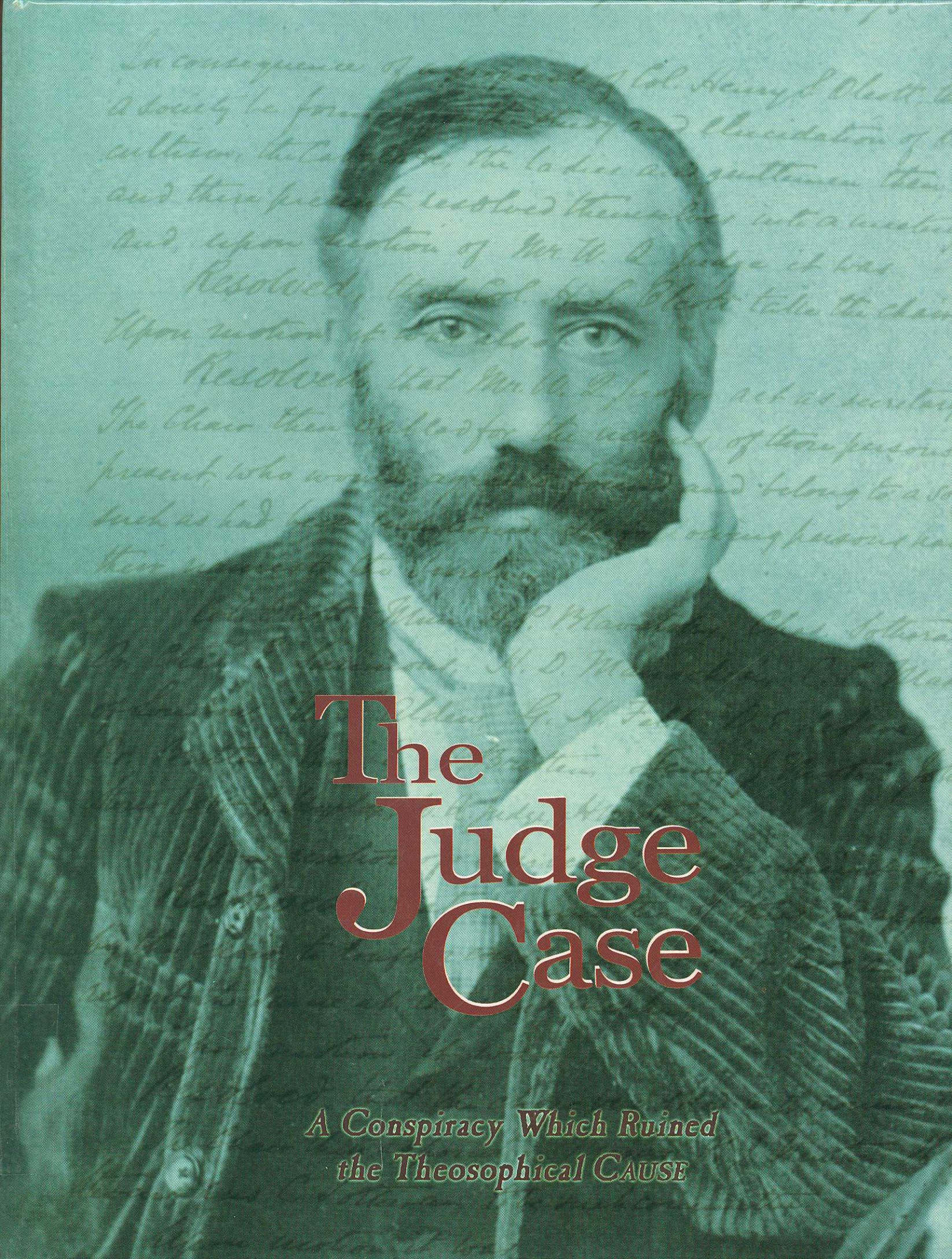




The Judge Case

*A Conspiracy Which Ruined
the Theosophical CAUSE*

Barney
S. H. Jones had
neither words nor
constant encouragements
Pursue the lines laid down
long ago and "no will look
but in the light of the boy
all results will be right, if you are sincere
in the West and she is not
in G. B. and this is for
best within for me
a chance. I have seen
be too careful. You are
- follow rule. My all of grace
- see. That is all of grace
the of growth. The
of gentle growth. The
in my children's
of you with
Sings
10

The Judge Case



The Judge Case

A

Conspiracy

Which Ruined

The Theosophical CAUSE

Part I

Ernest E. Pelletier

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Edmonton Theosophical Society, P.O. Box 4587, Edmonton, Alberta, Canada T6E 5G4

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INTRODUCTION

If W.Q. Judge, the man who has done most for Theosophy in America, who has worked most unselfishly in your country, and has ever done the biddings of Master, the best he knew how, is left alone in . . . and if the . . . Society in general and its Esotericists especially leave him alone, without their unanimous *moral support*, which is much more than their money — then I say — let them go! They are NO theosophists; — and if such a thing should happen, and Judge be left to fight his battles alone, then shall I bid all of them an eternal good-bye. I swear on MASTER’S holy name to shake off the dust of my feet from everyone of them. . . .

— H.P.B. [*Letters That Have Helped Me* - J.N., Vol. 2, pp.116-117.]

Man’s destiny hangs by a thread at the best of times, and the actions of a few can affect the destiny of not only one man, but the rest of humanity as well. Insidious interpretations of certain events color and shape the thoughts and lives of those who follow. Throughout recorded history it is proven time and time again that the historical interpretation of events by those who dominate a conflict is generally accepted as the “right” one. Unfortunately, truth is the first casualty of conflict. The history within the Theosophical Society is not exempt from this fate.

Since its inception in 1875 the Theosophical Society has experienced numerous conflicts, some of which have polarized the membership and created splinter groups that held to their own version of the historical interpretation. Errors found in the accounts of theosophical history have skewed philosophical arguments and led to partisanship. Although there are numerous examples, the most troubling remains “The Judge Case”.

Colonel Henry Steel Olcott was the first to use the phrase “The Judge Case” when describing this conflict in his President’s Address at the Nineteenth Anniversary of The Theosophical Society on December 25th, 1894. At that time he stated: “We are at a crisis that is the most serious within our history since that of 1884. The unavoidable failure to dispose of the charges against Mr. Judge last July, has set in motion most powerful opposing currents of feeling. By some he is enthusiastically supported, by others as unreservedly condemned.” These sentiments have survived to this day.

The Judge Case: A Conspiracy Which Ruined the Theosophical CAUSE chronicles the events and tragedy that besieged and diverted the Theosophical Movement from the Original Program created from the inspiration and guidance offered by the true Founders of the Theosophical Society — the Masters of Wisdom.

Since 1875 Helena Petrovna Blavatsky (H.P.B.), William Quan Judge and Colonel H.S. Olcott have been linked as co-Founders of The Theosophical Society. Yet Judge’s contributions to the Society are not sincerely embraced by most theosophists because of the cloud of suspicion cast over his character by his detractors.

An attempt was made in 1884 to discredit Blavatsky by conspiring and fabricating charges of deception against her, the purpose of which was to destroy both her reputation and the Society she helped create. The accusations in that case were advanced by Emma and Alexis Coulomb, whom Blavatsky saved from destitution in 1879. The Coulombs, chided by Blavatsky for unethical behavior, chose to take revenge. They forged letters and constructed apparatus in Blavatsky’s apartment at Adyar, the headquarters of the Theosophical Society, to incriminate her. Eventually, after many years and several investigative reports,

Blavatsky was cleared of any wrongdoing. Still, H.P.B. periodically receives bad publicity by those whose vaunted knowledge is based on ignorance.

Judge, Blavatsky's staunchest ally, was painted with a similar brush a few years later — this time by prominent members of the Society. The Theosophical Society was founded on the premise that all members are seekers of Truth on perfectly equal terms. As a body of students, each has the entire right and freedom to hold any belief (or 'un-belief') that commends itself to them, and to express that unconditionally. The book you are about to read will reveal that in spite of admonition from the President-Founder, Colonel H. S. Olcott, he along with his associates violated the most vital spirit of the Society: of neutrality in matters of belief, of brotherly love, of charity, and of seeking deficiencies in oneself rather than in others.

Light will also be shed on how Judge was unjustifiably denounced with malicious bitterness by those who should have been the first to uphold the principles of Theosophy. Accusations of fraud were directed against him, privately and publicly. While documents were being used in an insidious manner to bring accusations of dishonesty against Judge, impugning his character, his accusers were professing that in the spirit of tolerance and good will, their actions were taken to protect the membership against psychic delusions.

Dr. Archibald Keightley, a prominent London Member of the Theosophical Society and one of twelve in H.P. Blavatsky's Esoteric Section and later her Inner Group (of select individuals for special esoteric instruction), saw the whole attack on Judge as a way to discredit him, H.P.B. and the Society. Dr. Keightley observed that these attacks on Judge were initiated by the more orthodox Brahmins who bitterly resented their esoteric doctrines being presented to non-Brahmins — to Westerners. Dr. Keightley understood, as did Judge, Blavatsky and the Mahatmas especially, that the true Vedic spiritual values had degenerated into a Brahminic spiritual pride which had stagnated into a purely intellectual activity.

Unfortunately, Judge died before his name could be completely cleared. Following his death, dissension occurred among his supporters, and any pursuit to vindicate him was lost. Evidence which Judge said could be used against him in a conspiracy, and could also be used to clear his name, was in the hands of his accusers and kept away from public scrutiny. Since then these same documents have allegedly been utilized covertly to sully this man's honor. In writing history, especially a human tragedy, the story can never be complete or accurate if organizations and historians supporting a particular bias have determined that their cause is served better if certain documents remain hidden. It is indeed a sad state of affairs when whisper becomes fact, especially in an organization whose motto is "There is no Religion Higher than Truth" and whose goal is Universal Brotherhood.

When my wife and I joined the Society in 1977, through The Theosophical Society in Canada, Edmonton Lodge (now Edmonton Theosophical Society), two elderly gentlemen were the firm anchors of the group. The elder of the two, Emory P. Wood, was a serious student interested in theosophical history and completely dedicated to H.P.B., the Masters, and to the Original Program. The other gentleman, Bertram J. Whitbread, a few years younger and just as dedicated, was involved with the Esoteric Section (E.S.) and also associated with a Lodge that had priests in the Liberal Catholic Church (L.C.C.). He studied Alice Bailey's writings as well. Group study was always centered on the original teachings as presented by Blavatsky and the Masters, and these two gentlemen, both sincere and serious students for over sixty years, maintained a balance within Edmonton Lodge. I am grateful for the wisdom and guidance they provided and the technique of study they taught us. Students were encouraged to investigate *everything* and to determine the truth for themselves. It was recommended that they start with an understanding of the *original* program, *its source* literature, and *its* history before exploring other concepts. Examining Judge's writings was part of the process. No contradictions were noted in Judge's writings when compared with Blavatsky's or the Masters'.

In 1985, Edmonton T.S. established a republishing program in an attempt to complete collections of its

library's periodicals and to share its reproductions of these original documents with other libraries and individuals. In 1986, my wife and I attended the European School of Theosophy at Tekels Park, England. Then in 1988 arrangements were made to visit major theosophical centers in California. While the principal objective of our American travels was to seek assistance to fill the gaps in Edmonton T.S. Library's collections, we were equally interested in getting personally acquainted with fellow theosophists and exploring how the various organizations cooperated with each other, as well as how they viewed the Theosophical Movement as a whole. Our findings were that most of them appeared dynamic and that some reconciliation between groups had occurred. In 1989 we toured the mid-Western United States. It became clear that strong divisions remained and that the main source of the separateness in the Movement was the conflict that arose shortly after the death of Blavatsky — more precisely, "The Judge Case."

Since there did not appear to be any one title in print dealing specifically with "The Judge Case", I decided to collect as much information as possible and compile it into a format detailing the facts. The intention at the time was to render assistance to someone who could further investigate this critical issue and then write a book delineating the whole situation.

Two specific items provided the starting point. Item one was a copy of Hettie Manske's accumulation of documents pertaining to "The Judge Case" which was borrowed from Emmett and Carmen Small of Point Loma Publications in San Diego, and also offered by Dara Eklund of Studio City, during our California visit in 1988. Item two was received in 1991. Dallas TenBroeck, associate of United Lodge of Theosophists, Los Angeles, mailed me a copy of a synopsis of "The Judge Case" he had recently compiled. Although these documents supplied some valuable insight, innumerable gaps remained. By the mid 1990s, Edmonton T.S. had acquired a complete collection of **The Theosophist** as well as several other early periodicals crucial to researching "The Judge Case." As the accumulation of documents became quite sizeable, we started to record the information chronologically on computer. A sense of duty has since taken me further than ever anticipated. What started as a query developed into a very complex investigation that has led to the volume of documentation and analysis before you.

In 1894, six charges were brought against W.Q. Judge. He was accused of:

1. being untruthful about his claims that he had been receiving teaching from and communication with the Masters since 1875;
2. being untruthful when denying that he had sent letters or messages purporting to be from the Masters;
3. being deceptive towards Olcott with regards to the Rosicrucian Jewel which belonged to Blavatsky until her death in 1891;
4. lacking straightforwardness with a message regarding Olcott's tenure of the Presidency; and
5. allegedly using a brass seal to substantiate certain messages, telegrams, orders and letters.

The 6th charge brought against Judge was the most disparaging one. He was charged with sending letters for personal advantage that purportedly contained imitation script "as if sent and written by Masters". Although this charge was vague at best and no substantial evidence was ever presented, the accusations themselves were damaging and condemning. The result was that Judge's reputation became not only tarnished, but ruined in the eyes of many.

It is very easy to accuse or cast suspicion upon a person's character, but it is a nearly insurmountable task to vindicate that individual's reputation. The burden of proving one's innocence can be extremely difficult at the best of times, but never more so than when the accusers withhold material evidence, thereby denying the accused the opportunity to mount a proper defense against the charges. Judge and his supporters maintained, and research sustains, that material evidence has been withheld.

The charges against Judge, virtually impossible to disprove at the time, are even more difficult to defeat one hundred years later, especially after a century in obscurity. When a defense is brought before any jury, in this case in the court of public opinion, the plaintiff's case needs to be examined in order to mount a proper defense on behalf of the accused. Since there are many accusers in this case, some well known and some hiding in the shadows, a liberal spectrum of *factum probans* (probative or evidentiary facts; circumstantial evidence) valuable to the case has been presented. Every extant document made available was utilized to expose the truth behind this conspiracy and great tragedy.

Many errors were found in accounts of theosophical history that could easily skew one's perception of events. Whether accidental or otherwise, they may appear slight at first, but when looked at more closely, they are shown to have steered public opinion in a completely different direction. One such example is in **A Short History of The Theosophical Society**, published in 1938 by Theosophical Publishing House, Adyar. On page 280, Josephine Ransom states that "On 6 May Mrs. Besant, Mr. Judge and Dr. and Mrs. J.D. Buck left New York for England." In fact, Judge did not sail with Besant on that date; he sailed one week later, on May 13th. This small imprecision in Ransom's book leads one to the erroneous conclusion that Judge and Besant reached London at the same time. They did not. Blavatsky died on May 8th, 1891 and Judge was not present to deal with matters related to the immediate impact of H.P.B.'s sudden demise, whereas Besant was.

Many inconsistencies and inaccuracies were also found in Colonel Olcott's memoirs, **Old Diary Leaves**, written much later from notes he kept. It is amazing how Olcott's sometimes foggy memory is widely accepted and relied upon as fact.

Having reviewed all the evidence, the conclusion eventually drawn was that, while the charges themselves could not be proved or disproved, W.Q. Judge was conspired against. I hope that you, the reader, upon a similar process of analysis, facilitated by the information compiled and based upon the merits of the facts presented, will be led to a similar conclusion.

This work is an attempt to bare the facts, to present a detailed factual defense to vindicate W.Q. Judge's reputation, and to repudiate the accusations of fraud. The process used to gather the information is as earlier described, and the information is organized as detailed in the Explanatory Notes that follow this introduction. Other than the Supplement, which summarizes and substantiates the findings of my investigation, all the documentation in this volume, Part 1 and Part 2, is presented in a manner to allow historical records to speak for themselves. Some familiar documents, and others which may be new for many, are presented. In the Supplement, a fresh look at the evidence demonstrates that Judge was not only a chela of Mahatma Morya, but possibly the only westerner aside from Blavatsky to have been initiated by Him into the occult mysteries. The evidence collected also supports the probability that the ego within Judge was a chela (occult pupil) of these Masters of Wisdom for a considerable time.

Through this detailed study it is hoped that Judge will be vindicated of the charges, that justice will finally prevail, that he is awarded his rightful place in the annals of theosophical history as a True Theosophist and a True Founder of The Theosophical Society, and most importantly as one of the individuals chosen by the Masters of Wisdom to initiate a paradigm shift in human consciousness in the Western World. It is also hoped that Judge's writings will be read and studied more widely by students around the world.

All organizations are invited to add to this compilation by looking into their archives for additional information not included in this work, and which should now be in the public domain. The time has come.

Ernest E. Pelletier

EXPLANATORY NOTES

Edmonton Theosophical Society's republishing program has consistently reprinted rare documents without changes, that is, NO editing. It was deemed that the best way to expose the whole "Judge Case" was to present the issues, as they unfolded, by using direct quotations from as many original sources as possible and letting the facts tell the story.

To facilitate this, the Chronology section has been arranged into three columns. The first column states the date that the event occurred and represents one file. The center column first mentions the title of the article or identifies the item from which the quotations are extracted. Titles are in quotation marks and sometimes, additionally, in italics or in capital letters depending on original source. All quotations, taken from the contents of that file, are extracted to reveal the central idea. Titles of books, pamphlets and other publications are in bold letters throughout, except when found within a quotation. On occasion, titles first published as an article are in quotation marks, and appear in bold after they were reprinted as a pamphlet.

Where NOTE appears in the center column, it indicates either extra references to support the quotation or where other information can be found relating to it, providing the reader a thread to follow the topic. I have occasionally added comments, which are clearly identified as such.

The third column indicates the sources of the quotations. These are in bold lettering, except as indicated above. This format was used, rather than italics, to make the titles more visually distinct. To assist the reader not familiar with the material presented, full titles, or as much of them as possible were used rather than abbreviations or acronyms. Vol. indicates volume and Supp. signifies Supplement. Wherever possible, original pamphlets, circulars and letters have been included as reference sources.

Care was taken to place the source directly opposite the quotations, although this was not always feasible. Exceptions arise in the cells containing biographical sketches of some of the main characters. In these instances, the source may not necessarily be directly aligned with the material found in the center column. A biographical sketch might be a synopsis of events or, in many circumstances, simply quoted in part but not necessarily indicated as such by the use of quotation marks. However, all the sources from which the information was drawn are included in the third column.

For quick reference at the end of the Chronology, a List of the Biographical Sketches (in alphabetical order) is provided for the forty-nine main characters featured. A detailed sketch of H.P. Blavatsky is not included here, although information regarding her death is mentioned, as biographical information on H.P.B. is readily available elsewhere.

The Chronology has been compiled as its name implies: chronologically. Documents used in this section have been in the public domain for some time, most from the time they were written. In the Supplement, however, I have imparted my perspective on this highly interesting period of theosophical history. The Supplement includes facts and documents which came my way over the years, but which have not necessarily been generally accessible and/or available for perusal in the past. Some of these documents and observations may alter perception of this history.

The Supplement is followed by: Index to Supplement, Works Cited, Bibliography of Works by and about William Q. Judge, and Illustrations: Sources. The legend of title abbreviations used throughout this volume consists of the first column of Works Cited. Publications reproduced by Edmonton Theosophical Society have additionally been indicated by ^{ETS} (in superscript) after the title.

Part 2 consists of appendices which contain some of the documents most pertinent to “The Judge Case”. Some are fairly rare while others are crucial enough to the Chronology and Supplement to warrant their presence within this volume. The reader is thereby provided with access to documentation in its original context and the opportunity to investigate the evidence themselves. Each appendix includes a detailed Table of Contents.

Appendices “A” to “J” have been assembled, some with an introduction or analysis, and one, Appendix “J”, comprises a fresh look at Judge’s horoscope through commissioned work recently completed by two professional astrologers.

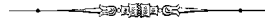
“Mahatma” or “Master” are terms used throughout this work. A definition is included below as it is important to understand what these words imply in the context of this work.

Mahātman. (Sanskrit) “Great Soul” or “Great Self” is the meaning of this compound word (*mahā*—great; *ātman*—self). The Mahatmas are perfected men, relatively speaking, known in theosophical literature as Teachers, Elder Brothers, Masters, Sages, Seers, and by other names. . . . They are men, not spirits — men who have evolved through self-devised efforts in individual evolution, always advancing forwards and upwards until they have now attained the lofty spiritual and intellectual human supremacy that now they hold. They were not so created by any extra-cosmic Deity, but they are men who have become what they are by means of inward spiritual striving, by spiritual and intellectual yearning, by aspiration to the greater and better, nobler and higher, just as every good man in his own way so aspires. They are farther advanced along the path of evolution than the majority of men are. They possess knowledge of Nature’s secret processes, and of hid mysteries, which to the average man may seem to be little short of the marvelous — yet, after all, this mere fact is of relatively small importance in comparison with the far greater and more profoundly moving aspects of their nature and life-work. — G. de Purucker, **Occult Glossary**, Theosophical University Press, Pasadena, CA, (1933) 1972, p.92.

Ernest E. Pelletier

Date: April 13th, 2004

THE JUDGE CASE



CHRONOLOGY

	“Lawyers vs Religion, A Paradox.” By Dr. Jerome A. Anderson. “Inasmuch as newspaper writers have alleged that Wm. Q. Judge, Vice-President and General Secretary of the Theosophical Society, was a Methodist exhorter when picked up by Blavatsky at the formation of the Society in New York; it might be well to say that Mr. Judge was born in Dublin, Ireland, in the year 1851 and came to America when he was 14 years old, taking up residence in New York City. For a time he engaged in mercantile pursuits and then began the study of law with Delafield Smith, at that time corporation council for the City of New York. He was admitted to the bar in 1872 and was married 1874. For some years Mr. Judge was a member of the law firm of Olcott, Mestie and Gonzalez and in 1875 he first met Mme. Blavatsky and Col. H.S. Olcott. He soon became devoted to Theosophy and assisted that year in founding the Theosophical Society. Long intimacy with Mme Blavatsky made him closer to her than was any other person, and he saw more marvels than any other. For years the Society made little progress and Mr. Judge had small encouragement as President of the Aryan T.S. and General Secretary of the Society. But within three years a wonderful development has occurred and Theosophy is now spreading everywhere with great rapidity. Is it not unusual to find a layman traveling to expound a religion, especially a lawyer at this age of the World?” [William Quan Judge was born in Dublin, Ireland, April 13th, 1851.]	Pacific Theos. Vol. 1, No. 2, Dec. 1891; p.2
Jan. 16, 1882	“Letters of W.Q. Judge”, XII Letter from Judge to H.S. Olcott. Judge inquires about Mr. Wimbridge an English architect/artist who had designed the cover for The Theosophist and travelled with Olcott and H.P. Blavatsky to India on Dec. 17, 1878. In this letter Mr. Judge mentions that money is very scarce and he is frustrated because he has no money and wants to devote his time to Theosophy. He wrote: “If I was a little harder by nature in my profession, I would perhaps today have a little more to enable me to do good work. I draw a small pittance from the Mine Co., not over \$16 a week and am living within the narrowest limits.” In an earlier letter (Jan.7th,1882) to Olcott, Judge mentions that he has just returned from Venezuela and that “[i]f this mining operation succeeds, I will then have time and money to devote myself to Theosophy actively.”	The Theosophist, Vol. 52, May 1931; pp.191-197
Mar. 18, 1882	“To the New York Theosophical Society” Letter from William Q. Judge to Major General Abner Doubleday in which he states that he was willing to meet with him but that he had to go to South America for a month or two. He wrote: “I have been identified with the Theosophical movement from its beginning. . . . “My dear friends I must earnestly and on my honor assure you that these men [“The Brothers” and “The Adepts”] exist. . . . “[O]ne of these <i>Adepts</i> has written me, saying we can expect nothing while we fail to do anything ourselves.”	Theos. Forum (P.L.) Vol. 4, No.1, Sep. 15, 1932; p.8

Mar. 15, 1883	“Letters of W.Q. Judge”, XVI Letter from W.Q. Judge to Olcott. It had obviously been a long time since the last one. He wrote: “I am still living, but oh my God, what knocks I have had! . . . “I haven’t a damn red cent of my own, and none of anyone else’s either. I had to borrow five cents the day before yesterday, in order to get over the ferry. . . . “Well, here in hell I lift up my eyes to those that are above me and do not deny them. . . . I feel the thoughts of M[^] and K.H. here in my head all the time, and cannot if I would, and I would not, drive them out.”	The Theosophist , Vol. 52, Sep. 1931; pp.754-756
June 11, 1883	Letter from W.Q. Judge addressed to “My Dear Damodar”. “I have your last. On the back is written in red pencil ‘Better come M[^]’ I do not my dear friend know your Chohan but suppose it is M[^] but I venerate him as you do. Olcott wrote me three days ago begging me to come also & thus I have a great obligation.”	Damodar , p.76
Nov. 4, 1883	“Letters of W.Q. Judge”, XVII Letter from Judge to Olcott. “I am trying to start up the Branch and <i>will</i> succeed. [George W.] Wheat offers his house to meet in, and when [General Abner A.] Doubleday fixes the day we will try it. But people are dead here, and it will be uphill work when we begin to ask for dues and so on to cover expenses. I would like to run a Buddhist religious Society here. In fact, Olcott, I am totally unfitted for any other business but Theosophy and Buddhism.” NOTE: In a previous letter (May 15, 1883) to Olcott, Judge wrote: “T.S. in New York hangs fire. I have been unable to do anything, and Doubleday says there seems to be a great opposition in the air, presumably from India. He said the other day he would like to be permitted to resign; but that’s confidential. Let him write about it himself.”	The Theosophist, Vol. 53, Oct. 1931; pp.67-68 The Theosophist, Vol. 52, Sep. 1931; pp.754-756
Dec. 3, 1883	“Official Reports” THE ARYAN THEOSOPHISTS OF NEW YORK. “The New York Branch of the Theosophical Society has been formed with the above title. Officers are: President – William Q. Judge, Secretary – Mortimer Marble, Treasurer – George W. Wheat. . . . “The Society’s objects are— To promote the study of Aryan and other Eastern religions and sciences, and vindicate its importance; to investigate the hidden mysteries of Nature, and the psychical powers latent in man; and to co-operate in the general work of the <i>Theosophical Society</i>.”	The Theosophist , Vol. 5, Feb.1884; Supp. p.31

Dec. 4, 1883	"THEOSOPHISTS REORGANIZING." "THE PEOPLE WHO SET NEW YORK TALKING SEVEN YEARS AGO." The New York Herald published an account of the meeting held at Mr. Wheat's house at 355 West, 28th St. N.Y. City. "A most extraordinary meeting was held in a private residence up town last night, at which a small group of gentlemen gathered together for the purpose of reviving the work of the Theosophical Society, started in New York nearly a decade ago, by Madame Blavatsky. ". . .the nucleus has been preserved, and some ten days ago word was received by several of the initiates that a certain priest would be in New York, yesterday, and would expect to meet a select few at the place mentioned last evening." General Abner A. Doubleday presided, William Q. Judge was secretary. "There were a boss printer, a somewhat noted journalist, a professional accountant, a retired merchant, a student or two and others of less note were present. "General Doubleday introduced the Hindoo, not by name, but as the messenger of the Society. Some of those present recognized him as the man who was present at the cremation of the Baron de Palm and at the later ceremony of casting the Baron's ashes into the sea. He was attired with Oriental magnificence, strangely contrasting with the business suits of the others. On his breast gleamed a jewel wrought with the mystic word. 'OM.' He spoke very little, but after announcing that the time had come for the active work of the New York Branch of the Theosophists, he read in Hindoostanee a short passage from the Mahabbarat and gave to the acting President (General Doubleday) a copy of the Bhagavad-Gita. . . . "After delivering his message and the book, the Hindoo disappeared. No one followed him or asked a question." Immediately after this event the ones present organized the new Society and elected their officers and a second meeting was announced for the following Monday, Dec. 10th.	The Theosophist, Vol. 5, Feb.1884; Supp. p.31
Dec. 10 and 17, 1883	"The Aryan Theosophical Society (New York.)" "THE NEW YORK THEOSOPHICAL SOCIETY has been formed under the name of THE ARYAN THEOSOPHISTS of New York—the N.Y. Branch of the Theosophical Society. "The Third meeting was on [Monday] December 17th, 1883, and showed an increase of interest. . . . ". . . we expect to get new members. In this we are careful however, as we do not care to let in inharmonious people, who only wish to rule and ruin." NOTE: In an earlier letter (Jan. 16, 1882) to Olcott, Mr. Judge expressed his concern about a proposed Lodge setting up in Rochester, NY. He stated: "The people who propose it in Rochester are members of the liberal league there, and whether they are good or not for the Society I do not know. What I have always been afraid of is that we might get in some people who would not do us any good, for here in the U.S. the people who first run after such an 'ism' as ours are generally the crackbrained spiritualists and free-lovers, none of whom I care to have in."	The Theosophist, Vol. 5, Mar. 1884; Supp. p.54 The Theosophist, Vol. 52, May 1931; p.196

Jan. 21, 1884	“Presidential Special Order” The day President Olcott left Head-quarters, (for Ceylon via Bombay then to Marseilles on Feb. 20th on his way to London), he issued a “Presidential Special Order” appointing Messrs. R. Raghoonath Row, Diwan Bahadur; G. Muttuswami Chetty, Garu; P. Sreenivasa Row, Garu; and T. Subba Row, Garu to supervise and carry on executive powers of the President while he was away. “Their jurisdiction to cover the financial, executive and supervisory affairs of the Society.” [See Feb. 19, 1884 entry for more information.] NOTE: H.S. Olcott was to return to Adyar only in July but returned on Feb. 13th. He met H.P.B. in Bombay on Feb. 18th and sailed from Bombay for Marseilles on Feb. 20th. He returned on Nov. 15th. [See Nov. 17, 1884] On Dec. 17th Olcott met H.P.B. in Colombo. She was accompanied by C.W. Leadbeater, and Mr. and Mrs. A.J. Cooper-Oakley.[See Dec. 21, 1884 entry.]	The Theosophist, Vol. 5, Feb. 1884; Supp. pp.41-42 Hammer on the Mountain. pp.328-329
Feb. 15, 1884	H.P.B leaves Wadhwan for Bombay after her visit with His Highness the Thakore Saheb. She was accompanied by Baboo Mohini M. Chatterjee and Franz Hartmann. Hartmann (An American Buddhist) returned to Adyar on Feb. 29. H.P.B., H.S.O, Mohini M. Chatterchi, Burjorji J. Padshah, S.Krishnamarchari (Babaji) and Babula (H.P.B.’s servant) sailed on the 20th, from Bombay for Marseilles, France on the S.S. <i>Chandernagore</i>.	The Theosophist, Vol. 5, Apr. 1884; Supp. p.65 Report, p.32 BCW, Vol. 6, p.xxvi First Report, p.123
Feb. 19, 1884	“Presidential Special Orders.” From Camp, Bombay. Three more names are added to the Executive Committee: St. George Lane-Fox, Esq., Dr. F. Hartmann, and W.T. Brown. “. . . and the whole will be known as the Board of Control.” NOTE: [See Jan. 21, 1884.] List of Special Executive Committee appointed by Col. Olcott.	The Theosophist, Vol. 5, Mar. 1884; Supp. p.54 Vol. 5, Mar. 1884; p.154
Feb. 20, 1884	Madame Blavatsky and H.S. Olcott sail from Bombay for Marseilles, France on the S.S. <i>Chandernagore</i>. They were accompanied by Mohini M. Chatterji, Burjorji J. Padshah, S. Krishnamachari (Babaji) and Babula, Blavatsky’s servant. NOTE: On Feb. 15th Mme. Blavatsky left Wadhwan for Bombay. She was accompanied by Franz Hartmann and Baboo Mohini M. Chatterjee. During their train ride Franz Hartmann describes an interesting phenomenon which occurred which is similar to the phenomenon that occurred at the May 27th, 1891, E. S. Advisory Council Meeting. See May 27, 1891 entry.	The Theosophist, Vol. 5, Mar. 1884; p.154 BCW, Vol. 6, p.xxvi The Theosophist, Vol. 5, Apr. 1884; p.65

Feb./Mar. 1884	“In the winter of 1884 news came to William Q. Judge in New York that the long severed relations between himself, H.P.B. and Col. Olcott were to be renewed, and the pen work resumed just where it had been laid down at the time of their departure for India in 1878.” NOTE: There is no indication of an exact date for W. Q. Judge’s arrival in London. In a letter some time after his arrival he wrote: “Since February 27th I have not met a congenial soul save Thomas. . . .” Then he adds “March 20th . . . No further news from Olcott or the rest.”	The Word, Vol. 14, Mar. 1912, p.324 p.331
Mar. 25, 1884	William Quan Judge arrives in Paris (from where he eventually made his way to India). He is told by Madame Blavatsky “that the Master had told her in India, that he was doing, or ‘about to do something with and for me’.” Also that he had been “ordered by the Masters to stop here and help Madame in writing the ‘Secret Doctrine.’ . . .”	The Word , Vol. 15, Apr. 1912; pp.17-18
Mar. 27, 1884	H.P. Blavatsky and H.S.Olcott leave Nice for Paris. “We reached Marseilles at 9.30 p.m., and Paris the next evening at 11p.m. Mohini, Dr. Thurman, F.T.S. and W.Q. Judge — who had left New York for India — met us at the station. . . .”	Old Diary Leaves , Third Series, p.86
Mar. 27, 1884 continued	Under orders from K.H. the Board of Control gave a month’s leave, and money for Mme. Coulomb to buy new clothing, for a vacation from Adyar at Ooty (Ootacamund). NOTE: During the period from February 7th up to the 29th, when Hartmann returned to Adyar, the Coulombs had undisputed possession of Madame Blavatsky’s room.	Report, p.34 Hastings, Vol. 2, p.77
Apr. 24, 1884	“Letter from W.Q. Judge”, XVII Letter from Judge in Paris to Olcott thanking him for the £5. “I am not going to London . . . just to buy a coat. . . . In my letter I was merely letting out a wishful thought toward London’s cheap coats, as I am ashamed to go out with my rags; that is all.” He was likely meeting Mrs. Holloway who was coming to London in May.	The Theosophist , Vol. 53, Nov. 1931; pp.196-197
Apr. 30, 1884	“Letters of W.Q. Judge”, XVII Letter by W.Q. Judge in Paris to Col. Olcott. “I do not know what you know about it, but I will bet my head to a lemon that I have got now a magnificent coadjutor, <i>if not a successor</i> to H.P.B. and one who has trained scientific methods of literary work, as well as psychical abilities of the kind that make H.P.B. so remarkable. I thought in the street yesterday I heard the Master say Mrs. H. would be a successor and then they would let H.P.B. vanish. Two hours after in the parlor in talking to Wagnalls, who extolled the character of Holloway (though not referring to anything else) H.P.B. leaned back and said, ‘<i>O my God, if I shall only find in her A SUCCESSOR, how gladly I will PEG OUT!</i>’ A curious ‘scientific coincidence’.” NOTE: See The Mahatma Letters To A.P. Sinnett pp.360-361 for what the Mahatma K.H. thought about Mrs. Holloway.	The Theosophist, Vol. 53, Nov. 1931; pp.201-202 O.E. Library Critic, Vol. 21, Apr. 1932; p.9

May 13, 1884	“Special Orders of 1884.” From London by H. S Olcott. “On 13 May the President issued a ‘Special Order’ constituting a Board of Control to act as a central management for The Theosophical Society in the United States. He appointed Wm. B. Shelley and Mrs. Josephine W. Cables (President and Secretary respectively of the Rochester Branch), G.F. Parsons, Elliott B. Page, T.M. Johnson, Gen. A. Doubleday and Dr. J.H.D. Buck as members of the Board, leaving it to them to agree upon a Chairman and Secretary. The latter officer was to transmit all returns to the Recording Secretary at Adyar, and the Board was to keep an accurate but private register of all Branches and their members. Expenses of the Board were to be met by a small <i>per capita</i> assessment.” NOTE: See Aug. 17, 1884.	The Theosophist, Vol. 5, July 1884; Supp. p.100 A Short History of the T.S., p.200 General Report of the 21st Anniversary of the T.S., p.26
June 13, 1884	H.S. Olcott: “On the 13 th June I returned to London in company with Mr. Judge, who had come over from New York to see us on his way out to India, his intended future field of work.”	Old Diary Leaves , Third Series, p.155
End of June 1884	William Q. Judge leaves London for Bombay. “Mr. Judge left London at the end of June and arrived, 15 July, at Bombay where he was met by Tookaram Tatya and other members.”	A Short History of the T.S. , p.203
July 15, 1884	W. Q. Judge arrived in Bombay and delivered his first lecture: “Theosophy and the Destiny of India.” He reached Adyar on August 10th. Judge had left London at the end of June. Before Judge’s arrival at Adyar, Master M. wrote a letter to Franz Hartmann telling him “Be friendly towards W.Q. Judge. He is true, faithful and trustworthy. . .” The Master’s letter to Hartmann was about M.’s concerns with the investigation brought on by the accusations of fraud against H.P. Blavatsky by the Coulombs. Mr. Judge was asked to go to India “to take charge of the situation. . .” [p.491] “I went to Adyar in the early part of the year 1884, with full power from the president of the Society to do whatever seemed best for our protection against an attack we had information was about to be made in conjunction with the missionaries who conducted the Christian College at Madras.” In a letter dated Feb. 5, 1886, to “Brother Padshah”, Judge explained regarding his stay at Adyar: “I went there with full authority and from the first moment saw all, had all the keys and took complete charge. . . .” NOTE: The use of the word “true” by Master M. to denote Judge’s character is not to be taken lightly, as this description is used very sparingly by the Masters; just as H.P. Blavatsky used the term very rarely to describe some Theosophists.	A Short History of the T.S., p.203 The Theosophist, Vol. 53, Dec. 1931; pp.307-308 BCW, Vol. 8, p.448 T.N.C.A.B. pp.489-498 Echoes of the Orient, Vol. 3, p.204 Practical Occultism, p.15

July 20, 1884	“The Poona Theosophical Society.” William Q. Judge arrived at Poona where he was received at the station by several members of the Poona Branch. [Most likely this receiving committee included the President of The Poona Branch, Navroji Dorabji Khandalvala.] On the 23rd he delivered a lecture to 300 persons at the Poona Town Hall on “The West and what India can give it”. On the 25th he arrived at Hyderabad then to Adoni and then to the Gooty Theosophical Society on Monday August 4th. On the 29th he arrived at Secunderabad and lectured that evening on “Theosophy and the Destiny of India” and the next evening on “Is There A Soul in Man?”, both at Mahaboob College.	The Theosophist, Vol. 5, Sep. 1884; pp.128-129 Echoes of the Orient, Vol. 2, pp.74-85
Aug. 17, 1884	“Special Orders of 1884.” Another Order from H.S. Olcott, this time from Elberfeld, Germany, adding to his previous one from London. “The following persons are hereby added to the American ‘Board of Control’ created by Special Order of the 13th of May 1884: — Professor Elliott Coues, M.D., Ph.D., F.T.S., of Washington, D.C. [and] Mr. Mordecai D. Evans F.T.S., of Philadelphia, Pa.”	The Theosophist, Vol. 5, Oct. 1884; Supp. p.139
Sep. 29, 1884	The Madras Mail reports on Mr. Judge’s address to “some Madras students [which] bore the following testimony to Hindu philosophy:— The great Indian nation produced its Sanskrit. Great consideration was due to this language. It contains Philosophy as refined as Herbert Spencer’s and further it used language that Herbert Spencer could not understand. His very ideas were to be found in Indian philosophy elaborated to such an extent that Spencer would do well to throw his books into the sea and apply himself to the study of Hindu Philosophy.”	Theosophy Unveiled, p.58
Nov. 10, 1884	H.S. Olcott arrives in Bombay. He lectures at Framji Cowasji Hall on “Theosophy Abroad”. He arrived in Madras on the 15th. “He stopped at Poona on the way to consult Judge Khandalawala [N.D.K.] on the Coulomb problem and secured his support for his policy”. NOTE: N.D.K., Navroji Dorabji Khandalawala was a highly respected Judge and staunch friend of the Founders, especially Olcott and Blavatsky. “He was initiated into the Theosophical Society on March 9, 1880, and later became President of the Poona Branch of the T.S.”	Ransom, p.204 BCW, Vol. 9, p.78
Nov. 16, 1884	“THEOSOPHY ABROAD” “Colonel H.S. Olcott, President-Founder of the Theosophical Society, delivered a lecture on Sunday evening in Patcheappah’s Hall, on ‘Theosophy Abroad’.”	The Theosophist, Vol. 6, Dec. 1884; Supp. pp.158-159
Nov. 17, 1884	After Olcott’s arrival at Adyar on the 15th, he dissolved the Board of Control, which had been formed by Special Orders of Jan. 21st and Feb. 19th, 1884 and resumed the executive management of the Society.	The Theosophist, Vol. 6, Dec. 1884; Supp. p.162

Nov. 26 1884	W.Q. Judge arrives in New York on board the British steamer SS. <i>Wisconsin</i>, which had left Liverpool on Nov. 15th. NOTE: Judge sailed for the U.S.A. from Liverpool on Nov. 15, 1884.	BCW, Vol.1, p.476 Cdn. Theosophist, Vol. 20, Apr. 1939; p.35
Dec. 21, 1884	On Dec. 1 st Olcott and Hartmann leave Adyar and sail to Colombo, Ceylon to meet H.P.B., C.W. Leadbeater, and Mr. and Mrs. Cooper-Oakley and return to Adyar with H.P.B and party on Dec. 21 st aboard the S.S. Navarino.	Hammer on the Mountain, p.329 Vania, pp.242-244
Dec. 27-31, 1884	“IMPORTANT ACCESSIONS TO THE HEAD-QUARTERS STAFF.” H.S. Olcott in his report about Head-quarters staff mentions that “Mr. W.Q. Judge, a founder of the Parent Society” had been there at Adyar temporarily.	Official Report of the Ninth Anniversary at Madras, 1884, p.17
Dec. 27-31, 1884 continued	“<i>Committee’s Report.</i>” “At the Ninth Annual Convention of the Theosophical Society at Adyar (Madras), a Committee was appointed to advise Madame Blavatsky as to the best course to be taken by her with reference to certain letters published in the September number and the following numbers of the <i>Christian College Magazine</i>, a sectarian paper published at Madras under the auspices of the Scotch Free Church Mission. 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, both of which persons had been for some time residing at the head-quarters of the Society in the capacity of house-keepers and servants, but who had been recently expelled from the head-quarters and from the Society, and on whose evidence the accusations brought forward by the missionaries rested. . . . “<i>Resolved:</i> . . . it is the unanimous opinion of this Committee that Madame Blavatsky should not prosecute her defamers in a Court of law.” Signed by the members of the Committee: Narandro Nath Sen, Chairman; Franz Hartmann, M.D.; S. Ramasawmier; Navaraji [or Navroji] Dorabji Khandalawalla, B.A., L.L.B.; H.R. Morgan, Major-General; Gyanenedra Nath Chakravarti, M.A.; Nobin K. Banerji; T. Subba Row, B.A., B.L.; Dewan Bahadur R. Ragoonath Row; Rudolph Gebhard; P. Iyaloo Naidu; The Hon’ble S. Subramani Iyer, B.L.; P. Shrinivasa Row; A.J. Cooper-Oakley, B.A., F.R.H.S., Secy. The reasons which led the Committee to adopt this resolution are then listed.	Report of Investigation, pp.3-4 Official Report of the Ninth Anniversary at Madras, 1884, pp.99-106
Mar. 31, 1885 Würzburg	H.P. Blavatsky leaves India never to return. “She was accompanied by Dr. Franz Hartmann, . . . a Hindu disciple, Dharbagiri Nath, known also as S. Krishnamachari and ‘Bawajee’; and Miss Mary Flynn. She sailed for Colombo, Ceylon, on the SS <i>Tibre</i> of the Messageries Co., and thence for Europe on the SS <i>Pei Ho</i>. She landed in Naples, and settled for a while in Torre del Greco; after a few months, she left for Wurzburg, Germany.”	BCW, Vol. 6, pp.410-411 Theosophia, Vol. 5, Nov.-Dec. 1948; p.12

May 1, 1885	“Letter from H.P. Blavatsky to W.Q. Judge (1 May 1885)” From Naples, Torre del Greco. In this letter she reveals to Judge the true nature of Dr. Franz Hartmann. “I say he has two <u>men in him</u>. One highly intellectual, fit for an occultist, a man of the highest intention, the other cunning, lying, possessed by a <u>Dugpa</u>, in short. There is no reliance to be placed upon him. Today he is <u>apparently</u> a friend, an hour later he coolly damns you with one of his infernally cunning lies. . . . [N]o one ought to trust him. “Thus he spoilt all and ruined the Society.” She spares no criticism of Judge claiming that he was “deceived & bamboozled . . . by . . . our witty Dr. Hartmann!” and that the reason Judge left Adyar before Colonel Olcott and herself had returned on December 21, 1884 was “because <u>he wanted to get rid of you</u> — (sic, these are his words). . . .”	Theos. History, Vol. 5, No. 2, Apr. 1994; pp.48-58
May 16, 1885	“The Letters of H.P. Blavatsky to W.Q. Judge: Epilogue, Letter from W.Q. Judge to H.P. Blavatsky, May 16, 1885.” Letter from W.Q. Judge to H.P.B. Judge dispels H.P.B.’s concerns. “My first surmise was correct. He [Hartmann] seemed bad and dangerous, but I was lulled by letters from Masters he had received in which he was commended and I was foolish enough to give him confidentially, some analyses of your character which I had better have kept to myself <u>but I was no worse than Olcott</u>. . . . “I did not leave India because I got a message from a Mahatma. <u>I never got any messages from any Mahatma either pretended or real while I was in India. That</u> disposes of Hartmann. He couldn’t fool me with anything. . . . If H.S.O. had not been so nearly[?] there I would not have left. But I had decided long before and only waited this long so that Hartmann should have no time to do any damage. I was therefor right. . . . “I tell you neither you, nor Olcott, nor [Laura] Holloway, nor deceit, nor trick, nor message, nor devil, nor Hartmann, had anything to do with my departure from India. . . . “I am as staunch a friend as ever. I thank you for your belief in me.” Judge finishes his letter by saying: “I have made a contract for six months expiring Oct. next or before, to work here in a law office. After that I know not what; and care not.” NOTE: Josephine Ransom explains that Judge “was ill and restless” at Adyar. She also says that “He and Hartmann did not readily get on together.” [See July 15, 1884 entry.]	Theos. History, Vol. 6, No. 5, Jan. 1997; pp.164-166 A Short History of the T.S., p.203
Feb. 5, 1886 Würzburg	Letter from W.Q. Judge to H.P.B. in Würzburg, Germany. Mr. Judge, in writing on the Hodgson Report, refers to letters from Master which he has received. “Then as to letters from ^ you know I have many that came to me which <i>resemble my writing</i>. How will they explain that? Did I delude myself? And so on.” Mr. Judge also asked H.P.B. to explain the meaning of a message he had received, through her, from the Master where the Master stated: “I ‘showed intuition by leaving India’? If you do not care to bother with [it], it will not make any difference.”	LBS, pp.313-314

Mar. 11, 1886	“THE SO-CALLED EXPOSÉ OF MADAME BLAVATSKY” Judge wrote this article for the Boston Index, regarding the fact that while he was in India in 1884 he had not been interviewed by Mr. Hodgson, the investigator on theosophical phenomena for the Psychical Research Society. In this article he stated: “[I]f an adept wanted to write to you, the curious circumstance might be found that the writing would resemble your own. I once saw a message thrown upon the leaf of a book; and it was in the handwriting of him holding it, who was as much amazed as any one else. . . . “... I received in Paris several letters from American friends, ignorant of adepts; and inside were pencilled notes in the familiar handwriting which Hodgson has exploded and proved ‘fraudulent’.” NOTE: Judge sent his article to H.P. Blavatsky on Feb. 5, 1886 while she was in Europe. The article also appeared in the Banner of Light in its April 3rd issue.	Theosophy, Vol. 35, Jan. 1947; pp.107-109
Apr. 1886	First issue of The Path, “a magazine devoted to the Brotherhood of humanity, Theosophy in America and the study of Occult Science, Philosophy and Aryan Literature, edited by W.Q. Judge, published under the auspices of the Aryan Theosophical Society of New York.” Book review of The Path in The Theosophist. “The first number (April) of this magazine has just reached us and promises well for the future. . . . “The fact that it is edited by Mr. William Q. Judge is in itself a guarantee that the present standard of excellence will be fully kept up, and the magazine bids fair to be a most important factor in helping on the spread of those truths which the Theosophical Society has been the means of once more bringing before the attention of Mankind.”	The Theosophist, Vol. 7, June 1886; pp.604-605
Apr. 1886 continued	One year later, in her letter from Ostende, Belgium, dated March 19, 1887, H.P.B. wrote to Judge: “He <u>who does all & the best he can & knows how</u> — does <u>enough</u> for them. This is <u>a message</u> for you. Your ‘Path’ begins to beat the <u>Theosophist</u> out of sight. It is most excellent. . . . The Path alone <u>is your certificate</u> for you in Theosophy.” NOTE: The passage “This is a message for you” seems to imply that the message is not hers but rather a message from the Masters for him. In another letter from H.P. Blavatsky to W.Q. Judge she stated: “If I thought <i>for one moment</i> that <i>Lucifer</i> will ‘rub out’ <i>Path</i> I would never consent to be the editor. But listen, then, my good old friend. Once the Masters have proclaimed your <i>Path</i> the <i>best</i>, the most <i>theosophical</i> of all theosophical publications, surely it is not to allow it to be rubbed out. . . . One is the fighting, combative Manas; the other (<i>Path</i>) is pure Buddhi. . . . <i>Lucifer</i> will be Theosophy militant and <i>Path</i> the shining light, the Star of Peace. If your intuition does not whisper to you ‘IT IS SO,’ then that intuition must be wool-gathering. No, sir, the <i>Path</i> is too well, too <i>theosophically</i> edited for me to interfere.”	Theos. History, Vol. 5, No. 4, Oct. 1994; pp.125-127 Irish Theosophist, Vol. 3, June 1895; p.156

