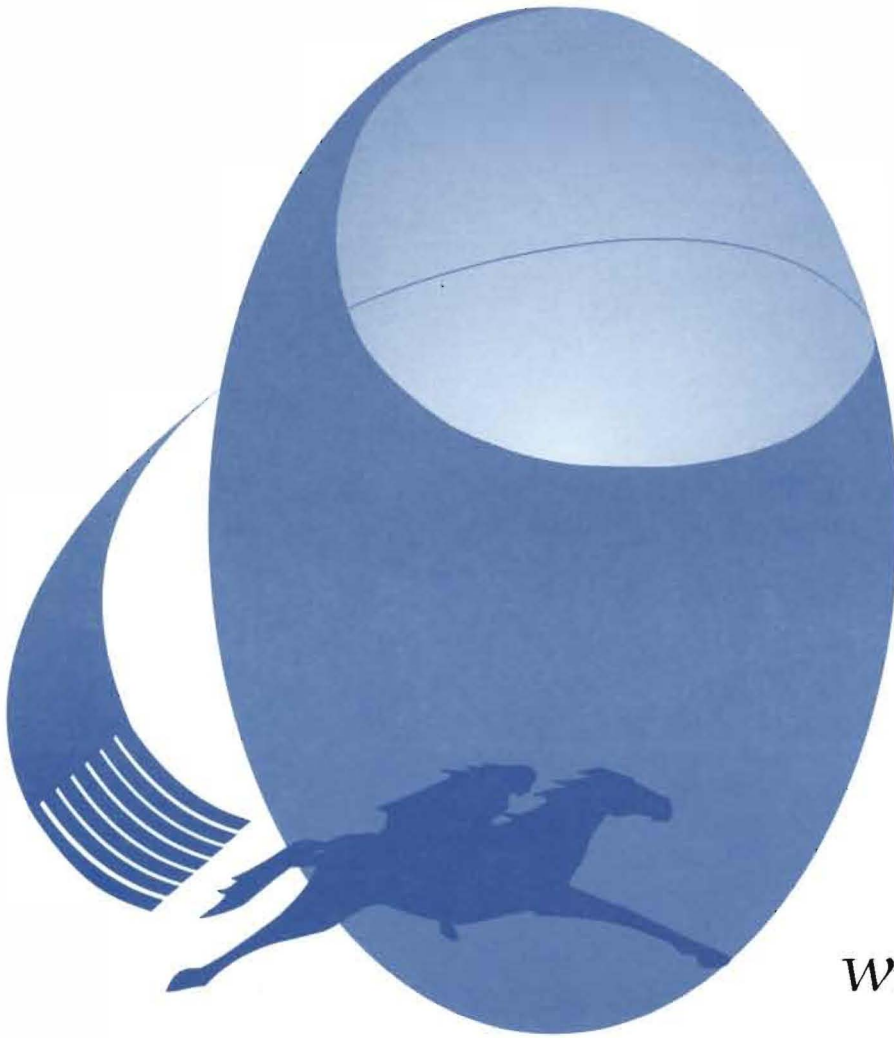


FOHAT

Volume VII, Number 3

Fall 2003



*Temples, Souls,
and the
Eternal Pilgrim*

*Swinging With
the Motion
of the Spheres*

*From the Soul
of a Rajah
to the Body of
an Irish Boy*

*What Really
Killed
William Q. Judge?*

A Vehicle for the Ancient Wisdom Tradition

This magazine is an invitation for followers of all traditions to enter into a dialogue whose goal is Truth and whose means is Universal Brotherhood.

Theosophical History: An 1876 Lecture by W.Q. Judge on His Magical Progress in The Theosophical Society

John Patrick Deveney has once again located a hidden treasure from the past, a lecture that Judge presented before the Theosophical Society on his experiments with practical occultism. We are once again given by Mr. Deveney a glimpse into the early workings of the Society. For those interested, see *Theosophical History*, Volume IX, No. 3, July 2003.

Recent Events from the News

Radar and Dowser Agree: In a September 2, 2003 article from the *Edmonton Journal*, a popular hiking trail near Sundre, Alberta was found to have anomalous readings about a meter under the ground by both ground-penetrating radar and by dowser Ernest Kvarnberg. It is believed to be a pre-settlement burial site for the local Native American people.

Killer Icon in Russian Museum: A September 4, 2003 article in the *Edmonton Journal* by Julius Strauss, reprinted from *The Daily Telegraph*, details the story of an icon depicting Christ from the Hermitage Museum in St. Petersburg, Russia. Boris Sapunov, a professor from the museum described one section of the icon as having a negative bio-field that has led to illnesses and deaths among the staff at the museum.

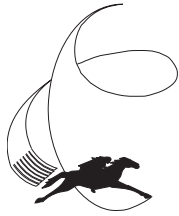
Austrian Highway, Accidents and Druids: In an August 10, 2003 article from the *Edmonton Journal* (reprinted from *The Daily Telegraph*) by Michael Leidig, events around a particularly dangerous stretch of Austria's autobahn are described. Fatal accidents on this stretch have been reduced from an average of six a year to zero after arch-druid Gerald Knobloch used a divining rod on a 275 km section of the A9. Energy lines that had been interfered with were restored using large quartz stones. This program has been extended to other dangerous roadways by the motorway authority as it is a cost-effective alternative to continually resurfacing roads.

Winged Imps on the Rampage: In a startling article, "Eyewitness to Incredible Winged Creatures, Imps" (www.rense.com/general39/winged.htm), Dr. Virgilio Sanchez-Ocejo details the experiences of several boys in Calama, Chile. The boys described a creature 1.5 meters tall with a 3.5 meter wingspan:

It was covered by glossy black skin, very clean and hairless. It appeared as though it had recently emerged from the water, but without being wet. It had a large head and a small beak, presenting a sort of crest which was apparently missing a piece from a fight. Its eyes were immense and completely black, but sparkled brilliantly. They thought it was a prehistoric being, since its wings had a strong resemblance to those of pterodactyls or bats, featuring bone-like protuberances which form the skeletal frame of the wings. Its legs were sturdy and had powerful claws like those of a carrion bird, but much stronger.

A second incident was also described where a group of imps, less than half the size of this, one attacked a lamb.

Holocaust of Giants: A recent article in *Nexus* magazine (*Nexus*, Vol. 10, No. 4, July-August 2003) looks at how giant skeletal remains have been systematically removed from public view and what possible role the Smithsonian Institute may have in this cover-up. Author Ross Hamilton looks at the history of giant finds, the evidence of these finds in Smithsonian Institution documents, and the subsequent disappearance of evidence from the public view. Another example of the ancient records being verified.



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Volume VII, No. 3
Fall 2003

A Quarterly Publication of Edmonton Theosophical Society

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Edmonton Theosophical
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The pages of **Fohat** are an open forum dedicated to the pursuit of Truth, and consequently the views and opinions expressed herein are those of the authors and do not necessarily reflect the views of the publisher unless otherwise specifically stated.

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Subscription Rates:

1 year (4 issues)
\$15.00 Cdn in Canada
\$15.00 US in U.S.A.
\$20.00 US international

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Cover Design: Donna Pinkard

ISSN 1205-9676

Contents

Editorial	52
A Practical Occultist <i>by Robert Bruce MacDonald</i>	53
William Q. Judge — The Pilgrim <i>by Ernest Pelletier</i>	55
Swinging With the Motion of the Spheres <i>by Robert Bruce MacDonald</i>	57
What Killed William Q. Judge? - Part II <i>by Ernest Pelletier</i>	60
Natus: W.Q. Judge <i>by Alan Leo</i>	65
What Should Theosophists Talk About? <i>by William Q. Judge</i>	67
What is Occultism? <i>by William Q. Judge</i>	71

To be featured in coming issues:

The Theosophical Parrot;

Anthroposophy and a **Challenge**
to Theosophists;

Why Does **Vivisection** Still Exist?

Judge From First to Last

The William Q. Judge issue has finally arrived. We were hoping to make a major announcement concerning some work being done on some events in the life of Judge, but will have to wait a while longer for that. However, we hope that we have put together an issue that readers will find engaging and provocative and will challenge some to do their own research into this amazing man's life.

What seems to be pretty clear is that Judge was a chela of the Masters beginning in 1875 and lasting through to his death. What we then see when we examine Judge's life is the development and growth of a chela from early manhood through to, in this case, a premature death in 1896. We get to view how over twenty years this individual grew in power from a young lawyer feeling abandoned by his colleagues on the shores of America, through to almost single-handedly building a vibrant Theosophical Society on the North American continent. Finally, this powerful man is brought down by the poisoned hearts of jealous enemies.

Ernest Pelletier in his article "William Q. Judge — The Pilgrim" starts us on our journey by tracing Judge's development back to a former life. Using the writings of Judge we look at the analogy between the physical pilgrimage and the spiritual pilgrimage, and a particular dedication at a temple in the south of India. The pilgrim that became Judge in this lifetime was given a rare view of a profound event.

In a technical article entitled "A Practical Occultist" the story of Judge is picked up as we look at the tulku event wherein an Indian Rajah revitalized the dead body of an Irish boy. The question naturally arises as to why the Masters needed this kind of bridge, an Eastern Soul in a Western body, in order to transfer the Ancient Wisdom Tradition from the East into the West. There are all sorts of interesting technical questions surrounding astral travel that arise in this particular article.

Next, "Swinging With the Motion of the Spheres" looks even more closely at the chela, William Q. Judge, and his work in America on behalf of the Masters. What seems to be clear in this article is that the destiny of America and the efforts of William Q.

Judge are somehow tied together in a mysterious way. The author speculates as to what this mysterious relationship might entail and sees dark times ahead for America, more so if it forsakes the efforts of this misunderstood chela.

Also included in this issue is a horoscope on Judge done by Alan Leo at the end of the 19th century. We hope readers will find interesting this early astrological attempt at a natal interpretation of Judge's chart, looking at what might be accurate and what may have required a deeper analysis.

Ernest Pelletier brings to us the second part of his article, "What Killed William Q. Judge". This look at a poison theory is prophetic as we see today that just as poisoned thoughts led to physical poison in the body of Judge, the institutions that America has built up over several centuries are in jeopardy of being poisoned by the poisoned thoughts of dark individuals wielding more power than they can handle or deserve.

Finally, William Q. Judge weighs in with a short article, "What Should Theosophists Talk About?" When we talk we should be relating our subjects to "permanent and basic principles." To this end, do new laws being passed, does public policy being enacted, in Canada, the United States, and Mexico, as well as in the rest of the world, lead our nations towards a closer tie with permanent and basic principles, or are our new laws and policies merely the result of fearful reactions against misunderstood events?

The more that students follow the path of Judge, the more they keep alive permanent and basic principles in their conversations, the more others will follow this example. We must strive to find within ourselves permanent and basic principles, for when we do this we will be in a position to exhort others to find the same within themselves and to lead them by the example of our own lives. This is simple basic Judge. This is what America desperately needs its citizens to do right now and this is how we must lead the rest of the planet — not by guns and force but by principled word and example.

