of my services, I thought the Section would heartily agree to such use of our funds for necessary space and material; those who labor for us night and day are entitled to proper working places as well as materials, and by such work we have grown strong.

The establishment of the Boston Headquarters is an epoch in American Theosophical history, and is the second case where a large house has been bought and used exclusively for T.S. purposes. The New England Theosophical Corporation has purchased 24 Mount Vernon st., a fine and well arranged building near to the Common, and has fitted it up with a meeting room holding nearly three hundred, and with ample facilities for library, sales of books, etc. The opening was celebrated with receptions

and addresses, and the General Secretary lectured three times. The Corporation was formed by the Boston, Malden, and Cambridge Branches T.S. under the laws of Massachusetts. The plan of work is to endeavor to cover the whole New England field, and it must lead to great results. If another such solid material centre could be established in California the work would be additionally benefitted.

WILLIAM Q. JUDGE.  
*General Secretary.*

Following this I have a report of the Treasurer, Mr. Fullerton. I will read some of the items submitted to the Committee. Summary was then read:

### TREASURER'S REPORT.

*(from April 15th, 1893, to April 1st, 1894).*

#### GENERAL SECRETARY'S FUND.

#### RECEIPTS.

Surplus from 1893.....		\$2,210.64
Received from Branch dues and fees.....	\$ 1,982 50	
"    "    Dues and fees at large.....	805 00	
"    "    Charter fees.....	65 00	
"    "    Branch donations.....	361 52	
"    "    Individual donations.....	1,533 18	
"    "    Interest on bank deposit.....	31 79	
"    "    Sundries.....	28 53	
		<hr/>
		\$4,807 52
		<hr/>
		\$7,018 16

#### DISBURSEMENTS.

Remitted to India:—		
Diploma fees.....	\$327 50	
Charter fees.....	65 00	
		<hr/>
	\$392 50	
Rent.....	791 00	
Salaries.....	1,011 00	
Stationery and postage.....	668 03	
Voted by Exec. Com. to Parl. of Religions....	100 00	
Forum.....	300 44	
Printing Report of 1893.....	138 15	
Printing.....	551 92	
Reference Library.....	42 25	
Furniture for Headquarters.....	56 75	
Fire-proof safe.....	130 00	
Badges ordered and for sale.....	63 50	
Drafts to O. D. Pandit.....	75 00	
Gen. Sec'y's ticket to San Francisco.....	131 04	
Incidentals.....	133 79	
		<hr/>
		\$4,585 37
		<hr/>
Surplus on hand.....		\$2,432 79

#### PARLIAMENT OF RELIGIONS' FUND.

#### RECEIPTS.

Donations.....	\$1,254 90	
Voted by Executive Committee.....	100 00	
Sale of Congress Reports.....	260 00	
		<hr/>
		\$1,614 90

DISBURSEMENTS.

Travelling expenses delegates, printing of Report, etc.....	\$1,393 29	
Used for delegate to Annual Convention, 1894..	221 61	
		<u>\$1,614 90</u>

ADYAR DEFALCATION FUND.

Donations thereto.....	\$638 30	
Remitted to India.....	638 30	
		<u></u>

LECTURESHIP FUND.

RECEIPTS.

Surplus from 1893.....	\$234 03	
Donations.....	1,297 58	
		<u>\$1,531 61</u>

DISBURSEMENTS.

Expenses of lecturers.....	1,017 92	
<i>Surplus on hand.....</i>	<i>\$513 69</i>	

"H. P. B." MEMORIAL FUND.

Donations from 1893.....	35 25	
Donation since.....	1 00	
		<u></u>
<i>Amount on hand.....</i>	<i>\$36 25</i>	

"H. P. B." URN FUND.

RECEIPTS.

Donations from 1893.....	214 58	
Donations since.....	90 91	
		<u>\$305 46</u>

DISBURSEMENT.

Expended on tablet and urn.....	285 00	
<i>Surplus on hand.....</i>	<i>\$20 49</i>	

PROPAGANDA FUND.

RECEIPTS.

Surplus from 1893.....	\$22 90	
Donations.....	541 41	
		<u>\$564 31</u>

DISBURSEMENTS.

For printing, documents, and postage.....	521 45	
<i>Surplus on hand.....</i>	<i>\$42 86</i>	

SUMMARY.

General Secretary's Fund, surplus.....	\$2,432 79	
Lectureship Fund .....	513 69	
"H. P. B." Memorial Fund .....	36 25	
"H. P. B." Urn Fund .....	20 49	
Propaganda Fund .....	42 86	
		<u></u>
<i>Total surplus on hand.....</i>	<i>\$3,046 08</i>	

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

Adyar Headquarters.....	\$30 00
Girls' School at Colombo, Ceylon.....	28 50

ALEXANDER FULLERTON,

*Treasurer American Section T.S.*



On motion by Dr. Griffiths, reports were accepted as read, and referred to proper committees for consideration.

CHAIRMAN: Next in order on our programme are foreign greetings, and I have now the pleasure of introducing to the convention the Countess Wachtmeister, who is here to represent the Indian Section.

The Countess Wachtmeister first read letter of greeting from Indian Section:

THEOSOPHICAL SOCIETY, INDIAN SECTION,  
GENERAL SECRETARY'S OFFICE,

ADYAR, MADRAS, 24th Feb., '94.

On behalf of the Executive Committee and General Secretary of the Indian Section of the Theosophical Society, I do hereby appoint Countess Wachtmeister to represent the said Section at the Eighth Annual Convention of the American Section to be held at San Francisco on the 22d and 23d of April next. And I hereby request our representative to convey to the said Convention the cordial and fraternal greetings of the Indian Section, and to give to the Convention an account of Annie Besant's tour and such other recent events as are likely to prove of interest to our American brothers.

On behalf of the Indian Section I beg to express the sincere hope that the forthcoming Convention may tend to the prosperity of the American Section and the unification of the parent Society.

SYDNEY V. EDGE,  
*Acting Gen. Sec. Indian Section T.S.*

She then said:

Brothers and Sisters in Theosophy: It is a great pleasure to find myself here among you, and as a delegate of the Indian Section I bring you the greeting of that Section.

Now, my Brothers, this is all which the General Secretary sends you in writing, but you will see by his letter that I am permitted to give you an account of the proceedings of the Indian Section during the past year. I will not go into the details, but will place before you a general account, which I think may interest you, of the most important work that has been done in the past and that will have to be done in the future.

The Indian Convention held on the 29th December, 1893, was called the Vernacular Section of the Indian Section. This Section is to me a very important item of the work in India, where the Theosophical work cannot be carried on in the same way as it is here. In India we cannot make Propaganda as we do here, because, after all, Theosophy is ingrailed, as you may say, in the Indian temperament, and we cannot bring to the people either Karma or Reincarnation, as we do in the West. They know all about it. But there are many in India who welcome Theosophy most warmly, and numbers of these do not speak the English language.

There are eight different vernaculars in India, and to bring Theosophy before these people one must bring it forward in each one's own vernacular. Therefore this Section has been formed, and its objects are, firstly: To raise a sum so that the committee may publish in the vernaculars Theosophical books—not translations of the books we have here in the West, because there they do not understand the Western way in which Theosophy is presented to us—but Theosophical doctrines are to be translated into the vernaculars, and given them in a form they can understand.

Another object is that a certain number of young men, speaking these different vernaculars, should learn Theosophy according to the *Secret Doctrine*, and then go into the villages and preach to the people. This they have already begun in the south of India, and have met with considerable success, and I hope that before the end of the year the same thing may be done in different parts of India, and so, by degrees, Theosophy may be presented to all these people speaking these different vernaculars.

The visit of Annie Besant to India has created much enthusiasm and, I think, helped most considerably. I will tell you one way in which I think it

will advance the cause in India. Colonel Olcott, as you all know, is a Buddhist, and it has been the general idea of the most prominent men in India that the Theosophical Society was a Buddhist Society. This idea has been contributed to very largely by the book brought out by Mr. Sinnett, called *Esoteric Buddhism*.

And this being the case, numbers of prominent men have turned away from the Society and have spoken of it in very slighting terms.

There is very little Buddhism in India. There is Buddhism in Ceylon and the North of India, and in other places, but not in the central part of India. Therefore I consider that the work of Annie Besant has done much good in bringing a great many men of high position in India to look favorably upon our Society, by explaining to them that it is not Buddhistic. Now it has been said that Annie Besant has been preaching Hindûism in India. This is true. It is also true that when in Ceylon she turned her attention naturally to Buddhism, never speaking of Hindûism, but treating of the esoteric side of Buddhism in that country. Then in India she turned to Hindûism because she was talking to a Hindû community. If she found herself in a town with a great many Mohammedans in it, she presented to them the Theosophical thought contained in their own religion. In Bombay and other towns composed chiefly of Parsees, she talked of the Zoroastrian religion. I make this statement because the impression has got abroad that she only preached Hindûism when she was in India.

Now another very important step is going to be taken in India. I return to India next winter, and with the coöperation of Bertram Keightley, who is the General Secretary, and of Mr. Sturdy we think of purchasing a bungalow at Allahabad, which we purpose to make a Theosophical centre for the Indian Section.

This is a very serious change, for it will draw away from Adyar the Indian Section, and Allahabad will become the residence of the General Secretary and all his staff.

I should like to say a few words to you about Adyar. It is a very beautiful place, a very lovely place. I had no idea that the Theosophical Society possessed such a splendid property.

The house itself is a very large one with many rooms, and the hall will hold about five hundred people. It is a beautiful hall with marble pillars. It looks very grand and imposing. There is also a large library containing numbers of ancient manuscripts, but I am constrained to say that the library is of very little use except to people who live in Madras and to those who reside just around Adyar. Being in such a remote corner of India it is almost inaccessible to most of the Indian Theosophists, and during the whole of the year Adyar itself is of very little use to the Society except during the one month of Convention, when naturally it is able to hold all the people who come there, and is exceedingly imposing and grand. When the Indian Section with its staff is removed from Adyar there will simply remain our President, Col. Olcott, with one or two private secretaries, together with the library which is at Adyar, and also the publishing office, which latter is Col. Olcott's own property. The general work of the Society, however, will be done at Allahabad almost entirely.

Now it seems to me that the removal of the Headquarters of the whole Society from the East to the West would be most desirable. The reason why such a remote spot as Adyar was chosen for the Society was because, as H. P. B. told me, it was a quiet retired place where she could write, could concentrate her thoughts, and give out to the world the knowledge which she had to give. But that is all passed. There is nobody there to write, and the movement has become such a large movement, such a wide movement, and will become larger and larger as it goes on, that the Headquarters of the Theosophical Society ought to be in a central part of the world, where its President can take an important position in the world. Now that we have had this Congress of Religions, or Parliament of Religions, in America, it is very probable that it will be followed by a great many more such Parliaments of Religions, and therefore our President should be in the world where he can properly represent the T. S. He should be also in a central country where he can communicate with people of all nations of the world, which he certainly cannot do when

he is at Adyar—a remote corner of the Universe. Therefore it seems to me that it is most advisable that these questions should be considered by those who have the right to consider them. I mean by that, the General Secretaries of the different Sections of the Theosophical Society. I would therefore propose to you that you send W. Q. Judge, General Secretary of the American Section, to the next Convention held in India, at Adyar, on the 27th of December, 1894, to represent you, and in conjunction with the President and other General Secretaries to consider the whole matter. Because, if the Indian Section is going to be removed to Allahabad, what will be the use of keeping up that large establishment, which is a very great expense to the Society, and seems to me to be useless since it is used, as I have explained to you, in a great measure only during one month of the year, that of the Convention? While the Indian Section will hold its next Convention there, the year afterwards it will probably hold it in Allahabad. That being the case, and this being such a serious change in our Society, it seems to me absolutely necessary that some arrangement for the future be now made. Col. Olcott has been accustomed hitherto to hold an Anniversary Meeting at Adyar. It has to be decided whether it will be necessary to hold an Anniversary Convention every year, or every two or three years; also it is to be decided what Col. Olcott is to do in the future,—if he is to live at Adyar alone, or if he will not do so. During this summer he will be absolutely alone, because the Acting General Secretary, Mr. Edge, is no longer there. He lives in Ootacamund, and Mr. Old has gone to London. Well, now it seems to me that the President of the whole Society should not lead an inactive life.

He ought to be working. We have not so many years left to the end of this century, and every year, every month, every week, and every day are of importance to us, and therefore it is not only all of us who should work, but it is the President of the Society also who should work. Therefore I beg of you during this Convention to take this subject into consideration, and I do entreat of you most earnestly to send Mr. Judge as your representative to the next Indian Convention. I expect to be there myself, and I foresee that there will be most important changes made, and it is necessary that you should have some one upon whom you can thoroughly depend to represent you at that Convention. Therefore, if you now determine by a vote that Mr. Judge shall be your representative at the next Indian Convention, and if you provide funds for the same, I have here a bill of \$50, which has been given to me by Mr. Edward Parker as the first contribution to the same, and also, should you appoint Mr. Judge to be your representative, it seems to me it would be advisable to send suggestion to the European Section that they also appoint Mr. Mead as their General Secretary to go to India with the same object, so that all three General Secretaries shall be there and confer personally with Col. Olcott and the Committee, and then all differences that have existed in the past may be smoothed; also that everything be clearly arranged for the future, that we know exactly what lies before us, and that we may feel confident that those in whom we have trust have been there and have made these changes themselves.

MR. BUNKER: I should like to hear, and possibly the Convention would be interested in knowing, what work Col. Olcott does at Adyar.

CHAIRMAN: The Countess is requested to supplement her remarks.

COUNTESS WACHTMEISTER: Colonel Olcott is editor of the Theosophical journal, and that work he is supposed to do. He does not do very much of it, because he generally has others to help him. During all this winter, when he has been travelling around with Annie Besant and myself, he has deputed Mr. Edge to be the acting Editor. He also writes letters to people in different parts of the world, but it seems to me he has not much work to do because Adyar is in a remote part of the world.

DR. ANDERSON: Before proceeding further with the business of the Convention, I desire to move that the recommendations mentioned in Countess Wachtmeister's address be referred to the Committee on Resolutions to be appointed, and that they embody them in their report to be presented to this Convention.

Carried.

MR. JUDGE: I beg to move that the Convention express its thanks to Countess Wachtmeister for taking this journey of nearly fifteen thousand miles to be present in this Convention, and for bringing to us an actual representative in herself of the Indian Section, and for what she has said to the Convention.

Carried.

COUNTESS WACHTMEISTER: I thank you all very much, and there is just one word I should like to add to what I have already said, and that is that this to which I have referred seems to me a very important thing that should be decided upon eventually when these General Secretaries meet together with Colonel Olcott.

They should decide upon the Headquarters being removed to the West; that the Headquarters be removed to some place where it does not in the slightest degree clash with the work, or with the Headquarters of the General Secretary of that country or Section which may be fixed upon.

That, it seems to me, will be exceedingly important.

MR. RAMBO: I should like to inquire of the Countess what she means by the term, "remove the Headquarters to the West."

COUNTESS WACHTMEISTER: What I mean is, to get rid of Adyar, as being a useless place, and then removing out West, settling in some spot in the West which the whole of the Society would consider the right place to have a Headquarters, but most particularly not in any part of the world where it would clash with the work of a General Secretary.

In Adyar there is, first, the President's Convention—the President Founder comes forward and holds his Convention; then afterwards comes the Convention of the Indian Section. This thus becomes only a secondary part of the proceedings.

It is not made important at all—only as some business that has to be got through, and I was exceedingly surprised to find that though at the general Anniversary Meeting the whole room was filled with people, when it came to the work of the Indian Section there were very few to attend to it. Therefore, you see, it holds not the same importance in India that the American Convention does in America, and that the European Convention does over in Europe. So it seems to me necessary that the Headquarters of the President of the Society ought to be placed where it will not clash with any Section.