Apr. 27, 1886	Letter from W.Q. Judge to H.S. Olcott. “I write to you about an important matter concerning the Board of Control. . . . “When you created the A B of C [American Board of Control] in 1884 it did not have E. Coues upon it. You added him after. I suggested Cables as Secy and Page as Presid^t. They so decided and remained till July ‘85. Coues came back here highly recommended by you. They met in 1885 while I was here and Coues became Pres^t. and Page Secy — Cables remaining a simple member. Certainly the Board’s functions are only administrative and Executive — a small copy of the Council. I did not care to be on the Board satisfied to work unceasingly on the lines we so well understand, and satisfied with you, that any dogmas and mystery are dangerous. . . . “Buck, Cables, Page, Doubleday and the rest are all right. As good as gold; but if this Coues stays in it — especially at its head, he will wreck the whole movement, by means of dessension, jesuitical practises, phenomenalism and all sorts of folly, as you will see. Personally I <i>am convinced he is a jesuit agent and has worked to that end.</i>” Judge also wrote: “I have demanded, privately, from C[oues] his resignation from the Board. . . .” and that Coues was promoting “secrets”, “astral body business, bells etc etc. . . . Not a word of philosophy. . . .” NOTE: Judge was proven correct about Coues. Elliott Coues became very troublesome to the T.S. and especially Madame Blavatsky. For references to works on, and by Coues see Theosophy in the Nineteenth Century An Annotated Bibliography [T.N.C.A.B.] by Michael Gomes, pp.528-534.	Practical Occultism, pp.16-20
May 1886	Reply by Judge to a question regarding the authenticity of letters signed “K.H.” received by certain theosophists. “He also said that a disciple of the adepts, whom he met in India, assured him that those Beings must not be held so cheap as they have been made by some, and the disciple (an accepted chela) declared that he would sooner cut off his hand than send a pretended message, referring also at the time, to the well known rule in occultism that any occultist, student or adept, who directly by pretended messages or phenomena, or indirectly by mysterious assumptions or small deceptions, pretends to have <i>siddhis</i> (powers), or otherwise attempts to convey the idea that he has made progress in the secrets of occultism, thereby at once forfeits his progress and throws himself far back.”	Abridgement of Discussions, No.2
June 1886	“In reviewing the situation in America, Judge realized that a radical change was needed in the administration of the Society, if it were to make any headway. Consequently, he wrote to H.P.B. and Olcott suggesting that an American Section be formed. This was done in June 1886, with Judge elected as permanent General Secretary. The new Section soon prospered under his leadership and new branches were chartered all over the country.” NOTE: See Judge’s “Report of The General Secretary” in Report of Proceedings, 1888, p.7.	WQJ T. Pioneer, p.13 Echoes of the Orient, Vol. 1, p.xxvii Report of Proceedings, 1888

June 3, 1886	In a letter to Madam Louise A. Off, Judge commented to her of “the complicated ‘Wants’ of our civilization [which] compel . . . the larger number of our members to live externally as the world does.” He also indicated what his position was regarding how the Society should be promoted: “The Masters have said in writing and everybody will soon be convinced that the Society and its work must prosper on its moral and philosophical strength and not by phenomena.”	Practical Occultism, pp.32-37
June 6, 1886	The “Council of the T. S. meets at Adyar and approves Olcott’s recommendation to the effect that the American Board of Control should be re-organized as a General Council of the Society in America. Charter granted to the American Section, William Quan Judge elected permanent General Secretary and Treasurer.” NOTE: See The Theosophist, Vol. 8, Jan. 1887, Supp., p.xxxii. NOTE: There is an interesting comment by Olcott in his Old Diary Leaves where he stated: “. . . I got the Council to agree to dissolve the American Board of Control and replace it by a sectional form of organization, based on purely republican lines, and having in itself the elements of stability.” NOTE: Which does Olcott want a section or a republic? A republic has its own President elected by its people and is not subservient to any other.	BCW, Vol. 7, p.xxvi Old Diary Leaves, Third Series, p.364 A Short History of the T.S., p.237 The Theosophist, Vol. 8, Jan. 1887; Supp. p.xxxii
July 1886	A Convention of the American Board of Control was held at Rochester New York where “various matters relating to admission of members and other details of organization were discussed.” Madame Blavatsky “had cabled to Judge to abolish the Board and make a central head”. Olcott in his Old Diary Leaves stated that Blavatsky had written to Judge. He wrote: “The Overland mail of August 12th brought me the consoling news that (of course without the shadow of constitutional authority) she had cabled our people in New York to dissolve the American Board of Control — to pacify Coues, I presume — and she also offered to turn over her share of the <i>Theosophist</i> to Judge and make him her successor (one of two or three dozens).” [As it turns out, it was <i>not</i> Blavatsky who sent that telegram to the American Board of Control. See next cell for more details.] NOTE: See July 27, 1886 and Oct. 30, 1886 entries.	The Theosophist, Vol. 8, Jan. 1887; Supp. p.xxxii A Short History of the T.S., p.237 Old Diary Leaves, Third Series, p.379

July 1886 continued	While in Elberfeld H.P.B. stayed with the Gebhard family. They had some business interests in America which their son, Arthur, looked after for them. (Blavatsky had commented to Judge to keep in touch with the Gebhard's son as she was fond of him.) Arthur, who was back from America visited Blavatsky in Ostende. It was at this time that "[Arthur] sent a terse telegram to the American Board of Control in July on the eve of their annual meeting in her name advising them to abolish the Board. (Blavatsky gives her own version of this message in a letter to Elliott Coues . . . which was published in The Canadian Theosophist," Nov./Dec. 1984)" Blavatsky also wrote to Arthur Gebhard on July 13th from Ostende. This letter is reprinted in The Theosophical Forum (New Series) Vol. 5, Dec. 1933, pp.107-108. NOTE: In a letter dated May 28, 1886, to Mrs. Waters, Mr. Judge commented: "Now that Arthur [Gebhard] is going away I am left so to say with no one to act near to me, and so perhaps my mind may be getting active."	Theos. History, Vol. 5, No. 3, July 1994; p.86. Cdn. Theosophist, Vol. 65, pp.110-116 Practical Occultism, p.27
July 27, 1886	H.P. Blavatsky wrote Mr. Judge; "I <i>know</i> that you could do a lot of good in India. <i>Take my place Judge</i>. You will make up in devotion what you lack in occult knowledge. I will give you my share of <i>The Theosophist</i> . . . Replace me at Adyar . . . Even if I am dead you can always get 10% from <i>The Secret Doctrine</i> and <i>The Theosophist</i>."	A Short History of the T.S., p.237
Aug. 22, 1886	Letter from H.P.B. to W.Q.J. from Ostende — Rue d'Ouest 17. Mme Blavatsky is very cross with Olcott. She wrote: "I hold to Masters' <i>original programme</i>, — he is fast running the Society into a Salvation Army business, with FUND & etc. The 'permanent Fund' humbug <i>must</i> cease. . . . Olcott will have to pay your Kali \$50 monthly & have you at Adyar or — I publicly renounce my connection with the Society since MASTERS original programme is departed from, which is — brotherhood <i>in act & deeds</i>, not in show of blue elephants, paraphernalia Boards of Control & flapdoodle generally. I wrote to him & put my <i>ultimatum</i>. I am tired of hearing him criticized, laughed at & <i>very justly</i> I am sorry to say."	Theos. Forum (P.L.) Vol. 5, Nov. 1933; pp.87-88
Aug. 22, 1886 continued	Mme. Blavatsky was also very concerned that she had not been getting her royalties for her Isis Unveiled from J.W. Bouton, her publisher in New York. In this same letter she asked Judge to contact Bouton and correct this problem. She wrote: "If the money is sent to Olcott I PROTEST. I am here, ISIS is mine I have enough lost on it let me have, at least, the little I can get. . . . At any rate say to Bouton that [if] he wants to have the Secret Doctrine he has to deal <i>directly</i> with me not with Olcott, or any one else." NOTE: In her Oct. 3rd, 1886 letter from Ostende, Mme. Blavatsky offers more details about her dealings with Bouton. [See Oct. 3, 1886 entry for references.]	Theos. Forum (P.L.) Vol. 5, Nov. 1933; pp.87-88

Oct. 3, 1886	Letter from H.P. Blavatsky (in Ostende) to W.Q. Judge: “The trouble with you is <i>that you do not know the great change</i> that came to pass in you a few years ago. Others have occasionally their <i>astrals</i> changed & replaced by those of Adepts (as of Elementaries) & they influence the <i>outer</i>, and the <i>higher</i> man. With you, it is the NIRMANAKAYA not the ‘astral’ that blended with your astral. Hence the dual nature & fighting.” NOTE: At time of publication in Theos. Forum, the original letter was in the Archives of the Theosophical Society, Point Loma, California.	Theos. Forum (P.L.) Vol. 3, Aug. 1932; pp.251-253 BCW, Vol. 7, p.138 WQJ T. Pioneer, p.19 Theosophia, Vol. 7, Mar.-Apr. 1951; p.7 Echoes of the Orient, Vol. 1, p.xxxv
Oct. 30, 1886	During a Convention held at Cincinnati, “at the residence of Dr. J.D. Buck, there was a meeting of members of the American Board of Control and Presidents of American Branches. . . . “. . . the Convention voted to organize the American section of the General Council of the Theosophical Society, in succession to the late Board of Control. . . . “Mr. W.Q. Judge was, upon motion of Mr. E.B. Page, seconded by Dr. Buck, unanimously elected General Secretary and Treasurer.” “Judge was elected permanent General Secretary and Treasurer, the sole official of the American Section of the General Council of the Theosophical Society.”	The Theosophist, Vol. 8, Jan. 1887; Supp. p.lv A Short History of the T.S., p.237
Mar. 19, 1887	During the spring of 1887 while at Ostende, H.P.B. became gravely ill. Her kidneys were badly infected and she was unconscious for hours at a time. During this time she had received a message of kindness and sympathy from a well-wisher (not identified here), sent through W.Q. JUDGE, to which she took time to answer. “Having heard from my dear old W.Q. Judge how kindly disposed you are toward me, and having received from him several messages on your behalf, let me tell you how grateful I feel for your kind expression of sympathy. “Yes, the work has brought upon me contumely, ignominy of all kinds, hatred, malice and slander. Were it only from the outsiders I would mind very little. But, sad to say, it is the ‘Theosophists’ chiefly who tear me to pieces.”	BCW, Vol. 7, p.301 Irish Theosophist, Vol. 3, Feb. 1895; pp.76-77

Apr. 3, 1888	Letter from H.P.B. to W.Q.J., which she requested be read at the American Convention on Apr. 22nd: “My Dearest Brother and Co-Founder of the Theosophical Society: “We were several to call it to life in 1875. Since then <i>you have remained alone</i> to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. . . . [M]y voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.” NOTE: Also reprinted in H.P. Blavatsky to the American Conventions, (TUP) 1979, p.3, and Five Messages from H.P. Blavatsky to the American Theosophists, 1922, p.3.	Letters That Have Helped Me, 1946 ed., pp.276-283
Apr. 4, 1888	A typewritten letter from H.P. Blavatsky to William Q. Judge, General Secretary of the American Section of the Theosophical Society, and first Vice-President of the Theosophical Publication Society. “Dear Sir and Brother, I hereby grant to you as agent for the Theosophical Publication Society the exclusive right to print and publish all or any part of my forth-coming work entitled ‘THE SECRET DOCTRINE’ during the whole term of the copyright in the same; reserving to myself one half of the net profits accruing from the said work, on account of which profits the sum of £10 [ten pounds] per month shall be paid to me in advance out of the funds of the Theosophical Publication Society, beginning six weeks after the date of publication; any further balance due to me to be paid from time to time as may be agreed on between us; the other half of the net profits to be for the use and benefit of the Theosophical Publication Society. I further agree to confirm this letter by a formal agreement to the same effect whenever called upon to do so by you or by any other authorized agent of the Theosophical Publication Society. H.P. Blavatsky ^” [Blavatsky’s signature is in purple ink.] On the letter there is a note written and signed in pencil by W.Q. Judge. “The £10. monthly is only suggestion as I propose to pay her a royalty which is better & not burdensome Judge” NOTE: See March 9, 1890 for another notice from Blavatsky.	Theos. Forum (P.L.) Vol. 5, Dec. 1933; p.108

Aug. 22, 1888	Letter from Master K.H. to Olcott received on board S.S. <i>Shannon</i> the day before reaching Brindisi. [See NOTE] “Since 1885 I have not written, nor caused to be written, save through her [H.P.B.’s] agency, direct or remote, a letter or a line to anybody in Europe or America, nor communicated orally with, or thro’ any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind.” Part of K.H.’s letter to Olcott is quoted in the October 1888 issue of Lucifer. NOTE: According to the records of Lloyd’s of London, the steamer arrived in Brindisi August 23rd, at 7:30 a.m., leaving for London an hour later.	BCW, Vol. 10, pp.xxiv-xxv Letters from the Masters of the Wisdom, 1st series, 1919, 1st ed., pp.52-53 Lucifer, Vol. 3, Oct. 1888, pp.146-147 Theosophy, Vol. 10, Feb. 1922; p.103
Oct. 9, 1888	“THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY.” The Esoteric Section was formed by an order, from H.S. Olcott. Attest: — H.P. Blavatsky. “Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organised on the ORIGINAL LINES devised by the <i>real</i> founders of the T.S., the following order has been issued by the President-Founder: — ...”	Lucifer, Vol. 3, Oct. 1888; p.176 BCW, Vol. 12, p.481 Theos. History, Vol. 6, No. 1, Jan. 1996; p.11
Oct. 19, 1888	“British Section of the T.S.” Included in “Theosophical Activities” in the “EUROPE” segment is a report regarding the newly formed British Section of the T.S. “The only observable difference between this and the American Section is that we declared ourselves autonomous, and at the same time announced our adherence and fidelity to the Indian Council, reserving to ourselves the right to manage our own affairs in accordance with the general rules. However, the English and the American mind differ in method, but the general idea under the new arrangement is the same as ours.” “The adjourned meeting was held at Conduit Street on October 19th, Col. Olcott in the chair.” Dr. Archibald Keightley was elected General Secretary <i>pro tem</i>. The Meeting had been adjourned on October 8th. NOTE: See April 24, 1887 entry on “autonomy”.	The Path, Vol. 3, Nov. 1888; p.263 Lucifer, Vol 3, Nov. 1888; pp.260-263 The T.S., 4 pages

Nov. 15, 1888	Col. Olcott, who had left London on Oct. 22nd, reached Adyar with his party of friends. The party included Charles and Vera V. Johnston, Richard Harte of New York, Mr. E. Douglas Fawcett and Baroness Kroummess. NOTE: Richard Harte, a member of the Society since 1877, was an old friend of the Founders from New York where he had been on the staff of the New York Telegram. Col. Olcott needed Harte's journalistic experience at Adyar, as acting Editor, to replace Alfred J. Cooper-Oakley who had resigned on April 1st. (He had edited Vols. VI, VII, VIII, and part of IX.) While Olcott was away in Europe he had asked Mr. C.W. Leadbeater, whom he had recalled from Ceylon, to fill in as temporary editor of The Theosophist.	The Theosophist, Vol. 10, Dec. 1888, Supp. pp.xxvii-xxviii Old Diary Leaves, Fourth series, p.68
Nov 27, 1888	W.Q. Judge and Dr. Keightley visit Dublin Lodge. [Mr. Judge was in Europe on E.S. matters.] [From "A REMINISCENCE."] W.Q. Judge's message to the Dublin Lodge: "The first and the <i>vital</i> object of the Society was the establishment of the Universal Brotherhood of Humanity." "Dr. Keightley, in the course of his remarks, said: . . . he was glad to see that Dublin Lodge had recognized the fact by placing the notable quotation from Lucifer (November 1887) — which was the utterance of a Master — upon its walls. ['He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own — is no Theosophist.'] It was necessary to remember that we should be absolutely united in the furtherance of such principles as were contained in that utterance."	The Path, Vol. 3, Mar. 1889; p.393 Irish Theosophist, Vol. 3, Feb. 1895; pp.79-81
Dec. 1888	Comments by Dr. Archibald Keightley acknowledging that Judge wrote The Book of Rules of the E.S.T. and that he and Mr. Hargrove: "[H]ave both seen the original manuscript in Mr. Judge's handwriting, with written additions in H.P.B.'s handwriting. This manuscript is in the possession of Mr. Judge. H.P.B. further told me that 'all the Instructions should be studied in the light of <i>The Book of Rules</i>.' I have seen letters from H.P.B. to Mr. Judge which show that he originated the idea of E.S.T." [Issued as a Circular dated January 12, 1895] "Judge was in Dublin, Ireland and . . . went from there to London and assisted H.P.B. in the formation of the Esoteric Section."	Echoes of the Orient, Vol. 1; p.xxxii BCW, Vol. 12, p.484 BCW, Vol. 1, p.479

Dec. 14, 1888	In certain official documents H.P.B. is quoted as describing W.Q. Judge “as being then ‘a chela of thirteen years standing, with trust reposed in him,’ and ‘the chief and sole agent of the Dzian (Lodge) in America’.” Special order by H.P. BLAVATSKY. “As head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U.S., in virtue of his character as a chela of thirteen years standing, and of the trust and confidence reposed in him, is my only representative for said section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given, ^ Done at London this the fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society. ^” [Signed and sealed by] H.P. Blavatsky NOTE: This appointment by H.P.B. was reprinted by Annie Besant and W.Q. JUDGE in an E.S.T. circular, To All Members of the E.S.T., from the Eastern School of Theosophy, May 27, 1891; 8pp., London. [See May 27, 1891.]	Irish Theosophist, Vol. 4; May 1896; pp.142-143 Theos. or Neo-Theos., p.58 Theos. History, Vol. 6, No. 1, Jan. 1996; p.12 H.P.B. A Great Betrayal (1922) by A. Cleather, pp.84-85 Theosophy, Vol. 3, Apr. 1915; p.275 Echoes of the Orient, Vol. I, p.xxxii Theos. Movement 1875-1950, p.159 BCW, Vol. 1; p.479
Dec. 14, 1888 continued	Facsimile of H.P.B.’s “special order appointing JUDGE as her ‘only representative for said Section in America’ and as ‘the sole channel through whom will be sent and received all communications between the members of said Section and myself [H.P.B.]’ and she did so ‘in virtue of his character as a chela of thirteen years standing’.”	BCW, Vol. 10; pp.194-195 WQJ T. Pioneer p.17 Theos. Forum (P.L.) Vol. 25, No. 12, Dec. 1947; [facing p.641]
Dec.27-29, 1888	Thirteenth Convention and Anniversary of the T.S. Early report from Adyar that W.Q. JUDGE “has been selected as Vice President”.	The Path, Vol. 3, Feb. 1889; p.362

Jan. 7, 1889	Before Col. Olcott left for his trip to Japan he issued a number of orders on this date. One such order was to appoint three Commissioners with the power to represent him while he was absent. The Order stated: “I hereby delegate to the undernamed persons, jointly and severally, under the Rules of the Society, the Custody and Management of the Head-Quarters, and of the Correspondence and Funds of the Society, and of the Organization of the New Sections, and, generally, to exercise my Executive Functions in my name and on my behalf. Namely, to: Dewan Bahadur R. Ragoonath [Ragunatha] Row Dewan Bahadur P. Sreenevasa [Srinevasa] Row Mr. Richard Harte.”	General Report of the 13th Anniversary of the T.S. Dec. 1888; p.67 The Theosophist, Vol. 10, Feb. 1889; Supp. pp.xxxix-xl Apr. 1889; Supp. p.lxv
Jan. 10, 1889	“The President’s Japanese Tour.” “Colonel Olcott sailed for Ceylon in the <i>Clan Macpherson</i> on the 10th January, and took the French Mail Steamer for Japan on the 17th.” Col. Olcott returned to Adyar on July 11th, 1889. NOTE: This was Col. Olcott’s first tour of Japan and he had taken Mr. Dharmapala Hevanitarana with him as his companion.	The Theosophist, Vol. 10, Feb. 1889; Supp. pp.xxxvii-xxxviii The Theosophist, Vol. 10, Aug. 1889; Supp. p.cxlvi
End of March 1889	Madame Blavatsky invited Cheiro [pseudonym for Count Louis Hamon] to come for a visit. On his second visit, the next day, she asked him to read her palm. She said, “I want to have some of my own theories confirmed. Nothing you can say will be of any shock to me. Perhaps it will be of help to me. Under such conditions will you not make the effort?” Cheiro re-counts, “Picking up a pencil she pointed to where the Line of Health appeared to cut through the Line of Life. ‘That is the end,’ she said, ‘but give me the exact year, or at least as near as you can’.” After the reading Mme. Blavatsky thanked him and said, “Your warning will do me good, for I will now put my papers in order and prepare in earnest for the short time that lies before me.” NOTE: From this episode, one would expect that Mme. Blavatsky would have written another Will and Testament.	Greatest Occultists by Cheiro, pp.170-180

May 10, 1889	In a lecture at the Convention of the Theosophical Society, Charles Johnston, who married H.P.B.'s niece in late summer of 1888, stated: "Mrs. Besant joined the Society, I believe, on May 10 of that year. . . But Mrs. Besant's close contact with Mme. Blavatsky began only in the early summer of 1890, ten months before Mme. Blavatsky's death; and of these ten months Mrs. Besant was absent from London for two or three months*, lecturing in this country, and was in fact absent at the time of Mme. Blavatsky's death." * Annie Besant left Liverpool on April 1st, 1891 for New York therefore she was gone for 5 or 6 weeks. "Mrs. Annie Besant joined the Theosophical Society in 1889 and became a pledged member of the Esoteric Section." NOTE: also in: H.P.B. and The Present Crisis in The Theosophical Society, by Constance Wachtmeister NOTE: According to "A Besant Diary of Principal Events" Annie Besant met Blavatsky on May 10th, 1889, but she actually joined the Theosophical Society on May 21st.	Theosophical Quarterly, Vol.24, July 1926, p.14 Borderland, Vol.1, Oct. 1893; p.175 Theosophy, Vol. 3, May 1915; p.323 Theos. Movement 1875-1950, pp.156-157 Pamphlet, 1894, (12 pages); p.4 The Theosophist, Vol. 69, Oct. 1947; p.85
June 1889	"Centres of The Theosophical Movement" In 1889, Mr. Judge submitted an article to The Theosophist under the above title which was withheld from publication by Col. H.S. Olcott for reasons set forth in an article of the same name which was published in the September issue. "My friend and colleague and co-Founder of the Society, Mr. William Q. Judge, has sent me a long article taking exception to certain ideas embodied in two articles which appeared in June <i>Theosophist</i>. They are respectively entitled 'Applied Theosophy,' and 'The Situation.' The criticism of Mr. Judge is marked by his usual force and directness, but at the same time contains passages of far too personal character for me to admit them." Mr. Judge's article, was published "as originally submitted, from a copy of the original which is preserved in the Covina T.S. Archives". NOTE: Olcott was away from Jan. to July 1889. See Jan. 10, 1889 entry.	The Theosophist, Vol. 10, Sep. 1889; pp.703-710 Theos. Forum (P.L.) Vol. 38, July 1950; pp.385-391

Aug. 15, 1889	“A PUZZLE FROM ADYAR.” H.P.B. charges the <i>acting</i> editor (Richard Harte) of the Theosophist of “abnormal fancies” and defends herself. Commenting on extracts from Bertram Keightley’s letter (to one of the Commissioners) which were published in The Theosophist as “A Disclaimer” H.P.B. wrote: “1st. The Esoteric Section . . . is a Section entirely apart from the exoteric body, and independent of it. . . . “2nd. It is pure nonsense to say that ‘H.P.B. . . . is loyal to the Theosophical Society and to Adyar’ (!?).’ H.P.B. <i>is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. . . .</i>[T]he degree of her sympathies with the ‘Theosophical Society and Adyar’ depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H. P. B. calling the T. S. <i>disloyal</i>, will shake it off like dust from her feet.” Continuing on the subject of “loyalty to Adyar” H.P.B. made the following important statement: “Why not loyal to the compound or the bath-room of Adyar? . . . There is no longer a ‘Parent Society’; it is abolished and replaced by an aggregate body of the Theosophical Societies, <i>all autonomous</i>, as are the States of America, and all under one Head-President, who, together with H.P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.”	Lucifer, Vol. 4, Aug. 1889; pp.506-509 BCW, Vol. 11, pp.378-384
Aug. 26, 1889	Letter from Richard Harte to H.P.B. from Adyar, Madras. Harte “rather condescendingly describes what he interprets to be the effects of ‘pledge fever’ upon Judge, and thinks that ‘bringing to focus the karma of such a good man as Judge’ has been ‘to confuse all his ideas of right and wrong, loyalty and rebellion, truth and falsehood’.”	WQJ T. Pioneer p.23 Theos. Forum (P.L.) Vol. 5, Jan. 1934; pp.130-131 Echoes of the Orient, Vol. 1, p.xli

Sep. 12, 1889	H.P.B. replied to R. Harte. “Nevertheless your wicked and untheosophical denunciation of Judge, which is as false as it is untheosophical falls flat again in its application to the E.S. Judge has never pledged himself, never signed anything; for as in the case of Olcott, my confidence in him is sufficient to trust him without any Pledges. The numerous letters I receive from really good theosophists such as Buck, Mrs. Ver Planck, do not show their ‘disgust’ for Judge. But they show me most decidedly from your tactless writings in the Theosophist and the showers of letters you inundate them with. If the American Section breaks with Adyar it will be your doing. . . . “ . . . The Theosophist my dear sir, belongs to myself and Olcott only. It is not the organ of Adyar or the T.S. and you have no right to depart in it from our policy, or make of it your private dustbin to be filled with your liver and spleen purgations. I will not permit Judge to be lowered or humiliated in it. Judge is one of the Founders and a man who has ever been true to the Masters. . . . And <i>Judge will be the President of the T.S. after our death</i> or the T.S. will die with us.” NOTE: See Appendix B for Judge’s E.S.T. circular, By Masters Direction, where he states that his pledge was to the Masters direct.	WQJ T. Pioneer, pp.23-24 Theos. Forum (P.L.) Vol. 5, Jan. 1934; pp.132-133 Echoes of the Orient, Vol. 1, p.xli
Sep. 15, 1889	“WHY I BECAME A THEOSOPHIST.” Annie Besant answers questions following her lecture on the subject.	Lucifer, Vol. 5, Sep. 1889; pp.47-53
Oct. 1889	“INCORPORATION.” “Mr. William Q. Judge, Genl. Secy. of the American Section, wrote lately that he and some of the other leading Fellows had determined to incorporate the T.S. in America, and that this step had been already taken in some of the States. . . . The Society, or a society called ‘The Theosophical Society and Universal Brotherhood.’ had then actually been thus incorporated in the States of New York and Missouri; no further information however has been received at Head-quarters, and we cannot inform our readers . . . whether the Founders have been placed on the list of incorporators, Mr. Judge holding, we believe, the power of attorney of both of them.”	The Theosophist, Vol. 11, Oct. 1889; Supp. p.v

Oct. 23, 1889	H.P.B. wrote a private letter to W.Q. Judge (who had considered withdrawing from his position as her agent): “H.P.B. would give 7 dozens of Bridges, 77 dozens of Noyeses and the whole esoteric brood in the U.S.A. for one W.Q.J. <i>who is part of herself since several aeons.</i> . . . The Esoteric Section and its life in the U.S.A. depends on W.Q.J. remaining its agent & what he is now. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americans. W.Q.J. is the <i>Antaskarana</i> [‘the bridge’, ‘the link’] between the two <i>Manas(es)</i> the American thought & the Indian—or rather the trans-Himalayan Esoteric Knowledge. DIXI H.P.B. ^ PS. W.Q.J. had better show, & impress <i>this</i> on the mind of <i>all those whom it may concern</i> H.P.B.” NOTE: Theosophia includes a reproduction of the original letter.	Theos. Forum (P.L.) Vol. 3, June 1932; pp.192-193 Theos. History, Vol. 6, No. 1, Jan. 1996; p.15 Theosophia, Vol. 7, Mar.-Apr. 1951; pp.8-9 Letters That Have Helped Me, pp.277-278 Theosophy, Vol. 3, June 1915; pp.371-372
Dec. 25, 1889	“In 1889, Col. H.S. Olcott made a protracted visit to Europe, during which he saw H.P.B. for the last time. The day before he left London for Colombo, Lank~, she handed to him the following document: ‘I hereby appoint Colonel H.S. Olcott my confidential agent and sole official representative of the Esoteric Section for Asiatic countries. . . . (Signed) H.P. Blavatsky’.”	BCW, Vol. 12, p.484
1890	“WHY I DO NOT RETURN TO INDIA.” Written to the Indian members of the Theosophical Society by H.P. Blavatsky, addressed “TO MY BROTHERS OF ÂRYÂVARTA”. “In Europe and America, during the last three years I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on <i>Their</i> lines and under <i>Their</i> guidance, given through my humble self. “In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away.” NOTE: “WHY I DO NOT RETURN TO INDIA” was an “Open Letter” written in April 1890 by H.P.B. and “was sent to India by the intermediary of Bertram Keightley who left London for India, at H.P.B.’s special request, sometime in the Summer of 1890, reaching Bombay August 31, 1890.” This letter was not published in the Theosophist until January 1922 although it had been quoted by N.D. Khandalavala in his article “H.P. Blavatsky and Her Masters” (Theosophist Vol. 20, Oct. 1898, pp.23-24). Shortly after B. Keightley’s arrival in India, with the letter, Col. Olcott expressed that he wished to resign as President of the T.S. [See Oct 7, 1890.]	BCW, Vol. 12, pp.156-167 Theosophy Exposed, by J. Murdoch; p.35 HPB Theos. Articles, pp.106-114 BCW, Vol. 12, pp.156-157

1890 continued	“E.S. PRELIMINARY EXPLANATIONS TO NO. III OF THE INSTRUCTIONS.” In it H.P.B. warns the Members of the School to defend W.Q. Judge. “<i>I can always take care of myself personally</i>, and really need no one’s defence, though I shall feel always thankful to those who have offered it. But I mean by ‘helpers’ such as William Q. Judge; and I now call upon all those who will remain true to their pledges to do their duty by both, <i>when the time comes</i>. . . .” Speaking of difficulties in America at the time, H.P.B. added: “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. . . . “Brother Judge refuses to defend himself, even more than I have refused to defend myself after the Coulomb conspiracy. No man who knows himself innocent ever will. But is that a reason why we should let him go undefended?” Letter from H.P.B. Referring back to the comments made about Judge in the preliminary to the Third E.S. Instruction, H.P.B. wrote: “Let them read Master’s letter in the preliminary (to the Third Instructions). All that which I said about W.Q.J. was from HIS words in HIS letter to me. . . .”	BCW, Vol. 12, pp.593-595 Theosophy, Vol. 3, June 1915; pp.371-372 Theosophy, Vol. 3, July 1915; p.417 Letters That Have Helped Me - J.N.; pp.116-117 BCW, Vol. 12, p.594
Jan. 1890	A series of articles on Theosophy started appearing in Kate Field’s Washington, beginning with the January number, under the title, “Echoes from the Orient”. The articles were signed “Occultus” a <i>nom de plume</i> adopted by W.Q. Judge at the suggestion of Miss Field. “They deal with Theosophy in a style which has attracted many people who never read our literature, and are at the same time full of information and sound Theosophy.” “We have read the ‘Echoes’ carefully and can fully recommend them to our readers as a clear, succinct and correct summary of Theosophical philosophy. We have never been able yet to satisfactorily express our admiration of the good work of W.Q.J. Words are too clumsy.”	Lucifer, Vol. 7, Sep. 1890, p.86
Jan. 1890 continued	“MUDDLED RULE-MAKERS.” Richard Harte, acting editor for The Theosophist while Col. Olcott is away from Adyar, admonished the President of a newly chartered Washington branch for their wording of their “Constitution and By-laws” calling it “tomfoolery” and calling “upon Mr. William Q. Judge, General Secretary of the American Section of the Theosophical Society for some explanation thereof.”	The Theosophist, Vol. 11, Jan. 1890; Supp. pp.lxxv-lxxvi
Feb. 1890	“MUDDLED MEDDLERS.” H.P. Blavatsky reproached Richard Harte for his “very untheosophical and undignified — attack made by one officer of the T.S. on another officer of the same. . . . “Such harsh expressions . . . are not only objectionable on account of their offensive character, but detrimental and dangerous to the T.S.” NOTE: See May/June 1989 entry.	Lucifer, Vol. 5, Feb. 1890; pp.517-518

Feb. 27, 1890	Shortly after Col. Olcott's return from Europe he issued a "SPECIAL NOTICE". "The undersigned resumes the responsible direction of the <i>Theosophist</i>; at the same time thanking Mr. Richard Harte most sincerely for his valuable services during the period of the absence of the undersigned from India." Col. Olcott arrived in Adyar from Japan on July 11th, 1889, only to sail again for Europe on August 8th, returning on Feb. 5th, 1890. On his return to India he was accompanied by two valuable recruits. "Dr. J. Bowles Daly, LL.D., and Mr. E. Douglas Fawcett, in addition to Mr. Harte, will henceforth be members of the Editorial Staff. Their articles will be signed with their full names or initials. By a friendly arrangement with Madame Blavatsky, a certain class of important articles contributed to either Magazine will appear in both <i>Lucifer</i> and the <i>Theosophist</i>." NOTE: See Jan. 10, 1889 entry. NOTE: From the above statement by Col. Olcott it would appear that Mme Blavatsky had a serious discussion with Col. Olcott while he was in London regarding unsigned Editorials which appeared in the Theosophist. See June 1889 for "<i>APPLIED THEOSOPHY</i>" by Richard Harte and Aug. 15, 1889 for "A PUZZLE FROM ADYAR".	The Theosophist, Vol. 11, Mar. 1890; Supp. p.cv
Mar. 9, 1890	In a letter dated Feb. 9, 1890 H.P. Blavatsky writes: "I send you another legal script & gave to the Countess one to the same effect." The "legal script" she mentioned has not been found but the following notice exists in the Archives of the Theosophical Society, Pasadena. "I hereby authorize Mr. W.Q. Judge editor of the 'Path' & proprietor of the 'Path Office' & Library, — to render the accounts of my books — the 'Secret Doctrine' 'The Key to Theosophy' and The Voice of the Silence,' on sale in the said office, to the 'Theosophical Publishing Society,' of 7 Duke Street, and to pay the Countess C. Wachtmeister the manager of that office, all monies owing to me now, or what may [be] owed in the future, from the sale of my books, as specified above." NOTE: See Apr. 4, 1888 entry.	Theos. History, Vol. 6, No. 2, Apr. 1996; p.48

Apr. 1890	“The Path’s Fifth Year.” In his opening editorial to the fifth volume of Mr. Judge’s magazine, The Path, he wrote on the occult significance of the number Five and concluded with a prophecy. “Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.” NOTE: See April 28th, 1895 and April 29th, 1895 where the American Section declared its autonomy and T.S. in America was formed, resulting in much controversy. NOTE: At the time that Mr. Judge wrote the above Editorial, Col. Olcott was intermeddling in Paris Branch disturbances; the battle with Elliott Coues was culminating; and Bertram Keightley was visiting America. Keightley’s visit prompted H.P.B. to issue a “Notice” in response to his “personal speculative utterances in E.S. meetings [which] were taken by many members to be expressions of H.P.B.’s ‘inner’ teachings and accepted as ‘authoritative’.” The “Notice” stated: “I have neither written, issued, nor sent through Bertram Keightley any orders or instructions whatever respecting the above matter.” H.P.B. had received several letters from American members of the E.S. who had “misconstrued” what was said to them by Mr. Keightley. [See August 9, 1890.]	The Path, Vol. 5, Apr. 1890; pp.1-2 Theosophy, Vol. 9, Aug. 1921; pp.305-306
June 1890	William Q. Judge published first issue of “Department Of Branch Work.” They contain valuable suggestions for Theosophical work. These were papers delivered before the Aryan T.S. New York. Forty-six were issued. The first issue was Bertram Keightley’s address before the Aryan T.S. in Nov. 1889 titled, “The Second and Third Objects of the Theosophical Society as Related to the First.”	The Path, Vol. 5, July 1890; p.136
July 1890	In July 1890 the New York Sun published an article by Dr. Coues, in which gross charges were made against the character of H.P.B. and charging Olcott and Judge with assisting H.P.B. in fraud and living upon The Society. NOTE: See Sep. 26, 1892, also see Sep. 12, 1890 for H.P.B. letter to Mrs J. Campbell ver Planck. NOTE: For more valuable information on the Coues-Sun case, see The Canadian Theosophist, Vol. 66, No.6, Jan.-Feb. 1896, pp.127-130; 137-138.	A Short History of the T.S., pp.273-276

July 9, 1890	H.S. Olcott's letter to the "<i>Theosophical Society, Executive Offices.</i>" "To secure a better management of the Society's affairs throughout Europe than I can give from this distance, I do hereby depute to my co-founder, H.P. Blavatsky, full authority to come to an agreement with the Branches of the United Kingdom . . . and other Continental countries for the consolidation of the whole into one section of the Theosophical Society to be designated as the European Section. . . ." NOTE: See Aug. 25, 1890 for H.P. Blavatsky's letter, "To THE THEOSOPHISTS OF EUROPE."	Lucifer, Vol. 7, Sep. 1890; p.77
Aug. 9, 1890	"Notice from H.P.B." — "<i>Strictly Private and Confidential, E. S. T. S.</i>" "'Any report or statement by <i>any one</i> of orders or instructions <i>alleged to be by me</i>' in any other form than 'through William Q. Judge or those which I myself sign my name to with my physical hand' are and 'shall be false'." Full text of "Notice from H.P.B." NOTE: See April 1890 and Aug. 31, 1890, re: Bertram Keightley's American tour.	Theosophy, Vol. 3, Apr. 1915; pp.276-279 Theosophy, Vol. 9, Aug. 1921; pp.306-307
Aug. 25, 1890	Letter from H.P. Blavatsky "To THE THEOSOPHISTS OF EUROPE." "After fifteen years of persistent refusal to take office in the Society, I have at last been persuaded to assume the duties of the President of a new section of the Theosophical Society, to be known as 'The European Section'. My reasons for this new departure are as follows:— " She lists three reasons and concludes with some prophetic comments. "It is hoped that the formation of the European Section is the beginning of the ascending arc of the evolution of the Theosophical Society in Europe, and that the day may soon dawn when each European country will have a section of its own. For were such a happy result to be achieved, and were the units of these sections to work together for the moulding of European thought, as only those who have a right conception of Theosophy can work, then should we surely have advanced a decided step in the direction of that ideal of Universal Brotherhood, which we have set before us as our first object." NOTE: See Olcott's letter of July 9, 1890.	Lucifer, Vol. 7, Sep. 1890; pp.77-78

Sep. 12, 1890	Letter from H.P. Blavatsky to Mrs. J. Campbell ver Planck regarding the Coues/New York Sun suit. “I of course have no desire to impose any authority upon the E.S. members of the ‘Aryan’ in this libel affair. If members in supporting Judge act contrary to their ‘convictions’, then such half-hearted support is worse than no support at all. The matter is quite simple: the libel suit has not been instituted to defend personalities, but to defend the Society, the honour of every member of which has been attacked. Theosophically & occultly, a libel suit which would have been untheosophical & selfish if instituted to defend a person, becomes not only a Theosophical action but a Karmic duty if the welfare of the Society is thereby being protected. If Judge is abandoned by any of his fellow-Esotericists because their ‘convictions’ are contrary to the above view, their’s will be the Karma. If it is impolitic to bring a suit, then Judge & myself must be wrong & we do not know what we are about & we are untheosophical & ignorant.* But if, on the contrary it is not only politic, but a necessary duty, then it is the duty of every Esotericist to support in every way this action, for remember that the more people protest, the more grave will be the offence of slandering so many innocent people: and it is necessary that the public should learn that the members of the T.S. are not people of no reputation, who may be covered with mud with impunity. “For myself I care not a jot; neither have I any desire to be unjust to a single member of the E.S.: but you must admit that when the convictions of my pupils are contrary to my own, I have not much hope of their listening to my teachings. Very Sincerely, (Sgd.) “H.P.B.” “* In my own case I do not defend <i>myself</i> but (1) a dear friend & Theosophist, who cannot defend himself; & (2) the ‘<i>Head of the Section</i>’, who would dishonour you all otherwise.” NOTE: The above Letter from H.P. Blavatsky to Mrs J. Campbell ver Planck is important because it establishes both H.P.B.’s and W.Q.J.’s positions in defending against slander.	Theos. Forum (P.L.) Vol. 4, Sep. 1932; pp.7-8
Sep. 30, 1890	Annie Besant was elected President of the Blavatsky Lodge at the Annual general meeting which was held in the Lecture Hall, Theosophical Headquarters, 19, Avenue Road, Regent’s Park, N.W.: “The following officers were elected 1890-91: — <i>President</i>, Annie Besant; <i>Vice-President</i>, William Kingsland; <i>Secretary</i>, Claude F. Wright; <i>Assistant-Secretary</i>, Sydney V. Edge; <i>Treasurer</i>, Countess Wachtmeister.”	Lucifer, Vol. 7, Oct. 1890; pp.164-165 Mrs. Annie Besant A Modern Prophet, pp.168-169

Oct. 7, 1890	Col. Olcott wrote to H.P.B., telling her he wished to retire as President of the Theosophical Society. “At the Xth Anniversary, it will be remembered, I asked permission to retire, that I might enjoy needed rest after my long and arduous service in the Tropics. The privilege was unanimously refused, with such touching expression of personal affection that I continued in Office. I have now given five more years of service, and feel that I must insist upon my right to withdraw into privacy, and devote myself to certain literary work long contemplated.” NOTE: See 1890; Dec. 27, 28, 29, 1890 and Jan. 21, 1892 entries.	A Short History of The T.S., p.271 The Theosophist, Vol. 12, Dec. 1890; Supp. p.xiv
Dec. 1890	“The Theosophical Society and H.P.B.” By Annie Besant as co-editor. She printed this article without first submitting it to H.P.B. for her approval. Besant had defined Blavatsky’s position, claiming that the article expressed the views of the members of the Theosophical Society as to the role H.P.B. played in the Theosophical Society. Besant presented 5 points with regards to H.P.B.’s credibility, including: “1.) Either she is a messenger from the Masters, or else she is a fraud. 2.) In either case the Theosophical Society would have no existence without her.” NOTE: See Jan. 7, 1891 entry for H.P.B.’s “Comments.”	Lucifer, Vol. 7, Dec. 1890; pp.275-280
Dec. 27, 28, 29, 1890	“General Report of the Fifteenth Convention and Anniversary of the Theosophical Society.” <i>Constitution and Rules of The Theosophical Society</i>. [Revised] Article XIII (2): “No Fellow, Officer or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.” NOTE: See also July 9-10, 1891 entry for Constitution and Rules.	The Theosophist, Vol. 12, Jan. 1891; Supp. pp.65-72
Dec. 27, 28, 29, 1890 continued	“President Olcott’s Vacation.” “Yielding to the warm remonstrances of Madame Blavatsky and all his friends against the resignation which shattered health seemed to necessitate, Col. Olcott withheld it and accepted the proposal by Convention of a year’s vacation for rest.”	The Path, Vol. 5, Mar. 1891; p.393
Dec. 27, 28, 29, 1890 continued	At the Fifteenth Anniversary of the T.S. Bertram Keightley suggested that an Indian Section be established to relieve Col. Olcott of his heavy burden. This Section would compare with the ones in the West. Constitutional rules were drafted then adopted and Bertram Keightley’s appointment as its first General Secretary was ratified.	General Report of the 15th Anniversary of the T.S., pp.31-57 The Theosophist, Vol. 12, Dec. 1890; Supp. p.xiii

Jan. 1, 1891	“EXECUTIVE ORDERS.” Dated “<i>Adyar 17th November 1890</i>” from H.S. Olcott. “In compliance with the above suggestion, the President-Founder hereby declares that, from and after the 1st January 1891, the present four Indian Sections shall be merged into one, to be called the ‘Indian Section of the Theosophical Society,’ with its Head-quarters at Adyar. “Bertram Keightley, Esq., M.A. (Cantab), F.T.S., is hereby appointed General Secretary of the Indian Section, subject to the approval of Mdme. H.P. Blavatsky, to whose staff he is now attached.”	The Theosophist, Vol. 12, Dec. 1890; Supp. p.xiii
Jan. 1, 1891 continued	W. Q. Judge Gen. Sec’y American Section published the first issue of the “Oriental Department,” pamphlets consisting of Sanskrit and other Oriental Scriptures specially translated for students of theosophy. Published by Theosophical Society, American Section. P.O. Box 2659, New York.	
Jan. 7, 1891	“Comments on ‘the Theosophical Society and H.P.B.’.” H.P.B.’s comments on “The Theosophical Society and H.P.B.” “Needless to say that Mrs. Besant’s article would not have appeared had I seen it before publication. . . . [T]he ‘Esoteric Section has <i>no official or corporate connection</i> with the Exoteric Society’. Henceforth it will be called ‘the Esoteric School of Theosophy’, simply.” [rather than the Esoteric Section of the Theosophical Society.] Mr. H.T. Patterson objected to A. Besant’s article “The Theosophical Society and H.P.B.” He wrote that the T.S. held no position binding membership to belief in H.P.B. “Even a recognized authoritative leader may be dangerous. H.P.B. herself is always inculcating self-reliance, and discouraging any dependence upon others, herself included.” [see Dec. 1890 entry] NOTE: H.P.B. makes reference to Lucifer, Oct. 1886 but it actually appeared in Lucifer, Vol. 7, Dec. 1890. A pamphlet was “Reprinted from Lucifer, December 1890, by desire of H.P.B.” and titled The Theosophical Society and H.P.B., Three Articles, by Annie Besant & H.T. Paterson, and including H.P.B.’s comments.	Lucifer, Vol. 7, Feb. 1891; pp.451-455 Pamphlet, 24 pages T.N.C.A.B. Item 690, p.210
Mar. 12, 1891	“THE WILL OF W.Q. JUDGE” with Memorandum. W.Q. Judge signed his will on this date, appointing “E. Aug. Neresheimer of New York, as Executor and my wife, Ella M. Judge, as Executrix of this my will.” Memorandum attached stipulated where assets were located (money, insurance policy, pictures) and that he owned The Path magazine. Judge bequeathed, “The Path Magazine and business now carried on by me in New York, and of which I am the sole owner, and all my business therewith connected, to my friends and fellow-students, Mrs. J. Campbell Ver Planck and E. August Neresheimer . . . trusting that they will carry it on. . . .”	Future of the Theos. Publishing Co. (Feb. 1898) by Julia Keightley; (35 pp.), pp.1-3 Echoes of the Orient, Vol. 1, pp.lxv-lxvii

Mar. 27, 1891	H.P.B. to W.Q. Judge, regarding A. Besant: “UNSELFISHNESS AND ALTRUISM ISM is Annie Besant’s name, but with me and for me she is Heliodore, a name given to her by a Master, and that I use with her, it has a <i>deep meaning</i>. It is only a few months she studies occultism with me in the <i>innermost</i> group of the E.S., and yet she has passed far beyond all others. She is not psychic nor spiritual in the least — all intellect, and yet she hears the Master’s voice when alone, sees His Light, and recognises His Voice from that of D____. Judge, <i>she is a most wonderful woman</i>, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America.”	H.P.B. and the Present Crisis in the T.S. by C. Wachtmeister; p.4 O.E. Library Critic, Vol. 18, July 1929 Theos. Movement 1875-1950, pp.159, 249 H.P.B. A Great Betrayal (1922) by A. Cleather, p.73 Theosophy, Vol. 3, May 1915; pp.323-324 Theosophists: Reunite! (1958) by F.P. Spinks, p.38
Apr. 1 1891 (est)	H.P.B. to Besant: “Child, your pride is terrible; you are as proud as Lucifer himself.”	Annie Besant An Autobiography, p.311 (1893) p.442 (1939) T.P.H. Adyar Theosophy, Vol. 3, May 1915; p.323
Apr. 1, 1891	“E.S. Order.” H.P.B. document to A. Besant: “I hereby appoint in the name of the Master, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings.” [Signed] H.P.B. “Annie Besant left [London] for Liverpool this morning, to embark for New York.”	Minutes of Council E.S.T., Nov. 1894; p.5 H.P.B. A Great Betrayal (1922) by Alice Cleather, p.85 Theosophy, Vol. 3 Apr. 1915; p.277 The Path, Vol. 6, May 1891; p.57
Apr. 9, 1891	“Mrs. Besant reached the States on April 9th, after a stormy voyage in the ‘City of New York’.” “Mrs. Besant accepted the hospitality of Mr. E.A. Neresheimer. . . . On April 13th she delivered her first public lecture. . . .”	The Path, Vol. 6, May 1891; p.53

Apr. 9, 1891 continued	Mrs. Besant meets Judge for the first time. “I met Mr. Judge first in April, 1891, when sent to America by Madame Blavatsky to make his acquaintance and to carry a message from her to the American Convention.”	The Case Against W.Q. Judge by A. Besant (1895); p.9
Apr. 26-27, 1891	Theosophical Society, American Section, Fifth Annual Convention held at Boston. Report of Proceedings On the evening of the 26th, “The evening will be used for papers, discussions, and an address from Mrs. Besant.” H.P.B.’s letter to the Convention, “read by her messenger and representative, Annie Besant.” [Letter dated Apr. 15, 1891] H.P.B., in her additional message to the Convention, wrote: “I have purposely omitted any mention of my oldest friend and fellow-worker, W.Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention. “[H]e who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.” [Also in Report of Proceedings, pp.22-23.]	Report of Proceedings, 51 pp. The Path, Vol. 6, Apr. 1891; p.32 Lucifer, Vol. 8, June 1891; pp.343-345 BCW, Vol. 13, p.176 Theosophy, Vol. 3, Apr. 1915; p.276 Theos. or Neo-Theos. by Margaret Thomas, p.57
Apr. 26-27, 1891 continued	“It Was a Borrowed Body” Cyrus Field Willard narrates his first hand testimony when at the Boston Convention of 1891 W.Q. Judge changed his appearance. “At an E.S. meeting in the large double parlours of the Parker House. ... “... As he started to call the meeting to order, he leaned toward her [Annie Besant] who stood on his right hand, and I heard him say to her in a low voice, ‘Sound the Word with the triple intonation.’ She replied in the same low voice, ‘I don’t dare to,’ or ‘I don’t care to,’ but I think it was the first. I heard him say in a firm tone, ‘Then I will.’ He had been twirling his gavel in his hand but laid it down . . . and stepped to the side of the pedestal, facing his audience . . . and said: “‘I am about to sound the Word with the triple intonation, but before I do so, I have a statement to make which I do not care to have you speak to me about later, nor do I wish you to discuss among yourselves. I am not what I seem; I am a Hindu’. “Then he sounded the Word with the triple intonation. “Before my eyes, I saw the man’s face turn brown and a clean-shaven Hindu face of a young man was there, and you know he wore a beard.” NOTE: See: May 1932 entry. Comments by Albert E.S. Smythe on Willard’s article.	Cdn. Theosophist, Vol. 13, May 1932; pp.65-67 Echoes of the Orient, Vol. I, pp.xxxv-xxxvii Cdn. Theosophist, Vol. 13, May 1932; pp.69-70

May 6, 1891	“On the 6th Mrs Besant sailed for England in the <i>City of Chicago</i>, Dr. and Mrs. J.D. Buck of Cincinnati accompanying her.” “On 6 May Mrs Besant, Mr. Judge and Dr. and Mrs. J.D. buck left New York for England.” NOTE: The compiler Josephine Ransom erroneously included Mr. Judge as having sailed with Annie Besant on the 6th. Mr. Judge sailed for England on May 13th, 1891. [See May 13th, 1891 entry.]	The Path, Vol. 6, June 1891; p.90 A Short History of The T.S., p.280
May 8, 1891	“The Departure of H.P.B.” “Our beloved teacher and friend H.P.B., left us at 2:25 on the afternoon of Friday, May 8th. “During the last few moments of her present incarnation, H.P.B. was sitting in her own arm-chair, her head supported by Miss Laura M. Cooper, and her hands clasped by Walter R. Old and Claude F. Wright. After the change, the face, we know so well, wore an expression of the most complete serenity and dignity”. “Death was caused by a clot of albumen touching the heart.” “In Memoriam” by Archibald Keightley.	The Vahan IS, No. 12, May 15, 1891; pp.1-2 Theos. Movement 1875-1950, p.158 The Path, Vol. 8, June 1891; p.95 Lucifer, Vol. 8, July 1891; pp.362-364
May 8, 1891 continued	“Chronological Table of Events in The Life of Madame Blavatsky.” NOTE: See also H.P.B. by Sylvia Cranston, pp.xiii-xv, for Chronology. See also the “Notes” of events pp.557-616	The Real H.P.B. (1928) by Wm. Kingsland, pp.251-252
May 8, 1891 continued	“H.P.B. left us and her last message for the Society was given to Mrs. Oakley the night but one before she died. At three a.m. she suddenly looked up and said ‘Isabel, Isabel, keep the link unbroken; do not let my last incarnation be a failure’.”	The Path, Vol. 9, July 1894; p.124
May 8, 1891 continued	“But Mrs. Besant was not in England when H.P.B. died, <i>quite unexpectedly</i>, and with only three of her pupils present, namely, Mr. Claude Wright, Mr. Walter Old and Miss Laura Cooper (now Mrs. G.R.S. Mead.)” In a footnote Mrs. Cleather adds: “How ‘unexpected’ was the manner of her passing may be gathered from the fact that she was, at that very time, building a little ‘occult’ room next to her own . . . in which each of her pupils was to ‘sit’ — alone — ‘for development’ . . .”	H.P.B. A Great Betrayal (1922) by A. Cleather, pp.81-84