A Practical Occultist

Robert Bruce MacDonald

Of the three original founders of the Theosophical Society, William Q. Judge is perhaps the most misunderstood. For this reason, there are many false rumours surrounding his life that persist to this day. These rumours are perpetuated by the ignorant who cannot fathom the seed that was required to create the fruit that grew from the efforts of Judge. In this article, an attempt is made to look at Judge in the light of a founder of the Theosophical Society who was also a developing chela. Not only was Judge a chela, but in terms of the three founding members of the Theosophical Society, Judge may have been the most spiritually progressed.

It is only the light of Judge's writings that is needed to illuminate the man from whence they flowed. This same light mocks those who whispered from their shadowed hiding places or those who stood behind moral facades built to hide certain poverties of the soul. The simple and direct writing style that Judge used to help his readers understand the most difficult occult principles should be all that is needed for those who would try to get an understanding of the nature of the soul of William Q. Judge. For those of us who sense this profound soul, let us look at the life of William Q. Judge in order to understand the development of a chela.

There is a great mystery that surrounds the soul of William Q. Judge. Many of us know the story of his childhood where he apparently died only to spring back to life a short time later. The story goes that the body of the boy was overshadowed and revived by an Indian initiate, a Rajah. What can we say about this type of overshadowing?

In the compilation by Jasper Niemand, *Letters That Have Helped Me*, Judge writes the following:

So I knew those dreams about a sick foreign boy were not mere dreams but that they were recollections, and I condemned each night to animate that small child just risen from the grave, as his relations thought, but I knew that his mind for many years would not know itself, but would ever feel strange in its surroundings, for, indeed, that boy would be myself inside and him without, his friends not seeing that he had fled away and another taken his place. (*Letters II*, p.99)

Here we get the sense of one soul animating two bodies. He tells us further that "the boy would be myself inside and him without" and yet earlier in the letter he had written, "and near me I heard, as if his soul had slipped off to the ether with a sigh of relief" (*Letters II*, p.97). An aspect of the child that was,

remained behind. This aspect undoubtedly would have been the outer child with his particular personality characteristics and memories. We remember from theosophical teachings that when the life force departs there is a second death where the higher and lower principles separate from one another leaving behind a shell that commences to decompose. Sometimes this separation may begin even before the death of the physical body; oftentimes this occurs with the very old or those exhausting their vitality through a long illness. Certainly, in this case, the lower principles remained enmeshed with the physical body and it would seem that the higher principles had separated out during the boy's illness, with the silver cord snapping with a "sigh" after the initiate had entered the body. Given his young age and the consequent lack of karmic ties, it is not surprising that the higher and lower principles of the boy separated so easily. With the separating of the one silver cord, a new one had to be established, and the illness that had expunged the life force of the boy would have had to be dealt with.

We know that when a person astral travels he remains connected magnetically to his body by a long etheric cord. In most cases this cord is susceptible to damage from sharp objects because it is comprised of astral material that is very close to the physical plane. This is why theosophists always counsel credulous thrill-seekers to beware of dabbling in this kind of activity. If the cord is cut accidentally or otherwise, great damage in the individual can ensue, up to and including death. There is more than one way to astrally project your consciousness, and if you are not spiritually evolved enough, there is more than one kind of danger. Judge tells us of another type of astral travel in a letter to Laura Holloway. Judge here demonstrates theoretical knowledge of a much more occult method of astral travel. Judge writes:

Another thing. As I told D. the spleen is the seat of Astral or Vital air or life. It radiates its power in curves the same as those which are made by the magnet upon filings of iron on paper. There are five centers beginning at the spleen and ending at the point on the forehead just above the nose. When you can straighten all these curves out, then you project your double. This is how you can do it. (*Extracts*, p.20)

In addition to theoretical knowledge, John Patrick Deveney points out that Blavatsky writes in a letter of practical knowledge on Judge's part:

There is Judge, who has simply become a holy Arhat. He . . . asserts that he passes out of the

body every night and roams in infinite space.”
(Deveney, p.21)

It seems that astral travel came very naturally to Judge. Judge came to know, in time, what the Rajah knew. Let us look at the entire process of this embodiment to see if we can understand what happened.

The Rajah was approached by a guide who asked him if he was willing to undertake this duty:

. . . one day an old wandering Brahmin came to me and asked if I was ready to follow my vows of long lives before, and go to do some work for my old master in a foreign land. Thinking this meant a journey only I said I was.

“Yes,” said he, “but it is not only a journey. It will cause you to be here and there all days and years. Today here, tonight there.”

“Well,” I replied, “I will do even that, for my vows had no conditions and master orders.” (*Letters II*, p.96)

His agreement set things in motion. When he fell asleep he unknotted himself from his body by straightening out the curves of his “five centers beginning at the spleen and ending at the point on the forehead just above the nose.” The heart would be the middle point of these five centers and the true center of mind for the human entity. If one recalls the Proem of *The Secret Doctrine*, this would be symbolized by the point at the centre of the circle. The second symbol is the line dividing the circle into two halves, above and below. This signifies the two aspects of the one whole, spirit and matter, where matter below is the mirror of spirit above. Next we see the vertical division of the circle symbolizing polarization in its many aspects. Each of these five centers corresponds to a different plane of consciousness, a different plane of Nature. As the energy leaves the spleen and moves up to the next center, it is moving off of one plane on to another plane that mirrors it. Consequently, the polarization on that plane is reversed and the energy crosses with the positive and negative streams moving to opposite sides. This crossing occurs all the way up the body producing the five focal centers. This should bring the DNA molecule or the caduceus to the mind of the reader. The Rajah was an advanced chela and would therefore be far along the path towards the evolving of himself. Judge tells us that:

According as the mind and soul of the person function habitually on a high or a low plane, so will the physical body and the Linga Sarira take on the characteristics and exercise the functions belonging to the other states of matter, and become transformed in the case of the higher use by the radiant power of the principle of fire (see “Elixir of Life”, pp.29-32 in *Five Years of Theosophy*). It is owing to this that the bodies of all the Masters and Sages appear to be radiant, for with them the radiant principle of fire is dominant and clarified by union with the Self. One of the objects of evolution is

purification of the astral body by right thought and act, so that it may react upon the physical one, thus refining it and gradually altering it to a finer state. It is of such matter — ours, only more rare — that the bodies of high adepts in and out of our sphere are composed. (*Echoes III*, p.458)

If the Masters are referred to sometimes as Fire Philosophers, by analogy we can understand why sorcerers are referred to as Brothers of the Shadow. The shadowy, almost physical astral of the sorcerer or common man is much more susceptible to damage than the fiery astral of the Spiritual Adept. Once the Rajah has separated himself from his body, he will take with him a part of his principles, in the same way that the flame of a burning candle lends part of itself to the wick of the next candle. As the life principle and spiritual principles of the dying boy withdraw themselves, the Rajah will drop the spirit of his principles into the body of the boy, where they will be made fast by the Rajah’s unseen assistant who was “making passes over this body I was in and from which I felt great waves of heat and life rolling over me—or the boy” (*Letters II*, p.97). There will remain a silver cord passing from the spiritual principles of the Rajah to the Rajah and to the young Judge as the one spiritual soul animates two bodies. At night when the Rajah sleeps, his astral will be drawn to the boy awakening in his part of the world where he will further overshadow and guide the development of the boy.

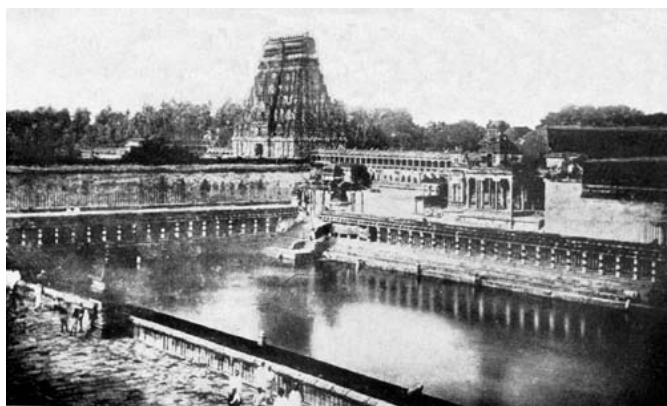
Why was it important to have this eastern mind within this man of western sensibilities? H.P. Blavatsky had already been born when this re-embodiment took place. The Masters knew that they had the key for reintroducing the Ancient Wisdom Tradition back into the West. Blavatsky was one of the most powerful mediators of psychic phenomena to be born in the West for a long time. She was the most important tool for the reintroduction of Theosophy but she could not do it alone. She would need organizational help — and that was to be found in the person of H.S. Olcott. This still was not enough. Blavatsky’s role was to grab people’s attention and fight for a foothold for Theosophy in the West. This was going to gain her many enemies and entail the presentation of Theosophy as contrasted against more familiar traditions. Blavatsky’s writings were always stirring up the pot, pointing out the inadequacies of the various traditions to be found in the West. Her appeal was to the logical mind of the West. However, the heart of the West had to be won over as well, and for that the Masters needed a noble soul who could walk the walk and talk the talk of a Western gentleman. The Masters needed someone who could take the heart of the Eastern doctrine and transplant it into the West. This was why they created Judge and why Blavatsky referred to Judge as:

. . . continued on page 69

William Q. Judge — The Pilgrim

Ernest Pelletier

William Q. Judge had been jotting down notes and sending them to Julia VerPlanck in order for her to eventually write an occult novel, going so far as to have its title copyrighted under her name in 1891.¹ Over the years he sent her odds and ends of paper with suggestions and describing incidents to be included in various chapters. Judge wrote in one note, “I must tell you first what happened to me in this present life, since it is in this one that I am relating to you about many other lives of mine” (*Letters*, p.95). One such incident from another life described in his notes is the consecration of a temple “on the site of the . . . city of Conjeveram” (now Kanchipuram), which is considered one of India’s most sacred pilgrimage sites (*Letters*, p.94).



Chidambaram, Southern Indian,
from *The Theosophist*, Vol.32, January 1911.

In “The Pilgrim of Eternity” in *Theosophical Movement* the author states, “The institution of the pilgrimage is but a religious reflection of a spiritual verity; the person going on a pilgrimage represents the Eternal Pilgrim, the Human Soul bound for the Shrine of Light in the Land of Perfect Service” and makes the observation that

While the Theosophical Adepts train Their Disciples by a method all Their own, “in one respect it is a specialization of the pilgrimage to a sacred place so common in India”.² (*TM*, p.4)

The Adepts established these places of pilgrimage at a time when spirituality began to decline. Shrines, whether newly built structures or natural sites, were magnetized by Them to ensure the spiritual needs of pilgrims were cared for. The author of “The Pilgrim in Eternity” summarizes it thus:

Within the visible message were hidden the occult hints. The physical pilgrimage was but a reflection of the psychological pilgrimage: sacred shrines, sacred cities, sacred rivers, sacred hills, etc., were psycho-physiological centres to which the Ego must go, and which corresponded to the bodily journey to these places. (p.4)

These sites also ensured that the spiritual heritage of India remained alive in the minds of its people.

