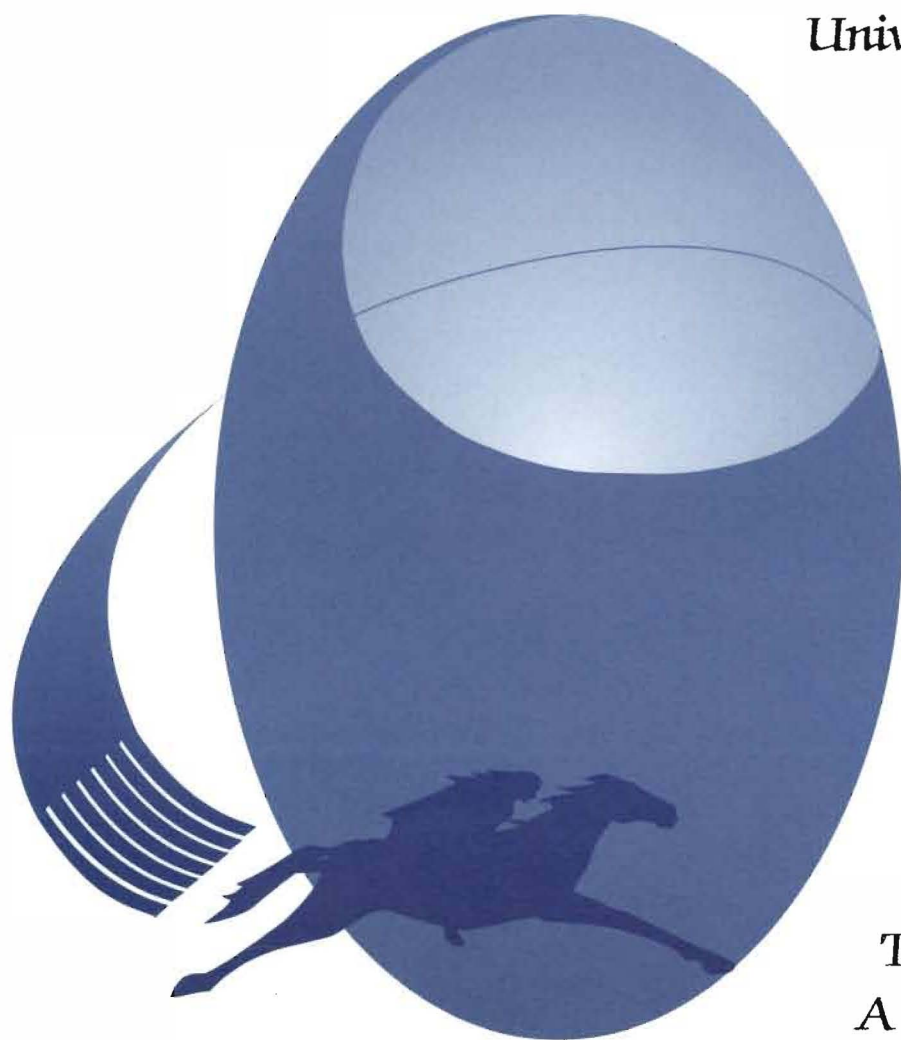


# FOHAT

Volume X, Number 1

Spring 2006



*Universal Brotherhood  
and the  
Theosophical  
Movement*

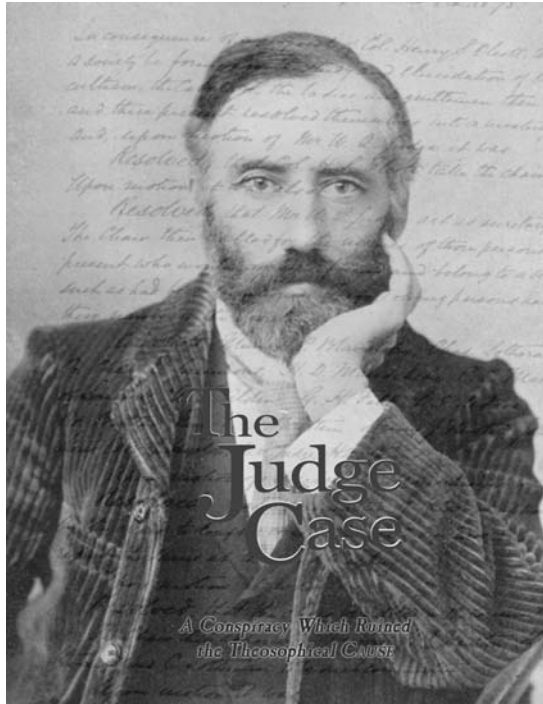
*Open Letter  
to  
Theosophists*

*Rare Reprint:  
Laura Holloway  
on William Q. Judge*

*The Judge Case:  
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*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.*



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### **Excerpt from the Addendum to the "Supplement" of The Judge Case**

Certain issues need to be addressed today regarding the failure by those who have controlled the information, namely the Presidents of the Theosophical Society in Adyar, to make public important documents relating to the "Judge Case". Olcott charged Judge of alleged *misuse of Mahatmas names and handwritings*, which was immediately followed by Besant's "brief" of six so-called charges. Since then most theosophical historians have ignored this controversial case. Adyar has maintained that Judge was guilty, and historical records have been kept in check to reflect this. Because Adyar had control over most of Blavatsky's papers, Olcott's papers, Judge's letters to H.P.B., Olcott and others, it has been relatively easy to maintain the status quo. Most people who came to the Society after this whole affair were sincere students who blindly followed their leaders (who were hoping that it would just be ignored). But, to quote Judge, "sincerity does not confer of itself knowledge, much less wisdom".<sup>1</sup>

Accurate history is important and its study by any would-be theosophist should be encouraged. It should not be distorted to protect a Society's image. Responsibility to protect and defend historical archives from corruption falls upon officials entrusted with this obligation. One is left with the impression that the powers controlling Adyar policy may not want certain truths exposed.

History is never totally forgotten and can sometimes rise from the ashes, Phoenix-like, to punish those who have ignored it. Theosophical organizations have a responsibility to release historical documents to its membership so they may be made aware of the karmic ties they are associating themselves with. It is incumbent upon the membership to request that these documents be released.

<sup>1</sup> By Master's Direction. E.S.T. Circular, November 1894, p.4.



# FOHAT

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## To be featured in coming issues:

New Controversy Concerning HPB's Geneology;

Judge Case Witness' Letter,  
Never Previously Published;

The Moon's Connection to Racial Pralayas.

## Poisoning the Well of the Collective Consciousness

If there is one thing this issue of *Fohat* is trying to do, it is to examine the origins of doubt within the Theosophical Movement. These origins are traced back to what might be called the First Doubt, that is Colonel Olcott's doubting of H.P. Blavatsky. This same First Doubt also necessitated the destruction of William Q. Judge. The maligning of the reputation of these two founders was part of the same doubt. Why did Olcott doubt Blavatsky?

Olcott had a problem. He was trying to get India behind the Theosophical Society. The Brahmans held a lot of political power in India. If the Brahmans were to throw their support wholeheartedly behind the Theosophical Society, the rest of India would follow. However, for such wholehearted support, the Brahmans would have to let go of certain creeds and beliefs that are outlined by the Masters in the Prayag Letter. These creeds and beliefs were the basis of the Brahmans' political power in India. They would be left with only the moral authority that comes from doing the right thing. It would not be easy to convince them to surrender this power. Blavatsky was all about moral authority. As long as she was in India with the Masters supporting her, the Brahmans would not be able to exercise their political power through the offices at Adyar. Blavatsky would see right through any such attempts and call them on it. She had to be removed.

Because Olcott would not give up hope on the most influential Brahmans in the Society, he provided the necessary wedge to eventually undermine Blavatsky. By not giving his colleague one hundred per cent of his support when she was libeled by the Coulombs and the Christian Missionaries, Olcott made a mistake. He transgressed against the only truth that the Theosophical Society adhered to — Universal Brotherhood. He put his fear of a scandal above the reputation of his friend and colleague. A brotherhood stands up for one another. Judge understood this; Olcott allowed himself to become confused on this point. A brotherhood is all about giving each other every opportunity to prove oneself. Blavatsky was not given her day in court. There can be no doubt when it comes to the integrity of another, only proof. Theosophy has no creeds, NO AGENDA TO PROTECT, therefore anyone is free to vigorously attack any aspect of Blavatsky's or anyone else's teachings. There is NO REASON to attack the messenger. It is this that Olcott did not understand as well as every theosophist since then who felt it just to give Blavatsky's PERSONAL detractors a fair shot at soiling her reputation.

By not standing up for Blavatsky, Olcott allowed his doubt to poison the consciousness of the collective mind of the T.S. He showed the way — it was okay to doubt the integrity of others. He allowed politics to enter into the Society. Theosophists began to develop agendas. The Movement was poisoned. Quite rightly, theosophists today question one another's motives because they want to know what agenda is being protected by their opponent. Theosophy is now a battleground where certain individuals either ignorantly or knowingly try to maintain the climate of doubt with respect to Blavatsky and Judge, and promote a climate of distrust by pitting one group of theosophists against another. This makes it difficult for theosophists who might be convinced by the spirit of Universal Brotherhood, to come together and reestablish the original spirit of the Movement.

If you look at theosophical publications, and theosophical web sites, you can see in many of them a pretense to an objective and scholarly presentation concerning the facts on the reputation of the Movement's original messenger, H.P. Blavatsky. How does this help us understand the Society's true object, Universal Brotherhood? Theosophy does not have official teachers or creeds. The beliefs of each theosophist are their own responsibility. Theosophy is teaching people how to think for themselves. The people who understand the import of the First Object of the Society will naturally feel compelled to come to Blavatsky's aid. However, by doing this they identify themselves and become targets in turn as an effort is made to marginalize them as uncritical Blavatsky Worshipers. The game plan is simple — keep the doubt about Blavatsky and Judge alive, and you will be able to keep theosophists confused and divided.

The antidote is clear. Theosophists must demand of each other that they come down either in support of Blavatsky or provide evidence against her. This wishy-washy scholarly position of repeating over and over again unsupported allegations is cowardly and cannot be tolerated. For those of you wishing to take a stand, one option is to participate in the letter campaign suggested by Carlos Aveline in this issue. The demand that Adyar open its archives with respect to Judge is part of the destroying of the same doubt that undermines Blavatsky and the modern Movement. *Fohat* asks that all those sending a letter to Adyar, also cc. Edmonton Theosophical Society where an archival file will be set up in order to keep track of this effort from within the Movement. If we stand up for one another and the principle of Universal Brotherhood, none will be able to stand against us.



## Letters to the Editor:

### On the Opportunities Facing Us Now

The present moment is rich in opportunities to establish new ways of worldwide cooperation among Theosophists.

In the long run the United Lodge of Theosophists (ULT); the Edmonton Theosophical Society (ETS, Canada); the Pasadena Theosophical Society; most independent theosophists around the world, and many Adyar TS students, have much more in common than not. This is becoming clear as the combined defense of H.P. Blavatsky and W.Q. Judge — two pillars of the theosophical movement — starts to gain momentum.