May 9, 1891(est.)	“In reply to the announcement of ‘H.P.B.’s’ death . . . Mr. Judge promptly cabled to “<i>Do nothing till I come</i>”. NOTE: In a written testimony (March 5th 1998) by Mr. Dallas Ten Broeck, recalling his experiences while living in India, stated that on several occasions he heard Mr. B.P. Wadia saying that when W.Q. Judge had received the cable of H.P. Blavatsky’s passing that he (Judge) immediately cabled London to “Seal her rooms. I am sailing immediately.” [Similarly, this compiler heard Emory Wood (past President of Edmonton Theosophical Society and a dedicated student of history, known for his excellent memory for detail) on many occasions utter the same details about this event. Mr. Wood corresponded with Mr. Wadia and other individuals and likely picked up this information through these contacts.]	Isis Very Much Unveiled , pp.27-28
May 11, 1891	“Last Hours of Madame Blavatsky.” The cremation of H. P. Blavatsky took place at Woking, 25 miles from London. NOTE: W.Q. Judge was not present.	The Path , Vol. 6, June 1891; p.95
May 13. 1891	General Secretary W.Q. Judge sailed for London on the S.S. <i>City of New York</i> .	The Path , Vol. 6, July 1891; p.128
May 15, 1891	“A DECLARATION.” Signed by twelve “Fellows of the Theosophical Society (and members of the Inner Group of the E.S.), at the stake of our personal honour and reputation, hereby declare: “That we have fully investigated all the accusations and attacks which have been made against the personal character and <i>bona fides</i> of H. P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.” [“A Declaration” follows “My Books” an article by H.P.B. which deals with accusations of plagiarism, want of method and inaccuracy against her works.]	Lucifer , Vol. 8, May 1891; p.247
May 19, 1891	“The Press.” Updating readers regarding bad press which H.P.B.’s passing had generated; signed by ten prominent members of the T.S.: Annie Besant, C. Carter Blake, Herbert Burrows, Laura M. Cooper, Isabel Cooper-Oakley, Archibald Keightley, G.R.S. Mead, Walter R. Old, Constance Wachtmeister, and W. Wynn Westcott. “We do not propose to attempt any answer in detail to libels as monstrous as they are vile, libels which deal, moreover, with supposed events laid in distant quarters of the world, without any evidence being adduced to substantiate the allegations.”	Lucifer, Vol. 8, June 1891; pp.319-320 Echoes of the Orient, Vol. 1; p.xxiii

May 21, 1891	W.Q. Judge arrived in London. Letter to The Theosophist from A.L.V.[sic] [C. (Cleather)]. “Mr. Judge will remain in England until Col. Olcott’s arrival early in July; his presence with us at such a sad time is most welcome, for all who have the privilege of knowing the Vice-President and Co-founder of the Theosophical Society will at once realise how we must value the sense of strength, courage and hope, which he inspires wherever and with whomsoever he is.”	The Theosophist, Vol. 12, July 1891; p.634 Echoes of the Orient, Vol. 1; p.xxiii
May 23, 1891	“Consultative Emergency Council.” “<i>Consisting of the European Advisory Council and the British Section Council; held in the Lecture Hall at Headquarters, London, May 23rd, 1891, at 8 p.m.</i>” “William Q. Judge, as Vice-President T. S., in the Chair.” “Resolved, that under the authority of this Council, a notice be sent out by the General Secretaries to all the Branches and unattached members, informing them that a Convention is to be held, and containing the order of business to be decided upon by this council; and that the Convention be held at Headquarters, London, on Thursday and Friday, July 9th and 10th, 1891.”	Circular, 4 pages Lucifer, Vol. 8, June 1891; p.336
May 27, 1891	W.Q. Judge convened a meeting of the Advisory Council of the Esoteric Section. To All Members of the E.S.T. “The Council passed the following minute: “In virtue of our appointment by H.P.B., we declare: “That in full accord with the known wishes of H.P.B. . . . we primarily resolve and declare that the work of the School ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure. . . . “That it was resolved and recorded that the highest officials in the School for the present are Annie Besant and William Q. Judge, in accordance with the . . . order to William Q. Judge of December 1888, and with the order of April 1, 1891 to Annie Besant, as well as with the written declaration of H.P.B. in a letter to William Q. Judge dated March 27th, 1891. . . .” This segment ends with: “. . . and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School.” NOTE: See Nov. 3rd, 1894, E.S.T. circular issued at New York by W. Q. Judge, or Appendix B for the full text of By Master’s Direction. NOTE: See Dec. 14, 1888 entry. NOTE: See Apr. 1, 1891 entry. NOTE: See March 27, 1891 entry. Complete verbatim appointments reprinted from original order.	Theos. Movement 1875-1950, p.159 Pamphlet, 8 pages Theosophy, Vol. 3, Apr. 1915; pp.277-279 May 1915; p.325 July 1915; pp.425-426 H.P.B. A Great Betrayal (1922) by A. Cleather, pp.84-85 Theos. or Neo-Theos. by Margaret Thomas, p.58

May 27, 1891 continued	“The assumption, by Mrs. Besant and Mr. Judge, of the office of Outer Head in succession to H.P.B. was, therefore, the beginning of all subsequent trouble.”	H.P.B. Her Life and Work for Humanity , p.120
May 27, 1891 continued	Mrs. Besant included with her letter to Mrs. Ver-Planck (Mrs. Keightley) in New York, the following signed declaration (together with the slip of paper bearing the message “W.Q. Judge’s plan is right”): “I took from William Q. Judge, on the afternoon of May 27th, 1891, certain papers selected from a number of letters in his possession. These I took one by one, read them, folded them up, tied them into a packet, and said I would read them myself to the Council, as they concerned Bro. Judge. I opened this packet myself in the Council meeting, in my place as chairman. I took up the papers one by one and read them (or parts of them) aloud, and on raising one of them saw a piece of paper lying between it and the next that was not there when I tied them together. After reading those remaining I took it up, and found it was a slip bearing some words written in red and signed with W’s initials and seal. The words were: ‘W.Q. Judge’s plan is right’. The paper is attached hereto. (Signed) Annie Besant.” NOTE: See July 6, 1891 entry. The Message “W.Q. Judge’s plan is right” was not included in the E.S.T. circular sent to E.S. Members. According to Archibald and Julia Keightley, Besant claimed that no one could have had access to those papers other than herself.	E.S.T. circular by A. Keightley, pp.3-4 Irish Theosophist, Vol. 3, Mar. 1895; p.97 Theosophy, Vol. 10, Mar. 1922; pp.147-148 Theosophy, Vol. 10, Apr. 1922; p.176 Theosophy, Vol. 3, July 1915; p.426 Theosophy, Vol. 10, Mar. 1922; p.148
May 27, 1891 continued	A. Besant states “Only as <i>They</i> have put us together, I have no power to stand aside.” [Letter dated July 2, 1891]	The Path , Vol.10, June 1895; p.100
May 27, 1891 continued	“Eastern” and “Western” divisions of E.S. were established with Besant in charge of the “Eastern” division and Judge in charge of the “Western” division (American).	Theosophy , Vol. 3, May 1915; p.325

May 27, 1891 continued	The Case Against W.Q. Judge A. Besant's version, four years later, of how W.Q. Judge became Co-Head with her and on the paper containing the words "W.Q. Judge's plan is right." "Mr. Judge, who was sitting close beside me while I picked out the letters, must have slipped the scrap into the bundle without my noticing his action; at the time, being void of all suspicion of his good faith, I accepted it as genuine." Claude Falls Wright, in a signed statement dated April 24, 1895, wrote: "[O]n the afternoon of Wednesday the 27th of May, 1891, a message from the Master among documents read by Annie Besant was found by her in full sight of all present. Annie Besant was sitting at a small table several feet distant from the group of Councillors, who sat opposite her while she read the documents. William Q. Judge was not seated by her at the time, but among the group and on the left side of the hall." NOTE: Claude Falls Wright's statement can be found in Appendix A, No. 13.	Pamphlet (1895) by Annie Besant, pp.82-83 Reply by William Q. Judge, pp.22-23
May 27, 1891 continued	NOTE: For details on precipitation of letters see Mar. 1893 entry. "<i>H.P. Blavatsky on Precipitation and Other Matters.</i>"	
May 28-29, 1891	The beginning of 'troubles' relating to Master M's SEAL. Items relating to this include: The Theosophical Society and The Westminster Gazette Bertram Keightley wrote to The Westminster Gazette "to add to Mrs. Besant's exhaustive reply to Mr. Garrett. . . ." He mentions a letter from W.Q. Judge dated May 29, 1891 "bearing the 'seal'." ". . . [T]he presence of the seal was not necessarily traceable to Mr. Judge, though its appearance did raise a doubt in my mind." Isis Very Much Unveiled by Edmund Garrett. W.Q. Judge quoted: "I have long ago denied all knowledge of Master's seal either genuine or imitated. I do not know if he has a seal. . . ."	Pamphlet, Dec. 23, 1894 (16pages); pp.14-15 Pamphlet, 2nd ed. (132 pages); pp.126-127

May 28-29, 1891 continued	Letter of Wm. Lindsay to Countess Wachtmeister dated London, Feb.17, 1895 (posted March 1st): “What you told me was, that before H.P.B. died she showed you a box wherein was Master’s seal and that immediately after H.P.B.’s death you took the box with the Master’s seal in it into your keeping, and that the box was not in <i>anyone</i> else’s hands till given over by you to Annie Besant on her return from America. When the box was opened by Annie Besant the <i>Master’s seal was not to be found in it</i>, and all that took place <i>before</i> Mr. W. Q. Judge came to England [May 21, 1891].” Letter of C. Wachtmeister, addressed to G.R.S. Mead re: Wm. Lindsay’s letter in which she stated: “H.P.B. never sh[o]wed me the seal above named. I did not even know of its existence. I had seen the impression of the seal during H.P.B.’s life-time, but not the seal itself, and I believed these impressions to be from a genuine seal belonging to the Master.” In The Case Against W.Q. Judge Annie Besant quotes from a statement from Colonel Olcott that on Nov. 13, 1883, he had an imitation “seal” made in brass of Master M’s seal while he was passing through the bazaar in Lahore, Punjab, India.	Irish Theosophist, Vol. 3, May 1895; p.141 Lucifer, Vol. 16, Apr. 1895; pp.164-165 Pamphlet (1895), 88pp., pp.12, 19, 30-31, 41, 43, 53, 69, 71, 73-75, 83-84
June 10, 1891	W. Q. Judge came from London to attend a Dublin Lodge meeting. On another evening at the Rotunda Lecture-hall, Liverpool, both Mr. Judge and Mrs. Besant lectured jointly to an audience of 1800. “The lecture was entitled ‘Theosophy — what it is, and what it is not’.” “[Mr. Judge] proposed to speak to them of what Theosophy was not. In the first place Theosophy was not Spiritualism, nor Buddhism, nor Brahminism, nor Mohammedanism, nor Christianity, nor atheism, nor materialism. Theosophy was the reformer of the religion of the East, and the opponent of materialism in the West. . . . Mrs. Besant continued the subject, dealing with the metaphysical aspect of Theosophy.”	The Path, Vol. 6, July 1891; pp.134-135
July 2, 1891	Letter by Mrs. Besant to esotericists who did not wish to accept her as co-head of the E.S.T. “<i>If I could</i>, I would say to you, my dear —, sign only to Mr. Judge. I should be quite content, for indeed there is no reason why you should have any confidence in me. <i>Only as They have put us together</i>, I have no power to stand aside.”	The Path, Vol. 10, June 1895; p.100
July 4, 1891	After having reached Marseilles on the 2nd, Olcott arrived in London at about 6 p.m. where he was met by Judge. “After reaching Headquarters, [Olcott] meditates together with Annie Besant in H.P.B.’s bedroom.” “He [Olcott] went at once to Avenue Road, where he and Mrs. Besant visited H.P.B.’s room together and pledged themselves to be true to the Cause and to each other.” NOTE: See Nov. 18th, 1891 for more details on Olcott.	BCW, Vol. 13, p.xxv A Short History of the T.S., p.278

July 6, 1891	A letter from Annie Besant in London to Mrs. Julia Campbell-Ver Planck at New York City. “[S]oon after that Council Meeting of May 27th, 1891 . . . Mrs. Besant sent to Mrs. Ver-Planck (now Mrs. Keightley), in New York, the slip of paper bearing in red the Council message, ‘W.Q. Judge’s plan is right,’ and initialled by Master M. With it was sent [the declaration] written out in full by Mrs. Besant, and signed:” NOTE: See May 27, 1891 entry for text of declaration. NOTE: See Dec. 6, 1891 entry. Meeting at Astor House.	E.S.T. circular by A. Keightley, p.3 Theosophy, Vol. 10, Oct. 1922; p.402 Theos. Movement 1875-1925, p.646
July 9-10, 1891	“The Theosophical Society in Europe, First Annual Convention.” The Convention was held at the Lecture Hall of the Blavatsky Lodge, (Headquarters, Avenue Road, Regent Park) London, at 10 A. M. H.S. Olcott, W.Q. Judge, and A. Besant were present. Resolution to institute an “H.P.B. Memorial Fund”. “[T]he two sections, British and European, unanimously resolved to combine into one. Then the new Constitution for the European Section was adopted, almost exactly on the lines of the American Section.” G.R.S. Mead elected General Secretary, W.R. Old elected Librarian and E.T. Sturdy, Treasurer. In his closing statement Olcott praised Judge. “[America] was almost a graveyard of Theosophy when Mr. Judge felt what you may call the ‘divine afflatus’ to devote himself to the work and to pick up the loose threads we had left scattered there and carry it on. The result shows what one man can do who is altogether devoted to the cause.” “The London Lodge . . . was not represented either by Mr. Sinnett as President, or by any proxy. The London Lodge held itself aloof from the general activities of the Society.”	The Path, Vol. 6, Aug. 1891; pp.166-167 Report of Proceedings T.S. in Europe, 1891; p.49 BCW, Vol. 1, p.477 Theos. Movement 1875-1950, p.160
July 9-10, 1891 continued	European Section of The Theosophical Society. Constitution and Rules. List of Officers and General Information. Also contains the Constitution and Rules of the Theosophical Society as revised at Adyar Dec. 27, 1890.	Pamphlet, 20 pages
July 17 & 27, 1891	Two Executive Orders from H.S. Olcott. July 17th order: “The death of H.P. Blavatsky necessitates certain changes, among which are the following: 1. The office of Corresponding Secretary remains vacant. . . . 2. The name of H.P.B. disappears from Charters and Diplomas. . . .” July 27th Order: “As the survivor of the two principal Founders of the Theosophical Society, I am called upon to state officially the lines upon which its work will henceforth be prosecuted.” Also a Notice signed by H.S. Olcott, W.Q. Judge, Bertram Keightley, G.R.S. Mead and A. Carroll giving details of the “H.P.B. Memorial Fund.”	Lucifer, Vol. 8, Aug. 1891; pp.514-516

Aug. 1891	Article by Jasper Niemand “A Theosophical Education”, was preceded with a quotation from the Master.  “‘<i>INGRATITUDE IS NOT ONE OF OUR FAULTS.</i>’ <i>WE ALWAYS HELP THOSE WHO HELP US. TACT, DISCRETION, AND ZEAL ARE MORE THAN EVER NEEDED. THE HUMBLEST WORKER IS SEEN AND HELPED.</i>” Positive comments on the article. NOTE: W.Q. Judge was then in the U.K. and had not seen the article when it was published.	The Path, Vol. 6, Aug. 1891; pp.137-138 Lucifer, Vol. 9, Sep. 1891; pp.86-87
Aug. 1891 continued	Olcott questioned the “message” from the Mahatma in Jasper Niemand’s article. Judge replied in what was later published as “An Interesting Letter.” Olcott’s name was not mentioned. The letter was subtitled “<i>Written to an Indian Brother</i>”. In it Judge asserted: “<i>I did not write the article you quote. I am not Jasper Niemand. Hence I did not get the message he printed a part of in his article. Jasper Niemand is a real person and not a title to conceal my person.</i>” NOTE: See April 15, 1893 entry.	Lucifer, Vol. 12, Apr. 1893; pp.101-104 Theosophy, Vol. 10, Apr. 1922; pp.180-183 Theos. Movement 1875-1925, p.426
Aug. 6, 1891	W.Q. Judge left London. “William Q. Judge, whom we had comfortably assimilated as a working member of the staff. . . . sailed for New York on August 6th, in the ‘City of Paris,’ carrying with him the warmest good wishes of all who met him here, and from those of us who had the privilege of working with him the most grateful thanks for strong help rendered in a time of sore need”.	Lucifer, Vol. 8, Aug. 1891; p.518
Aug. 21, 1891	Both Bertram Keightley, Gen. Sec. of the Indian Section, and Sydney V. Edge sailed for Adyar; Mr. Edge to “join the Headquarters’ staff and help the General Secretary of the Indian Section. . . .”	Lucifer, Vol. 8, Aug. 1891; p.518 The Vahan, Sep. 1891; p.7

Aug. 30, 1891	Lecture by Annie Besant delivered at the Hall of Science in London entitled 1875 to 1891: A Fragment of Autobiography in which she claimed to have received messages from the Masters after the death of H.P.B. “You have known me in this hall [the Hall of Science, in London] for sixteen and a half years. You have never known me to tell a lie. [‘No, never!’ and loud cheers.] I tell you that since Madame Blavatsky left I have had letters in the same handwriting as the letters which she received. [Sensation.] Unless you think dead persons can write, surely that is a remarkable fact. You are surprised; I do not ask you to believe me; but I tell you it is so. All the evidence I had of the existence of Madame Blavatsky’s teachers, of the so-called abnormal powers, came through her. It is not so now. Unless every sense can at the same time deceive me, unless a sane person can at the same time be sane and insane, I have exactly the same certainty for the truth of the statements I have made as I know that you are here. I refuse to be false to the knowledge of my intellect and the perceptions of my reasoning faculties.” NOTE: The text of the New York Sun article and Besant’s pamphlet vary slightly. NOTE: Also see Aug. 4, 1894 entry for criticism by F. W. Read. For the New York Sun article on “<i>The Brass Seal</i>” see Appendix A.	New York Sun, Nov. 25, 1894 Pamphlet, (1891) (14 pages) by Annie Besant; pp.1, 10, 11, 14 Theos. Movement 1875-1950, pp.165-166 Lucifer, Vol. 9, Sep. 1891; p.175
Aug. 30, 1891 continued	In “Character Sketch: . . . Mrs. Annie Besant”, W.T. Stead, the editor of Review of Reviews wrote: “One of the most difficult things in writing these sketches is the attempt to delineate the character of one’s personal friends.” W.T. Stead quotes from Besant’s final speech in the Hall of Science, Aug. 30, 1891, and added: “To me the essential miracle is the conversion of Mrs. Besant from Materialism to a firmly based belief in the reality of the spiritual world. . . . To have secured Mrs. Besant for Theosophy is an achievement much more wonderful to me than the duplication of any number of teacups or the tinkling of whole peals of ‘astral bells.’ “Mrs. Besant has not only abjured Materialism, she has repudiated her advocacy of neo-Malthusianism.” NOTE: See Nov. 15, 1895 for more on Annie Besant by W.T. Stead.	Review of Reviews, Vol. 4, Oct. 1891; pp.349-367

Aug. 30, 1891 continued	A. Besant's public claims to have received messages from the Masters as well as the message in Jasper Niemand's article in The Path, "aroused a furore in the world and particularly amongst Theosophists [b]ecause . . . it was . . . inferred that she herself was in 'communication with the Masters' and this inference was strengthened by the fact that she made no denial, and by her subsequent statements to various newspaper interviewers and by other direct statements. . . ." NOTE: See Aug. 1891 entry. "[T]he press has taken up Annie Besant's statement that she was in direct communication with the Masters." In a section titled "Additional Matter" is found <i>Statement of Annie Besant</i> (dated April 24, 1895) on messages she received from the Masters after H.P.B.'s death and before her lecture at the Hall of Science. She wrote: "I add now an account of the 'messages' received from Mr. Judge by me;" in which she claims Judge was responsible.	Theosophy, Vol. 10, Mar. 1922; pp.148-149 Lucifer, Vol. 9, Sep. 1891; p.83 The Case Against W.Q. Judge by A. Besant (1895); pp.81-84
Sep. 1, 1891	The Vahan announced that "Annie Besant proposes to visit India for a lecturing tour during the cool season, leaving the London Headquarters about the end of November. . . . Miss F.H. Müller proposes to accompany Annie Besant." H.S. Olcott "hopes to induce Mrs. Besant to join him at Headquarters" for the annual Convention at Adyar and "make at least a short cold-weather tour in India". NOTE: Mrs. Besant did not go to India at this time. [See Oct. 1891 and Nov. 18, 1891 entries.]	The Vahan, Vol. 1, Sep. 1891; pp.7-8 The Theosophist, Vol. 12, Sep. 1891; Supp. pp.civ-cv
Sep. 8, 1891	"The General Secretary's Tour." "[W.Q. Judge] was to have started for the West upon the very day when the death of Madame Blavatsky caused him to sail for Europe, and upon his return the new date was fixed for Sep. 5th, but sickness caused postponement till the 8th, at which time he left for Omaha."	The Path, Vol. 6, Oct. 1891; p.230
Sep. 15, 1891	"Some Words on Daily Life (<i>Written by A MASTER OF WISDOM.</i>)" Republished by A. Besant. "Theosophy . . . expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature — moral and physical. And this ethical standard must be unflinchingly applied to daily life." [Originally published in Lucifer, Vol. 1, Jan. 1888, pp.344-346.]	Lucifer, Vol. 9, Sep. 1891; pp.5-7

Sep. 16, 1891	“Col. Olcott sails from Liverpool for the U.S.A. Arrives at New York Sep. 23rd, where he is for the first time since 1878, and is met by Fullerton, Neresheimer and his sister, Mrs. Belle Mitchell. Gives one lecture. On Sep. 28th, takes the overland train and stops at Sacramento and San Francisco where Judge meets him.” NOTE: Col. Olcott was en route to Japan. [See Oct. 7, 1891.]	BCW Vol. 13, p.xxvi A Short History of the T.S., pp.283-84 The Theosophist, Vol. 13, Dec. 1891; Supp. pp.xxvi-xxvii
Oct. 1891	In a letter to Judge, Vera Jelihovsky, H.P.B.’s sister, details that in Oct. 1891 she had written a letter to her daughter, Vera Johnston in London, asking her to transmit to A. Besant “<i>that Mrs. Besant must not go to India</i>, because the results of her voyage would be bad, dangerous, harmful, and disastrous to the extreme. In the same time I felt conscious that <i>I was in duty bound to warn her.</i>” She felt the impression had come from H.P.B. “So I resolved to write to my daughter . . . asking her to transmit to Mrs. Besant my profound conviction it would not be safe for her to go over to India, or to interfere with any other branch of the Theosophical Society elsewhere than in England, for <i>I Knew</i> for sure <i>that my sister Helen was against it.</i>” “ . . . Mrs. Besant’s answer [was] . . . ‘<i>I am ordered to go</i>’.” Mrs. Jelihovsky added: “I thought then and there that she was mistaken (now [1895] I am sure of it!) . . .” NOTE: See April 27, 1893, for more details as they relate to Bertram Keightley. [Annie Besant’s statement “<i>I am ordered to go</i>” was uttered by her only after Mr. Chakravarti’s visit to London in August 1893.] NOTE: See Nov. 27, 1891, about Besant’s health.	The Path, Vol. 10, Apr. 1895; pp.25-26 Lucifer, Vol. 9, Dec. 1891; p.344
Oct. 7, 1891	The Case Against W.Q. Judge by Annie Besant W.Q. Judge and H.S. Olcott met in San Francisco. “O. put the question direct to J. if he had written the letters, for the good of the T.S. and to help vindicate H.P.B.s memory; telling him that he (O.) knew of his (J.’s) remarkable talent for imitating handwriting, that he had heard of his imitating some at Adyar. . . . W.Q.J. denied emphatically that he had written the letters, or any of the sort.” RE: “Rosicrucian Jewel”	Pamphlet (1895), (88 pages), p.72 pp.76-78

Oct. 7, 1891 continued	“Col. Olcott, <i>the President Founder, in California</i>. — When it became known that Col. Olcott was to pass through San Francisco <i>en route</i> to Japan, preparations were at once made to give him an appropriate welcome. . . . “Col. Olcott . . . was met . . . by a delegation led by Mr. Judge, who had returned to San Francisco, having changed route and dates of his own tour especially to meet and welcome his worthy colleague, the President-Founder.” A reception was given to the President-Founder. “As the proceedings were about to start, Col. Olcott said to [Judge]: ‘Take your seat by my side as you did at New York in 1875: we were one in the work then and are now’.” “The next day Col. Olcott and Mr. Judge were photographed in different positions, singly and together. . . . also an 8 x10 size of the Col. and Mr. Judge standing together.”	Lucifer, Vol. 9, Nov. 1891; pp.259-260 Pacific Theos. Vol. 1, No. 1, Nov. 1891; p.8 The Path, Vol. 6, Nov. 1891; p.260 Echoes of the Orient, Vol. 1, pp.xxiii-xxiv The Theosophist, Vol. 13, Dec. 1891; Supp. p.xxvii
Nov. 1, 1891	“AN OLD MESSAGE FROM THE MASTER.” Message from Master M. for A.P. Sinnett sent through W.Q. Judge. Judge forwarded it to A.P. Sinnett from Wyoming. “We sent him to London and made him stay so long in order to lay down currents which have since operated. . . .” A.P. Sinnett denies its genuineness, Feb. 26, 1895. “In reference to an article by Mr. Judge in the last number of <i>The Irish Theosophist</i>, I feel reluctantly compelled to deny that I regard the message he sent me as genuine.”	Irish Theosophist, Vol. 3, Feb. 1895; pp.84-85 Irish Theosophist, Vol. 3, Mar. 1895; pp.106-107
Nov. 15, 1891	A 3rd volume of The Secret Doctrine to be produced. “The first two volumes of the <i>Secret Doctrine</i> are practically out of print, and a new and revised edition has to be at once put in hand. The third volume has also to be brought out.” Also, an IMPORTANT NOTICE. A REVISED EDITION OF THE “SECRET DOCTRINE.” issued by Annie Besant and G.R.S. Mead regarding a third edition to be published soon. “Every effort is being made to thoroughly revise the new edition, and the editors earnestly request all students who may read this notice to send in as full lists of ERRATA as possible. Verification of references and quotations, errors of indexing, indication of obscure passages, etc., etc., will be most thankfully received.”	Lucifer, Vol. 9, Nov. 1891; pp.254-255 p.261 The Path, Vol. 6, Dec. 1891; p.296

Nov. 18, 1891	“Visit of Mrs. Besant.” “A telegram from Mrs. Annie Besant announcing her sudden sailing for America . . . Reaching New York on the 27th or 28th . . . sailing for England on Dec. 9th.” NOTE: For information regarding why Mrs. Besant went to see Mr. Judge at this time, see Dec. 1895 for “The Resignation Mystery, 1892.” See Jan. 1906 entry for NOTE in Miss Müller’s biographical sketch for further details. NOTE: Olcott visited America after H.P.B.’s death. He left Liverpool on Sep. 16th and then sailed from San Francisco for Japan on Oct. 8th. He sailed for Colombo, arriving on Nov. 29th from Japan (at the same time that Besant reached New York). He arrived at Adyar on Dec. 13th, 1891. NOTE: See July 4th, 1891 regarding Olcott’s arrival in London.	The Path, Vol. 6, Dec. 1891; p.296 The Vahan , Vol. 1, Jan. 1892; pp.7-8 Theos. Movement 1875-1925, pp.326-333 Theosophy, Vol. 9, Oct. 1921; pp.371-377 Hammer on the Mountain, p.330 The Vahan, Vol. 1, Jan. 1892; p.7
Nov. 21, 1891	“Theosophical News.” “Wm. Q. Judge reached home November 21st. The long trip has been more or less a strain upon his constitution.” NOTE: Mr. Judge left Sep. 8th for his western tour. See Sep. 8, 1891 entry.	Pacific Theos. Vol. 1, No.2, Dec. 1891; p.8
Nov. 27, 1891	“Visit of Mrs. Annie Besant.” “Mrs Besant’s visit to the States lasted only 12 days, for she arrived on November 27th and left Dec. 9th. . . . “On Tuesday evening, Dec. 8th, Mrs. Besant attended the Aryan meeting. . . . on Sunday evening, scores asked the honor of touching her hand.” “Annie Besant lectured twice in New York once at Philadelphia and once at Fort Wayne, Ind. . . . A fifth lecture was delivered on the S.S. ‘City of Paris’ on the return journey. . . .” [She arrived back in London on Dec. 16th.] “Annie Besant’s Indian Tour. — Annie Besant has been compelled to postpone her visit to India for this season, her physician having forbidden her to make the visit this year, and recommended a brief holiday; she has utilized this by a brief visit to New York.” NOTE: See Dec. 1895 entry for the actual reason for Besant’s urgent visit to New York.	The Path, Vol. 6, Jan. 1892; p.325 The Vahan, Vol. 1, Jan 1892; pp.7-8 Lucifer, Vol. 9, Dec. 1891; p.344 The Vahan, Vol. 1, Dec. 1891; p.8

Dec. 1891	“GENERAL REPORT OF THE SIXTEENTH CONVENTION AND ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.” “In his address H.S. Olcott warns against any idolatry of H.P.B.: “If she had lived, she would have undoubtedly left her protest against her friends making a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her ‘Isis Unveiled’ while Mr. Keightley and several others did the same by ‘The Secret Doctrine.’ Surely we know how far from infallible are our portions of the books, to say nothing about hers.” NOTE: See Mar. 27, 1895 entry for more on H.P.B. by Olcott. NOTE: See Dec. 15, 1893 entry for references to “Blavatskianism In and Out of Season” by W.Q. Judge.	The Theosophist, Vol. 13, Jan. 1892; Supp. pp.3-4 Theos. Movement 1875-1950, p.167 Lucifer, Vol. 10, Apr. 1892; p.96 Echoes of the Orient, Vol. 2, pp.53-58
Dec. 6, 1891	Mrs. Besant attended an E.S.T. meeting at Astor House in New York. Present were Robert Crosbie, Henry Turner Patterson, Thaddeus P. Hyatt and William Main. All four gentlemen testified afterwards that: “Mrs. Besant ‘stated in the most positive and unqualified manner that the message from the Master which she found at a meeting of the Council of the E.S. [May 27, 1891] in London amongst other papers, <i>could not have been placed there by Mr. Judge or anyone else</i>’.” NOTE: See May 27, 1891 and July 6, 1891 entries for Mrs. Besant’s letter and declaration to Mrs. Julia Campbell VerPlanck (Mrs. Julia Keightley). Also see Appendix A, No. 10.	Theosophy, Vol. 10, Oct. 1922; pp.402-403 Theos. Movement 1875-1925, pp.646-647
Dec. 9, 1891	Mrs. Besant “embarked on the ‘City of Paris’” to return to England, (arriving on Dec. 16th).	The Path, Vol. 6, Jan. 1892; p.325
Dec. 10, 1891	“Col. Olcott returns to Adyar, after ten days in Ceylon” NOTE: A Short History of the T.S. p.284, has Olcott arriving in Adyar on Dec. 12th.	BCW, Vol. 13, p.xxvii
1891, Late	Claimants to being H.P.B.’s “successor”: <i>Madame Marie Caithness, Duchess of Pomar.</i> “Within a week from the death of H.P.B. the Paris press announced that Madame Marie Caithness, Duchess of Pomar, had been ‘chosen’ by H.P.B. as her successor. The Duchess had been a long time friend of H.P.B., who had been her guest during the stay in Paris in 1884; she was ‘psychic’; she was greatly interested in the ‘occult’.”	Theosophy, Vol. 10, Jan. 1922; pp.79-80
1891, Late continued	<i>Mr. Henry B. Foulke.</i> “A rubbishing report is circulating to the effect that H.P.B. chose Mr. Foulke of Philadelphia as her ‘Successor’, and ratified her act by appearing in a Spiritualist circle and painting for him her portrait.” Letter by William Q. Judge to “Editor Times”, where this claim first appeared in which he stated: “Madame Blavatsky has no ‘successor,’ could have none, never contemplated, selected, or notified one.”	The Path, Vol. 7, June 1892; p.91 Lucifer, Vol. 11, Nov. 1892; pp.182-183 Lucifer, Vol. 10, Mar. 1892; pp.81-83

1891, Late continued	<i>Mrs. Annie Besant.</i> [i.e. after H.P.B.'s death] “Not till nearly four years later did Mrs. Besant make her assertion of ‘successorship,’ and then only after Mr. Judge, in fulfilment of H.P.B.’s circular of August 9, 1890 — ‘and any member acting on any other sort of order (i.e. than ‘through William Q. Judge or those which I myself sign my name to with my physical hand’) will be expelled from the Section’— had, under Master’s direction, declared Mrs. Besant’s headship in the E.S.T. at an end.” “Early in 1895 the Countess Wachtmeister issued a circular entitled, ‘H.P.B. and the Present Crisis in the Theosophical Society’ in which she attempted to bolster Annie Besant’s claim of ‘successorship’ . . .” NOTE: Annie Besant had been appointed only as Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings, on April 1, 1891, only one month before H.P.B.’s death. “It is upon such statements written by H.P.B. privately to individuals, and alleged verbal statements to others that Mrs. Besant’s claim to be the occult successor to H.P.B. is based.” Quotes from H.P.B. about Besant: “She is a most wonderful women, my right hand, my successor. . . .” NOTE: See Mar. 27, 1891 entry.	Theosophy, Vol. 3, Apr. 1915; p.279 Theosophy, Vol. 3, May 1915; pp.323-325 Theosophy, Vol. 3, Apr. 1915; p.279 Theosophy, Vol. 3, May 1915; p.324
1891, Late continued	<i>William Q. Judge:</i> “In America . . . Mr. Judge was considered the foreordained ‘successor.’ But when . . . reporters sought to interview him, he received them in a body and made them the succinct statement: ‘Madame Blavatsky was <i>sui generis</i>. She has and can have no ‘successor’.”	Theosophy, Vol. 10, Jan. 1922; p.80
1892	Cleather stated that Annie Besant visited mediums to try to communicate with H.P.B. “In 1892, only one year after her [H.P. Blavatsky’s] death, my colleague Mr. Basil Crump, Barrister-at-Law, was investigating the phenomena of a certain trance medium shortly before he joined the T.S. He was present at a private sitting with this medium in the studio of an artist friend, to which Mrs. Besant came with another Member of H.P.B.’s Inner Group, Miss Emily Kislingbury, in order to speak with her deceased teacher. An intelligence calling itself ‘Madame Blavatsky’ controlled the medium, and Mrs. Besant held a conversation with it.”	H.P.B. A Great Betrayal (1922) by A. Cleather, pp.57-58
1892 continued	Theosophy magazine examines “MASTERS AND THEIR MESSAGE”, THE CAUSES OF THE CONSPIRACY AGAINST WM. Q. JUDGE.	Theosophy, Vol. 3, June 1915; pp.369, 374-375 July 1915; pp.422-423, 426

1892 continued	On H.P.B.'s "seal", and Masters' messages. "H.P.B. used the seal . . . upon her letter paper and envelopes as early as June, 1875. The Society was founded in November, 1875, so that she was using the symbol for four months before we adopted it. . . . her private symbol became our public corporate seal. . . . the symbol precisely as printed in February Path. . . ." [p.387] Summarizes "Panjab seal" controversy and Judge's statement (April 1893) that he knew nothing about the seal — meaning thereby the "Panjab seal" but interpreted by Olcott as denial as he believed Judge had in fact been using it on bogus messages. [pp.401-402] NOTE: See Mar. 20, 1895 entry for Countess Wachtmeister and Wm. Lindsay on "H.P.B.'s seal"	The Path, Vol. 7, Feb. 1893; pp.343-344, 358 Mar. 1893; p.387 Theosophy, Vol. 10, Oct. 1922; pp.400-403 Theosophy, Vol. 10, Apr. 1922; p.174 English Theosophist, Vol. 3, Nov. 1899; pp.161-165 The Lamp, Vol. 3, Dec. 1899; p.157
1892 continued	Footnote by C. Jinarajadasa, referring to H.P.B.'s ring. "The Rosicrucian Jewel of the 18th Degree, which H.P.B. possessed, and which is now the property of Dr. Annie Besant. It is said to have belonged to Cagliostro."	Letters from the Masters of the Wisdom, (1973), 2nd series; p.46
1892 continued	The Case Against W.Q. Judge by Annie Besant References to the "seal"	Pamphlet (1895), (88 pages), pp.12, 19, 30-31, 41, 43-44, 46, 53, 63, 69-77, 83-84
Jan. 21, 1892	"RESIGNATION OF PRESIDENCY T.S. BY COL. OLCOTT." H.S. Olcott resigned as President in a letter to W.Q. Judge, Vice-President of the Theosophical Society: "I have obtained permission to carry out the wish — expressed by me in the convention of 1886 and reiterated in that of 1890 — and retire from the Presidency. My health is now too uncertain for me to count upon having the ability to travel and work as I have done until now. . . . "In parting with my colleagues, I beg them to regard me, not as a person worthy of honor, but only as a sinful man, erring often but always striving to work his way upward and to help his fellow-men." NOTE: Olcott's letter, which also appeared in the Theosophist, was dated January 1st, 1892. NOTE: See Mar. 9, 1892 and Sep. 1910, and Oct. 7, 1890 entries.	The Path, Vol. 6, Mar. 1892; pp.406-407 Lucifer, Vol. 10, Mar. 1892; pp.1-3 The Theosophist, Vol. 13, Mar. 1892; Supp. p.xliv

Jan. 21, 1892 continued	“While Col. Olcott attributed his retirement to ill-health, the real reason came to light several years later, in a letter by Herbert Burrows to the <i>English Theosophist</i> for November, 1895. . . . Mr. Burrows referred to the ‘accusations of grave immorality against Col. Olcott, laid before him by Mrs. Besant and Mr. Judge, and in consequence of which the Colonel resigned his presidency’.” NOTE: See Dec. 23, 1894, Jan. 11, 1896 and Oct. 2, 1895. NOTE: See Oct. 2, 1895 for “Mr. Herbert Burrows and the T.S.”	Theos. Movement 1875-1950, p.190 English Theosophist, Vol. 1, Nov. 1895; p.22
Jan. 21, 1892 continued	“In California the newspapers last month chose to inform the public that although Colonel Olcott had resigned the Presidentship of the Theosophical Society on the plea of ill-health, yet his real reason was his dislike for the idolatry of H.P.B. practised by its members.”	Lucifer, Vol. 10, Apr. 1892; p.169
Jan. 21, 1892 continued	“Col. Olcott’s retirement has stirred up no bitter comments from the press, but the <i>Chronicle</i> printed his letter <i>in extenso</i> with a tolerably complete notice of his career. Other papers printed paragraphs. The best wishes of all will go with Col. Olcott in his retirement from official cares.”	The Path, Vol. 7, Apr. 1892; p.30
Jan. 21, 1892 continued	“Explanation by William Q. Judge of Charges About Messages.” (at the Boston Convention) “He went into the question of the real reason for Olcott’s resignation, showing that Mrs. Besant was the person most involved in the demand for that, and then, referring to the ‘poison interview message’ showed that charges of that sort had been circulated against Olcott in London and not by Mr. Judge. . . .”	The Path, Vol. 10, May 1895; p.68
Jan. 21, 1892 continued	Note and Comments by the Editor. “We have here an important contribution towards the clearing up of the ‘Resignation Mystery’ of 1892. It dovetails exactly into the statement made by Mr. Judge, which was confirmed by Mr. Neresheimer, supported by Mr. Burrows, and denied by Mrs. Besant.” Comment re: “Notes and Comments” in The English Theosophist dealing with Col. Olcott’s resignation in 1892. NOTE: See Jan. 11, 1896 entry. In the Indian Mirror for Jan. 11th Mrs. Besant “replies” to Herbert Burrows. Also see Dec. 1895 for “The Resignation Mystery, 1892”	English Theosophist, Vol. 1, Mar. 1896; pp.51-52 Theosophy (Path), Vol. 11, Apr. 1896; p.29
Feb. 1, 1892	“To The Fellows of The Theosophical Society.” Letter by H.S. Olcott advising members of his resignation and “bidding you an official farewell. . . .” Circular included vote slip which read: “Having read the official documents connected herewith, I am of the opinion that _____ should be elected to succeed Col. H.S. Olcott as President of the Theosophical Society.”	Circular, 5 pages Lucifer, Vol. 10, Mar. 1892; pp.3-5

Feb. 1892	“<i>ASCETICISM.</i>” by H.S. Olcott “No delusion is more common among aspirants to the higher knowledge than that the end can be attained with reasonable certainty by physiological restraint.” Gave an example given him by H.P.B. of how the external habits of a person do not necessarily reflect their inner-self. mentioned . . .	The Theosophist, Vol. 13, Feb. 1892; pp.257-261 The Path, Vol. 7, Apr. 1892; pp.27-28
Feb.11, 1892	“EXECUTIVE CIRCULAR.” by Olcott. “In January last . . . I carried out a purpose long entertained and sent the Vice-President my resignation of Presidentship. . . . “On the 11th February, however the familiar voice of my Guru chided me for attempting to retire before my time, asserted the unbroken relation between Himself, H.P.B. and myself and bade me prepare to receive further and more specific orders by messenger, but without naming time or place.” NOTE: See Aug. 21, 1892 and Nov. 1892 entries.	The Vahan, Vol. 2, Oct. 1892; p.6 Theosophy, Vol. 10, Nov. 1921; pp.22-24 The Theosophist, Vol. 13, Sep. 1892; p.xci
Feb. 22, 1892	Letter from W.Q. Judge to Col. Olcott in response to Olcott’s resignation. “I beg to acknowledge the receipt, on the evening of the 19th of February, 1892, of your resignation of the office of President of the Theosophical Society, to take effect on the first of May, 1892. . . . Having received this from you it is my duty, as Vice-President, to notify the various sections of the Society of the fact of your resignation and of its cause. This I will do at once.” NOTE: This is the third time that Col. Olcott attempted to resign his office as President of the Society. In Judge’s letter to Olcott he states, “. . . have compelled you to carry out the wish for retirement which you expressed in 1886 and repeated in 1890.”	The Path, Vol. 6, Mar. 1892; p.407
Mar. 1892	H.S. Olcott begins his critiques of H.P.B. in “Old Diary Leaves”, in “The Meeting of H.P.B. and Myself.” Comments from “Old Diary Leaves”: “Olcott . . . was proclaiming that H.P.B. was the ‘subject of distinct mental evolution’; that she knew nothing of reincarnation until 1879, when she was instructed in this doctrine in India.” NOTE: See entry for June 1895, “H.S. Olcott vs H.P.B.” [Continued in next cell.]	The Theosophist, Vol. 13, Mar. 1892; pp.323-336 Theos. Movement 1875-1950, pp.202-203 Theosophy, Vol. 10, Jan. 1922; pp.82-87, 105 Theosophy, Vol. 3, June 1915; pp.375-378, July 1915; pp.418-419

Mar. 1892 continued	“VERY IMPORTANT ANNOUNCEMENT has been made by circular . . . that Col. Olcott will begin in March <i>Theosophist</i> a series of articles entitled ‘Old Diary Leaves’, being reminiscences of the origin and vicissitudes of the Theosophical Society, and personal anecdotes and recollections of Madame H.P.Blavatsky, her phenomena and friends, collected during the past seventeen years.” [April 1892] “Appended to ‘Old Diary Leaves’ [May 1892] is this request: “I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7, and 8 by either H.P.B. or myself, about phenomena, the occult laws which produce them. . . . One ought not, at the age of 60, to trust too much to one’s own memory, although mine seems not to fail me as yet.” [July 1892, p.126]	The Path, Vol. 7, Apr. 1892; p.28 May 1892; p.57 July 1892; p.126 The Path, Vol. 10, Apr. 1895; p.2
Mar. 9, 1892	Pamphlet issued from the General Secretary’s Office of the Theosophical Society, European Section. The President’s Resignation issued by G.R.S. Mead, Includes: 1. Letter of Resignation from the President-Founder to the Vice-President [Jan.21, 1892] 2. The Vice-President’s reply [Feb. 22, 1892] 3. Letter from the Vice-President to the G.S. of the European Section (G.R.S. Mead), stating facts and procedures according to the Constitution. [Feb. 22, 1892] 4. Letter from the V.P. to the G.S. of the European Section with further information as to procedure according to the Constitution. [Feb. 22, 1892] G.R.S. Mead concludes: “It is therefore necessary that every member of the Theosophical Society should record his or her opinion as to who is the fitting person to succeed Colonel H.S. Olcott as President of the Theosophical Society.”	Pamphlet, 7 pages
Mar. 10, 1892	Annie Besant “[h]aving put pressure on Mr. Judge to request Olcott to resign, she returned to London and there advocated the election of Mr. Judge to the Presidency. On March 10, 1892, she sent to all members of the Esoteric Section a circular letter urging the choice of Judge as Olcott’s successor. She did this without Mr. Judge’s knowledge. . . .” NOTE: See modified circular to E.S. dated Aug. 1, 1892.	Theos. Movement 1875-1950 , p.192
Mar. 11, 1892	To The Members of the Blavatsky Lodge. Annie Besant issues an E.S. Circular as President of Blavatsky Lodge. “I . . . frankly say to you that, in my view, the present Vice-President, and remaining co-Founder of the Society, William Q. Judge, is the most suitable person to guide the Society, and the one who cannot with justice be passed over. He is not only the Vice-President and a Founder, but he was the trusted friend and colleague of H.P. Blavatsky from 1875 until she passed away.”	Circular, 1 page

Mar. 25, 1892	“Appointment and Order.” Letter signed by W.Q. Judge as “Vice-President, Acting President of T.S.” sent “To The Various Sections T.S.:” “I hereby appoint as my representative at the Headquarters in Adyar Brother Bertram Keightley, now General Secretary of the Indian Section, and in case he cannot serve by reason of absence, I appoint Brother Sydney V. Edge; said appointments to take effect from and after the 1st of May, 1892.” “NOTICE BY VICE-PRESIDENT T.S.” W.Q. Judge explained that: “In May PATH a document was published by me, appointing a representative at Adyar, India, and referring to other matters arising upon the then contemplated retirement of President H.S. Olcott Its appearance together with the resolution of the American Convention refusing Col. Olcott’s resignation. . . . the said appointments must remain in suspense . . . until the President replies definitively to the American resolution. If he [HSO] does not retire, the appointment falls; if the contrary, then it stands with full effect.”	The Path, Vol. 7, May 1892; p.59 The Path , Vol. 7, June 1892; p.97
Apr. 2, 1892	“In a letter from Mr. [Kavasji] M. Shroff to Annie Besant . . . Mr. Shroff says that Brother W.Q. Judge is ‘strongly suspected of having forged all along letters in the name of the Masters after H.P.B.’s departure. “In Mrs. Besant’s reply of April 22nd, she says, ‘I know that Col. Olcott has made random statements to that effect (that Judge forged the letters), as he made random statements about H.P.B. committing frauds.’ In Mr. Judge’s reply to Mr. Shroff, . . . he says that Olcott should be asked for the proof of the charges against him (Judge), ‘for he is the one who has given them out and is their sole author’.” NOTE: Theosophy Exposed by J. Murdoch. Murdoch includes William Emmette Coleman’s paper, “Critical Historical Review” (pp.21-37) which was read at the Chicago Psychical Science Congress of 1893, which was officiated by Elliott Coues. It is from Coleman’s paper that the above quote is taken. [See Works Cited section.]	Theosophy Exposed by J. Murdoch, Dec. 1893; p.34

Apr. 24, 25, 1892	Sixth Annual Convention of the American Section — Chicago “Annual Convention, American Section.” “The Annual Convention will be held April 24 and 25, Sunday and Monday, at the Palmer House Assembly Rooms, in Chicago, Ill. The program will include resolutions regarding H.P. Blavatsky, and also in respect to Col. H.S. Olcott’s resignation of the Presidency.” Col. Olcott’s resignation as President of the Society was read as well as the reply of the V.P., together with H.S. Olcott’s circular to the Society. G.R.S. Mead received a letter from W.Q. Judge giving details of the action taken at the American Convention on the resignation of Colonel Olcott. [Quoted from Lucifer] - Refusal of Colonel Olcott’s resignation. - Declaration that Colonel Olcott should remain President, even if not working. - Declaration that William Q. Judge should be chosen as President for life to succeed to the Presidency when it ultimately becomes vacant. - Request to Colonel Olcott to suspend his action and revoke his resignation. - Direction to William Q. Judge to notify Colonel Olcott and the other Sections of these Resolutions. - Reëlection of William Q. Judge as General Secretary of the American Section. “No detailed report of the proceedings at the American Convention has yet been received, but the General Secretary of the American Section has forwarded copies of the following resolutions for publication: — ” regarding <i>The President’s Retirement</i>. “Judge, declining the Presidency by securing revocation of Olcott’s resignation. . . .” In a letter from Col. Olcott (through the Recording Secretary, S.E. Gopalacharlu) read at the Convention: “The President Founder requests you to enter the text of his resignation and explanatory letter in the Official Report of your Convention, and to kindly say to his American brothers that the withdrawal from office is merely the relinquishment of an official position which, for reasons public and private, he felt he had no longer the moral right to retain.”	The Path, Vol. 7, Apr. 1892; p.32 The Path, Vol. 7, May 1892; pp.65-68 Lucifer, Vol. 10, May 1892; pp.181-182 Theos. Movement 1875-1950, p.191 Theosophy, Vol. 10, Mar. 1922; pp.149-150 The Theosophist, Vol. 13, June 1892; Supp. pp.lxviii-lxix Theosophy, Vol. 10, Mar. 1922; p.149 Report of Proceedings, (1892), pp.39-40 Theosophy, Vol. 10, Nov. 1921; pp.10-16
Apr. 24, 25, 1892 continued	Letter from W.Q. Judge to H.S. Olcott. “The reason for my work against your resignation is found in Master’s order and naught else.” NOTE: See Aug. 30, 1893 entry	The Case Against W.Q. Judge by A. Besant (1895); p.32