MR. RAMBO: Does the West mean "out of India"?

COUNTESS WACHTMEISTER: Most decidedly out of India. To some central point that is deemed wise.

DR. GRIFFITHS: Have you, Countess, any recommendations to offer as to the future of the Headquarters, if removed from India?

COUNTESS WACHTMEISTER: Some part of Europe would be most central, but that is the business of those who decide whether the Headquarters is to go West or not. All I want to do is to present to you my opinion as to the advisability of getting the three General Secretaries together with the President Founder in India, and have the whole matter talked over. (Applause.)

CHAIRMAN: Brother Judge has an Indian letter to present.

MR. JUDGE: Mr. Chairman, inasmuch as Mr. Bertram Keightley is on leave from his office in India, and the General Secretary acting there is Mr. Edge, Mr. Keightley was not able to send an official General Secretary's letter through the Countess, which otherwise I suppose he would have done, but he has sent me a letter which I find is addressed to me as Vice-President and General Secretary of the American Section, and is signed General Secretary of the Indian Section. It had better be read if there is no objection to it.

COUNTESS WACHTMEISTER: I will say that the letter given to me by the Acting Secretary in India was exceedingly meagre, though he gave me additional authority to say whatever I chose. Therefore I thought it was only right of me to ask the General Secretary to add his instructions as to what I should say, but his reply was that he could not do it and that I must abide by the decision of the Acting General Secretary; that he had himself no official authority at all. So I have accepted the conditions and have spoken as I pleased.

Mr. Judge reads letter from Mr. Keightley.

*To William Q. Judge, Esq., V.-P. and Gen. Sec'y Am. Sec. T.S.*

DEAR SIR AND BROTHER: The usual official address from the Indian Section T.S. to the annual Convention of the American Section will be forwarded to you in due course by Mr. S. V. Edge, who has been acting as my substitute during the past twelve months, which family duties have compelled me to spend in England away from my post.

I leave to him, therefore, the pleasant duty of addressing your Convention officially; but I feel that I cannot let this occasion pass without requesting you to convey to the Convention my warmest personal greetings, with my deep-felt congratulations upon the past, and most earnest good wishes for future good work.

Both in heart and mind I bear a very lively memory of the warm hospitality and brotherly kindness which I experienced on my former visit to San Francisco. And it is a source of deep regret to me that very important family business has made it impossible for me to leave England during the months of April and May, and has so prevented my attending your gathering at San Francisco, as I had both hoped and wished to do.

Addressing you thus unofficially, it is not my province to dwell upon T.S. matters. Still I cannot abstain from expressing my great admiration for the really splendid work of the American Section throughout the past year, and especially for the noble devotion and self-sacrifice with which its members have maintained and extended its good work in a time of such severe commercial and monetary pressure. It forms an example of devotion and earnestness which will always shine forth brilliantly from the history of the Theosophical movement.

In conclusion, let me repeat my warmest fraternal greetings to all our devoted brothers and take this opportunity of assuring yourself of my deep personal affection and hearty coöperation in all efforts and measures for the welfare of the Theosophical Society.

I remain, dear Sir and Brother, fraternally yours,

BERTRAM KEIGHTLEY,  
*General Secretary Indian Section.*

MR. JUDGE: I ask that it be placed on file.

Motion made to that respect, seconded, and carried.

CHAIRMAN: Next in order will be the report of the Delegate of the European Section, Brother E. T. Hargrove, who will now address you.

MR. HARGROVE: Perhaps I should first read out a telegram which was received yesterday afternoon from the European Section:

American Section accept most hearty congratulations from the European Section.  
[Signed.] GEORGE MEAD.

I have a message of greeting here from the European Section as a whole, and I am also the bearer of messages from several of the largest lodges, letters from Spain, Austria, and elsewhere. Some are on their way here. Holland is still rather late, but perhaps I shall be permitted to lay them before you as read and printed afterwards.

*To the American Section of the T.S. in Convention assembled, from the European Section T.S.:*

MOST HEARTY AND CORDIAL GREETINGS!

FELLOW THEOSOPHISTS: In sending our greetings to you on the occasion of your Eighth Annual Convention we cannot but especially congratulate the members on the Pacific Coast, who will form the majority of those present, not only for the work they have done for Theosophy during the past years, but also for the fact of the Convention being held in their midst, and so concentrating the good-wishes of all who have the real welfare of the Society at heart upon them.

Our movement is now so large and widespread that time does not permit of continual reportings to one another of the state of our progress. Each Section makes its yearly statement to its own members, and the President-

Founder reports on the Society annually, so that we shall not refer further to our work in Europe than to assure you that we are going along with a steady, quiet sweep, and are all settled down to seriously and peacefully carry out our purpose, as far as lies in our power.

From time to time we still hear of "attacks on the Society" and smile when we hear the phrase, for they always prove to be attacks on some person or persons *in* the Society and fall dead before the real catholicity of our platform. With dogmas and sects and attacks we, as an international body of students and learners of the mysteries of life, have *nothing* to do. What we have to do is to extend the greatest toleration to all views and to cultivate the greatest possible openness of mind, so that we may be receptive to truth from wherever it comes. We should be *real* "free-thinkers" in the best sense of the term, and strive above all things to make our lives square with our ideals. From time to time there is danger of our platform's being narrowed by the wide propagation of the views of some prominent member or group of members, for the majority of mankind hankers after some mold of belief and will not be satisfied with devotion to the formless Truth. But our international body as a whole and its different Sections do not depend on the views of individuals, but on the wise conduct of the various nuclei of real workers who are imbued with the spirit of an international fraternity that transcends the partiality even of the grandest patriotism or the most fanatical devotion to this or that sectarian creed. *This* is the spirit that creates the nucleus of a Brotherhood that will last throughout the ages, and before which attacks on personalities and personal dogmas fall lifeless. Nothing can withstand it; it has the power of the eternity in its heart.

We have now reached a point in the evolution of the present Theosophical Society when this attitude of mind and heart is possible for a number of individuals in the T.S. The history and experience of the past has taught a hard, but nevertheless important, lesson. It has taught a number of workers in the T.S. to stand, and *stand*, and *stand*; to hold together, to work on, and on, and on; and the consequence is that attack that used to cause confusion in the past now slips rapidly behind, as the Theosophical ship casts the spray from her bows and leaves it in an ever-fading track behind. As more and more members of the T.S. learn the wise lesson of remaining in their own duty and allowing and encouraging others to do the same, we grow to realize that we are not after personal bickerings and turmoil, and so leaving them alone to be starved out, we go on with our proper work and duty.

The one plank of salvation for us as a body is to ever preserve the freedom and independence of the platform of the Theosophical Society. We are pledged to no creed; our one bond is the common aspiration to endeavor to establish the *nucleus* of a universal brotherhood—of something that shall be all-embracing, excluding no one, adapted to all sorts and conditions of men, to all phases of belief and unbelief.

We should be learners before we become teachers; we should practise the virtues before demonstrating their scientific basis. At a recent Methodist Congress the President remarked that a supposed "call from God" to teach—if it did not carry with it a desire to undergo the necessary discipline and training—should be regarded as a "call" from the man himself, rather than from the Deity. It would be well to remember this in the T.S. and to regard ourselves as a body of students rather than as teachers with the truth, the whole truth, and nothing but the truth at the tips of our tongues and the ends of our pens.

As the night of the cycle closes in upon us, we have difficult waters ahead, and we shall do well to steer the middle course of moderation between the Scylla of fanatical credulity and the Charybdis of equally fanatical negation. If we are going to steer a safe course, we must all remain in our proper places and duties. In union we can ride out all storms; in strife the old ship will go to pieces, and even the survivors on the raft will not have a happy time. So let us remain in our own duty and *steer for the open sea*.

For the Executive Committee.

G. R. S. MEAD,

*General Secretary European Section T.S.*



I have a letter here from Count Von Leiningen, the President of the Vienna Lodge:

CAIRO, March 11th, 1894.

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

DEAR SIR AND BROTHER: I deeply regret that I cannot myself be present at the Convention, for I should have been most happy to express in the name of our brethren of Germany and Austria their fraternal greetings to the Convention.

Although different by race, land, and customs, and separated by seas, we feel ourselves closely joined in the spirit of Theosophy, which inspires and unites us all. We have pleasure in the thought that this Convention is a new demonstration that the truth everywhere is rising; that the spirit of light, always extending, removes the shadows more and more. So we are with you in the spirit which should animate all true Theosophists, eager to work for the great cause of humanity through the wisdom-religion of love and self-denial; we will unite our efforts with yours, animated by and enthused with the trust that the truth will always triumph and the light conquer the darkness.

In the name of the German and Austrian Theosophists,

CHARLES, COUNT LEININGEN, F.T.S.,  
Vienna Lodge.

I have very great pleasure in reading before you a short communication from our brother Don José Xifré, which he has written in a curious mixture of French and Spanish, and as I do not care to expose my Parisian or non-Parisian accent here, I have translated it into English:

[Translation.]

MADRID, 18th March, 1894.

*To the Members of the Convention of the American Section at San Francisco:*

The members of the Madrid Branch of the Theosophical Society, moved by a unanimous feeling of fraternity and admiration of their brothers at San Francisco and in all America, charge me to transmit by the agency of our Brother E. T. Hargrove, the special delegate of the European Section, the deep good wishes that the Spanish members send for the triumph throughout America of the noble cause to which H. P. Blavatsky, our venerated Master, devoted her life.

May that great example inspire all with courage in the hours of danger which may arise!

JOSE XIFRE, F.T.S.,  
President Madrid Branch T.S.

I think that I need not say anything on my own behalf. The time is short, and as I have read a rather long paper from the European Section I will postpone the greetings which are usually made by the delegate in person to some future occasion.

CHAIRMAN: Next in order, then, will be the appointment of the various committees provided by the programme. First in order is the Auditing Committee. I will appoint Paul Bunker, William J. Walters, and Julius Oettl; Committee on Resolutions, E. B. Rambo, Mrs. M. M. Thirds, Mrs. S. W. Cape, Col. Blackmer, Miss A. Bryce, Mrs. A. L. Blodgett, Dr. J. S. Cook; Committee on Nominations, Rev. W. E. Copeland, Dr. W. W. Gamble, H. A. Gibson, Mrs. Harris, Mrs. Kelsey, A. R. Read, F. M. West.

MR. JUDGE: I desire to report to the Convention the report of the Congress of Theosophy held in the World's Parliament of Religions at Chicago, as I had the funds as Vice-President. (Report read.)

I hope the Auditing Committee will declare that the report is correct or not, so that I can so publish it.

I wish to report upon the Religious Congress just held at San Francisco.

#### REPORT ON RELIGIOUS PARLIAMENT OF APRIL, 1894.

I beg to report to this Convention that a Religious Parliament having been organized at San Francisco in connection with the Mid-Winter Fair, the Theosophical Society was given a place thereon through the efforts of Dr. J.



A. Anderson and others in the T.S. at San Francisco, and Dr. J. D. Buck and William Q. Judge were appointed to speak thereat for the T.S. That such Parliament was held, and on the 17th of April, 1894, Dr. Buck and William Q. Judge addressed the Congress; the first on Reincarnation, and the second on Points of Agreement in all Religions. An audience attended which packed the hall. Which is respectfully submitted,

*April 22, 1894.*

WILLIAM Q. JUDGE,  
General Secretary.

RAMBO: I move that the report be accepted and incorporated into the minutes of this meeting.

W. Q. JUDGE: I beg to present to the Section at the request of Mr. George Mead, General Secretary of the European Section, a circular which has been circulated throughout the Society. I also wish to report circular of March 27, 1894, London, signed by George Mead and Bertram Keightley, and I ask that it be referred to the proper committee.

HEADQUARTERS OF THE EUROPEAN SECTION T.S.,  
GENERAL SECRETARY'S OFFICE,

LONDON, *March 31, 1894.*

*To the General Secretary of the American Section T.S.*

MY DEAR COLLEAGUE: I shall be exceedingly glad if you will be good enough to bring the recent correspondence between the members of the General Council before the notice of your Section. The General Secretary of the Indian Section and myself have already informed our respective Sections.

If you should think of so doing, I forward you 1500 copies of correspondence to New York and 500 to San Francisco for your convenience.

Very faithfully and sincerely,

G. R. S. MEAD,  
General Secretary.

*For the information of the Members of the European and Indian Sections of the Theosophical Society.*

[Copy of recent Official Correspondence].

THEOSOPHICAL SOCIETY, EUROPEAN SECTION,  
GENERAL SECRETARY'S OFFICE,

LONDON, *March 27, 1894.*

*To Col. H. S. Olcott, President-Founder T.S.*

DEAR SIR AND BROTHER: It is with great surprise that we are for the first time made aware of your official letter, dated February 7, 1894, and sent from Agra to the Vice-President, by seeing an unofficial copy of it forwarded from New York to a private member of the T.S. in London.

It appears from the copy of your letter and its enclosure that at Allahabad, February 6, 1894, Mrs. Annie Besant wrote you the following formal request:

[Copy enclosure.]

ALLAHABAD, *February 6, 1894.*

*To the President-Founder of the Theosophical Society.*

DEAR SIR AND BROTHER: Some little time ago an appeal was made to me by members of the T.S. belonging to different Branches, to set their minds at rest as to the accusations made against the Vice-President of the Society, Brother W. Q. Judge, with reference to certain letters and sentences in the alleged writings of the Mahâtmas. As it is to the detriment of the whole Society that such accusations—believed to be true by reputable members of the Society—should be circulated against a prominent official without rebuttal and without investigation, I ask you, as the President of the Society, to direct that the charges made shall be formulated and laid before a Committee, as provided by Art. VI, Secs. 2, 3, and 4.

Fraternally yours,

ANNIE BESANT.

AGRA, *February 7, 1894.*

A true copy of the original supplied to W. Q. Judge, Esq., V-P., for his information.

Witness, ANNIE BESANT.

H. S. OLCOTT, P. T. S.

Hereupon on the following day, February 7, 1894, at Agra you wrote the following official letter to the Vice-President T.S., William Q. Judge:

[Copy.]

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,

AGRA, *February 7, 1894.*

*To William Q. Judge, Vice-President T.S.*

DEAR SIR AND BROTHER: I enclose herewith a certified copy of Annie Besant's formal letter to me, dated Allahabad, February 6th inst. In it she demands an official

enquiry, by means of a Committee, into the matter of your alleged misuse of the Mahât-mâs' names and handwriting.

By virtue of the discretionary power given me in Art. VI of the Revised Rules, I place before you the following options :

1. To retire from all offices held by you in the Theosophical Society and leave me to make a merely general public explanation ; or

2. To have a Judicial Committee convened, as provided for in Art. VI, Sec. 3, of the Revised Rules, and make public the whole of the proceedings in detail.

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

I suggest that if you decide for a Committee you fix London as the place of meeting, as by far the most central and convenient to all concerned. But whether you choose New York, London, or elsewhere, I shall in all probability be represented by proxy, unless something now unforeseen should arise to make it imperative that I shall personally attend.

As it will be much better that I should know your decision before Annie Besant leaves India ( March 20th ), I would ask you to kindly cable me the word "first" if you choose to resign ; or "second" if you demand the Committee.

Fraternally yours,

H. S. OLCOTT,  
*President Theosophical Society.*

As this is the first time that any official proceedings against an officer of the Society have been inaugurated, it is evident that the precedents thereby created will be of extreme importance in the future history of the Society. Moreover the nature of the allegations involved is such as to cause danger that the free and unsectarian basis of our organization may be compromised, by the proceedings in relation thereto amounting to an official declaration by the Society of a dogma, to wit : either belief or disbelief in the existence of "Mahât-mâs".