As to our differences in occult matters, diversity in methods or in opinions is no reason to make too much noise about them. The philosophy is still the same. Respectful differences are mutually enriching in the long run. People can always learn from each other, and dealing with diversity is an important part of such a learn-

ing. Most people have an ethical attitude towards different occult efforts and traditions/organizations, once they feel they deserve respect.

Present day, worldwide opportunities include enhancing the active mutual help mechanisms among all students who do not support the idea of giving publicity and indirectly adopting the old lies against HPB, fabricated by Solovyov and the Coulombs in the 19th century. Being obvious forgers, Solovyov and the Coulombs cannot be accepted as legitimate sources of historical information.

Aside from these direct attacks against the Founders of the movement and the Masters, diversity must be most welcome. Each individual worker has a significant, perhaps decisive role to play in the moments to come.

Carlos Cardoso Aveline  
Brazil

## A Call to Action:

1896-2006: 110 years later, the possibility of

## Justice to W. Q. Judge and the Theosophical Movement

Dear Editor and Fellow Theosophists,

On January 8<sup>th</sup>, 2006, I started consulting a few friends about a strange idea.

It had occurred to me that independent students could formally write annual, open letters to the Adyar Theosophical Society asking it to re-examine its "process" moved against William Q. Judge in 1894-95 and suggesting that its leaders should either show proofs of his guilt or declare him innocent of any charges whatsoever.

In fact, the 19<sup>th</sup> century process of unfair persecution against Judge within the Adyar Theosophical Society is very well documented in various books.<sup>1</sup>

It is most likely that the search for political power was the real motive behind the Case against Judge — with charges of false communications from Adept-Teachers. The accusations were based on a campaign of rumours.

No actual, valid proofs were ever presented against Judge. The *Judicial Committee* appointed to examine the matter declared it could not decide on the issue. It did not even consider the charges.

Yet Judge was never declared innocent by Annie Besant's Society. Adyar Historians still treat him like a man who forged messages from the Masters. Gravely misinformed, the greater part of the Adyar T.S. members honestly believe that William Judge was a fraud, while they still are led to ignore or to forget the absurd fancies, *involving communications with Masters*, which were published by C.W. Leadbeater and other Adyar leaders along the first half of the 20<sup>th</sup> century. Those "clairvoyant" fancies are responsible for the ritualistic structures which even now make the basis for political power in Adyar.

Karma may take time, but it always produces its results. As any social institution, Adyar T.S. is accountable for what it does and doesn't do. Just like any private indus-

<sup>1</sup> Three of them are: 1) The recent and most complete book *The Judge Case*, by Ernest Pelletier (published by the Edmonton Theosophical Society, Canada, in June 2004); 2) *The Theosophical Movement, 1875-1925*, written by associates of the United Lodge of Theosophists (E.P. Dutton & Co., N.Y., USA, 1925, 705 pp.); 3) *The Theosophical Movement, 1875-1950*, also by U.L.T. associates (The Cunningham Press, Los Angeles, CA, USA, 1951, 351 pp.).

tries or government officers around the world, Adyar leaders must be open to accept truth and to admit the mistakes of their organization in a public way, especially if such mistakes create a public injustice.

For instance: it took one century for the Society for Psychical Research (SPR) which “judged” and “condemned” H.P. Blavatsky as a fraud, to correct the wrong done to H.P.B.’s work. In 1986 the SPR admitted that fraud was committed, yes — but not by H.P.B. It was made instead by those who accused her, and the founder of the esoteric movement was innocent. For that change to happen, though, someone had to *request in the first place* that the SPR re-examine the “case” against H.P.B., which then led the SPR to admit that the “old lady” had never been guilty.

The same could happen with regard to another **occult pillar** of the movement, W.Q. Judge. One of the three main founders of the theosophical movement in 1875, Judge’s contribution to the esoteric philosophy is much greater than meets the eye of many a theosophist. The movement as a whole has much to gain from rediscovering his real importance.

What can we say, by now, about the case against Judge? It has been more than 110 years since his persecution in 1894-95. The time may have come already to start requesting from Adyar a re-examination of the Case against him. The absence of proofs or evidences against Judge is remarkably complete. His *informal* condemnation in the 1890s was entirely based on hearsay and depended solely on the political power and political aims of his accusers. This in itself would be a central factor for the starting point of any initiative requesting that the Adyar T.S., as an institution, finally declares Judge innocent in a public and fair way. But this is not all.

There are also clear indications that before dying both Henry Olcott and Annie Besant — the most prominent leaders of the persecution against Judge — at least partially repented from the injustice done to him. Their feelings were publicly documented, even if they themselves did not come to the public to repair the damage caused.

H.S. Olcott had a revealing conversation with Laura Langford (formerly Laura Holloway), shortly before his death. It was during the first wave of Leadbeater scandals, while Olcott made his last visit to New York, in 1906. It was 11 years after the Case against Judge.

Laura Langford (Holloway) published the content of the decisive dialogue in 1915, and much later it was published again, in 1965, by the Adyar Publishing House itself, as part of a book whose preface was signed by no other than N. Sri Ram, then president of the Adyar Society. (Radha Burnier, who presides over Adyar since 1980, is Sri Ram’s daughter.)

The text by Laura Langford/Holloway has been never questioned. In the dialogue, Olcott says he is worried about the future of the T.S. and admits that he misses H.P.B.’s presence. Then he tells Laura:

We learn much and outgrow much, and I have lived much and learned more, particularly as regards Judge. . . . I know now, and it will comfort you to hear it; that I wronged Judge; not wilfully or in malice; nevertheless, I have done this and I regret it . . . .<sup>2</sup>

In fact, Olcott had accused both Judge and H.P.B. of fraud. In April 1895, while Judge was persecuted, Henry Olcott had the nerve to write in *The Theosophist* that H.P. Blavatsky had forged the *Prayag letter*. W.Q. Judge denounced the fact and defended the *Old Lady* in the June 1895 edition of *The Path* (pp. 81-83).

But by 1909, that decisive message from the Mahatmas, received through H.P.B., was quietly admitted as authentic by the Adyar Society, and it is now part of the Adyar editions of the *Mahatma Letters*.

As to Judge, a few months after Olcott’s death Annie Besant admitted in her 1907 book *Theosophical Lectures* that W.Q. Judge had rendered a “great service” to the movement. Besant added that she was *against his expulsion* from the Adyar T.S. Thus she seemed to forget that she had personally demanded his expulsion in a signed document in 1895.<sup>3</sup>

There is more:

- In June 1909, Annie Besant published an article in *The Theosophist* admitting W.Q. Judge was one of the great founders of the theosophical movement. She described his many positive qualities and only slightly criticized him.
- In October 1922 (three months after B.P. Wadia had abandoned the Adyar T.S. and adhered to the United Lodge of Theosophists), Mrs. Besant wrote two other notes in *The Theosophist* along the same line.
- And “in the 1920s”, in a private conversation with a friend of hers in the Adyar Society, she confessed that Judge had committed no forgery (the only accusation against him). But refused to publicly admit such a fact.<sup>4</sup>

Since then, some Adyar leaders do their best to keep the tradition of saying untruthful things in public and admitting the truth only in a private, partial or implicit way — at least as far as it is in their control. Miss Joy Mills, a long-standing student of H.P.B.’s literature, admitted in a letter to me that she considers Leadbeater books “science-fiction”, but it seems she would very much prefer these *public* matters to remain *private*. Indeed, many of  
... continued on page 22

<sup>2</sup> *Damodar and the Pioneers of the Theosophical Movement*, compiled and annotated by Sven Eek, The Theosophical Publishing House, Adyar, Madras, first edition 1965, second edition 1978, pp. 657-658, especially 658.

<sup>3</sup> *The Judge Case*, E. Pelletier, part II, p. 444.

<sup>4</sup> *The Theosophical Movement, 1875-1950*, pp. 297-298 and note at p. 342. Also, *The Judge Case*, part II, p. 443.

# ***The Disease that Undermines Practical Brotherhood in the Theosophical Movement***

Robert Bruce MacDonald

One way of describing theosophy is that it is a set of universal principles and laws centered on the understanding that all entities are but a reflection of the One Life or Universal Over-Soul. This understanding, if it existed, would get expressed in human behavior as a "Universal Brotherhood of Humanity without distinction of race, creed, sex, caste, or color." However, it is difficult to see this expression of brotherhood, even within a nucleus of humanity. Why?

Ignorance must be the answer. It will therefore be instructive to look at various beliefs and understand how these beliefs are interfering with our understanding of this core theosophical axiom.

Theosophy is a pretty inclusive group; we allow just about anyone to join the Society. It could be argued that if the Catholic Pope wanted to join, theosophists would give him his opportunity without judging him. However, there are limits to what we should tolerate. We should not let the Pope bring under the umbrella of The Theosophical Society the whole Roman Catholic Church with its collection of dogmas and rituals that are logically antithetical to Universal Brotherhood. To say no to such a request does not demonstrate a lack of brotherhood but rather a clearheaded understanding of logic. You cannot claim to uphold X if at the same time you uphold the opposite of X. It is one or the other. Whether a person is a Baptist, Hindu, Rosicrucian, or Jew, by joining the Theosophical Society he or she is putting aside all those dogmas and creeds that are antithetical to Universal Brotherhood. Those aspects of his belief system that are in harmony with Universal Brotherhood are certainly tolerated if not encouraged.

Do all theosophists have to believe in the existence of Blavatsky's Masters? No. Blavatsky's knowledge and beliefs belong to her just as each of us have our own body of knowledge and beliefs. Theosophy is designed to allow the maximum freedom of the will of each one of its adherents. Each person is *responsible* for his own set of beliefs. Theosophy is not in the business of making others over into the image of anyone else. We each have our own unique Path towards Truth. Theosophy states that it has no creed so how can any theosophist demand of another that he accept any belief or belief system that cannot be derived from the principle of Universal Brotherhood? He cannot. As individuals or as a group, theosophists have no rights or responsibilities as to shaping the beliefs of their fellow

members. We are all students and we take from that which is given in the spirit of honest fellowship. Brotherhood means not being able to dictate to others.

Although theosophists do not dictate, they do have a responsibility to vigorously root out beliefs that are antithetical to the principle of Universal Brotherhood. This would naturally be practiced foremost with respect to one's own belief system. However, if once you understand why a certain belief is dangerous, and a fellow theosophist expresses adherence to such a belief, there exists a responsibility on your part to point out the dangerous flaws of your counterpart's position. Your counterpart may or may not agree with you; it does not matter. If they do not understand now, they may simply lack some experience that will come to them in the future. What if your counterpart tries to find wider acceptance of his bad belief through speeches, articles, books, etc.? Again, it would be your responsibility to argue against the acceptance of that belief, as too wide an acceptance of such a belief could prove damaging to the Society as a whole, and lead to unnecessary strife and conflict. We are each obligated to protect the Society from views that would be damaging to its declared Object of Universal Brotherhood.

The foregoing should not be controversial to any theosophist. If we are going to have a declared object, then we have a responsibility to uphold it as best we can. Given where the various Theosophical Societies are today, it can be argued that there are aspects of Universal Brotherhood that many theosophists have not understood.