Apr. 27, 1892	“The President’s Retirement. EXECUTIVE ORDERS.” H.S. Olcott delaying his retirement. “Notice is therefore given that without again vainly trying to fix an actual date for my vacating office, I shall do my utmost to hasten the completion of all legal business, so that I may hand over everything to Mr. Judge, my old friend, colleague, and chosen successor.”	The Path, Vol. 7, July 1892; pp.128-130 Lucifer, Vol. 10, June 1892; pp.333-334
May 1, 1892	“The New Headquarters.” “After May 1st all letters to the General Secretary, the PATH, the editor of the <i>Forum</i>, the Aryan Press, and ‘F.T.S.’ should be addressed to 144 MADISON Ave, New York City, P.O. Box 2659 and the rooms at 132 Nassau St. being then vacated. “The <i>Aryan T.S.</i> has purchased the house, 144 Madison Avenue between 31st and 32nd streets, which is built of brown stone and four stories.”	The Path, Vol. 7, Apr. 1892; p.32 Pacific Theos. Vol. 1, Mar. 1892; p.8, July 1892; p.2
May 8, 1892	“In the address at Adyar on White Lotus Day, and in a slip affixed to the June issue [of The Theosophist], the way is cautiously, and somewhat dexterously, opened for the withdrawal of the Presidential resignation. If Col. Olcott[‘s] . . . Teachers should order him to cancel his resignation and remain in office till the end of his life, he will obey, health or no health.”	The Path, Vol. 7, Aug. 1892; p.163
May 13, 1892	“A LETTER FROM DR. F. HARTMANN TO W.Q. JUDGE.” “I have just been informed of Your election to the presidency of the T.S. as successor to Col. Olcott, and I wish to congratulate You.”	Theos. Forum (P.L.) Vol. 4, Jan. 1933; pp.131-132
May 24, 1892	“MR. JUDGE’S REPLY” to Dr. Hartmann. “H.S.O. has offered his resignation and the Society has practically declared me as successor, but the U.S. has asked him to revoke, India asks him to remain in action as Prest with me as Actg. P., and Europe is to be asked in July what it has to say. However it remains suspended. “For myself I would never wish this office as it is very troublesome and thankless, but H.P.B. — in whom I never lost faith — asked me to take it if O. went out or died.”	Theos. Forum (P.L.) Vol. 4, Jan. 1933; pp.131-132
May 25, 1892	“NOTE FROM COL. OLCOTT TO THEOSOPHISTS” Issued from Gulistan, Ootacamund, (in the Nilgherry Hills) India. “I have just received a digest of the Resolutions passed by the American Convention relative to my retirement. . . . As my resignation was not thoughtlessly offered nor without sufficient reasons, I shall not cancel it . . . until a long enough time has been given me to see what effect the invigorating air of these lovely mountains will have upon my health, and I become satisfied that a return to executive work is essential to the welfare of our movement.” NOTE: See Apr. 24-25, 1892 re: Olcott receives copies of resolutions.	The Path, Vol. 7, Aug. 1892; pp.167-168 Theosophy, Vol. 10, Nov. 1921; p.16

June 15, 1892	“William Q. Judge, one of H.P. Blavatsky’s oldest and most trusted friends, will be among us on English soil once more . . . [H]e is to be the Society’s next President, and, if the past may count for anything in judging of the future, no hands could be found to which to confide its destinies more loyal, more strong, and more true. . . . He will reach England . . . the first week of July, so as to be present at the Second Annual Convention of the European Section.”	Lucifer, Vol. 10, June 1892; pp.271-272
July 14, 15, 1892	“The Theosophical Society, European Section.” “Second Annual Convention . . . Agenda” “European Section Convention.” “On motion of Mrs. Besant, Bro. William Q. Judge was elected chairman. “The chairman . . . explained the American resolutions about Col. Olcott. . . . “Bro. Mead took the chair at 11:50 a.m. and put the vote on the succession to the presidency of the Society, which was unanimous for William Q. Judge.” [to succeed H.S. Olcott] “Convention of the European Section.” Detailed report . . .	Notice, 4 pages The Path, Vol. 7, Aug. 1892; pp.169-172 Lucifer, Vol. 10, Aug. 1892; pp.509-515
July 14, 15, 1892 continued	“A letter of greeting from the American Theosophists, signed by Mr. Judge, was presented to the European Section . . . This letter referred to Col. Olcott’s resignation: “At our Convention in April last we asked to unite with us in a request to Colonel Olcott to revoke his resignation. This we did in candour and friendship. . . .” NOTE: Also included in Apr. 24,25, 1892]	Theos. Movement 1875-1950, p.191
July 14, 15, 1892 continued	An article from Mr. Judge’s address at the close of the Convention “The Promulgation of Theosophy”.	WQJ T. Articles, Vol. 1, pp.73-76
July 21, 1892	Dr. Hübbe-Schleiden on the Master's Certificates as to their part in the authorship of The Secret Doctrine — received by him from Them independently. “On the night of my last parting from H.P.B., the two <i>certificates</i>, which were printed for the first time in the last April number of <i>The Path</i>, page 2, were given to me. At least I found them in my copy of Hodgson’s S.P.R. Report after I had left Her. <i>I</i> am the person who showed them to Mr. Judge in London last August. From the advice given me in the one signed K.H. I was not to publish them, but Mr. Judge was authorised to do so by the instructions which <i>he</i> received.” NOTE: See April 1893 entry on AUTHORSHIP OF SECRET DOCTRINE by W.Q. Judge. NOTE: See Oct. 1893 entry on Masters’ influence on writing of The Secret Doctrine NOTE: The date of this entry is originally from Judge’s diary.	Reminiscences of H.P.B. by C. Wachtmeister; p.113 Rebirth of The Occult Tradition by B. de Zirkoff; pp.12-23, incl. photos, plates, etc. Echoes of the Orient, Vol. 1, pp.324-326, 329

Aug. 1, 1892	Failure by the European Section to ask Col. Olcott to reverse his decision regarding his resignation led to suspicion “of a political maneuver by Mr. Judge to gain the Presidency. Mrs. Besant’s E.S. circular of March 10th, urging that Judge be elected, seemed to confirm this supposition. . . . Another Circular issued by Mrs. Besant, and signed also by Mr. Judge, was sent to all E.S. members on August 1, 1892 in which Mrs. Besant affirmed that her previous Circular (of March 10), expressing the hope that ‘the choice of the Society would fall upon William Q. Judge, as President,’ had not been made by her as ‘one of the Outer Heads, of the E.S.’” NOTE: See Mar. 10, 1892 on E.S. Circular issued by A. Besant.	Theos. Movement 1875-1950, pp.193-194
Aug. 21, 1892	“EXECUTIVE ORDERS.” From H.S. Olcott, P.T.S. to W.Q. Judge, Esq. Vice-President T.S. “The restoration of my health and other important considerations induce me to revoke my letter of resignation of office, and I beg to hand you herewith an Advanced Copy of the Executive Circular notifying the fact, which will appear in the September number of the <i>Theosophist</i>.” “EXECUTIVE CIRCULAR.” From H.S. Olcott, P.T.S. “The Indian Section had, as early as February last, unanimously agreed to recommend that if I were really compelled to retire the Presidential office should not be filled during my lifetime, but my duties performed by the Vice-President, acting as P.T.S. . . . “The London Convention of the American Section, held in July, also unanimously declared its choice of Mr. Judge as my successor, and adopted complimentary Resolutions about myself, but abstained from passing upon the question of my retaining office under the misapprehension — how caused I know not — that I had definitively and finally refused to revoke my January letter of resignation. The fact being that the terms of my May note upon the subject (printed with the June <i>Theosophist</i>) left the question open and dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society. “. . . I hereby give notice that I revoke my letter of resignation and resume the active duties and responsibilities of office; and I declare William Q. Judge, Vice-President, my constitutional successor and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death.”	Lucifer, Vol. 11, Oct. 1892; pp.165-167 The Theosophist, Vol. 13, Sep. 1892; Supp. p.xci The Path, Vol. 7, Oct. 1892; pp.235-236
Aug. 21, 1892 continued	Summary explanation of H.S. Olcott’s resignation and revocation. More detailed information on the “RESIGNATION OF PRESIDENCY T.S. BY COL. OLCOTT.” NOTE: See also Sep. 26, 1892 entry “<i>Two Theosophical Events</i>.”	The Path, Vol. 7, Nov. 1892; pp.249-250 Theos. Movement 1875-1925, pp.326-333, 646-647

Aug. 30, 1892	“Col. Olcott’s Revocation.” Together with his letter addressed “<i>To the Members and Branches of T.S. in U.S.</i>”, Judge publishes an “EXECUTIVE CIRCULAR” (dated 21st Aug., 1892) from Olcott in which Olcott revokes his letter of resignation. Judge had received a telegram to this effect on August 30th, advising him to expect an official letter (which was received September 24th).	The Path, Vol. 7, Oct. 1892; pp.235-236
Sep. 26, 1892	New York Sun repudiates Coues articles attacking H.P.B. Retraction issued. “<i>The Esoteric She</i>” of W.Q. Judge published. The retraction reads: “We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20, 1890, we were misled into admitting to the <i>Sun</i>’s columns an article by Dr. E. F. Coues, of Washington, in which allegations were made against Madame Blavatsky’s character, and also against her followers, which appear to have been without solid foundation. Mr. Judge’s article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed.” “The Libel on H.P. BLAVATSKY.” “On Sep. 26th the <i>New York Sun</i> published a general retraction of the libel emitted by it in July, 1890, which was written by Dr. E. Coues”. NOTE: See the article “<i>The Esoteric She</i>” written by Mr. Judge and published in the New York Sun, September 26, 1892. This article was reprinted in Echoes of the Orient Vol. 3, pp. 207-214; also in Theosophical Articles (ULT) Vol. 2, pp.27-36; and included in a booklet, The Esoteric She, by Point Loma Publications.	Theos. Movement 1875-1950, p.154 Lucifer, Vol. 11, Oct. 1892; pp.95-96 The Path, Vol. 7, Oct. 1892; p.236
Sep. 26, 1892 continued	“The importance of this case lies in the fact that it constituted an absolute vindication of H.P.B., for every slander ever circulated directly or indirectly was covered by it.”	H.P.B. A Great Betrayal (1922) by A. Cleather, p.59fn.
Sep. 26, 1892 continued	“Two Theosophical Events.” “A LIBEL RETRACTED — COL. OLCOTT STILL PRESIDENT.” “Two events of importance occurred, the one removing a cloud, [Judge’s article “<i>The Esoteric She</i>”] the other reassuring the Society that its President Founder [H.S. Olcott] would remain in office. “In July, 1890 the <i>Sun</i> . . . published a news article in which gross charges were made against the character of H.P. Blavatsky . . . and charging also Col. Olcott, William Q. Judge, and many others with assisting her in fraud and with living upon the Society.” NOTE: See Aug. 21, 1892 on Olcott’s resignation.	The Path, Vol. 7, Nov. 1892; pp.248-249 Echoes of the Orient, Vol. 2, pp.189-190

Sep. 26, 1892 continued	<i>“The Esoteric She, THE LATE MME. BLAVATSKY—A SKETCH OF HER CAREER.”</i> “The article written by Mr. Judge . . . at the invitation of the New York Sun, received editorial sanction from the words, ‘Mr. Judge’s article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues’.” [New York Sun, September 26, 1892]	Theos. Movement 1875-1950 , p.154
Oct. 21, 1892	A. Besant explains why she did not travel to India in 1891/1892. “Last year I promised to visit India, if possible, but there were two conditions necessary of fulfilment: (1) That my health would bear the climate; (2) that . . . enough money be raised in India to cover the cost of the tour, and to pay towards the maintenance of Headquarters that which I should have paid out of my earnings if I were working in Europe or America. Neither of these conditions was fulfilled”. NOTE: See Nov. 27, 1891 for “ANNIE BESANT’S INDIAN TOUR” and Dec. 1895 “The Resignation Mystery, 1892.”	Lucifer , Vol. 11, Nov. 1892; pp.251-252
Nov. 1892	“Tribute from Col. Olcott to Mr. Judge:” “Though so very much my junior in both age and experience, I liked him from the first; and have always fully appreciated his excellent qualities, as they developed themselves in the course of time. The crowning proof of my regard has just been given in my accepting him as my successor in office; which I hope he may fill even more acceptably than I have.” NOTE: Originally published in The Theosophist as a series, titled “Old Diary Leaves.” NOTE: See also Feb.11, 1892 and Aug. 21, 1892 entries.	The Theosophist, Vol. 14, Nov. 1892; p.73 Report of Proceedings T.S. in America, 1895; p.23
Nov. 1892 continued	“Walter Old . . . goes to our Masters’ Motherland to serve its peoples.” He joined Sidney V. Edge in India who had left with Bertram Keightley on Aug. 21st, 1891. Both Old and Edge were members of the Esoteric School. Old had joined while H.P.B. was alive and Edge after she died. “Both . . . entered at once into the work of the Indian Section and the affairs at Headquarters, and were active contributors to the pages of the ‘Theosophist’ . . .” NOTE: See entries: Apr. 15, 1893, June 15, 1893, Aug. 1893 and see Dec.21, 1892 for Notice of Old’s arrival at Adyar.	Lucifer, Vol. 11, Nov. 1892; p.184 Theosophy, Vol. 10, Mar. 1922; pp.139, 172-175

Nov. 30, 1892	Mrs. Besant arrived in New York City from London for her American Tour. Her tour included speaking engagements in New York, Toledo, Fort Wayne, Chicago, Milwaukee, St. Paul and Minneapolis (where she found the cold intense), Sioux City, Omaha, Portland, Oregon; Tacoma, Seattle and San Francisco. Judge showed Besant his correspondence with H.S. Olcott including the letter concerning the August 1891 Jasper Niemand article in The Path. [see Aug. 1891 entry] NOTE: This was Mrs. Besant's third visit to America. See February 25, 1893, entry, the date she departed.	The Path, Vol. 7, Jan. 1893; p.329 Theosophy, Vol. 10, Mar. 1922; p.139 Theos. Movement 1875-1950, p.200
Dec. 21, 1892	"NOTICE." from H.S. Olcott, P.T.S. Mr. Walter R. Old arrived at Headquarters, Madras. He "reported for duty with Head-quarters Staff . . . and detailed to the Indian Section as an Assistant Secretary." "Almost immediately there was an interchange of confidences between us, which for the first time opened my eyes to the treacherous policy that Mr. Judge had been following up with regard to the Society and myself in the matter of his relations with the Masters."	Prasnottara, Vol. 1, No. 24, Dec. 1892; p.192 Old Diary Leaves, Fourth Series, p.507
1893	"H.S. Olcott and The Esoteric School, 1888." In an 1893 letter to W.Q. Judge H.S. Olcott expressed his hostility and his suspicions about the Esoteric School and its influence. "My position . . . is this. (1) The E.S. and especially the I.G.[Inner Group], Svastika and other rings within rings I consider a danger and a possible source of great wrong and evil. . . . So long as the E.S. does not work against the Const[itution] of the T.S. I shall not oppose it, but when it does then I fight. ". . . I have said I preferred Annie to you as my successor because (1) of her superior education; (2) of her splendid public record; (3) of her literary and forensic ability; (4) of her ardent, martyr-like devotion to truth."	The Theosophist, Vol. 53, Aug. 1932; p.608
1893 continued	"While a member of the E.S. and one of it's Co-Heads, Mrs. Besant joined the London Lodge and took part in the experiments of Messrs. Sinnett, Leadbeater and the rest of their <i>coterie</i> thus violating her pledges and pursuing two absolutely antithetical systems of 'occult development'." NOTE: It is doubtful that Besant joined London Lodge at this time because she was still President of Blavatsky Lodge. I have not seen any other references to support that she did join but she certainly had close relations, and more than likely engaged in various psychic practices with Leadbeater. Besant did give a lecture at the London Lodge on June 5th, 1894. Her lecture was "The Culture of the Soul" on Indian Methods of Spiritual Self Culture. [See Sep. 30, 1890]	Theos. Movement 1875-1950, p.261 Transactions of the L.L., No. 22, June 1894

Jan. 1893	In “Mr. Bertram Keightley’s Reply” (December 23rd, 1894, Lucifer), to “The Clash of Opinion”, he refers to evidence being collected against W.Q. Judge by Annie Besant and H.S.Olcott: “In January, 1893, thanks largely to additional facts supplied by Mr. W.R. Old, I felt that sufficient evidence was available upon which to take public action, and I very strongly urged upon Colonel Olcott the duty of doing so.” “Mr. Keightley and Mr. Edge were taken into our counsels, and helped to compare the documents mutually submitted by Mr. Old and myself. On the arrival of the Delegates to the Convention [Dec.27, 28, 29, 1892] at the usual time, we submitted the papers to our respected colleague Judge Khandalavala, of Poona, who decidedly advised me to prosecute the case, as it was too serious a menace to the Society’s prosperity to allow it to go on.” NOTE: See Appendix A for the complete letter by B. Keightley.	Lucifer, Vol. 15, Feb. 1895; pp.505-507 Old Diary Leaves, Fourth Series, p.508
Jan. 1893 continued	“Mrs. Annie Besant in San Francisco.” “Mrs. Besant arrived in San Francisco on Jan. 1st. . . . “Mrs. Besant left San Francisco for Southern California Jan. 8th.” “Annie Besant declared in San Francisco, that she could and would believe no ill of Brother Judge, and that if he were to be accused she would await his explanation before attempting to act.” [Editorial by Jerome Anderson]	Pacific Theos. Vol. 2, Feb. 1893; p.4 Pacific Theos. Vol. 5, Apr. 1895; p.149
Jan. 22, 1893 (circa)	“Faces of Friends.” In his biography about Bertram Keightley, Mr. Judge mentions that Mr. Keightley left Adyar in January 1893.	The Path, Vol. 8, Aug. 1893; pp.143-144
Jan. 26, 1893	Major General Abner Doubleday died of heart failure at his home in Mendham, New Jersey. (Born on June 26, 1819 at Ballston Spa, New York.) He entered West Point as a cadet in 1838 and graduated in 1842. He was commissioned in the artillery and served through the Mexican war and later in the Seminole campaign. He was promoted to first lieutenant in 1847 and captain in 1855, then to general in 1862. He also took part in the battle of Gettysburg. He was given a series of promotions up to Brevet Major General on March 13, 1865. On Dec. 11, 1873 he was retired from the active list of the U.S. Army at his own request. Almost immediately after the Theosophical Society was formed, in New York, he joined its ranks, attending meetings regularly, often meeting with Mme. Blavatsky, Col. Olcott and W.Q. Judge. He was made President <i>pro tem</i> in America on the arrival of Olcott and H.P.B. in India in 1879. A letter from H.P.B. dated April 17, 1880 informed him of his election as Vice-President of the T.S. Doubleday translated into English, Eliphas Lévi’s Dogma and Ritual of High Magic and Fables and Symbols.	The Path, Vol. 7, Mar. 1893; pp.372-374 Echoes of the Orient, Vol. 2, pp.454-456 Lucifer, Vol. 12, Mar. 1893; p.82 Sunrise, Vol. 40, April/May 1991; pp.151-157

Feb. 25, 1893	Mrs. Besant departed on Saturday from New York, on the “<i>New York</i>”, for London. “<i>Theosophical Activities: American Section; Annie Besant’s American Tour.</i>” “Speeding the Message” by Annie Besant, detailing her American tour.	Pacific Theos. Vol. 2, Apr. 1893; p.4 Theosophy, Vol. 10, Mar. 1922; pp.139-140 Lucifer, Vol. 12, Mar. 1893; pp.81-82 Apr. 1893; pp.104-108
Mar. 1893	“H.P. Blavatsky on Precipitation and Other Matters.” “The following is the greater part of a letter written by H.P. Blavatsky some years ago at a time when, subsequent to the Psychical Research Society’s Report on Theosophical phenomena, not only the public but fellow members of the Society were doubting her, doubting themselves, doubting the Adepts.”	The Path, Vol. 7, Mar. 1893; pp.381-385 Theosophy, Vol. 3, Jan. 1915; pp.161-164
Mar. 23, 1893	“Col. H.S. Olcott’s Letter.” Letter from H.S. Olcott President of the Theosophical Society to “<i>The Delegates of the American Section in Convention Assembled</i>” “We have but one danger to dread and guard against. This is the subordination of general principles to hero-worship, or admiration of personalities.”[Read at the Seventh Annual Convention in New York, April 23-24, 1893.] “This was the second formal pronouncement by the President-Founder with all the authority of his official sanction, ostensibly to warn the members of the Society against dogmatism, authority, and hero-worship; actually, to reduce H.P.B. to the level of a dead person in place of a still potent and vital factor as the Teacher of Theosophy.” Olcott’s first attempt in this direction was at the Annual Anniversary at Adyar in Dec. 1891, in his President’s Address where he stated: “I deplore our intolerance, counting myself a chief offender, and I do especially protest against and denounce a tendency which is growing among us to lay the foundations of new idolatry.” NOTE: Olcott’s concerns may have been directed more towards W. Q. Judge than to other members of the Society. He also adds that “Not one word was ever spoken, transmitted or written to me by the Masters that warranted such a course. . . .” [Also see April 23-24, 1893 entry.]	Report of Proceedings, (1893), p.4 Theosophy, Vol. 10, Mar. 1922; pp.140-141 General Report of the 16th Anniversary of the T.S., Dec. 1891; p.3

Apr. 1893	W.Q. Judge published, AUTHORSHIP OF SECRET DOCTRINE which included letters from the Masters. It is attributed to "ONE OF THE STAFF." NOTE: See July 21, 1892 entry.	The Path, Vol. 8, Apr. 1893; pp.1-3 Echoes of the Orient, Vol. 1, pp.321-329
Apr. 5, 1893	"TO THE BRAHMINS OF INDIA." An open letter by W.Q. Judge in response to an article by Rai B.K. Laheri in Lucifer, Feb. 1893. "[A] suspicion is spreading through the Brahmin community that the Theosophical Society is losing its impartial character as the equal friend to all religions and is becoming distinctly Buddhistic in its sympathies and affiliations." "India. A TRUMPET CALL AT A CRISIS." by W.Q. Judge. Article similar to above. "The Letter to the Brahmins." by W.Q. Judge. Further to the letter in The Path of May 1893, Judge stated: "Rai B.K. Laheri . . . himself a Brahman and an F.T.S., went to . . . Delhi in November 1893 . . . and laid before them [orthodox Brahman pandits] the letter referred to. They discussed it and the T.S., and he reports that they passed a resolution to help the T.S., and showed they were satisfied that the Society is not a Buddhist propaganda".	The Path, Vol. 8, May 1893; pp.52-56 Lucifer, Vol. 12, Apr. 1893; pp.143-147 Lucifer, Vol. 14, Mar. 1894; pp.72-74 WQJ T. Articles, Vol. 2, p.274 Echoes of the Orient, Vol. 1, pp.403-404

Apr. 15, 1893	“An Interesting Letter.” (“<i>Written to an Indian Brother</i>”) [Olcott] by W.Q. Judge. In Aug.1891 Jasper Niemand’s article “A Theosophical Education” appeared in The Path, preceded by a quote from the Master. Olcott questioned this message. W.Q. Judge’s letter was published in Lucifer Apr. 1893. W.Q.J. states: “I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to Masters as ideals and facts”. Regarding Jasper Niemand, W.Q.J. wrote: “<i>I did not write the article you quote. I am not Jasper Niemand. Hence I did not get the message he printed a part of in his article. Jasper Niemand is a real person and not a title to conceal my person</i>”. In reply to questions on the Master’s Seal: “Whether He has a seal or uses one is something on which I am ignorant. In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point. A Seal on other messages of His goes for nothing with me; the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery”. NOTE: See comments and criticism by W.R. Old and S.V. Edge — “<i>THEOSOPHIC FREETHOUGHT</i>”. July 1893 entry NOTE: See “<i>THEOSOPHY IN THE WEST</i>” comments by Navroji Dorabji Khandalvala [N.D.K.]. July 1893 entry	Lucifer, Vol. 12, Apr. 1893; pp.101-104 Theosophy, Vol. 10, Apr. 1922; pp.180-183 WQJ T. Articles, Vol. 2, pp.43-47
Apr. 15, 1893 continued	Article by Jasper Niemand in The Path, titled: “A <i>THEOSOPHICAL EDUCATION</i>” and which begins: △ “Ingratitude is not one of our faults. . . .”; referred to in above article by Judge. NOTE: See Aug. 1891 entry.	The Path, Vol. 6, Aug. 1891; pp.137-141 Theos. Movement 1875-1950, pp.169-170, 200
Apr. 15, 1893 continued	“An Indian Brother” was Olcott . . . “This letter was, according to the restriction imposed by Mr. Judge, not published as to Col. Olcott, but as to ‘An Indian Brother,’ and was given by Mrs. Besant the caption, ‘An Interesting Letter’.”	Theosophy, Vol. 10, Mar. 1922; p.171 Theos. Movement 1875-1925, p.426
Apr. 15, 1893 continued	“Mr. Judge declares that ‘Whether He’ (the Master) ‘has a seal, or uses one, is something on which I am ignorant.’ “It was on this statement—which involves a total lapse of memory on Mr. Judge’s part of events narrated . . . that he was challenged in <i>The Theosophist</i> of April [actually July]1893, in an article [Theosophical Freethought] signed by Messrs. W.R. Old and S.V. Edge. . . .” NOTE: See July 1893 entry for article by Old and Edge.	Isis Very Much Unveiled, 2nd ed., p.57

Apr. 15, 1893 continued	Further comments on Masters' messages after H.P.B.'s death: Annie Besant [August 30, 1891]: "... 'since Madame Blavatsky left, I have had letters in the same writing and from the same person,' i.e., from the 'Mahatma' from whom the 'messages' transmitted by H.P.B. during her life-time had been believed by Theosophists to emanate'." "'N.D.K.' [N.D. Khandalava] objects very strongly to Mr. Judge's saying that he 'knows out of his own experience' of the existence of Masters and suggests that Mr. Judge 'systematically and exhaustively bring forward his experience for the benefit of us all. . . . There is no virtue whatsoever in boldly making an assertion, and withholding the evidence upon which the assertion has been based.' Most objectionable of all to 'N.D.K.' is Mr. Judge's statement that his means of identifying a 'message' is 'within himself,' and not by means of external evidences such as signatures, seal, etc." "THEOSOPHY IN THE WEST, THE TENDENCY TOWARDS DOGMATISM." by N.D.K.	Theosophy, Vol. 10, Mar. 1922; pp.148-149 Theosophy, Vol.10 Apr. 1922; pp.170-171 The Theosophist, Vol. 14, July 1893; pp.623-628
Apr. 15, 1893 continued	Annie Besant praises W.Q. Judge after her return from her American Tour. "I want to place on record here my testimony to the splendid work done in America by the Vice-President of our Society, the General Secretary of the Section, WILLIAM Q. JUDGE. H.P.B. knew well what she was doing when she chose that strong quiet man to be her second self in America. . . ."	Lucifer, Vol. 12, Apr. 1893; p.89 Theosophy, Vol.10, Mar. 1922; p.140
Apr. 23-24, 1893	"Col. H. S. Olcott's letter." Read at the Seventh Annual Convention T.S. American Section to <i>The Delegates of The American Section in Convention assembled</i>: "We have but one danger to dread and guard against. This is the subordination of general principles to hero-worship, or admiration of personalities. I shall not excuse myself for frequent recurrence to this theme, for I am convinced that, if the Society should ever disintegrate, this will be the cause. The Masters wrote in <i>Isis</i> that 'men and parties, sects and schools are but the mere ephemera of the World's day'; and following the precedent of their great recognized exemplar, Buddha Sakyamuni, they taught me to believe <i>nothing</i> upon authority, whether of a living or a dead person. I pray you to keep this ever in mind. . . ."	Report of Proceedings, held at New York Apr. 1893; p.4 Theosophy, Vol. 10, Mar. 1922; pp.140-141

Apr. 23-24, 1893 continued	“THE PARLIAMENT OF RELIGIONS. Incidents of the Congress.” In a letter to Mr. George Wright in September 1892, W.Q. Judge had hinted: “‘Why can’t we be represented at the World’s Fair?’ Acting upon this suggestion I [George Wright] immediately sought an audience with Mr. Charles C. Bonney, President of the World’s Congress Auxiliary. . . . Meanwhile Mr. Judge had forwarded a statement of the Society’s condition and aims, which I enclosed to Mr. Bonney, together with a formal application signed by myself as President of the Chicago Branch.” In reply to Judge’s telegram, the European Section gave its support and that “Mrs. Annie Besant will attend on her way to India.” Mr. Judge also received a letter of “endorsement, cooperation and concurrence” from Bertram Keightley, General Secretary Indian Section T.S., on behalf of that section.	Lucifer, Vol. 13, Oct. 1893; p.160 The Path, Vol. 8, May 1893; p.61 Report of Proceedings, held at New York Apr. 1893; p.17
Apr. 27, 1893	Notice of Annie Besant’s plans to travel to India, by letter to Col. Olcott. “As I regretted sincerely that I was prevented from going to India under our previous agreement, I have much pleasure now in saying that, barring unforeseen accidents, I shall be able to make the Indian tour this autumn.” NOTE: Mrs. Besant’s decision to go to India was confirmed only after Bertram Keightley’s arrival in London sometime at the end of Feb. or beginning of March 1893. [See Jan. 22, 1893 (circa).]	Lucifer, Vol. 12, June 1893; p.272 The Theosophist, Vol. 14, June 1893; Supp. p.lix
May 1893	Theosophy at The World’s Fair, September 15-16, 1893. INFORMATION FOR MEMBERS OF THE T.S.. Outlined the steps “to procure an assignment of the Society to a date in the PARLIAMENT OF RELIGIONS so as to present the subject of Theosophy. . . .” It included the proposed program.	Pamphlet, 8 pages
May 17, 1893	Letter from H.S. Olcott to W.Q. Judge. “‘If you want separate T.S. Societies made out of Sections, have them by all means: I offered this years ago to H.P.B., and even to A.P. S[innett]’. “In July, 1894, at London, he enunciated the same idea and plan to W.Q. Judge and Dr. Buck, after the dismissal of the Committee”. NOTE: From April 23 to Oct. 28, 1893 Olcott was at Adyar. NOTE: See May 15,1895.	The Path, Vol. 10, May 1895; p.59 Report of Proceedings T.S. in America, 1895; p.23 The Lamp, Vol. 1, May 1895; p.150 Cdn. Theosophist, Vol. 4, Mar. 1923; p.11

May 27, 1893	“EXECUTIVE NOTICES.” by H.S. Olcott. “[T]he undersigned . . . hereby deposes W.Q. Judge Vice-President, T.S., to represent him [at the World’s Parliament of Religions]. . . .” “The undersigned also deposes Mrs. Annie Besant as a special Delegate from the President, to address the meetings in question on behalf of the whole Society. . . .” Olcott also stipulated, on T.S. neutrality: “Of course, it is to be distinctly understood that nothing shall be said or done by any Delegate or Committee of the Society to identify it, as a body, with any special form of religion, creed, sect, or any religious or ethical teacher or leader; our duty being to affirm and defend its perfect corporate neutrality in these matters.” NOTE: See April 23-24, 1894. Comments by Judge on H.S.O.’s statement on: T.S. neutrality: “This goes directly to the point, and was meant, as intimated to me by the President, to cover precisely the existence of the Mahatmas under the word ‘teacher’ and to prevent any fixing of the T.S. to H.P. Blavatsky by means of the use of the word ‘leader’.” [To which Mr. Judge concurs.] NOTE: See March 12 and 14, 1894.	The Theosophist, Vol. 14, June 1893; Supp. p.lix The Path, Vol. 8, July 1893; p.128 Lucifer, Vol. 12, July 1893; p.517 The Path, Vol. 9, June 1894; pp.99-100
June 1893	Annie Besant published H.P. Blavatsky’s letter of Oct. 23, 1889 re: W.Q. Judge [“W.Q. Judge is the <i>antaskarana</i> . . .”] “[T]he document of October 23, 1889 . . . was published to the members of the E.S. by Annie Besant in her <i>Answers to Correspondence</i> for June, 1893.” “In April ‘Lucifer’ Mrs. Besant says referring to W.Q. Judge: ‘H.P.B. knew well what she was doing when she chose that strong quiet man to be her second self in America. . . . In him we find the rare conjunction of business quality of the skilful organizer and the mystical insight of the Occultist’. . . .” Annie Besant’s Autobiography quoted H.P.B.: “‘Child’. . . ‘your pride is terrible; you are as proud as Lucifer himself’.”	Theosophy, Vol. 3, June 1915; pp.371-372, Apr. 1915; pp. 276, 279 Irish Theosophist, Vol. 1, Aug. 1893; p.119 Theosophy, Vol. 3, May 1915; p.323
June 1893 continued	“Countess Wachtmeister is busily engaged on a book that is to be issued in the early Autumn, <i>How the Secret Doctrine was Written</i>.” NOTE: See Nov. 1893. The Path printed a short biography of Countess Wachtmeister, “Faces of Friends”	The Path, Vol. 8, June 1893; p.92 Nov. 1893; pp.246-247

June 15, 1893	“At Taplow, England, on the evening of June 15, 1893, Mrs. Besant met and talked with Dr. and Mrs. Keightley on the subject of this [E.S. Advisory] Council meeting. . . . No action had as yet been taken in the E.S.T. on Mr. Old’s and Mr. Edge’s actions [<i>THEOSOPHIC FREETHOUGHT</i> article in The Theosophist]. In discussion they asked Mrs. Besant ‘what she had done with the parcel of letters between the time when she read and tied them together (in the afternoon) and the moment of taking them into the Council with her (in the evening).’ She replied that ‘she had locked them in a drawer in her room, where no one could have access to them, and took them from there into the Council Meeting, and that they were not out of her possession for a moment’.” NOTE: See May 27 and July 6, 1891 entries.	Theos. Movement 1875-1925 , p.647
June 17, 1893	“The General Secretary.” Mr. Judge “sailed for England in the <i>City of New York</i> on June 17th, purposing to attend the Annual Convention of the European Section on July 6th and 7th. . . . Towards the close of July Mr. Judge will return to the States.”	The Path , Vol. 8, July 1893; p.125
June 24, 1893	“The American General Secretary, Bro. Judge, arrived at Southampton June 24th, where Dr. and Mrs. A. Keightley met him, and he got to Headquarters on the evening of the same day.”	The Path , Vol. 8, Aug. 1893; p.155
July 1893	H.S. Olcott on M’s handwriting resembling H.P.B.’s. stated: “I think that . . . an inquiry will result in proving that such writing, when as closely analyzed as were the alleged Mahatma’s writings by the S.P.R., <i>always</i> resembles that of the intermediary to a greater or lesser extent, and without carrying the implication of bad faith on his or her part.” Jasper Niemand (Julia Keightley) made reference to Olcott’s description of the handwriting of letters received by H.P.B. (in the Theosophist for July 1893.), “. . . where he says that communications from high occult sources received through H.P.B. always resembled her handwriting”. NOTE: See Appendix A for “Reply by William Q. Judge To The Charges. . . .” under sub-section “Precipitation” where Mr. Judge quotes more of Col. Olcott’s own words describing his observations on the subject.	The Theosophist, Vol. 14, July 1893; pp.577-578 fn The Path, Vol. 9, Apr. 1894; p.16

July 1893	“THEOSOPHIC FREETHOUGHT.” Comments and criticism by W.R. Old and S.V. Edge in response to W.Q. Judge’s statements in “An Interesting Letter”: “As to ‘Master’s seal,’ about which you put me the question, I do not know. Whether he has a seal or uses one is something on which I am ignorant,” they wrote in a footnote: “In regard to this statement we can only remark that Mr. Judge’s memory must be seriously defective. We must therefore remind him that a very important step in connection with the re-organization of the Esoteric Section of the T.S. was taken, after the death of H.P.B., on the authority of a certain message, purporting to come from one of the Mahatmas, and which bore, as Mr. Judge will now remember, a seal-impression, said by him to be that of ‘the Master.’ No doubt Mr. Judge will take the opportunity of either rectifying his statement or of showing how his acting upon the authority of ‘the Master’s’ seal at one time, and professing ignorance of it at another, may be regarded as consistent.” NOTE: See Apr. 15, 1893 entry for Judge’s remarks which generated this article from Old and Edge. “THEOSOPHY IN THE WEST. THE TENDENCY TOWARDS DOGMATISM..” Comments by N.D. Khandalavala on Judge’s article “An Interesting Letter”: “Mr. Judge asserts that ‘our true progress lies in fidelity to Masters as ideals and facts; that a constant reliance on Masters as such ideals and facts — or either — will lead the T.S. on to greater work. . . .” N.D.K. stated: “Does not the Christian missionary come canting after us with exactly the same words?” Most objectionable of all to N.D.K. is Mr. Judge’s statement that “[H]e does not care one iota for all the external evidence. . . . He informs us that the ‘means of proof and indication <i>are located within himself</i>’.”	The Theosophist, Vol. 14, July 1893; pp.606-611 The Theosophist, Vol. 14, July 1893; pp.623-628 Theosophy, Vol. 10, Apr. 1922; p.171
July 1893 continued	“A PLOT AGAINST THE THEOSOPHICAL SOCIETY.” Describes the current plot to erode H.P.B., to minimize her writings, and to question her position as a Messenger of the Mahatmas. William Kingsland explores various authors’ analyses and critiques on how they perceived Mme. Blavatsky obtained both her theories and her unacknowledged information.	The Path, Vol. 8, July 1893; p.111 Feb. 1894; p.352 The Real H.P.B. (1928) by Wm. Kingsland, pp.168, 173
July 6-7, 1893	“CONVENTION EUROPEAN SECTION.” “The Third Annual Convention of the European Section assembled in the Hall of the Blavatsky T.S. in London at 10 a.m., July 6th. Bro. G.R.S. Mead as General Secretary called the meeting to order. . . . “Bro. William Q. Judge, Vice-President T.S., was elected Chairman of the Convention.”	The Path, Vol. 8, Aug. 1893; pp.156-157 Irish Theosophist, Vol. 1, July 1893; p.106

July 6-7, 1893 continued	“Closing Speech of William Q. Judge.” As Chairman of the European Convention, Mr. Judge in his closing speech addressed the fear of a dogmatic tendency. “But those who have spoken of dogmatism, have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society.” “Dogmatism in the T.S., SOME OPINIONS OF ITS MEMBERS” Letters to the Editor of The Path by J.D. Buck, Jerome A. Anderson, Wm. Main, J.C. Keightley, George D. Ayers, E. Aug. Neresheimer, Alexander Fullerton, Geo. E. Wright, Robert Crosbie, Edward B. Rambo and A.P. Buchman in reply to the question: “To what extent, if any, is there in our literature or in the words of Theosophical leaders a dogmatic spirit or a tendency to demand a belief in any writer’s or teacher’s views?” NOTE: Annie Besant made an editorial note to Mr. W.F. Kirby’s article “French Spiritism” in Lucifer May 1893 and again in the “Watch-Tower” in Lucifer August 1893, where she reiterated her own convictions: “The keynote of the work for each of us is that of devotion to the MASTERS, as the great Servants of Humanity. . . .” NOTE: See also Aug. 15, 1893 and Oct. 1893 entries.	Theosophy, Vol. 9, July 1921; pp.257-259 The Path, Vol. 7, Nov. 1892; pp.251-254 Theosophy, Vol. 10, Mar. 1922; pp.143-145
July 6-7, 1893 continued	A. Cleather’s report on the third Convention dated from London, July 1893, praised Judge: “Short though the time has been during which he was able to be with us, it has been unusually profitable; his presence always brings with it such a strong sense of solidarity and loyalty; and the feeling of unity and harmony was exceedingly strong this year. . . .”	The Theosophist, Vol. 14, Sep. 1893; pp.763-766
July 15, 1893	“THE OCEAN OF THEOSOPHY.” Notice of publication of The Ocean of Theosophy by W.Q. Judge. “This little volume forms the most concise and clear statement of Theosophic teachings yet given to the world, and we heartily commend it to all who are seeking for an elementary book to place in the hands of the would-be student.” NOTE: See Sep. 1893.	Lucifer, Vol. 15, July 1893; p.516
July 15, 1893 continued	Mr. Judge “was obliged to leave for New York on the 15th. . . .”	The Theosophist, Vol. 14, Sep. 1893; p.764

July/Sep. 1893	Sinnett claimed independent communication with the Masters “within the last few months” vindicating him regarding Mars and Mercury controversy. W.Q. Judge in a letter to H.S. Olcott: “[Y]ou have erred in saying in print that once H.P.B. gone, the precipitated writing must alter. That is incorrect, as can be shown from precipitation by mediums. . . . Why even Sinnett now has a medium or clairvoyant he calls ‘K.H.’s chela’ who gives him new so-called instruction in the old hand of K.H.”	Theos. Movement 1875-1950, pp.196-197 The Case Against W.Q. Judge by A. Besant (1895); p.30
Aug. 1893	Circular, To All members of E.S.T. (dated July 14, 1893, London) from A. Besant and W. Q. Judge suspending Walter R. Old and Sidney V. Edge “from their membership in the E.S.T.” for violating their pledge of secrecy in the footnote of their article, “THEOSOPHIC FREE-THOUGHT,” which criticized Judge’s “An Interesting Letter.” [See April 15, 1893 entry] NOTE: See July 1893 entry. “And as on messages from the Master received by Brother Judge himself the seal does not appear, the seal-impression added to the message to the Council was regarded by him as not increasing the validity of the communication nor detracting from it. . . .” Letter from W.R. Old regarding his suspension and A. Besant’s reaction to the evidence he showed her in the winter of 1893 regarding the Judge Case. “For this act of mine, I was suspended from my membership in the Esoteric Section, under the authority of the joint signatures of William Q. Judge and Annie Besant, Outer Heads of the E.S.T., and my name was dishonourably mentioned before the members of the E.S., among whom I numbered many an old colleague and friend. The mandate somehow found its way into the public Press. However, there was one advantage. After her official action in suspending me from membership Mrs. Besant was, of course, bound to hear my justification. This happened at Adyar in the winter of 1893. Mrs Besant’s first remark to me after reading the case and examining the documents was, ‘You were perfectly justified by the facts before you’.”	Circular, dated London July 14, 1893, included in To All Members of E.S.T., 4 pages Isis Very Much Unveiled, 2nd ed., pp.57, 85 Theos. Movement 1875-1950, pp.237-238

Aug. 15, 1893	Mrs. Besant published “Gurus and Chelas”, an article by Mr. Sturdy in which he was taking aim at Mr. Judge’s belief in the Masters and the communication of letters. Besant took exception to a few paragraphs and printed the article excluding them. “On The Watch-Tower” [in this same issue]: “It may be as well to remind the readers of LUCIFER that one of the lines laid down by H.P.B. for the conduct of this magazine — and she would not have adopted and carried on a policy in antagonism to the wish of her MASTER — was the admission to its pages of articles with which she totally or partially disagreed, where the articles raised questions bearing on Theosophical teachings or interests.” Mrs. Besant then quoted H.P.B.: “Keeping strictly in its editorials, and articles by its individual editors, to the spirit and teachings of pure Theosophy, it (LUCIFER) nevertheless frequently gives room to articles and letters which diverge from the Esoteric teachings accepted by the editors. . . .” She then continued: “This is the policy followed still by LUCIFER, and it should be understood that the publication of such articles, say, as those of Mr. Sinnett [‘Esoteric Teaching’] and of Mr. Sturdy [‘Gurus and Chelas’] in the present issue, by no means implies any agreement with the views put forward on the part of my colleague G.R.S. Mead or of myself.” NOTE: See Oct. 1893. Olcott reprinted the same article in The Theosophist with the insistence from Mr. Sturdy that the expurgated paragraphs be added.	Lucifer, Vol. 12, Aug. 1893; pp.550-555 p.531 Theosophy, Vol. 10, Mar. 1922; pp.145-148
Aug. 26, 1893	Annie Besant left England “for her fourth trip to the United States in a little over two years. . . .” “Mrs. Annie Besant’s passage for the States has now been taken in the <i>City of Paris</i>, which leaves Southampton Aug. 26th.”	First Five Lives of Annie Besant, p.391 The Path, Vol. 8, July 1893; p.125

Aug. 30, 1893	Personal letter from W.Q. Judge to Col. Olcott quoted in full by A. Besant in The Case Against W.Q. Judge. [pp.29-35] In this letter Judge deals with his relations with Masters and happenings in the T.S. of which he was made aware by Master. The work and position of the E.S. holding the T.S. together after the death of H.P.B. is also included. Re: “seal” and “passwords”, Judge quoting from Master: “Yes, Olcott made it as a joke and a very childish one, but we have the right to adopt the seal if we like and to use it; and it has been used even on a letter to him not as validating the message but to show him if he wants to see that we have the object now.” Re: H.P.B.’s Rosicrucian Jewel . . . Use of the seal by Mr. Judge . . . W.Q. Judge on H.S. Olcott’s resignation: “The reason for my work against your resignation is found in Master’s order and naught else.” [NOTE: See Apr. 24-25, 1892] Revoking of resignation mentioned. On Masters’ plans . . . NOTE: See Appendix A for “The Case Against W.Q. Judge.” NOTE: See Sep. 28, 1893 for Olcott’s reply to Judge’s letter.	The Case Against W.Q. Judge by A. Besant (1895); pp.29-35,48-54 pp.30-31, 32 pp.44-46 p.53. . . pp.32, 48 p.46 p.33
Sep. 1893	“INDIA AND HER THEOSOPHISTS.” W.Q. Judge called on the Brahmins to work for the spiritual regeneration of India. “Have those Indian Theosophists who believed that the Mahatmas are behind the Theosophical movement ever asked themselves why those Masters saw fit to start the Society in America and not in India, the home of the Adepts?” Footnotes by H.S. Olcott opposing certain of Judge’s views: “Mr. Judge should not convey the false impression that the Mahatmas find the spiritual aura of India worse than those of Europe and America. . . .”	The Theosophist, Vol. 14, Sep. 1893; pp.723-725 WQJ T. Articles, Vol. 2, pp.267-279
Sep. 1893 continued	Olcott reviewed The Ocean of Theosophy. “I wish I could unqualifiedly praise his present work; but I cannot. It contains some errors that are flagrant.” NOTE: See July 15, 1893.	The Theosophist, Vol. 14, Sep. 1893; pp.762-763
Sep. 2, 1893	“PARLIAMENT OF RELIGIONS, ARRIVAL OF THE FOREIGN DELEGATES.” “Mrs. Besant, Prof. Chakravarti, Mr. Dharmapala, and Miss Müller reached New York in the <i>City of Paris</i>. . . .”	The Path, Vol. 8, Oct. 1893; pp.223-228

Sep. 15-16, 1893	Annie Besant in Chicago for World's Fair, Parliament of Religions, Theosophical Congress. Included in the party was G.N. Chakravarti, a Brahmin member of the T.S. from Allahabad, and a Hindu scholar. "INCIDENTS OF THE CONGRESS" by Geo. E Wright. Mr. Wright "had been appointed Chairman of the Committee of Organization" by the Parliament's Religious' Committee to organize a separate T.S. "Congress of our own, with facilities and opportunities equal to those enjoyed by any of the great religious denominations." NOTE: Some years later Leoline Leonard Wright wrote "Vignettes from the World's Congress of Religions" which gives insight on some of the individuals attending the Congress. [See Dec. 1938 entry]	Theos. Movement 1875-1950, p.202 Lucifer, Vol. 13, Oct. 1893; pp.160-164 The Path, Vol. 8, Nov. 1893; pp.239-245
Sep. 15-16, 1893 continued	The Theosophical Congress at World's Fair. Mentioned at the SEVENTH ANNUAL CONVENTION of American Section. PROGRAM AND OUTLINE OF TOPICS. "The sessions will be held in the Art Memorial Building in the Park on the Lake Front, September, 15-16, 1893". "THEOSOPHY AT THE WORLD'S FAIR" CONVICTION AND DOGMATISM by Annie Besant and A WORD ON THE "SECRET DOCTRINE" (a letter by K.H.) relating to conduct and expectations at the Parliament. FACES OF FRIENDS (Chakravarti at the Parliament) Summary of sessions Account of events at the Parliament of Religions. NOTE: Mrs. Besant left New York, on Sep. 27th, for London on "<i>City of Paris</i>".	The Path, Vol. 8, May 1893; p.62 Aug. 1893; pp.158-159 Sep. 1893; pp.191-192 Oct. 1893; pp.199-204 pp.204-206 pp.223-229 Nov. 1893; pp.247-249, 259
Sep. 15-16, 1893 continued	"On the Watch-Tower" Unofficial programme of topics and presenters at the Parliament of Religions. "THEOSOPHY AT THE PARLIAMENT OF RELIGIONS." "It was described in one of the Chicago papers as a rival to the Parliament itself, so great was the interest excited." NOTE: For all the Lectures, Report and Documents; see The Theosophical Congress held by the Theosophical Society at the Parliament of Religions, World's Fair of 1893, at Chicago, ILL., Sep. 15,16,17. Report and Documents. 195 pp. [Reprinted by Edmonton Theosophical Society, 1988]	Lucifer, Vol. 13, Sep. 1893; pp.1-2. Oct. 1893; pp.95-96

Sep. 15-16, 1893 continued	“I went to America in September, 1893. Some words and acts of Mr. Judge awoke again in me a fear, for he spoke in a veiled way that seemed to imply that he was going to use Master’s authority where no such authority had been given. The result was that I made a direct appeal to the Master, when alone, stating that I did feel some doubt as to Mr. Judge’s use of His name, and praying Him to endorse or disavow the messages I had received through him. He appeared to me as I had so often before seen Him, clearly, unmistakably, and I learned from Him directly that the messages were not done by Him, and that they were done by Mr. Judge.”	The Case Against W.Q. Judge by Annie Besant (1895); p.13
Sep. 15-16, 1893 continued	Chakravarti’s influence on Annie Besant. “[W]hen she went to India in 1893, became an orthodox Hindu, and was induced to entertain . . . doubts of her teacher [H.P.B.] . . . Bound up with this failure — the doubt of the Teacher — was her attack on her fellow <i>chela</i>, Mr. Judge. “A REPLY FROM W.Q. JUDGE.” to the Editor of the Westminster Gazette. “‘But you were right when you say that Mrs. Besant made a remarkable change in respect to me. That is true, and Mr. Chakravarti whom you name is, as you correctly say, the person who is responsible for it. Before she met Chakravarti she would not have dreamed of prosecuting me. This is a matter of regret. . . .” The Passionate Pilgrim, A life of Annie Besant. By Gertrude Marvin Williams. Williams describes the influences that Chakravarti had over Annie Besant and as C. W. Leadbeater also had later. In a statement by Annie Besant written April 24th , 1895: “I am not able to produce documentary evidence; immediately after I learned from the Master, in Sept., 1893, that Mr. Judge had deceived me, in the shock of the disgust I felt, I destroyed the ‘messages,’ except those written on the margins of letters. Nearly a year later . . . I destroyed all the letters I had received from Mr. Judge, as I could not carry them with me round the world, and would not risk their falling into the hands of others, in case of my death.”	H.P.B. A Great Betrayal (1922) by A. Cleather, p.70 Isis Very Much Unveiled, 2nd ed., p.124 Passionate Pilgrim, pp.210-214, 236-255 The Case Against W.Q. Judge by A. Besant (1895); p.82
Sep. 15-16, 1893 continued	Archibald Keightley on Annie Besant. “Mrs. Besant told us at Richmond that she had had no order from the Master except ‘take action.’ That she took orders through Mr. Chakravarti as coming from the Master. That it was Mr. Chakravarti who told her Master ordered her to mail the letter requesting Mr. Judge to resign. And she admitted occult ties with a group of Brahmins in India, such ties being prohibited by the rules of a private body to which we and she then belonged.”	The Path, Vol. 10, June 1895; p.98
Sep. 27, 1893	Mrs. Besant, Prof. Chakravarti, Mrs. I. Cooper-Oakley, and Miss F.H. Müller, who had all been delegates at the Parliament of Religions in Chicago, boarded the <i>City of Paris</i> on the evening of the 26th, and left New York early on the 27th for England.	The Path, Vol. 8, Oct. 1893; p.224