Hence it is very necessary that every step taken in the premises should be strictly constitutional and impartial, and should be most carefully considered both as making a precedent and as involving constitutional questions of grave importance. It is therefore our plain duty as the General Secretaries of two out of the three Sections of the T.S. and members of its General Council, to call your attention officially to the following points with a view to safeguarding (1) the Constitution, (2) the non-sectarian character, and (3) the impartiality of the Theosophical Society.

*First:* By Art. VI, Sections 2 and 3, of the "Constitution and Rules of the Theosophical Society" as officially ratified and promulgated by yourself on December 31, 1893, it is enacted that, in the event of charges being preferred against the President or Vice-President ; (*a*) the said charges shall be in writing, and (*b*) copies thereof shall "at once" be forwarded to the accused and "to each member of the General Council".

We now desire to point out that you have *not* followed the procedure laid down in either of these respects, for :

1. Your official letter to Mr. W. Q. Judge above referred to, contains no copy in writing of any charges, does not give the names of the persons who bring such, and even contains no *specific* statement of what are the exact charges brought.

2. No official copy either of "charges in writing" or even of your above-mentioned letter to Mr. Judge has reached either of us ; although sufficient time has elapsed since your letter reached Mr. Judge in America for an unofficial copy thereof to be received in England.

Therefore, as members of the General Council of the T.S. we emphatically protest against this departure from the rules of procedure laid down in the Constitution, and also against this ignoring by yourself of your official duty as President towards your colleagues on the General Council of the Society.

*Second:* We recognize that, acting under the general discretionary power conferred upon the President by Art. VI, Sec. 1, it was competent for you as President to take action in the matter. But we feel strongly that, in order to protect and maintain that very Constitution whose guardian you are, it was your duty in your *official* letter to Mr. Judge to have insisted upon and resolutely maintained the following points :

1. That the free platform of the Society precludes *any official* declaration by the T.S., or any Committee representing it, upon the question whether "Mahât-mâs" do or do not exist (see Art. XIII, Secs. 2 and 3, "Offences") ;

2. That, therefore, no enquiry into the conduct of any officer of the

Society in his *official capacity*, which would involve as its basis a declaration Yea or Nay upon the above question, can be carried out by any *official* committee of the T.S.;

3. That, accordingly, Sections 2, 3, and 4 of Art. VI are not applicable to the charges indicated by your letter to Mr. Judge;

*Third:* We desire further to point out that in *officially* giving Mr. Judge the alternatives of resigning all his offices in the T.S. or submitting to the enquiry proposed, you have again departed from the procedure laid down by the Constitution.

Moreover by so doing you place yourself *officially* in the position of having prejudged the case, and virtually announce before any enquiry has taken place or even any *specific* charges have been formulated, that you believe Mr. Judge guilty.

It appears to us that such an attitude is inconsistent with that strict impartiality and justice which ought to characterize at least the official actions of the President of the T.S., and that it is calculated to bring discredit upon the Society by laying its chief executive officer open to the charge of condemning a colleague without even giving him a hearing.

In conclusion we hereby place on record our most emphatic protest against the above-cited departures from constitutional procedure; and we officially request a formal reply and declaration thereupon from yourself as President-Founder of the T.S. and official guardian of its free Constitution.

This we call for as General Secretaries for Europe and India respectively, and as members of that General Council of the Theosophical Society from which, as recited in Art. VI, Sec. 1, you "derive your authority" as President of the T.S., and to which, as therein provided, you "are responsible for its exercise".

Finally we beg to inform you that we shall forthwith notify our respective Sections of the present correspondence, and shall also communicate to them your reply when received, as the members are already unofficially informed of the matter.

We are, dear Sir and Brother,

Faternally yours,

G. R. S. MEAD,

BERTRAM KEIGHTLEY,

*Gen. Sec'y European Sec. T.S.*

*Gen. Sec'y Indian Sec. T.S.*

GAMBLE: I move it be referred to the Committee on Resolutions.

Carried.

W. Q. JUDGE: As a member of the Council of the Theosophical Society, as a question of privilege, I beg to bring before you another matter which I have been requested to do in order to get the opinion of the Section. On the twelfth of March I received the following letter:

144 MADISON AVENUE,

NEW YORK, March 12, 1894.

To William Q. Judge, Esq., Gen'l Sec'y, Am. Sec. T.S., New York, N.Y.

DEAR SIR AND BROTHER: I desire to submit the following statement of facts for your consideration and opinion as a member of the Council of T.S.

A member, in good standing, of the T.S. has, at various times and until quite recently, sent me letters and messages which purport to emanate from one of the Masters spoken of by H. P. Blavatsky and supposed to be interested in the welfare of the said Society. In these letters and messages there is no attempt to imitate the supposed handwriting of the Master nor to convey any idea of so-called precipitation, but one letter is signed with the name, in full, of the Master whose message it purports to be, and others, whether signed or not, contain internal evidence that they are accepted as emanating from the same high source.

It has been suggested to me that a committee should be appointed to inquire into this matter on charges to be made that the sending of messages purporting to come from a Master, or Masters, is untheosophical, or that the proper officers of the T.S. should consider the matter to the same end.

I have replied that I consider this a matter into which a committee of the

T.S. may not properly inquire ; that I do not, for a moment, entertain the idea that it may be brought within the jurisdiction of the Society under any clause of its Constitution ; that it can rightly be regarded as a matter between individuals only ; that any such inquiry or determination of such a subject would only tend to raise a dogma in the Society, and, furthermore, that it seems desirable that some official statement of a general character should be made defining the Society's position on questions of this nature.

Sincerely Yours,

ELLIOTT B. PAGE,

*A Fellow of the Theosophical Society.*

No. 599.

THEOSOPHICAL SOCIETY, AMERICAN SECTION,  
GENERAL SECRETARY'S OFFICE, 144 MADISON AVENUE,  
NEW YORK, *March 14, 1894.*

*To Elliott B. Page, Esq.*

DEAR SIR AND BROTHER : I have your letter of 12th inst. informing me that a member of the T.S. (whose name you have privately given me) has sent you at various times "letters and messages which purport to emanate from one of the Masters spoken of by H. P. Blavatsky and supposed to be interested in the welfare of the said Society, and that one of the letters is signed with the name in full of the Master whose message it purports to be, but that in the letters there is no attempt to imitate the supposed handwriting of the Masters, etc." and asking me officially whether a committee could be properly appointed to consider the matter on the ground that such actions by said member are untheosophical. This could only be considered by the Society acting through a committee on the ground of being an offence under the Constitution of the T.S. ; it is also a matter which should first be submitted to the Council and the President ; it is competent in my opinion for you to raise the question as one of information, asking for a decision or opinion from the proper officers or Council. I shall therefore give you my opinion officially and then forward the same to the President and the Council. My opinion is :

*First :* The matter stated is not one which the Society or its officers can consider ; it stands on the same ground as the affirmation of a member that he or she has seen or heard of or from a Mahâtmâ. On this see the public utterances of the President, Colonel Olcott ; also those of Mrs. Besant ; and the late publication by Mr. Sinnett, President of the London Lodge, to the effect that what he (Mr. Sinnett) published was directly from said Mahâtmâs. These are not offences in the T.S. for the reason that cognizable offences are these : Slander of members ; violation of the T.S. neutrality on questions of legislation, politics, religion, caste, and social rules ; violation of the rule that we have no dogma by proclaiming a dogma or belief as that of the T.S. ; wilfully hurting the religious feelings of members at a meeting of Branch or Section ; conviction of crime under the law of the land, and the like. In no place are the Mahâtmâs, their powers, existence, or functions mentioned. It is solely and simply a personal matter whether one shall or shall not affirm he has messages from the Mahâtmâs ; it is also a personal matter whether other members shall or shall not believe him.

*Second :* It would be a violation of the Constitution to decide either negatively or affirmatively under the official shield of a T.S. Committee whether a person had or had not a message from the Mahâtmâs, and to consider the facts cited by you would involve preliminarily that affirmative or negative. The Society would thus through its Committee fix a dogma one way or the other ; either the dogma that Mahâtmâs exist and may be heard from, or the opposite dogmatic statement that such Mahâtmâs do not exist.

On this I beg to refer you to the official statement by the President in his Executive Notice of May 27, 1893, respecting the T.S. Congress at the Parliament of Religions. He said : "Of course it is to be distinctly understood that nothing shall be said or done by any delegate or committee of the Society to identify it, as a body, with any special form of religion, creed, sect, or any religious or ethical teacher or leader ; our duty being to affirm and defend its perfect corporate neutrality in these matters".

This goes directly to the point, and was meant, as intimated to me by the President, to cover precisely the existence of the Mahâtmâs under the word

"teacher" and to prevent any fixing of the T.S. to H. P. Blavatsky by means of the use of the word "leader". Hence we have in advance the decision in general of the President, in which the other members of the Council will concur, as I now do in advance.

Fraternally Yours,  
 WILLIAM Q. JUDGE,  
*General Secretary American Section and  
 Member of the T.S. Council.*

I have sent this to London to the Indian and European Secretaries, and have received a reply that it will be submitted to the Council, and I now present it to this Convention.

On motion the report was received and committed to the Committee on Resolutions.

MR. JUDGE: I received from Col. Olcott a letter addressed to me as General Secretary informing me that he had suspended me as Vice President, and requesting me as General Secretary to notify the Convention of his action, which I do now.

THEOSOPHICAL SOCIETY,  
 PRESIDENT'S OFFICE, 20 March, 1894.

*To the General Secretary American Section T.S.*

DEAR SIR AND BROTHER: In compliance with Section 3 of Article VI of the Revised Rules, I enclose herewith a copy of certain charges preferred against Mr. William Q. Judge, Vice President T.S. and General Secretary of the American Section, by Mrs. Annie Besant, F.T.S.; which charges will be laid before a Judicial Committee, to be convened at our London Headquarters on the 27th June next, for the consideration and disposal of the same, as provided for in the Section of the Article above specified,

Upon receipt of this you will kindly take the orders of your Executive Committee for the nomination of two members of the said Judicial Committee, to sit as representatives of the American Section, and consider and dispose of the charges.

Fraternally yours,  
 H. S. OLCOTT,  
*President Theosophical Society.*

THEOSOPHICAL SOCIETY,  
 PRESIDENT'S OFFICE, 20th March, 1894.

*To William Q. Judge, Esq., Vice President T.S.*

DEAR SIR AND BROTHER: As required by the provisions of Article VI of our Revised Rules, I herewith enclose for your information and action a copy of certain charges preferred against you by Mrs. Annie Besant, F.T.S., and notify you that for their consideration and disposal a Judicial Committee will be convened at our London Headquarters on the 27th June next. I have to request that you will nominate to me the two additional members of the Committee whom you wish to sit and adjudge the case as your personal representatives.

As the accused party you will, of course, be debarred from sitting and voting in the Committee either as Vice President T.S. or General Secretary of the American Section; but you are entitled to enjoy the full opportunity to disprove the charges brought against you.

Pending the decision of the Judicial Committee, I hereby suspend you from the office of Vice President T.S. as required by our Revised Rules.

I am, Sir, fraternally yours,  
 H. S. OLCOTT,  
*President Theosophical Society.*

MR. KEENEY: I move that the matter be referred to the Committee on Resolutions.

Carried.

Dr. Anderson then moved:

1. That the Treasurer of the Section be and he is hereby authorized to pay over from the General Fund to the Pacific Coast Committee for Theosophic Work the sum of two hundred dollars [\$200.00], towards sustaining the Pacific Theosophical Lecturer on the Pacific Coast.

Carried.

2. That Wm. Q. Judge, while holding the office of General Secretary of the American Section T.S., be authorized to employ a private secretary for himself, at a salary not to exceed \$10.00 per week.

Carried.

3. That the expense of the circular letter, printing and postage, of March 15th, issued by Wm. Q. Judge in reference to the charges filed with Col. H. S. Olcott, be paid from the General Treasury of the American Section.

Carried.

4. That the General Secretary be and he is hereby directed to print in one book or cover, of a convenient size, the General Constitution of the Society as amended and settled by the Council, and the Constitution of the American Section; and that hereafter each new member of this Section shall have a copy thereof; and that all Branches desiring a copy of the same shall be entitled thereto upon payment of postage thereon.

Carried.

#### LIFE TERM OF THE PRESIDENT'S SUCCESSOR.

WHEREAS: The European and American Sections, T.S., voted for a life term for the Successor to the Presidency, and

WHEREAS: The Council of the Society has made the term Seven Years,

RESOLVED: That the American Section in Convention deprecates such limitation of the term, and hereby expresses its opinion that the term of the office of the President should be for life, as before voted by said Sections.

Moved by Dr. Anderson, and on motion was carried unanimously.

Dr. Anderson then offered the following:

#### SUSPENSION OF VICE-PRESIDENT.

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

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

RESOLVED: That this Section, in Convention assembled, hereby expresses its unqualified protest against the said illegal action by the President of the Society, and can see no necessity for such action, and that even did the Constitution contain any provision for a suspension such action would be wholly needless and unbrotherly, inasmuch as, by the Constitution, the Vice President has no duties or power save in case of death, resignation, or accusation of the President.

Colonel E. T. Blackmer asked for a rising vote, and it being so ordered the motion was carried. On motion it was then put to those members present who were not delegates, and they all rose affirmatively. Nays were called for and none responded.

Dr. Anderson then moved the following:



## MAHATMA LETTERS.

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

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

WHEREAS, under the Constitution and Rules of the Theosophical Society it is declared that the Society, as such, is not responsible for the personal opinions of its Fellows, nor for any expression thereof, and that no Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine, dogma, or belief as being that advanced or advocated by the Society [Art. XIII]; and the President having officially and Constitutionally in his executive order of May 27th, 1893, relative to the World's Religious Parliament, declared this neutrality, especially in these words;

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

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

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

RESOLVED: That this Convention hereby reaffirms the entire freedom of the platform of the T.S. and the religious and other opinions of its members, which entitles all and any of them to claim to be in communication with, to receive letters from, or to act as agents for, those above referred to as Mahâtâmâs or Masters; or, on the other hand, to express disbelief in the proper title of any member to make such claim or claims or disbelief in the existence of said Mahâtâmâs.

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

On motion of Dr. W. E. Copeland the motion was carried unanimously. Dr. Anderson then moved:

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

RESOLVED, That, if in the face of this protest and opinion of this Section, there is to be an investigation to decide whether or not William Q. Judge is or was in communication with said Mahâtâmâs, and whether or not he has "misused the names and handwriting of said Mahâtâmâs", or whether or not pretended or real communications or orders from said alleged Mahâtâmâs have been issued or given out by him, then, in the opinion of this Section, an investigation should also be had to decide whether or not Col. Olcott, A. P. Sinnett, Annie Besant, and others have had, given, or promulgated such or any



communication from the Mahâtmas, whether real or pretended; and that they be required to show evidence of the possession of a commission from said Mahatmas, and of the truthfulness of their claims as heretofore frequently made and announced by them in public.

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

Mr. Evan Williams then moved that the resolutions be considered now and voted on, which being seconded was carried. Discussion was called for, and several said it had been discussed and decided for weeks and the question was demanded. The motion on the resolutions was then put and carried unanimously.

A collection for expenses was made, and the first session adjourned.

## SECOND SESSION.

2:30 P. M., APRIL 22d, AT RED MEN'S HALL.

DR. BUCK, CHAIRMAN: If there is no further unfinished or miscellaneous business, or other committees to report, we will proceed to papers and addresses. First is the extent and variety of Theosophical work in the world.

Miss M. A. Walsh then read a paper on the subject. After Miss Walsh "Esoteric Christianity" was discussed by Rev. W. E. Cope-land, and then Abbott B. Clark spoke on "Karma." Mrs. S. A. Harris followed on "Dangers of Psychism." When these were finished half an hour was devoted to discussion of Branch work.