Universal Brotherhood is an ideal. Theosophists in general, fall short of this ideal in practice. What makes someone a theosophist is the refusal to allow his own mistakes and shortcomings to keep him from this ideal. After every fall he will get up and try again. It is the sincerity to succeed at this effort, whether it happens tomorrow or a thousand lifetimes from now, that identifies a theosophist. Many will realize that this is exactly what it means to be on the Path, for the full realization of Universal Brotherhood is the same as enlightenment. How then do theosophists behave towards their mistaken brother? Do they doubt his sincerity if he has failed several times? A hundred times? A thousand times? No, not as long as their brother continues to

try! To attribute an agenda, other than Universal Brotherhood, to another theosophist without proof is a dangerous and dark act that leads to a path that moves away from theosophy. To accuse another theosophist of bad motive is to jeopardize that theosophist's progress along the Path. What theosophist has the wisdom to know what is in the heart of another? Even if you think you understand the tendencies of another, do you have the right to rob him of a chance to battle those tendencies and finally overcome them? We are each the cheerleader and fan of our fellow Brothers.

It must be understood that for the theosophist, all of humanity is his Brother. When the Coulombs showed up on HPB's doorstep and she took them in, despite being very familiar with their tendencies and the probable outcome of helping them, this was done in order to give them a chance to redeem themselves from those tendencies. This is not a demonstration of a lack of wisdom on her part as some may think; it is a demonstration of practical Brotherhood. Whenever someone can overcome ignorance and move onto or nearer to the Path, this benefits all of humanity. It is the object of every theosophist to aid this wherever he can.

It is important here to stress the point that HPB understood the practice of Universal Brotherhood as well or better than any member of the Theosophical Society in her day. A similar observation could be made concerning her and the theosophists of today. When HPB's life is studied and understood in light of her unfailing pursuit of the ideal of Universal Brotherhood, it becomes a powerful teaching tool for many theosophists. When theosophists allow other agendas to be attributed to HPB, this noble example is clouded or hidden altogether. This is a disservice to all humanity and its collective pursuit of Brotherhood. Why do some theosophists think that it is okay to undermine HPB's reputation in spite of the above arguments?

H.S. Olcott ultimately bears responsibility for the confusion that we are in today. HPB's closest colleague at that time, and President of the Society, failed her. When the Coulombs succumbed to their tendencies and forged evidence in order to vilify HPB, how should theosophists have reacted? They should have rallied around HPB and encouraged her to clear her name. The Coulombs had accused the heart of the Movement of pursuing an agenda other than Universal Brotherhood, at the expense of Universal Brotherhood. They had accused her of trying to create a worldwide Society through lying and subterfuge with her being the power behind the throne, that the Masters did not exist, and the so-called philosophy she presented was simply a fanciful product of her own mind. This was a direct attack on the spirit of

the Theosophical Movement and its first Object, Universal Brotherhood. How did the President respond?

In order to protect the Theosophical Society, he sacrificed the spirit of the Movement by turning his back on the First Object. By not coming to HPB's aid, Olcott knowingly or otherwise demonstrated doubt about his colleague and friend. What if some of the charges that the Coulombs made were true and these come out in a libel trial? This would be disastrous to the Theosophical Society. When analyzed with respect to Universal Brotherhood, the only Object that the Society acknowledged, the other two objects being special conditions of the first, the import of Olcott's mistake is clear. He put the Society ahead of its spirit, Universal Brotherhood, the exact thing that the Coulombs had accused HPB of doing. Olcott was trained as a lawyer. He would know that HPB did not have to prove the existence of the Masters in a libel trial, she need only show that the Coulombs had fabricated evidence against her thereby smearing her reputation. This nonsense about dragging the Masters' names into court was merely the excuse needed to cover the act of disloyalty.

After this original mistake by Olcott, his doubts continued to grow resulting in a letter from the Masters while he was on board the S.S. Shannon in 1888. The heart of the letter is found expressed in the following words of K.H.:

To help you in your present perplexity: H.P.B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all*: — *With occult matters she has everything to do*. We have *not* abandoned her; she is *not* 'given over to chelas'. She is *our direct agent*. I warn you against permitting your suspicions and resentment against 'her many follies' to bias your intuitive loyalty to her. (*Letters I*, 48)

The Masters are telling Olcott quite plainly that despite whatever mistakes he thinks she has made ('her many follies'), he should not allow this to cloud his feeling of Brotherhood towards her. The sub-text of this letter is that any doubts he has towards HPB prior to 1888 are unfounded. Olcott publicly broke from HPB in 1895 in the pages of *The Theosophist*. William Q. Judge describes the break in the June issue of *The Path* in 1895:

In the April *Theosophist* Col. Olcott makes public what we have long known to be his private opinion — a private opinion hinted at through the pages of *Old Diary Leaves*, — that H.P.B. was a fraud, a medium, and a forger of bogus messages from the Masters. This final ingrate's blow is delivered in a Postscript to the magazine for which the presses were stopped. The hurry was so great that he could not wait another month before hurling the last handful of mud at his spiritual and material

benefactor, our departed H.P.B. The next prominent person for whom we wait to make a similar public statement, has long made it privately.

Col. Olcott “stops the press” and rushes off the Postscript, “for the honor of the Masters.” He wishes to defend those Masters, who sent H.P.B. as their messenger, by declaring that she “cooked up,” forged, and humbugged with, a long and important message to Brahmans at Allahabad in 1881. The Colonel is H.P.B.’s first Western disciple, ignorant to this day of practical occultism and not able to propound a question to the Masters; never heard of Masters except through H.P.B. He now preserves the honor of Masters by blackening the character of their messenger. Splendid defence, this, of the Masters! (*Echoes* II, 203)

This was the final straw. As a fellow Brother, Judge had endured Olcott’s worsening state over the years in hopes that he could one day pull himself out of this odious current of thought. Judge had endured private personal attacks that had become increasingly public. However, when Olcott came out publicly against a brother theosophist in a display of abject ingratitude, this unbrotherly display of doubt had to be countered. Olcott had been given every chance and had proved himself wanting. This final destruction of the First Object paved the way for Besant’s eventual move into the Presidency, but not before one final injustice was to be completed.

Prior to 1895, Besant, Olcott, and others had brought forward charges that Judge had forged certain Mahatma letters in an effort to eventually gain the Presidency of the Society. Judge was Blavatsky’s last strong ally and connection to the Masters. Through him, the First Object still lived in the Society. If Judge were allowed to continue, he would be a constant reminder to both Besant and Olcott of their betrayal of the First Object making it very difficult for them to rationalize their behavior in terms of doing what was good for the Society at the regrettable expense of a flawed leader, HPB. In order to marginalize HPB, Judge’s influence and good name had to be destroyed. The bringing forward of charges against Judge was the second major betrayal of the First Object. His destruction heralded the destruction of the Society as a Universal Brotherhood as distrust led to the further fracturing of the various groups. Everything that came after this in Adyar was based on a lie. They gave lip service to Universal Brotherhood while trying to foist on its members authorities like World Teachers, etc. who were to guide their members’ thinking.

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After the example of Universal Brotherhood as embodied in Judge and Blavatsky had been destroyed, it could be argued that the various groups turned elsewhere for direction. Some say that to give further guidance to their movements, Adyar turned to Leadbeater’s imaginary Masters, Tingley’s group could be said to look to Blavatsky and her Mystery School for authority, and Crosbie chose the teachings of Blavatsky and Judge as an authority. Yet the only authority that Theosophy was ever meant to have was its First Object, that of Universal Brotherhood. To what extent, it must be asked, did all the groups that came afterward miss this?

Theosophists have been sniping at one another ever since. As they have become politicized to a greater or lesser extent, motive has become fair game. The officers of the various Societies are now accused of having agendas. Is this a fair accusation? To the extent that two or more of the Societies are unable to come together under the First Object, it certainly seems fair. If a group is only beholden to Universal Brotherhood, then all else is open for discussion, every misguided dogma that has even been adopted by the Society. Adyar is a sorry mess and by far the worst off of any of the surviving groups. It has amassed such a history of officially sanctioned nonsense totally antithetical to the First Object that it is in a state of near paralysis unable to do anything constructive. The Tingley Mystery School has had its day and with its death, the Society itself has apparently gone into a period of decline. ULT alone, seems to be carrying on a vigorous existence but how long will that last? If in their efforts to defend the founders and their Masters they lift them any higher, are they in danger of succumbing to the hagiography that so many see in their organization? Are they to become a school of philosophy or worse yet a religion dedicated to Blavatsky, Judge and their teachers? What about the First Object and other points of view?

First and foremost, theosophists should be disciples of the First Object. The Masters were wise in choosing this as the spirit of their Movement. It is not only a goal towards which we should all be heading, it is also the means to get there. Whenever we lose our way it is sitting right there ready to be noticed, adopted anew and once again worked towards. Once we understand this, all the mistakes of the past are as nothing. 🌿

# Addressing the Critics of *The Judge Case*

Ernest Pelletier

There have been a few critics since *The Judge Case: A Conspiracy Which Ruined the Theosophical Cause* [TJC] was published, and a number of students have contacted me to express their appreciation for clarifying ambiguities they had been mulling over for years. Some have remained silent when I expected them to comment; others have taken the information in stride. David Pratt, for example, proceeded to make pertinent changes to his website after examining information presented. I anticipated that a few serious and sincere students of theosophical history would grasp the importance of the new evidence presented, would understand the seriousness of my discovery and demand answers. I have responded to few of the probing questions. At this time I wish to address some of the points raised by critics and other important issues concerning TJC.

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Katinka Hesselink wrote the first book review. It was posted on her website in December 2004. In it she mentions that important articles previously published in *Theosophical History* (TH) had been left out of TJC. The articles she refers to were by her mentor Henk Spierenburg. What she perhaps failed to realize is that much of the materials quoted by Spierenburg were from original documents already included in the Chronology section of TJC. I had indicated in the first paragraph of the “Explanatory Notes” that whenever possible, quotations were provided from original sources. I do thank her for bringing attention to Spierenburg’s valuable contribution to the Movement.

Troubling, however, is the following. On instructions from Henk Spierenburg, one copy of TJC was air-mailed to him and one to Hesselink; both were sent at the same time. Three days later Spierenburg e-mailed that he had just received his copy late that evening and that he was surprised at the size of the book, adding, “This is not a book, it’s a whole library!” A few days later he wrote again, claiming that he had already “read the first plan” of Hesselink’s review and that it was to be posted on “Lucifer7 in English”. I wondered how she could have written a review of this huge book so quickly as she could only have received it at about the same time as Spierenburg. Reading her review, it was obvious that she had barely skimmed through the book. She is a member of the Adyar Society, and after reading her review, it also became clear where she stood: If Adyar maintains “Judge is guilty” then it must be so.