Sep. 28, 1893	Letter from Olcott in response to Judge's letter of August 30th, 1893. Olcott outlined his perspective on the points put forward in Judge's letter, among them: Judge's occult training, Elliott Coues, the E.S., precipitated writings, the Seal, the presidency, religion. He expressed his suspicions on various points and stated: "I have not and do not believe you to be in any such relation with the ^ as H.P.B. was . . . but am ready for the proof, which the Masters can give me if they choose any day or hour." NOTE: See Aug. 30, 1893.	Theos. History, Vol. 10, No. 1, Jan. 2004; pp.39-42
Oct. 1893	"A WORD ON THE 'SECRET DOCTRINE', AN OLD LETTER REPUBLISHED." Reprint of a letter from K.H. "received in mid-ocean by Col. Olcott, P.T.S. and was originally published with his consent in a small pamphlet entitled 'An Explanation Important to all Theosophists' issued by H.P.B." in 1888, regarding the influence of the Mahatmas in the writing of The Secret Doctrine.	The Path, Vol. 8; Oct. 1893; pp.202-204
Oct. 1893 continued	Olcott reprinted "<i>Gurus and Chelas</i>" by E.T. Sturdy but with the three expurgated paragraphs included, and which stated in part: "Of concrete things and persons we need concrete proofs. Of concrete letters and messages from living men, we need concrete evidence; not metaphysical or mere argumentative proof. . . . "All such is glamour: there is no false mystery in chelaship; all nonsense about 'developing intuition' is merely making excuses for what cannot be proven and is the same in the end as the Christian 'faith'." NOTE: See Aug. 15, 1893 entry. See also July 6-7, 1893. In October Lucifer, "Mrs Besant writes over her signature an article in reference to '<i>Gurus and Chelas</i>' and took a strong stand against the spirit and logic of Mr. Sturdy's article". NOTE: See Aug. 15, 1893 for Mrs. Besant's editorial comments where she quotes H.P.B. on editorial policies.	The Theosophist, Vol. 15; Oct. 1893; pp.27-32 Theosophy, Vol. 10, Mar. 1922; pp.145-148 Lucifer, Vol. 13, Oct. 1893; pp.147-149
Oct. 6, 1893	In Oct. and Dec. 1893 Lucifer published "Some Modern Failings" by Chew-Yew-Tsang (E.T. Hargrove). In Mr Hargrove's letter of May 14, 1895 he stated that the meeting mentioned by Dr. Keightley in "Luciferian Legends" and Mrs. Besant's version of that same meeting, where she discovered the identity of Che-yew-Tsang (E.T. Hargrove's pseudonym), was held on Friday Oct. 6th, 1893. [See May 1, 1895 entry for Besant's version.] NOTE: "Luciferian Legends" is part of the text in The Plot against the Theosophical Society pages 44-62. [See April 3, 1895] NOTE: See Appendix E Mr. Hargrove's letter.	Irish Theosophist, Vol. 3, June 1895; p.160

Oct. 19, 1893	“THEOSOPHICAL CORRESPONDENCE CLASS: PRELIMINARY PROSPECTUS AND NOTICE..” W.Q. Judge “decided to start a CORRESPONDENCE CLASS as part of the work of the American Section T.S., to enable those members desiring to avail themselves of it to pursue their studies in Theosophy more systematically. . . .” Also published in Lucifer. NOTE: After the successes from the Parliament of Religions, World’s Fair of Sep. 1893, Mr. Judge saw a need to help newcomers who wanted to join the T.S. get a proper, systematic Theosophical education. The American Section already published the Branch Papers, The Theosophical Forum and The Path but he felt that these were limited in area of influence, so a <i>Theosophical Correspondence Class</i> was started. “Very soon after the first notice was given members began to come in, and at this date, December, one hundred and forty-six persons have joined, coming from all parts of the Section.” NOTE: See Feb. 1, 1894 entry.	The Path, Vol. 8, Nov. 1893; pp.263-264 Lucifer, Vol. 13, Dec. 1893; pp.347-348 The Path, Vol. 8, Jan. 1894; p.320
Oct. 20, 1893	Annie Besant departed for her first visit to India. “Mrs. Besant . . . left London . . . and dashed across France to catch the mail steamer ‘Kaiser-i-Hind’ at Marseilles; the Countess Wachtmeister had used her title and influence to delay the vessel till her friend could get there.”	First Five Lives of Annie Besant , p.395
Oct./Dec. 1893	“Some Modern Failings.” By Chew-Yew-Tsang (E.T. Hargrove). “Some Modern Failings (Part 2)” NOTE: See March 1895 for Besant’s comments on the above article and his later pamphlet, A Forgotten Pledge. See Oct. 6, 1893 and also Feb. 3, 1895.	Lucifer, Vol. 13, Oct. 1893; pp.97-100 Lucifer, Vol. 13, Dec. 1893; pp.321-327
Nov. 1893	The Path, Nov. 1893, printed a short biography of Countess Wachtmeister, in “FACES OF FRIENDS” Announcement: “Reminiscences of H.P. BLAVATSKY and The <i>Secret Doctrine</i>” by Countess C. Wachtmeister is now out.” NOTE: See Nov./Dec. 1893 entry for book reviews.	The Path, Vol. 8, Nov. 1893; pp.246-247 The Path, Vol. 8, Nov. 1893; p.259

Nov. 10, 1893	“ANNIE BESANT’S TOUR.” “Mrs. Besant, accompanied by Countess Wachtmeister, arrived in Colombo on the 10th November and at once commenced the work of her tour. . . . “On the 15th we sailed for India. . . . “ . . . Mrs Besant set foot on Indian soil on the 16th Nov. at 10h. 24m. A.M.” “The tour will conclude at Bombay on or about March 10th [1894]”. NOTE: See Dec. 1893-Dec. 25 entry for her itinerary and March 13, 1894 entry. “We are looking forward to welcoming back [to London] some of our delegates to the Parliament of Religions next week. . . . [N]ext Wednesday, October 4th . . . Mrs. Besant and our brother G.N. Chakravarti are only birds of passage, <i>en route</i> for India. . . .” NOTE: Chakravarti left for India a week before Mrs. Besant who left on October 20th. Countess Wachtmeister was to join her at Marseilles. “Mrs. Besant, accompanied by Countess Wachtmeister, arrived in Colombo on the 10th November.” They met H.S. Olcott in Colombo who had been waiting there since Oct. 30th. They sailed for India on the 15th and “Mrs. Besant set foot on Indian soil on the 16th Nov. . . .” Col. Olcott “returned from Ooty to Adyar, and after taking a week’s rest left for Colombo on October 28th . . . to meet Mrs. Besant and Countess Wachtmeister. . . .”	The Theosophist, Vol. 15, Dec. 1893; Supp. p.xiii. The Theosophist, Vol. 14, Aug. 1893; Supp. p.lxxix The Theosophist, Vol. 15, Nov. 1893; p.121 Vol. 15, Dec. 1893; p.194 The Theosophist, Vol. 15, Dec. 1893; Supp. p.xiii Lucifer, Vol. 13, Dec. 1893; pp.341-342
Nov. 15, 1893	“On the Watch-Tower, OUR POLICY. ” Annie Besant and G.R.S. Mead on Lucifer’s policy towards personal attacks “levelled against the leaders, both dead and alive. . . . [W]e are ready to defend our principles but we have not time to be continually rebutting personal attacks.”	Lucifer, Vol. 13, Nov.1893; p.177
Nov. 23, 1893	“WHAT PROOF HAVE WE? ADDRESS TO THE BLAVATSKY LODGE, T.S. BY MRS. J. C. KEIGHTLEY.” “For the proof of a man is his life. The proof of an Ideal is its life in the soul.”	Pamphlet, 8 pages
Nov./Dec. 1893	“Reviews, REMINISCENCES OF H. P. BLAVATSKY.” Book Review: “Reminiscences of H.P. BLAVATSKY and ‘THE SECRET DOCTRINE’ by Countess C. Wachtmeister, is the little book so eagerly awaited by the Theosophic world.” NOTE: See March (Late) 1895 entry. C. Wachtmeister wrote to Claude F. Wright and suggested that he write a follow-up book on H.P. Blavatsky since he was there at her last moments.	Lucifer, Vol. 13, Nov. 1893; pp.248-249 The Path, Vol. 8, Dec. 1893; pp.285-286 Irish Theosophist, Vol. 2, Nov. 1893; p.155 (s/b p.23 — pagination error by editor)

Nov./Dec. 1893 continued	In “Reminiscences of H.P. BLAVATSKY and THE SECRET DOCTRINE.” “Those who were H.P.B.’s untiring and unfailing helpers in the preparation of <i>The Secret Doctrine</i> for the press in 1887-88, Dr. Archibald and Mr. Bertram Keightley, have, fortunately for posterity, put on record their experiences of those days.”	H.P.B. A Great Betrayal (1922) by A. Cleather, p.75
Dec. 15, 1893	“Blavatskianism In and Out of Season” W.Q. Judge writing in response to some theosophists wanting to separate the name of Blavatsky from the T.S.: “Ingratitude is the basest vice of which man can be guilty, and it will be base for them to receive the grand message and despise the messenger.”	Lucifer , Vol. 13, Dec. 1893; pp.303-308 Echoes of the Orient , Vol. 2, pp.53-58 WQJ T. Articles , Vol. 2, pp.19-26
Dec. 20, 1893	“When Mrs. Besant arrived in Adyar, 20 December, 1893, she was called by the President into consultation with himself, Countess Wachtmeister, Sturdy, Edge, Old, and Judge Khandalavala. After many anxious talks, and at the President’s request, Mrs. Besant undertook to formulate demands that the accusations against Judge ‘with reference to certain letters and in the alleged writings of the Mahatmas’ should be dealt with by a Committee, as provided by the Rules which had been specially altered at the Convention (1893), to meet this or any similar case. They provided for a Judicial Committee ‘which, by three-fourths majority vote,’ could deprive the President or Vice-President ‘of office at any time for cause shown’. ”	Ransom , pp.298-299
Dec. 1893, Dec. 25 th .	“Mrs. Besant returned to London [from America] with Chakravarti and a little later followed him to India. [Mrs. Besant and Countess Wachtmeister arrived in Colombo Nov. 10, 1893] After the December Convention she toured India until March 1894, when she set sail for England.” “He [Judge] claimed to have given sixteen years (from 1875 to 1891) of unbroken service to the T.S. and the Masters. . . . It was not until Christmas, 1893, that I learned that the ‘sixteen years’ were illusory, that for the greater part of them little work was done . . .” [p.9] “At Adyar I looked over the incriminating documents, and was startled by the . . . trivial and impossible character of the supposed ‘messages’; it was at once clear why he had steadily opposed my going to India. . . .” [p.14] While in India, Mrs. Besant changed her mind about Judge. She became convinced “that she had been deluded [and] that Judge had himself written the missives to which she had pinned her faith — written them all with his own hand.” NOTE: Annie Besant went to India against W.Q.J.’s advice (relates to Oct.1891 warning from J. Jelihovsky) See Feb.23, 1895 entry.	Theos. Movement 1875-1950 , p.203 The Case Against W.Q. Judge by A. Besant (1895); pp.9, 11, 14 Isis Very Much Unveiled , 2 nd ed., p.58

Dec. 1893, Dec. 25 th . continued	A. Besant formulated The Case Against W. Q. Judge with H.S. Olcott and G.N. Chakravarti while she was in India. Mrs. Cleather's comments on that period: "In fact, from this date (1889) would seem to have begun the fatal and treacherous process which led, after H.P.B.'s death, first to the Besant-Judge 'Split' in the T.S., in 1895, and then to the steady alteration, perversion, and degradation of her teachings by the leaders of both factions, especially on the Besant side under the guidance, first of Chakravarti, and then of Leadbeater. A notable fact in this connection is revealed here by Mr. Sinnett, which supplies the key to Mrs. Besant's subsequent policy and close association with Leadbeater. He relates that, after Mrs. Besant's first visit to India in 1893, where with Chakravarti and Olcott the <i>Case Against W.Q. Judge</i> was formulated, she joined his circle, having 'realised the importance' of his 'private methods of communicating with the Master K.H.' then 'in full progress'." NOTE: See Oct. 1891 entry for Vera Jelihovsky's warning against Besant going to India that year.	H.P.B. As I Knew Her by A. Cleather, p.57
Dec. 1893, Dec. 25 th . continued	"ANNIE BESANT'S INDIAN TOUR." While in India there were reports in current newspapers that Mrs. Besant had converted and was now a devout Hindu. In Lucifer April 1894, H.S. Olcott wrote: "[T]here is no foundation whatever for the current newspaper story that Mrs. Besant bathed daily — or even once — in the Ganges at the late <i>Khumbha Mela</i> at Allahabad." Olcott also sent The Path a CARD, denying the same, which was published as a NOTICE titled "A MISTAKE CORRECTED" NOTE: See April 1894 for more on Besant's Lecture tour in India. A complete itinerary of her lecture tour in India was posted as a Supplement to Prasnottara Vol. 3, No. 34, Oct. 1893, pp. v to vii. [which appears to be accurate.] Besant lectured "for an hour and a half" at Allahabad, on January 31, 1894, where she "was met by Professor G.N. Chakravarti, and lodged at a bungalow in his compound." (Lucifer March 1894, p.81) According to her schedule Besant stayed or was with Chakravarti for the most part from January 26 or 27 to February 1st, 1894.	Lucifer, Vol. 13, Jan. 1894; pp.429-432 Lucifer, Vol. 14, Mar. 1894; pp.79-82 Apr. 1894; pp.96, 166-171 The Theosophist, Vol. 15, Apr. 1894; pp.442-449 The Path, Vol. 9, May 1894; p.65 Prasnottara, Vol. 3, No. 34, Oct. 1893; p.vi

Jan. 11, 1894	Annie Besant wrote to W.Q. Judge threatening exposure of abuse of Masters' names if he did not resign from the Vice-Presidency and Co-Headship of the E.S. A. Besant's letter quoted in "THE PERSECUTION OF WILLIAM Q. JUDGE, THE OBJECT IN VIEW" by W.Q. Judge. "You must resign the outer headship (of E.S.T.) held jointly with myself, or the evidence which goes to prove the wrong done must be laid before a committee of T.S. . . . And you must resign the position of President-elect." Mr. Judge denied the charges and refused to resign. NOTE: See March 1895 (late) entry. Letter to the Editor by Archibald Keightley detailing his observations regarding Besant and Chakravarti: "It is with sincere regret that I find myself obliged to make public denial of the truth of Mrs. Besant's statement that she told me that the Master had informed her of Mr. Judge's guilt. Mrs. Besant never so told me." Besant: "I wrote to Mr. Judge . . . privately, so that by a voluntary resignation he might free the Society, and thus prevent the necessity of taking public action against him."	Theos. Movement 1875-1950, p.231 The Path, Vol. 9, Mar. 1895; p.432 Irish Theosophist, Vol. 3, Mar. 1893; p.104 Theosophy, Vol. 3, July 1915; p.428 The Path, Vol. 10, June 1895; pp.98-100 The Case Against W.Q. Judge by A. Besant (1895); pp.14, 18
Jan. 12, 1894	Letter by Annie Besant (in Calcutta) to a committee of five: "Last summer it came to my knowledge that certain letters, and comments on letters, in M.'s writing, were not His. To prevent mistaken judgement let me here say to you — but in strictest confidence — for if this matter should become public, I will not have Master's name bandied about in controversy, but will take the responsibility of my judgement on my own shoulders — that the fact itself rests to me on Master's own communication, made when no third person was present, but He and I only were face to face. <i>The details were not given to Him directly. . . .</i>" Dr. A. Keightley commented after quoting this letter in a letter to the Editor of Path: "I ascertained that this interview with Master was said to have taken place in Mr. Judge's own room in the New York Headquarters and that Mr. Chakravarti was the giver of the 'details' [. . . Just as H.P.B. had helped Mrs. Besant to see the Master during her life-time (when Mrs. Besant had 'no psychic or spiritual qualities') so I believe Mr. Chakravarti made visible to Mrs. Besant the image she had herself formed in her own aura; this is one kind of evocation.]" NOTE: See June 1895.	The Path, Vol. 10, June 1895; pp.98-100

Feb. 1894	W.Q. Judge cabled A. Besant refusing to resign as Vice-President. “I [Annie Besant] wrote to Mr. Judge first privately, in January, 1894, asking him to retire, otherwise the charges must be officially made. He telegraphed refusal in February and I then applied to Colonel Olcott for a Committee of Enquiry. . . .”	The Theosophical Society and The Westminster Gazette , p.11
Feb. 1, 1894	G.R.S. Mead, as General Secretary of the European section, attempted to follow the “NEW CORRESPONDENCE SCHEME” as inaugurated in the American Section, however, “As scarcely a dozen members have replied to this announcement the scheme will not be adopted in this section. . . .” NOTE: See Oct. 19, 1893 entry.	The Vahan , Vol. 3, Feb. 1, 1894; p.5
Feb. 6-7, 1894	“On February 6th last [1894], while at Allahabad, Mrs. Annie Besant handed the undersigned [Col. Olcott] a written demand that certain accusations ‘with reference to certain letters and in the alleged writings of the Mahatmas,’ injurious to the public character of Mr. W. Q. Judge, Vice-President of the Society, should be dealt with by a Committee as provided by Art. VI, Secs. 2, 3 and 4.” Annie Besant had written: “As it is to the detriment of the whole Society that such accusations — believed to be true by reputable members of the Society — should be circulated against a prominent official without rebuttal and without investigation, I ask you, as the President of the Society, to direct that the charges made shall be formulated and laid before a Committee, as provided by Art. VI, Secs. 2, 3 and 4.” NOTE: See Apr. 27, 1894 entry, re: Olcott’s EXECUTIVE NOTICE. February 7th letter from H.S. Olcott (from Agra, India) to W.Q. Judge: “I enclose herewith a certified copy of Annie Besant’s formal letter to me, dated Allahabad, Feb. 6th inst. In it she demands an official enquiry, by means of a Committee, into the matter of your alleged misuse of the Mahatmas’ names and handwriting. “By virtue of the discretionary power given me in Art. VI of the Revised Rules, I place before you the following options: (1.) To retire from all offices held by you in the Theosophical Society and leave me to make a merely general public explanation; or— (2.) To have a Judicial Committee convened . . . and make public the whole of the proceedings in detail.” G.R.S. Mead and B. Keightley wrote to H.S. Olcott warning that he was not following Constitutional procedure. [See Mar. 27, 1894 entry]	The Theosophist, Vol. 15, May 1894; Supp. p.xxvii The Vahan, Vol. 3, July 1894; [insert] Theos. Movement 1875-1950, pp.204-205

Feb. 6-7, 1894 continued	“Circular letter from Wm. Q. Judge.” W.Q. Judge’s answer to H.S. Olcott [Official 4-page letter by W.Q. Judge to Olcott, dated March 15, 1894] [See: Mar. 10, 1894 and Mar. 15, 1894 entries] H.S. Olcott to the Judicial Committee, July 10, 1894: “Upon the receipt of a preliminary letter from myself, of date February 7th, 1894, from Agra, India, Mr. Judge, erroneously taking it to be the first step in the <i>official inquiry</i> into the charges, from my omission to mark the letter ‘Private’, naturally misconceived it to be a breach of the Constitution and vehemently protested in a public circular addressed to ‘the members of the Theosophical Society.’ . . .”	Pacific Theos. Vol. 4, Apr. 1894; pp.129-133 The Path, Vol. 9, Mar. 1895; pp.159-160 Isis Very Much Unveiled, p.85
Feb. 6-7, 1894 continued	H.S. Olcott to the Judicial Committee, July 10, 1894: “It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking through the lines of our Constitution, I have no right to keep him further suspended, and so hereby cancel my notice of suspension, dated the 7th February, 1894, and restore him to the rank of Vice-President.” NOTE: See July 10, 1894 entry. NOTE: As the February 7th letter does not contain any “notice of suspension”, Olcott may have meant the March 20th letter. (See March 20, 1894 entry)	The Path, Vol. 9, Mar. 1895; pp.162 [158-168]
Feb. 8, 1894	Annie Besant’s personal letter (from Agra) to W.Q. Judge. “As you know, I refused the offer to nominate me as President; since then I have been told ‘not to oppose’, so I remain passive and wait.” [Judge asks: “by whom?”] NOTE: See Feb.14, 1894, March 1895 (late), June 1895 entries. Dr. A. Keightley quotes part of this same letter of Mrs. Besant to Judge: “My one hope is, my very dear brother, that you will have the heroism to say frankly the wrong has been done under a mistaken view, UNSELFISHLY SAYING WHAT YOU KNEW WAS MASTER’S WILL THOUGH NOT DIRECTLY WRITTEN BY HIM, and that you may thus make it possible for us to remain co-workers.”	The Path, Vol. 9, Mar. 1895; p.432 Irish Theosophist, Vol. 3, Mar. 1895; p.104 The Path, Vol. 10, June 1895; pp.98-99
Feb. 14, 1894	Excerpts from letters by Annie Besant (in Delhi) to W.Q. Judge. “He [Chakravarti] endorsed the idea that I should take sole charge of the School. . . . Indeed, he told me last summer . . . that it had to be so presently.” . . . “That you had made an intellectual blunder, misled by a high example.” [Judge indicates that this meant H.P.B.] NOTE: See March (late) 1895 entry for Judge’s comments on this.	The Path, Vol. 9, Mar. 1895; p.432 Irish Theosophist, Vol. 3, Mar. 1895; p.104

Mar. 8, 1894	Letter by Annie Besant regarding the note “Judge’s plan is right” found by her at the May 27 th Meeting in London in 1891: “Master’s approval in the message is just one of the very things challenged as <i>not</i> Master’s. From my standpoint, no tie was made by <i>Them</i> in this matter.” [Very different from what she wrote on July 2, 1891]	The Path , Vol. 10, June 1895; p.100
Mar. 10, 1894	In response to Olcott’s letter of February 7 th , 1894, Judge cabled: “Charges absolutely false. You can take whatever proceedings you see fit; going [to] London [in] July. NOTE: See Mar. 15, 1894 entry.	Charges Against William Q. Judge. 4 pages
Mar. 12, 1894	Letter addressed to W.Q. Judge, General Secretary, American Section T.S., from Elliott B. Page (as a member of the Council of T.S.). Letter stated that the Society should not have an investigation to determine whether “the sending of messages purporting to come from a Master, or Masters, is untheosophical” and that to do so “would only tend to raise a dogma in the Society. . . .” NOTE: See replies by Judge April 23-24, 1894 and May 27, 1893.	The Path , Vol. 9, June 1894; pp.98-100
Mar. 13 to 17, 1894	“ANNIE BESANT’S TOUR.” Annie Besant arrived in Poona and spent a few days there then left for Bombay on the 15 th or 16 th . She sailed for England on the 17 th . “On the 20 th (March). . . . embarked on the ‘Peninsular’. . . . At 5 p.m. the ship sailed and bore away dear Annie Besant and with her the heart of all India.”	Prasnottara , Supp. Vol. 3, No. 34, Oct. 1893; p.vi Old Diary Leaves , Fifth Series, pp.149-150
Mar. 14, 1894	Letter from Judge in response to Elliott Page’s March 12 th letter. Judge stated that, it is not possible under its constitution for the T.S. to do this. It is a personal matter as in the case of H.P.B., Olcott, Besant or Sinnett stating they had communications from the Masters, and violates no clause of the T.S. Constitution or Rules. If a judicial decision is made, then it would be fixing a dogma on the T.S., which is prohibited. Judge quoted from the “EXECUTIVE NOTICE” of May 27, 1893 by Col. Olcott where he stated the word “teacher” could not be attached to “Mahatma” nor could the word “leader” be used to attach the T.S. to H.P.B. NOTE: See April 23-24, 1894 and May 27, 1893 entries.	The Path , Vol. 9, June 1894; pp.99-100

Mar. 15, 1894	W.Q. Judge issued 5,000 copies of his printed statement “<i>To all Members of the Theosophical Society:</i>” giving all details and copies of letters exchanged so far. (Pamphlet called Charges Against William Q. Judge) NOTE: See Feb. 6-7, 1894 entry. “The charge is made against me as Vice-President: I have replied as an individual and shall so continue, inasmuch as in my capacity of Vice-President my duties are nominal. . . . The only charges that could be made against the Vice-President would be those of failing to perform his duties, or misusing the office. . . . On the face of this very vague charge, then, it is evident that there is nothing in it relating to the official Vice-President”. Judge objected to making the question of the Mahatmas a matter for judicial decision in the TS: “The Society has no dogma as to the existence of such Masters; but the deliberations of an official committee of the Society on such a question . . . would mean that the Theosophical Society . . . is determined to . . . affix it to the Constitution of the Society. To this I will never consent. . . .” He reasserted that he had personal communications from the Masters: “[N]ot only have I received direct communications from Masters during and since the life of H.P. Blavatsky, but that I have on certain occasions repeated such to certain persons for their own guidance, and also that I have guided some of my own work under suggestions from the same sources, though without mentioning the fact.” NOTE: See April 1894 for Editorial notes on “DO MAHATMAS EXIST? MR. JUDGE’S DECLARATION”	Theos. Movement 1875-1950, p.206 WQJ T. Articles, Vol. 2, p.299 Pacific Theos. Vol. 4, Apr. 1894; pp.129-133 The Path, Vol. 9, Aug. 1894; pp.159-160 Isis Very Much Unveiled, 2nd ed., p.85
Mar. 19, 1894	Letter from Robert Crosbie, President of Boston T.S., George D. Ayers, President of Malden T.S., and M.L. Guild, President of Cambridge T.S. (and the Secretaries), to President H.S. Olcott deploring his illegal actions. They list eleven points stating H.S.O.’s actions violate sections of the T.S. Constitution, are “unconstitutional, ill-advised, injudicious, and unfair”.	New England Theosophical Corporation, 2 page circular

Mar. 20, 1894	Two letters issued by H.S. Olcott, President Theosophical Society: 1.) <i>“To the General Secretary American Section T.S.”</i> “I enclose herewith a copy of certain charges preferred against [Judge] by Mrs. Annie Besant F.T.S.; which charges will be laid before a Judicial Committee, to be convened at our London Headquarters on the 27th June next. . . . “Upon receipt of this you will kindly take the orders of your Executive Committee for the nomination of two members of the said Judicial Committee, to sit as representatives of the American Section. . . .” 2.) <i>“To William Q. Judge, Esq., Vice President T.S.”</i> “I have to request that you will nominate to me the two additional members of the Committee whom you wish to sit and adjudge the case as your personal representatives. . . . “Pending the decision of the Judicial Committee, I hereby suspend you from the office of Vice President T.S. as required by our Revised Rules”. NOTE: See also February 6-7, 1894.	Report of Proceedings of the Eighth Annual Convention Apr. 22-23, 1894; p.23 Theos. Movement 1875-1950, p.221 Theosophy, Vol. 10, July 1922; p.275
Mar. 24, 1894	“CHARGES AGAINST WILLIAM Q. JUDGE V.P., T.S.” While on the “S.S. ‘<i>Peninsular</i>’, Indian Ocean”, Annie Besant signed and dated her “paper of so-called charges”. She left Bombay on Mar. 20th for England. NOTE: See Mar. 13 to 17, 1894 entry.	Reply by William Q. Judge, p.6
Mar. 26, 1894	TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY by George W. Russell. “Replying to Besant’s charge that Judge wrote the letters from the Masters, Russell queries ‘Who can say what was behind the hand that wrote, the will of the Adept or the will of Mr. Judge?’ Calls the motion by the Indian Section for Judge’s explanation or expulsion ‘a violation of the principles of freedom in our ranks, and I call upon all true men and women to rise up and protest against it’.” NOTE: Reprinted as Appendix A in The Descent of the Gods, edited by Raghavan & Nandini Iyer, pp.659-664.	Circular, 8 pages T.N.C.A.B. Item 1995, p.546

Mar. 27, 1894	G.R.S. Mead and Bertram Keightley (as General Secretaries for the Europe and Indian Sections respectively) issued a circular, <i>For the information of the Members of the European and Indian Sections of the Theosophical Society</i>. Both commented on Olcott's letter of Feb. 7th, 1894, to W.Q. Judge and warned that H.S. Olcott was not following the procedure as laid out in the Constitution for charges against the Vice-President. "It appears to us that such an attitude is inconsistent with that strict impartiality and justice which ought to characterize at least the official actions of the President of the T.S., and that it is calculated to bring discredit upon the Society by laying its chief executive officer open to the charge of condemning a colleague without even giving him a hearing." [Answered from Adyar by H.S. Olcott on May 13, 1894 and circulated to members from London on June 15, 1894] NOTE: See Apr. 27, 1894 for further observations from Colonel Olcott found in Austral Theosophist.	Theosophical Society, European Section, 4 pages Theos. Movement 1875-1950, pp.209-211 The Path, Vol. 9, May 1894; pp.65-67
Mar. 31, 1894	"Mirror of the Movement." "The Countess Wachtmeister and Mr. Ernest T. Hargrove, representing respectively the Indian and the European Section, arrived in New York by the <i>Lucania</i> on [Saturday] March 31st. The Countess became the guest of Mrs. Eliz. C. Mayer, and Mr. Hargrove of Mr. Alex. H. Spencer. On the following Tuesday both spoke at the regular meeting, the Countess giving an account of her late tour in India, and Mr. Hargrove discussing Theosophical topics. Great pleasure was given to the large audience by both addresses. On Thursday the 5th the General Secretary's party started for San Diego."	The Path, Vol. 9, May 1894; p.60
Apr. 1894	Letters to "Jasper Niemand" published in Letters That Have Helped Me. "They [the <i>Letters</i>] were written for me and Dr. Keightley — and for the use of others later on — by W.Q. Judge, at the express wish of H.P. Blavatsky". The recipient of the <i>Letters</i>, Jasper Niemand (Mrs. Julia Keightley) is featured in "FACES OF FRIENDS" in The Path. Announcement that authorship of Letters That Have Helped Me is now made public.	The Path, Vol. 9, Apr. 1894; p.16 Lucifer, Vol. 14, Apr. 1894; p.95

Apr. 1894 continued	H.S. Olcott warned delegates to the World's Parliament of Religions not to identify the T.S. with any form "of religion, creed, sect, or any religious or ethical teacher or leader; our first duty being to affirm and defend its perfect corporate neutrality in these matters." [May 27, 1893] In "ANNIE BESANT'S INDIAN TOUR" H.S. Olcott wrote: "True, she has declared herself virtually a Hindu in religion almost from the beginning of the Indian part of her tour. What of that?" [See Dec. 1893, Dec. 25th entry] "MRS. BESANT AND INDIAN CIVILISATION." Wm. Emmette Coleman (San Francisco, CA) wrote: "Mrs. Besant has publicly embraced the Hindu religion as a whole, and requested that she be called by her new Hindu name of Anna or Ani Bai, instead of her European one. She tells the people that she was and is a Hindu, — that in her prior incarnation she was an Indian pandit, and she is now 'visiting her own land after a sojourn in the West, where she was re-incarnated to know the nature of the materialistic civilisation of those regions'."	Lucifer, Vol. 12, July 1893; p.517 Apr. 1894; p.167 The Theosophist, Vol. 15, Apr. 1894; pp.442-449 Light, Vol. 14, Apr. 14, 1894; pp.176-177
Apr. 1894 continued	"ANNIE BESANT'S INDIAN TOUR." "In the story as to Mrs. Besant's bathing in the Ganges there was not a word of truth; it was a pure invention of hostile Anglo-Indian newspapers. Nor has Mrs. Besant appeared anywhere in Hindu dress. Nor has she been converted to Hinduism since she came to India, nor changed her position towards it. The story of the festival over her conversion is also a myth. Dinners were given to us as in many other places, and as in every Hindu house <i>Prasad</i> — sandalwood paste, rose-water and betel leaves — was invariably offered to the guests after the repast. . . ." [fn. p.443] In an interview by "The Westminster Budget" on May 3rd, 1895, in "the private room in Avenue-road, where in years gone by Madame Blavatsky received the privileged visitor" Mrs. Besant presented herself in "[c]reamy white silken stuffs and a pearly grey shawl of the East enwrap the slender figure of Mrs. Besant. . . ." [The article, titled "MRS. BESANT AND THE MAHATMAS, HOW THEY LOOK AND HOW THEY ARE SCENTED:", has a picture of Mrs. Besant dressed with what appears to be a shawl wrapped around her in an eastern way. The photo is by O Shannessy and Co., Melbourne and is reprinted in Fohat Vol. IV, No. 4, Winter 2000, p.83.]	The Theosophist, Vol. 15, Apr. 1894; pp.442-449 The Westminster Budget, May 3, 1895; p.14

Apr. 1894 continued	“DO MAHATMAS EXIST? MR. JUDGE’S DECLARATION.” Editorial notes: “A belief in the existence of the Mahâtmas is supposed by many to be the corner-stone of the Theosophical Society. To such persons it will be somewhat of a surprise to learn on the authority of Mr.W.Q. Judge, . . . that a belief in the existence of Mahatmas has never been a dogma of the Theosophical Society.” And, on “THE ACCUSATION AGAINST MR. W.Q. JUDGE”: “It seems that some persons in India have accused Mr. Judge to Col. Olcott of being guilty of writing the names and handwriting of the Mahatmas. Col. Olcott thereupon called Mr. Judge either to resign or demand a judicial committee in order to have an official inquiry into the whole subject. Mr. Judge refused to do either. He states his unqualified, explicit, exhaustive denial of the charges and asserts most unreservedly that it has no foundation. He states his readiness to be tried by a judicial committee in London next July, but he refuses to demand a committee, for by making such a demand he would pave the way to the formulating of a dogma as to the existence of the Mahatmas.” Article continues with headings: “WHY HE OBJECTS TO THE INQUIRIES”; “MAHATMAISM NOT A DOGMA”; “THE SOCIETY AGNOSTIC ON THE QUESTION”; “I BELIEVE IN THE MASTERS”; “BECAUSE THEY HAVE GUIDED ME”. NOTE: See March 15, 1894.	Borderland, Vol. 1, Apr. 1894; p.356

Apr. 23-24, 1894	Eighth Convention of The T.S. American Section in San Francisco. Dr. Anderson proposed to submit resolutions in support of Judge and that H.S.O.'s actions were "uncalled for, unconstitutional, illegal, and improper." Olcott's comments [July 10, 1894] . . . Letter from E. Page to Judge read. Stated that the Society should not have an investigation to determine whether "the sending of messages purporting to come from a Master, or Masters, is untheosophical" and that to do so "would only tend to raise a dogma in the Society." NOTE: For W.Q. Judge's reply on T.S. neutrality see May 27, 1893. NOTE: See entries of March 12 and 14, 1894 for more details. Resolutions were passed at the Convention. One read: "That, in the opinion of this Convention, the action of the President, Col. Olcott, in calling a judicial Committee to consider such charge was uncalled for, unconstitutional, illegal and improper." Another read: "That this convention hereby declares its unswerving belief in the integrity and uprightness of the Vice-President of the T.S., — Wm. Q. Judge — and expresses to him the most cordial thanks of the Section for his unrecompensed and self-sacrificing years of labor on behalf of the T.S. as a whole." Confidence in W.Q. Judge was expressed by several west coast lodges.	Theos. Movement 1875-1950, pp.213-215 The Path, Vol. 9, May 1894; pp.64-66 Aug. 1894; pp.160-162 The Path, Vol. 9 June 1894; pp.98-100 Report of Proceedings of the T.S. American Sec., Apr. 1894; pp.21-25 Pacific Theos. Vol. 4, May 1894; pp.150-151 Vol. 4, Apr. 1894; pp.141-144
Apr. 23-24, 1894 continued	"Countess Wachtmeister then addressed the Convention on behalf of the Indian Section. . . . She described the coming removal of Indian Section Headquarters from Adyar to Allahabad, which she said would practically get rid of Adyar which was really useless in her opinion except for one week during Convention. She also proposed that America send William Q. Judge as General Secretary to India to next Anniversary. Applause greeted her remarks, and in reply to a question as to what she thought her proposal would lead to she said, 'Well, to get rid of Adyar' (laughter)." She "then further explained that Col. Olcott had agreed to transfer of Indian Headquarters to some other place."	The Path, Vol. 9, May 1894; p.65 July 1894; pp.135-136 Sep. 1894; pp.194-195 p.65 p.66

Apr. 27, 1894	H.S. Olcott issued an EXECUTIVE NOTICE. Detailed steps taken to date regarding the charges against W.Q. Judge: “Mr. Judge having cabled a denial of his guilt, the first prescribed by the Constitution for such cases was then taken, viz., the ordering of a ‘Judicial Committee’ as provided for under Art.VI; the official notification of the same to the accused and the members of the General Council; and the serving upon each of a copy of the detailed charges and specifications, then drafted by Mrs. Annie Besant as Accuser. . . . “The Judicial Committee is notified to meet in London on June 27th and the undersigned finds himself compelled to attend, contrary to his wishes and expectations. . . .” [H.S. Olcott left Adyar for London on May 14.] NOTE: See Feb. 6-7, 1894 entry. Both Col. Olcott and Mrs. Besant were in Allahabad. NOTE: Judicial Committee postponed to July 10, 1894, see July 7th, 1894 entry. Light published Olcott’s EXECUTIVE NOTICE, issued from Adyar, dated April 27, 1894, under the title “MRS. BESANT’S CHARGE AGAINST W. Q JUDGE.”	The Theosophist, Vol. 15, May 1894; Supp. p.xxvii Theosophy, Vol. 3, July 1915; p.428 The Vahan, Vol. 3, July 1894; p.11 Irish Theosophist, Vol. 2, June 1894; p.121 Light, Vol. 14, May 26, 1894; p.245 Theos. Movement 1875-1950, p.220
Apr. 27, 1894 continued	Quotes from Executive notice issued by Olcott which give a brief outline of affairs to this point, including: “Colonel Olcott observes that he ‘Deplores that his colleagues, Mr. Mead and Mr. Keightley, should have acted in such haste as to have committed the indiscretion of censuring him for breaches in procedure and a violation of Constitution of which he was not guilty. He regrets also that the fact of Mrs. Besant being the accuser of Mr. Judge should not have been mentioned, if the public was to be taken into confidence at all at this preliminary stage’.” NOTE: See March 27, 1894 entry	Austral Theos. Vol. 1, July 1894; p.97

May 1894	Circular titled “COUNTESS WACHTMEISTER REFUTES HERSELF.” Letter dated June 2, 1895 from L.A. Russell, Secretary, Santa Cruz T.S. to Dr. Buck in which she gave her testimony. “In May, 1894, during the lecture tour the Countess Wachtmeister made though California, I had the pleasure of accompanying her from Santa Cruz to Watsonville.” She claimed Wachtmeister said: “Do you not know that <i>W.Q. Judge is the greatest living occultist known to the Western world since H.P.B.’s death?</i>” NOTE: See June 2, 1895 entry and June 10, 1895 for Dr. Gamble’s letter of April 16, 1894 (Gamble’s letter should be dated 1895) to J.D. Buck. C. Wachtmeister denied having said that. NOTE: C. Wachtmeister apparently admitted to a friend that she had made a mistake in following Annie Besant after H.P.B.’s death and had subsequently left the Society. On her death-bed she stated she “had wept long and bitterly over ‘the ruin which Mrs. Besant had wrought to H.P.B.’s work’.”	Circular, dated June 10, 1895, by J.D. Buck, 1 page The Path, Vol. 10, July 1895; p.129 Irish Theosophist, Vol. 3, July 1895; pp.181-182 The Path, Vol. 10, Dec. 1895; pp.291-292 H.P.B. As I Knew Her by A. Cleather, p.22
May 13, 1894	“<i>For the information of the Members of the European Section of the Theosophical Society</i>”, from H.S. Olcott to G.R.S. Mead (General Secretary, European Section) and B. Keightley (General Secretary, Indian Section) re: their letter of protest dated March 27, 1894. [H.S. Olcott attempts to justify his position re: W.Q. Judge, and his letter of Feb.7, 1894 to Judge]. Also included a comment by Mead and Keightley “that exception may be taken to several important points in [the President-Founder’s reply.]” NOTE: “The ‘detailed reply to Messrs. Mead and Keightley’s letter,’ that the Notice [of April 27th, 1894] states is ‘in preparation and will be circulated to all Branches’ was never, so far as we know, either ‘prepared’ or ‘circulated’. All that Olcott issued was a ‘plea in extenuation,’ similar to the above quoted Notice.” “Resolutions” were passed by an unanimous vote “They voice in no uncertain tones the united protest of American Theosophists against the introduction of dogmas into Theosophy and their faith in and loyalty to our beloved General Secretary, Wm. Q. Judge.”	Theosophical Society. European Section. No. 2, 2 pages Theos. Movement 1875-1925, pp.502-504 Pacific Theos. Vol. 4, May 1894; pp.150-152

May 20, 1894	“Illness of G.R.S. Mead.” By H.T. Edge, <i>Asst. Sec. European Sec.</i> “We much regret to announce that our able and energetic editor has been very ill. An attack of influenza has been followed by complete prostration. He has been over-working himself for many months, and Mr. Herbert Coryn now forbids any letters or communications being received by him. Mr. Mead was moved down to the country on May 20th, and it is hoped that the change may speedily restore him.” NOTE: See July 7, 1894 and March/April 1964 entries.	The Vahan , Vol. 3, June 1894; p.6
June 1894	W.Q. Judge (as General Secretary, American Section T.S.) gave an official answer on the authentication of “Messages from Masters” in a letter dated March 14, 1894 to Elliott B. Page (in response to his letter of March 12, 1894). NOTE: See March 12 and 14, 1894 entries. Olcott on same, in “PROCEEDINGS OF THE JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY”	The Path, Vol. 9, June 1894; pp.98-100 The Path, Vol. 9, Aug. 1894; pp.161-162
June 1894 continued	“Trouble at Headquarters. JUDGE NOT THAT YE BE NOT JUDGED.” By H.W. Hunt. He provided a summary, to date, of the “Judge Case” including a letter from Annie Besant in Allahabad, dated February 6, 1894, based on a private letter received from W.Q. Judge. “The trouble began in India, by the publication in the <i>Theosophist</i> [see July 1893 entry] of certain statements by two members of the Indian Section, sharply criticising a private letter from Mr. Judge to one of them in which the Mahatmas were referred to, and Mr. Judge was there by implication charged with inconsistency in certain statements he made in that letter, compared with statements he had on some other occasion made (or was alleged to have made) in the presence of these two members.” “Trouble at Headquarters. <i>To the Editor of the ‘AUSTRAL THEOSOPHIST’.</i>” by C.F. Langier. “I fail to find evidence anywhere that Mr. Judge has been prejudged, Messrs. Mead and Keightl[e]y to the contrary notwithstanding.”	Austral Theos. Vol. 1, June 1894; pp.89-90 Austral Theos. July 1894; pp.97-98, 104
June 12, 1894	“The President-Founder arrived in Paris, where he met Annie Besant and Miss H.F. Müller, on June 12th, and presided at the lecture given by the former in the beautiful hall of the residence of the Duchesse de Pomar on June 13th. The party then returned to England and after a brief stay in London the President-Founder left for Germany to endeavour to found there a Lodge of the T.S. in concert with Dr. Hubbe Schleiden. He returned to London on July 4th, to arrange with the secretaries of the Indian, European and America Sections for the holding of the Judicial Committee on July 8th.” NOTE: See July 7, 1894, for more details on delays in reaching a compromise. The General Council of the T.S. met on July 7 and the meeting of the Judicial Committee was actually held on July 10, 1894.	Lucifer , Vol. 14, July 1894; p.432

July 1894	B. Keightley claimed in a letter “To the Members of the Indian Section” that the American Section has made a proposal to move the Headquarters from India. “I shall then also ask you to record a most emphatic protest against the proposal of the American Section to remove the Head-Quarters of the Theosophical Society as such, away from the sacred soil of India, the motherland of spiritual science and philosophy. . . . and I shall ask you to support me in strenuously resisting any such proposal.” Denied by W.Q. Judge in letter of Aug. 3, 1894 to the Editor of The Theosophist, in which he explained the proposal was made by C. Wachtmeister. In a letter by C. Wachtmeister dated Aug 7, 1894, she wrote: “Take away the words ‘American Section’ replace them by ‘the Countess Wachtmeister’ and the paragraph is correct. “‘It is quite true that I made this suggestion to the American Convention [San Francisco in April 1894], because I think that Adyar is useless to the Society as a whole, being in such a remote corner of the globe.’” NOTE: See entry for April 23-24, 1894. Letter from William Q. Judge, Gen. Sec. American Section, to B. Keightley, Gen. Sec. Indian Section, T.S., August 3rd, 1894 regarding “the ‘proposal of the American Section to remove the Head-quarters of the Theosophical Society as such, away from the sacred soil of India.’ Permit me to say that the American Section has not proposed anything of the kind. . . .” NOTE: See Aug. 3, 1894 entry for letter and Sep. 9, 1894 for Bertram Keightley’s retraction and apology.	The Theosophist, Vol. 15, July 1894; Supp. pp.xxxvi-xxxvii The Path, Vol. 9, Sep. 1894; pp.194-195 Prasnottara, Vol. 4, Sep. 1894; p.149
July 4, 1894	W.Q. Judge arrived in London. “and at once demanded, first, copies of letters, and second, an inspection of all the evidence. Mrs. Besant promised these but did not perform.” Only Dr. J.D. Buck accompanied Judge to England. Later Dr. A. Keightley also was witness with them. E.T. Hargrove stated: “‘He arrived at Southampton, accompanied by Dr. J.D. Buck of Cincinnati, several days before the Committee was due to assemble. Dr. Archibald Keightley and I met them at the dock and travelled with them to London. Judge was obviously very tired and frail.’” NOTE: See March 1895 (Early) and July 19, 1894 entries.	The Path, Vol. 9, Mar. 1895; pp.433-434 Lucifer, Vol. 16, Mar. 1895; p.65 Theosophical Quarterly, Vol. 29, Oct. 1931; p.107

July 7, 1894	General Council of the T.S. meets in London: Present were Olcott, who presided, Mr. Bertram Keightley, who was chosen as Secretary of the Council meeting, W.Q. Judge, Mr. G.R.S. Mead. “The President-Founder arrived promptly in London, but the Enquiry was not held on the date set, June 27. The time until July 7 was occupied in various abortive attempts to reach a compromise that would obviate official disposition, but Mr. Judge insisted that since the whole procedure up to date had been taken officially by the President-Founder, with himself as defendant against charges of dishonorable conduct, and with issues raised prejudicial to the Society as well as himself, it could only properly be disposed of by formal official action. Accordingly, Col. Olcott summoned a meeting of the General Council on July 7.” NOTE: A report of the July meeting of the General Council is contained in the pamphlet, <i>THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY</i>. The text of which was published in Lucifer (August, 1894), Vol. 14, p.449, and in The Path (August, 1894), Vol. 9, p.158. [See July 10, 1894; July 21, 1894; Aug. 15, 1894.] NOTE: G.R.S. Mead had just “returned to work after his enforced absence. . . .” [See May 20, 1894 and March/April 1894 entries for more on Mead’s health.]	Theos. Movement 1875-1950, p.218 Lucifer, Vol. 14, July 1894; p.432 Neutrality of the T.S., pp.8-10 Lucifer, Vol. 14, July 1894; p.433
July 7, 1894 continued	“THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY.” (Highlights were reprinted in The Path.) “The President read a letter from William Q. Judge, stating that in his opinion he was never elected Vice-President of the T.S., and was not therefore, Vice-President of the T.S., whereupon the President informed the Council that at the General Convention at Adyar, in 1888, he then, exercising the prerogatives which he then held, appointed William Q. Judge as Vice-President of the T.S. . . .”	The Path, Vol. 9, Aug. 1894; pp.158-159
July 7, 1894 continued	“Mr. Judge’s defense is that he is not guilty of the acts charged; that Mahatmas exist, are related to our Society and in personal contact with himself; and he avers his readiness to bring many witnesses and documentary proof to support his statements.”	The Path, Vol. 9, Aug. 1894; pp.161-162; Mar. 1895; pp.433-434
July 7, 1894 continued	“PROCEEDINGS OF THE JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY, OPENING ADDRESS AND OPINION OF THE PRESIDENT-FOUNDER.” “The meeting was worth holding for several reasons. . . . because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahatmas is a dogma of the Society, or communications really or presumably from them, authoritative and infallible. . . . under our Rules, an officer or member cannot be impeached and tried. . . . the successorship to the Presidency is again open . . . and at my death or at any time sooner liberty of choice may be exercised in favor of the best available member of the Society.”	The Path, Vol. 9, Aug. 1894; pp.161-162

July 7, 1894 continued	[Olcott] “It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking the lines of our Constitution, I have no right to keep him further suspended, and so hereby cancel my notice of suspension, dated the 7th February, 1894, and restore him to the rank of Vice-President. NOTE: Also found in <i>The Neutrality of the Theosophical Society. AN ENQUIRY Into Certain Charges Against The Vice-President, Held in London July, 1894</i> published July 21, 1894. NOTE: See Feb. 6-7, 1894 and Mar. 20, 1894 entries.	The Path, Vol. 9, Aug. 1894; p.162 Lucifer, Vol. 14, Aug. 1894; p.454
July 7, 1894 continued	“The question was then raised whether the charges against Mr. Judge should be included in the printed report. . . . However, when the assembled delegates came to see the full iniquity of officially spreading broadcast a series of charges after having denied the accused the opportunity of meeting and rebutting them, this motion was too much for even the most prejudiced to be responsible for. The report says: ‘On being put to the vote the resolution was not carried’.”	Theos. Movement 1875-1950, p.226
July 10, 1894	Judicial Committee met, 11 members present. “Col. Olcott as President-Founder, in the chair; Messrs. G.R.S. Mead and Bertram Keightley as General Secretaries of the European and Indian Section; Messrs. A.P.Sinnott and E.T. Sturdy as delegates of the Indian Section; Messrs. Herbert Burrows and Wm. Kingsland as delegates of the European Section; Dr. J.D. Buck and Archibald Keightley as delegates of the American Section; Messrs. Oliver Firth and E.T. Hargrove as special delegates representing the accused — all as provided for under the ‘revised Rules’ adopted at the Adyar Convention in December preceding.” Also present were Mr. Judge as the accused and Mrs. Besant as the accuser. In view of the fact that the General Secretary of American Section (W.Q.J.) could not vote, an extra delegate was appointed (James M. Pryse). Highlights of the Meetings of July 7, 10 and 12 (Evening session) Summary of events and evidence produced.	Theos. Movement 1875-1950, pp.220-221 The Path, Vol. 9, Aug. 1894; pp.158-163 Theosophy, Vol. 3, July 1915; pp.428-429
July 10, 1894 continued	Three protests were made by W.Q. Judge and submitted to H.S. Olcott: 1. That W.Q.J. was never elected to office of Vice-President. 2. If he were V.P., tribunal can only try charges as V.P. 3. “The principal charge . . . cannot be tried without breach of the constitutional neutrality of the Society in matters of private belief . . . and especially as to belief in the ‘existence, names, powers, functions or methods of Mahatmas or Masters’.”	Neutrality of the T.S., pp.4-5