CHAIRMAN: I will invite the Countess Wachtmeister to talk to you for a few minutes on Branch work.

COUNTESS WACHTMEISTER: I have now worked in the Theosophical Society for many years, and my chief work has been propaganda. I have no official position in the Society, as you all know; therefore I have been able to follow out my own ideas and to work freely. It seems to me that one of the most important items of this work is the formation of as many groups as we can possibly make, because every group is a centre of force, or a magnet which draws towards itself other people. Therefore in every country I have been in, or wherever I may have been, when I have seen large lodges formed, I have always tried to induce a few of the members to leave that lodge and to form a group in themselves. Now I have seen, particularly in the Blavatsky, in London, a large number of members who come every week to listen to lectures. They sit there. They never say a word. They go away home. They never do anything; and therefore, having seen that there were young men who were very clever, who were doing absolutely nothing in the Society, I would draw them together and ask them if they could not form a center of their own. In that way I have already formed several centers, and always with the greatest success, for it is true that these young men and women when they go out of the large lodges and form their own centers feel that they have the responsibility of that center, and feel that they are part of that center and that the responsibility lies on them; and they mostly become active workers there. Their great object then is to do propaganda. They study up, they give lectures, and in a short time they form such a center of activity that they draw numbers of people towards them. I pursued the same plan in Sweden when I lived there last summer. I found that the Swedish lodge was a large one, that there were a few prominent members who did all the talking, and that the remainder of the lodge were more or less dormant. I therefore called together the most intelligent and asked them if they would form a lodge, and they agreed to that, and after some consideration the large lodge agreed to it also. We opened a lodge, and that very evening the new members joined, much to the astonishment of Stockholm Lodge. Since then I have repeated

the experience with this new lodge, and find that they do very well, have lectures, and draw a great many people to their receptions. They had one recently in which they had several hundred people. If these people had remained in that large lodge they would have been exactly the same to-day as they were when I arrived in Stockholm, that is to say, they would be doing nothing. Therefore I think it was a very necessary thing to break up our large lodges into smaller sections. I do not mean to say by that that there is to be no brotherly feeling between them; on the contrary, that should consolidate the brotherly feeling between all these different centers and they should work in unison with each other, the different members of the different centers going to lecture at each others' Branches, and, if there is any universal work to be done in the town, they should join together as one man and all be anxious to work together.

Again I have found that propaganda in different ways is a very necessary thing, — the distribution of leaflets entering very largely into our propaganda. Here we have nothing to complain of. I am told you do an enormous amount of work in that line; but I may tell you we have a little dwarf in England who is very small, and this little man goes to different stations where express trains start; I give him a bundle of leaflets, and he goes off to that train which will not stop at a station for one or two hours and runs from carriage to carriage and throws in his leaflets as fast as possible before the guards can stop him, and when they ask him what he is about, the train whistles and goes off, and they have these leaflets to read for an hour or more. They have done a great deal of good. I have got letters from people who tell me they read these leaflets while traveling from one point to another and have become interested in the work. That kind of propaganda is very useful work. Your own countryman, Mr. Fullerton, wrote to me to ask me to place on the steamers a hundred volumes of *Esoteric Buddhism*. I went around to the various offices of the steamships and asked them if they would take these books, and they took them all. Some time after this, when I went to a steamship company the first thing I did was to ask for a list of the library, and I found that *Esoteric Buddhism* was in each vessel, and I am glad to tell you that in two instances the book was nearly worn out, so much so that I went to the librarian and asked him if I might replace it, and he consented.

That I think is a very useful way of propaganda. Again, I was given by several gentlemen a hundred *Keys to Theosophy* with the request that I would place them in hotels in Europe, and I wrote to the proprietors of a great number of hotels and except in two instances received permission to send the books. Again, people have come to me and told me that in these hotels they have come across that book and asked for more to read; and what will interest you is this, that two American ladies in Europe came across this *Key to Theosophy*, read it, and on their way through London called at the Theosophical Society Headquarters to say that they found this book, and could I tell them if Theosophy was known here in America. Well now, they were very much surprised when I told them that you did know something about Theosophy here. That should be an encouragement to you to put your Theosophical books out in the hotels and libraries.

It was then resolved to continue the session to 4:45 P. M. and discuss methods of branch work. This discussion was taken up by William Q. Judge, F. M. West, Dr. Anderson, Mrs. M. M. Thirds, and Miss M. A. Walsh.

The Secretary presented and read report made by Dr. Griffiths, Pacific Coast Lecturer, which was accepted and ordered among Convention papers. It is as follows:

#### PACIFIC COAST LECTURER'S REPORT.

##### SUMMARY FIRST YEAR.

(March 15, 1892, to March 14, 1893).

Cities visited, 55; lectures given, 86; informal meetings, 66; attendance at lectures and meetings, 11,000; leaflets distributed, 18,000; columns of press reports, 500; miles travelled, 7,000; Branches organized, 3.

# REPORT OF PROCEEDINGS, APPROXIMATE SUMMARY SECOND YEAR.

(March 15, 1893, to March 14, 1894).

Cities visited, 86; lectures given, 83; informal meetings, 171; attendance at lectures and meetings, 10,000; leaflets distributed, 30,000; columns of press reports, 200; miles travelled, 6,000; Branches organized, 4.

## TOTAL WORK FOR TWO YEARS.

(March 15, 1892, to March 14, 1894).

Cities visited, 150; lectures given, 169; informal meetings, 237; attendance at meetings and lectures, 21,000; leaflets distributed, 48,000; columns of press reports, 700; miles travelled, 13,000; Branches organized, 7.

Fraternally submitted to Convention American Section, held at San Francisco, April 22, 1894.

ALLEN GRIFFITHS,  
*Pacific Coast Lecturer.*

The meeting then adjourned.

## THIRD SESSION.

AT GOLDEN GATE HALL, 8 P. M.

Dr. Buck occupied the chair. The hall, which holds about 1,500, was crowded. Dr. Anderson occupied the chair later in the evening.

Countess Wachtmeister opened by speaking on "Theosophical Reminiscences," as follows:

Friends: I shall have the pleasure this evening of addressing a few words to you on the formation of the Theosophical Society, and on the effect Theosophy should have on daily life. It seems to me that it might be interesting to you to hear what H. P. Blavatsky told me about the formation of this Theosophical Society.

The Theosophical Society was first formed in the last century by St. Germain, Cagliostro, and many others. They had a powerful lodge in Paris, and much work was carried on. There was also a lodge in Denmark, another in Germany, and a third in Italy, but the Revolution came on, that terrible revolution, and swept the whole away, and that is why we now in this century have such a terrible Karma to work out. That was the physical basis of the Theosophical Society, which is really in itself an entity formed of all the members who belong to it. The Theosophical Society has its seven Principles, and has to work through these seven Principles. In the last century it worked through the physical basis, and now it has had to work through Karma, or through the psychic state. We are now happily, I think, weaning ourselves away from that state, and then we shall enter upon a state of very great activity. In 1851 in this century Madame Blavatsky went to London with her father to take lessons in music, she being a very remarkable musician. When in London with her father, one day she was walking out in the street and she saw coming toward her some Indian Princes, and among these she saw a very fine-looking Indian, a man of seven feet in height, and to her great surprise she recognized in this man one whom she had always been accustomed to look upon as her guardian angel. Ever since she had been a child she had seen clairvoyantly this individual, and in moments of trouble and sorrow he had always come to help her. She had great love and reverence for this person, and when she saw him in a physical form in London she wanted to rush forward and tell him how delighted she was to see him. He made a sign to her to move on, which she did. She went home full of wonderment and told her father what had happened, and all that night she was unable to sleep thinking of this wonderful thing. The next day she went into Hyde Park, and there, while cogitating within herself of this extraordinary event, she saw coming towards her this individual. This man

came to her and told her that it was quite true that he had watched her from childhood, because he saw in her a good instrument for the formation of this Society. He said that it was on account, first of all of her psychic powers (for she had been a medium); secondly, on account of her great intellectual and mental powers, and also on account of her partly Eastern birth and Western birth, because he said she would have to work in all countries. He then told her that he himself had had this work given to him to do by those who were even above him, and therefore that he was most anxious that she should accept this post which he offered her, and work to form this Society. He told her to go home to her father, to consult her father, and then if she would really undertake this work to return in three days to the Park and tell him so. He pointed out to her that it would be a position of great trial; he told her how she would be persecuted; told her many things that would happen to the Society and to herself. She then went home and consulted with her father, and her father said to her that she was perfectly at liberty to do what she pleased, that he himself would do what he could with money and in any other way that he could to assist her. After three days' cogitation she decided to accept the post offered to her, and she returned to the Park and told this to her master, who then told her that she must come to Thibet, and there she must stop for some time and be taught, so that she might be enabled to teach others. She went to India and was taken through the country where no European was never permitted to put his foot, in a hay cart. She lay there in this hay cart covered with hay, and was conducted through that part of the country by Indians. At last she reached that place in Thibet where the Masters lived. She was received by the sister of one of these Masters and lived in his house for three years; was very kindly treated by her. But she told me those three years were of very great trial to her. In the first place her mediumship was knocked out of her, and then she was taught to use those forces with her will power. She also had to do lessons like a school child, to get up very early in the morning, and work hard to learn mentally her lessons. At the end of three years she was then told she was to go to Egypt, and there placed under the charge of a Master who taught her about the *Book of the Dead* and many other works. After that she was put in charge of a Jewish Rabbi and was taught the Kabala. When she had gone through these different transition stages she was told that she was ready, that she was to go to America, that when she reached it she would find a man by the name of Olcott, that this man was to be the President of the Theosophical Society. She came here to America, and people here have told me that it was a standing joke against her when she came to America, because of everybody whom she met she always asked this question: "Do you know any man by the name of Olcott?", and the people would say, "No, I never heard of such a person". At last, one day a lady said "Yes, that she had heard of a Colonel Olcott who was with the Eddy Brothers and was studying Spiritualism, and that if Madame Blavatsky went there she could meet him". An hour afterwards she was on the train taking her down to the Eddy homestead, and there she met Colonel Olcott.

She was there able to prove to and show Colonel Olcott that all the spiritualistic phenomena that he saw down at the Eddy Homestead she was able to produce with her will power. She was able to tell him beforehand what she was going to do. She was also able, when he asked her, to produce any particular kind of phenomena which had been produced by the Eddy Brothers in a state of unconsciousness and passiveness through her will power, being perfectly conscious and talking to him all the time.

Some time elapsed, and then Colonel Olcott consented to become President of the Theosophical Society. They were joined by W. Q. Judge, and the three formed the nucleus of the Theosophical Society. Some time after that they went to India, and then began the active work of this Society, having begun by just two or three people meeting together in a drawing room, and growing larger till it is now what it is—a mighty Society all over the face of the earth. In every country of this world we have members. We have members belonging to every nationality of the world. We have members belonging to every religion of the world, and all these people call themselves brothers, and this Society is one vast brotherhood all over the world. And it

is a brotherhood not only in name but in reality, and I who am travelling over so many countries can tell you that wherever I go I am received as a sister. In India amongst the natives I have been received as a sister, taken into their homes where they are not accustomed to take Anglo-Indians or Europeans of any kind, treated as a sister and as a much-loved sister. And now I come over here to the quite opposite end of the world and all receive me kindly, and wherever I come I feel that I am welcome. Now it is a beautiful thought to think that we have been able to create in the world such a brotherhood as this. I will not say that it is a real brotherhood, no; but what I will say is that it is a nucleus of a brotherhood, which as it goes on will, I hope, become a real brotherhood.

When people come to us to ask us whether they can enter the Theosophical Society, we never think of asking them to what religion they belong. That is nothing to us. All we say to them is this: "Will you be equally tolerant of the religion of others, as you would wish them to be of your own?" And if that man or woman says Yes, then we answer "Then you are welcome, if you will subscribe to this idea of brotherhood", and if they subscribe to that idea, then they can come into the Society and we welcome them as brother or sister. Then we say to them, "Search down deep into your own religion and you will find Theosophy there. Never change your religion, never go off into another religion, but you will find Theosophy in your own religion; we will give you the key to it so you will be able to understand far better than you have ever understood it before", and we say to them, "Now try to act as brothers to all, try to be charitable and tolerant to all". No man is obliged to believe anything that he does not wish to believe, no man is obliged to believe in the existence of the Mahâtmas or Masters that I have been telling you of. There are great numbers in our Society who do not believe in Masters. They have no actual knowledge of them and therefore do not believe in them, and they do not believe in H. P. Blavatsky. If they do not believe in her, no man is forced to believe in anything he does not believe in. It is only the brotherhood of man that he is expected to believe in.

Now our Society teaches many things. In the first place it teaches the doctrine of Karma, or what I should call the doctrine of readjustment. Now think, the great object of the Society is to teach men to keep themselves always in equilibrium with their lives. By this I mean that if you think of a life and you always go on straight in that way of life, you are then in harmony with the laws of nature, because the law of nature goes on straight beyond you. If you diverge either on one side of that line or the other, then you fall into matter or disharmony, and then the law of Karma has to readjust you, so that the law of Karma is continually readjusting people as they fall, bringing them backwards as they fall on one side; and it is that readjustment of Karma which causes pain and sorrow and trouble. But these things we should receive with joy and thankfulness and with calmness, because if we were always to go on in that same life of harmony and in accordance with the law of nature we should never make any progress, and as the object of our soul in coming down upon this earth is to gain the experience of matter, it can only gain that experience by delving down deep into matter. Therefore every time that we are readjusted back to that equilibrium or line or law of nature we have to suffer, and therefore every suffering in life, if we look at it in a right and proper way, really should prove a blessing to us.

Then, again, Theosophy teaches us that we have to come again and again down upon this world, that there is a continuous wheel of births and rebirths, because this soul that comes down into matter to gain experience can only gain one set of experiences during one life; therefore to gain all experiences in this world we have to come continuously and continuously down upon this earth, so we may garner all these experiences for the soul, because it is for this reason that the soul goes down into matter. Now what is the most potent factor in our lives in connection with Theosophy? Theosophy teaches that it is thought; that in fact thought is the key of everything; that by our thoughts we create our surroundings, that every thought we send out is an active power, an active thought either for good or evil. Therefore we teach people to guard their thoughts. Naturally as Theosophy is at the basis

of every religion, so Theosophy contains the morals and ethics of every religion, and what Theosophy does more than any religion is to teach people to know themselves, to be the masters of themselves, and how to govern their thoughts so that during life no thought need ever come into one's mind that one does not choose to have there. Now this is a very important power to obtain, because we are all drifting about in every way. Thoughts are coming to us that we do not want; we are always thinking out thoughts that are perfectly useless. In fact, every day of our lives we are thinking out thoughts that are useless to us or to anybody else. Therefore if we can gain the power only to think those thoughts which are good and profitable and useful we have made a great step in life; and by not frittering away our time and our energy—because every man has only a certain amount of energy—by not frittering away the capital concentrated in our minds so that we only think of what we choose, our thoughts naturally have far more potency and far more force than the thoughts of people who are frittering them away in every direction. Therefore you see Theosophy does teach things that are not taught in other religions. Now, as I told you, we consider thought to be exceedingly powerful. When children are naughty you never say to those children "Do not think naughty things", you always say to those children "Do not do this and do not do that, it is naughty". You never say "Do not think this and do not think that", and yet if you were to teach your children to guard their thoughts you would see what an immense effect it would have on their lives, and how they would grow strong with energy, because then they would grow accustomed to their good thoughts.