On the subject of pilgrimages, in *Echoes From The Orient*, Judge wrote:

In the East the life of man is held to be a pilgrimage, not only from the cradle to the grave, but also through that vast period of time . . . stretching from the beginning to the end of a Manvantara, or period of evolution, and as he is held to be a spiritual being, the continuity of his existence is unbroken. . . . Starting from the great All, radiating like a spark from the central fire, he gathers experience in all ages, under all rulers, civilizations and customs, ever engaged in a pilgrimage to the shrine from which he came. . . . To symbolize this, the whole of India is dotted with sacred shrines, to which pilgrimages are made. . . . (pp.35-36)

It is said that seven cities sacred to Hinduism “represent seven master-chakras of the human constitution” (*TM*, p.5). One of these cities is Conjeeveram. Judge describes the consecration of the temple:

The temple on the site of the present city of Conjeveram was about to be consecrated and the regular priests were all ready for the ceremony. Minor ceremonies had taken place at the laying of the corner-stone, but this was to exceed that occasion in importance. A large body of worshippers were gathered not for the gratification of curiosity, but in order to receive the spiritual benefits of the occasion and they filled the edifice so that I could not get inside. I was thus compelled to stand just at the edge of the door, and that was, as I afterwards found out, the best place I could have selected if I had known in advance what was to take place. A few days before a large number of wandering ascetics had arrived and camped on a spot near the temple, but no one thought much of it because [they were] used to seeing such people. There was nothing unnatural about these men, and all that could be said was that a sort of mysterious air hung about them, and one or two

1. Julia VerPlanck (nee Campbell) was widowed in 1877 and married Dr. Archibald Keightley in 1891. She was also known as Jasper Niemand. The title chosen by Judge for the occult novel was *In A Borrowed Body, The Journey of a Soul*. Julia wrote that *Letters That Have Helped Me*, which included Judge’s notes, were sent to her “at the express wish of H.P. Blavatsky.” (*The Path*, Vol. 9, p.16.)

2. Quotation is from *Echoes From The Orient*, by William Q. Judge, The Magazine *Theosophy*, Los Angeles, CA, 1918, p.35.

children declared that on one evening none of the visitors could be found at their camp nor any evidence that men had been there, but they were not believed, because the ascetics were there as usual the next morning. Two old men in the city said that the visitors were Devas in their "illusionary form," but there was too much excitement about the dedication to allow much thought on the subject. The event, however, proved the old men right.

At the moment when the people in the temple were expecting the priests to arrive, the entire body of ascetics appeared at the door with a wonderful looking sage-like man at their head, and they entered the edifice in the usual formal way of the priests and the latter on arriving made no disturbance, but took what places they could, simply saying: "they are the Devas." The strangers went on with the ceremonies, and all the while a light filled the building and music from the air floated over the awestruck worshippers.

When the time came for them to go they all followed the leader in silence to the door. I could see inside, and as I was at the door could also see outside. All the ascetics came to the entrance but not one was seen to go beyond it, and none were ever perceived by any man in the city again. They melted away at the threshold. It was their last appearance, for the shadow of the dark age was upon the people, preventing such sights for the future. The occurrence was the topic of conversation for years, and it was all recorded in the archives of the city. (*Letters*, pp.94-95)

Sankara is credited with having built Conjeeveram. In an article titled "Samkarcharya's Date", T. Subba Row states that Sankara was a Chela of Patanjali,³ thereby dating this particular temple to the *Sutra* period, pre-500 BCE (BCW, pp.196-197). The individuality ("Judge") had witnessed the instantaneous disappearance of the strangers who consecrated the temple, likely at a time circa this era.

Kanchipuram, formerly Conjeeveram, is called the Golden City of Temples. It is also commonly referred to as the "Varanasi of the south" and is today considered one of the most sacred pilgrimage sites in India, the second holiest after Varanasi. It is situated in Tamil Nadu state in southern India, approximately 70 kilometres (about 50 miles) southwest by road from Madras (now Chennai).⁴

Late in 1882, H.P. Blavatsky and H.S. Olcott relocated from Bombay (now Mumbai) to Adyar, a suburb of Madras, which became the new headquarters

of The Theosophical Society. In 1884 Judge spent approximately four months in India and, as far as can be ascertained, spent most of that time in the general vicinity of the headquarters following his arrival there.

Considering the details he provided for the occult novel, it is quite likely that Judge visited Conjeeveram while at Adyar. He would have had an occult connection to that area and been drawn to revisit it, aware all the while that he was retracing steps taken in a previous incarnation. For, as Judge wrote in *Echoes From The Orient*:

One great reason . . . given by those who understand the inner significance of it, is that the places of pilgrimage are centers of spiritual force from which radiate elevating influences not perceptible to the pig-sticking, wine-drinking traveller. It is asserted by many, indeed, that at most of the famous places of pilgrimage there is an Adept of the same order to which the Theosophical Adepts are said to belong, who is ready always to give some meed of spiritual insight and assistance to those of pure heart who may go there. He, of course, does not reveal himself to the knowledge of the people, because it is quite unnecessary and might create the necessity for his going elsewhere. Superstitions have arisen from the doctrine of pilgrimages, but, as that is quite likely to come about in this age, it is no reason why places of pilgrimage should be abolished, since, if the spiritual centers were withdrawn, good men who are free from superstition would not receive the benefits they now may have. The Adepts founded these places in order to keep alive in the minds of the people the soul idea which modern Science and education would soon turn into agnosticism, were they to prevail unchecked.

But the disciple of the Adept knows that the place of pilgrimage symbolizes his own nature, shows him how he is to start on the scientific investigation of it and how to proceed, by what roads and in which direction. He is supposed to concentrate into a few lives the experience and practice which it takes ordinary men countless incarnations to acquire. His first steps, as well as his last, are on difficult, often dangerous places; the road, indeed, "winds up hill all the way," and upon entering it he leaves behind the hope for reward so common in all undertakings. (*Echoes*, p.36)

Before the aspirant can receive practical instruction he has to be under probation, then tested. Such testing is an "inexorable rule" with the Adepts.

. . . continued on page 67

3. Judge also certainly had an affinity for Patanjali's *Raja* system of yoga and in 1889 was responsible for the publishing of an interpretation of *The Yoga Aphorisms of Patanjali*, with the assistance of J.H. Connelly (see: *Lucifer*, Vol. 4, July 1889, p.387fn). Patanjali was a contemporary of Sankaracharya, to whom much of this temple city is dedicated.

4. <http://www.theindiatravel.com/travel/favourites/pilgrimage/Kanchipuram.htm> and www.tourism-of-india.com/kanchipuram.html.

Swinging With the Motion of the Spheres

Robert Bruce MacDonald

It might be said that Nature is a harsh taskmaster. William Q. Judge probably understood what would be meant by such a sentiment, as would anyone who has lived during the last several hundred years. By serving the White Brotherhood, Judge by extension became a co-worker with Nature and thus a tool used to accomplish Her goals. The Laws of Nature are merciless and unerring as they inch the World forward along its evolutionary path. Being that he was located in the crucible that is common society and being that he was a co-worker with Nature, he experienced Nature's profound pressures more intensely than any save perhaps H.P. Blavatsky. That he did so quietly and with grace speaks volumes about the man.

In response to one of his letters, a Master wrote the following to Judge:

My dear friend, for that you are being truly the friend of all who are looking for the light, do not forget that you are living in a very dark and sad Maya of intensely physical life. The whole busy continent of America is eaten up by materialism, and when an effort is made towards psychic life it results only in dragging that psychic life into matter where it dies as a volatile gas escapes in the hands of one who is not expert. The sadness of this fact colors your letter. You know that any school founded amongst you would at once become a school of practical magic working in order to produce results in matter. This is quite true. The reason is that even those who are most in earnest among you have no true psychic aspirations. Remedy this in yourself and endeavor to remedy it in others by word and example. (CT, June 15, 1935)

This paragraph is wonderfully pregnant with clues to the life of Judge as he struggled in America to build up a Theosophical Society, as well as into the workings of Nature.

The first two sentences of the paragraph set for us the stage. Materialism is the key note that is ringing in America at this point in the Kali Yuga. Judge's efforts are pitted against the combined mindset of the rest of the continent. Because people focus on material well-being, they are building very material astrals which inhibit and contaminate any movement towards a pure psychic life. His efforts, and the efforts of the few who were around him were continually dragged down and brought to naught — and how can it be otherwise for they “are living in a very dark and sad Maya of intensely physical life.”

Judge himself gives us a little foreshadowing of this when he writes:

Hence, as the day of Brahma is divided into the four Ages — of which Kali Yuga is the last, the White Adepts alone are known or in existence in the ages preceding Kali Yuga, and in that age the Karma fitted to bring forth Black Adepts begins to act, and the seeds sown long ago sprout up more and more as the years of Kali Yuga roll on. Now as that dark age has 432,000 years, and only 5,000 of those have passed by, there has not yet been time to evolve the real black magician. But this civilization pre-eminently shows the seeds are sprouting, and nowhere with greater power than in America. Here the national characteristic is individualism, and that existing as a tendency of the nature will differentiate some day into individualism concentrated into some few men. Imagine this concentration as occurring in a future century when wonderful advances will have been made in knowledge of great forces of nature, and you can easily see without any need of prescience the future black magician. (*Forum* I, No. 4, p. 7)

The eventual development of the black magician in America is surely one of the eventualities that Judge was working to mitigate to some extent. This can be seen in the second part of the paragraph.

The remedy against a violent outbreak of selfishness is to have an altruistic presence within the body. The Masters tell Judge that a school of magic will be drawn down into the mud because “even those who are most in earnest among you have no true psychic aspirations.” How do you deal with this fact? Again the Masters tell Judge: “Remedy this in yourself and endeavor to remedy it in others by word and example.” This may be key to understanding what Judge was doing in America. Although the Americas have and have had Masters, these Masters have arisen out of the Native American cultures — cultures not enmeshed in the suffocating bonds of materialism. What America needed was an Adept of its own to lead others along that path. America needed an antidote within its collective psychic body that could help to fight against the worst aspects of materialism as it developed in the coming ages. Whether Judge knew this consciously or not, it certainly comes out as a constant theme in his writings as Judge tries to turn people away from the excitement of having phenomenal powers to the altruistic path one must follow in order for them to develop in a natural manner. This is reflected beautifully in a letter that Judge writes to A.W. Barnard in 1886:

I think you are about right in not expecting to “obtain much mystic power” from our Society. We do not profess to supply it. We are a body of earnest students, and try to the best of our power to live up to our professions, in which I fear many of us fail. Those professions are founded upon the morality which is common to every age and every religion (at least as far as lip service goes). But we make no external professions, and live as unobtrusively as we can, making our professions only in our own hearts, and wearing the “yellow robe” internally.

The fact is that many people in these times apply the commercial spirit to things spiritual. “I am ready to pay for powers, and for knowledge of the occult; you have the supply, then favor me with some of your wares.” Of course I do not mean that anyone offers money, but they offer promises of a life’s devotion etc.

Now, my dear sir, the old rule still remains in force in things occult: that knowledge is only given to those who deserve it, and have proved by their life that they do deserve it. Only those who do the will of the Masters are reckoned as deserving their notice; aspiration, desires, promises go for nothing. What is that will? Well, it is simply to free your mind from vain and earthly desires, and to work at the work before you always lending a helping hand to others. Get rid of anger, of vanity, pride, resentfulness, ambition and *really lose them*, and you have then made the first step towards the understanding of the occult; with these feelings latent in the heart it is not possible to make one single step in magic.