July 10, 1894 continued	Resolutions moved at the conclusion of the Judicial Committee: “Having heard the above statements, the following resolution was moved by Mr. Bertram Keightley, seconded by Dr. Buck, and carried <i>nem. con.</i> <i>Resolved:</i> that this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant, with the hope that it may be thus buried and forgotten, and — <i>Resolved:</i> that we will join hands with them to further the cause of genuine Brotherhood in which we all believe.”	Neutrality of the T.S., p.16
July 10, 1894 continued	Dr. A. Keightley in “TRUTH AND OCCULTISM” stated: “[T]he action of Mr. Mead in canvassing the European Section, and that of Mrs. Besant in <i>Lucifer</i> publications . . . together with personal attacks, by letter and otherwise, upon almost all those who openly express belief in Mr. Judge’s innocence, compel me to break . . . my silence before the general public.” [p.97] After details regarding 78 vs 12 pieces of evidence, he states: “Mr. Judge has not even <i>seen</i> all the evidence. None of that which is the property of Mr. Bertram Keightley was even shown to him!” [p.94] “Mrs. Besant . . . promised Mr. Judge, in the presence of Mr. Mead, Dr. Buck, Mr. B. Keightley, Mrs. A. Keightley and myself, that he should have copies of all the evidence. Why did she so promise if, as is now [1895] said, Mr. Judge had knowledge of every document and copies of the evidence before leaving America?” [p.94] “Mr. Judge is being asked to reply to charges based upon letters and telegrams beginning 1875 down to the present day, often very vaguely specified . . . part of which he has not even seen. And when he makes his very natural and necessary demand, untrue statements are made in regard to him. [p.95] “Everyone must know that carefully selected extracts can be made to prove almost any villainy. It is significant that Mrs. Besant admitted to many persons in July, 1894, that she was aware these charges could not be actually proven against Mr. Judge”. [p.95]	Irish Theosophist, Vol. 3, Mar. 1895; pp.94-95, 97-98
July 10, 1894 continued	W.Q. Judge compelled H.S. Olcott to show him the evidence before he left London. He was shown it July 19th, 1894, in J.D. Buck’s presence, but was not given time to copy it. Mrs. Besant stated: “He made no complaint at the time that he was hurried in his inspection. As to copies, no duty lies on me to supply Mr. Judge with copies, still less with copies of long letters on various subjects, in which perhaps only a few sentences are cogent to the charges made. . . .” NOTE: Reprinted in The Case Against W.Q. Judge, April 1895. See also July 4 1894, July 19, 1894 and March 1895 (Early).	The Path, Vol. 9, Mar. 1895; p.434 The Case Against W.Q. Judge by A. Besant (1895); p.9 Lucifer, Vol. 16, Apr. 1895; p.65

July 10, 1894 continued	W.Q. Judge gave an official view of decisions about the authenticity of “messages” and the position of the T.S. NOTE: See June 1894, Mar. 12, 14, 1894 for letters from and to Elliott B. Page.	The Path , Vol. 9, June 1894; p.99
July 10, 1894 continued	Correspondence from The Path: “COL. OLCOTT AND ‘SUB JUDICE’.” “Dear Sir: — What does Col. Olcott mean by talking of the ‘Judge Case’ as <i>Sub judice</i>?” W.Q.J. Answered: “Do not know what he means, but it is certain that what he says about it means nothing. The case is <i>not sub judice</i>. It was settled and disposed of last July by decision of Council and Committee. <i>Sub judice</i> means that the case is alive and under consideration by the court, and that is not the fact here. If Col. Olcott had said that the case was <i>sub judex</i> or ‘under Judge,’ he would have been right, for all the bad Latin.” NOTE: <i>Sub judice</i> means under or before a judge or court.	The Path , Vol. 10, July 1895; p.128
July 10, 1894 continued	“TRUTH BEFORE AND IN ALL THINGS.” Annie Besant in editorial, Lucifer, accused W.Q. Judge. “The following declaration is aimed at an opinion too often finding expression among would-be Occultists of an untrained type, that what is falsehood on the material plane may in some ‘Occult’ way be truth on a higher plane, and that the plea of ‘Occultism’ excuses conduct inconsistent with a high standard of righteous living. The spread of such views would demoralize the Society, and would tend to degrade the lofty ideal of Truth and Purity which it has been the effort of every great religious teacher to uphold and to enforce by example.” This is followed by a statement “<i>To Students of Occultism</i>” titled “OCCULTISM AND TRUTH” signed by “H.S. Olcott, A.P. Sinnett, Annie Besant, Bertram Keightley, W. Wynn Westcott, E.T. Sturdy, C.W. Leadbeater.” A. Besant in her July editorial of Lucifer stated: “I shall have a few words to say on the accusations against Mr. Judge, which . . . will have been laid before a Judicial Committee of the T.S. The Committee will have spoken, and then my lips will be unsealed. Ever since I took the initial steps in this matter — now six months ago — I have kept silent, save to a few who had a right to some explanation of my action, and excepting two brief letters to the press defending my colleagues — Colonel Olcott in one case, Messrs. Keightley and Mead in another.” The Neutrality of the T.S. An Enquiry — published in Lucifer. NOTE: See July 21, 1894, Aug. 11 and 15, 1894. Pamphlet by A. Besant: “[W.Q.J.] claimed that the Masters wrote through him, using him as Their medium for writing, and dictating letters to him which he then wrote down.”	Lucifer, Vol. 14, Aug. 1895; pp.441-443 Lucifer, Vol. 14, July 1894; p.353 Lucifer, Vol. 14, Aug. 1894; pp.449-463 Pamphlet, published by the Women’s Printing Society, (Date and page number unknown)

July 10, 1894 continued	NOTE: See Dec. 15, 1894 and Feb. 1895 entries — Lucifer , Vol. 15, Feb. 1895; pp.500-514 [Statements by G.R.S. Mead, Bertram Keightley, Alexander Fullerton, and various lodges: “The Clash of Opinion”, To the Editor of Lucifer]	
July 10, 1894 continued	“THE THEOSOPHICAL SOCIETY.” W.Q. Judge raised the point that he had never been “elected” but only <i>appointed</i> Vice-President by H.S. Olcott: “An examination of the records from the beginning to the end of 1893 shows that there is no record whatever of the election of William Q. Judge as Vice-President of the T.S. In July, 1894, at London, Col. Olcott and the Indian General Secretary [B. Keightley] upon Judge’s raising the point, decided that they would assert that the record was defective and could be cured by stating the fact that such Vice-President had been elected in India many years before, and it was so ordered in Council. But as the meeting at which said election took place — if it ever did — was not one participated in by those who could bind the whole Society, and as the real T.S. existed in New York, if anywhere, it follows that William Q. Judge was not regularly elected Vice-President. . . . “The Theosophical Society was formed at New York in 1875, never had any legal existence outside of the United States and cannot have except upon amendment of the By-Laws.” NOTE: See entry for Aug. 15, 1894 for <i>The Neutrality of The Theosophical Society. AN ENQUIRY Into Certain Charges Against The Vice-President. Held at London, July 1894</i> (Condensed version). NOTE: Also see July 21, 1894, <i>The Neutrality of the Theosophical Society. AN ENQUIRY Into Certain Charges Against The Vice-President</i> (date released). Provides an account of the Judicial Committee’s proceedings held July 10, 1894.	The Path , Vol. 10, May 1895; p.59
July 10, 1894 continued	Ernest T. Hargrove’s Letter “<i>To the Editor of The Irish Theosophist</i>” (dated April 17, 1895) disputed Bertram Keightley’s article on facts and statements which he used to disqualify Dr. Archibald Keightley’s letter in Lucifer (Vol. 16, April 1895): “But Mr. B. Keightley, in his letter to <i>Lucifer</i>, is particularly careful to controvert nothing. He vaguely disputes Dr. Keightley’s account of the legal procedure which Mrs. Besant did <i>not</i> follow, but does not say which item set forth by Dr. Keightley — who had been professionally advised in regard to what he wrote — is, in his own opinion, incorrect; nor does he give what he considers to be the proper procedure.” NOTE: See entry for April 17, 1895.	Irish Theosophist , Vol. 3, May 1895; pp.137-140

July 12, 1894	Mrs. Cleather wrote: “I practically lost all faith in Mrs. Besant when she dissimulated and tried to mislead the Inner Group Council on her return from her first visit to India in 1894. She then informed us that she had been ‘ordered by the Master to accuse Judge’. On being closely cross-examined, however, she finally admitted that she had not received this ‘Order’ <i>direct</i>, as she would have had us believe, but <i>through</i> the Brahmin whom she then followed blindly. . . .” Cleather compared A. Besant’s handling of “The Case Against W.Q. Judge” vs her handling of the evidence against C.W. Leadbeater in 1907 [i.e., no confession = acquittal for C.W.L. vs no confession = assumption of wrongdoing for W.Q.J.]	H.P.B. A Great Betrayal (1922) by A. Cleather, pp.55-56
July 12, 1894 continued	At the time of the London Convention of the European Section of the Society [July 12-13]: “Mrs. Besant proposed to Dr. J.D. Buck that a ‘Jury of Honour’ be impaneled to pass on the ‘charges.’ She suggested the names of Messrs. Sinnett, Bertram Keightley, Sturdy, Burrows, and Firth for membership on such a jury. This was declined on the grounds that Mr. Judge had not yet been supplied with certified copies of the documents alleged to contain the ‘evidence’ against him; that he would need time to produce witnesses and documents in rebuttal; finally, that the majority of the names submitted were those of men known to be already prejudiced against him. . . .” Annie Besant stated that Burrows proposed the Jury of Honour. [Also mentioned by Thomas Williams in his letter to Light, Feb. 16, 1895.] “MRS. BESANT’S STATEMENT, Read by herself”, at the Evening Session of the Convention. [Path p.164] “As this left the main issue undecided, and left Mr. Judge under stigma of unproved and unrebutted charges, it was suggested by Mr. Herbert Burrows that the charges be laid before a Committee of Honour.” [Neutrality of The T.S., Appendix, statement by Annie Besant.]	Theos. Movement 1875-1950, p.228 The Theosophical Society and The Westminster Gazette, p.12 The Path, Vol. 9, Aug. 1894; pp.163-166 Lucifer, Vol. 14, Aug. 1894; p.459
July 12, 1894 continued	Annie Besant stated that certified copies of the evidence and charges were not supplied to W.Q.J. Added he was shown them July 19th (after meetings of July 7, 10, and 12). W.Q. Judge asked for the ‘evidence’ every day, from July 4th or 5th to 19th. [Two different dates are recorded as to when W.Q.J. arrived in London; Lucifer has the former and The Path has the latter date.] NOTE: See also: July 19, 1894 entry. “WILLIAM Q. JUDGE’S STATEMENT, Read by himself”, at the Evening Session of the Convention. “I repeat my denial of the said rumored charges of forging the said names and handwritings of the Mahatmas or of misusing the same.”	The Case Against W.Q. Judge by A. Besant (1895); p.9 Lucifer, Vol. 16, Mar. 1895; p.65 The Path, Vol. 9, Mar. 1895; pp.432-434 The Path, Vol. 9, Aug. 1894; pp.166-167

July 12, 1894 continued	Annie Besant's editorials in Lucifer: "Ever since I took the initial steps in this matter — now six months ago — I have kept silent, save to a few who had a right to some explanation of my action. . . ." "Had Mr. Judge succeeded to the Presidency, according to the election of 1892, with these charges hanging over him, India would have rejected him and the Society would have been rent in twain. . . ."	Lucifer ,Vol. 14, July 1894; p.353 Lucifer ,Vol. 14, Aug. 1894; p.441
July 12, 13, 1894	"The Convention of the European Section was held at 19 Avenue Road, London, in the Blavatsky T.S. hall on July 12th and 13th, 1894."	The Path, Vol. 9, Aug. 1894; p.167
July 12, 13, 1894 continued	"WILLIAM Q. JUDGE'S STATEMENT" at the Evening session of the Convention. "All this has been causing great trouble and working injury to all concerned, that is, to all our members. It is now time that this should be put an end to once for all, if possible." Resolution by B. Keightley: "That this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant with the hope that it may be thus buried and forgotten." "The apparent trouble in the Society, of which our enemies have made so much, all disappeared, as every one thought it would, when the leaders of the Society came together face to face." "A resolution was moved and carried without dissenting voice by the Convention, accepting with pleasure the adjustment arrived at as a final settlement of the matter, with the 'hope that it may be thus buried and forgotten'." "On all sides those who had been rent by partisan emotions, those who had endeavored to remain neutral and impartial, leaders and followers alike joined in mutual congratulations and felicitations over what seemed to be a complete restoration of unity".	The Path, Vol. 9, Aug. 1894; pp.158-168 p.166 p.167 Lucifer, Vol. 14, Aug. 1894; p.463 Pacific Theos. Vol. 5, Aug. 1894; pp.10-11 Theosophy, Vol. 3, July 1915; p.430 Theos. Movement 1875-1950, p.237

July 12, 13, 1894 continued	“The statement of Mrs. Besant recited in effect that she had only brought the charges in an effort to destroy injurious rumors regarding Mr. Judge that were afloat; that she believed him to be in communication with Masters; that the rumors of the charges had greatly exaggerated their actual nature; that accusations were largely inspired by persons actuated by hatred for Mr. Judge; that the actual issue involved was that she thought that Mr. Judge had ‘given a misleading material form to messages received psychically from the Masters in various ways, without acquainting the recipients with this fact.’ Mrs. Besant closed her public statement with these words: ‘For any pain that I have given my brother, in trying to do a most repellant task, I ask his pardon, as also for any mistakes that I may have made’.” Statement by Wm Q. Judge: “It is now time that this should be put an end to once for all if possible. I repeat my denial of the said rumoured charges. . . . I admit that I have received and delivered messages from the Mahatmas and I assert their genuineness.”	Theosophy, Vol. 3, July 1915; pp.429-430 The Path, Vol. 9, Aug. 1894; pp.163-166 [see above]
July 12, 13, 1894 continued	“The Annual Convention” by C. Corbett. [Summary of events and proceedings at the Fourth Annual Convention of the European Section, T.S.] “NOTES BY THE WAY.” “What seems to stand out clearly above everything else is the fact that Mrs. Besant starts out on a long fatiguing tour, saying, their [sic] is no price too high to pay to serve the Great Ones of the White Lodge, and W.Q. Judge, from the day he held Lodge meetings by himself in New York, till to-day, when Theosophy, mainly by his exertions, stretches across the whole American Continent, has served these Great Ones in the same devoted spirit.”	Northern Theos. Aug. 1894; pp.67-68 Irish Theosophist, Vol. 2, Aug. 1894; p.153
July 18, 1894	E.S. circular issued by Annie Besant and W.Q. Judge as “Co-Outer Heads” quoting H.P.B.’s statement of Oct.23, 1889: “The Esoteric Section and its life in the U.S.A. depends upon W.Q.J. remaining its agent and what he is now. The day W.Q. Judge resigns H.P.B. will be virtually dead for the Americans. W.Q.J. is the Antaskarana between the two <i>Manas(es)</i>, the American thought and the Indian — or rather the trans-Himâlayan esoteric knowledge. <i>Dixi.</i> H.P.B.	H.P.B. A Great Betrayal (1922) by A. Cleather, p.87

July 19, 1894	“LETTER TO EUROPEAN GENERAL SECRETARY.” This is the date on which W.Q.J. managed to be shown “evidence”. In a letter to G.R.S. Mead, G.S., European Section, Judge wrote: “I arrived in London July 5th, 1894, and at once demanded, first copies of letters, and second, an inspection of all the evidence. Mrs. Besant promised these, but did not perform. . . . Each day until the second day before departure I made the request and met the same promise followed by failure to perform. The Judicial Committee met and I then made the same demand, and at the meeting Mrs. Besant and others said, ‘Oh, of course Mr. Judge should have copies of the proposed evidence’. But the papers were neither copied nor shown me up to July 19th, almost a week after Convention, and when I was packing my trunk. All this time until the 19th Mrs. Besant had the papers. On the 19th I formally and peremptorily demanded them. 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 21st, allowed me a hasty look at the papers on July 19th, I taking a copy of one or two short ones. But several being lengthy, and especially the one by which they hoped to destroy my general credibility, I could not copy them. Col. Olcott then promised to send copies; Mrs. Besant declared herself quit of the matter. Up to this date the promises made have not been fulfilled. I am without copies of the documents on which the charges are based. “Mrs. Besant, as prosecutor, never fulfilled her promise nor her duty. I then believed and still believe that they never intended to give me copies nor to permit inspection, but hoped to hurry me into a trial unprepared in every respect.” NOTE: See July 4, 1894 and March 1895 (Early) entries. NOTE: The above letter dated Jan. 25, 1895 from Mr. Judge is printed in part in the Jan. 25, 1895 entry. Summary of events in Editorial “THE PARTING OF THE WAYS” by J.A. Anderson re: evidence not given to W.Q. Judge.	The Path, Vol. 9, Mar. 1895; pp.432-434 The Plot Against The Theosophical Society (pamphlet) by A. Keightley et al, pp.3-4 Lucifer, Vol. 16, Mar. 1895; p.65 Pacific Theos. Vol. 5, Jan. 1895; pp.111-112

July 19, 1894 continued	Besant: “The complaints of Mr. Judge that he has been refused copies of the documents are not true, nor is it true that I promised him copies of the documents. I refused to show him the documents because he had copies in the statement of those I was going to use, and I did not care to run any risks with the originals. These were, however, shown to him afterwards by Colonel Olcott at my request, and he took his own time in scrutinising them; all the more important ones bear his own endorsement, ‘Seen, July 19th, 1894, W.Q.J.’ He made no complaint at the time that he was hurried in his inspection. As to copies, no duty lies on me to supply Mr. Judge with copies, still less with copies of long letters on various subjects, in which perhaps only a few sentences are cogent to the charges made; I have not the time to make copies, nor am I inclined to undertake the cost of having them transcribed; if Mr. Judge chooses to appoint a trustworthy copyist, such a person can come and make copies of all the documents, used and not used. Since the Spring of 1894, he has had, as given in the appended presentment of the case, a copy of all the written evidence I was going to use. What he has not had is a copy of all the irrelevant parts of the letters from which the relevant passages are taken.” “His attempts to get rid of the evidence, first to browbeat me into handing it over to him, and then to persuade me to destroy it, compelled me to think that he had no defence and feared the future publication of the documents. The efforts made to win over Colonel Olcott, flagrantly in face of former conduct by Mr. Judge’s friends, roused my suspicions, and when Mr. Judge left England, refusing to the last all explanation, not only to me, with whom he was grimly angry, but to those who had stood by him throughout, I felt that the obvious judgment arising on the <i>prima facie</i> case was the only one possible, and that the darker charges of fraud and forgery were true.” In “Statement of Annie Besant, Written April 24th, 1895.”: “I am not able to produce documentary evidence; immediately after I learned from the Master, in Sept., 1893, that Mr. Judge had deceived me, in the shock of the disgust I felt, I destroyed the ‘messages,’ except those written on the margins of letters. Nearly a year later, just ere leaving for Australia, I destroyed all the letters I had received from Mr. Judge as I could not carry them with me round the world, and would not risk their falling into the hands of others, in case of my death.”	The Case Against W.Q. Judge by A. Besant (1895); pp.8-9 The Case Against W.Q. Judge by A. Besant (1895); p.20 The Case Against W.Q. Judge by A. Besant (1895); p.82
July 19, 1894 continued	In letter to the Editor Irish Theosophist: “THE CHARGES AGAINST WILLIAM Q. JUDGE.” dated Jan.25, 1895, Judge stated: “I have not been furnished with copies of the documentary evidence by which the charges are said to be supported. These documents — being letters written by myself and some of them ten years old — have been in the possession of Mrs. Besant from about February, 1894 to July 19th, 1894, and open enemies of mine have been allowed to make copies of them, and also to take facsimiles, but they have been kept from me, although I have demanded and should have them.”	Irish Theosophist, Vol. 3, Feb. 1895; pp.85-86

July 21, 1894	William Q. Judge sailed for New York. <i>“Theosophical Activities.”</i> by Mrs. Alice Cleather. “Mr. Judge and Dr. Buck left for New York last Saturday. . . .”	The Path, Vol. 9, Mar. 1895; pp.432-434 The Theosophist, Vol. 15, Sep. 1894; p.777
July 21, 1894 continued	<i>The Neutrality of the Theosophical Society. AN ENQUIRY Into Certain Charges Against The Vice-President, Held in London, July, 1894.</i> [Published on this date] [Provides an account of the Judicial Committee’s proceedings held July 10, 1894. It was decided that the whole matter would be dropped as there could be no jurisdiction over the private acts of an individual. Olcott rescinded his suspension of W.Q.J. as Vice-President as it was found he had not acted as such in this matter. Resolution of accord and settlement passed. Harmony between Mrs. Besant and Mr. Judge restored and noted.] [Mr. Judge’s statement is given on pp.15-16] <i>The Neutrality of the Theosophical Society. AN ENQUIRY Into Certain Charges Against The Vice-President, held in London, July, 1894.</i> Minutes of the July 10th, 1894 Judicial Committee Meeting. <i>The Neutrality of the Theosophical Society. AN ENQUIRY Into Certain Charges Against The Vice-President, held at London, July, 1894.</i> NOTE: See July 7, 1894 entry. Supplement to The Theosophist, September 1894. EXECUTIVE NOTICE. <i>Minutes of A Judicial Committee of The Theosophical Society, Held at 19, Avenue Road, London, on July 10th, 1894.</i> NOTE: See July 10, 1894.	Pamphlet, 16 pages Lucifer, Vol. 14, Aug. 1894; pp.449-464 The Path, Vol. 9, Aug. 1894; pp.158-168 The Theosophist, Vol. 15, Sep. 1894; Supp. pp.xlii-liii
July 22, 1894	Walter R. Old wrote a letter to Col. Olcott, which H.S. Olcott requested be published in Lucifer, regarding Old’s objection to A. Besant’s statement that because of personal hatred for Mr. Judge and the T.S., Messrs. Old and Edge had repeated charges against Judge. NOTE: Brief background explanation of events: “Old had been under suspension from the E.S. . . . since August 1893, because of a statement in the ‘Freethought’ article [published in The Theosophist attacking Mr. Judge], violating the rule of occult secrecy to which he was pledged.” NOTE: See April 15, 1893 entry.	Lucifer, Vol. 14, Aug. 1894; pp.463-464 Theos. Movement 1875-1950, pp.237-238

July 22, 1894 continued	Cheiro mentioned that Madame Blavatsky had introduced Annie Besant to him and that he took impressions of her hands on July 22nd, 1894. NOTE: For a study of Annie Besant's palm print and delineation see Fohat Vol. IV, No.4, Winter 2000 and Vol. V, No. 1, Spring 2001 for "ANNIE BESANT: HER PASSIONS AND HER RELATIONSHIPS."	Greatest Occultists by Cheiro, p.181
July 25, 1894	"<i>Theosophical Activities.</i>" by Alice Cleather, "and today (25th) Mrs. Besant leaves us again for her projected lecturing tour at the antipodes, going on to India for the Adyar Convention." "Mrs. Besant leaves England for Australia. . . . The tour will last about three months altogether. . . ." "Mr. Bertram Keightley, the General Secretary of the Indian Section, is expected to arrive in India . . . He is a passenger in S.S. 'Peshawar' with Mrs. Besant, who goes to visit the Australasian branches. . . ."	The Theosophist, Vol. 15, Sep. 1894; p.777 Austral Theos. Vol. 1, July 1894; pp.97-98 Prasnottara, Vol. 4, July 1894; p.122
July 28, 1894	"THE THEOSOPHICAL SOCIETY AND MR. WILLIAM Q. JUDGE." "The threatened inquiry into certain charges against Mr. Judge, the Vice-President of the Theosophical Society, has ended in a fiasco." [Extracts from statements by Mr. Judge and Mrs. Besant at the inquiry are noted. The article seems to entice reproach by the membership of the T.S. by concluding:] "We have no wish to add to the pain which a noble-minded and truthful woman like Mrs. Besant must naturally feel at finding herself associated, even by proxy, with what she regards as 'illegitimate' methods; so we say no more beyond noting the gratifying fact that she had the courage to deliver her conscience by some plain speaking, and by the honest confession that she herself had in some instances been unwittingly deceived. As to Colonel Olcott, too, it must be admitted that his conduct all through seems to have been perfectly straightforward and honest. But it is difficult to believe that either Colonel Olcott or Mrs. Besant can be completely satisfied with so impotent a conclusion of a really serious matter."	Light, Vol. 14, July 28, 1894; p.357

Aug. 3, 1894	“CORRESPONDENCE.” Letter from W.Q. Judge as Gen. Sec., American Section, to Bertram Keightley, Gen. Sec., Indian Section, T.S. “I request you to give as much publicity to this letter as you have to your own.” In the July issue of Prasnottara B. Keightley had asked for a protest against the “proposal of the American Section to remove the Head-quarters of the Theosophical Society as such, away from the sacred soil of India.” Mr. Judge’s reply to this was: “Permit me to say that the American Section has not proposed anything of the kind and up to this date none of its workers, to my knowledge, has thought of doing so. The proposition to which you refer was made by your own delegate from India at the American Convention and was noted down in a resolution drawn by myself . . . and written in terms which would be most polite to your own delegate. We depreciate hasty statements like these in your paragraph, since they tend to raise unnecessarily questions and feelings which ought to have no existence.” NOTE: See July 1894 and Sep. 9 1894 entries.	Prasnottara, Vol. 4, No. 45, Sep. 1894; p.149
Aug. 4, 1894	“Letters from ‘the Masters’.” by F. W. Read. Referring to Annie Besant’s “sensational announcement at the Hall of Science”, F.W. Read insinuates deception on the part of Annie Besant, stating she “claimed to have received communications from ‘Mahatmas’ in some supra-normal way.” NOTE: See Aug. 30, 1891 for more on Annie Besant’s statement.	Light, Vol. 14, Aug. 4, 1894; p.370
Aug. 4, 1894 continued	“Colonel Olcott’s Judgement.” by Gilbert Elliot. In a letter to the Editor dated July 29, 1894, Elliot pointed to contradictions in Annie Besant’s teachings versus Colonel Olcott’s. He claimed “[Besant] once wrote: If there be no Masters, the Theosophical Society is an absurdity and there is no use keeping it up. But if there are Masters, and H.P.B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H.P.B. cannot be separated before the world.’ Still Colonel Olcott assures us:[in a quote from The Neutrality of the T.S. p.7] ‘Nobody, for example, knows better than myself the fact of the existence of the Masters, yet I resign my office unhesitatingly if the constitution were amended so as to erect such a belief into a dogma.”	Light, Vol. 14, Aug. 4, 1894; p.372

Aug. 11, 1894	“The Charges Against Mr. W. Q. Judge.” by A.F.C., from Canterbury. A.F.C. gave a brief summary of the results from the judicial inquiry held on July 10, 1894 and wrote that: “Mrs. Besant has repeatedly stated in public that she has received Mahatmic letters since the death of Madame Blavatsky in the same script as those previously received, thus establishing to her satisfaction Madame Blavatsky’s <i>bona fides</i>. She now states that in those recent letters she has been mistaken, and ‘in turn misled the public’. ‘I now know that they were not written or precipitated by the ‘Master,’ and that they were done by Mr. Judge’.” A.F.C. also commented that: “[T]he Mahatma, or Mahatmas, implicated should themselves have been privately interviewed as to the genuineness or otherwise of the writings attributed to them by Mr. Judge . . . they might have cleared up much more satisfactorily the charges against the Vice-President.”	Light , Vol. 14, Aug. 11, 1894; p.383
Aug. 15, 1894	<i>To Students of Occultism.</i> “OCCULTISM AND TRUTH.” Signed by H.S. Olcott, Annie Besant, A.P. Sinnett, Bertram Keightley, and four others. [London, July 1894] [A statement, without naming names, that shows suspicion against W.Q.J. has continued. It was as if the “settlement” at the Judicial Committee had settled nothing.] “APPENDIX.”[to The Neutrality of the T.S.]Statement by Annie Besant. READ FOR THE INFORMATION OF MEMBERS AT THE THIRD SESSION OF THE EUROPEAN CONVENTION OF THE T.S., JULY 12TH, 1894. “And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. . . . “Further I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways, without acquainting the recipients with this fact. “I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society.” NOTE: Also in <i>The Neutrality of The Theosophical Society</i>.	Lucifer, Vol. 14, Aug. 1894; pp.442-443 Lucifer, Vol. 14, Aug. 1894; pp.459-460
Aug. 15, 1894 continued	“A THEOSOPHICAL TRIBUTE TO TRUTH. Mrs. Besant’s Last Manifesto.” “Before Mrs. Besant left for Australia she sent to the press for publication in Lucifer a remarkable but characteristic declaration directed against the practice of paltering with truth which had found a lodgment in some of the Theosophical lodges. . . . and it is almost admittedly prompted by the result of the inquiry into the charges made against Mr. W.Q. Judge, who was at one time regarded as the President Elect of the society.” NOTE: The Manifesto referred to is the Statement by Annie Besant READ FOR THE INFORMATION OF MEMBERS AT THE THIRD SESSION OF THE EUROPEAN CONVENTION OF THE T.S., JULY 12TH, 1894. See above cell for details.	Review of Reviews , Vol. 10, Oct. 1894; p.358

Aug. 15, 1894 continued	“OCCULTISM AND TRUTH” reprinted in The Path. Mr. Judge added comment: “The general propositions found in the above as to morality and the higher type of Occultism are so old and have been so widely spread, so often dwelt on in the work of the Theosophical Society, that one would hardly suppose any member was unacquainted with them; but a good thing cannot be too often repeated, and hence all must instantly concur. The circular was issued in London for distribution, and a copy having been sent to New York it is published according to the desire of the signers.”	The Path, Vol. 9, Sep. 1894; pp.184-185
Aug. 15, 1894 continued	J.D. Buck wrote a letter of objection to “OCCULTISM AND TRUTH”. “My contention is that the circular <i>Occultism and Truth</i> was not only unnecessary but was in its essential part untrue and was also a breach of good faith.”	The Path, Vol. 9, Jan. 1895; pp.320-321 Irish Theosophist, Vol. 3, Jan. 1895; pp.66-68
Aug. 15, 1894 continued	“Onward.” An editorial by G.R.S. Mead. Mead believed the T.S. crisis has passed. “Had the fortress of the T.S. been built on sand, it would have been swept into ruins; fortunately for us it was built on rock, and the waves were sent back the way they came. . . .”	Lucifer, Vol. 14, Aug. 1894; pp.509-511
Sep. 1894	“A Memory of Old Days.” Annie Besant published a Note by H.P.B. to the Theosophical Publishing Company re: independence and authority of the Editors over Lucifer from the outset (1887). “The editors who have been chosen to conduct the new magazine wish to express to the Theosophical Publishing Company their conviction that they can only carry on their work if they are not interfered with in any way by members of the Company. . . . From the moment the work begins they alone must have the responsibility and authority.”	Lucifer, Vol. 15, Sep. 1894; p.6
Sep. 1894 continued	“T.S. SOLIDARITY AND IDEALS.” by H.S. Olcott. “I call upon every loyal member of the Society to do what he can to strengthen its solidarity.” [Article gives his view of the history and evolution of the T.S.; Plea for the centralization of Adyar as the heart of the T.S.; Constitution brought the T.S. through the recent crisis; Greater unity brought about; Each to work in unity with others where he is.] [Extract only in Lucifer]	The Path, Vol. 9, Oct. 1894; pp.201-207 Lucifer, Vol. 15, Sep. 1894; pp.26-30
Sep. 1894 continued	“Executive Notice.” From H.S. Olcott, P.T.S. “The undersigned . . . hereby appoints Mrs. Isabel Cooper-Oakley to the office of ‘Federal Correspondent,’ hereby created as a partial substitute for that of Corresponding Secretary, which was abrogated after the death of H.P.B.”	Lucifer, Vol. 15, Sep. 1894; p.81

Sep. 9, 1894	Bertram Keightley published a retraction and an apology for an earlier article in Prasnottara in which he stated that the American Section had made a proposal to move the Head-Quarters from the sacred soil of India to America. “I regret extremely that the mistake should have arisen and desire sincerely to apologise for the same and especially for the delay in its correction.” NOTE: See July 1894 and Aug. 3, 1894 entries.	Prasnottara , Vol. 4, Sep. 1894; p.150
Sep. 18, 1894	Mrs. Besant arrived in Sydney, Australia.	The Theosophist , Vol. 16, Jan. 1895; p.39
Sep. 19, 1894	The President-Founder, H.S. Olcott, arrived in Adyar in the morning, via Bombay.	Prasnottara , Vol. 4, No. 45, Sep. 1894; p.154
Sep. 27, 1894	“EXECUTIVE NOTICES.” “Adyar, 27th September, 1894.” Issued by H.S. Olcott. “Mr. Walter R. Old notifies the undersigned officially that, being ‘unable to accept the official statement in regard to the enquiry held upon the charges preferred against the Vice-President of the T.S.’, he resigns the offices of Treasurer and Recording Secretary. He will continue working, but in the private capacity of a member of the Birmingham Lodge. [We] regret to lose Mr. Old’s agreeable and profitable companionship in India. . . .”	The Theosophist , Vol. 16, Oct. 1894; Supp. p.ii
Oct. 1894	Westminster Gazette began publishing a series of articles by Edmund Garrett, entitled Isis Very Much Unveiled: The story of the Great Mahatma Hoax. The material for these articles was supplied by W.R. Old who had copies of the evidence. Mr. Judge replied to these attacks in the New York Sun. NOTE: See Nov. 25, 1894 entry. It was published as a pamphlet before Mr. Judge’s response had been received, “But that reply was printed in full by the <i>New York Sun</i>. The pamphlet is a monument of assumption, presumption, and ignorance, combined with malice and falsehood.”	The Path , Vol. 9, Jan. 1895; p.322
Oct. 1894 continued	In Isis Very Much Unveiled, 2nd edition, Old states: “It will, therefore, be clear to all members of the T.S. and the public generally that I am responsible for the facts occurring in Mr. Garrett’s articles only so far as they apply to the charges against Mr. Judge, and for these I have documentary evidence produced under a legal hand, and duly witnessed.”	Isis Very Much Unveiled , 2 nd , ed., p.87

Oct. 1894 continued	NOTE: See Dec.25-28, 1894 for a reply by Walter R. Old to Annie Besant's speech given at the Nineteenth Anniversary of the Theosophical Society in Adyar on December 25, 1894. In a letter to the Editor of Lucifer Mr. Old wrote: "The published facts are just those which came into the evidence of Col. Olcott and Bertram Keightley, and upon which the charges were based and action taken; and they are, moreover, part of a body of evidence, which, from the outset, it was decided to publish. "I take the whole Karma of my own action, and I affirm that it is wholly independent of connivance or instigation on the part of anyone." NOTE: Such copies in detail had not been given to Mr. Judge as the accused in the case.	Lucifer, Vol. 15, Dec. 1894; p.338 Theos. Movement 1875-1950, pp.238-239
Oct. 1894 continued	Annie Besant and B. Keightley replied Dec. 23, 1894 in pamphlet: The T.S. and the Westminster Gazette NOTE: See Dec. 23, 1894 entry.	
Oct. 1894 continued	New York Sun published an Editorial on Mr. Judge. NOTE: See Nov. 25, 1894 entry. Mr. Judge's reply to the Editor of The Sun. NOTE: See Nov. 26, 1894 and Dec. 3, 1894 entry.	
Oct. 13, 1894	Mrs. Tingley joined the Theosophical Society. She was accepted into the Esoteric Section a few weeks later. It appears to be at about this time that Mr. Judge and Mrs. Tingley visited Cheiro for a palm reading. Cheiro wrote briefly about the attack on W.Q.J.'s reputation then stated: "At about the time of this dispute, I was living in New York, when one afternoon William Q. Judge accompanied by a remarkably handsome woman appeared in my waiting room and requested an interview. . . . "I was, however much struck by his magnetic dominant personality and pleased him by stating that at that period of his life he had reached the climax of whatever his ambition was; . . . 'you have already reached the last chapter in your life'." Cheiro stated about Mrs. Tingley: "If it should be that this lady is in any way associated with whatever your work is, she will take your place and carry on that work to even greater success than you could do. She will also live to a very great age." NOTE: Cheiro claims Katherine Tingley left impressions of her hands with him, at his request. She consented and apparently signed and dated the copies on May 30, 1896. This does not appear to match the timing of the above mentioned visit to his office in New York.	Sunrise, Special Issue, Apr./May 1998; p.101 Greatest Occultists by Cheiro, pp.185-189

Oct. 25, 1894	“THE VERACITY OF MR. W.Q. JUDGE.” Letter to Editor of Review of Reviews by Archibald Keightley and E.T. Hargrove regarding an article, “Theosophical Tribute to Truth” (which dealt with the ‘Manifesto’), correcting what led W.T. Stead “into unconsciously committing an injustice.” “You there associate the issuing of a circular entitled ‘Occultism and Truth’ with the result of the inquiry into certain charges brought against Mr. Judge. “Mrs. Besant who originated the circular, was asked directly whether it was connected with the charges or whether it was in any way aimed at Mr. Judge. She gave an emphatic denial to both questions to many who took the same view expressed by you.” Signed by Ernest T. Hargrove (Member of Committee of Investigation.) and Archibald Keightley (Member Executive Committee European Section T.S., and of Investigation Committee.) NOTE: See Aug. 15, 1894.	Review of Reviews, London, Nov. 1894; p.468
Oct. 29, 1894	Isis Very Much Unveiled: The Story of the Great Mahatma Hoax. Was published initially in the Westminster Gazette of Oct. 29, 1894 and nine succeeding issues.	132 pages, 2nd ed., (1895)
Nov. 1894	W.Q.J. issued Minutes of Council E.S.T. held in London, May 27, 1891. NOTE: See May 27, 1891 entry for details.	Pamphlet, 8 pages
Nov. 3, 1894	“STRICTLY PRIVATE AND ONLY FOR E.S.T. MEMBERS., E.S.T., from William Q. Judge.” By Master’s Direction. A private pamphlet issued by W.Q. Judge, New York, to the members of the E.S.T. “Declares Mrs. Besant’s co-headship of the E.S. at an end ‘under Master’s direction’ and himself sole head. Gives a brief history of the E.S., and warns of a plot by Black Magicians against the T.S. and E.S.T. working through certain Brahmans of India.” NOTE: See May 18, 1887 entry. “[Judge] issued an E.S. circular letter, headed ‘By Master’s Order,’ in which he deposed Annie Besant from her Co-Headship in the Esoteric School” because of her breach of secrecy that she was pledged to. NOTE: See Mar. 19, 1887 entry. NOTE: See Jan.-Mar. 1938 for “CONCERNING BOOKS”.	Pamphlet, 12 pages T.N.C.A.B. Item 1968, p.540 Theos. Movement 1875-1950, pp.241, 243, 245

Nov. 3, 1894 continued	“I declare Mrs. Besant’s Headship at an End!” “The pamphlet closes with the following ‘E.S.T. ORDER’, dated November 3, and signed in manuscript:— “I now proceed a step further than the E.S.T. decisions of 189[1], and solely for the good of the E.S.T. I resume in the E.S.T., in full, all the functions and powers given to me by H.P.B. and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E.S.T.” Signed by William Q. Judge NOTE: See Appendix B for reprint of the full text of By Master’s Direction, and details re: correction from 1894 to 1891. Also see May 27, 1891 entry.	Isis Very Much Unveiled, 2nd ed., p.115
Nov. 3, 1894 continued	A Commonsense View of Mr. Judge’s Circular of November 3, 1894 issued by Bertram Keightley in London NOTE: See Feb. 1895 and Apr. 1895 entries.	
Nov. 3, 1894 continued	Comments on B. Keightley’s circular, A Commonsense View of Mr. Judge’s Circular of November 3, 1894 by Kalekamyuen in Atma’s Messenger NOTE: See Feb. 1895, and April 1895 entries.	

Nov. 3, 1894 continued	Annie Besant under the influence of Chakravarti. “The record shows, instead, that her suspicions against Judge dated from her meeting with Chakravarti, in the summer of 1893; that it was <i>he</i>, as described by Dr. Archibald Keightley in the <i>Path</i> (June 1895), who was responsible for Mrs. Besant’s new-found intimacy with the ‘Master,’ and that, finally, the charges against Judge were outlined, and the first accusing letter of Olcott, dated Feb. 7, 1894, to Judge, was written, in Allahabad — Chakarvarti’s home.” Annie Besant: “[T]he unprovoked attacks on Mr. Chakravarti in the circular of Nov. 3rd, 1894, and since, and the pretence of ‘inner knowledge’. . . The attacks are the more unworthy in that Mr. Chakravarti did nothing to invite them, and had only stepped out of his quiet and silent life for the sake of doing a great service to the T.S. as its delegate at a very heavy cost to himself.” A. Keightley: “[S]he admitted occult ties with a group of Brahmins in India, such ties being prohibited by the rules of a private body to which we and she then belonged. . . . “Mr. Chakravarti intoned a mantram, made sweeping passes in the air, then fell into a semi-trance, when a message on ‘Peace’ was given through him apparently by audible telepathy. Mrs. Besant claimed . . . that the voice was the Master’s and that she saw his presence. She was the only one who did so.” Edmund Garrett: “Mr. Judge, Mrs. Besant, Mr. Chakravarti, and others, giving the most contradictory messages from the same Tibetan source. . . .” “Mr. Bertram Keightley’s Reply” in “The Clash of Opinion” where he corrects some facts published by Garrett in The Westminster Gazette. NOTE: See Dec 23, 1894 and Feb. 1, 1895 entries. B. Keightley in “The Clash of Opinion. A COMMON-SENSE VIEW OF MR. JUDGE’S CIRCULAR OF NOVEMBER 3RD, 1894” criticized Judge for publishing his Nov. 3rd E.S.T. circular By Master’s Direction NOTE: See March 15, 1895.	Theos. Movement 1875-1950, p.249 The Case Against W.Q. Judge by A. Besant (1895); p.16 The Path, Vol. 10, June 1895; pp.98-99 Isis Very Much Unveiled, 2nd ed., pp.109, 115 Lucifer, Vol. 15, Feb. 1895; pp.505-507 Lucifer, Vol. 16, Mar. 1895; pp.58-64
Nov. 15, 1894	Lucifer started a series of articles by Vera Jelihovsky (H.P.B.’s sister) called “HELENA PETROVNA BLAVATSKY” NOTE: See Dec. 1894 entry, The Path publishes Letters that were written by Blavatsky to her family.	Lucifer, Vol. 15, Sep. 1894; pp.202-208, 273-279, 361-364, 469-477 Vol. 16, Mar. 1895; pp.44-50, 99-108

Nov. 19, 1894	A circular by Laura M. Cooper and Herbert Burrows to (G.R.S. Mead). “A considerable number of the members of the T.S. feel very deeply the absolute necessity of some reply being made by Mr. W.Q. Judge, the Vice-President of the Society, to the series of charges which have lately appeared against him in <i>The Westminster Gazette</i>. Those members do not of course express the slightest personal opinion as to Mr. Judge’s innocence or guilt; but for his own sake as well as for the sake of the Society of which he is Vice-President, they strongly feel that he should be invited to make such a reply, or to state his reasons for not so doing.” NOTE: See Nov. 27, 1894 re: letter enclosed with this circular.	The Vahan, Vol. 4, Jan. 1895; p.1
Nov. 20, 1894	“THE CHARGES AGAINST WILLIAM Q. JUDGE.” Letter from W.Q. Judge to the Editor dated November 20th 1894. “The matter of charges against me seems not yet to be at an end, as I am informed that <i>The Westminster Gazette</i> has made a long story of this whole thing. . . . “When the true moment comes I will be able to speak, and then facts and circumstances will join in speaking for me.” NOTE: See Jan. 25, 1895 “THE CHARGES AGAINST WILLIAM Q. JUDGE.”	Irish Theosophist, Vol. 3, Dec. 1894; pp.47-48,
Nov. 25, 1894	“Hunting Down the Mahatmas.” New York Sun published 4 columns on Mr. Judge and the Theosophical Society on the Editorial page. NOTE: See Appendix A for their analytical description of the events concerning “The Brass Seal”.	New York Sun, Nov. 25, 1894
Nov. 26, 1894	Isis and the Mahatmas. A Reply by William Q. Judge. Issued in 1895 by W.Q.Judge, with correspondence, original articles and portrait. [Contains letter from W.Q.J. dated Nov. 26,1894 to the editor of The N.Y. Sun published on Dec. 3, 1894. Also includes Judge’s reply to the attack which appeared Dec. 8 and 10 in the Westminster Gazette under the title Isis Very Much Unveiled] [See Dec. 23, 1894] “I have never denied that I gave Mrs. Besant messages from the Masters. I did so. They were from the Masters. She admits that, but simply takes on herself to say that the Masters did not personally write or precipitate them.” [p.6 — Isis] “Now I can do no more than deny, as I hereby do absolutely, all the charges you have been the means of repeating against me. I have denied them very many times. . . .” [p.10 — Isis]	Isis and the Mahatmas, 30 pages Two Replies by William Q. Judge, published by ULT, pp.5-16

Nov. 26, 1894 continued	“Isis Very Much Unveiled. A REPLY FROM MR. WILLIAM Q. JUDGE.” To the editor of the Westminster Gazette. Includes Judge’s reply dated from “New York, Nov. 26” and a letter by Abbot B. Clark (Apr. 21, 1894) correcting some facts about the circumstances surrounding a letter he wrote to H.S. Olcott in 1891. NOTE: See April 29, 1895 entry, W.Q.J.’s Reply To Charges, Pamphlet issued April 29, 1895. Mr. Clark’s statement is included in Appendix A along with the Reply by William Q. Judge To Charges of Misuse of Mahatmas’ Names and Handwritings.	Isis Very Much Unveiled, 2nd ed., pp.121-132.
Nov. 27, 1894	A letter by Laura M. Cooper and Herbert Burrows addressed “<i>To The General Secretary of the European Section, T.S.</i>” (G.R.S. Mead) “The enclosed circular has been sent by us to a large number of the members of the European Section, T.S., and, with not more than half a dozen exceptions, they have expressed their desire that the different Lodges should be invited by you to express their opinions, as soon as possible, as to whether Mr. Judge, Vice-President of the Society, should be requested to reply to the charges lately brought against him in <i>The Westminster Gazette</i>.” [See Nov. 19, 1894 for circular.] NOTE: See Jan 5, 1895 and Jan. 11, 1895. NOTE: Also see Dec. 1, 1894 for a list of names supplied by Mr. Smythe of persons who had indicated their opinion on the matter.	The Vahan, Vol. 4, Jan. 1895; p.1
Nov. 28, 1894	A communication from Archibald Keightley as a member of the Executive Committee of the European Section. “It is impossible to take action on the vague assertion that a memorial has been signed by ‘a large number of members.’ . . . To my personal knowledge only one of Mr. Judge’s friends out of thirteen prominent workers have seen it. . . . “My opinion is that while we are constituted as at present it is not possible for the Executive Committee under its present powers to take such action as the memorialists request.” He listed 6 reasons why and concluded: “I may conclude by saying that it seems to me strange that officials of a Society with such aims as ours should take the position of requesting its Vice-President to reply to attacks printed in a minor newspaper, founded on information supplied by a man confessedly perjured in so doing. It would appear that we are to be asked to suggest that Mr. Judge go before an outside, self-constituted tribunal, there to try a case which we ourselves refused to hear on the ground that such hearing was illegal when he came from America to defend himself before the Judicial Committee.”	The Vahan, Vol. 4, Jan. 1895; p.2

Nov. 29, 1894	On Nov. 29 Mr. Mead was asked by Mr. H. T. Edge to read the Dublin Lodge circular at the Blavatsky Lodge. Mr. Mead explained: “I replied that that would be out of order, and on taking the chair I stated to the Lodge that I had been requested to read the Dublin Lodge circular, but that I could not do so unless I read all communications also from other Lodges, and if I did so, I would prevent debate on the subject. This would be improper at an ordinary public meeting and without notice, and therefore I would call a special meeting for that purpose. . . .” Dec. 15 was then called as the date for that special meeting. Mead continues: “Nevertheless, in spite of my ruling, the lecturer of the evening, Mr. E. T. Hargrove, began to quote the circular in his speech and I had to rule him out of order” NOTE: See Dec. 15, 1894 for Mead’s ruling at that meeting.	The Vahan , Vol. 4, Feb. 1895; p.2
Nov. 30, 1894	From Fred J. Dick, Circular of support for W.Q.J.: “It has been suggested that the enclosed circular (sent by some members of the Dublin Lodge to all the Lodges and Centres in the European Section) should be signed as extensively as possible, and sent, one copy to the forthcoming Convention at Adyar, the second to Bro. W.Q. Judge.”	The Vahan , Vol. 4, Feb. 1895; p.3
Dec. 1894	NOTE: The Path started a series of articles [thirteen parts] by Vera Jelihovsky (H.P.B.’s sister) called “Letters of H.P. Blavatsky”. William Q. Judge added footnotes to some of the Letters. NOTE: These letters were written by H.P. Blavatsky to her family. These letters provide the reader with an occult perspective on the personal life of an occultist.	The Path , Vol. 9, Dec. 1894, pp. 265-270; Jan. 1895, pp.297-302; Feb. 1895, pp.329-385; Mar. 1895, pp.411-415 Vol. 10, Apr. 1895, pp.6-8; May 1895, pp.33-37; June 1895, pp.73-78; July 1895, pp.105-108; Aug. 1895, pp.139-142; Sep. 1895, pp. 169-174; Oct. 1895, pp.203-206; Nov. 1895, pp.235-240; Dec. 1895, pp.267-270
Dec. 1894	“On The Watch-Tower.” G.R.S. Mead accuses The Path of hero-worshipping of H.P.B. Noted in The Path.	Lucifer , Vol. 15, Dec. 1894; pp.265-268 The Path , Vol. 9, Feb. 1895; p.405

Dec. 1894 continued	Referring to the allegations against W.Q. Judge in The Westminster Gazette the editor, E.A. Bulmer, remarks: “A clever barrister could throw discredit upon the doings of a saint, and a skilful journalist can so manipulate facts with his own inferences and suggestions as to blacken the character of an archangel.”	Northern Theos. Vol. 2, Dec. 1894; p.1
Dec. 1894 continued	Circular “issued by members of the T.S. in New York and Brooklyn, through Henry T. Patterson, F.T.S. and is submitted for the signatures of those members desiring to so express themselves.” “American members have generally believed that Mr. Judge could and did have communication with Mahatmas, but that belief is not due to claims made by him. . . . “We do not think the charges can be proved or disproved. We think that if we have any confidence in our brother, due to his nineteen years of service, we must accept his statement that he has never misused the names and handwritings of the Mahatmas; has never attempted to mystify anyone; has never used any ‘wrong methods.’ . . . “And, finally, we believe that Brother Judge was selected for the work he has done and is doing, by some Power or Intelligence greater than ours. . . .” [Review of charges and events] NOTE: See January 1st 1895 for the reprinted Circular (8 pp.), “TO THE MEMBERS OF THE THEOSOPHICAL SOCIETY”, signed by 121 American members.	Circular Letter, 3 pages