Hesselink jumps to the standard conclusion: “At the heart of the supposed conspiracy is a Brahman from India” named Chakravati. With a more careful perusal of the Supplement she would have realized that the incriminating evidence actually points to Navroji Dorabji Khandalavala (NDK) as the one who conspired to ruin the Theosophical Cause. She never even mentions his name in her review, nor Exhibit “A” which implicates him as the major conspirator. This piece of material evidence is central to the Judge Case and was published for the *first time* . . . ever, but Hesselink missed entirely the four pages of new evidence presented. I was taken aback when she wrote on December 18<sup>th</sup>, just after her review appeared, asking if it went to the core of the book, adding, “What is your main thesis and the main supporting point?” It became evident that she had approached it with a preconceived point of view. In my response I pointed out the importance of Exhibit “A” but there was little that could ameliorate the situation.

The Supplement in TJC ties together the available known details outlined in the Chronology, and additionally, included the newly revealed, unknown to most, inculpatory evidence (Exhibit “A”) which implicated N.D. Khandalavala as the one who conspired against the Founders of the Theosophical Society, and the original Theosophical Cause. Exhibit “A” demonstrated to me and to others that W.Q. Judge was designated the primary target. This new evidence also raises important questions when taken in conjunction with the original facts of the case, such as: What new insights can be deduced with its addition? Was H.P. Blavatsky (HPB) aware of Khandalavala’s true nature?

Some background information is helpful here — N.D. Khandalavala was a Court Magistrate in Poona and one of the first to join the Society. He was also one of the members of the 1885 Committee which unanimously decided not to support Blavatsky’s preference to prosecute her defamers in a Court of Law at the time of the difficulties with the Coulombs and the missionaries. He became suspicious of Blavatsky and her Mahatmas when the *Madras Christian College Magazine* started publishing letters attributed to her in their September 1884 issue.

In this Madame Blavatsky was denounced as being an imposter and having performed so-called “Occult Phenomena” in a fraudulent manner by the assistance of a woman named Coulomb and her husband . . . .<sup>1</sup>

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<sup>1</sup> *Report of the Result of an Investigation Into the Charges Against Madame Blavatsky, Brought by the Missionaries of the Scottish Free Church at Madras. . . . Madras, India, 1885, p.3.*

Judge was in Adyar at the time. He received a letter from NDK asking him to check out the originals of the published letters if possible and, one presumes, thereby ease his suspicions. Judge replied on September 17<sup>th</sup>, 1884 [see *TJC* Part 1, p.333].

In the summer of 1890, five years after having been forced out of Adyar, Blavatsky personally handed an Open Letter<sup>2</sup> to Bertram Keightley. He was to deliver it to the Indian members upon his arrival in India where he was sent by HPB because of misconduct while in America, for which he had consequently been put on probation [see *TJC* Part 1, pp.339-341]. This letter was not a test as to whether or not Keightley would deliver the letter but rather a test of Khandalavala's loyalty. According to Olcott, Keightley showed the letter to "one of our strongest Indian members [Khandalavala], who begged him not to show it to another person" [*TJC* Part 1, p.349].

Khandalavala did not publish quotes from HPB's Open Letter until eight years later in *The Theosophist*, October 1898, and it was not published in its entirety until *thirty-two* years after its arrival in India, in the January 1922 issue of *The Theosophist*. In his Compiler's comments, Boris de Zirkoff stated that "with the 'climate' prevailing at the time in the Indian T.S., the reasons which Khandalavala does not specify [for withholding the letter] are easy to determine".<sup>3</sup> In her letter, HPB stated her position *very* clearly regarding the Indian members:

The fact is this: In my position half measures are worse than none. People have either to believe entirely in me, or to *honestly* disbelieve. No one, no Theosophist, is compelled to believe; but it is worse than useless for people to ask me to help them if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and that of the T.S., in the West, during the last three years has been extraordinary.<sup>4</sup>

On September 17<sup>th</sup>, 1884 Judge had responded to Khandalavala's request for precisely the same reasons [see *TJC* Part 1, p.333]. Six years later, Blavatsky had to address the very same problem — again.

NDK was highly respected by the Indian members, and his legal counsel was sought by Col. Olcott and Annie Besant regarding most theosophical legal matters, including (in late 1893) if they should pursue

charges of fraud against W.Q. Judge. After re-examining the letter Judge had originally sent to him on September 17<sup>th</sup>, 1884, he advised them to prosecute [see *TJC* Part 1, p.365].

Blavatsky did try to warn us about the looming doom facing the Movement. At the very least she warned Judge, whom she called her *only* friend and colleague, about that possibility. Judge stated: "In 1888 she wrote to me privately:"—

Night before last I was shown a bird's-eye view of the Theosophical Societies [italics added — there was only one then]. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other — nominal but ambitious — Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to the Master's programme and true to yourselves.<sup>5</sup>

Judge had made the commitment to the Masters, and the results in America were extraordinary. In fact Judge's "influence stood high" in Europe as well until "the Besant attack (backed by Olcott), followed, alas, by Judge's death".<sup>6</sup>

The second review, by Brett Forray, appeared in *Theosophical History*, April 2005. Forray claims that not enough information was presented in *TJC* about Besant's life before entering Theosophy. I wish to draw attention to my article published in *Fohat*<sup>7</sup> which dealt with this very subject. References to it are provided, as they are too many other items which were not specifically included in the text of *TJC*. Numerous books about Besant are also readily available; it was therefore deemed unnecessary to repeat it in this context.

Although he obviously read the book more carefully he makes assumptions similar to Hesselink's. Forray's main argument also hangs in favor of Chakravarti, and he attempts to discredit Judge's early judgement to work with the man. He seems to prefer that Judge would have rejected Chakravarti outright when he first laid eyes on him than to give him the benefit of the doubt — to give Chakravarti the chance to expose his true virtues. Anyone with knowledge in occult laws does not discard an individual before giving that person a chance.<sup>8</sup> Keeping to Forray's pattern of thinking, are we to assume that

<sup>2</sup> It was addressed "To my Brothers of Aryavarta" and has been published as "Why I Do Not Return to India".

<sup>3</sup> *Blavatsky: Collected Writings*, Vol.12, Theosophical Publishing House, Wheaton, IL, 1980, pp.248-249.

<sup>4</sup> "Why I Do Not Return to India." *The Theosophist*, Jan.1922, p.369; *B:CW*:12, p.165.

<sup>5</sup> *Lucifer*, Vol.8, June 1891, p.291.

<sup>6</sup> From copy of letter from C.B. Collings to Dr. Stokes, July 31, 1929 in the Archives of Edmonton TS.

<sup>7</sup> "Annie Besant: Her Passions and Her Relationships" Part 1, *Fohat*, Vol.4, No.4, Winter 2000, and Part 2, Spring 2001; the full text can also be found under 'articles' on Edmonton TS's website: TheosophyCanada.com

<sup>8</sup> One of Judge's sayings was to never cast one out of one's heart.

Blavatsky also made an occult error by accepting the Coulombs at the TS headquarters, knowing that they would be trouble? Jasper Niemand [Julia Keightley] a close colleague of Judge in New York, wrote about him: “He worked with anyone who was willing to do Work in the real sense, careless whether such were personal friends, strangers, or active or secret foes.”<sup>9</sup> The history of the theosophical movement is littered with friends who were given that chance but turned and subsequently became traitors or enemies. Why should Judge be held accountable to a different standard than Blavatsky or the Mahatmas? or for that matter, Olcott, President of the Society? Examples of persons who were given a chance and failed are too numerous to detail here, but a few people come to mind: Professor Elliott Coues, Richard Harte, A.O. Hume, A.P. Sinnett, Solovyoff; some would include Alexander Fullerton, C.C. Massey who founded the Society for Psychical Research, and even T. Subba Row, among others.

Forray’s argument does expose a significant flaw with one of the accusations brought forward against Judge which should be examined. Both Olcott, as President of the T.S., and Besant were convinced that Judge was conspiring to take over the Society — that his ambition was to take over the Presidency. Olcott became convinced through his friend Richard Harte, who wrote that Judge had “become filled with personal ambition to rule or ruin” [TJC Part 1, p.344]. Blavatsky berated Harte for his comment, writing:

I will not permit Judge to be lowered or humiliated in [The Theosophist]. Judge is one of the Founders and a man who has ever been true to the Masters. . . . And Judge will be the President of the T.S. after our death or the T.S. will die with us. [TJC Part 1, p.344]

In an earlier letter to Judge, Blavatsky wrote:

If you have no more personal ambition than I have— & I know you have not, only combativeness . . .<sup>10</sup>

Judge’s willingness to fight to defend both Blavatsky and the Theosophical Cause is well documented, but where is the hard evidence that he had personal ambition to rule the Theosophical Society? We can excuse some of Olcott’s and Besant’s ignorance regarding Blavatsky’s personal appraisal of Judge as it is contained in personal correspondence not available to them at the time, but it is difficult to understand why today’s students of Theosophy do — knowing that there are so many passages where Blavatsky praises

his actions. Perhaps I should remind critics of Blavatsky’s own words about Occultism and Judge:

Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of W.Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge.<sup>11</sup>

Olcott, on the other hand, openly disliked the concept of the Esoteric Section because he was afraid it would take away from his Presidency. He had earlier been rebuked by the Masters for some of his thoughts but he was no longer in contact with Them. After the death of HPB, Olcott had no one left who could reprimand him when he stepped out of line. He was also ignorant of Judge’s closer connection with the Masters and often harbored jealousy towards Judge. A few months before his death Olcott admitted to Laura Holloway-Langford that he had wronged Judge.

Another argument brought forward by Forray was that the Black Magicians alluded to in TJC “are never identified” and should have been named. He doesn’t agree that members of the Society were being influenced by Black Magicians and completely disregards Franz Hartmann’s personal experiences at Adyar, as well as the case of Dharbaghiri Nath [TJC Part 1, pp.364-365]. He also totally ignores previous comments by Blavatsky on the issue as to what happened at Adyar after she left there in 1885 [see TJC Part 1, pp.348, 406]. Judge is once again being held more accountable for reiterating the same message and earlier warnings given to him by HPB. In her 1888 letter she warns Judge about the powers of darkness:

And last night I saw ∴ and now I feel strong — such as I am in my body — and ready to fight for Theosophy and the few true ones to my last breath. The defending forces have to be judiciously — so scanty they are — distributed over the globe, wherever Theosophy is struggling against the powers of darkness.<sup>12</sup>

Perhaps closer attention should be paid to comments made by Charles Johnston regarding Besant and how she was influenced.<sup>13</sup> Johnston first met Blavatsky in the spring of 1887 and later married her niece. He is considered one of the best Oriental Scholars of his time. Johnston wrote:

Mrs. Besant ceased to be a member of the Theosophical Society in 1896, after she had fallen un-

<sup>9</sup> *Letters Than Have Helped Me*, Vol.2, 1918, Quarterly Book Department edition, p.115.

<sup>10</sup> Letter dated August 12, 1887, *Theosophical History*, Vol.5, January 1995, p.165.

<sup>11</sup> “Preliminary Explanation to No. III. Of The Instructions Esoteric School of Theosophy”, first appeared in *The Canadian Theosophist*, Vol.XIX, March 1938, p.16; reprinted in *BCW*, Vol.12, TPH, 1980, pp.593-594.

<sup>12</sup> *Lucifer*, Vol.8, June 1891, p.291.