Now thoughts have their potent effects on character. The thoughts mold the character, and in this doctrine of Reincarnation—I will explain to you what I mean by that—a man who all his life is coveting the goods of others, is wanting fine houses, money, clothes, jewelry, in fact all that belongs to his neighbor, is generating such thoughts that in his next life he must necessarily become a thief. He will be born in that position where he will then steal, where he will then take that which he was always coveting. Again, a man who is exceedingly ambitious in this life, who is always longing to command, who is always longing to have power over others, will in his next incarnation necessarily be in a position of power, because he has created that position for himself by his thoughts. But it will depend upon himself whether he will be in a position to lead a happy life, or whether he will be in a position where, though he may have power, he will be the most miserable man on earth, because in this life he has wished for power simply for himself and for his own gain. Thus you see that being unconsciously selfish, in the next life he will be born with the power, but be at the same time a very miserable man.

And so on Theosophy teaches us, but I find that my time is drawing to an end, and therefore, my friends, I can only say a few more words to you, and that is that this Theosophical life teaches us the importance of life, how we should guard our every thought, how we should have love to our neighbors, and how we should try in every way to try and benefit those who are around us. Now I will tell you one lesson that I have learned in life, which perhaps may be useful to you, and that is that if ever I have any angry or revengeful or unkind thought against anyone, I immediately send out a current of good thought towards him, because you see I know that I have hurt him by that unkind thought. Thoughts are realities, thoughts are force, and if we send out wicked and unkind thoughts to a person, that person feels them even though he cannot know where they come from, and they wound him and hurt him. Therefore if you send out equally a good thought, you counteract that evil thought you have sent out, you counteract it and therefore it does not hurt him so much. If we only knew the power we have over people in this way, that every thought that we have goes out into space and can fall down into the heart of every person, and if it is a bad or wicked thought will waken up the germ in that person for badness and wickedness, we realize that, whatever the act may be of that person, we have contributed towards it. Therefore you see how important it is for us to think only good thoughts.

Now, my friends, try to take this to heart, for it will be a very useful lesson to you, and as we go on in life's ways let us try and help those around us, let us try and help every one, let us try and love all, even those who persecute



us, and then we may be sure that we are reaching to that goal where all humanity will one day be found. (Applause.)

Ernest T. Hargrove, European Delegate, followed upon *Occultism the Doctrine of Common Sense*, claiming that natural laws should be applied in spiritual investigation. Dr. Buck followed on *Scientific Theosophy*, showing how all science in its true sense tends to prove theosophical doctrines. At 9:40 William Q. Judge began upon *What Theosophy Is Not*. It was expected that many would leave, it being so late, but all remained and applause was long continued. He said that Theosophy is the Reformer of Religions, the Justifier of Conscience, and Mediator between Science and Religion, with its doctrines of Spiritual Unity, Reincarnation, and Karma, which he explained. At the close there were loud calls, as in a theatre, for "Judge," showing that the great amount of public abuse had only increased the interest.

This closed the Third Session.

#### FOURTH SESSION.

RED MEN'S HALL, APRIL 23, 1894.

The meeting opened at 10:10 with Dr. Buck in the chair. Committee on resolutions reported favorably on the proposal to dissolve Lotus T. S. and Gray's Harbor T. S., and regarding the following matters: (1) The circular issued by European and Indian Secretaries; (2) The correspondence of American General Secretary with E. B. Page, and approving the decision of the General Secretary; (3) The amendment of the Constitution as to representation; (4) As to asking the General Council T. S. to alter the rules; (5) To alter the American rules respecting twenty-five per cent to India; (6) Continuing and approving the Oriental Department; (7) Directing reprint of General and American Rules; (8) Asking the General Secretary to ask Indian Secretary as to its living and dead Branches and as to its rules as to "good standing"; (9) Recommending passage of Boston and Providence resolutions; (10) Approving the proposal of Indian Delegate to have this Section send William Q. Judge, General Secretary, to Indian Convention. On motion of Col. E. T. Blackmer, the report was received. On motion of William Q. Judge the recommendations were taken up *seriatim*.

The following was then passed:

RESOLVED: That this Convention, having considered the Report of the General Secretary, hereby approves of and ratifies all that he reports as having been done, and

That he is authorized, as requested by him, to suspend and dissolve the Lotus T.S. and Gray's Harbor T.S., and

That this Convention heartily approves of the plans of Bros. J. D. Bond of Fort Wayne, and G. E. Harter of Ohio, for raising funds for the general work of the Section, and thanks them for what they have already done.

On motion of Dr. W. W. Gamble and Abbott Clark the following was carried:



RESOLVED: That this Convention, having received and read the Circular Letter, London, March 27th, 1894, issued by Bertram Keightley, General Secretary Indian Section T.S., and G. R. S. Mead, General Secretary European Section T.S., concurs in the same in every particular, and that this Section would join them in their effort to guard the Constitution and the non-sectarian character of the T.S.

[See Circular on page 19]

On motion of Dr. Copeland the following was put and carried:

RESOLVED: That this Convention approves of the decision of the General Secretary, William Q. Judge (as one of the General Council), under date of March 14th, 1894, in the matter presented to him as General Secretary by Elliott B. Page, F.T.S., March 12th, of a member of the Section claiming to be in receipt of letters from Masters, and that this Convention concurs in his expression of the necessary position this Society must assume to prevent all dogmatic utterances and discussion.

Dr. Gamble also moved the following, which was carried:

RESOLVED: That the Constitution of the American Section be amended by striking out from Sect. 4 of Art. I the words "every twenty-five members after first twenty-five", and inserting in place thereof the words "every ten members after the first five".

Also the following were put and carried:

RESOLVED: That this Section asks the General Council of T.S. to amend the General Rules by adding to Sect. 7 of Art. III the words: "And provided that the President has the consent of the General Council to the formation of such new Sections"; and to amend Sect. 7 of Art. IV by striking out the words "two hundred and fifty" and inserting in place thereof the words "one hundred".

Also the following:

RESOLVED: That the Constitution and Rules of the American Section be and they are hereby amended as follows:

By striking out therefrom the whole of Section 15 of Article III relating to the payment of twenty-five per cent to Headquarters in India, and that the succeeding sections be renumbered to conform to the omission of said Section 15.

RESOLVED: That Section 11 of Article I be and the same is hereby amended to read as follows:

Section 11. A delegate to represent the American Section at any General Convention of the Society may be elected in Convention, or by a majority of written ballots transmitted to the Executive Committee by Branches in good standing in case the Convention is not to sit in time for such delegation to be made at Convention.

RESOLVED: That Section 5 of Article I be and the same is hereby amended by adding the following thereto:

2. In Convention each Branch shall have the number of votes which corresponds to the number of delegates which it is entitled to send, and such votes may be cast by the properly authorised person in case the whole number of delegates shall not be able to attend, and the same rule shall apply to all matters on which Branches as a whole shall be required to vote on general questions affecting the Section, its rights, powers, and duties.

RESOLVED: That the papers issued in the Oriental Department during the past year are approved of, and that the said Department should be continued, and the arrangements made regarding the same by the General Secretary and Executive Committee are hereby approved, ratified, and confirmed.

After some questions and discussion the following was passed as a direction to the Secretary to obtain information:

RESOLVED: That the General Secretary is requested to ask the General Secretary of the Indian Section for information on the following points: (a). What is the number of active Branches in the Indian Section entitled to vote for officers of the T.S.? (b). What is the number of members in Branches actually alive and who pay dues in that Section? (c). How many members at large in that Section pay dues? And the Secretary is requested to state the law of this Section to said Indian Section Secretary on said subject, and to enquire thereupon of him whether that Section does not make the payment of dues by its Branches a prerequisite to any vote for officers of the Theosophical Society; and to ask whether said Section does not consider the rule carried out in the American Section of suspending Branches in arrears for dues to be the correct plan.

The proposal suggested by Countess Wachtmeister to send William Q. Judge to India as General Secretary of this Section was taken up. Countess Wachtmeister asked that it be made to refer to the next Convention at Adyar. Dr. Buck moved the following, which was seconded:

RESOLVED; That this Convention concurs in the proposal made by the delegate of the Indian Section that the General Secretary of this Section ought to, if he can, attend the next Indian Adyar Convention, and authorizes the General Secretary, in case he finds it necessary and proper to go to any such Convention, to obtain the money therefor from this Section by and with the advice and consent of the Executive Committee as to the manner of raising the same or as to drawing the same from the general fund, should it permit. And that the General Secretary notify Bro. E. W. Parker of this resolution, to the end that he may signify whether in view of this resolution he will allow the \$50 subscribed through the Countess Wachtmeister by him to remain in the Treasurer's hands; and

RESOLVED: That in our opinion it would be premature at the present time to consider any question relating to the removal of the Indian General Headquarters, deeming it advisable to leave such matters to be adjusted when the time for action shall have arrived.

William Q. Judge said that he did not want to be compelled to go to the next Indian or other Convention, as it was not to be a general convention of T. S. These were not now held, and the Indian meeting was merely Indian, at which Col. Olcott read his general reports as a convenient way to do; but that it had no general power and he could as easily meet Col. Olcott and the rest elsewhere or do all that is to be done by correspondence. On motion of Dr. Copeland the resolution was laid on the table, and then after some discussion was taken from the table and passed as read.

The whole report of the Committee on Resolutions was then adopted as amended, and the committee discharged.

The Auditing Committee then reported that they had examined the Treasurer's accounts and books and found them correct. This was accepted and the committee discharged. They reported also on the accounts of the Vice President respecting the Parliament of Religions, finding them correct. This was received and ordered into the Report of the Convention.

Nominating Committee reported names for Executive Committee, General Secretary, Treasurer, and Council. The report

was received and committee discharged. On motion nominations were taken up *seriatim*. The following were elected as *Executive Committee*:

Alexander Fullerton, Dr. J. A. Anderson, Elliott B. Page, Alpheus M. Smith, Dr. J. D. Buck, Robert Crosbie.

## COUNCILLORS.

Dr. J. W. B. La Pierre, Dr. H. Bowman, Mrs. V. S. Beane, Mrs. A. C. Kelsey, Mrs. H. L. Wheeler, Frank Neubauer, Clarke Thurston, Edw. O'Rourke, Jesse L. Greenbaum, Mrs. Sara M. Read, Mrs. S. W. Cape, Anna L. Dunbar, Mrs. M. M. Thirds, Miss K. Hillard, Edgar A. Edwards, Mrs. W. Q. Judge, Miss L. Leonard, Dr. C. J. Lopez, Dr. J. Philip Knoche, J. C. Slafter, Miss Macmillan, Mrs. Blodgett, Mrs. L. A. Russell.

On motion of the committee and of several members of Convention, the election of General Secretary was put to the house, and William Q. Judge being nominated and no other nominations made, he was declared unanimously elected General Secretary for next year. Alexander Fullerton was then elected Treasurer.

Allen Griffiths presented the following resolution, which was seconded and being put was carried:

WHEREAS, There is no provision in the General T.S. rules for an annual Convention of the whole Society,

RESOLVED: That this Section strongly urges that the Council T.S. arrange as soon as possible for such annual Convention to be held in the three Sections in rotation, and that an amendment be made to effect the same.

E. B. Rambo then offered the following, which was adopted:

RESOLVED: That this Convention fully approves of and endorses the work of the several Lotus Circles now established in America, and expresses its pleasure and profit derived from the example thereof given the delegates by the local Circle, and hopes that the work exemplified at San Francisco and New York in that direction may be carried on in as many places as possible in the limits of this Section.

Dr. J. D. Buck moved and E. B. Rambo seconded the following two resolutions:

RESOLVED: That the Executive Committee of America be and is authorised to appoint and nominate the two members on the Judicial Committee called by the President to consider charges made against Wm. Q. Judge to which this Section is entitled, and that when such delegates are appointed they are hereby directed to take as their instructions on the points of legality and constitutionality all such resolutions and parts of resolutions passed by this Convention as apply to the same; and

RESOLVED: That the steamship fare of one of such delegates from New York to London and back may be drawn from the general funds of this Section.

Which being put to the meeting were carried.

Discussion was had as to the bearing and meaning of the resolutions instructing the delegates, and it was held, and so declared, that the resolutions only settled the point of law involved, and that on all questions of fact that might arise before the committee the delegates from the American Section were free to decide as their reason and conscience dictate.

Brother Geo. P. Keeney then moved that the resolution in respect to the General Secretary's going to India be reconsidered, which being seconded was put to vote and lost.

Mrs. M. M. Thirds then read a paper on "What does Theosophy mean to you?" followed by Ernest T. Hargrove on "Yoga."

Convention then adjourned.

### FIFTH SESSION.

RED MEN'S HALL, APRIL 23, 1894.

Convention opened at 2:30 P. M., Dr. Buck in the chair. Telegram from Seattle was then read:

SEATTLE, WASH.

PRESIDENT THEOSOPHICAL CONVENTION, 1,504 Market street.

North sends greetings. May deliberations be harmonious. Men and women of convention, do not forget T. S. was founded on American soil by Americans. Let us defend it against the world, as it is unsectarian, non-political, and international in its aim, but one dogma, universal brotherhood of man.

FRANK I. BLODGETT.

BOSTON, MASS., April 21st, 1894.

Wm. Q. Judge, 1,504 Market Street, Room 36:

We are with you. Mere continent no obstacle. Boston will give you a rousing welcome next year.

NEW ENGLAND BRANCHES.

(Applause.)

Mrs. V. S. Beane then read a paper on "Theosophy in all Religions". The room was crowded, with no standing room left, the platform being also full. William Q. Judge followed on "Reincarnation". Several other papers were read by title.

Dr. J. S. Cook took the chair, and Dr. J. D. Buck addressed Convention on "Memory of Brain and Memory of Soul". Mrs. A. L. Blodgett read a paper on "The Three Objects of the T.S."

The meeting then heard the League Report. [See end of this Report.]

At 4:30 p.m. the meeting adjourned.

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In the Park in front of the building a large photograph of the Delegates was taken by Taber of San Francisco.

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### LAST SESSION.

AT GOLDEN GATE HALL, APRIL 23, 1894, 8:15 P. M.

The meeting opened at 8:15. Dr. J. D. Buck took the chair. The Hall was crowded and great interest manifested. From twelve to fifteen hundred people were present. Dr. J. S. Cook read a paper on "Primitive Christianity and Theosophy". Dr. J. D. Buck gave the chair to Dr. Anderson and read an address on "An Object Lesson in the Wisdom Religion", using a large colored diagram to show how the Wisdom Religion spread over

the world. E. T. Hargrove followed on "Reïncarnation", and William Q. Judge spoke last on "Spiritualism and Psychic Phenomena". Dr. Buck having resumed the chair, the meeting was brought to a close by him after 10 p.m. amid a shower of applause, and he declared the Convention adjoined *sine die*.

This closed the sessions.

## REPORT OF THEOSOPHIC CONGRESS FUND WORLD'S RELIGIOUS PARLIAMENT,

BY

WILLIAM Q. JUDGE, VICE-PRESIDENT THEOSOPHICAL SOCIETY.

1893.

### RECEIPTS.

From American Section from members.....	\$1,254.90	
"    "    "    General Fund.....	100.00	
"    European    "    (paid out in Europe to Prof. Chakravarti).....	728.67	
From Indian Section.....	46.19	
"    sales of Reports of Congress.....	260.00	
		\$2,389.76

### DISBURSEMENTS.

Travel from and to India by Prof. Chakravarti..	710.56	
Travel in America, New York to Chicago and return.....	723.77	
Printing and binding 2,500 Reports.....	600.50	
Postage and Express incidental.....	131.80	
Packing Reports for European Section.....	5.00	
		2,171.63
<i>Surplus in fund.....</i>		218.13

March, 1894, paid out for travel of Dr. J. D. Buck to attend Religious Parliament at San Francisco in April as representative in Parliament of the Theosophical Society, above surplus.....		218.13
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E. & O. E.

Respectfully submitted,

WILLIAM Q. JUDGE,

NEW YORK, April 4th, 1894. Vice-President Theosophical Society.