You may acquire psychic power, and no doubt there are men in India and elsewhere who can help you in that direction, but it would be to your destruction eventually. They are the quacks of Occultism — beware of them. Their plane of work is the psychic, not the spiritual — the region of delusions, not that of truth.

As a Society The Theosophical Society is exoteric. Its work is above board and open — namely to encourage its members in studying the ancient Doctrine and in “leading the life.” The esoteric work does not appear, and cannot appear, because it is between the individual member and a source which reaches him only through his own inner consciousness.

Hence our Society is disappointing to those who expect to learn how to draw magic figures and pronounce magic words which will “raise the devil” or make water turn into wine. But for him who can see below the surface of things it is the first step in a brotherhood at whose head stand the adepts of the Himalayas.

Many men approach the subject of occultism in the way you seem to have done — with a wish to produce effects. They find that the only terms on which they will be taught (not by their fellow students) is to “lead the life,” and that to have made the leading of the life habitual is the only

preparation for the acquirement of occult powers, and by the time those powers come they are looking to something higher and they seem to them trivial, childish, only useful for making the ignorant stare or envy them — for “showing off” as children say. (*Practical*, pp.54-55)

This message is consistently promoted in Judge’s letters and articles. The Theosophical Society may have begun by using phenomena to grab people’s attention but that was because that is where people’s attention was. If the Society had begun by expounding on a grand ethic, people would not have taken notice as their interests were of a material nature. Consequently, the Society had to go down to that level and say “look what I can do” and from there say “this is what that means” and then on to a grand ethic. Blavatsky grabbed people’s attention and told them what to make of it, and Judge pointed them to the only True Path.

In another sense Judge may have been making of himself a path for the developing American psyche. To do this Judge had to give himself over completely to the discord of Nature. Judge was leading a life that was no longer his. A Master wrote:

Lean I pray you in thought and feeling away from these external problems which you have written down in your letter; draw on the breath of the great life throbbing in us all and let faith (which is unlearned knowledge) carry you through your life as a bird flies in the air — undoubtingly. Only remember one thing — when once you fling yourself on the great life of Nature, the force that keeps the world in motion and our pulses beating and which has within it, in its heart, a supreme and awful power — once having done that, you can never again claim back your life. You must let yourself swing with the motions of the spheres. You must live for other men and with them; not for or with yourself. You will do this, I am sure. (*CT*, June 15, 1935)

“You can never again claim back your life.” Judge had obviously made a commitment that left him at the mercy of the swinging of “the motions of the spheres.” Judge was living for others, living with and for America, and the collective mind of America with its material aspirations weighed heavily on his own mind, as the Master makes clear in his letter. Victor Endersby seems to have identified this relationship between Judge and America as well. Endersby writes:

His manner was sometimes cold and abrupt, a thing he himself much regretted. That is said to have been because of a discoordination between the egoic power and the vehicle, which was not its natural possession. But we think much of it was also shyness. In his writings is some of the spirit of a shy child, loving, sensitive, diffident, not having a high opinion of self, eager to take advice and ideas, grateful for a kind word indicating that what he was doing was worth doing. Those writings show him to have been what the modern

world would call a marked “introvert.” Eager and ready to fit into and “go along” with the plans of others, yet there was always in him that lonely tarn of which he wrote, on whose shores as a boy he liked to wander in solitude, “where no other boys could come.”

To expose such a nature in the open, to come out and talk to multitudes, must have been brutally hard. To be the center of controversy and accusation, to find in the minds of old friends and co-workers, a Judge repugnant and forsworn, a deformed caricature of all that he was, had been, or could be — this must have been almost soul-death to such a man. But there is no sign in the record that he ever flinched; that the thought of quitting his post while alive ever entered his mind.

He had gone far inwardly; some “powers” he had, but how far they extended is unknown to us. Given only his own proper field to till, the guiding of the inner life of students, free from public notice and knowledge, those powers might have been very great. Exposed to the wintry blasts of open hatred, they must have been largely withered. Toward the end he said that he wished he could have lived to “rescue his adeptship.” There was some karmic connection of a strange and deep nature between the Judge-Ego — or that which perhaps replaced it — and the American people. H.P.B. stated that he was the essential “link,” and that the day that he was rejected, America would be “dead” to her. Nor has there been real soul-life in any part of the Movement that did reject or set a low value upon him. He did not write many points of doctrine not to be found in other works; what he did write, whether of doctrine or experience, forms such keys to the inner life that a man of this clime could hardly pass the “Golden Gates” without them. (*Notes*, March 1951)

The hatred that came to foul the hearts of former co-workers of Judge was a poison to Judge that eventually killed him and prevented him from completing his job while still alive. Judge has been rejected by some factions in America but there are still others that embrace Judge and that for which he stood.

It certainly seems that those factions of the Theosophical Society that rejected Judge outright have traveled the farthest from the simple and direct message of freeing “your mind from vain and earthly desires, and to work at the work before you always lending a helping hand to others.” The idea that one might become a chela or rise to a Master by Society-sanctioned initiations and practices is amusing at best and dangerous at its core. It is exactly the type of nonsense that Judge counseled against in his writings as leading one into Black Magic. This is exactly why Blavatsky argued so strongly against organized religions. The Path is through the heart of each individual, not through some clerical hierarchy. The strength of the Society is and always will be the teachings found in the writings of the foun-

ders, Judge and Blavatsky especially, and their power to lead the aspirant onto the Path within. Once the aspirant has removed all selfish impulses from his psyche, the Masters will see the light of his soul shining brightly against the surrounding darkness, and will then be in a position to point the aspirant towards mysteries deeper still. Had Judge been able to complete his work, one wonders if this would have finally been made clear to the Society. Is this what was implied by Judge’s comment that “he wished he could have lived to ‘rescue his adeptship’”?

What would it have meant to the Society if one of its members who had struggled in obscurity at the beginning, gradually purified his psyche through selfless work, and in the end was called into the Brotherhood thus leaving the world of men? His life would have, in effect, blazed a trail for others to follow. This would have shouted out to America and the world that this is how one becomes an Adept, through selfless service to humanity, not through magic classes or hours of meditation on a mountaintop. Classes or meditation only have value when done in the context of selfless service. This is the keynote of the Theosophical Society, its first and most important object, “To form a nucleus of the Universal Brotherhood of Humanity.” Could this have been what Judge was all about? Did Judge understand this?

When Blavatsky was establishing the Esoteric Section, it seems that Judge may not have seen how critical this group would be to the future of T.S. in America. Blavatsky writes an exasperated letter to Judge at one point:

You suffer from liver, — I, too. It seems to make you pessimistic, crotchety & not over friendly. It makes *me* appreciate only the more the difficulties your liver makes you labor under & to seek means to remedy it. I leave therefore important work to answer your letter *seriatim*, though I do not find it useful to point out your contradictions between *e.g.* your “OK”s, on the applications, meaning that *you know* they are all correct, & your fling at the new rules which would force you to find out about the fitness of the incoming members & the *impossibility* I place you & the Council under, by such a stupid “order”. And this is “insidious”? Very well.

Now it so happens that the Presidents of the groups & the Councillors were appointed just for that very thing. No one wanted them or you to be spies but simply to “OK” them. You refuse *threatening to resign* — well, do as you like.

Ever since the E.S. was formed I had nothing but worry with it in America & *in America alone*. I have here in England, about 80, & abroad 25 esotericists, 35 in the London *Gupta Vidya* alone, — & *not one* ever since “M.C.” left, — not one has ever given trouble, or turned traitor, or gave any diffi-

. . . continued on page 68

WHAT KILLED WILLIAM Q. JUDGE?

PART II

Ernest Pelletier

Treatments

In the 1880s most fever-type diseases were quite difficult to accurately diagnose, even by the best of physicians. Chagres fever, sometimes called yellow fever, was no different. Its major characteristics were “fever, jaundice, black vomit, and anuria (absence of urine excretion).”⁴⁷ One of the treatments for Chagres fever was the use of sulphur baths. Sulphur was used as a potent antiseptic. For instance it had been observed that workers in sulphur mines, though in a malarial district, enjoyed a complete immunity from intermittent fevers and became the picture of health.⁴⁸ Judge therefore went to Mineral Wells where he appeared to regain some of his health. This writer’s personal observation on the matter of Katherine Tingley, a newcomer to the Society whom Judge trusted, was that she accompanied him and assisted him not only as his secretary and nurse, but was also beneficial in protecting him from psychic assailants so that he could let his guard down for periods of much needed rest.⁴⁹

In the late 1800s and early 1900s, “infectious diseases were the most serious threat to health and well being. The most common causes of death were . . . pneumonia and tuberculosis.” Tuberculosis (TB) was “commonly known in the 1800s as consumption, lung sickness, . . . white swelling, the white plague, marasmus, phthisis, wasting disease or tuberculosis of the lungs.” Although TB “most commonly affects the respiratory system . . . [it] may affect other parts of the body [and] may be acute or chronically progressive.”⁵⁰ The tuberculosis bacteria is spread

throughout the body via the lymphatic system and can rest in any organ.

“In the past, tuberculosis was seldom suspected until severe coughs with expectoration, followed by loss of weight and night sweats, set in. . . The *cough* is the best-known symptom of tuberculosis. . . .”⁵¹ The difficulty with diagnosing, at that time, was that:

With tuberculosis, the body is constantly in motion, and the disease is constantly in motion. The disease may be localized or spread throughout the body; the state or general condition of the body and of the person’s life enters into the treatment regime, which may take months and historically has taken years or a lifetime. . . . Tuberculosis is a moving target.⁵²

Judge revisited his physician some time after returning to New York on January 17th, 1895 following the Chicago lecture tour, during which he had developed a bad cough. It was likely at about this time that he was diagnosed as having pulmonary tuberculosis. He was told he needed fresh air and was given some special remedies to ease his cough. In a letter to Katherine Tingley on January 5th he had mentioned some of the treatments he had been taking up to that point: “I forgot that small bottle for gargle — as usual. But I have the white oil. Nasty.”⁵³

The cause and prevention of tuberculosis were fairly well understood as early as the 1700s but the cure, on the other hand, remained a mystery. The idea for the sanatorium cure seems to have originated with

47. “Quality and Relevance of Research and Related Activities at The Gorgas Memorial Laboratory — A Technical Memorandum, August 1983.” Glossary of Terms, p.86. (www.wws.princeton.edu/cgi-bin/byteserv.prl/~ota/disk3/1983/8316/831612.PDF).

48. *Sulphur - A Dictionary of Practical Materia Medica* by John Henry Clarke, MD. Presented by Dr. Robert Séror. www.homeoint.org/books3/clarke13/clussul.htm.

49. Part of the reason why Judge consented to have Katherine Tingley go with him to Texas was that she had no magnetic ties, at that time, to any member of the Theosophical Society whereby a psychic link could be obtained to find him.

50. *Michigan Family History Network (MFHN) Newsletter*, January 05, 2001. www.mifamilyhistory.org/mailling_list/archives_ml/news01-05-01.htm.

51. *The New Illustrated Medical and Health Encyclopedia*, edited by Morris Fishbein. New York: H.S. Stuttman Co., 1975, pp.1275, 1278.