<sup>13</sup> Charles Johnston (1855-1931) joined the T.S. in 1885. He married HPB’s niece, Vera de Zhelihovsky. Johnston was a brilliant scholar and an accomplished Sanskritist and Orientalist who wrote many articles and translated into English many Indian scriptures as well as others from German and Russian texts.

der Brahmanical influence and had violated fundamental theosophical principles; with her gift for publicity, she carried a certain number of people with her, and the same gift has added to their number. But, since the year 1896, what Mrs. Besant has said or done has been quite irrelevant to real Theosophy, or relevant only so far as she misuses that sacred name as a label for her activities. Her work is a travesty of Theosophy, and it has become a sacrilegious travesty.<sup>14</sup>

Perhaps we should examine Johnston's personal observation about Besant's "gift" a little closer. He was not the only one to make similar observations — there have been many others. Besant's extraordinary oratory skill and persuasiveness can only be equated to some political leaders who get elected to office. Their skills of persuasion have led to devastating results to the masses. We have seen some of those devastating results during the twentieth century. Somehow people get swept by these "gifted" individuals and forget to do their own assessment of the facts. Perhaps the time has come for serious students interested in the actual theosophical historical facts to re-examine and scrutinize Besant's claims, occult and otherwise.

Another critic is Daniel Caldwell, a member of TS in America. Caldwell has focussed on the two words "a friend" mentioned by Judge. I would argue, however, that he has not pursued the correct source for answers. He wrote me: "I am planning to pursue an on-line investigation and discussion (hopefully on Theos-Talk) of this claim of tampering with W.Q. Judge's Sept. 17, 1884 Letter to N.D. Khandalavala." This line of investigation would be better directed to Radha Burnier, the President of the Adyar Society, asking her to provide the original document (Exhibit "A") for examination by specialists to determine whether words could have been suppressed as Judge indicated. Hopefully he has in fact done that. In another letter he asks: "What is Ernest Pelletier suggesting as the method of 'covering up' the words?" and tries to lure me into an open investigation by suggesting that if the words were covered up, to what end? I did not respond as Caldwell has a way of transforming a discussion into an inquisition, especially on Theos-Talk. I have seen too many e-mail discussions degenerate into fruitless intellectual arguments and hostility. Constant nit-picking at this or that point is used as a diversionary tactic to deflect attention from the central point of the Judge Case. There is a vast difference between being open-minded and merely planting seeds of doubt. Doubt is a faculty of the lower mind, employed to usurp a person's will, thereby making them susceptible to being influenced. In this instance, it is regarding Judge's veracity.

It seems very few people have in fact understood the magnitude of findings published in *The Judge Case*. Judge is the only individual who acknowledges the existence of this document which, as he says, "could be used against me" [*TJC* Part 1, p.379]. Besant never used it in her *Case Against W.Q. Judge* nor did she ever publicly mention the existence of this pivotal document. There seems to have been some reluctance on the part of Olcott and Besant to publicize this so-called piece of evidence. Judge wrote:

On the 19<sup>th</sup> I formally and peremptorily demanded them [the papers HSO and AB had at the Judicial Committee review of July 1894]. She said she had given them to Col. Olcott, who said they had been just sent off to the mail to go to India; this I repeated to Mrs. Besant and said I would publish the fact to the public. She hastened to Col. Olcott, and he said he had made a mistake, as the papers were in his travelling case. He then, in Dr. Buck's presence, in a great hurry, as I sailed on the 21<sup>st</sup>, allowed me a hasty look at the papers on July 19<sup>th</sup>, I taking a copy of one or two short ones. [*TJC* Part 1, p.108]

If we take Judge's above description of events as true, and there are no reasons why we shouldn't, it appears that Besant and Olcott were seriously concerned about Judge exposing this whole affair to the public. What were Besant and Olcott afraid of? They could have easily reminded Judge that it was his own reputation that would have been in question. Why were they so concerned about Judge publicly saying he was being denied evidence? Yet Judge, on the other hand, did not appear fazed by the prospect and was in fact willing to initiate it.

Because this letter has been denied public scrutiny we can only surmise from historical accounts that Besant and Olcott knew that someone had tampered with the 1884 letter to N.D.K. Therefore they must have also either suspected or known that a fraud had been committed and that Judge was *not* the person to have committed the fraudulent act. They could not therefore allow Judge to make a copy of Exhibit "A" nor could they allow him to go public. By delaying Judge from reviewing the evidence against him until the last minute they were able to keep the document in their possession as well as prevent Judge from going public. This piece of evidence has existed for over one hundred years with no mention of it anywhere by Adyarites. Judge, himself stated:

The last item [Exhibit "A"] brought forward by the prosecutor should, if a good piece of evidence, have been produced in the beginning of the charges. [*TJC* Part 1, p.379]

<sup>14</sup> A lecture by Charles Johnston, on April 25<sup>th</sup>, 1926, at the Convention of The Theosophical Society. *Theosophical Quarterly*, Vol.24, July 1926, p.14; *TJC* Part 2, pp.32-33.

The facts related to the book *The Judge Case* are:

1. Material evidence (Exhibit "A") mentioned by Judge has been presented.
2. This evidence has been presented without Adyar's involvement.
3. Two people closely aligned with Adyar have personally admitted to my wife and me that Adyar has material evidence which, in their mind, incriminates Judge to be a fraud.
4. That this evidence is kept in the Archives in Adyar, away from public scrutiny, and that access to this material is strictly in the control of the President of the Adyar TS.
5. That the reason claimed for keeping this evidence hidden is supposedly to protect Judge's integrity.
6. That this evidence is only shown to individuals the President of the Adyar TS deems trustworthy.

Looking back, one could ask: what if Judge had gone public in 1894? Perhaps this whole incident would have been exposed. Perhaps that was Judge's great mistake. But as he claimed in his *Reply to the Charges* ". . . it was not a great piece of evidence", adding:

This letter proves nothing whatever except that I wanted to show this man that forgery could be committed. The prosecutor has hoped to make it appear by this letter, that the execution of a forgery was nothing to me. But if it be put forward to sustain that view, it is weak, because the imitations in it are poor, whereas the prosecutors say that my alleged imitations in messages are perfect. [TJC Part 1, p.379]<sup>15</sup>

Judge was not overly concerned because "it proved nothing". However, keeping it hidden for well over one hundred years has enabled Adyar to distort *perception* of said proof and historical truth. Perhaps we will eventually learn who is in fact incriminated.

The possibility of the following theory regarding how the letter could have been tampered with has been corroborated by experts. My wife and I both have vivid recollections of specific classroom incidents during our early school years. It was customary for teachers to keep various student records in a large book in which data was written down with fountain pens. Occasionally the teacher would make an incorrect entry and ask a student to go get a bottle containing a clear liquid substance from another classroom. This magical bottle was shared among several teachers. The student was usually advised to be very careful when carrying it. The teacher would lift the glass dropper from the bottle and deposit a drop or two of this substance onto the ink/error then quickly apply

a blotting paper and press down on the wet area until all the liquid was absorbed. After a few minutes, sometimes fanning the wet record book until it was dry enough, the correction was entered at the same spot. All the prior writing had been thoroughly removed.

Advice was sought as to what this substance was. My father-in-law, who had a great memory for details and had just written a book on local history, remembered the process but not the name of the substance. I then turned to experts and contacted the Headquarters of the Royal Canadian Mounted Police (RCMP), K-Division, in Edmonton. I was provided with the name of a specialist in handwriting forgeries at their Forensic Crime Lab. Although not allowed to enter the compound, I did manage to speak to a male individual. I gave a description of Exhibit "A" and Judge's description of the letter after he had inspected it on July 19<sup>th</sup>, 1894 following the Judicial Committee in London. After providing him with a short historical account of events he had no hesitation stating that the words could certainly have been removed, and that making ink disappear is well researched and well known in forensic science. He stated that the type of ink would have to be determined in order to establish what substance would work best at eliminating the ink from the page. My query piqued his interest and he expressed that he would love to work on this particular case on his own time but that his police oath prevented him from working on any civilian cases. He did provide me with the name of a retired forensic document specialist who does consulting work for police forces around the world.

I discovered that this next expert was a senior RCMP Forensic Document Examiner, that he had over 30 years of experience, and that he had completed almost three thousand case files. Many of these files required complex examinations of countless fraudulent and forged documents, followed by expert testimony at all levels of Court. Unfortunately this individual did not live in Edmonton. I consulted him by phone, repeated details of the case as outlined in *TJC*, and told him that it appeared a fraud had been committed. He agreed that if there had been any writing behind the added note that it should have been visible on the back side of the paper. He said that it was common years ago for professionals to have a bottle of substance (likely alcohol or acetone based) that would render ink invisible. However, in order to prove conclusively that a fraud had been committed he would have to examine the original document and a chemical analysis would have to be performed to ascertain the type of ink used. I informed him that the original document was being kept in India and . . . continued on page 23

<sup>15</sup> See also *Reply by William Q. Judge to Charges of Misuse of Mahatmas' Names and Handwritings*, reprinted in full in *TJC* Part 2, Appendix A, pp.95-115.

# An Introduction to a Reminiscence of W.Q. Judge by Laura C. Holloway-Langford

In the reminiscence that follows, reprinted from *The Word*, the psychic clairvoyant, Laura Holloway, gives us a peek into the years of Judge's life that followed Madame Blavatsky's and Colonel Olcott's move to India. Many have criticized Judge for this period of his life, implying that he achieved very little. In his defence it must be argued that not only did he have the duties of a husband and father, but his youth meant that those duties were more heavy on him than they would be later in his life. It must also be remembered that Olcott and Blavatsky had not conducted any weekly meeting of the Theosophical Society for two years before they left, both realizing that it would do no good to do so. The time for theosophy in America was not quite right. This would probably have worked well for Judge allowing him to mature and grow inwardly, despite whatever youthful impatience he would have for such a process.

As Judge has also been accused of relying on mediums, the readers should take note of Judge's interactions with Laura Holloway and how she describes one clairvoyant episode while in the company of Madame Blavatsky. Judge and Holloway belonged to a small group involved in "philosophic and metaphysical studies." Although the description is brief, it appears Judge would work with Holloway asking her questions in an appropriate setting designed to elicit visions. Judge would record these visions and then they would get together with the group and "investigate" these "visions" to see what might be made of them. That these visions came by way of intuitive insight rather than mediumship is made clear in Holloway's interaction with HPB where she tells Madame Blavatsky in the middle of a conversation that she received the impression that Judge would return to America after his trip to India to see the Masters. This is not trance mediumship.

It should also be mentioned that if one is investigating the reliability of a psychic, it would be very important not to plant the seeds of doubt into that psychic's mind with respect to their abilities. It seems that the art of such investigation lies in leading the psychic to interpret correctly what they see by weeding out the deceptive aspects of their visions. For this reason I suspect that any psychic Judge worked with would come away from the session with the understanding that Judge had full confidence in everything they saw. This, of course, would not nec-

essarily be true. That Laura Holloway was gifted and of possible use to the Society is clear in a letter from the Mahatmas to Sinnett where they scold him for his deleterious interference with her, making her unfit for their purposes. That she was not as yet a reliable tool is clear from the fact that Sinnett was able to undermine her value.