*Approved and recommended for adoption.*

PAUL BUNKER,	}	<i>Auditing Committee.</i>
WILLIAM JOHN WALTERS,		
JULIUS OETTL,		

SAN FRANCISCO, CALIF., April 22d, 1894.

## REPORT OF THE LEAGUE OF THEOSOPHICAL WORKERS.

(For the year ending April, 1894.)

As there are many Theosophists who do not yet know the purpose of the existence of the League of Theosophical Workers, it will be well, perhaps, to preface this report with a few words of explanation.

The League exists for the purpose of banding together working Theosophists in any part of the American Section for organized effort. Usually a

League is organized for one of two purposes, or both;—firstly, for the purpose of uniting the active members of a Branch to form a sort of auxiliary to the Branch; secondly, to create a body to which persons not Theosophists can belong and do charitable or other unsectarian work. In towns where there is no Branch a League is much the same as a "Centre". As regards work, anything and everything done for Theosophy comes within the province of League work.

The League consists of a Central League and its sub-leagues. The Central League gives sub-leagues their numbers and sometimes assistance. Each sub-league is sovereign in its own affairs. A band of Theosophists anywhere in the American Section can become a League upon organizing and applying to the Central League to be given a number. No charters are issued, as there is no necessity for documents giving authority to do work. Occasionally isolated members of T.S. ask to be enrolled as members of a League, and while they are not refused, there is no particular advantage to such in joining.

Since the last Convention five new Leagues were organized, making a total of fifteen.

League No. 1, New York City, has a membership of fifty, and has progressed to such an extent that the Superintendent is kept busy four hours per day the year round. This is outside of the many hours of irregular work done by other members. During the year about \$225 were expended in charitable work. The only scrap book kept at Headquarters is that kept by the League. A large amount of literature has been distributed, and at present a forty-page pamphlet on "Theosophy Simply Put", by a New York newspaper reporter, is being printed, for which subscriptions amounting to 1,600 copies have already been received. It will be sold for five cents, and is intended for popular circulation. A Centre has been organized on the East Side, which will soon be a Branch, making the third in New York, and a Branch was recently organized in Corinth, N. Y., by members of this League. The League started the Lotus Circle, which now has seven classes and a membership of sixty, and the social meetings, which are held monthly and which have an average attendance of fifty. About twenty Lotus Circle songs have been set to music and are now in use. A class recently established for the training of five-minute speakers has proved a success.

League No. 2, Brooklyn, has merged into League No. 1, and no longer exists as a separate body.

League No. 3, Boston, considers all members of the T.S. in that city members of the League, and finds it a good scheme. It devotes itself mainly to propaganda work; and also has a class for the training of five-minute speakers. It has a Committee on Research, which scans all the newspapers and magazines to note the Theosophic tendency of modern thought and discoveries of science which verify Theosophy, and has a Press and a Visiting Committee. A Lotus Circle is about to be established.

League No. 5, San Francisco, has twenty-seven members, and gives special attention to propaganda work. Leaflets are distributed on out-going vessels, and aboard ships while in port lectures are given for the benefit of the crews. Literature is sent to mining camps and much appreciated there. Both of the State's Prisons are visited, and complete sets of elementary books have been distributed there. As result of these efforts, about a dozen convicts are studying earnestly and call themselves Theosophists. The League has three afternoon classes in operation for beginners, and its Lotus Circle is in good condition. Among other work done was a presentation of a bookcase to the San Francisco Headquarters. There are \$30 in the treasury.

League No. 6, Chicago, has sent no report. Probably most of its work is identified with the Headquarters work.

League No. 7, Oakland, and No. 8, Los Angeles, have sent no reports.

League No. 10, Fort Wayne, has thirteen members, the same as a year ago. Tract distribution is mainly indulged in, and \$25 were expended in this work. A record book of persons interested in Theosophy is kept and literature mailed to them from time to time.

League No. 11, Seattle; League No. 12, Tacoma; League No. 13, Olympia, and League No. 17, Victoria, are under one management and exist under the name of "Puget Sound League of Theosophical Workers". It first

consisted of the Olympia and Seattle Leagues, and as a result of its work Tacoma and Victoria organized Leagues. The four cities have been brought into hearty coöperation through this plan, and the lecturers of each Branch make a circuit of the four Branches. During the year seventy-eight lectures have been given under the auspices of the League. Lecturers are also sent to surrounding towns.

League No. 14, Chicago, was organized in October last, and has twenty-eight members. It was started for the purpose of creating a nucleus for a Branch on the North Side, and doubtless soon its expectations will be realized. It has a first-class meeting hall, and holds two meetings a week, one a study class and the other for Sunday night lectures. Class meetings have an attendance of twenty-five, and public meetings of from forty to eighty. Eight barrels of cast-off clothing were distributed during the winter, and some financial aid rendered the poor.

League No. 15, Buffalo, and No. 16, Rochester, were organized a few months ago for the purpose of becoming Centres. Neither has responded to a request for a report.

Respectfully submitted,

THE SUPERINTENDENT CENTRAL LEAGUE.

NEW YORK, *April 9, 1894.*

NEW YORK, *April 4, 1894.*

*To the American Section Theosophical Society in Convention:*

Col. H. S. Olcott, the President of the Society, notifies me that he is requested to have an investigation through a committee under Article 6 of the Revised Rules, into the charge that I have "misused the names and handwritings of the Mahatmas." The President has addressed me as Vice President, and "charges" under Article 6 refer to that officer, but I refuse to accept these charges as against the Vice President, and now act thereon as an individual member of the Society.

No specifications accompany this notice, which was received from him March 10, 1894; but he has telegraphed me that he will fix the 27th of June next for the sittings of the proposed committee in London. If any specifications do arrive before this is laid before you I may annex them thereto; and I make this communication now in advance, as there is no need to wait to take action after your adjournment; hence I leave the matter with you to take such action as is right and proper under the circumstances and the Rules.

Fraternally yours,

WILLIAM Q. JUDGE.

CHARGES AGAINST WILLIAM Q. JUDGE.

From WILLIAM Q. JUDGE,

144 MADISON AVENUE,

NEW YORK, *March 15, 1894.*

*To all Members of the Theosophical Society:*

It is disagreeable to talk much of oneself, but sometimes it is necessary, and in this case it has been made a necessity by the action of others, as also by the existence of many vague and suppressed rumors which have been flying about in quarters not public but sufficiently active to compel action on my part. Hence I now make known in advance that which has been spoken obscurely for some time, and which is now before me officially from the President, Col. H. S. Olcott, to the end that all members of the Society and friends of my own in all parts of the world shall be in possession of facts so that surprise and perhaps confusion may be prevented.

The assertion is made in India that I have been guilty of "misuse of the names and handwriting of the Mahâtmas", and this has been officially communicated to the President, who, writing from Agra, India, under date of February 7th (received here March 10th, 1894), says an investigation is demanded through

An official inquiry by means of a committee into the matter of your alleged misuse of the Mahâtmas' names and handwriting.



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

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

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

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

He then ends by proposing two code words for an immediate reply "*first*", to mean that I resign, and "*second*", that I demand a committee.

On March 10th, I cabled him as follows:

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

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

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

Inasmuch as I was the first presiding officer of the Theosophical Society at its preliminary meeting in September, 1875, and its first Secretary at such meeting; that I was not only H. P. Blavatsky's intimate friend and direct pupil but that I have been conspicuous as an upholder of Theosophical doctrine, as also an upholder, with many other friends in every part of the globe, of H. P. Blavatsky's good name, high motive, and great powers against the ridicule of the world and much opposition from certain members of the Society she founded; that I have been elected to succeed Col. Olcott as President of the Society and have been officially declared his successor by him; it is important and imperative that I should make this matter public, and I now do so, and state my unqualified, explicit, exhaustive denial of the said charge, asserting most unreservedly that it has absolutely no foundation.

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

Hence I shall request the American Section Convention in April to make selection in advance of the two members from this Section, either by then naming them or by empowering the Executive Committee to do so whenever the official notice comes to the Section from the President. It is certainly useless to wait the long time required by the distance of India from here, inasmuch as it is perfectly evident that the Committee will be convened by the President. Perhaps when the Committee is convened I shall, for the first time, have particulars as to persons, dates, and the like of the charges made, none of which up to this time I have had except in the form of rumor.

More acutely than any personal grievance, do I feel the probability of a deplorable influence being at first exercised on the Theosophical movement by the making of these charges. I do not think it will have a lasting effect for injury. The rumors to which I have referred have been used by the enemies of the Society to show, if possible, dissension among us and to found a charge of rottenness; they have printed the matter in a scandalous

form in both Europe and America, pretending that in my official and private capacities I am in the habit of sending alleged "Mahatma messages", and then they added ribald jokes of their own. This I have not hitherto noticed, because all members know that the correspondence and work of the Society are open to all and entirely devoid of the elements alleged to exist by these opponents; we are all perfectly aware that our strength lies in our devotion and constant work. The present situation will therefore result in clearing the air and consolidating our ranks in all directions.

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

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

On all these grounds, then, I shall object to a Theosophical Society Committee, while of course there will never be any objection from me to a proper investigation by a body of persons who know enough of Occultism as well as of Theosophy to understandingly inquire into these matters.

But some of you may wonder if all this leaves in doubt the question whether I believe in the "Masters". I believe the Masters exist, that They actually help the T.S. Cause, that They energise and make fruitful the work of all sincere members; all this I can say to myself I know, but to prove objectively to another that such beings exist is impossible now so far as my intelligence can perceive. "Letters from Mahatmas" prove nothing at all except to the recipient, and then only when in his inner nature is the standard of proof and the power of judgment. Precipitation does not prove Mahatmas, for the reason that mere mediums and non-mahatmas can make precipitations. This I have always asserted. By one's soul alone can this matter be judged, and

only by his work and acts can one judge at first as to whether any other person is an agent of the Masters ; by following the course prescribed in all ages the inner faculties may be awakened so as to furnish the true confirmatory evidence. I have not lost any of my belief in these beings, but more than ever believe in Their existence and in Their help and care to and over our Society's work.

Finally I may say that my personal belief in Mahatmas is based on even stronger evidence than Theosophical arguments or the experience of others. As is known to some Theosophists, I have not been entirely without guidance and help from these exalted friends of the T.S. The form which the whole matter has taken now compels me to say what I have never before said publicly, namely, that not only have I received direct communications from Masters during and since the life of H. P. Blavatsky, but that I have on certain occasions repeated such to certain persons for their own guidance, and also that I have guided some of my own work under suggestions from the same sources, though without mentioning the fact.

WILLIAM Q. JUDGE.

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### ABSTRACT OF REPORTS FROM BRANCHES.

ALAYA T.S., Santa Ana, Calif., has nine members, holds meetings in a rented hall and advertises them, has the nucleus of a Library, distributes leaflets at meetings, and is becoming more imbued with true Theosophic spirit.

AMRITA T.S., Lincoln, Neb., retains its eleven members, but does not see much present hope of growth, public interest increasing but slowly. Yet it will continue hope and effort.

ANNIE BESANT T.S., Fort Wayne, Ind., has admitted four members, demitted eight, suspended ten, and now has twenty-seven. Weekly meetings are held in two large rooms, meetings and topics being advertized. They are well attended. The Library has 200 books, including the magazines bound. Leaflets are mailed, and all persons interested are supplied with reading matter and invited to the Thursday meetings.

ARYAN T.S., New York City, has received six affiliates and thirty-nine new members, dropped six, demitted nine, lost three by resignation, and now has 108. The Library contains 378 books. On the earnest appeal of Mr. Claude F. Wright, who made himself responsible for the conduct of them, meetings and Sunday lectures were continued during July and August, the usual vacation being foregone. The Sunday afternoon Lotus Circle is maintained and grows, and the *conversazioni* have developed larger variety of entertainment. Associate membership has worked excellently well: thirty-eight have thus joined, and of them seven applied for membership in the T.S. Associates can attend the Wednesday evening study class. All Branch activities flourish, the staff of resident workers is energetic, and the second year of the Headquarters building proves its indispensability to thorough service.

ATMA T. S., New Haven, Conn., has held regular meetings. Though little evidence of progress can be reported, and the Branch is even numerically smaller, the remaining members are more interested and prospects brighter. The Branch republished Rev. W. E. Copeland's *Theosophy and Christianity* and distributed over 2000 copies through the country. Two members have been admitted, two demitted, and three suspended; present number six; books in Library, besides pamphlets, forty-five.

AURORA T.S., Oakland, Calif., has gained twelve members, lost one, suspended three, and now has thirty-one. Branch meetings have been fifty-two, with attendance increasing, alternate meetings being open and in number fifty-two. There have been seventeen speakers and forty-nine original papers and lectures. Leaflets are freely distributed. The Library has 158 bound books: 610 have been drawn out by 128 readers, against 380 the year before by far fewer readers. Miss Lydia Bell's two weekly classes have been invaluable. Mrs. Shoultes conducts two others. Odd Fellows' Hall has been taken for

open meetings, and with great benefit. Study of the "Manuals" and the *Ocean* has been thorough. The League has only been able to attend to the Theosophical work of the Branch.

BLAVATSKY T.S., Washington, D. C., took in fifteen members, but death has reduced the roll to forty-six. The Branch has a hall seating 125, which is daily open for readers and inquirers. The Library has 305 books, besides numerous pamphlets and the magazines. Books are on sale, and the Library is open at a small charge. Open meetings are held on Friday evenings, attendance ranging from twelve to fifty, and a class meets on Sunday to study Mrs. Besant's *Manuals* and Mr. Judge's *Ocean*. During half the year a public lecture was given each Sunday evening. A Lotus Circle, a League, and a *Conversazione* were unsuccessful. Many tracts were distributed, particularly at the lectures of Mrs. Besant and Prof. Chakravarti. The former's lecture filled the Academy of Music, and from the latter's hundreds were turned away from want of room.

BLUE MOUNTAIN T.S., Elgin, Oregon, has held fifteen meetings and distributed a large number of leaflets, and the Secretary has delivered two lectures in the near region. Books have been much read, but the Branch has lost in membership and is for the time dormant, members working as individuals and with full courage.

BOSTON T.S. has suspended twenty-six members and lost three, the number in good standing being seventy-one. More than ordinary activity has existed during the year, and more attention has been given to educating members than to increasing their number. In addition to the League, the *Secret Doctrine* class, and the *Key* class, there are regular public meetings on Thursday and Sunday evenings, with lectures and papers, questions following afterwards. Associate Membership has worked well, seventy-seven having thus joined, twenty-three becoming full members, thirty-four dropping, and twenty still current. The establishment of the N.E. Theosophical Headquarters has greatly increased interest, visitors, and book sales, and is stimulating new schemes of work. The well-patronized Library has 254 books, besides pamphlets, etc.

BROOKLYN T.S. is remarkably harmonious, and is doing earnest and effective work. The membership has increased thirty-three. Seven have demitted, three from removal and four to form the Branch at Corinth. The Library has been much enlarged, and a marked increase of interest in meetings is perceptible. A well-attended Lotus Circle is one feature of the Branch, and another is a weekly meeting of the young members, at which each speaks or reads for three minutes. The resultant training is invaluable.

BULWER LYTTON T.S., Rapid City, S. Dakota, was chartered in April with six members, has gained four and lost two. Weekly meeting is maintained, visitors usually attending, but financial depression has affected growth. The Library has but five bound books, but many unbound and pamphlets.

CAMBRIDGE T.S. since October has held weekly meetings at the new Headquarters, 16 Ash st., two each month being public, these having lectures followed by questions. There are fourteen members and a Library of 130 books. The lectures of Messrs. Ayers and Judge gave great impetus to the Branch work.