Dec. 15, 1894	“The Clash of Opinion” re: Westminster Gazette articles. G.R.S. Mead inserted: “I consider it my duty to insert with rigid impartiality the resolutions of Lodges or expressions of opinion of groups of members, or the letters of members immediately concerned in the present state of affairs.” Printed letters and resolutions. “The Clash of Opinion. <i>To the Editor of LUCIFER</i>” By Franz Hartmann. Stated he found Garrett’s pamphlet ‘amusing’, “however, appears in quite another aspect, if we regard it is an attack upon the T.S. as a whole.” NOTE: See Dec. 9, 1894 entry. Includes letters from T. Green, Julia and Archibald Keightley, and others. “The Clash of Opinion. A LETTER TO THE EUROPEAN SECTION”. Letter by G.R.S. Mead, Feb. 1, 1895, London. “Rightly or wrongly, I have until now considered it my duty to keep silent on the present condition of affairs in the Theosophical Society. ... “I have hoped against hope that Mr. Judge would, of his own free will, resign his office and relieve us from all this turmoil. . . .” MR. BERTRAM KEIGHTLEY’S REPLY. (to the Westminster Gazette). NOTE: See Dec. 23, 1894. Letter from Alexander Fullerton in which he stated that he had felt an investigation was imperative, then mentioned that he had received communications in two parts from the Masters and “I now support Mr. Judge’s policy. . . .” NOTE: See Jan. 16, 1895.	Lucifer, Vol. 15, Dec. 1894; pp.337-342 Jan. 1895; pp.427-428 pp.429-434 Feb. 1895; pp.500-505 pp.505-507 pp.508-509
Dec. 15, 1894 continued	Blavatsky Lodge report by the Secretary, S.M. Sharpe. “A special meeting of this Lodge was held on Dec. 15th to hear and consider various resolutions and communications concerning the present crisis in the T. S. The business not concluded, the meeting stands adjourned until Saturday evening Jan. 5th, at 8 p.m.” Mead’s explanation as to why he delayed the meeting again until Jan. 5, 1895. “The Lodge met to consider the matter on December 15th; my ruling on that occasion was of such a nature that I was informed by several of the representatives of the majority of the Lodge, who were for discussing the matter and moving resolutions, that I had given the meeting away.” NOTE: See January 5th, 1895 entry regarding Mead ruling proxy votes out of order and the resolution moved by Herbert Burrows that the Blavatsky Lodge ask W.Q. Judge to resign.	The Vahan, Vol. 4, Jan. 1895; p.14 The Vahan, Vol. 4, Feb. 1895; p.2

Dec. 19, 1894	Mrs. Besant arrived in Colombo from Australia on Dec. 18, 1894. On landing she was met with the series of articles in the Westminster Gazette, bringing various serious charges against prominent members of the Theosophical Society. She wrote a letter on the 19th addressed to the Editor of the Daily Chronicle. In this letter she stated that she was too busy to reply at that time. “Nor can I even now, at this distance, take up the matter, since anything I say can be contradicted on the morrow with the certainty of a month’s interval ere I can again be heard. Such a struggle is too unequal.” NOTE: Besant did provide a lengthy reply to the Westminster Gazette in a letter dated Dec. 23, 1894, thereby contradicting her earlier position as to her defence. See letter of Dec. 19th in Appendix A.	Prasnottara, Vol. 4, Nov./Dec. 1894; p.204 Light, Vol. 15, Jan. 12, 1895; pp.21-22
Dec. 19, 1894 continued	Annie Besant was in Australia at the time that Judge issued his Nov. 3rd, 1894 E.S.T. circular. She arrived at Colombo, Ceylon, on December 18th, on her way to attend the Adyar Convention. In response she issued a counter-circular “For E.S.T. Members Only” from Colombo. In it she stated: “The ‘E.S.T. Order’ . . . I reject. I shall pursue my work quietly, with such of the Council left by H.P.B. as think it right to work with me. Mr. Judge thinks it right to rent the School in twain, and I can only go on steadily as I have learned. We have come to the parting of the ways. I recognize no authority in Mr. Judge. Not from his hands did I receive my work; not into his hands may I surrender it.” She closed by stating members must choose between her and Judge and added: “No member can belong to both schools”. “On her way to India . . . she prepared a long article on the <i>Westminster Gazette</i> attack, which she gave to the <i>Madras Mail</i> upon arriving at Adyar. This article contained a defence of herself and accusations of Judge.” This public reply by Annie Besant to W.Q.J.’s E.S.T. circular of November 3rd, 1894, By Master’s Direction, violated the pledge of secrecy and privacy within the E.S. Judge wrote: “The charge is made publicly and privately, as well as in a set of resolutions offered by Mrs. Besant and passed at a meeting in India in December. It is based the fact that in a circular issued by me privately in the E.S.T. I stated that the spiritual crest, the center, of the wave of evolution is in the West and not in the East.” Annie Besant declared it to be public since part of Judge’s E.S. circular was published in The Westminster Gazette. A Commonsense View of Mr. Judge’s Circular of November 3rd, 1894 by Bertram Keightley. [printed in Feb. 1895] [Reprinted in] The Prasnottara. NOTE: See Feb. 1895 also Dec. 23, 1894.	Eastern School of Theosophy, 4 page circular Theos. Movement 1875-1950, pp.245-249 The Path, Vol. 10, Apr. 1895; p.1 The Theosophical Society and The Westminster Gazette, p.13 Pamphlet, 8 pages, p.1 Prasnottara, Vol. 5, No. 52, May 1895; pp.39-49

Dec. 19, 1894 continued	Mr. Bulmer's remarks on Judge's Nov. 3rd, 1894 Circular which "declared Annie Besant's headship in the E.S.T. at an end." NOTE: See Nov. 3, 1894 entry.	Northern Theos. Vol. 2, Mar. 1895; pp.25-26
Dec. 21, 1894	"TRUTH AND OCCULTISM." Letter from Constance Wachtmeister to Dr. Buck. "Do you remember telling me that I was right in believing that W.Q. Judge had acted in a fraudulent and deceitful manner in sending out spurious orders and messages, that you intended to pull him through the convention at whatever cost to honour, but that afterwards you would give him a piece of your mind, telling him that messages must cease for the future." NOTE: See Jan. 21, 1895 for Dr. Buck's reply.	Irish Theosophist, Vol. 3, Mar. 1895; pp.89-90
Dec. 22, 1894	Letter to the Editor of The Vahan from Julia C. Keightley and Archibald Keightley. "A rumour having arisen that William Q. Judge is not himself the author of <i>Letters that have helped me</i>, we ask your fraternal assistance in contradicting this report. It is false. "The true account of the authorship of the <i>Letters</i> by Mr. Judge will be found in the <i>Irish Theosophist</i> for January 1895." NOTE: The correction appeared in the Feb. 1895 issue of The Irish Theosophist, pp.87-88. See Jan. 13, 1895 entry.	The Vahan, Vol. 4, Feb. 1895; p.13
Dec. 23, 1894	A. Besant's and B. Keightley's replies to the Westminster Gazette's article about the Judge Case. [Pointed out discrepancies as to facts in Isis Very Much Unveiled by E.Garrett] See also entries for Jan. 16 and 19, 1895. Bertram Keightley's reply criticized Mr. Garrett: "Though I regret the breach of faith and gentlemanly feeling to which it is due, yet I do not regret in the least the fact that these matters have been made public. . . . as to publish confidential documents obtained by breach of faith, to assail the absent where no reply can be made for months, and to give publicity to such malicious slander as the statements of Mr. Judge concerning one so universally honoured and respected in all circles as Mr. G. N. Chakravarti, yet I for one am thankful that matters have been brought to a definite issue and that the members of our Society can decide for themselves on which side lies the right." Also published in "The Clash of Opinion. A LETTER TO THE EUROPEAN SECTION." NOTE: See Nov. 3, 1894 and Feb. 1, 1895 entries.	The Theosophical Society and The Westminster Gazette, 16 page pamphlet Daily Chronicle, Jan. 16, 1895 Lucifer, Vol. 15, Feb. 1895; pp.505-507

Dec. 23, 1894 continued	Letter From “MR. HERBERT BURROWS: A REPLY WE MUST HAVE OR I LEAVE THE SOCIETY.” “I am a sceptic by nature, and I was then a materialist, and the honest conclusion that I came to was that the case for the prosecution was far too weak to warrant a conviction. That opinion I still hold. If I thought differently I should be outside the Theosophical Society instead of in it.” NOTE: See Oct. 2, 1895 entry.	Isis Very Much Unveiled, 2nd ed., pp.80-84
Dec. 25-28, 1894	Annual Convention of the Indian Section, and Nineteenth Anniversary of the T.S. “The Resolution at the Anniversary Meeting at Adyar.” Resolution passed at the Convention: “That the President-Founder be and hereby is requested to at once call upon Mr. W.Q. Judge, Vice-President of the Theosophical Society, to resign the office of Vice-President; it being, of course, open to Mr. Judge, if he so wishes, to submit himself for re-election, so that the Society may pass its judgement on his position. “Resolutions of the Indian Section.” “The following resolution, being duly proposed and seconded, was unanimously adopted by the Convention of the Indian Section T.S., on December 26th, 1894.” In his President’s Address, Olcott compared Judge’s position with that of H.P.B.’s during the 1884 Coulomb crisis to “see how an individual accused of the immoral act of deception usually behaves.” [p.9] Olcott also remarked, “My objective intercourse with the Great Teachers ceased almost entirely on the death of H.P.B. . . .” In comments on the Convention at Adyar Mr. Judge wrote: “The untheosophical exhibition ended by the passage of a resolution offered by Mrs. Besant that the President-Founder be asked to request the Vice-President to resign. The Indian Section passed a like resolution. “But the Anniversary Meeting and resolution are illegal. There is no such thing known to the Constitution. The resolution is therefore void and ineffective. . . . The so-called Anniversaries are simply social or courtesy meetings when the President, taking advantage of the Indian Section Convention, read and had read general reports”. NOTE: See Appendix A, No. 5, for Olcott’s address. “On the following day the Indian Section held its Annual Convention, and the following Resolution, moved by Tookaram Tatya of Bombay and seconded by Mr. A. Nilakata Shastri, was unanimously carried. . . .” [p.62] NOTE: See Jan. 26, 1895 entry for editorial comments from Light.	The Vahan, Vol. 4, Feb. 1895; pp.9-10 The Theosophist, Vol. 16, Jan. 1895; pp.8-11 p.10 The Path, Vol. 9, Feb. 1895; p.410 Mar. 1895; pp.438, 442 General Report of the 19th Anniversary of the T.S., 62 pages

Dec. 25-28, 1894 continued	Amendment to Annie Besant’s Resolution requesting Olcott to call upon William Q. Judge to resign the office of Vice-President of the T.S. “An amendment was moved by Captain Banon and seconded by Miss Müller, calling on the President-Founder to take steps to expel Mr. Judge from the Theosophical Society. [p.51] “The President then put the first amendment, that of Captain Banon, to the meeting and it was lost.” [p.61]	General Report of the 19th Anniversary of the T.S., 62 pages
Dec. 25-28, 1894 continued	Should Mr. Judge Resign? Speeches by Annie Besant and Bertram Keightley held at the Anniversary Meeting of the T.S. In her address at the meeting, Mrs. Besant speaking about Mr. Judge stated: “[W]hile Australasia may be unanimous against Mr. Judge, you ought to discount it by the fact that I have been lecturing everywhere with enormous success, and that influenced many people; and therefore it may be a momentary rush and not a permanent resolution.” [Reprinted in Lucifer as part II of “THE THEOSOPHICAL SOCIETY AND THE PRESENT TROUBLES” (p.461).] NOTE: See Apr. 1895, regarding the vote taken by the Australians. NOTE: See Nov. 25, 1894; Nov. 26, 1894 and Feb 7, 1895 for related articles in New York “Sun”.	Pamphlet, 15 pages, p.8 General Report of the 19th Anniversary of the T.S., p.45 Lucifer, Vol. 15, Feb. 1895; pp.454-468
Dec. 25-28, 1894 continued	From Annie Besant’s speech against Mr. Judge, at Adyar, Dec. 25, 1894. “I lay before you exactly the facts of the division in Europe and I tell you my own personal opinions. <i>When I return</i>, there will be a very strong if not an overwhelming party in favor of the policy of truth, of absolute honor and uprightness, and unless something is done, some of our best people will immediately leave the Society and public propaganda will be rendered well-nigh impossible.” NOTE: See Jan.1, 1895 for W.Q. Judge quoting H.P.B..	New England Notes, Vol. 1, Jan. 1, 1895; p.4
Dec. 25-28, 1894 continued	From Annie Besant’s speech against Mr. Judge. As part of Annie Besant’s “reasons for submitting that resolution” she mentioned a comment made by Mr. Judge: “Mr. Judge further takes on himself to say that there are no true Initiates in India.” This statement by Judge does not seem to contradict H.P. Blavatsky’s position, in 1888, for she stated in Lucifer: “We lived in India for many years, and have never yet met with a ‘Sanskrit Pundit’ — officially recognized as such — who knew anything of Occultism. We met with several occultists in India who will not speak; and with but one who is a really learned Occultist (the most learned, perhaps of all in India), who condescends occasionally to open his mouth and teach. This he never does, however, outside a very small group of Theosophists.”	New England Notes, Vol. 1, Jan. 1, 1895; p.4 Lucifer, Vol. 2, Apr. 1888; p.141 BCW, Vol. 9, pp.140-141

Dec. 25-28, 1894 continued	<i>“To the Editor of LUCIFER.”</i> Reply by W.R. Old to Annie Besant’s speech in which he claimed that Judge did indeed see the documents or even had copies of them. Then admitted “I am the only person who holds certified copies of the documents.” NOTE: See Oct. 1894 entry.	Lucifer , Vol. 16, Mar. 1895; p.67
Dec. 27, 1894	<i>“THE EDITOR OF THE DAILY CHRONICLE.”</i> H.S. Olcott sent “advanced proofs of the text of so much of my Annual Address for Convention 1894 . . . as relates to the case of Mr. W.Q. Judge. Upon the merits of the charges of forgery and deception as regards alleged Mahatmic writings, I am not free to express my belief, the quasi-judicial function of my office demanding that I should observe absolute neutrality in all questions in controversy which may come before me for decision as, so to say, court of appeal. It goes without saying that if an official who has uttered false documents should be proved an irresponsible psychic, he or she would be morally disqualified for continuance in office. But we are not at that stage of this case at present.”	Daily Chronicle , Jan. 16, 1895
Dec. 30, 1894	To E.S.T. Members in Europe. from W.Q. Judge. “I have appointed as my agent in the Eastern Division of the E.S.T. an Advisory Council. It has elected as its Secretary Dr. A. Keightley. . . .”	E.S.T. circular from the London office, 1 page
Dec. 31, 1894	“NOTICE” from The General Secretary’s office, by G.R.S. Mead. Claimed H.T. Edge, the assistant secretary of the section, copied the list of names of members of the European Section for “Mr. Judge’s party”, for which he was let go from Mead’s office; stated J. M. Pryse refused to issue The Vahan. [p.1] Mead also stated: “On the 27th of the month I received a copy of some 120 additional signatures to the circular of the Dublin Lodge. Seeing that THE VAHAN was already late and that I could not obtain any direct information for what special purpose the signatures were obtained or who obtained them, I added a note acknowledging the receipt of the signatures and promising full publication in the next issue.” NOTE: “Additional Signatures to the Dublin Lodge Circular” was published by Mead in the Feb. 1st, 1895, issue of The Vahan. [p.12] The same circular by G.R.S. Mead appeared in Light under title: “THE DIFFERENCES IN THE THEOSOPHICAL SOCIETY.” Replies by H.T. Edge, J.M Pryse, Thomas Green, A. Keightley, H. Coryn, and “A PROTEST.” <i>To Members of the Theosophical Society in Europe.</i>” by Julia Keightley with 23 others. NOTE: See Feb. 1, 1895.	The Vahan, Vol. 4, Feb. 1895; pp.1-9 Light, Vol .15, Jan. 12, 1895; p.21 The Vahan, Vol. 4, Feb. 1895; pp.6-7

Dec. 31, 1894 continued	Letter from James M. Pryse, manager of the H.P.B Press, to G.R.S. Mead. “As you refuse to insert full list of signatures to Dublin circular, I must therefore insist that all circulars and other matter on the same subject be stricken from THE VAHAN. As co-editor I refuse to agree to the publication of the paper in its present falsified and misleading form, which purports to be an impartial representation of opinions, when in fact it is only a partizan sheet which excludes one side from a fair hearing. “Until both sides are published or none, I cannot consent to its publication.” In a letter of reply to Mr. Mead’s response to the above: “Further, you announced your intention of breaking your contract with the H.P.B. Press for no apparent reason.”	The Vahan , Vol. 4, Feb. 1895; p.5
1895[Early] Est. Date	Garrett published 3rd edition of Isis Very Much Unveiled, Being the Story of the Great Mahatma Hoax. 136 pp. This edition omitted the letters from Theosophists with Besant’s reply in the Jan. 15, 1895 Daily Chronicle.	T.N.C.A.B. Item 1960, p.538
Circa 1895	Circular titled Fellow Theosophists. by “A Fellow of The Theosophical Society. Issued on my own responsibility”. “In view of this constant labor in a cause which brings him no pecuniary or social advantages, no personal gains . . . is it conceivable that such a man, as Mr. Judge’s conduct for over 19 years which stands open to public inspection proves him to be, should stoop to deception and fraud, — which said deception and fraud could be no gain to him. . . .”	Circular, 3 pages
Jan. 1895	“DEAR EDITOR” Letter from Thos. Green dated January 1st, 1895. “The order came from Mrs. Besant and Bertram Keightley [in India] this morning to close the [H.P.B.] Press [in London]. Accordingly it is closed, and now regretfully we return the copy of the <i>I.T.</i>” “[T]he ‘H.P.B. Press’ converted into the ‘<i>Irish Theosophist</i> Press’.” Pryse goes to Dublin. [see Irish Theosophist, Vol. 3, Apr. 1895; p.88] [The H.P.B. Press was set up in 1891. T. Green was in charge along with James M. Pryse who was the supervisor; managers were Countess Wachtmeister, Annie Besant, G.R.S.Mead, and E.T. Sturdy.] At the Fifth Annual Convention of the Theosophical Society in England, August 7th, 1889, “Mr. Green spoke of the work of the H.P.B. Press, which, although not an official activity of the Society, and quite independent of the Society’s funds, existed solely to help the T.S. The printing-press belonged to Dr. Keightley, and was lent by him, and the rest of the plant was provided by two members of the Society.” NOTE: The H.P.B. Press printed most of the theosophical literature. The closing of the Press may have been intended to cause financial harm to Dr. Keightley who was a strong supporter of W.Q. Judge. See “An Introduction” to Appendix F for more details about the Press.	Irish Theosophist, Vol. 3, Jan. 1895; p.68 The Path, Vol. 10, Apr. 1895; p.28 Lucifer, Vol. 9, Nov. 1891; pp.254-255 English Theosophist, Vol. 3, Sep. 1899; pp.120-124

Jan. 1895 continued	H.P.B. and the Present Crisis in The Theosophical Society by Countess Wachtmeister: “[H.P.B.] called me into her room and showed me a letter, written by W.Q. Judge to her. It began with his own handwriting, which suddenly changed into the handwriting of H.P.B., and so perfect was the imitation, that I could not detect a single flaw; then he went on with his own handwriting again to the end of the letter. I looked at H.P.B. aghast and said, ‘But surely this is a very dangerous power to possess,’ to which she replied, ‘Yes, but I do not believe Judge would use it for wrong or evil purposes.’ . . . “H.P.B. always told me that her successor would be a woman, long before Annie Besant had become a member of the T.S.” C. Wachtmeister concluded: “W.Q. Judge has been mainly prompted by personal ambition and desire to get the whole of the Theosophical Society into his own hands. . . .” Brief excerpts were printed in the Theosophic Messenger, Mar. 1905, pp.120-121, and The Messenger, May 1915, pp.467-768. In letters to the Editor, J. Keightley, E.T. Hargrove, and Roger Hall [May 25, 1895] repudiate some of the alleged facts. Roger Hall wrote: “[H.P.B.] said she knew she must soon leave us. I asked her about the filling of the void. . . . She answered that W.Q. Judge was her favorite pupil and would worthily bear her mantle when she was gone. Shortly after he came over on a visit and she introduced me to him, saying distinctly that he was her destined successor. After he had gone back to America she always spoke of him in the same way to me and, I have no doubt, to others who were seeing her nearly every day.” NOTE: Mme Blavatsky knew she was to die soon. See End of March 1889 entry for details. NOTE: See May 25, 1895 for more on Roger Hall’s letter.	H.P.B. and the Present Crisis in the T.S., 12 pages (Jan. 1895, est.) T.N.C.A.B. Item 1999, p.548 Irish Theosophist, Vol. 3, June 1895; pp.158, 163-165
Jan. 1895 continued	“The Editor’s Remarks.” By W.A. Bulmer about the latest development of the case against W.Q. Judge. “The wisest course to adopt when evidence is conflicting is to suspend judgement. . . . “. . . in this case heart pleads against head.” Heart says “he is not and cannot be the common fraud which a biassed writer, chosing [sic] and manipulating facts, attempted to make him out to be.” Head says “I don’t want to take my chances on instinct, I want to <i>know</i>. . . . “. . . As far as average humanity goes, I believe Brother Judge is far ahead of most of us. . . .”	Northern Theos., Vol. 2, Jan. 1895; pp.9-10

Jan. 1895 continued	Article by W.Q. Judge warning against “BOGUS MAHATMA MESSAGES”	The Path, Vol. 9, Jan. 1895; pp.302-303 Echoes of the Orient, Vol. 1, pp.446-448 WQJ T. Articles, Vol. 1, pp.369-370
Jan. 1895 continued	“A Word to the Wise” By T. Green quoted testimonials by H.P.B. and A. Besant to the work done by W.Q. Judge. [Besant quoted from Lucifer, Vol. 12, Apr. 1893, pp.89-90] NOTE: See Oct. 26, 1895 for Herbert Burrows’ comments regarding T. Green’s “time for pruning is at hand.”	Lucifer, Vol. 15, Jan. 1895; pp.429-431
Jan. 1, 1895	Circular, “TO THE MEMBERS OF THE THEOSOPHICAL SOCIETY”, by H.T. Patterson defending W.Q. Judge. and signed by 121 American members. NOTE: See Dec. 1894 for Patterson’s first unofficial and individual declaration of views.	Circular, 8 pages
Jan. 1, 1895 continued	A rebuttal by the editor of New England Notes to Besant’s speech, against W.Q. Judge, which she gave at Adyar on Dec. 25, 1894, regarding her statement: “Mr. Judge further takes on himself to say that there are no Initiates in India.” “In <i>Lucifer</i> for April 1888, p.141, H.P.B. says: We lived in India for many years, and have never yet met with a ‘Sanskrit Pundit’ — officially recognized as such — who knew anything of Occultism. We met with several occultists in India who will not speak; and with but one who is a really learned Occultist (the most learned, perhaps, of all in India), who condescends occasionally to open his mouth and teach. This he never does, however, outside a very small group of Theosophists.” NOTE: See Dec. 25-28, 1894.	New England Notes, Vol. 1, No. 1, Jan. 1895; p.4 Lucifer, Vol. 2, Apr. 1888; p.141 BCW, Vol. 9, pp.140-141

Jan. 4, 1895	Letter of Jan. 4, 1895 to A. Keightley from W.Q. Judge. Judge enclosed an exact transcript of the “Jany 3, 1895” message said to have been received by him from H.P.B. nearly four years after her death: “Dr. A. Keightley (for Councillors etc.) Comrades Enclosed is an exact transcript of what HPB said to me Jany 3, prematurely ended by a visitor — as usual & as results from European continual nagging at me. It is word for word. More will be said later. You can let all worthy & devoted loyalists read this — It may be read in a proper group. Copies not to be made. This is to be with Council papers. Fraternally William Q. Judge Go to no extremes in thought or act hereupon.” NOTE: See Appendix G, No. 7, for the Jany 3 [January 3rd] document and notes by Dr. Stokes on this matter. “This Jany 3” document was written in Judge’s own handwriting and verified and declared to be a copy of the original document, and to be accurate in every respect. Signed by Joseph H. Fussell, Elsie V. Savage, Margherita Siren, Helen Harris. Also see March 29, 1896 entry.	O.E. Library Critic, Vol. 22, Nov. 1932; pp.6-8
Jan. 5, 1895	Meeting of The Blavatsky Lodge (which had been adjourned from December 15, 1894). Mr. Mead: “On Jan. 5th, when an adjourned meeting met to complete the business, I ruled proxy votes out of order. I have since been taken to task in an official letter to the Secretary of the Lodge from one of the objectors to the resolutions, who writes: ‘The refusal of the Vice-President [myself] to accept my proxy was, in my opinion, an arbitrary, unjustifiable proceeding for which he had no authority.’ NOTE: [myself] refers to G.R.S. Mead. “Now the fact is, that I held in my hands twenty-one proxy votes for the resolutions and three against them. Mr. Burrows also held five proxy votes for the resolutions. I would not allow these votes because notice had not been given to the Lodge (consisting of upwards of 300 members) that proxy votes were in order. I leave my Section to decide what truth there is in these unjustifiable accusations against my honour, and in which direction partisanship lies.” NOTE See next entry for the results of that meeting.	The Vahan, Vol. 4, Feb. 1895; pp.2-3

Jan. 5, 1895 continued	AT A SPECIAL ADJOURNED MEETING. <u>FOR MEMBERS ONLY</u>. Resolution moved by Herbert Burrows that the Blavatsky Lodge (London) ask W.Q. Judge to resign and reply to the charges. Three Resolutions were passed. A copy of these Resolutions was sent to every Lodge in the Theosophical Society. “A special meeting of the Blavatsky Lodge was held on Saturday last, when, on the motion of Mr. Herbert Burrows, it was resolved that, in the interests of Theosophy, Mr. Judge ought definitely to reply to the charges which had been brought against him, and till he had done so should cease to hold the office of Vice-President.” “Mr. T. Green issued a circular at the door inviting those who did not agree with the action taken to unite in forming a new Lodge. . . . “H.P.B. Lodge is a new Lodge formed in London . . . in consequence of the foregoing. . . . Some twenty persons signed for the Charter”. NOTE: See Jan. 11, 1895.	The Blavatsky Lodge of the T.S., 1page circular Light, Vol. 15, Jan. 12, 1895; p.22 The Path, Vol. 9, Feb. 1895; pp.408-409
Jan. 5, 1895 continued	“A letter from W.Q. Judge to Katherine Tingley.” W.Q. Judge wrote a letter on Jan. 5, 1895 (estimated), addressed to “Purple” (Mrs. Tingley) while on the train from New York City to Chicago. Editor, H.N. Stokes, wrote: “This letter not only shows Judge’s belief in the supposed H.P.B. communications, [obviously refers to the letter of Jan 3, 1895] but indicates an intimate friendship with and confidence in Mrs. Tingley.” NOTE: See Appendix G, No. 6, for Judge’s letter to Katherine Tingley. Also see Jan. 4, 1895 entry for Judge’s letter to A. Keightley and Appendix G, No. 7, for the Jan 3, 1895 document.	O.E. Library Critic, Vol. 22, Oct. 1932
Jan 11, 1895	The formation of the H.P.B. Lodge, a new Lodge in London as a result of the passing of resolutions by the Blavatsky Lodge. NOTE: see Jan. 5, 1895 entry. Announcement by G.R.S. Mead, General Secretary: “I . . . announce the issue of a Charter, under date, January 11th, 1895, to [list of names] . . . to be known as the H.P.B. Lodge of the Theosophical Society.” Archibald Keightley (Pres.), Thomas Green (Vice-Pres.), Henry T. Edge (Sec.), Basil Crump (Treas.), Mary E. Cuer (Libr.). First meeting was held on Jan. 14th. NOTE: See Jan. 15, 1895 regarding the first meeting of the H.P.B. Lodge.	The Path, Vol. 9, Feb. 1895; pp.408-409 Apr. 1895; p.31 The Vahan, Vol. 4, Feb. 1895; pp.14,16

Jan. 12, 1895	A. Keightley stated that W.Q. Judge wrote The Book of Rules. “To my knowledge, Mr. Judge wrote <i>The Book of Rules</i> under the guidance of Master M. and H.P.B. ^ E.T. Hargrove and myself have both seen the original manuscript in Mr. Judge’s handwriting, with written additions in H.P.B.’s handwriting. . . . I have seen letters from H.P.B. to Mr. Judge which show that he originated the idea of E.S.T.” [p.11] “Calls on members of the Eastern School of Theosophy to stand by Judge. Replies to Mrs. Besant and describes her relations with G. Chakravarti.” NOTE: See Nov. 27, 1894 and Jan. 5, 1895 entries for contrary point of view.	E.S.T. circular by A. Keightley, 17 pages Echoes of the Orient, Vol. 1, p.xxxii T.N.C.A.B. Item 1975, p.542
Jan. 13, 1895	Letter to the Editor from Julia and Archibald Keightley correcting rumours that Master “Hilarion” wrote the letters in Letters That Have Helped Me. “Those of us to whom the Master Hilarion is objectively, as well as psychically known, have the best of reasons for asserting that these letters were not from him, and we do so state now and here.” NOTE: See Dec. 22, 1894 entry.	Irish Theosophist, Vol. 3, Feb. 1895; pp.87-88
Jan. 15, 1895	J.D. Buck’s letter to the Editor with his objections to the article: “OCCULTISM AND TRUTH” which had been published in Lucifer (Aug. 1894, pp.442-443) and reprinted in The Path (Sep. 1894, pp.184-185). NOTE: See Aug. 15, 1894 for W.Q. Judge’s added comments in The Path.	Irish Theosophist, Vol. 3, Jan. 1895; pp.66-68 The Path, Vol. 9, Jan. 1895; pp.320-321
Jan. 15, 1895 continued	A special meeting of the Aryan T.S. was held in New York while Mr. Judge was in Cincinnati. Considered resolutions passed at Adyar at the Annual Convention of the T.S. in India requesting the resignation of Mr. Judge. The Aryan T.S. passed a resolution requesting “William Q. Judge not to resign from the office of Vice-President of the T.S.” and further resolving that “there is no necessity for the further investigation of the charges made against William Q. Judge”. It was further “<i>Resolved</i>, that the Trustees sign these relations on behalf of the Aryan Branch as having been unanimously passed by a called meeting of the Branch, notice of which was sent to every member; and that they be sent to all the Branches of the Theosophical Society.” It was signed by all Trustees except Mr. Judge. [Under Rules and By-Laws of the T.S., <u>a member was responsible only to his local Branch</u> and ‘tryable’ <u>only by that Branch.</u>]	The Path, Vol. 9, Feb. 1895; pp.409-410 The Path, Vol. 10, Apr. 1895; p.29

Jan. 15, 1895 continued	“To Each Branch of the Theosophical Society Throughout The World.” John M. Pryse, Clerk of Meeting. Mr. E.A. Neresheimer had offered the resolutions in total support of W.Q. Judge. Another resolution by Neresheimer requested the Sec. of the Aryan Branch [A. Fullerton] to draft a letter to accompany the resolutions passed that evening, and send it together with an abstract of the minutes to all Branches of the T.S., signed by the Trustees. Resolutions unanimously endorsed by the Pacific Coast Committee and several branches (list).	Circular, 1 page Letter from the Board of Trustees of the Aryan T.S. 1page Dated Jan. 18, 1895 Pacific Theos. Vol. 5, Feb. 1895; pp.112-113
Jan. 15, 1895 continued	“The H.P.B. Lodge [London], at a meeting held on the 11th ult., unanimously passed a resolution expressing its entire concurrence in the ‘decision concerning Mr. Judge’ recorded by the Aryan Lodge of New York. [and] also passed other resolutions . . . expressive of its entire confidence in Mr. Judge. . . .” List of Resolutions passed by the H.P.B. Lodge. Four Dutch members “wish to declare that they are in perfect sympathy with the decision of the Aryan Lodge of New York concerning Mr. Judge.”	The Path, Vol. 10, Apr. 1895; p.31 The Vahan, Vol. 4, Mar. 1895; pp.5-6
Jan. 16, 1895	TO MY FELLOW-MEMBERS OF THE THEOSOPHICAL SOCIETY. Alexander Fullerton wrote about having received a letter from a Master which changed his views about having the charges against W.Q. Judge investigated. “Only one consideration could reconcile me to vacating the position I believed true, — <i>the certainty that the message enjoining this was genuine</i>. . . . “I now support Mr. Judge’s policy . . . avowedly on the ground of this message. . . . assuming its authenticity, the message gives precisely the one fact needed to acquit Mr. Judge . . . the Master’s approval”. NOTE: See May 1895 and Apr. 27, 1895 entries. “Mr. Fullerton of New York has issued a circular in which he states that in consequence of a message he has received, believed by him to be from the Master, he has surrendered his own ideas as to the necessity of Mr. Judge meeting the charges, and accepts Mr. Judge completely.”	Circular, 1 page Lucifer, Vol. 15, Feb. 1895; pp.508-509 Prasnottara, Vol. 5, Mar. 1895; p.12
Jan. 16, 1895 continued	Bertram Keightley’s letter “THE THEOSOPHICAL SOCIETY” to the Editor of the Daily Chronicle pointed out discrepancies as to facts in Isis Very Much Unveiled by E. Garrett. NOTE: See Dec. 23, 1894 and Dec. 27, 1894 entries. NOTE: On Jan 15, 1895, The Daily Chronicle published Mrs. Besant’s Dec. 23, 1894 reply from Adyar, Madras. Both Bertram Keightley’s and Mrs. Besant’s replies were later published as a 16 page pamphlet, “The Theosophical Society and The Westminster Gazette.” See Jan. 19, 1895 for more on Mrs. Besant’s reply to the Westminster Gazette.	The Daily Chronicle, Jan. 16, 1895

Jan. 17, 1895	Mr. Judge returned to New York after a lecture tour to Fort Wayne on the 6th and 7th of January, Chicago on the 8th and 9th, Cincinnati on the 12th to 15th. Hargrove commented that: “In 1881, and again in the summer of 1882, he [Mr. Judge] had spent some time in Carupano, Venezuela, on business, and had suffered severely from Chagres fever, a malignant type of malarial fever which often leaves a predisposition to tuberculosis in its trail; but he could have continued to repel that physical attack with ease, as he had done for years, if it had not been for a far worse strain on his vitality, namely, the strain of his resistance to the efforts of the Dark Powers to kill him, — the venomous hatred of his persecutors and slanderers, <i>once his close associates</i>, supplying the lines of contact for the major onslaught. These efforts culminated during the winter preceding the Boston Convention.” On May 20th, 1895 from Cincinnati, Mr. Judge wrote: “I am away from home for my health (which is) much hurt by others’ hate. * * * “Besant has had what ought to be her last say, and I read to the delegates at our Conv’n my explan’n of the charges — my last word. It will soon be published”. NOTE: See June 14, 1895 for more on Judge’s stay with Dr. Buck.	The Path, Vol. 9, Feb. 1895; p.407 Letters from Judge to Hargrove, See Appendix D Letters That Have Helped Me, p.185
Jan. 18, 1895	On Jan. 18th Mr. Judge wrote to E.T. Hargrove: “I am so sick just now that I cannot send any letters. . . . My Chicago trip was all right and useful, but this is my ordinary death year, and hence I am just waiting until the Rubicon in passing.” NOTE: For more on Judge’s health see Feb. 13th, 1895, also see June 14th, 1895.	Letters from Judge to Hargrove, See Appendix D

Jan. 19, 1895	“MRS. BESANT AND THE “WESTMINSTER GAZETTE.” The Editor of Light published part of Mrs. Besant’s Dec.23rd reply to the series of articles which appeared in the Westminster Gazette, in relation to “certain frauds in the Theosophical Society.” Mrs. Besant’s reply was printed by the Daily Chronicle on Jan. 15, 1895. The Editor prefaced Mrs. Besant’s article by stating: “Mrs. Besant points out a number of error ‘on minor matters’ into which Mr. Garrett has fallen, and suggests that ‘perhaps when he sees how he has blundered on minor matters he may realise that inaccuracy,’ on the part of others, ‘does not always mean wilful and malignant deception.’ On the more important questions affecting the trustworthiness of Mr. Judge, Mrs. Besant virtually concedes the point which Mr. Garrett had raised:—” The Editor of Light then concluded with: “This is all very charming, but is it not a little bit <i>too</i> chivalrous on the part of Mrs. Besant? Nobody doubts her own perfect honesty and integrity in this, as in all other matters; but is she not here making a somewhat ostentatious parade of her righteousness at the expense of the best interests of the Society which she desires to serve? In her position as one of the ‘heads’ of the Theosophical Society she needs, not goodness alone, but wisdom as well; and it is a serious question whether it is wise, under any circumstance whatever, that she should be associated with another ‘head’ whom she believes to have been guilty of deceit. The reputation of all the ‘heads’ of the Society, without exception, should be, like her own, not only without reproach but beyond suspicion.”	Light, Vol. 15, Jan. 19, 1895; pp.33-34
Jan. 20, 1895	Letter from A. Besant, written from Benares, to H.S. Olcott asking for the documents on which the charges against W.Q. Judge were based: “I have to request that you will furnish me with the documents on which were based the charges preferred by me last July against Mr. W.Q. Judge. “A proposal has been made to call a Special Convention of the European Section T.S. on my return to Europe, for the purpose of discussing the attitude to be taken by the Section towards this case, and there is a general demand for the production of these papers for the information and guidance of Members. I therefore request you to again place them in my care.” Olcott replied from Ootacamund, India, Feb. 21st, 1895, consenting to furnish Besant with the documents, with conditions. NOTE: See Feb. 21st, 1895 entry for Olcott’s response.	Lucifer, Vol. 16, Apr. 1895; pp.163-164 The Theosophist, Vol. 16, Apr. 1895; Supp. p.xx
Jan. 21, 1895	“NOTICE TO MEMBERS.” “Mrs. Besant, Countess Wachtmeister and the General Secretary [Bertram Keightley], took up residence in the new Head-quarters of the Section at Benares on January 21st [1895].”	Prasnottara, Vol. 5, Feb. 1895; p.2

Jan. 21, 1895 continued	In “TRUTH AND OCCULTISM.” Dr. Buck denied the accuracy of Constance Wachtmeister’s quote in her letter of Dec.21, 1894. She wrote: “Do you remember telling me that I was right in believing that W.Q. Judge had acted in a fraudulent and deceitful manner in sending out spurious orders and messages. . . .” In his response (Jan. 21, 1895) Dr. Buck stated: “Aside from the insulting tone of the letter, which I pass by, I hereby declare upon my honour that the above statements are from beginning to end fabrications. There is not a word of truth in any single statement therein contained.” “Mrs. Besant having written Dr. Buck under date of Dec. 25th, 1894, from Adyar: ‘My poor friend, you told me you would take the karma of defending Judge even at the cost of truth.’ Dr. Buck replied, drawing a line under the words, ‘<i>even at the cost of truth</i>’: ‘The underlined portion is not mine, as you will see by referring to my letter. . . . That means, if words have meaning, that I would disregard known truth or wilfully prevaricate to uphold Judge. I never knowingly did such a thing, or said it, or thought it’.” Dr. Buck closed with: “America will disregard all these <i>accusations</i> (not ‘disregard truth and honour’) and support Judge for his splendid work and character as we know it. The evidence we have for him is far stronger than the evidence yet brought against him. . . .” Note: See Dec. 21, 1894, Feb. 15, 1895, and Mar. 15, 1895	Irish Theosophist, Vol. 3, Mar. 1895; pp.89-90
Jan. 25, 1895	“LETTER TO EUROPEAN GENERAL SECRETARY” from W.Q. Judge, Vice-President T.S. to G.R.S. Mead, General Secretary of the European Section. Discussed the accusations made against him, the request made for him to resign as Vice-President, and commented on the evidence not being provided to him by Besant. “In reply to the request that I shall resign the office of Vice-President. . . . If it is proper I should now resign, it was just as much so in July when your leading prosecutors had all the alleged evidence in their possession. I regard resignation as evidence of guilt. If I resigned that office I could not be in any way tried on any charges, and very soon after a resignation the same might say I resigned to evade responsibility. . . . “I cannot make a proper reply to the charges until I have in my possession a copy of the documentary evidence which it was, or is, proposed to use in support of the charges.” “A Letter from Mr. Judge, with a Reply.” [from G.R.S. Mead, dated February 5th, 1895.] NOTE: See Feb. 5, 1895 for Mead’s reply. + other letters from various Lodges	The Path, Vol. 9, Mar. 1895; pp.433-434 The Path, Vol. 10, May 1895; p.61 Pacific Theos. Vol. 5, Mar. 1895; pp.126-128 Lucifer, Vol. 16, Mar. 1895; p.65 The Vahan, Vol. 4, Mar. 1895; pp.1-12

Jan. 25, 1895 continued	“THE CHARGES AGAINST WILLIAM Q. JUDGE.” Letter by W.Q. Judge to the editor of the Irish Theosophist and Lucifer: “I have not been furnished with copies of the documentary evidence by which the charges are said to be supported. These documents — being letters written by myself and some of them ten years old — have been in the possession of Mrs. Besant from about February, 1894, to July 19th, 1894, and open enemies of mine have been allowed to make copies of them, and also to take facsimiles, but they have been kept from me, although I have demanded and should have them.” “THE JUDGE CASE, FINAL REFUSAL TO GIVE COPIES OF DOCUMENTS TO ACCUSED.” NOTE: See May 15, 1895 and Feb. 26, 1895 entries.	Irish Theosophist, Vol. 3, Feb. 1895; pp.85-86 Lucifer, Vol. 16, Mar. 1895; p.65 Irish Theosophist, Vol. 3, May. 1895; pp.132-133
Jan. 25, 1895 continued	Rebuttal to Judge’s letter to the Irish Theosophist by Walter R. Old. NOTE: See Feb. 16, 1895.	Lucifer, Vol. 16, Mar. 1895; pp.66-67
Jan. 26, 1895	Editorial notes, from Light, regarding Olcott’s address at the Nineteenth Anniversary of the T.S.: “The rift in the Theosophical lute goes on widening. Mrs. Besant’s long manifesto in the ‘Daily Chronicle’ only makes it more clear that Mr. Judge has been playing Mahatma. But the next day Colonel Olcott came to the rescue in a very remarkable way. He, too, seems to imply that Mr. Judge is guilty, but he opens a gate which promises to lead into some very curious pastures at which also Mrs. Besant hints. The suggestion is that Mr. Judge is a psychic or medium, and that he was only <i>used</i> to produce forged papers. It is a dangerous doctrine, but we shall hear much of it in the future, and society will have to add this to its burdens and its puzzles.” NOTE: Mrs Besant’s long manifesto is found in The Theosophical Society and the Westminster Gazette, (16 page pamphlet — See Dec. 23, 1895 and Jan. 16, 1895 entries). NOTE: Also see Dec. 25-28, 1894 for more on Olcott’s address or see Appendix A, No. 5, for his entire address.	Light, Vol. 15, Jan. 26, 1895; pp.37-38

Feb. 1895	“THE THEOSOPHICAL SOCIETY AND THE PRESENT TROUBLES.” By Annie Besant. In her opening comments she stated: “Rightly or wrongly — I am inclined to think wrongly — I did not feel justified in saying that I regarded some of these other messages as deliberately written by Mr. Judge in pursuance of objects he regarded as desirable for the T.S. and for himself, without a shadow of authority from any higher source. Debarred from producing the evidence which would have substantiated the assertion, I shrank from making in public on my unsupported word a statement so damaging to the reputation of another; that which I was prepared to prove before the Committee, I was not prepared to state in public without the right to substantiate by evidence an assertion so grave. As much of the evidence has now been published, I feel at liberty to mention the opinion I formed from it at the time”. NOTE: In Mrs. Besant’s “The Case Against W.Q. Judge”, p.82, she stated that she was “not able to produce documentary evidence” as she had destroyed it. [See Sep. 15-16, 1893]	Lucifer, Vol. 15, Feb. 1895; pp.441-467 Theos. Movement 1875-1950, p.247
Feb. 1895 continued	“THE THEOSOPHICAL SOCIETY AND THE PRESENT TROUBLES.” Includes: I. “THE THEOSOPHICAL SOCIETY AND THE WESTMINSTER GAZETTE” by Besant and B. Keightley, II. “Should Mr. Judge Resign?” and III. “LETTER TO THE E.S.T. COUNCIL, EASTERN DIVISION.” Also included is her address, with the proposed resolution for Judge’s resignation, at the Nineteenth Anniversary, Dec. 1894.[See Dec. 25-28, 1894] A. Besant commented on the resolution of the Dublin Lodge “Never to listen without protest to any evil spoken against a brother”. She added: “But the rule set up by the Dublin Lodge is distinctly mischievous. . . .”	Lucifer, Vol. 15, Feb. 1895; pp.441-467 pp.467-468
Feb. 1895 continued	Resolutions from the Indian Section asking W.Q. Judge to resign and from some European Lodges asking him to reply to the charges made against him.	Lucifer , Vol. 15, Feb. 1895; pp.509-514
Feb. 1895 continued	“THE PARTING OF THE WAYS.” Editorial by Jerome A. Anderson. “Many, if not all, of these so-called ‘charges’ against Wm. Q. Judge rest upon the evidence of private letters, said to have been written by him, or by others, into which he had injected fraudulent messages, etc.” He listed a few “square FACTS” about these supposedly fraudulent messages found in private letters. He closed with a plea “to ‘keep the links unbroken’ until this strange frenzy of madness passes away, and our mistaken brothers once more see clearly the great wrong they are attempting to do to Wm. Q. Judge, and the infinitely greater one they are doing to humanity.”	Pacific Theos. , Vol. 5, Feb. 1895; pp.111-112

Feb. 1895 continued	A Common-sense View of MR. JUDGE'S CIRCULAR OF NOVEMBER 3RD, 1894, issued by Bertram Keightley in London. Bertram Keightley stated: "Mr. Judge's circular of November 3rd, 1894, to the members of the E.S.T., is now a public document, both because it has been published in full in the press of India and of England, and because it has been formally declared public by Mrs. Besant, the official head of that body outside of America. Hence there need be no hesitation in discussing it in public; and therefore, since much confusion seems to exist in many minds regarding the character of its contents, it may be desirable to put before our members some purely common-sense considerations bearing upon it, which, when clearly and plainly stated, may help to clear away some of that confusion." Included arguments against various statements made. [Keightley claimed that Judge was guilty.] [Mr. B. Keightley seems to have forgotten that it was Mrs. Besant who violated her pledge of secrecy when she replied publicly to the E.S. circular of Nov. 3, 1894 which caused the press of India and England to publish the documents.]	Pamphlet, 8 pages Lucifer, Vol. 16, Mar. 1895; pp.58-64 Prasnottara, Vol. 5, May 1895; pp.39-48
Feb. 1895 continued	Comments on B. Keightley's circular A Common-Sense View of Mr. Judge's Circular of November 3rd, 1894. From Atma's Messenger "The Point of View" by Kalekamiyuen NOTE: See Nov. 3, 1894 and Apr. 1895.	Atma's Messenger, Apr. 1895; p.3
Feb. 1895 continued	In a letter from Alice Cleather in England, she stated: "Some of us are getting out an antidote to the <i>Westminster Gazette</i> pamphlet in the shape of a reprint of Mr. Judge's New York <i>Sun</i> 'Reply', with a good deal of additional matter. Our pamphlet is divided into four parts, as follows: 1, Mr. Judge's Reply; 2, Correspondence; 3, Comments and Criticisms; 4, A Final Word. It will contain a reproduction of one of Mr. Judge's recent photographs, and is being very well gotten up, with a yellow cover." NOTE: See Nov. 26, 1894.	The Path, Vol. 9, Feb. 1895; p.409
Feb. 1, 1895	"A LETTER TO THE EUROPEAN SECTION." A Circular issued by G.R.S. Mead on W.Q. Judge stating his position that he had maintained neutrality up to this point, that he was now speaking and had decided to go against W.Q. Judge. Mead stated that W.Q.J. would have no authority in the E.S. in Europe. [Issued privately, not as General Secretary, at his own expense] Published in Lucifer under "The Clash of Opinion. A Letter to the European Section."	A Letter to The European Section (circular) by G.R.S. Mead, 6 pages Lucifer, Vol. 15, Feb. 1895; pp.500-505 Theosophy, Vol. 15, July 1927; p.391

Feb. 1, 1895 continued	Letter from Mr. Fred J. Dick, of Dublin, to Branch Presidents of Lodges, submitted corrections of dates and facts that were posted by Mead in Feb. issue of The Vahan. Criticized Mead for not posting the list of names from the Dublin Lodge in support of W.Q. Judge. He claimed that Mead had the list and refused to publish it. Olcott also refused to bring the matter up at the Annual Convention at Adyar. “It was an expression of the convictions of many European Fellows of the T.S. on matters before the Adyar Convention, and which Colonel Olcott was, in my opinion, bound in honour to read to them.” Mead’s reply: “I have simply to state that I received <i>none</i> of the copies of the documents Mr. Dick refers to.”	The Vahan , Vol. 4, Mar. 1895; pp.3-4
Feb. 1, 1895 continued	Brixton Lodge unanimously carried resolutions for W.Q. Judge not to resign and expressing “its fullest confidence in William Q. Judge”.	Irish Theosophist , Vol. 3, Feb. 1895; p.85
Feb. 1, 1895 continued	“A PROTEST. <i>To Members of the Theosophical Society in Europe.</i>” signed by Julia Keightley, A.L. Cleather, and others (24 in total). Re: G.R.S. Mead’s Notice of Dec. 31, 1894. NOTE: See Dec. 31, 1894.	The Vahan , Vol. 4, Feb. 1895; pp.6-7
Feb. 1, 1895 continued	“Resolutions, etc., from Lodges and Centres” as to what to do regarding the accusations against Mr. Judge as well as “Additional Signatures to the Dublin Lodge Circular.” Formation of the new H.P.B. Lodge was announced (p.14) and officers list (p.16).	The Vahan , Vol. 4, Feb. 1895; pp.10-16
Feb. 1, 1895 continued	J.D. Buck to E.S.T. members. “I have requested and obtained permission to send this to the E.S.T. members, inasmuch as so much bitterness and constant aggressiveness have been shown by those who are opposed to Mr. Judge, it seemed likely that important issues and facts might be overlooked, and also, as, so far, Mr. Judge does not seem inclined to take active steps himself.” He concludes with: “I will add some first-hand evidence. In London, in July, 1894, Mrs. Besant made these assertions to me, not casually, but definitely, and several times. (1) That she believed that Mr. Judge was in communication with the Masters. (2) That she believed the messages he gave her were from the Masters, but that she did not think the Master precipitated them. (3) That she had seen the Master come into the body of W.Q. Judge, he being conscious, and speak to her.” [J.D. Buck was one of the Judicial Committee that met July 10th, 1894 and had witnessed all the proceedings]	Circular Letter , 2 pages
Feb. 1, 1895 continued	W.A. Bulmer received many letters in reply to his Jan. 1895 editorial on Judge. “Letters eulogistic, letters condemnatory, letters pitying, blaming, and praising me.”	Northern Theos. Vol. 2, Feb. 1895; pp.17-18