The reader is also asked to pay attention to Madame Blavatsky's response to Holloway concerning her vision. HPB's response was "Then is the Theosophical Society to suffer and for long." Did HPB understand that if Judge were to leave India and return to America that this would herald a bleak future for the Theosophical Society? Was this why in early letters to Judge after he left India, Madame Blavatsky seemed a little upset and disappointed with Judge? Was there a lot riding on Judge's trip, so much so that Judge's departure was a bitter pill to swallow? Yet both redoubled their efforts, perhaps in order to prepare those closest to them to be able to weather the coming storm and ensure that the Theosophical Society would make it through.

Another hint given by Laura Holloway is the renewed strength and resolve that Judge acquired after a weekend spent with his trusted friends, the Griscoms. The Griscoms lived in a quiet area outside New York City and Judge spent much time there gathering the strength needed to fight his illness and further the interests of the Theosophical Society. It seems probable that the Griscoms were also involved in this small metaphysical study group with Judge and Holloway. We are here being given a look at Judge's most trusted inner circle.

This reminiscence contains much for those willing to read between the lines. The distorted Judge presented by so many of his detractors is not the Judge who is experienced by his closest friends and associates who undoubtedly knew him best. There is a genuine love and respect for the man that is still felt many years after his death. Laura Holloway's story is not of a man plotting to become President of the Society, but of a man working selflessly to ensure that the world that he was born into is a little more theosophical after his death. When you think of all the people who were introduced to theosophy because of Judge, it is clear that he succeeded in his endeavors. 

# WILLIAM QUAN JUDGE, A REMINISCENCE<sup>\*</sup>

Laura C. Holloway-Langford

A letter written full thirty years ago, and penned for the entertainment and instruction of a friend, retains to this day all its old-time charm of substance and of style. How touched with sadness it is, yet how the characteristic gaiety of the Irish nature of the writer reasserts itself. There is the same magnetism in its lines that was expressed in the smile of him who wrote it — William Quan Judge — and who that ever knew that smile can forget it? So wondrously kind and winsome was it and so compelling in its challenge to confidence and to comradeship. Lighting up a countenance usually serious in expression, it gave to the beholder a sense of security in the perfectly sincere nature of the man, in his geniality, and good heart. This old letter awakens an ocean of memories, recalling friendships and picturing faces that long ago vanished. It has withstood the withering touch of time and radiates a warmth all its own, for its theme — for the most part — is the Masters, and its key-note is laudation of the Messenger sent by them to this western world.

It has been in good company all these years, resting under protecting care, and lying beside those said to have been penned by the Masters themselves, and, from her who knew them, Helena Petrovna Blavatsky.

More than any other person in this country, Mr. Judge, is associated in the minds of the Theosophical public with the Masters, and with Madame Blavatsky, for he remained here after she and Colonel Olcott had gone away to India, and he was the one active and tireless worker whose privilege it was to tell others of Theosophy; and this he did unfliningly [*sic*] from the time the Society was started until his death. His fidelity was as changeless as is the spirit that is expressed in every line of this letter, which informs of the work and the workers, and of his joy in being again with those whose lives are given wholly to the service of the Masters.

This letter, treasured perhaps all unintentionally for the very use it is now serving, was written at a critical time in his career, when his worldly ambitions were fading or had, really, completely faded away, and he was prepared to renounce every personal desire and make a total surrender of himself to his chosen life-work. He himself did not know how nearly he was linked to the Masters, for he was by nature diffident in

appraising his gifts, and he was still aspiring to be at a period when he had already succeeded; he had already been chosen while yet he was asking to merit attainment.

Mr. Judge was a natural mystic: he did not have to learn the laws of Being; he knew them instinctively, and by night and by day, through sunshine and in storms, he was using his thoughts to reach the point of mystical union between soul and universal spirit, between our own conscious mind and the God within us, and he reveled in that consciousness at times even to the point of almost complete unconsciousness of outward surroundings. There was one quiet retreat in New York which he frequented — a privileged guest — where he could be alone, and, from these long sessions of silence, he would go forth refreshed, and ready to face the world with strength renewed.

This old letter, written by William Quan Judge (one cannot help noting the quaintness of the middle name) is as full of the mystic flavor of ancient Ireland as is the story of the Brehon kings, and it acts upon one's subconscious self as would the rich wine of the East upon the sensitive nerves of a child. He was of Irish lineage, born in Dublin, and trained in childhood and youth to know and to revere the history of his native land — a land that was more to him than his place of birth, for it was to him the country of mysticism, of enchantment, forever sacred to its ancient historic past, and forever to be preserved for the sake of its spiritual glory. This letter recalls, too, people and events of interest now to Theosophists, and to be of ever-increasing interest as time passes. The beginnings of a great movement, like the springs of personal character, are of importance to a right understanding of it in its entirety. It was written by one of the chief actors in the theosophic drama, and one who knew its possibilities. He was one of the creators of that drama, and played a leader's part in it in his lifetime, and is forever identified with its name and its fame. Mr. Judge had been a Theosophist for many a year when he wrote this letter, but it reveals the selfsame nature that was his when he first started out to live the life and make himself worthy of the place he was aspiring to reach.

Life was bright to him and opening up many avenues of professional opportunities when his attention was first attracted to the subject. He had a well-trained

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<sup>\*</sup> Reprinted from *The Word*, November 1915. The first part was printed in the *Canadian Theosophist*, Vol. 55, April-March 1974. The editors, Doris and Ted Davy wrote in their introduction: "The following article was published anonymously in *The Word* magazine, November 1915. The author is known to be Mrs. Laura C. Holloway-Langford, a one-time pupil of the Master K.H."

mind and, along with the study of the law, his chosen profession, he had studied philosophy and sought to understand metaphysics. He had an aptitude for the law, and but one disqualification for it: he had spiritual aspirations intensely strong, and of spiritual aspirations the law takes no cognizance. His literary tastes, his studious habits, these were permissible; but when he turned from the recreations and pastimes of his associates and sought the teachings of the Russian woman, who was one of the noted people in New York in the early seventies, he parted company with all ambitions to gain greatness in his profession, and severed all kinship with common-place hopes and desires.

He often said that he never had a really conscious existence until “Isis” was unveiled to him.

It was in the autumn of 1874 that he met Madame Blavatsky, and thereafter he was bent upon the pursuit of the teachings of the eastern sages as expounded by her. The junior of the many younger lawyers and newspaper men who frequented the informal receptions of Madame Blavatsky, he was the only one who identified himself with Theosophy. This meeting between Mr. Judge and his life-long teacher occurred forty-one years ago, and was the beginning of a friendship that was, in its essence, ideal. Irascible and temperamentally volcanic, Madame Blavatsky’s moods varied with the mental conditions under which she was doing the occult work of the moment. The real life of her was lived in the performance of that work, and everything else was of minor significance, if of any importance whatsoever. Therefore, for her to be variable, and, as changeable, temperamentally, as a camelion [*sic*], was for her to be perfectly natural.

Unquestionably her make-up was more complex than that merely feminine. She was not like women generally. She was a cosmic woman — combining in her individuality characteristics common to all nationalities and all strata of society; not a personality merely, but a composite Being, the resultant of many reincarnations: the finished product of no one material existence. And, so far as a rigid investigation has been able to establish a truth, William Quan Judge was the only individual who knew in its fulness the measure of her karmic greatness, and was able to overlook the defects of a present vestment which seemed to have been adopted for the purpose of baffling those who cared not to know her aright. She was a stumbling block and rock of offense to the many; an enigma to the majority of those, who, with ordinary curiosity, sought to know her. But to the Theosophist, who in his inmost heart believed in and looked up to the Brotherhood, she was no problem: she was the one of that Brotherhood chosen to attempt the cheerless task of carrying the message that

such a Brotherhood had an existence, and had a very real interest in and concern for all mankind.

Encountering obstacles that — like giants — threatened her progress, and receiving the jeers and doubts of the multitude, she turned to individuals for that recognition she longed for, and which yet was denied her. The world received her on all the planes except the one upon which she lived, and it gladly accorded her powers of intellect greater than any woman of her age; but of the teachings she offered, it would not hear, and she saw that her way would be hedged by thorns, and barred by the ignorance of those who were not willing to acquaint themselves with the message she had to give. She worked with zeal and without reward or hope of reward. She wrote with unceasing industry and gave her writings to the world. She made herself of no importance in a movement which owed its conception and life to her: she often remained dumb, while blatant voices about her proclaimed their titles to leadership. She was unpretentious in her daily living; free of arrogance, and never asserting her right to precedence or consideration.

The mud and the slime thrown upon her in her life-time, great as it was, is not comparable with the ignominy cast upon her by those who, since her death, have worn the mask of her fame and basked in the splendor of her achievements; by those who, wearing the livery of Theosophy have imagined themselves to be draped about with the Mantle of the Messenger — a Mantle which they seem not to know was fashioned after no conventional pattern, but was a model all its own — a seamless garment.

The friendship between Mr. Judge and Madame Blavatsky had this one characteristic that made it different from the ordinary friendships of their life — it was untainted by disloyalty, untarnished by quarrels or contradictions, and unbroken by doubt or misgivings of any kind whatsoever. Of him, she said one day, to a person sitting beside her desk, to whom she had given permission to interrupt her writing: “Judge is a true friend; he has worked and he has never given me any trouble by complaining or criticizing, and, he is silent.” She emphasized this last phrase, and looked with a clear, earnest gaze upon her visitor.

And Mr. Judge, on his part, was the soul of loyalty. Who is there who ever heard him use his lips to frame an unkind word of her? Who ever knew him to express any but cordial, honest, loyal, and reverential speech about her? His record for fidelity, for affection, for faithful service, is reared on a foundation solid and abiding. He worked as she directed from the day he pledged himself to the Masters until the

night he died — a period of twenty-two years as time is reckoned on the calendar.

If Mr. Judge had no other claim upon the affections and confidence of Theosophists, his rank as her nearest and dearest friend and trusted co-laborer should enshrine him in their hearts. Without him there is no reality in the work that has been done in the name of Theosophy, for he was a mighty force in that work, and was from the foundation of the Society recognized as a representative of the Brotherhood that ordained it.

And who is it who writes this declaration to Theosophists? It is one who for nearly twenty years has put off doing what this old letter, and other letters, asked to have done when the time should come. One who now, impelled by an influence too persuasive to be resisted, humbly portrays for those who want it, the cardinal truths of a life that was lived in its last years in a carnival of pain, and which went out weighted with grief over the deeds of those who, having eyes to see, were blind, and, having ears to hear, were deaf — but alas, not dumb, for their voices still perplex the ears of those who are trying to comprehend what the Spirit would tell them, and cannot because of the Babel of sound that roars around them.