52. *Of Lungs and Lungers: The Classified Story of Tuberculosis*, by Susan Leigh Star and Geoffrey C. Bowker. <http://weber.ucsd.edu/%7Egbowker/tb.html>.

53. “A Letter from W.Q. Judge to Katherine Tingley”, *O.E. Library Critic*, Vol. 22, October 1932.

Hermann Brehmer, a Silesian botany student suffering from tuberculosis.

[Brehmer] was instructed by his doctor to seek out a healthier climate. He travelled to the Himalayan mountains where he could pursue his botanical studies while trying to rid himself of the disease. He returned home cured and began to study medicine. In 1854, he presented his doctoral dissertation bearing the auspicious title, *Tuberculosis is a Curable Disease*. In the same year, he built an institution in Gorbersdorf where, in the midst of fir trees, and with good nutrition, patients were exposed on their balconies to continuous fresh air. This setup became the blueprint for the subsequent development of sanatoria, a powerful weapon in the battle against an insidious opponent.⁵⁴

Brehmer is thus credited with instituting rest therapy.⁵⁵ Today “[f]rom a medical point of view, the principle of rest treatment requires as far as possible freedom from anxiety and worry, and . . . helping to alleviate these . . . can help the physical state of the patient.”⁵⁶

Rest therapy was not something Judge could enjoy much of. As Ernest T. Hargrove stated:

But he could have continued to repel that physical attack with ease, as he had done for years, if it had not been for a far worse strain on his vitality, namely, the strain of his resistance to the efforts of the Dark Powers to kill him, — the venomous hatred of his persecutors and slanderers, *once his close associates*, supplying the lines of contact for the major onslaught.⁵⁷

These astral attacks increased after *The Case Against W.Q. Judge* was published by Annie Besant, which coincided with the American Convention held in Boston on April 28th and 29th, 1895. During his last

few months Judge often requested Hargrove to stay with him while he would try to catch an hour or two of sleep. Hargrove, like Tingley, was also quite psychic. He, too, was capable of watching and protecting Judge’s body while Judge would leave it to rest.⁵⁸ Ultimately, however, there came a point where death was inevitable.



William Q. Judge

In the nineteenth century a variety of natural treatments were tried. For loss of appetite the tuberculosis patient was treated with “cod liver oil as an important nutritional supplement or (8 grams each) of the hypophosphite of soda and lime in an ounce of the infusions of cascarrilla . . . twice a day after meals.” For the “cough and expectoration of a yellow pus-like sputum of phlegm sometimes with blood (haemoptysis) were treated with a variety of remedies” including “repeated doses of ergot [Rye smut], a drug commonly used to control bleeding.” For fever, the common symptom of tuberculosis, in 1879 a London doctor named William Murrell “recommended the use of Jaborandi and pilocarpine (a salt derived from Jaborandi) a leaf from a South American shrub that produces salivation, sweating, increased flow of the secretions and lowering of temperature and blood pressure.”⁵⁹

On his return to Bavaria, Dr. Franz Hartmann⁶⁰ collaborated with Carl Kellner on the development of the “ligno-sulphite” inhalation therapy for tuberculosis. Hartmann established a sanatorium near Salzburg to administer this novel treatment technique. Although sanatoriums were one of the recommended treatments for tuberculosis, there were few at the time.⁶¹

54. “A Brief History of Tuberculosis”, www.umdj.edu/~ntbcweb/history.htm.

55. *Pulmonary Tuberculosis, Pathological, Diagnosis, Management and Prevention*, by Walter Papel M.D. Oxford University Press, 1953. Hermann Brehmer (1846-1909) had been a patient and later a pupil of Dettweiler (1837-1914).

56. *The New Illustrated Medical and Health Encyclopedia*, p.1284.

57. *Theosophical Quarterly*, Vol. 30, July 1932, p.31.

58. In *Some Reminiscences of William Q. Judge*, E.A. Neresheimer mentioned that Hargrove “had been living with Mr and Mrs Judge for some time previously” (p.4). This in itself was very unusual as there is seldom (if ever) mention of anyone staying at the Judge residence.

59. *Healing Tuberculosis in the Woods: Medicine and Science at the End of the Nineteenth Century*, by David L. Ellison, 1994, p.55.

60. He was born on November 22nd, 1838, in Bavaria. After his education as an M.D. he went to America and then to India to meet H.P. Blavatsky. He was at the Theosophical Society Headquarters at Adyar when Judge went there in the summer of 1884. After leaving Adyar in 1885, he became co-founder with Carl Kellner et al., of Ordo Templi Orientis (OTO) — a mystical oriental rite society.

61. The first in Canada was built on Lake Muskoka near the town of Gravenhurst in Ontario after a special Act of Parliament was passed on April 23rd, 1896. This resulted in the establishment of the National Sanatorium Association (www.lung.ca/tb/tbhistory/timeline/gage.html).

Tuberculosis was a very difficult disease to diagnose as it is a generalized illness and can affect all organ systems. Pulmonary tuberculosis is the most common form.

The main complications are pleurisy, an involvement of the lining of the lung; pleural effusion, in which the chest fills with fluid; tuberculosis laryngitis, the cause of the hoarseness; and pneumothorax, which is rupture of the lungs. A form of tuberculosis called miliary occurs when the infection is spread through the bloodstream to involve any part of the body, including the brain.⁶²

If tuberculosis involves the gastro-intestinal system there may be loss of appetite and symptoms of indigestion.

One person commonly known to theosophists at that time was Robert Louis Stevenson.⁶³ He had suffered from tuberculosis since childhood. In the pursuit for good health he moved to Samoa in the South Seas where it was reported that he died as a result of apoplexy or brain hemorrhage on December 3rd, 1894 at the age of forty-four.

Another famous individual who also died of tuberculosis was Frederic Francois Chopin (1810-1849), the great French/Polish piano composer. He became very sick in his youth and visited numerous spas as a standard treatment. "In Marseilles Chopin regained strength. Early in March, 1839, he wrote to his friend Fontana, 'My health is still improving; I begin to play, eat, walk, and speak like other men'." He died on October 17th, 1849 at age thirty-nine. "He was in pain and gasped and struggled for breath, with less and less success. . . . Cough, expectoration, and wasting of the body are the cardinal symptoms of the disease."⁶⁴ Chopin's symptoms, like Judge's, were typical of how this disease, along with the side-effects of its treatment, acted — feeling better

one day only to wake up the next feeling weak and lethargic.

Diagnosing tuberculosis in the middle of the 19th century was virtually impossible. The *Mycobacterium tuberculosis* that causes the disease was first discovered by the bacteriologist Robert Koch. He made his first communication concerning his research on tuberculosis in a lecture given on March 24th, 1882 to the Physiological Society of Berlin. This lecture covers scarcely two pages of print, yet in it are given the proofs of the discovery of the tubercle bacillus and the description of its chief characteristics.⁶⁵ A few years later, in 1890, this famous bacteriologist "told an international congress in Berlin that gold-cyanide complexes were most effective of all known antiseptics against tuberculosis bacteria . . . when tested in the test tube at high dilution."⁶⁶ This led to "desultory experiments with a variety of gold preparations in the management of pulmonary tuberculosis. . . ."⁶⁷

"Prior to 1950, when effective drugs were found to combat TB, many folk remedies were used to treat the disease [including] potassium cyanide, unusual diets, leeches and cleansing rituals."⁶⁸ Physicians often used unorthodox methods as remedies. "Yet very often the lure of logic has led to conclusions based on inadequate evidence and to practices more harmful than beneficial to the patient." Physicians were "inclined . . . to follow uncritically the fads of their time. . . ." One fad which was widely used in America was opium, which "enjoyed an immense vogue during the nineteenth century and was for a time considered as almost a specific for consumption."⁶⁹ There is no evidence to support that Judge ever took opium but there is sufficient evidence to support the fact that his physicians were prescribing

62. *The New Illustrated Medical and Health Encyclopedia*, p.1276.

63. At the Aryan Hall in New York, after the evening was concluded, the T.S. members would sometimes do readings from unpublished works of Robert Louis Stevenson. Blavatsky said that "he was one of the most powerful of our imaginative writers." (*Lucifer*, Vol. 1, October 1887, p.89.)

64. *A History of the Therapy of Tuberculosis and the Case of Frederic Chopin*, by Esmond R. Long M.D. University of Kansas Press, 1956, pp.15, 32.

65. "Robert Koch (1843-1910), Germany, doctor, director of the Institute for Infectious Diseases in Berlin, was awarded the Nobel Prize in Physiology or Medicine [in 1905] 'in recognition of his researches and discoveries about tuberculosis.'" (www.nobel.se/nobel/stamps/1965.html). "What excited the world was not so much the scientific brilliance of Koch's discovery, but the accompanying certainty that now the fight against humanity's deadliest enemy could really begin." "Brief History of Tuberculosis", www.umdj.edu/~ntbcweb/history.htm.

66. A forensic article by Dr. Anil Aggrawal which appeared in the February 2000 issue, in the series *The Poison Sleuths* titled "Death by Gold", http://members.tripod.com/~Prof_Anil_Aggrawal/poiso036.html.

67. "The History of Tuberculosis Treatment." Molecular Mycobacteriology Research Unit, University of the Witwatersrand, South Africa, www.wits.ac.za/myco/html/h_trtmt.htm.

68. *Michigan Family History Network (MFHN) Newsletter*, January 5th, 2001 (www.mifamilyhistory.org/mailling_list/archives_ml/news01-05-01.htm). See also "TB" stand for "Time Bomb"?, from the Orlando-Orange County Health Department (www.orchd.com/TB/KillerTB.html).

69. *The White Plague, Tuberculosis, Man, and Society*, by René and Jean Dubos, 1952, pp.136, 139.

potassium cyanide as an antiseptic against the tuberculosis bacteria.

Before Robert Koch's announcement, physicians often used potassium cyanide as a folk remedy in order to kill bacteria, which resulted in alleviating pain. "Among poisons, cyanides are classified as *supertoxic*, that is so poisonous, that even a taste (less than seven drops) can kill a person. . . . At sublethal doses, the cyanide is rapidly detoxified by the body through combination with sulphur, and recovery is usually complete within a few hours, and generally without any lasting effects."⁷⁰

Cyanide is the name given to metal salts containing a carbon atom linked to a nitrogen atom (CN). "Cyanide ion has a strong tendency to react with metal ions to form stable covalent complexes."⁷¹ If we understood the physical body's reaction when a potassium cyanide solution (at a low concentration level) is absorbed into its system as an antibacterial therapy, we would then be able to recognize the side effects it produces. Judge's medications included taking "some d— thing after meals."⁷² From previous comments we gather that he had to swallow something which he considered very unpalatable to his taste and probably very bitter. This "d— thing" was most likely a liquid or possibly tablets. Potassium Cyanide (KCN) is a very bitter salt. In conjunction with the symptoms Judge exhibited, we can deduce that he was ingesting KCN as part of his treatment regimen.