CHICAGO T.S. has increased by thirteen. Four have demitted, two resigned, and three been suspended; present membership is seventy-one. Associate membership has grown from fourteen to fifty. The Library contains 150 books. In May the Branch moved to the Headquarters of the Central States Committee, where it has two large rooms open all day and with Theosophical literature for sale. Besides the weekly classes, discussions, and lectures, there is a monthly reception, aided by a recently-bought piano. The Branch has entertained Messrs. Judge, Chakravarti, Wright, and Harding, Mrs. Besant, Mrs. Judge, Mrs. Oakley, and Miss Muller. Mr. Wright and Mr. Harding have spent several weeks in lecturing and Branch work. The Branch has started a

North Side League No. 14, which occupies a large house wherein several Theosophists live and where classes and lectures are maintained, as also a Relief Bureau. Five members of the Branch have organized a Lecture Bureau for supplying lectures to three points on Sundays. This year has been the most prosperous in the Branch history, and is rich in promise of future growth and activity.

CINCINNATI T.S. has secured new and fine headquarters with a seating capacity of 250, the dedication, on Sept. 9th, being by Mrs. Besant, Prof. Chakravarti, and Mr. Judge. Regular meetings have been maintained on Tuesdays average attendance being one hundred. A *Secret Doctrine* class meets weekly. Eighteen new members joined the Branch, which now contains sixty-five. There are 165 books in the Library, a growth of forty-five.

COLUMBUS T.S. has increased from twelve to twenty. Regular Friday evening meetings were held except during July and August, but there will be no omission this year. A fine hall was secured in December, at which attendance ranges from thirty to fifty. Several public lectures have been given, and interest grows. In every way the Branch is active. On alternate Sundays a study class is held. No library has yet been formed, but the members' books are freely lent and the Public Library well supplied. One member has promised to build an addition to her house as a library and reading room, always accessible and to be the centre for local propaganda.

DANA T.S., Sioux City, Iowa, has held forty-seven meetings, and is conducting a Sunday School with two classes of children and one of adults, besides doing some charitable work. At the public meetings tracts are distributed, and three Theosophical magazines are kept on the tables of the Public Library Reading Room. The Branch Library has sixty-three books and takes five magazines. The membership is twenty-one, two more than last year.

DHYANA LODGE T.S., Los Angeles, is reduced to nine. A weekly meeting is held, but more for study than for the public, members helping the Los Angeles Branch in that work. The Library has increased from nineteen to forty-four bound volumes, not including magazines and pamphlets.

ENGLEWOOD T.S. Chicago, has received five new members and two on demit, suspended four, and now has fourteen. Regular weekly meetings are maintained, with an average attendance of seven members and eight visitors. The Branch is in healthy condition and has good prospects. The Library contains twenty-five books.

EUREKA T.S., Sacramento, Calif., has lost two members and now has fourteen. There are in the Library 182 books. Upon the establishment of a Headquarters at 610½ I st. the Library was moved there and a Free Library and Reading Room opened, Branch meetings held on Thursday evenings, Sunday evenings given to public lectures, all meetings advertised, and the lectures reported in the *Record-Union*. Interest is quietly spreading and the younger members are rapidly assuming more active part. The "Seventy times Seven Club" was established in January for mutual criticism and improvement, the better to help members to worthily present Theosophy.

EXCELSIOR T.S., San José, Calif., continued its open Sunday meeting until September because of unusual interest. The Branch has lost two members and gained four: present number 13. Study has been upon Mrs. Besant's *Seven Principles and Reincarnation*, *The Ocean of Theosophy*, and Christ's Sermon on the Mount. Eight public lectures have been given.

FIRST T.S. OF JAMESTOWN, N.Y., has lost three members by resignation and one by death, has gained eight, and now has seventeen. Only one of the weekly meetings has been omitted. Much aid has been given by lectures from Mr. and Mrs. F. I. Blodgett and Mrs. White of Seattle, Dr. J. D. Buck, and Mr. Burcham Harding. The latter's visit resulted in the completion of a plan for T.S. rooms, this greatly increasing interest. Meetings are held on Sunday afternoon and Wednesday evening, at the latter a syllabus of discussions being followed. The local press has been particularly courteous, one

paper allotting weekly a column and a half. There are only twenty-four books in the Library, but the books of members are freely lent.

GOLDEN GATE LODGE has added sixteen members, lost three by resignation and five by demit, and has now sixty one. Six Associates have joined. The Branch meetings on Thursday have been excellently well attended, several Theosophical works having been studied with the help of written questions. With 1894 it was decided, for purposes of better study, to confine these to F.T.S., but open meetings are regularly held in Red Men's Hall and are well attended. Early in 1893 was formed a training class, to teach younger members and prepare them to speak. It has had wonderful success, having grown to five times its original size. The Free Circulating Library consists of 1080 books and has done excellent work, one hundred per month being out. Visits have been received from Mrs. Besant, Mrs. Oakley, and Mr. Dharmapala of Ceylon.

HERMES COUNCIL T.S., Baltimore, Md., started in 1890 with five members, and has had eleven additions and four losses, present membership being twelve. Five have joined within five months. The Branch has rooms of its own and a weekly meeting, and has now a Sunday afternoon class at the suggestion of Mr. Harding. The Library is of 225 books, and the three principal magazines are taken; all being free. The outlook is more encouraging than for long time.

HOT SPRINGS T.S. has held thirty regular meetings since Convention, has eight members—a growth of one, a Library of fourteen books and use of ten others. Fifteen class meetings have been held, two or three inquirers at each. Prospects are encouraging.

"H.P.B." T.S. demitted four members, suspended eight, and admitted nine, five of the latter coming from the thirteen Associates. There are now twenty-eight members. Meetings are held on Friday, Saturday, and Sunday evenings each week, the first for discussion, the second for study, the third for lectures. Attendance at lectures is from fifty to one hundred. A Lotus Circle conducted through the summer on Sunday afternoons, was in the winter consolidated with the Aryan. The Library has twenty-five books and seventy five magazines and pamphlets. Theosophical literature is sold at the rooms and tracts distributed. Meetings are advertized.

INDRA T.S., Clinton, Iowa, has lost two members and now has nine. The great event of the year has been the visit of Claude F. Wright and his excellent work. The Branch has a fair Library and takes three magazines, contributes to the Central States and Pacific Coast Committees, has a public meeting on Sunday afternoon in a suitable hall, has a *Secret Doctrine* class, and is loyal and hopeful.

ISHWARA T.S., Minneapolis, Minn., has done better than in any previous year. Under its new President it began studying *The Ocean of Theosophy*, and interest has constantly grown. More Theosophical literature has been sold than ever before, and outsiders are studying. A friend has given \$104 to secure constant opening of room and presence of a competent attendant.

ISIS LODGE T.S. has sustained a weekly meeting through the year. One member has withdrawn, and present number is nine. There are in the Library seventeen books and 154 periodicals, and through members' efforts many Theosophical books have been introduced into the Public Library.

KALAYANA T.S., New Britain, Conn., has added two members and has seven associates. Weekly meetings are held in a public room, much literature has been distributed, and the Library books are in constant demand. The local press has published favorable notices of the organization and work, and the public appears interested in such news.

KANSAS CITY T.S. has lost twelve members and has now sixteen. The Branch was lethargic for three years, but woke to life through Mrs. Besant's lectures and Mr. Claude F. Wright's work. Exclusive of his lectures, forty-



four meetings have been held, with average attendance of twenty-two. In January a Sunday afternoon class was formed for study of the *Key*. The Branch has now two rooms and a Library of twenty-four books. The press has been most liberal in its notices and in sending reporters to meetings.

KRISHNA T. S., Philadelphia, Pa., has twenty members, and holds closed meeting on Sunday afternoon and open meeting Friday evening. The Library contains one hundred and seventy-five books, but bad times have prevented the taking of periodicals during 1893.

KSHANTI T.S., Victoria, B.C., has lost three members and numbers twelve. The Library contains ninety books. Since May a public meeting has been held each Sunday evening, the Branch meeting being on Wednesday with average attendance of six. An effort is being made to secure an up-town hall, to be open every evening and used as headquarters. Literature has been freely distributed, and four lecturers from the U.S. have helped us.

LAKE CITY T.S. was chartered last December, and has met every Sunday since. Meetings are as yet private and devoted to study, so as to first prepare for questions from outsiders. The Seven Principles have been well studied, and now Reincarnation.

LOS ANGELES T.S. has lost thirteen members, suspended eight, received twelve, and now numbers twenty-three. In August it secured centrally located rooms on the main street. Forty-four meetings were held and thirty-eight public lectures given, six of them by the Pacific Coast Lecturer. The Library has over one hundred books. About four thousand leaflets have been distributed, and 1,500 programs of lectures. A Discussion Class was begun in August and has proved of the greatest value: it has met twenty-one times. All public meetings are well attended, the press gives good reports, and the future seems bright.

MALDEN T.S. held thirty-four meetings at their room, with an average attendance of twenty-two. During the year twenty-nine lectures were given. The Branch owns very few books, but ninety are deposited by members for use. There are twenty-one members, five of them additions.

MUSKEGON T.S. has added four members, lost three, and has now fourteen. It has been unable to increase its Library, but several members circulate their own. Open meetings have been on Wednesday evenings, attendance averaging ten until January, when it increased to twenty-five or thirty. The adoption of a syllabus has worked well. The meetings and topics are advertized, and an abstract of the paper read is published.

NARADA T.S., Tacoma, Wash., has nice rooms at 918 9th st., which the League has kept open daily. The Branch has held 102 regular meetings, fifty-one of them on Sunday with average attendance of thirty two. By interchange with Seattle a Sunday lecture is assured. The Branch has lost four members and gained fourteen; present number thirty-four. The Library has eighty-four books and 161 magazines. Interest in all Theosophical work has increased and the future is most hopeful.

OLYMPIA T.S. has had fifty-three Branch meetings and ten public lectures, and has purchased a Library of twenty-one bound books, eleven unbound, and sixteen pamphlets. The Branch has lost one member and now numbers seven. A public meeting and one for study are now held weekly. A great advance has been made, and at no time has there been so much public interest.

PITTSBURG T.S. met in various places till last September, when with Mr. Burcham Harding's valuable aid a Headquarters was taken at 79 4th ave. There the Branch has held a meeting each Wednesday and a public lecture each Sunday. A class for studying the *Ocean of Theosophy* is held before the Wednesday meeting. Twelve public lectures have been given by visiting Theosophists, as also parlor talks. The Headquarters is open three afternoons each week, and literature is kept on sale. The Library has added thirty-three



books, and now contains forty-five. Seventeen new members have joined and two been reinstated, five resigned, one admitted, and two were dropped; present number, thirty-eight. Interest is spreading and the press is friendly, so all are encouraged.

PLEIADES LODGE T.S., Soquel, Calif., has still its eight members and struggles to do its best, harmony reigning. The Library has fifteen books, and literature is distributed as opportunity offers.

POINT LOMA LODGE T.S. has moved two miles out of town to meet the wants of the neighborhood, and holds regular meetings. It has a fair Library, and constantly distributes documents. Two members when on a visit in Mexico gave Theosophical lectures with success.

PORTERVILLE T.S. was chartered only in February, but has begun work with the study of Mrs. Besant's *Seven Principles*. Prospects are fairly promising, and the good effect of study is already manifest.

PROVIDENCE T.S. has lost four members and gained fifteen; present number twenty. Public meeting is on Sunday with an attendance of about twenty-five, Branch meeting for study on Friday, and on Tuesday afternoon the hall is open for inquirers. By means of a contribution-box a Library has been formed of twenty-one bound books, ten unbound, pamphlets, magazines, etc. Books and pamphlets are kept on sale, and leaflets given away. Increased interest in the vicinity is distinctly traceable to Mrs. Besant's lecture.

REDDING T.S. was chartered in October and still has the original five members. Besides the weekly Branch meeting for study, a weekly public meeting is held, but attendance at the latter is still small. The Library has sixteen books and a number of magazines and leaflets.

SALT LAKE T.S. has held forty-three meetings with total attendance, members and visitors, of 372. Early in the year the meeting-place was changed from a private house to a down-town office and to Sunday at 11 a.m., resulting in increased attendance. From 300 to 400 leaflets have been distributed. The Library has thirty-two books and seventeen MSS., and a fine crayon portrait of H.P.B. adorns the room. Two new members have joined: the roll is now ten.

SAN DIEGO T.S. has added eight members, lost three by withdrawal and one by death, and has now thirty-four. The Branch has fitted up a hall for headquarters and Sunday evening meetings at a cost of \$130.00. Public meetings have been held weekly with papers by members, and at the Wednesday Branch meetings papers and discussions have been constant. Several standard works have been thoroughly studied, questions being distributed and answered.

SANTA CRUZ T.S. numbers thirteen, having lost one member and gained four. Fourteen original papers were read by Branch members and three by visitors, and two public lectures given by Mrs. I. C. Oakley and Mr. Dharmapala, besides fourteen on Sunday by Branch members. The ladies' afternoon meetings were twenty. For the Sunday meetings a hall has now been secured. There are thirty-three books in the Library.

SEATTLE T.S. has twenty-three members and has held fifty-one meetings with an attendance of 676, besides fifty-one public lectures. Members lend each other their books, and many have been given to the Public Library. For propaganda, leaflets, etc., and for hall rent \$518.60 have been raised.

STOCKTON T.S. has added one member, lost two by death and six by suspension, and now has twenty-three. The Library of eighty-nine books is well patronized, and the lecture work is carefully and practically carried on. One public lecture monthly is given; there are parlor talks and a study class, besides the open Sunday meeting and the Branch meeting on Wednesday. Dr. Griffiths's visit of a week in November did good, and the general growth is healthy.

ST. PAUL T.S. has fourteen members and five associates, maintains a weekly meeting all the year and an occasional special meeting, a Ladies' Class weekly, and a hall open four days each week from 2 to 4 p.m. Average attendance at meetings is nine members and eight visitors. The Library has consisted mostly of books lent, but a special fund for purchase has been started and ninety-eight books are on the shelves. The change to a better room has been a stimulus, and public reading in Theosophy is increasing. Lectures and work by special agents like Claude F. Wright are what is needed, Branch members being so busy.

SYRACUSE T.S. was chartered in October with membership of thirty-five, and seven have joined since. Regular meeting is held on Wednesday and a study class in *Ocean of Theosophy* and Bhagavad-Gita on Friday: on Sunday a public lecture is given. The Library has fourteen books. So wide has been press notice and so diffused public interest that large attendance has marked all meetings, new faces constantly appearing.

TOLEDO T.S. has lost two members and added six, now having thirty. Attendance ranges from thirty to forty-five. The Library has twenty-seven books and the *Path*, and literature is kept on sale. Work has been a series of papers followed by discussion, every fifth meeting being for reading special papers and magazine articles. The *Secret Doctrine* class meets on Sunday afternoons, and a new feature is an occasional social gathering. Mrs. Besant and Prof. Chakravarti assisted at the dedication of the Branch hall, and Mr. Claude F. Wright's visit infused much energy.

TORONTO T.S. has lost one member, gained nine, and now has twenty-two. Mrs. Besant's lectures were so successful that the Branch was able to open Headquarters at 365 Spadina ave., where all meetings are now held. Over six thousand pamphlets have been distributed, and many large books. The Library has seventy-five books, Meetings numbered 175. On Sunday morning is held a Scripture Class for study of sacred books, the Gospels being those for past year. Sunday evening are given readings and original addresses, followed by a *Secret Doctrine* class. Wednesday is Members' Meeting. On Friday is a public meeting for discussion, closing with an address. Much newspaper correspondence has been carried on.

TRIANGLE T.S., Alameda, Calif., meets regularly every Tuesday afternoon. It has lost one member by death and one by demit, and now has eight. The eighty books of the Library are in constant circulation, and the Branch subscribes to three magazines. For two months parlor talks, well attended, have been given at the Secretary's residence.