The time of change is coming: the aftermath of war within, and war without, and again is nearing a period of peace and repose, when the nightmares of those who created nightmare conditions will be succeeded by true vision to those Theosophists who have been faithful to the command: "Watch and wait." And, standing on the brink of time from whence one goes forward to eternity, (as we metaphorize the change we call death), the scribe who records this Reminiscence reads the meaning of the old words anew, in not only this one cherished letter, but in all the series of letters of which it is a part, and transcribes with earnest zeal the facts and the memories evoked. So that when, "at sunset and even tide, one clear call" shall come, the voyage across the astral sea will be made rejoicing, if, as was promised, this service to the Teachers is completed to their satisfaction, and this old letter and all these letters are passed on to the hand now open to receive them — as a legatee of the Law of Karma — the one to whom has already been given one of the Master's letters, and the contents of many of the other letters for use and for record.

With willing hand the work is performed, and with no feeling of doubt of the acceptance of this simple, honest narration of a few facts — from a book of facts, long in process of completion.

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For many years there was a small group of people who met each Sabbath evening in the home of one of their number for the purposes of social and spiritual recreation. They were people who earnestly desired to know aright, all that each could learn and whose right to receive wisdom was based upon their willingness to impart what of light they had already gained by persistent and well-directed effort.

Into this friendly circle Mr. Judge was early admitted as one who was far ahead of his associates in philosophic and metaphysical studies. He was an addition to the group highly appreciated and he was often moved by gratitude to express his thanks for the ready sympathy and good fellowship he enjoyed. At the period to which allusion is now being made, he was not a robust man, but was suffering from the effects of a fever contracted while on a trip in South America; mentally he was at his best, and socially he was a witty, companionable person, sometimes gay, always agreeable, and ever eager to talk on the subject of Theosophy. The picture of him that is retained by the two of that group now living is that of a gentle, unpretentious and deeply studious man: one not content with conditions, but one who knew that he could and would evolve out of them and hence was patient and at peace, while still in the strife of active life.

Among the individuals that composed this group was a nature that had some natural but untrained gifts of clairvoyance, and to this one Mr. Judge gave more of his confidence than to the others — not thereby robbing them, but, needing the assistance this psychic could sometimes give him, he revealed more of his mind to that one. But each and all shared alike in all the "visions" seen and reported, and between them all, there grew to be a strong magnetic tie, which united them in their investigations, and held them together in spirit, as long as they lived.

It was to this group that Mr. Judge one night in the winter of 1883 told that he was planning to make a change in his life, which might bring shipwreck to his domestic and business relationships, but that he should not resist the fate moving him to prepare for an enlarged field of labor in the cause he loved.

And it was to this group that he later confided the intention of the Masters to have him rejoin Madame Blavatsky and renew the task he had performed with her before she went away to India — that of writing and now of revising "Isis Unveiled." It was to this group, and to the psychic of the group particularly, that he turned for advice and comfort in the line of conduct he must follow in pursuing the path he saw opening up before him. And he evidently acquainted Madame Blavatsky — then in India — with the history of his association with this group, for at a later period, she talked with two of its members about it

with the familiarity of a personal associate. She amazed them by her knowledge of the various psychic scenes presented before them through the clairvoyant power of one of the group. And, most of all, she confirmed the oft-discussed declaration of their psychic that Mr. Judge was attended by an elemental, saying: "The Masters give their consent for elemental beings to attach themselves to mortals who enjoy their approval, and who in turn can instruct and advance them along their evolutionary path." She confirmed, too, the many incidental manifestations made from time to time to the group by this elemental, whose activities were as varied as the results of some of them were remarkable. Mr. Judge never avowed any special knowledge of this being, nor seemed to consider it surprising that he should have such a companion — a companion who found its own development in serving him throughout his lifetime.

It was ten years from the time of his first association with Madame Blavatsky, that Mr. Judge was making plans to join her in Europe, and, as we shall see, he did join her early in the following year, and thereafter worked continuously for the cause he loved.

This old letter was written at a later date, when he had met her and her party from Adyar, and had said farewell to his adopted country, as he thought, for all time. It closed with a note of triumph, yet that triumph is dimmed with the shadow of pain, for sad and real was the cost of renunciation of home and family ties, even in the face of the joy that was his that he was called by the Master to go to India.

But, between the time of his final decision to meet the Theosophical party in Europe, and of his departure from England on his journey to India, there were many months — part of a year. A year full of events of absorbing interest, and of spiritual experiences richer and deeper than any he had ever known.

The old letter tells of both, but not from it wholly is known the completed story of this period of the life of William Quan Judge — a life that every true Theosophist in self-justice should know aright, if for no other reason than this one now stated. Mr. Judge was chosen, according to the oft-repeated statements of Madame Blavatsky, to be the head of the Theosophical Society in her stead, and he was notified by her of that fact as soon as she knew it, and that was before she sailed from India. A letter written by her in April, 1884, contains an invitation to the person to whom it was addressed to meet her in Europe, and in it she tells of the mission of Mr. Judge and of this work he is to take up in India later. "Judge," she says, "is being drawn by the magnet of fate (karma) to the goal of his highest ambition; closer association with the Masters, and he will go soon, or, as soon as he is ordered to go."

Mr. Judge, in speaking of his personal life to his friends, had several times told them incidents connected with his little daughter, an only child, whose sudden and unanticipated death had, as he expressed it, "about broken his heart." And, later, when writing about the grief it was costing him to cast anchor and set sail for India, he referred again to the loss of his child, and mentioned this sorrow as one of the sources of his present strength. He had felt that his philosophical studies had helped him at that time, and now he was trying to meet the new situation with the help of this same inner source of strength. It was no easy step for Mr. Judge to take, for before leaving Europe he must sever his relationships, business and social, in America, and, in fact, bid farewell to his past.

And just here it may be said, in justice to Madame Blavatsky, who was often charged with being indifferent to family ties, and caring only for the advancement of Theosophy, that no sister could have been more touched by a brother's sufferings than was she over the battle that was being fought in the mind of Mr. Judge. And he himself, in later years, declared that she never in any manner whatsoever, tried to influence him in any way in his difficulties, saying she could not interfere with his karma. Her position was that each individual must decide for himself what was his paramount duty, and, having decided, to act. "Not all who start out on the Path continue on the Journey," she said, "but the way is always open, and, at any time, a new start may be made, if the will to try remains. And, whatever the present conditions are, or may be, there are the Teachings, and every one can be at work mastering them."

Such was her invariable attitude, and she never departed from it in any case in the slightest particular.

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Mr. Judge was in London in the memorable spring of 1884 when Theosophists were expecting the coming of Madame Blavatsky and her party, and longing for them, for the situation of affairs in the London Lodge was altogether unsatisfactory.

At that time, Dr. Anna Kingsford was president of the Lodge, and Mr. Edward Maitland was vice-president. Both were known as the exponents of Esoteric Christianity, and she was the author — as all the world knows — of "The Perfect Way."

Mr. Sinnett had returned from India, and had published his "Esoteric Buddhism," and, after a ten-years' sojourn in India, had decided to remain in London, permanently. There were those who considered that Mr. Sinnett was entitled to the position, occupied by Dr. Kingsford, particularly after she had

objected, publicly, to his views as expressed in his book. Those who followed the controversy, as it soon became, will recall the several able pamphlets issued by Dr. Kingsford, Mr. Subba Row, Mr. C. C. Massey, and others, and the extent of the trouble that resulted. The annual election was postponed until the arrival of Madame Blavatsky and Colonel Olcott, and the English Theosophists were divided into two camps.

Mr. Judge was an interested on-looker, and thoroughly informed himself on all the details of the situation. These details were helpful to the heads of the Society when they finally reached Europe, and went to Paris, where Mr. Judge immediately joined them, and from whence Colonel Olcott went to London to cooperate in the settlement of the existing difficulties. Dr. Kingsford resigned from the Theosophical Society, as did Mr. Maitland, and Mr. Sinnett was chosen president of the London Lodge.

No sooner was Madame Blavatsky settled in her apartment in Paris, than she began the work of revising "Isis Unveiled," which, when finished, was republished in London.

Mohini M. Chatterjee, who had accompanied the Adyar party, with Mr. Judge worked daily with Madame Blavatsky, and when the task was completed, the work on "The Secret Doctrine" was entered upon, and busy weeks of continuous writing followed. Mr. Judge rejoiced in his absorption in literary work, but he was anticipating his immediate departure for India whenever the word to start was given him. To a friend who questioned the wisdom of his going to Adyar while his health was far from robust, he made answer that it was his determined purpose to go, as the Masters had ordered. This being his attitude of mind, the friend said no more to him about the matter, but as soon as possible sought an interview with Madame Blavatsky and put to her the fact that Mr. Judge was not strong, and perhaps the climate of India was not best adapted for him. To this Madame Blavatsky listened patiently; said the private interests of people were not for her to arrange, and repeated again what she had previously stated in the hearing of her caller, which was, in effect, that Judge was ordered by the Master to go to India and take charge of the Society. And then, looking intently at her visitor, she said: "It will need a head, for I shall never again live permanently in India."

"What, you not go back to Adyar?"

"Master has told me that; I do not know, and I am not sending Judge there, for I want him to stay here and help me; he is willing to help me; but he will go to India."

"Yes, he will go," was the impetuous answer, vehemently expressed, "and he will not stay there."

The audacious conduct of her guest did not seem to surprise Madame Blavatsky, and, to the amazement of that now greatly embarrassed person, she quietly asked:

"Why not?"

"Oh, I do not know. I am sorry I said anything, but Mr. Judge will return to America, and live there and die there."

"Then is the Theosophical Society to suffer and for long," she said, and Madame Blavatsky's manner, at that moment was that of a person overcome by weariness, and seemingly unable to combat it.

But she resumed her cheerfulness later, when her visitor begged her forgiveness for so presumptuously asserting what was not justified by personal knowledge.

"Things come to me like that," was contritely said, "and are given utterance when I ought to be silent. I do not know anything at all about the Masters, and cannot know their plans, and I beg you to forgive me, Madame Blavatsky; will you?"

"You do not know the Masters? Well, it is time you did."

"Would I know you better if I did?"

At this she laughed outright, and good humoredly agreed that such would be the case.

Colonel Olcott, coming into the room, at this moment, was asked by her what he thought of her being contradicted about Judge's going to India, and being advised as to the best course for the Masters to pursue. Then she told him of the prediction made that if Judge did go, he would not stay there but return to America.

"What makes you think so," he kindly asked of the now thoroughly discomfited caller.

"I do not know; I simply blurted out what I saw and felt, and here I am now in a nice monkey and parrot predicament."

At this speech they both laughed heartily and the subject was discontinued.

Colonel Olcott knew of the order that went to Mr. Judge while he was yet in New York; knew that he was in Europe for the purpose of going to India and

the position he was to take when he got there, and so far as Mr. Judge or his friends in Paris knew, he never by word or act objected to his going.

That Mr. Judge did not get his order to sail immediately, was supposed by him and by others, to be due to the storm that was gathering and which ultimately burst upon the Theosophical Society by reason of the hostile action of the Psychical Research Society.

Madame Blavatsky had been in difficulty with Madame Coulomb and her husband, people who had lived at Headquarters, and who were at Adyar when she and her party sailed for Europe. Letters from Damodar Mavalankar, Subba Row, and others at Adyar frequently came to Madame Blavatsky in Paris, and as often as these letters were read, there was excitement and restlessness, and Madame Blavatsky would declare she must return to India at once; or that she would never go back there; and through all the changing moods she exhibited, Colonel Olcott, Mr. Judge, and Mohini worked on steadily, and ultimately she would find rest after her periods of excitement by renewed activity in pen work. She was writing "The Secret Doctrine," [sic] and not all the Coulombs and Research Societies multiplied indefinitely could long divert her attention from the composition of this masterful book.