A person's stomach contains a mixture of gastric juices which include muriatic acid or hydrochloric acid (HCl). This is what helps to digest the food we eat. The normal level of acidity in the human stomach is stated as 4 normal or (HCl = 4N). When potassium cyanide (KCN) is introduced into the stomach it reacts with the HCl to form hydrogen cyanide (HCN). The reaction to this ingestion, when repeated, creates a gastro-esophageal reflux, that is, the mixture in the stomach is regurgitated past the gastric valve or the cardiac orifice, and is backed up into the esophagus. This would account for the discomfort that Judge experienced. This symptom is usually diagnosed as a hiatal hernia, which means

that the gastric valve remains open causing irritation or a burning sensation in the esophagus on a regular basis. When this gastro-esophageal reflux becomes a chronic problem it can affect the larynx. If these gastric juices contain a high level of HCN, then this acid would irritate the larynx to the point where it would result in that person having difficulty speaking. This is what happened to Judge and likely happened to any other person who would have had this so-called medicine prescribed to them for the treatment of tuberculosis.

In order to further understand how cyanide affects the human body when ingested, the following scientific explanation of the chemical process is offered.

Oxygen is transported in the body by the red respiratory proteins — myoglobin and hemoglobin. The technical explanation:

Myoglobin is active in the muscle, where it stores oxygen and releases it when needed. Hemoglobin is contained in red blood cells and facilitates oxygen transport. [Myoglobin contains only one heme as part of the molecule, while hemoglobin contains four.⁷³]

The secret of the oxygen-carrying ability of myoglobin and hemoglobin is a special nonpolypeptide unit, called a heme group, attached to the protein. Heme is a cyclic organic ligand (called a porphyrin) made out of four linked, substituted pyrrole units surrounding an iron atom. The complex is red, giving blood its characteristic color.

The iron in the heme is attached to four nitrogens but can accommodate two additional groups above and below the plane of the porphyrin ring. In myoglobin, one of these groups is the imidazole ring [a five-membered heterocyclic compound] of a histidine [a basic amino acid in proteins] unit attached to one of the α -helical segments of the protein. The other is most important for the protein's function: oxygen. Close to the oxygen-binding site, there is a second imidazole of the histidine unit, which appears to protect this side of the heme by steric hindrance. For example, carbon monoxide, which also binds to the iron in the heme group, and thus blocks oxygen transport, is prevented from binding as strongly as it normally would because of the presence the second imida-

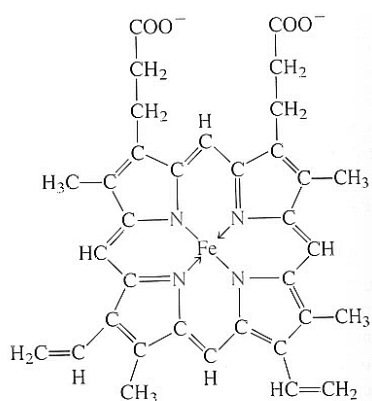
70. "Cyanide — A Friend or Foe?" by Professor A. Samarin FTSE., *ATSE Focus*, No. 111, Mar/Apr 2000. The Australian Academy of Technological Sciences and Engineering, www.atse.org.au/publications/focus/focus-samarin4.htm.

At sublethal levels we find cyanide in the pits of non-citrus fruits, particularly in seeds of apricots, and also in cherries and pears. Apricot pits in particular have the substance amygdalin (laetrile) which is a compound that contains cyanide. Laetrile is very well-known today in the unconventional treatment of cancer. Most commercially prepared laetrile is extracted from apricot seeds. Laetrile was pioneered as a cancer treatment in 1950 by Dr. Ernest T. Krebs Jr. See www.second-opinions.co.uk/laetrile.html.

71. "Cyanide — A Friend or Foe?" by Professor A. Samarin FTSE., *ATSE Focus*, No. 111, Mar/Apr 2000. The Australian Academy of Technological Sciences and Engineering, www.atse.org.au/publications/focus/focus-samarin4.htm.

72. *Theosophical Quarterly*, Vol. 30, January 1933, p.210.

73. *Stedman's Medical Dictionary*, 24th Edition, 1983, p.920.

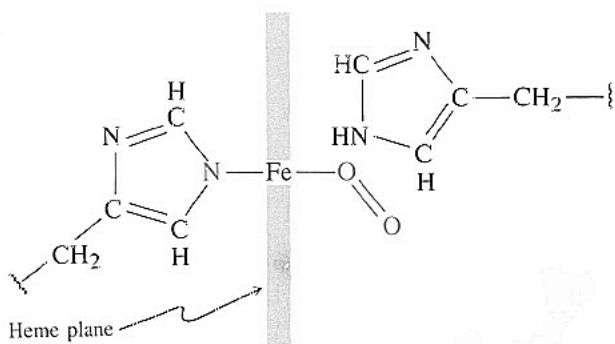


Heme

From *Organic Chemistry* by Vollhardt

In less technical terms, heme is defined as the oxygen-carrying, color-furnishing constituent of hemoglobin and here is how the heme cycle functions: The Porphine ring is the general framework of a variety of organic molecules, including the hemoglobin molecule. In the centre of the hemoglobin ring is an iron atom (Fe), which bonds with four Nitrogens but the Fe has one free orbital in its makeup.

During blood circulation in the body, hemoglobin goes to the lungs, the free orbital bonds with oxygen (O_2); as it circulates through the body the oxygen is replaced by a water (H_2O) molecule and returns to the lungs where it is, in turn, replaced by an O_2 molecule. This exchange carries on because oxygen and water molecules have weak bonds. Molecules have bond strength, the result of attraction between positive and negative ions.



From *Organic Chemistry* by Vollhardt

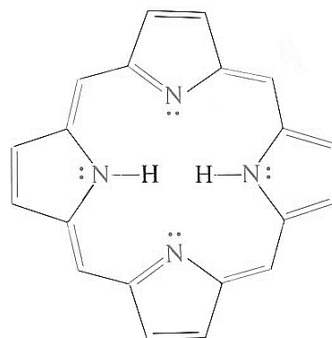
When potassium cyanide (KCN) is introduced into the stomach it reacts with the hydrochloric acid (HCl) to form hydrogen cyanide (HCN). The cyanide anion (CN) is now present in the stomach. When it enters the blood stream it becomes available to bond with the Fe in the hemoglobin molecule. Once this happens it creates a *strong bond*. The anion (a negative ion) displaces (literally 'dispels') the H_2O and O_2

zole group. Consequently, carbon monoxide poisoning can be reversed by administering oxygen to the patient who was exposed to the gas.⁷⁴

In less technical terms, heme is defined as the oxygen-carrying, color-furnishing constituent of hemoglobin and here is how the heme cycle functions: The Porphine

molecules from the Fe orbital thereby resulting in a hemoglobin molecule bonded with cyanide instead. The Fe/CN bond is much stronger than the Fe/ H_2O or Fe/ O_2 bonds. The essence of life, that is the H_2O and O_2 cycle, is thereby disrupted. The body is deprived of oxygen, resulting in paralysis, disorientation, headache and cough.

Judge's lungs were deprived of oxygen, which led to his death.⁷⁵ The prescription, the "d— thing", he was taking, contained cyanide which exacerbated his condition in the last few months, to the point where his body could no longer defend itself. He was



Porphine

From *Organic Chemistry* by Vollhardt

exhausted but unable to pull himself away from his focus on Theosophy. His choice was clear — he was literally too dedicated to the Theosophical Cause and not enough to his own well-being. His devotion and his self-sacrificing nature cost him his life. Had he spent a little more time focusing on his health, perhaps a message or two from his Master, he might not have taken this prescription and would have survived and lived on for another forty years or so. His further efforts during these extra years would have changed the whole Theosophical Movement.

The question which likely comes to mind after reading all of this is, so what? So what, if Judge died as a result of ingesting cyanide? Evidence presented so far seems to indicate that he was so sick he would have died from tuberculosis anyway. But, this may not be as obvious a conclusion as first supposed.

C.A. Griscom stated that in December 1894 Judge had told him "the Judge body was due by its Karma to die the next year and that it would have to be tided over this period by extraordinary means. He then expected this process to be entirely successful and that he would be able to use that body for many years."⁷⁶

Judge had also suggested in a letter to E.T. Hargrove in January 1895, that, "this is my ordinary death

... continued on page 69

74. *Organic Chemistry* by K. Peter C. Vollhardt. New York: W.H. Freeman and Company, 1987, p.1257.

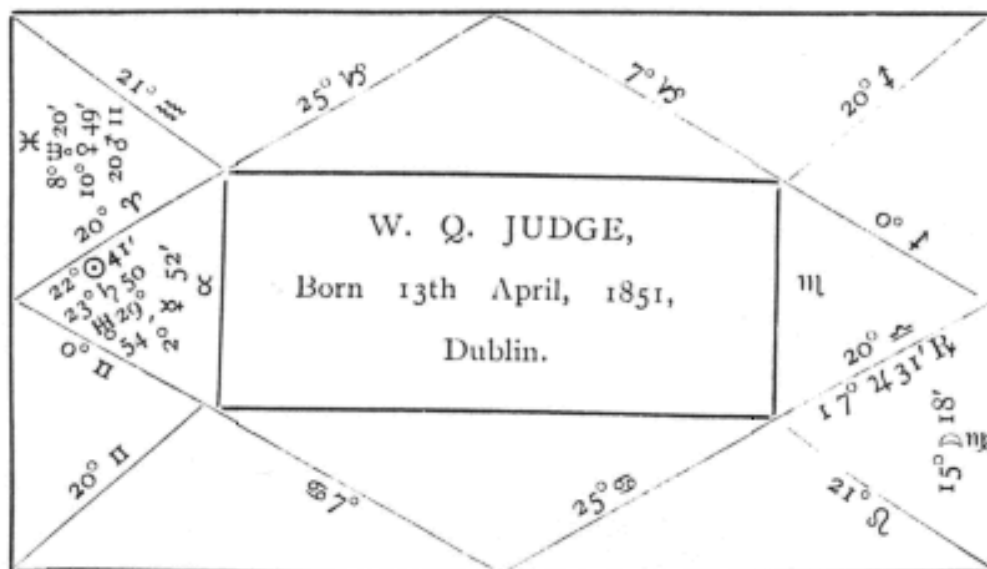
75. Today scientists are conducting sophisticated experiments on "Cyanide-Inhibited, Human Heme Oxygenase", or direct oxidase, one of a group of enzymes to bring about direct oxidation, into the Heme — the oxygen-carrying constituent of hemoglobin. (See: Heme Oxygenase at www.sacs.ucsf.edu/home/Ortiz/pubs-all.htm).

76. *Theosophy (Path)*, Vol. XI, May 1896, p.52. "G. Hijo" was a pseudonym for Clement Acton Griscom.

Natus: W.Q. Judge

Alan Leo

[W.Q. Judge became a subject of much interest in the years following H.P. Blavatsky's death, and especially towards the latter part of his life, during the controversy surrounding the so-called "Judge Case". His fame (among some) and notoriety (among others) brought him to the attention of Alan Leo, one of the world's best known astrologers. Leo, whose birth name was William Allan (1860 - 1917), was also a theosophist. In his *Astrologer's Magazine* (Vol. 5, 1894-95, pp.134-137), Leo delineated Judge's natal chart. As Leo was the foremost astrologer of his day and is described by some as the modern founder of Western Astrology, we wanted to bring the reader's attention to this chart and how it may have colored and been colored by the thought of the day. Since that time Western Astrology has made much progress and the interpretations of today would no doubt differ significantly from those of the late 19th century. So, in that spirit, here is Alan Leo's interpretation of W.Q. Judge.]