VARUNA T.S., Bridgeport, Conn., has lost by death and removals, and has hard struggle to maintain itself. Members live at such distances that attendance at meetings is difficult. The Library has forty books, besides pamphlets and periodicals, and is accessible to the public.

VEDANTA T.S., Omaha, Neb., has lost three members by demit, one by death, one by expulsion, and five by dropping from roll, and has now but nine. Activity has been intermittent, but in October the Branch was reorganized and regular weekly meetings established, to which come even more visitors than members. The Library has seventy-five books besides pamphlets, and is used by inquirers.

WACHTMEISTER T.S., Chicago, had seven Charter members in March, 1893, has lost two and gained five, now having ten. Open meetings conducted in Swedish have been held every Sunday. The *Key* and Mrs. Besant's *Seven Principles* have been studied, short lectures afterwards given by members, and the lectures then discussed. Of late the meetings have been well attended, sometimes sixteen visitors being present. There is the nucleus of a Library. About five hundred pamphlets in Swedish have been distributed, and about fifty Theosophical works published in Sweden sold to the Swedish-Americans. Work has been done among Swedes through the country.

WESTERLY T.S. has gained four members and has now ten. A Branch Library has been established and leaflets distributed. Fifty-two meetings have been held, and with good attendance. A paper is read each week, followed by answering of questions given out the week before and studied meanwhile. Thus each member has work to do and becomes more interested.

WILLAMETTE T.S., Portland, Oregon, has lost five members, added six, and now has nineteen. Public lectures have been given by seventeen members and by four others, and the Branch meetings have attracted interested visitors. The Library has eighty-seven books.

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THE REFERENCE LIBRARY at Headquarters in New York now numbers 200 books. A large variety of magazines is upon the table, and new pictures appear from time to time on the walls. The completion of the receptacle for H. P.B.'s ashes after the original design would involve an additional expense of some \$400, whereto only \$20.49 are on hand, and may well be left for times less stringent. In the headquarters are three Libraries,—the private one of the Aryan Branch, the Circulating, and the Reference.

# AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

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REPORT OF PROCEEDINGS,

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis.....	Arjuna T.S.....	1882	William B. Luebbbers..	Benedict Loevy.....	3007 Cass Avenue S....
New York.....	Aryan T.S.....	1883	William Q. Judge.....	Alexander Fullerton...	144 Madison Avenue....
Chicago.....	Chicago T.S.....	1884	George E. Wright.....	Miss Leoline Leonard...	Room 48, 26 Van Buren st
Malden.....	Malden T.S.....	1885	George D. Ayers.....	Frank J. Goodwin.....	562 Main street.....
San Francisco.....	Golden Gate T.S.....	"	Edward B. Rambo....	William J. Walters.....	Palace Hotel.....
Los Angeles.....	Los Angeles T.S.....	"	Frank Neubauer.....	Dr. George F. Mohn....	453 S. Spring street....
Boston.....	Boston T.S.....	1886	Robert Crosbie.....	Louis F. Wade.....	24 Mount Vernon street.
Cincinnati.....	Cincinnati T.S.....	"	Dr. J. D. Buck.....	Dr. Thomas M. Stewart.	266 Elm street.....
Minneapolis.....	Ishwara T.S.....	1887	James C. Slaughter....	Mrs. Ida F. Harris.....	813 Guaranty Loan B'd'g
Philadelphia.....	Krishna T.S.....	"	Wayland H. Smith.....	Dr. Charlotte L. Abbey.	238 S. Tenth street....
Omaha.....	Vedanta T.S.....	1888	Mrs. Jessie B. N. Burness.	Lewis A. Storch.....	2723 N. 26th street....
Grand Island, Neb.....	Nirvana T. S.....	"	Charles Rief.....	Nathan Platt.....	522 Kimball Avenue....
San Diego, Calif.....	Point Loma Lodge.....	"	Samuel Calhoun.....	Dr. Thomas Docking....	164 Boston Avenue.....
Bridgeport, Conn.....	Varuna T.S.....	"	Mrs. Ida J. Wilkins....	Mrs. Isabel H. Butler...	345 Broad street.....
Cleveland.....	Dharma T.S.....	"	William E. Gates.....	Mrs. Erma E. Gates....	235 St. Clair street....
Decorah, Iowa.....	Isis Lodge.....	"	Mrs. A. M. Severson....	Miss Clara Reum.....	Box 901.....
Milwaukee.....	Brahmana T. S.....	"	F. A. Wilde.....	Lucius H. Cannon.....	M. O. Dep't P. O.....
Brooklyn.....	Brooklyn T.S.....	1889	Col. Henry N. Hooper..	Mrs. Ida A. Requa.....	68 Putnam Avenue.....
Santa Cruz, Calif.....	Santa Cruz T.S.....	"	Dr. William W. Gamble.	Mrs. Lizzie A. Russell..	Box 26.....
Washington, D.C.....	Blavatsky T. S.....	"	George M. Coffin.....	Robert L. Lerch.....	311 F street N. E.....
San Jose, Calif.....	Excelsior T. S.....	"	Albert E. Winlow.....	Mrs. P. M. Gasset.....	351 N. 3d street.....
Kansas City.....	Kansas City T.S.....	"	Benjamin H. Chapman.	George C. Warren.....	Drawer M.....
Oakland Calif.....	Aurora Lodge.....	"	Mrs. Sarah A. Harris...	Henry Bowman.....	630 Ninth street.....
Tacoma, Wash.....	Narada T.S.....	1890	Miss Ida S. Wright....	Mrs. Addie G. Barlow..	722 South J street....
Stockton, Calif.....	Stockton T.S.....	"	Frederic M. West.....	Mrs. Jennie Southworth	361 Miner Avenue.....
Muskegon, Mich.....	Muskegon T.S.....	"	Frederic A. Nims.....	Miss Sarah E. Sherman.	157 Peck street.....
Alameda, Calif.....	Triangle T.S.....	"	Mrs. Cornelia McIntire.	Mrs. Clara E. Story....	2328 Clement Avenue...
Sacramento, Calif.....	Eureka T.S.....	"	Albert Hart.....	Mrs. Mary B. Smith....	610 1/2 I street.....
Sioux City, Iowa.....	Dana T.S.....	"	Dr. Grant J. Ross.....	Miss Bandusia Wakefield	805 Ninth street.....
Lincoln, Neb.....	Amrita T.S.....	"	David A. Cline.....	William H. Numsen....	Drawer 41.....
Baltimore.....	Hermes Council T.S....	"	Charles F. Silliman....	Dr. F. Barroso.....	18 Light street.....
New Orleans.....	New Orleans T.S.....	"	Norman F. de Clifford .		828 Canal street....

# AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Seattle, Wash. ....	Seattle T.S. No. 1. ....	1890	Mrs. Eleanor Kling. ....	John H. Wilson. ....	1123 Main street. ....
Jamestown, N. Y. ....	1st T.S. of Jamestown. .	"	Mrs. Harriet M. Chase. .	Miss Julia S. Yates. ....	4 Horton Block. ....
Vicksburg, Miss. ....	Siddartha T.S. ....	"	James M. Gibson. ....	Thomas D. Marshall. ....	107½ Washington street
Pittsburg. ....	Pittsburg T.S. ....	"	William C. Temple. ....	Miss S. A. Macmillan. .	Box 377, Wilkinsburg, Pa.
Portland, Or. ....	Willamette T.S. ....	"	A. Ross Read. ....	Mrs. Laura D. Durkee. .	567 Fourth street. ....
Memphis. ....	Memphis T.S. ....	"	Mrs. Elise M. Selden. .	Robert B. Orrick. ....	287 Pontotoc street. ....
Clinton, Iowa. ....	Indra T.S. ....	"	John Heales. ....	William J. Ward. ....	P. O. Box 921. ....
Fort Wayne, Ind. ....	Annie Besant T.S. ....	1891	Judge Edward O'Rourke	Mrs. Julia B. Taylor. .	31 Douglas Avenue. ....
Toronto, Canada. ....	Toronto T.S. ....	"	Samuel L. Beckett. ....	Albert E. S. Smythe. .	25 George street. ....
Los Angeles, Calif. .	Dhyana T.S. ....	"	George W. Aylesworth. .	Miss Bess Aylesworth. .	165 N. Workman st, East Los Angeles. ....
New York. ....	"H.P.B." T.S. ....	"	Miss Anna M. Stabler. .	Miss Mary Douglass. .	256 W. 127th street. ....
St. Paul, Minn. ....	St. Paul T.S. ....	"	Paul Henning. ....	A. M. Isaacson. ....	110 E. 4th street. ....
Soquel, Calif. ....	Pleiades Lodge T.S. ....	"	Charles S. Adams. ....	Mrs. William R. Wilson	.....
Salt Lake City, U.T. .	Salt Lake T.S. ....	"	A. V. Taylor. ....	C. L. Robertson. ....	Box 1135. ....
San Francisco. ....	San Francisco T.S. ....	"	Dr. Jerome A. Anderson	Mrs. Vera S. Beane. ....	632 Post street. ....
Providence, R.I. ....	Providence T.S. ....	"	Clarke Thurston. ....	Charles H. Hopkins. .	89 Lippitt street. ....
Olympia, Wash. ....	Olympia T.S. ....	"	Mrs. A. R. Shimmons. .	Mrs. Harriet E. Ogden. .	509 Quince street. ....
New Haven, Conn. .	Atma T.S. ....	1892	William M. Townsend. .	Melville S. Wadham. .	998 Grand Avenue. ....
Boise City, Idaho. .	Boise T.S. ....	"	Mrs. Mary J. Curtis. .	Mrs. Eunice E. Athey. .	1402 3d street. ....
Hot Springs, Ark. .	Hot Springs T.S. ....	"	Mrs. M.A.P. McCrary. .	Mrs. Orient S. Bearce. .	411 Park Avenue. ....
Victoria, B.C. ....	Kshanti T.S. ....	"	Hessay W. Graves. ....	William H. Berridge. .	212 View street. ....
Montreal, Canada. .	Mount Royal T.S. ....	"	Louis E. Trudeau. ....	Dr. James H. Fulton. .	2444 St. Catherine street
Cambridge, Mass. ....	Cambridge T.S. ....	"	Miss Marguerite L. Guild	Miss Anna W. Carret. .	6 Appian Way. ....
Grenada, B.W.I. ....	Grenada Lodge T.S. ....	"	Hon. Edward Drayton. .	.....	.....
Elgin, Or. ....	Blue Mountain T.S. ....	"	Henry Hug. ....	Charles H. Marsh. ....	.....
Indianapolis, Ind. .	Indianapolis T.S. ....	"	Judge R. Wes McBride. .	Dr. Wm. P. Adkinson. .	113½ E. Washington st.
Westerly, R.I. ....	Westerly T.S. ....	"	Dr. Lorin F. Wood. ....	Addison A. Scholfield. .	30 Main street. ....
Santa Ana, Calif. ....	Alaya T.S. ....	"	Mrs. Maria T. Lesley. .	Mrs. S. A. Smith. ....	Box 534, Orange, Calif.
Cambridge, Mass. .	Harvard T.S. ....	"	J. Austin Wilder. ....	Cushing Stetson. ....	25 Holyoke street. ....
Toledo, Ohio. ....	Toledo T.S. ....	"	Mrs. Helen L. Wheeler. .	Miss Kate F. Kirby. .	1503 Broadway. ....
New Britain, Conn. .	Kalayana T.S. ....	"	William H. Todd. ....	William H. Witham. .	Box 867. ....

# AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

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REPORT OF PROCEEDINGS.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Santa Rosa, Calif...	Santa Rosa T.S.....	1893	Dr. C. J. C. Wachendorf.	Charles D. Hudoff.....	.....
Dayton, Ohio.....	Dayton T.S.....	"	William Watkins.....	Wm. W. Buckwalter....	735 River street.....
Chicago, Ill.....	Wachtmeister T.S.....	"	Jacob Bonggren.....	Axel Axelson.....	164 Sa Salle Ave.....
Rapid City, S.D.....	Bulwer Lytton T.S.....	"	Arthur E. Wallace.....	William Norrington....	Box 70.....
Englewood, Ill.....	Englewood T.S.....	"	Davitt D. Chidester....	Mrs. Clara D. Stacy....	419 70th Court.....
Columbus, Ohio.....	Columbus T.S.....	"	William T. Wells.....	Edward L. T. Schaub..	378 S. Washington ave.
San Diego, Calif....	San Diego T.S.....	"	Mrs. Amy C. V. Schaeggs	John K. Blackmer.....	226 30th street.....
Port Townsend, W.	Port Townsend T.S.....	"	Thomas F. Trumbull....	Frank H. Howe.....	.....
Syracuse, N. Y.....	Syracuse T.S.....	"	Mrs. Mary A. Olcott....	Mrs. Emily K. Mundy..	701 Warren street.....
Redding, Calif.....	Redding T.S.....	"	Ruggles Bostwick.....	Weltden P. England....	.....
Marysville, Calif....	Sravaka T.S.....	"	John W. Rupert.....	William T. Henn.....	.....
Corinth, N. Y.....	Corinthian T.S.....	"	Mrs. M. A. Maschmedt..	Miss Lizzie Chapin....	Maschmedt Farm.....
Lake City, Minn....	Lake City T.S.....	"	Mrs. Anna B. Underwood	Roy Underwood.....	.....
Macon, Ga.....	Macon T.S.....	"	Iverson L. Harris.....	Walter T. Hanson.....	Bibb M'fg Co.....
Sioux Falls, S.D....	Sioux Falls T.S.....	"	Dr. Egbert George.....	Harlan P. Pettigrew...	.....
Porterville, Calif....	Porterville T.S.....	1894	Elum C. Miles.....	Mrs. Nellie M. Baker...	.....
Portland, Maine....	Portland T.S.....	"	George E. Thompson...	Velta Merrill.....	16 Deering street.....
Bluefields, Nicara-	Central American T.S...	"	Simon A. Howard.....	Joseph P. Moody.....	.....
gua, C. A.....	Fresno T.S.....	"	Mrs. Maria W. Culver..	Dr. Laura A. Harris....	1835 1/2 Mariposa street..
Fresno, Calif.....	Somerville T.S.....	"	William H. Somersall...	Miss Helen J. Wescott..	19 Boston street.....
Somerville, Mass....	St. John T.S.....	"	Henry C. Parke.....	Arthur D. Stetson.....	365 Bedford Ave.....
Brooklyn, N. Y.....	Gilroy T.S.....	"	Mrs. M. A. Van Schaick	Mrs. Lola E. Forsyth...	.....
Gilroy, Calif.....	Keshava T.S.....	"	.....	.....	.....
Riverside, Calif....	Denver T.S.....	"	Wm. S. Wing.....	Edgar B. Cronkhite....	3 Tuxedo Place.....
Denver, Colo.....	Harmony Lodge T.S...	"	.....	.....	.....
Los Angeles, Calif..	.....	.....	.....	.....	.....

## NOTICE.

The General Secretary again and urgently requests that each member of the Society and each Branch Secretary shall promptly notify him of any change of address. Otherwise documents go astray, complaint is made, and avoidable trouble and loss of time are occasioned to the office.

EXTRA copies of the Report of Proceedings will be furnished at the usual rate, — 20 cents each, prepaid.

WILLIAM Q. JUDGE, *General Secretary,*

144 Madison Avenue, New York City.

# THEOSOPHICAL SOCIETY IN AMERICA

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## OFFICERS—1895

Life-President	-	WILLIAM Q. JUDGE
Vice-President	-	Dr. J. D. BUCK
Treasurer	- -	E. AUGUST NERESHEIMER

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Dr. A. P. BUCHMAN	C. A. GRISCOM, Jr.
ELLIOTT B. PAGE	F. I. BLODGETT
H. T. PATTERSON	Dr. J. A. ANDERSON

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## HEADQUARTERS

144 MADISON AVENUE, NEW YORK

1895