

and the recognition of the principle of autonomy in all parts of the society.

Mr. A. H. Spencer's eloquent proclamation fittingly voiced the sentiment of the convention, and was unanimously adopted. It ran as follows :

"The Theosophical Society in America by its delegates and members in first convention assembled, does hereby proclaim fraternal attitude and kindly feelings toward all students of theosophy and members of theosophical societies, wherever and however situated, and it further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical pursuits, except that of government and administration, and invites their correspondence and co-operation. It joins hands with all religious bodies whose purpose is the bettering of mankind. It invites to its membership all those who, seeking a higher life hereafter would learn to know the Path to tread in this."

The vote was 191 for the resolutions and 10 against, cast by Dr. La Pierre and Mr. Fullerton.

Mr. Fullerton, on coming to the platform with his treasurer's report, received an ovation which appropriately acknowledged his long and devoted service to American theosophy.

Much interest was felt in the presence of "Jasper Niemand," and Mrs. Cleather shared with her the attention paid to the visitors.

Mr. Judge's explanation after the close of the convention was felt to be absolutely complete. Many who did not require it for themselves were glad to have such assistance in "stiffening" weak-kneed brethren.

RAYS.

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist—Master's Letters.

FRIDAY FRAGMENTS.

God is that power of life which causes everything to exist as it does.

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There still exists a body of thinkers who take the unscientific position of declining to recognize the noumena underlying the phenomena of nature.

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People who denounce the views of those who differ from them as devil's lies should not forget that they are making a claim to infallibility of perception, reason, judgment, wisdom and what not, which is hardly compatible with modesty, and certainly does not look well in the face of their own inaccuracies.

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There are but two laws in life, of love to God and of love to man. Adherence to one begets reverence; to the other concentration. For love to man consists in manifesting God most fitly to one's fellows, and in recognising most duly God's presence in them. And we also become divine only as we become perceptive of the divine in others. The Way of Love and its two laws is therefore the pathway of the Spirit.

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Theosophy must ever keep alive the spirit of the higher Protestantism; not merely a formal and ceremonial protest, but a protest against all mental bondage, and against the creed shackles, the dogmatic fetters, the chains of authority, the instruments of that slavery. It must be, moreover, the protest of the gentle heart, abounding in charity and toleration, seeking not her own. So will this new Protestantism be robed in patience, sceptred with justice, crowned with love.

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The past lives we have lived are not past lives of the body but past lives of the soul, that is, past experiences of the soul in other bodies. Until one has learned to value the soul more highly than the body, the knowledge of those past experiences must remain a sealed book. When we can control the appetites and senses of the body we may enter into the possession of the higher knowledge.