8	☉	51	8	♀	13	7	♃	10
8	♃	55	5	♂	0	10	♁	58
14	♃	3	5	♃	25	9	♁	11

WILLIAM QUAN JUDGE, vice-president of the Theosophical Society, was born at Dublin, on the 13th April, 1851. The time of his birth does not seem to have been recorded to the minute, but took place between 4 and 6 a.m.— so he has stated. I estimate the correct time to have been about 5.7 a.m. (local time), when the positions would be as represented in this map. The Sun, Saturn, and Uranus are rising in Aries, and Mercury is intercepted in the Ascendant in Taurus. The twentieth degree of Aries rising denotes — “One of adventurous nature, fond of discovery and travel. A pioneer in whatever field of labor he may undertake to work in; one who will open up new roads of knowledge and research; active, aggressive, bold and fearless; one who will travel into distant countries and gain applause for his discoveries.” This is certainly an apt description in many

ways. A “pioneer” in the Theosophical Society, he was associated with that body from its commencement, and he has been actively engaged in its propaganda in America.

The Sun rising in conjunction with the lord of the mid-heaven signifies one who is bound to come largely to the front, who will occupy prominent position, and who is capable of controlling and directing others. It is a testimony to rulership or power over others. Uranus rising between Saturn and Mercury indicates the bias towards occultism and things secret and mysterious, while Mercury, ruling the third, gives literary power. Mr. Judge has written sundry books, has edited his magazine — *The Path* — for many years, and has lectured publicly many times. The tendency to secrecy and mystery is very

strongly marked here, for, in addition to the conjunction of Uranus, Saturn, and Mercury, there is the lord of the Ascendant in the twelfth, and the Moon in the sixth; both these houses being secret, obscure, and opposed to the natural tendency of Aries, which is that of boldness, self-reliance, and openness. The Aries nature is therefore here overlaid with characteristics not its own, and, as a result, exhibits the contrasts of openness and concealment, enthusiasm and diplomacy.

Jupiter is retrograde on the cusp of the seventh in opposition to the Sun and Saturn, hence the native meets with enemies signified by Jupiter, religious folk, those associated with him directly (as the first with the seventh) and those born under Libra and Sagittarius.

The presence of the lord of the Ascendant, Mars, in the twelfth house, badly aspected, is anything but a good testimony. It increases the enmity he arouses, causes misfortunes that no power can overcome, and, being lord of the Ascendant, makes many of them *his own fault*, and due directly to his own action.

The Moon opposed to Mars and Venus signifies an unfortunate marriage and endless social and family troubles. His only child died, an event plainly shown in the figure.

He is, to some extent, a born organiser, manager, and leader. Of followers or pupils he may have many, but of intimate friends, in the deepest meaning of the word, few, if any — so the figure suggests.

The testimonies concerning the end of his life are by no means favorable. The positions as a whole do not favor the idea of long life, for the benefits are not sufficiently prominent for good. The ruler of the fourth in the sixth opposed by Mars from the twelfth suggests a rather sudden close to life, and the fact of Mars being lord of the Ascendant introduces the idea that his death may be due, directly or indirectly, to his own action. The luminaries are each attended by a malefic, and are devoid of good aspects, except for the parallels of the Sun, Moon, and Venus. If it were not for this, and the presence of the Sun in Aries, which tends to increase the vitality, one would hardly have expected him to live so long as he has done.

Mars comes out of the twelfth house, and passes over the radical Sun; this was exact in 1893, but will probably not act to its fullest until 1895, because

then, about mid-summer, the progressed Moon will pass across both. This will render the year 1895 most unfortunate for him in all directions, and it even looks as if there will be considerable danger to his life.

The directions at present are extremely unfavorable:—


PRIMARY.		SECONDARY.	
☉ P. ☐ ♃ ♀	= 1892	☽ P. ☐ M.C.	= Feb. 1894
☉ ♀ ♂ ♂ P.	} = 1893	☽ ♃ ♃ P.	= Aug. 1894
☽ ♀ ☐ ♀ P.		☽ ♃ ♀	= Dec. 1894
☉ P. ∠ Asc.	= 1894	☽ Asc.	} = Feb. 1895.
		☽ ∠ ☉ P.	
		☽ ♂ ☉ ♀	= May 1895
		☽ ♂ ♃ ♀	} = June 1895
		☽ ♂ ♂ P.	
		☽ ∠ ☽ ♀	} = Aug. 1895
		☽ ♂ ♃ P.	
		☽ ♂ ♃ ♀	} = Dec. 1895
		☽ ☐ ☽ ♀	

The direction of the Moon to the square of the mid-heaven measures to February, 1894, when the subject of an inquiry into certain charges against Mr. Judge was first made public (by the native's own action, due to a misconception).

The solar eclipse of 6th April, 1894, at 17° ♈ [Aries] fell near his Ascendant, and in opposition to his Jupiter.

The lunar eclipse of 15th September, 1894, at 23° ♋ [Pisces], fell on his Mars.

Mars was transiting his Ascendant and the planets therein at the time of the last European Convention, 12-13, July, 1894; and the same planet was retrograde again through his Ascendant in November, 1894, when grave charges were made against him in the *Westminster Gazette*. These transits of Mars have no doubt helped to force into action the direction of Mars to the conjunction of the Sun, and the opposition of the Moon and Jupiter.


Mr. Judge's Kabalistic horoscope can easily be erected from his name, which I have given. His number is 24, and this "confers the association of persons of high birth, and gives success through women of position." Mr. Judge's success has certainly been due to his association with Madame Blavatsky. 

A free sample of *Fohat* will be sent to anyone you might suggest.
Subscriptions can be purchased according to the rates on the Contents page.

What Should Theosophists Talk About?

William Q. Judge

When two or three or more Theosophists meet together socially, what should they talk about in the absence of uninterested strangers? It may be said that they should talk like any other people, but this ought not to be the case. The usual worldly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a “single word may ruin a whole city or put the spirit of a lion into a dead fox” will be more careful of their words. Apart from that aspect of the question, it should be evident that for people who profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It

can easily be led into such channels by anyone present. No one has a right to excuse himself on the ground that “the others” would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. And here again any extreme should be avoided. There is a right time and a wrong time for the discussion of games, clothes, food, and so forth, and there is a decided limit to the usefulness of such discussion. Other topics should be dealt with when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study. To make that a rule would not only insure much positive good; it would insure against much positive harm. 

[Taken from *Vernal Blooms* by William Q. Judge, compiled and published by Theosophy Company, Bombay in 1946, the 50th anniversary of Judge's death. (1966 edition, pp.75-76.)]


. . . **Pilgrim** continued from page 56

It is not enough to know thoroughly what the chela is capable of doing or not doing at the time and under the circumstances during the period of probation. We have to know of what he *may* become capable under different and every kind of opportunities. (M.L., p.236)

The Mahatmas (Adepts of the highest order) describe the pilgrim's path as being on the “shoreless Ocean of Occultism”.

Believe me . . . *nothing* short of full confidence in us, in our motives if not in our wisdom, in our foresight, if not omniscience — which is not to be found on this earth — can help one to cross over from one's land of dreams and fiction to our Truth land, the region of stern reality and fact. (M.L. p.358)

After studying Judge's writings, it becomes obvious that he had full confidence in the Mahatmas and had been on the Chela's path for many lives, in search of the “Truth land”. As he became more and more aware of his Higher Self, his recollections of past lives became more lucid to him. His temperament changed somewhat after his experiences in India in 1884. He later wrote:

Another rule th[e] disciple must follow is that no boasting may be indulged in on any occasion, and this gives us the formula that, given a man who speaks of his powers as an Adept or boasts of his progress on the spiritual planes, we can be always sure he is neither Adept nor disciple. (Echoes, p.37) 

Sources:

BCW *Blavatsky Collected Writings*, Vol. 5. Los Angeles, CA: Philosophical Research Society, Inc., 1950.

Echoes *Echoes From the Orient*, by William Q. Judge. The Magazine *Theosophy*, Los Angeles, CA, 1918.

Letters *Letters That Have Helped Me*, compiled by Jasper Niemand. Pasadena, CA: Theosophical University Press, 1953.

M.L. *Mahatma Letters to A.P. Sinnett*, compiled by Trevor Barker, 2nd Edition, Pasadena, CA: Theosophical University Press, (1923) 1975. Letter No. LXIV [134], p.358; Letter No. XXX [30], p.236.

TM “The Pilgrim of Eternity”, *The Theosophical Movement*, Vol. 11, November 1940. (Reprinted: Vol. 45, February 1975.)

. . . **Spheres** continued from page 59

culty whatever. This is why being sure of these, I teach them the *real thing* as extras, sending to America only that *which if ever printed will really do no harm, as they do not possess the lost [last?] key to correspondences & tattvic mysteries*. Is it this, you call a “humbug”? Then after remarking that it is so much, & *no more* that is given the three (first) years to all who are taught by & live *with* the Masters — I feel justified in my “humbug”. I *know* who sent the things to Bundy & told you so; and the person who helped in Chicago, has left long ago the E.S. Pray do not imagine that because I *hold my tongue as bound by my oath & duty* — that I do not know *who is who*. I know enough for my purposes, & this is sufficient. The charters were given and ordered to be distributed by the *Masters*. And if you did not do so then, instead of *rejoicing* I would feel, if I were you, that I have impeded the work. They are not given to those who *receive extras in private & confidential letters from me*, — (tho’ so far in America there are only *two* who have received such) — but the Charters are meant as pretty toys to suit the tastes of those to whom only *semi truths* are given, so far. They are meant as outward signs for visible groups, in which the majority will ever remain only half trusted, and the minority alone — an extremely great minority, if you pardon the Irish bull — will learn in time the real thing. But if even this is too much for you & you see in them worse traitors than those who will henceforth enter — then, throw up the whole thing, & say so publicly & openly. Tell them the work kills you, and that you cannot go on. What do I care! Does our American E.S. give me any benefit or glory or anything except worry & an eternal, everlasting jeremiad from you? You say it is the E.S. that made you ill? Throw it up, or pass the group’s & the further Instructions to Mr. Fullerton; or shut up shop entirely, for what I care. There are in America half a dozen or perhaps a little more whom I will not abandon because you abandon the work. I will go on teaching them in private letters & that’s all. But I prophecy & my prophecy will soon come to pass: destroy the groups of the E.S., withhold their Charters, do, as you do, and the T.S. will fall down into ruins in America *before six months are over*, just as it fell down & collapsed in 1878 when we left.