Again this old letter is consulted, and it sets its reader to wondering why was it necessary to suffer as did Madame Blavatsky over the Coulomb affair; Mr. Judge over his determination to foresake [sic] America and serve the Masters in India, and faithful Theosophists the world over, on account of the antagonistic position taken by the Psychical Research Society.

Why was it ordered that Mr. Judge should go to India, when, evidently, it was not intended he should remain there, else a mere clairvoyant would not have been permitted to see and proclaim such to be the case. Why was it that Madame Blavatsky and Mr. Judge, these two people of all the Theosophists, should be the martyrs to the cause that they were? Both were utterly unselfish in their attitude; both were blind to any other duty that conflicted with the Master's work; and both dedicated their lives, their abilities, and all their hopes of earthly happiness to the Theosophical Society, for the creation of which they were mainly responsible. Blavatsky and Judge! these were the two destined to suffer most for the cause they created, and suffer they did to the very end.

Colonel Olcott esteemed Madame Blavatsky and he revered the Masters and believed in her as their representative. Yet he would oppose her wishes, and reject her counsel whenever his judgment was in

opposition to her plans. He was often a great trial to her, as she was to him, and there were times when they could not reconcile their momentary differences, and would quarrel like children. And, as time passed, these differences of opinions increased as the difficulties encountered multiplied, and the two fellow-workers would depend upon Mr. Judge's counsel, and trust his wise, sane judgments. He was unvarying in his attitude of patience, of self-abnegation, of complete devotion to them and to their mutual work, and he never expressed a hasty remark, or gave sarcastic or critical replies, no matter what the provocation was, or by whom offered. He was sent by Madame Blavatsky with the approval of Colonel Olcott to England, to Scotland, and to other countries before he went to India, and his missions to branch societies were performed to their satisfaction. When, late in the summer of 1884, he sailed for India, he went with no expectation of returning; nor had he the slightest personal wish beyond desiring to serve to the limit of his powers.

He came back to America not many months later, and quietly took up his duties, and as patiently performed them, as though he had never been away from them.

He lived eleven years in New York after his return from India, and survived Madame Blavatsky by five years. In those years he wrote much, and his writings remain, as valuable and important, though not equaling in quantity, the writings of Madame Blavatsky. United, their joint work would suffice for a complete Theosophical library. Their names are linked for all time as the two who, in the measure of their achievements, were as an Elder and a Younger Brother, the one directing and visioning; the other serving and accomplishing, both working for the cause of Theosophy and fulfilling the behests of the Masters.

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The picture privileged to be seen of William Quan Judge the last week of his stay in his body was that of a man of full spiritual stature, erect, and strong, of bearing serene and abounding in vitality. An astral form arrayed in the vestments of an order of Hierophants, well known to the followers of the Masters, and appearing to psychic vision as one ready to receive and about to put on a signet emblematic of that order, to which in a former life he had been allied. A Fraternity, from which, throughout the ages, have been recruited the sages and the martyrs who, impelled by their love of men to come and dwell among them, have suffered and died for their redemption, and salvation. 

## Grace Frances Knoche

February 15, 1909 — February 18, 2006



Grace Frances Knoche, for 35 years Leader of the Theosophical Society with international headquarters in Pasadena, CA, died peacefully February 18<sup>th</sup>, 2006, at her home in Altadena, CA.

Grace was born February 15<sup>th</sup>, 1909, at Society's headquarters (then at Point Loma, CA) when Katherine Tingley was Leader. She

was educated at the Raja Yoga School and Academy which pioneered a rounded curriculum including art, music, and drama, completing her education at Theosophical University (PhD 1944). She joined the T.S. in 1929. In the 1930s and '40s she worked at the headquarters in several capacities including the secretarial and editorial staffs under G. de Purucker and then Colonel Arthur L. Conger. At various times from 1933 to 1946 she taught violin, Greek, Hebrew, Sanskrit, Bible translation, and Qabbalah at Theosophical University, as well as sculpture and painting at the Lomaland School. She also participated actively in theosophical lectures, field work, and study groups. After Colonel Conger became Leader of the Society in 1945, Grace was his private secretary and subeditor of *The Theosophical Forum*. Upon Conger's death in 1951, she continued as private secretary to the next Leader, James A. Long, and was subeditor of *Sunrise* magazine until his death in 1971.

Since 1971 Grace — as leader of the Theosophical Society, Director and Editor-in-Chief of Theosophical University Press, and Editor of *Sunrise* — emphasized theosophy as a practical and compassionate way of living. She encouraged mutual respect and cooperation among the members of various theosophical organizations, while recognizing the value of each organization as an independent entity. She put spe-

cial emphasis on the publications program, in print and online, making the full text of virtually all the Society's press publications freely available on the internet. Besides scores of articles in theosophical magazines, especially *Sunrise*, she wrote three books: *To Light a Thousand Lamps*, *The Mystery Schools*, and the forthcoming *Theosophy in the Qabbalah*.

The word retirement was not in Grace's vocabulary, as she worked daily for the betterment of humanity until her passing at age 97. She will be missed by all whose lives she touched — for her wisdom, sparkling sense of humor, and her spiritual and literary contribution to the world.

Members of Edmonton TS had the privilege of spending time at the Theosophical Society's headquarters in Altadena in the late 1980s and early 1990s. Thanks to the efforts of our past President, Emory Wood, ETS had a good Library of early periodicals. Unfortunately gaps existed in some of the collections which we were seeking to complete. ETS was also in the early stages of its republishing program at the time and in search of other rare titles as well. My wife and I were made to feel very welcomed during our stay and met with Grace on a number of occasions. Our personal experience affirms that she put her words into practice: "mutual respect and cooperation among the members of various organizations". She was very helpful with our endeavour and, along with her co-workers, continued to be of assistance with our various requests over the years.

Grace Knoche was a very gracious lady who has earned this rest. May karma decree that we meet again.

Ernest Pelletier

... **Call** continued from page 6

the absurdities written by C.W.L. and A. Besant in their books were silently omitted in later editions, and other books by them were never re-published. Two outstanding examples of books "abandoned" by Adyar are *Lives of Alcyone* (by C.W.L.) and *MAN: Whence, How and Whither* (by C.W.L. and A.B.). The *strong reasons* leading to this "editorial policy" have been only privately admitted by Adyar leaders, so far.

Within the area of influence of the Adyar Society, the charges against W.Q.J. are innerly connected to the in-

sinuations against H.P. Blavatsky. Robert Crosbie perceived this and wrote: "Those who belittle Judge will be found belittling H.P.B."<sup>5</sup>

So the idea that came to me in the early days of January, 2006, was that an open letter or letters could be written to the Adyar Society, between March 21<sup>st</sup> (W.Q.J.'s death) and April 13<sup>th</sup> (W.Q.J.'s birth), each year, suggesting or requiring that as a sign of respect for truth and for the theosophical movement, Adyar Society re-examine

<sup>5</sup> *The Friendly Philosopher*, by R. Crosbie, Theosophy Co., Los Angeles, 1945, p. 5.

the Judge Case and show any proofs of his guilt — or else declare him innocent.

As the birth is more important than the death, every April 13<sup>th</sup> could be a priority date. If it takes 20 years or more to see justice done, it will still be worthwhile.

In the short term, such letters would help build a growing consciousness (both inside and outside the Adyar TS) about some key facts of the movement's history. With or without short term results, each step of the initiative would be valid in itself. Such an action would raise consciousness. It would provide an instrument for some theosophists to practice *a brave declaration of principles*, a *valiant defence of those who are unjustly attacked* and a *loyal sense of duty to the teacher*. Open letters could go to Adyar with different contents, written from very different perspectives and in different places, with the same central idea of *Justice to William Judge*.

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. . . **Reply** continued from page 14

that it would be next to impossible to get Adyar to release it for analysis. He said that there were many types of ink and that the ones generally used at that time were India ink or Iron Gall ink, with the latter being the most common.

In the fall of 2005 while doing research at the Alberta Provincial Archives, I also consulted the Conservator of the Archives, a specialist in Government Records and Preservation. She studied the copy of the letter and stated that forgeries of this type are especially common. Once again, however, the original would have to be examined in order to detect the residue on the paper to determine what kind of ink detergent was used to make the ink disappear.

In summary, here are the salient points at issue from the evidence cited:

- Three handwriting specialists in forgeries were consulted and they all agreed without hesitation that the likelihood was there for the letter to have been tampered with.
- All three agreed that the original document would have to be closely examined and tested to determine the means through which the words “a friend” were suppressed.
- NDK had a history of doubts. He suspected that Blavatsky was a fraud and that she was deluded about her Masters.
- NDK was a Court Magistrate and would have had access to the kind of substances mentioned above for correcting errors in order to keep his Court records nice and tidy.
- One would assume that Judge, being a Lawyer, was also aware of such a substance.

Dallas TenBroeck was one of the few theosophists I consulted about this before the end of January. He wrote:

Excellent idea. (. . .) Publish documents and facts. (. . .) I think what should be aimed at is tolerance and fraternity among the various Theosophical Societies and let by-gones be agreed on, rectified officially, and then joint progress proceed in harmony — that is if the principle of BROTHERHOOD is made primary to all.

All those interested in commenting, helping, or in giving their opinion about such a broad idea — so far kept as an *abstract* proposition — can write to: Carlos Cardoso Aveline, Cx. Postal 5111, Ag. Brazlândia, CEP 72.701-970, Brasília, Brazil.

Email: carlosaveline@hotmail.com.

Best regards, Carlos

- When carefully analysing Judge's choice of words (“It could be used against me by suppressing the words, ‘witness these by a friend’”) after he was allowed to see the document (Exhibit “A”) on July 19<sup>th</sup>, 1894, one can comprehend what he meant and who would have been the person who suppressed those words.
- As detailed in *TJC*, NDK had full access to the letter before it reached Adyar — before it became accessible to Olcott, Besant and others.
- NDK was the one who gave legal advice to prosecute Judge.
- NDK was motivated by Indian pride to protect his beliefs and customs.
- NDK has a history of suppressing other documents. For example, Olcott admitted that NDK had begged others to suppress HPB's Open Letter.

Karma has come full circle; now is the time for Adyar to release those important documents which have been purposely kept from public scrutiny — save to those deemed willing supporters of Adyar's point of view. It is time for Adyar to release themselves from the heavy burden which has been the cause of great divisions within the Movement. Adyar has a history of disposing of Lodges or Societies which they fear may be against them. Their attitude has not been any different than that of the Jesuits who claim “if you are not with us then you are against us.” Their sense of entitlement has created much division which has gone completely against the Masters' wishes to form a nucleus of Universal Brotherhood. This is the opportune time, perhaps the last chance, for Adyar to admit their culpatory behaviour and reach out to rectify this century-old problem. 🍀

# *Fohat is the Steed, Thought is the Rider*

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*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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