But the point is that if you go on as you do, it is I who will break with America, as I do not intend to keep on being bullied by you in every letter. . . . The rules were passed & added, just as the *Gupta Vidya* Lodge here was formed, in which the *majority* is to, & already *belongs*, to the *inner circle* you

speaking of. You never imagined, did you, that a body of about 500 men & women (473) could remain having all its members *trusted as much as the few?* I have begun the shifting long ago. But as the Master told me to do, so I did. [M.: glyph] said, only last January in a *letter I have* what I had to do — & I only carry out his instructions, not mine. You seem to imagine that I care personally for this *hard labour work*, the tread-mill of the E.S. I say I do not in the least, except to benefit the T.S. at large. If you are “sick of the masses of letters from E.S. & constant violation of every rule & regulations” I am all that also. If you are sick “of the whole outfit as it is now worked” — as it is yourself who have placed it on such footing, why did you do so? I have nothing to do with *your work*. I have made the *rules* for the few, and again tell you; & because there was *absolute necessity for this*; and if you kick against rules III & IV, I say leave them alone; only then no E.S. will receive *any extra matter*; no group will ever have its inner group and they will go on *semi Esotericists* because only half-trusted. (Archives)

This letter was written in February 1890 and indicates that Judge was very frustrated. Lawsuits, overwork from both the T.S. and the E.S., as well as attendant nonsense kept Judge busy to the point of exhaustion. This letter, however, left no doubt as to the importance of the E.S. and if Judge was not convinced before, by the end of this letter he would have understood that his destiny was bound up inextricably with this organization. Blavatsky is telling him that the health of T.S. in America is tied directly to the health of the E.S. The Masters were very interested in the progress of the E.S. In the letter to Judge they told him that “even those who are most in earnest among you have no true psychic aspirations. Remedy this in yourself and endeavor to remedy it in others by word and example.”

Judge’s death may have ended an Herculean attempt by one man to deflect the path of consciousness of an entire continent. It may be that his efforts are still felt today and only if we turn away from Judge will America be truly lost to materialism. It may be time to revive Judge and give him and his message the prominence that they deserve if America is to avoid the full effects of the dark future that is hinted at. Selfish materialism must be overcome and it will not be overcome by psychic powers, but rather by selfless devotion to humanity. 🕊

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. . . **Occultist** continued from page 54

the *Antaskarana* between the two *Manas(es)* the American thought & the Indian—or rather the trans-Himalayan Esoteric Knowledge. (*Echoes* I, p.xxxix)


Judge was made to order for a very particular purpose; he was a bridge for the Heart Doctrine. Blavatsky makes this clear in a letter to Judge when she writes:

If I thought *for one moment* that *Lucifer* will “rub out” *Path* I would never consent to be the editor. But listen, then, my good old friend. Once that the Masters have proclaimed your *Path* the *best*, the most *theosophical* of all theosophical publications, surely it is not to allow it to be rubbed out. . . . One is the fighting, combative *Manas*; the other (*Path*) is pure *Buddhi*. . . . *Lucifer* will be Theosophy militant and *Path* the shining light, the Star of Peace. If your intuition does not whisper to you ‘T IS SO,’ then that intuition must be wool-gathering. No, sir, the *Path* is too well, too *theosophically* edited for me to interfere. (*Irish*, p.156)

It is pretty clear where Blavatsky sees Judge as fitting in. There is no member of the Society whom she had

more faith in nor more respect for, and this sentiment seems to have been echoed by the Masters. In a letter Blavatsky writes:

Master *wants* Judge to be elected for life, for reasons of His own — that’s God’s truth. . . . Less than you would I want to see X____ or anyone (save Judge) elected for life. . . . But if I do not like the idea it is perhaps because I trust *no one* any longer, save Judge, and Olcott perhaps. I have lost my faith in mankind and see and smell (rightly, if you please) Judases everywhere. But with Judge it is different. . . . (*Irish*, p.155)

In the midst of all the betrayals, neither Blavatsky nor the Masters ever lost faith in Judge. Judge was a trusted chela of the Masters to the very end. They would not have chosen a chela for this particular role who would not remain constant and true. He may have made mistakes, as all people do, but he remained devoted to the Movement right through to his death, that much can be certain. This would have been too important a role for a soul that was wanting. 

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. . . **Judge’s Death** continued from page 64

year, and hence I am just waiting until the Rubicon is passed.”⁷⁷ In this instance one may assume that Judge would have been speaking at the personal level. However, perhaps there was yet another Rubicon, “a boundary which once crossed signifies irrevocable commitment”⁷⁸ that the members of the Society needed to pass as well. What seems like a paradox may have been his way of stating an occult fact that would have been obvious to those he was close to, and using very few words to say it.

In *The Path*, April 1890, Judge wrote a short introductory article titled “The Path’s Fifth Year”. In it he predicted that “when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in

the balance of events will be more serious than it is now.” This clearly indicated that the years 1894 and 1895 would be very difficult years for the Theosophical Movement,⁷⁹ that many changes would occur that would affect the complexity of the whole Society, possibly even more so than the death of H.P. Blavatsky in 1891. A number of issues, including the “Judge Case”, certainly tested the mettle of the members at this time. Perhaps this was the Rubicon, the irrevocable course of action (the test), which the members of the Society needed to pass that Judge was referring to. Perhaps, however, the Rubicon was indeed on a more personal, yet interrelated, level.

A Vedic astrological chart for Judge was drawn up by Dr. Basu.⁸⁰ Some specific events which occurred

77. *Theosophical Quarterly*, Vol. 30, July 1932, p.31; *Theos. Forum New Series*, Vol. 1, No. 3, July 1895, p.48.

78. *Illustrated Oxford Dictionary*. Dorling Kindersley Limited and Oxford University Press, 1998.

79. At the Boston Convention in April the Americans voted and accepted a new Constitution, with Judge as President for life of The Theosophical Society in America.

80. Dr. A. Basu is a third generation Palmist, Astrologer, Mystic, and Psychic. This exercise was intended to draw on his astrological expertise only. He holds a Doctorate in Biology and worked in this field in Europe, USA and Canada.

in Judge's life were presented for Dr. Basu to draw correspondences from. He was given specific written questions to answer, if possible, but no leads as to expectations. One of the questions asked was if there were any signs in Judge's chart to indicate that he was to die either in 1895 or 1896. Dr. Basu answered that there were absolutely no signs of death in his chart at that time; that he should have lived a much longer life and that had he lived another year (into 1897) he would have entered a period in which sixteen years of Jupiter would have been excellent for him: "He would have done great things for the Theosophical Movement." Dr. Basu also stated that because there were no possible signs of death in his chart, "foul play had to be involved" in order for him to die at that time.

Dr. Basu then spoke of two similar incidents, which involved now deceased clients who had come to him for astrological advice. Both had seen their respective physicians, had been diagnosed with cancer, and each had been recommended to take different but immediate medical treatments. Dr. Basu, having studied their astrological charts, indicated that there were no signs of serious illness or death indicated. He stated that both clients had decided to follow their doctors' recommendations and both died as a result of prescribed *new* medications and *new / experimental* chemo-therapy. Neither had died from any disease. He stated that a similar situation happened to Judge: "He was taken out."

Another professional astrologer, Chris McRae,⁸¹ was consulted about the possibility of poison being involved. While describing the transit of Neptune at this point in Judge's life, she wrote: "This trail leads to the possibility of poison or a drug causing the illness, but it could also be the poison or drug being administered in trying to cure an illness."⁸²


Today, as in the past, many deaths occur at the hands of physicians — doctors who prescribe treatment which kills rather than cures. In an article

titled "Doctors Are the Third Leading Cause of Death in the U.S." Joseph Mercola, D.O., presents statistics provided by Dr. Barbara Starfield of the John Hopkins School of Hygiene and Public Health who documents that 250,000 deaths per year are caused by medical error, making this the third-largest cause of death in the U.S. following heart disease and cancer. 106,000 are the result of "non-error, negative effects of drugs."⁸³

Because of these frequent occurrences, a new word has been coined to identify this growing problem. "The term *iatrogenic* is defined as 'induced in a patient by a physician's activity, manner, or therapy. Used especially to pertain to a complication of treatment'.⁸⁴ Dr. Leonard Horowitz, an internationally recognized authority in public health and emerging diseases, has been on a worldwide crusade to stop this ongoing "medically-induced mass murder", which he terms "iatrogenocide".⁸⁵

Unfortunately, many questions remain unanswered regarding Judge's death, and while we cannot change what happened we can, however, change our misconceptions, our perceptions, of what led to it. In fact, had he not been pressured by his assailants to maintain constant vigilance he would not have felt so pressured to work as hard for the Theosophical Cause, which would in turn have allowed him more time to pace his energies and maintain relatively stable health, as he had managed to do for years.

Judge's task was to prepare and develop for the West that body of Universal Brothers who would promote the ancient Divine Wisdom from the East. This becomes obvious when one notes the high regard and respect the Masters and H.P. Blavatsky had for him. Judge was an agent of the White Brotherhood who performed his duties well and with the greatest of dignity.⁸⁶

One is left to ponder what the Society would be like today had Judge lived another twenty years or more. 

81. Chris McRae, PMAFA, CA.NCGR, ISAR.CAP, is the author of such titles as *The Geodetic World Map* (1988) and *Understanding Interceptions* (2002), both published by the American Federation of Astrologers, and a contributing author in *Astrology of the Macrocasm*, published by Llewellyn Publications in 1990. She is also an internationally recognized lecturer and teacher.

82. The astrological analyses of Dr. Basu and Chris McRae are included in "Appendix J ~ Astrological Observations" in my book, *The Judge Case: A Conspiracy Which Ruined the Theosophical Cause*, which is soon to be released.

83. "Doctors are the Third-Leading Cause of Death in U.S." www.naturoidoc.com/library/public_health/doctors_cause_death.htm.

84. "Doctors are the Third-Leading Cause of Death in U.S." www.naturoidoc.com/library/public_health/doctors_cause_death.htm.

85. "Mass Murder in Medicine." www.tetrahedron.org/Mass_Murder_in_Medicine.html.

86. Jasper Niemand wrote: "During the twenty years a score of members has grown to thousands, primarily through the zeal and ability of the man who was able to inspire a similar devotion in others; the man whom the Master, writing to H.P. Blavatsky from Thibet and by the post in 1889, called, as she tells us in print and letter, "The Resuscitator of Theosophy." (*Irish Theosophist*, Vol. IV, February 1896, p.144; also see *Blavatsky: Collected Writings*, Vol. 12, p.594.)

What is Occultism?

Occultism is the not telling all one knows; but reticence.

Occultism is the not saying all one suspects; but silence.

Occultism is the not speaking of all one "sees"; but reverting inward to the source of sight.

Occultism is the not repeating of all one "hears"; but a closed mouth lest hearing should escape therethrough.

Occultism is the not speaking of faults of others; but charity.

Occultism is the not setting of fixed plans; but a fluidic position balanced in the good law.

Occultism is the not laying down for another his duty; but self-watchfulness in performing one's own.

Occultism is the not doing what one wishes and when one wants; but discipline.

Occultism is the not listening to gossip or slander; but good-will to all, from which gossip and slander can draw no sustenance.

Occultism is the not giving way to anger or impatience; but calmness.

Occultism is the not being vain of one's learning, or proud; but humility.

Occultism is the not hurrying one's daily affairs nor forcing one's progress; but knowing the amplitude of time in all things.

Occultism is the not doing all the great work there is to do; but the will to labor; the willingness to accept help or be a helper; the joy that another does a task the best.

Occultism is the not striving to be a leader of men; but to follow a line.

*Attributed to William Q. Judge,
Echoes of the Orient, Vol. III, pp.260-261*

Fohat is the Steed, Thought is the Rider

It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation. . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. – Secret Doctrine I, 16



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