Feb. 3, 1895	A Forgotten Pledge by Che-Yew-Tsang (E.T. Hargrove). Written without Mr. Judge's knowledge or consent, in which he revisited "The Meaning of a Pledge" an article said to have been written by Dr. Archibald Keightley which had appeared in Lucifer Vol. 3, pp.63-67. Mentioned that Mr. Judge had endured similar attacks by Theosophists as H.P.B. did. "Who was the centre of the attacks levelled some years ago? That centre was H.P.B. And as that great conductor of the Society's Karma is no longer visible here . . . another has to fill the office of scapegoat. That scapegoat is William Q. Judge. If befoulment is necessary from without, let it not come from within! The wise bird does not soil its own nest." NOTE: See H.P.B. letters to Judge Mar. 19, 1887 and Feb. 15, 1895 entries. See next cell for "The Meaning of a Pledge."	Pamphlet, 14 pages
Feb. 3, 1895 continued	In "A FORGOTTEN PLEDGE" by Che-Yew-Tsang, he quoted from "The Meaning of a Pledge." (1) I pledge myself to endeavour to make theosophy a living factor in my life. (3) I pledge myself never to listen, without protest, to any evil thing spoken of a Brother Theosophist, and to abstain from condemning others. (4) I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others. NOTE: Only three clauses were quoted in Hargrove's pamphlet. For all the clauses see "The Meaning of a Pledge" in Blavatsky: Collected Writings, Vol. 12, p.506.	Pamphlet, 14 pages
Feb. 3, 1895 continued	Rebuttal by G.R.S. Mead, "The Legend of Che-Yew-Tsang": "The pamphlet is a violent attack on Mrs. Besant. . . . These articles were powerfully written and attracted wide notice. . . ." NOTE: See Mar. 1895 (early) Letter by A. Keightley on Mead's rebuttal. Mentioned that Mead: "[Y]ou deliberately and obstinately deceived yourself, asserting that Che-Yew-Tsang must be an Adept, although Mr. Hargrove was careful to write you that he spoke without the least authority." He also defended Mrs. Keightley's name — that she did not know the identity of Che-Yew-Tsang when Mead had asked her. NOTE: See The Plot Against the Theosophical Society by Dr. A. Keightley, Apr. 3, 1895 and Oct./Dec. 1893.	Lucifer, Vol. 16, Mar. 1895; pp.1-5 Lucifer, Vol. 16, Apr. 1895; pp.160-161
Feb. 4, 1895	Letter from E.A. Neresheimer addressed to "My Dear Lucifer," "The attitude of the members of the T.S. in America, as far as has been ascertained and expressed, is decidedly and absolutely averse to a spirit of further persecution. The charges cannot be proved nor disproved. "Mr. Judge has stated that they were false; our belief in his integrity is unquestioned, his character and record being beyond reproach — we will not consent to the re-opening of the charges nor to his resigning the office of Vice-President. . . ."	Lucifer , Vol. 16, Mar. 1895; p.68

Feb. 4, 1895 continued	“The Theosophists and Mr. W.Q. Judge.” Mr. H. T. Edge takes issue with an article on the Adyar Convention, by Thomas Williams, published in Light, Feb. 2, 1895. Edge defended W.Q. Judge as a “teacher of truth”, and stated that Williams had: “fallen a victim to the latest plot to destroy the Theosophical Society, and become a tool of the plotters — whoever they are. . . . You sir, as a Spiritualist, should be able to sympathise with one who has fallen a victim to the ruthless and unprincipled tactics followed by outraged materialism and bigotry, to discredit and destroy a power that menaces their very existence. . . . “ . . . No shred of <i>proof</i> can we obtain as to Mr. Judge’s guilt from his accusers; yet we are asked to assume him guilty until he is proved innocent.” NOTE: See Feb. 16, 1895 for Mr. Thomas Williams reply on other matters mentioned in H.T, Edge’s letter in defence of Mr. Judge.	Light , Vol. 15, Feb. 9, 1895; p.71
Feb. 5, 1895	Letter from G.R.S. Mead, Gen. Sec. European Section T.S. to W.Q. Judge in response to Judge’s letter of Jan. 25, 1895. Accused Judge of “publishing shameful attacks on others”. “It certainly would have been proper for you to resign in July until you had fulfilled the promise made in your first circular of March 15th, 1894, that you would be willing to have the matter investigated, though not officially by the Judicial Committee. In July you argued that the charges did not lie against Vice-President, and now you argue the exact contrary. The reason for resignation is to avoid friction and stress in the Society and does not fix guilt upon you. Such resignation is the invariable custom.” Claimed that Judge was not satisfied with “an exact copy of every word she would have used before the Judicial Committee” but that he wanted the “original letters” handed over to him. NOTE: See Jan. 25, 1895 for W.Q. Judge’s letter.	The Vahan , Vol. 4, Mar. 1895; pp.2-3
Feb. 6, 1895	Letter from the Secretary, Fred J. Dick, of The Dublin Lodge to the Executive Committee of the European Section T.S. “At a meeting convened for the purpose of considering a Voting Paper issued by Mr. Mead . . . held this evening, it was <i>Resolved:</i> That this Lodge declines to take action by voting either for or against the suggested “Resolution” for the following reasons, namely: 1. That Mr. Mead has exceeded the duties of his office in issuing such Voting Paper: 2. That the vote would be Unconstitutional: 3. That it calls in question the decision of the Judicial Committee appointed under the Constitution: 4. And therefore that this Lodge declines to be bound by the result of any such vote.” NOTE: See Feb. 1, 1895.	Irish Theosophist , Vol. 3, Feb. 1895; p.85

Feb. 7, 1895	Article to The “Sun”(New York): “W.Q. Judge Asked to Go. The Theosophical Convention at Madras Rules Against Him” by Axel Wachtmeister, who was present at the Nineteenth Anniversary of the T.S., Madras. Wachtmeister stated how: “[Mrs. Besant] described the reasons why she had first of all felt convinced that the messages from Mr. Judge under the Master’s name were not what they purported to be; how she had sued the President to take steps toward holding an official inquiry in London; how at that inquiry she had been checkmated by Mr. Judge through what is called a ‘demurrer’. . . ; how she then returned the documents pertaining to the case to their official owner, the President, Col. Olcott, and also written a protest and declaration to the leading papers; how she had been impeded in taking further action at the time, because she had the very next morning to leave England en route for Australia in order to be in time to keep her lecturing engagement there; how the evidence in the <i>Westminster Gazette</i>, distorted and vulgarized, but in the main based on facts, had reached her on her arrival at Colombo . . . and how she now felt compelled to move a resolution to request the President to call on Mr. Judge to resign his office of Vice-President until he had cleared himself from the charges. . . . “This resolution was carried unanimously. . . .” NOTE: See Nov. 25, 1894; Nov. 26, 1894; and Dec.25-28, 1894.	The “Sun” Feb. 7, 1895; p.6
Feb. 13, 1895	Mr. Judge “whose health has utterly broken down, left New York on the 13th for a month’s rest and treatment. It is hoped that change of air and relief from work will enable him to rally.” “Early in 1895, Mr. Judge went to Mineral Wells, Texas, trying to regain his health. Katherine Tingley had rented a house for him, and by taking care of him and acting as his amanuensis when he was too ill to write himself. . . .” He later returned to New York to prepare for the Boston Convention.	The Path, Vol. 9, Mar. 1895; p.439 WQJ T. Pioneer, p.34 Echoes of the Orient, Vol. 1, p.liii
Feb. 15, 1895	“THREE GREAT IDEAS.” By W.Q. Judge “which should never be lost sight of.”	Irish Theosophist, Vol. 3, Feb. 1895; p.73 WQJ T. Articles, Vol. 1, pp.242-243

Feb. 15, 1895 continued	“HISTORY REPEATED” A “letter of H.P. Blavatsky, dated Ostende, March 19th, 1887, seems so applicable to the present hour that we have permission to repeat it thus in print. — Ed.” “Having heard from my dear old W.Q. Judge how kindly disposed you are toward me, and having received from him several messages on your behalf, let me tell you how grateful I feel for your kind expressions of sympathy. “Yes, the work has brought upon me contumely, ignominy of all kinds, hatred, malice and slander. Were it only from the outsiders I would mind very little. But, sad to say, it is the ‘Theosophists’ chiefly who tear me to pieces. . . . “Dear and far distant friend, that is private and strictly confidential. I open my poor old aching heart before you. If Judge has such a great esteem for you, <i>you must be worth all that he thinks.</i>” NOTE: See March 19, 1887.	Irish Theosophist, Vol. 3, Feb. 1895; pp.76-77
Feb. 15, 1895 continued	“ON THE SPUR OF THE MOMENT.” By Æ (George Russell) “The intuitive trust which so many members of the T.S. have in William Q. Judge, to my mind shows that he is a real teacher. . . . When a clamour of many voices arises making accusations, pointing to time, place and circumstance; to things which we cannot personally investigate, it is only the spirit within us can speak and decide.”	Irish Theosophist, Vol. 3, Feb. 1895; pp.77-79
Feb. 15, 1895 continued	“A REMINISCENCE” of W.Q. Judge and A Keightley’s visit to Dublin Lodge on Nov. 27, 1888. W.Q. Judge stated: “The first and <i>vital</i> object of the Society was the establishment of the Universal Brotherhood of Humanity.” Dr. Keightley in the course of his remarks added: “He was glad to see that the Dublin Lodge had recognized the fact by placing the notable quotation from <i>Lucifer</i> (November 1887) — which was the utterance of a Master — upon its walls.” NOTE: See Nov. 27, 1888.	Irish Theosophist, Vol. 3, Feb. 1895; pp.79-81 The Path, Vol. 3, Mar. 1889; p.393
Feb. 15, 1895 continued	“AN OLD MESSAGE FROM THE MASTER” by W.Q. Judge. Re: a letter received Nov. 1, 1891 while Judge was in Wyoming: “This is meant for A.P.S. Have you the courage to send it. [‘Signed by M.’] “I had the courage, copied it at the time it was received, and sent the original to Mr. Sinnett by mail from Wyoming. . . . “Very probably Mr. Sinnett will not contest the genuineness of the message because he sent me, nearly about that time, a letter from himself addressed to the Master, requesting me to transmit it and procure the answer, if any.” Rebuttal by A.P. Sinnett dated Feb. 26, 1895: “The letter in question was merely a reply to the ‘message’ spontaneously sent. At the time I merely <i>doubted</i> its authenticity and thought it best to send a reply on the hypothesis that there might be some genuine origin for the message, however it might have been distorted.”	Irish Theosophist, Vol. 3, Feb. 1895; pp.84-85 WQJ T. Articles, Vol. 2, pp.309-310 Irish Theosophist, Vol. 3, Mar. 1895; pp.106-107

Feb. 15, 1895 continued	“<i>To the Editor of THE IRISH THEOSOPHIST</i>” from J.D. Buck. “Much has been said in regard to a ‘committee of honour,’ and Mr. Judge has been charged with evading it. I declare and can prove that this is not true. He evaded it no more than did those arrayed against him, for all agreed that it would be <i>useless at that stage of the proceedings</i>, as the result in any case would be accepted by one party only. . . . The <i>methods</i> employed from the beginning have been the most mistaken that could have been suggested. My object in saying this is not to locate blame . . . but to suggest whether it be wiser to continue in evil lines fraught already with so much bitterness, or to let wiser counsels prevail.” NOTE: See Feb. 1, 1895.	Irish Theosophist, Vol. 3, Apr. 1895; pp.126-128
Feb. 15, 1895 continued	“THE THEOSOPHICAL SOCIETY AND THE PRESENT TROUBLES.” Mrs. Besant commented: “Before I left England in July I had received from Dr. Buck the assurance of his conviction — reiterated by him to Countess Wachtmeister in America — that Mr. Judge had received so severe a lesson that there would be no more of these red pencil missives. . . .” NOTE: See March 15, 1895 for comments by Dr. J.D. Buck	Lucifer, Vol. 15, Feb. 1895; p.442
Feb. 16, 1895	“The Theosophists and Mr. W. Q. Judge.” Letter from Thomas Williams in Light. Williams refuted H. T. Edge’s Feb. 4th letter and claimed, that before Mr. Judge came to England, Mrs. Besant did send him “an exact copy of the whole statement she was going to make before the Judicial Committee, including a copy of every document she was going to use and every argument she was going to employ. This most unusual course she took because she was determined not to take even the advantages the law allows the accuser in such a case. It is, therefore, more quibbling for Mr. Judge to say that up to date he has received no copies of the alleged forgeries; nor is it straightforward to say that ‘he entreated daily to be shown copies of these letters, but his demands were continually ignored,’ when, as matter of fact, he did not confine his demand to copies only, but required <i>that the originals be entirely handed over to him.</i>” NOTE: See March 1895 (Early) entry regarding demands for W.Q.J.’s explanation; Mr. Judge maintained that he still had not received copies of the documentary evidence. See also Feb. 4, 1895 and July 10, 1894 entries.	Light, Vol. 15, Feb. 16, 1895; pp.82-83

Feb. 16, 1895 continued	<i>“To the Editor of LUCIFER.”</i> A rebuttal by Walter R. Old to Mr. H.T. Edge’s Feb. 4th letter in Light and to Mr. Thomas Williams letter of Feb 16th . He stated: “Not content with this exceptional consideration at Mrs. Besant’s hands, it would appear that Mr. Judge’s request extended to the entire handing over to him of <i>the original documents</i>, not copies merely.” Quoted Besant as saying she gave Judge “<i>a copy of every document she was going to use</i>, and of every argument she was going to employ.” Also denied that Judge’s “open enemies” have been allowed to make copies of the evidence. Old added: “I am the only person who holds certified copies of the documents. I was not <i>allowed</i> to take such copies; I secured such in self-defence at the time of my handing over the originals to Mrs. Besant; for it must be remembered that I had already brought charges against Mr. Judge, which at that date I had not had an opportunity of proving, and I was determined that if the charges were preferred, the evidence, so far as I held it, should go along with them, as is only just and right.” NOTE: See Feb. 23, 1895 for Judge’s reply. Also see Feb. 21, 1895 for H.S. Olcott’s reply to Annie Besant’s request to return to her the documents on which the charges against Judge were based.	Lucifer , Vol. 16, Mar. 1895; pp.66-67
Feb. 16, 1895 continued	Letter from George W. Russell re: Besant’s implication “that the ethical principle on which the defence of Mr. Judge was based is contradicted by the teaching of the Master.” NOTE: Refers to “Some Words on Daily Life” [see Sep. 15, 1891 entry] and “WHY I BECAME A THEOSOPHIST” [see Sep. 15, 1889 entry].	Lucifer , Vol. 16, Mar. 1895; pp.68-69
Feb. 17, 1895	Letter of Wm. Lindsay to Countess Wachtmeister from London, (posted March 1st). Countess Wachtmeister had “thought fit to publish in <i>Lucifer</i>” part of Wm. Lindsay’s letter to her. He therefore sent a copy of the full text to the Irish Theosophist with a request to publish it. It read in part: “What you told me was, that before H.P.B. died she showed you a box wherein was Master’s seal, and that immediately after H.P.B.’s death you took the box with the Master’s seal in it into your keeping, and that the box was not in <i>anyone</i> else’s hands till given over by you to Annie Besant on her return from America. When the box was opened by Annie Besant the <i>Master’s seal was not to be found in it</i>, and all that took place <i>before</i> Mr. W.Q. Judge came to England [May 21, 1891].” NOTE: Refer to Mar. 20, 1895, letter of Countess Wachtmeister and to April 23, 1895 for letter from William Lindsay. NOTE: See also May 9, 1891 (est.); May 28-29, 1891; 1892; May 14, 1895 entries.	Irish Theosophist , Vol. 3, May 1895; p.141

Feb. 18, 1895	“DR. HARTMANN ON THE CRISIS.” Franz Hartmann wrote to W.Q.J.: “My conviction is that the T.S. needs a leader who has obtained a certain amount of Self-knowledge. My conviction that you have found the Master, the Self, is not based upon any external evidence, but upon direct recognition of a truth that has been shown to me, and I therefore say: <i>Do not resign!</i>” [Refers to Lucifer, Vol. 15, Feb. 1895, pp.500-514.]	The Path, Vol. 10, Apr. 1895; pp.17-19
Feb. 21, 1895	Letter from H.S. Olcott, from Ootacamund, in response to Annie Besant’s request to return to her “the documents on which the charges preferred by me last July against Mr. W.Q. Judge”. Olcott wrote: “After mature reflection, I have decided to comply with the request contained in your letter of the 20th ultimo, as it seems reasonable that the Delegates in the approaching Special Convention of the European Section should be allowed the opportunity of knowing the evidence upon which your charges against the Vice-President T.S. were based, before committing themselves by formal vote to a recommendation to me of specific official action in the case. I wish it known at the same time that, since they came into my possession after the abortive meeting of the Judicial Committee, I have had them under lock and key and nobody has been allowed to copy or even read them; furthermore, that the copies and facsimiles made by Mr. Old were taken while they were in his custody, in the earliest stages of the inquiry, and published without my consent or by lawful authority. The issue not having been tried, I considered it improper to give them publicity unless new and imperative contingencies should arise. Such is now the fact; and, as it is evident that the case can never be equitably settled without the circulation of these papers, and as Mr. Judge complains that he was not permitted to see them, my present decision is reached. “Before you sail, I shall confide the documents to your custody once more, on the conditions of their return to me intact on my arrival in London in June, of your placing your statement and the evidence in the hands of the General Secretary of the European Section for distribution to Branches and Members, and of his supplying a certified copy of the evidence to Mr. Judge for his information and use.” NOTE: See Jan. 20, 1895	The Theosophist, Vol. 16, Apr. 1895; Supp. p.xx Lucifer, Vol. 16, Apr. 1895; pp.163-164

Feb. 23, 1895	“A Further Communication from Mr. Judge.” Letter from W.Q. Judge to G.R.S. Mead, General Secretary of the European Section. “On January 25th, I sent to you as General Secretary of your section, a general letter replying to several communications from some of your Lodges, so that you, as the proper officer, might communicate it. But instead of pursuing the impartial course as required by your office, you have taken up the position of prosecutor, attorney, and pleader against me, making a long argumentative reply, full of assertions and conclusions of your own, and signed officially, so that you might print it, as you say, with my letter, in THE VAHAN. . . . “You refer me to the fact that Mrs. Besant sent me a copy of what <i>she</i> meant to say to the Committee, and you attempt to make it appear that that very amateur attempt at a legal brief contained the testimony and the documents I require. It did not and does not. I have it. It is a special plea full of distortions, devoid of evidence, containing scraps of documents, devoid of documents referred to, and wholly incompetent. Mrs. Besant’s intentions as to what she would say, do not settle matters. . . . Furthermore, I am entitled to have the entire contents of letters used in evidence, though she sought to introduce disjointed scraps only. “You say I demanded that my letters be handed over to my possession. This I could have done but did not. . . . But it is useless for you and others to try to obscure the fact that no inspection of the documents was given me until July 19th, nearly six days after the Convention, and that no copies have been given; and you yourself heard Mrs. Besant promise in Committee the copies to me. . . .” NOTE: See Jan. 25, 1895 entry.	The Vahan, Vol. 4, Apr. 1895; pp.1-2
Feb. 23, 1895 continued	“FROM MME. BLAVATSKY’S SISTER.” Letter from Vera P. Jelihovsky (H.P.B.’s sister) claiming that around 1891 she had a “very vivid” feeling “<i>that Mrs. Besant must not go to India</i>, because the results of her voyage would be bad, dangerous, harmful, and disastrous to the extreme. . . . “. . . So I resolved to write to my daughter, Mrs. Vera Johnston, in London, asking her to transmit to Mrs. Besant my profound conviction that it would not be safe for her to go over to India, or to interfere with any other branch of the Theosophical Society elsewhere than in England, for <i>I knew</i> for sure <i>that my sister Helen was against it.</i>” Said she warned Besant but Besant said “<i>I am ordered to go.</i>” Vera “thought then and there that she [Besant] was mistaken (now I am sure of it!); that if she was really to perform the will of One whom my sister loved and venerated so devotedly, I would not have received so deep an impression to contradict her intention.” NOTE: See Dec. 1893, Dec. 25th entry and Oct. 1891. See also May 5/ 18, 1896.	The Path, Vol. 10, Apr. 1895; pp.25-26

Feb. 26, 1895	“FINAL REFUSAL TO GIVE COPIES OF DOCUMENTS TO ACCUSED.” W.Q. Judge quoted a letter from H.S. Olcott. “... I don’t know where you get your law from, but hang me if I ever heard of an accused who has been furnished with a copy of the charges pending against him, expecting that the documentary proofs in the hands of the prosecuting attorney shall be given him before the issue is on for trial. . . . I have given copies to nobody.” Mr. Judge added: “The <i>law</i> requires inspection and copies of letters if demanded by the accused; Theosophy and brotherhood would not require less than law.” NOTE: See May 15, 1895. NOTE: Old had made unauthorised copies before Olcott was in possession of the evidence. See Dec. 25-28, 1894; also see Oct. 1894 and Jan. 25, 1895 entries.	Irish Theosophist, Vol. 3, May 1895; pp.132-133
Feb. 26, 1895 continued	Letter from Sinnett to The Irish Theosophist. “In reference to an article by Mr. Judge in the last number of <i>The Irish Theosophist</i> [“AN OLD MESSAGE FROM THE MASTER”], I feel reluctantly compelled to deny that I regard the message he sent me as genuine.” NOTE: See notes of Feb. 15, 1895.	Irish Theosophist, Vol. 3, Mar. 1895; pp.106-107
Feb. 27, 1895	“<i>To the Editors of LUCIFER.</i>” Letter from J.D. Buck correcting a statement that Annie Besant had made concerning him and his attitude on the Judge Case. “I am made to express the conviction that Mr. Judge is guilty as charged by Mrs. Besant, and that he has been so severely punished that he will ‘do it no more.’ I never had, nor have I now, any such conviction of Mr. Judge’s guilt, but on the contrary, I believe him entirely innocent of wrong-doing and the subject of a relentless persecution, conceived through misapprehension, but followed by a zeal that is blind and unreasoning, and therefore full of all uncharitableness.” NOTE: See Feb. 1895 entry. “THE THEOSOPHICAL SOCIETY AND THE PRESENT TROUBLES.”	Lucifer, Vol. 16, Apr. 1895; pp.159-160 The Path, Vol. 10, Apr. 1895; p.23 Pacific Theos. Vol. 5, Apr. 1895; p.151
Mar. 1895 (Early)	“THE PRESENT POSITION OF THE JUDGE CASE.” “The Indian Section has demanded his resignation of the office of Vice-President, and has further requested the President-Founder to seek at Mr. Judge’s hands a satisfactory explanation of the charges against him, and failing such explanation to take steps for his expulsion from the T.S.” NOTE: See Dec. 25-28, 1894 entry.	Prasnottara, Vol. 5, No. 50, Mar. 1895; pp.10-13

Mar. 1895 (Early) continued	“CORRESPONDENCE.” Letter from E.T. Hargrove explaining why the identity of Che-Yew-Tsang wasn’t revealed in the February issue of The Path as promised in the circular A Forgotten Pledge. “The reason for this silence was that I had intended the article on ‘<i>Our Overwhelming Virtues</i>’ to appear in the same number as the letter to ‘<i>Julius</i>’, if the editor would allow it. The article was to have been signed Che-Yew-Tsang, with the name Ernest T. Hargrove in brackets beneath. If that arrangement had been carried out there would have been no need to give the latter name in the letter to which I refer. I wrote accordingly to the editor before the arrival here of the January issue. When this arrived I found in it ‘<i>Our Overwhelming Virtues</i>’, but owing to great pressure of work I failed to catch the February issue in time to make the necessary alteration and arrange for the insertion of the name in the letter to ‘<i>Julius</i>’. That is all.” NOTE: See Feb. 3, 1895 A Forgotten Pledge. Also see in The Path, for the letter to “Julius.” Vol. 9, Feb. 1895, pp.401-402 NOTE: See May 1, 1895. A. Besant’s version on how she came to know of the identity of the “Chinaman.” Also see May 21, 1895.	The Path, Vol. 9, Mar. 1895; p.434
Mar. 1895	“The Legend of Che-Yew-Tsang.” By G.R.S. Mead. “On receiving the first article I was struck by the intimate knowledge possessed by the writer concerning the inner lines of thought of our intimate circle, and as Mrs. Keightley and all at Headquarters then expressed the same ignorance of the source of the article, and as I had implicit confidence in <i>all</i> on such matters, I concluded that the writer had a knowledge which was not derived by physical contact with us, and that he was what he claimed to be. . . . a <i>bonâ fide</i> oriental with a most intimate knowledge of the Society.” Includes comments on the above articles by E.T. Hargrove and his later pamphlet, A Forgotten Pledge. NOTE: See Feb.3, 1895 and Mar. 1895 (early) entries.	Lucifer, Vol. 16, Mar. 1895; pp.1-5

Mar. 5, 1895	According to Mr. Neresheimer, at 10 o'clock a.m., this date, instructions were received through Mrs. K. Tingley (then anonymous as "Promise") from the Masters. "... it was through this person that the instruction was given to us. . . . in the following words: "March 5th, 1895. This course should be adopted at the Convention; it cannot be avoided. If any time is wasted much will be lost; a <i>split</i> should be declared in such a way that it will leave the door open for the others when they wish to restore harmony. America must insist that it can no longer submit to such <i>friction, intolerance</i> and untheosophical work. "It declares itself independent until the disrupting forces bring the fight to a close. Unless this is done another year will pass in turmoil and strife and the chief aims of the Master's work retarded. "You must fix it so that it will be well planned and no mistakes. "Consult with ——— at once. "San Francisco and Boston will join heartily; others will follow. "Under no circumstances must Mr. Judge know of this." NOTE: See Nov.25, 1931 entry.	To the Members of the E.S.T. Apr. 3, 1896; p.16
Mar. 5, 1895 continued	A Circular letter to Fellow Theosophists by Robert B. Holt from London. Claimed that: "Two things seem to be forgotten by some of us. First that our allegiance is due to Truth only; secondly, that all pledges are given to the moral law. "It is because I cannot reconcile these duties with the pretensions of Mr. Judge that I am compelled to renounce his leadership. . . . "When grave charges were reluctantly formulated against him [Mr. Judge], instead of meeting them with the frankness proper to a man conscious of his integrity, he endeavoured to stifle all enquiries with legal technicalities."	Circular letter, 1 page
Mar. 11, 1895	"<i>To Editor of the Pacific Theosophist:</i>" by Alice Cleather. She expressed her confidence in W.Q. Judge and called attention to the wording of the notice sent out by Count Leiningen. He was sending out voting papers to the Vienna Lodge members with the object of getting votes in favour of forcing Mr. Judge to resign the office of Vice-President. "It runs as follows: (Translated by Dr. Hartmann.) 'W.Q. Judge having been convicted of having practiced cheating for many years, the matter has become public, and it is our duty to force him to resign, Please fill out the enclosed voting-blank.' . . . "I may add that I have sent an exact copy of the above to the <i>Theosophist</i>, <i>Lucifer</i> and the <i>Vahan</i>, for insertion in their columns." [Her letter was never published by these magazines.]	Pacific Theos. Vol. 5, Apr. 1895; pp.151-152 The Path, Vol. 10, Apr. 1895; pp.23-24

Mar. 15, 1895	“A Common-Sense View of MR. JUDGE’S CIRCULAR OF NOVEMBER 3RD, 1894.” Bertram Keightley’s criticism of Mr. Judge’s E.S.T. circular, By Master’s Direction, of Nov. 3, 1894. Claimed that Judge was suffering from “self-assertion and self-glorification” and that “this circular claims to be written ‘by Master’s direction’ and invokes His authority on every page!” NOTE: See Nov.3, 1894; Jan. 11, 1894 and Feb.1895 entries.	Lucifer, Vol. 16, Mar. 1895; pp.58-64
Mar. 15, 1895 continued	Dr. A. Keightley’s reply to Besant’s article “THE THEOSOPHICAL SOCIETY AND THE PRESENT TROUBLES.” [See Feb. 1895 entry] He stated that “evidence” was not sent, that a “brief” only has been sent to W.Q.J. “I am told by three persons who have seen this brief that there are under a dozen pieces of evidence given. . . . It cannot be denied that Mrs. Besant intended to use against him all the seventy-eight or more pieces of evidence quoted. . . . “Moreover, Mr. Judge has not even <i>seen</i> all the evidence. . . . “Furthermore, Mrs. Besant at Richmond, in July, 1894, promised Mr. Judge in the presence of Mr. Mead, Dr. Buck, Mr. B. Keightley, Mrs. A. Keightley and myself, that he should have copies of all the evidence.” [p.94] “Mrs Besant then agreed that the copies should be given. Four of the seven persons present remembered this as here set forth. The copies NEVER have been given, and the statement made by Mr. Judge in his letter, published by Mr. Mead in <i>The Vahan</i>, and in <i>The Irish Theosophist</i> for February, 1895, is in every particular correct.”[p.95] Mr. A. Keightley also contradicted Besant’s views about how Judge’s E.S.T. circular of Nov. 3, 1894, By Master’s Direction, could have been published in The Westminster Gazette. “[C]opies of a circular sent to Mrs. Besant’s E.S.T. Council (ten, I think, in number) and the I.G. . . . These were the only copies signed — and in an unusual manner — by Mr. Judge. One of these <i>signed</i> copies was published in part . . . by <i>The Westminster Gazette</i>, and the exact signature reproduced. These were <i>the only signed copies</i> except my own. . . . Therefore one of the remaining members of Mrs. Besant’s own E.S.T. Council published the circular to which she refers.” [p.95-96] B. Keightley’s comments “I was present at Richmond in July, 1894, on the occasion referred to by Dr. Keightley. Mrs. Besant did <i>not</i> ‘promise Mr. Judge that he should have copies of all the evidence’ in the sense of any undertaking to provide him with such.”	Irish Theosophist, Vol. 3, Mar. 1895; pp.89-98 Lucifer, Vol. 16, Apr. 1895; pp.161-162

Mar. 15, 1895 continued	“TRUTH AND OCCULTISM.” Dr. Buck denies the accuracy of Annie Besant and C. Wachtmeister in regard to quoting him. NOTE: See Dec. 21, 1894 and Jan. 21, 1895 for C. Wachtmeister letter and Dr. Buck’s reply. In his response to A. Besant’s letter of Dec.25, 1894 (and enclosing a copy of C. Wachtmeister’s letter), he wrote: “ . . . See how these things go. When will we come to an end of them? This statement by the Countess is without a single fact to stand on, but taken with yours will be believed and go against Judge. . . . I never said to anyone that Judge was guilty or I believed him guilty; but always ‘I do not know,’ and defended him solely from what I do know, viz., his great work and general character, leaving the rest without prejudice one way or another. It seems to me that you might understand this position whether you approve it or not.” NOTE: See Feb. 15, 1895 and Dec. 21, 1894; and Jan. 21, 1895.	Irish Theosophist, Vol. 3, Mar. 1895; pp.89-92
Mar. 15, 1895 continued	“THE THEOSOPHICAL SOCIETY AND THE PRESENT TROUBLES.” A. Besant’s long editorial comments on the “Judge Case”. Includes alleged comments by Dr. Buck regarding red pencil missives by W.Q. Judge, as well as resolutions carried at Anniversary Meeting held at the Headquarters, Adyar, Madras. NOTE: See issues of the Annual Convention of the Indian Section Dec. 25-28, 1894 and Feb. 15, 1895 and Feb. 1895 for outline of contents.	Lucifer, Vol. 15, Feb. 1895; pp.441, 456 [441-468]
Mar. 15, 1895 continued	“THE T. S. CONSTITUTION.” By Fred J. Dick. “There are a few points in March <i>Vahan</i> . . . it is well to note the admission of our General Secretary [G.R.S. Mead] that last year’s Judicial Committee ‘proved the disability of the Constitution to grapple with the difficulty.’ The obvious inference . . . is that we have to go <i>outside</i> the Constitution ‘to grapple with the difficulty’ (of keeping up the hue and cry?). This agrees well with Mr. H. Burrows’ recent declaration to the Blavatsky Lodge that ‘we make a mistake in applying theosophical principles to the present crisis.’”	Irish Theosophist, Vol. 3, Mar. 1895; p.100

Mar. 15, 1895 continued	“A MAHATMA’S MESSAGE TO SOME BRAHMANS.” Text of the “Prayag Letter” with comments by W.Q. Judge published (Mahatma Letters, 2nd ed., pp.461-463, Nov. 4th, 1881; Reader’s Guide to Mahatma Letters, 2nd ed., 1988, pp.90-91). [Message from the Masters through H.P.B. to the Prayag (Allahabad) Branch of the T.S., of which Chakravarti was a member.] Annie Besant denied the authenticity of the Prayag Letter: “I do not regard the letter as genuine, <i>but I have never attributed it to H.P.B.</i> . . . “The publication of the letter, if it should be regarded as from H.P.B., may do some harm to the Theosophical Society in India, and will certainly injure her memory, as it is in flagrant contradiction with her definite and published teachings. The recipients of it wisely kept it to themselves, and thus little harm was done by it, beyond the shutting out of the Theosophical Society of a few men who would have been useful members.” Included are three of W.Q. Judge’s letters re: the Prayag letter. [Letters dated London, July 4, 1893; NY, Sep. 28, 1893; NY, Jan. 12, 1894] NOTE: See Besant’s comments in March 1895 (late) and Feb. 14, 1894.	The Path, Vol. 9, Mar. 1895; pp.430-431 Echoes of the Orient, Vol. 1, p.448 [448-454] Lucifer, Vol. 16, July 1895; pp.375-379 Echoes of the Orient, Vol. 2, pp.49-52
Mar. 15, 1895 continued	“PERSONAL NOTES.” “Mr. Judge’s ill-health has rendered a month’s absolute rest imperative.”	The Lamp, Vol. 1, Mar. 1895; p.125
Mar. 15, 1895 continued	Note by D.N. Dunlop that “in 1889 H.P.B. gave Mr. Judge a photo, on which are the following words: ‘To my dear and loyal colleague, W.Q. Judge.’ This bears the Master’s signature. I believe Mrs. Besant has seen it, and declared it to be genuine.”	Irish Theosophist, Vol. 3, Mar. 1895; p.108
Mar. 19, 1895	Letter by A. Keightley to G.R.S. Mead defending Dr. Zander, H. Coryn and himself against allegations made by Mead that they accepted Judge “unqualifiedly” and they therefore “have no choice” but to “support Mr. Judge in all his policy.” Also commented on Mead advocating that Besant publish the “prosecutor’s brief” against Judge which is “incomplete and one-sided” while still refusing to furnish Judge with copies of the evidence. Mead’s reply: “It is time for all of us to have this document before us. If it is so unfair, so weak, so paltry, it will be all the easier for Mr. Judge to refute it.”	The Vahan, Vol. 4, Apr. 1895; pp.4-5 p.6

Mar. 20, 1895	Letter by C. Wachtmeister in response to a letter from William Lindsay to her. She stated: “H.P.B. never shewed me the seal above named. I did not even know of its existence. I had seen the impression of the seal during H.P.B.’s life-time, but not the seal itself, and I believed these impressions to be from a genuine seal belonging to the Master.” Followed by endorsements of Wachtmeister’s denial by Isabel Cooper-Oakley and Laura Mary Cooper, and B. Keightley. Reply by W. Lindsay, dated Apr. 23, 1895, to the above including his original letter to Countess Wachtmeister dated Feb. 17, 1895 in which he advised her he was planning to use her statement which she had given him “<i>for use if at any time required.</i>”[See April 23, 1895.] NOTE: See Feb. 17, 1895; May 14, 1895; also see May 28-29, 1891, Re: Beginning of troubles with Master’s seal or H.P.B.’s seal. “Mr. Lindsay’s letter is scarcely less interesting, recounting as it does the Countess Wachtmeister’s various renderings of the story of the Master’s seal.” NOTE: See 1892 entry for more on “H.P.B.’s seal.”	Lucifer, Vol. 16, Apr. 1895; pp.164-165 Irish Theosophist, Vol. 3, May 1895; pp.141-142 The Path, Vol. 10, July 1895; p.131
Mar. 20, 1895 continued	To Fellow Theosophists, by Robert B. Holt. “Mrs. Besant gave her entire confidence to Mr. Judge and he betrayed it. . . . “Think what it must have cost a woman of her ability and reputation to have to add, ‘I now know they were not written or precipitated by the Masters, and that they were done by Mr. Judge.’ This was publicly acknowledging herself to be a duped simpleton. But Truth demanded the avowal and she unhesitatingly made it.” “Defends Besant’s honor, maintaining that she was sincere in bringing charges against Judge.” NOTE: See also Mar. 5, 1895 for Robert B. Holt’s first Fellow Theosophists circular.	Circular, 2 pages Mar. 20, 1895 T.N.C.A.B. Item 1964, p.539

Mar. 27, 1895	“POSTSCRIPT” H.S. Olcott’s rebuttal to Judge’s publication of the Prayag Letter. “[Olcott] pronounces the message a false one and if this is likely to shatter H.P.B.’s oft-declared infallibility as the transmitter of only genuine messages from the Masters, so let it be: the sooner the monstrous pretence is upset the better for her memory and for a noble cause. . . . [T]he writer . . . reiterates, for the hundredth time, that H.P.B. was as human and fallible as either one of us, and that what she wrote and taught, and what was written through her, should be judged strictly on its intrinsic merits and by no standard of presumed authority. . . . “. . . Is it not absurd, then, to imagine that any Master, in even the most casual relations with the Society, would indulge in this insulting attack upon Brahmanic philosophy. . . .” NOTE: See Mar. 15, 1895 entry. “H.S. OLCOTT VS. H.P.B.” by W.Q. Judge. “Olcott does not like [the Prayag Letter] because he lives in India, and it is too gallingly true. . . . “The message condemns bigotry. The persons to whom it was sent were then of the most theologically bigoted families. . . . [T]o their superstitions, to their upholding idolatry, to the horrors of caste, the letter adverts. The whole letter rings true and strong.” “DR. HARTMANN READS THE ‘POSTSCRIPT’.” “It seems almost incredible how anybody, to say nothing of a president-founder, could misconstrue and confound that message [the Prayag Letter]. . . in which the Master asks them to strive to <i>outgrow</i> their orthodox beliefs and superstitions, faith in gods, or a (separate) god, and to attain <i>real knowledge</i>. “Great must be the power of Mr. Chakravarti and his orthodox colleagues, if they can spread so much darkness over Adyar. The very air in that place seems to be reeking with envy, jealousy, conceit and above all ingratitude.” NOTE: See May 15, 1895 entry.	The Theosophist, Vol. 16, Apr. 1895; pp.475-476 The Path, Vol. 10, June 1895; pp.81-83 Echoes of the Orient, Vol. 2, pp.203-204 WQJ T. Articles, Vol. 2, pp.332-334 Theosophy, Vol. 3, June 1915; p.374 The Path, Vol. 10, June 1895; pp.96-97
Mar. 1895 (Late)	“A Common-Sense View of MR. JUDGE’S CIRCULAR OF NOVEMBER 3RD, 1894.” By Bertram Keightley. NOTE: See Feb. 1895 entry.	Lucifer, Vol. 16, Mar. 1895; pp.58-64 Prasnottara, Vol. 5, No. 52, May 1895; pp.39-48

Mar. 1895 (Late) continued	“THE PERSECUTION OF WILLIAM Q. JUDGE. The Object in View.” By W.Q. Judge. “The design from the beginning was to get me out of the way to the Presidency of the T.S. Mrs. Besant was to demand my resignation, after that Col. Olcott was to resign his office, then Mrs. Besant was to be nominated as President; Vice-Presidency probably to go to Bert. Keightley, though on that the outer proofs are not yet definite. In London last July Mrs. Besant said several times that the object of the proceeding was to prevent me succeeding to the Presidency. But here are a few samples from her letters:” He quoted from a Feb. 14, 1894 letter: “He (Chakravarti) endorsed the idea that I [Annie Besant] should take sole charge of the school. . . . Indeed he told me last summer (about Aug. 1893. — J. [Judge]) that it had to be so presently.” NOTE: See also Feb. 8 and 14, 1894 and June 1895 entries. Judge commented on A. Besant’s accusation in her Feb. 14th, 1894 letter that he was “misled by a high example.” “In July she told me . . . that her theory was <i>first</i>, that H.P.B. had committed several frauds for good ends and made bogus messages; <i>second</i>, that I was misled by her example; and <i>third</i>, that H.P.B. had given me permission to do such acts. She then asked me to confess thus and that would clear up all. I peremptorily denied such a horrible lie, and warned her that everywhere I would resist such attack on H.P.B. These are facts, and the real issue is around H.P.B.” Cleather’s comments on Besant’s claims that Judge was “misled by a high example” [H.P.B.].	The Path, Vol. 9, Mar. 1895; p.432 WQJ T. Articles, Vol. 2, p. 313 Pacific Theos. Vol. 5, Mar. 1895; pp.125-128 Irish Theosophist, Vol. 3, Mar. 1895; pp.103-104 The Path, Vol. 10, May 1895; p.61 The Path, Vol. 9, Mar. 1895; p.432 H.P.B. A Great Betrayal (1922) by A. Cleather, p.66
Mar. 1895 (Late) continued	“<i>To the Members, Branches and Sections of the Theosophical Society:</i>” By J.D. Buck. Buck summarized the history of the American Section, and the attack on W.Q. Judge. He closed by stating: “I therefore urge the American Section to pass unanimously a vote of separation, and declare their entire autonomy, and to proceed to organize this Section on this basis, and make it effectual in the best sense for the promotion of the real brotherhood of man on the lines laid down by the Master and H.P.B.”	Circular, 2 pages, [date estimated March 1895 from Albert Smythe’s notes] T.N.C.A.B. Item 1949, p.536
Mar. 1895 (Late) continued	“THE LAST THREE YEARS OF THE LIFE OF MADAME BLAVATSKY.” Countess Wachtmeister wrote to Claude F. Wright: “As my book, the <i>Reminiscences of H.P. Blavatsky and the Secret Doctrine</i>, has been read with such interest all over the world, it seems to me that it would be an admirable plan to follow it up by carrying on the threads from where I dropped them, through to the end of her life.” “<i>To the Readers of the PATH:</i>” By C.F. Wright. “Acting on the suggestion contained in the letter from Countess Wachtmeister, I am at present actively engaged in collecting reminiscences, personal and otherwise, of H.P.B. during the last three years of her life. . . .”	The Path, Vol. 9, Mar. 1895; p.435

Apr. 1895	“The Point of View.” Comments by Kalekamiyuen on B. Keightley’s article A Commonsense View of Mr. Judge’s Circular of November 3, 1894. “This article is neither a review of Mr. Keightley’s circular nor an answer thereto. It is simply the views (upon three apparently disputable points raised by Mr. Keightley) of a member who believes in and reveres the Masters and Their agents, and who has received indubitable personal proofs that Mr. Judge is Their accredited Agent. . . .” NOTE: See Nov. 3, 1894 and Feb. 1895 entries.	Atma’s Messenger, Apr. 1895; p.3
Apr. 1895 continued	Isis and the Mahatmas: A Reply by William Q. Judge (approximate date). Includes W.Q.J.’s reply to the New York Sun (Nov. 26, 1894), also To the Editor of the The Westminster Gazette, and other correspondence relating thereto and lastly, “A FINAL WORD TO THOSE WHO DEMAND MR. JUDGE’S RESIGNATION PENDING HIS DETAILED REPLY.” NOTE: See Nov. 26, 1894.	Pamphlet, 30 pages
Apr. 1895 continued	“LUCIFER for April continues the persecution of Mr. Judge and his friends. . . .” “The Clash of Opinion.” Letters from B. Keightley, Annie Besant, H.S. Olcott, J.D. Buck, A. Keightley, and others published. NOTE: See March 1895 (Early) regarding demands by the Indian Section for explanations from W.Q. Judge.	The Path, Vol. 10, June 1895; p.101 Lucifer, Vol. 16, Apr. 1895; pp.159-165
Apr. 1895 continued	“THE JUDGE CASE.” Several Lodges and a number of influential Theosophists had been asking Besant to publish her evidence against W.Q. Judge, as soon as possible, “. . . ‘so that there may no longer be the slightest doubt what are the precise charges against Mr. Judge and the evidence in their support.’ In response to this Mrs. Besant will, on reaching England, publish the statement she drew up last July to lay before the Judicial Committee, and which contains the evidence establishing the charges.”	Prasnottara, Vol. 5, No. 51, Apr. 1895; pp.23-24
Apr. 1895 continued	After her return to England on April 21st, 1894, Annie Besant issued The Case Against W.Q. Judge (88 pages) [See April 2, 1895 entry.] Detailed six charges against W.Q. Judge and reviewed events of the Judicial Committee Meeting and thereafter. [Published Apr. 29, 1895] NOTE: The charges and evidence Mrs. Besant advanced were reviewed in detail by a barrister, Mr. Basil Crump, who offered the opinion that the case was ill framed and quite inadequate. “From preface to conclusion it would be child’s play to pick to pieces and pulverise.” [See his pamphlet, May 5th, 1895. Also see Dec. 1894.] Mrs. M. Thomas’ comparison and analysis of The Case Against W. Q. Judge.	Theos. Movement 1875-1950, p.248 Theos. or Neo-Theos. by Margaret Thomas, pp.64-67

Apr. 1895 continued	“THE TRUTH ABOUT EAST AND WEST.” By W.Q. Judge, [regarding the “Prayag Letter”] in which he stated the Masters started the Theosophical Movement in the West because of the Spiritual degradation in India. “Had we waited for them to give us this, we never would have obtained it. . . . “Let those . . . who can calmly examine facts, see that the West is the advancing conqueror of human destiny; that the Eastern lands, both India and other places, are storehouses for the world, holding from the past treasures that the West alone can make avail of and teach the East how to use. Let sectional jealousy cease. . . .”	The Path, Vol. 10, Apr. 1895; pp.1-5 WQJ T. Articles, Vol. 2, pp.284-289 Echoes of the Orient, Vol. 1, pp.454-458
Apr. 1895 continued	“H.S. OLCOTT vs H.P.B.” by William Q. Judge. “In the April <i>Theosophist</i> Col. Olcott makes public what we have long known to be private opinion — a private opinion hinted at through the pages of <i>Old Diary Leaves</i>, — that H.P.B. was a fraud, a medium, and a forger of bogus messages from the Masters.” NOTE: See March 27, 1895 for more about H.P.B. by Olcott. “MRS. BESANT vs H.P.B.” “Mrs. Besant has sent an advance copy of an article to appear in <i>Lucifer</i> entitled ‘East and West’. . . . <i>She says the message is not genuine</i>, and thus walks beside Col. Olcott in abuse of H.P.B., for everyone with correct information knows that the message came through H.P.B.” NOTE: In one of his E.S.T. circulars to members, Mr. Judge issued a Subsidiary Paper in January 1895 which included a section subtitled “East and West” in which he comments “about the importance and destiny of the West”. NOTE: See letter (Prayag Letter) written from Dehra Dun by H.P.B. to A.P. Sinnett. The bulk of the letter apparently is a direct dictation of M. to H.P.B. See Appendix B, No. 1, for “Letter No. CXXXIV from Dehra Dun” from The Mahatma Letters to A.P. Sinnett 2nd edition pp. 461-464. Also see Mar. 15, 1895 entry.	The Path, Vol. 10, June 1895; pp.81-83 Echoes of the Orient, Vol. 2, pp.203-204 p.205 WQJ T. Articles, Vol. 2, pp.332-334 Echoes of the Orient, Vol. 3, pp.470-472
Apr. 1895 continued	“EAST AND WEST.” by Annie Besant. Rebuttal to W.Q.J.’s article. A MAHATMA’S MESSAGE TO SOME BRAHMANS. “For years Mr. Judge has been trying to get hold of India, but all his attempts have failed, and the failure has naturally embittered him against those he can neither win nor master. But this is a passing and trivial matter, whereas the spiritual destinies of Humanity are bound up with India.” [p.192] D.N. Dunlop published a letter “MRS. BESANT AS A PROPHET.” (Dated from Sydney, Australia, Feb. 17, 1895) from T.W. Willans: “In a few words, the whole situation is explained from A.B.’s present position, ‘I am Sir Oracle, and when I speak let no dogs bark’.” NOTE: See below for cablegram received on March 26th.	Lucifer, Vol. 16, May 1895; pp.185-194 Irish Theosophist, Vol. 3, Apr. 1895; pp.122-123

Apr. 1895 continued	“Much indignation is being expressed by some Eastern Branches on account of the action of W.J. Walters, editor of <i>Mercury</i>, in securing lists of members for the purpose of sending <i>Mercury</i>, and then using these lists to send attacks upon Mr. Judge instead.” “In Refutation.” Letter to the Editor by W. J. Walters. Mr. William John Walters, Editor of Mercury, denied that he was collecting lists of members in order to send out attacks on W.Q.J. “About the beginning of February, I sent to the secretaries of the different branches asking for a list of their members, as I was desirous of sending them a copy of <i>Mercury</i>.”	Pacific Theos. Vol. 5, Apr. 1895; p.153 Atma’s Messenger, Apr. 1895 (est.), p.8
Apr. 1895 continued	“On March 26th . . . the following cablegram, which, with other letters of the same [supportive] tenor from New Zealand and Australia, are in sufficiently amusing contrast with Mrs. Besant’s prophecy upon Australian matters as confidently expressed to the Adyar Convention last December. ‘Vigilate, London. Sydney Branch votes in confidence Judge.’ “Foregoing received from Sydney. — <i>Reuter</i>.” “SOME QUOTATIONS.” Pertaining to EAST AND WEST from K.H., H.P.B., M.M. Chatterji, and Damodar in contrast to Mrs. Besant’s prophecy. NOTE: See Dec. 25-28, 1894. Re: A. Besant’s assumption that she had gained the confidence of the Australian Theosophists by her influence. The Australian Section split after visit from Besant. In a letter from Mr. Willans, on behalf of twenty-three members in Australia and two Centres in N. Z., he detailed “the methods that were adopted to obtain the vote and influence of the Australian Section in favor of Mrs. Besant’s action in the ‘Case against W.Q. Judge.’ . . . a devoted group of workers in Australia and N. Z. . . have, through all, remained loyal to Mr. Judge, and who have upheld the principles of Theosophy.”	Irish Theosophist, Vol. 3, Apr. 1895; pp.123-124 Sep. 1895; p.228
Apr. 1895 continued	“A PROPHETIC MESSAGE.” H.P.B. TO THE AMERICAN CONVENTION T.S. 1891.” D.N. Dunlop quoted H.P.B.’s message to the American Convention of 1891: “The critical nature of the stage on which we have entered is as well known to the forces that fight against us, as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray.”	Irish Theosophist, Vol. 3, Apr. 1895; pp.125-126

Apr. 1895 continued	“MIRROR OF THE MOVEMENT.” “It is understood that Mr. Bertram Keightley, Mrs. Besant and others purpose presenting charges against Mr. Judge of slandering Mrs. Besant and Prof. Chakravarti, with view to his expulsion from the T.S.”	The Path , Vol. 10, Apr. 1895; p.28
Apr. 1, 1895	“The Result of the Vote.” G.R.S. Mead as General Secretary gave results of the voting on the Resolution requesting Mr. Judge to resign or submit himself for re-election. “Aye - 578. No - 117.”	The Vahan , Vol. 4, Apr. 1895; p.1
Apr. 2, 1895	Mrs. Besant left for Bombay en route for England. She delivered two lectures in Bombay, April 4th and 5th, before leaving. She arrived in England on the 21st. “On April 2nd Mrs. Besant left [Benares] for Bombay en route for England and delivered two lectures there on April 4th and 5th. . . . She sailed April 6th.”	Prasnottara, Vol. 5, Apr. 1895; p.31 The Theosophist, Vol. 16, May 1895; p.531
Apr. 3, 1895	The Plot Against the Theosophical Society by Dr. A. Keightley & others is published. Narrated the facts and the opinions concerning the period July 5th - 19th, 1894 using reprinted articles supporting Judge from the Irish Theosophist, The Path, and The Vahan, and E.T. Hargrove’s A Forgotten Pledge, as well as “Luciferian Legends”, by Archibald Keightley, which “appears for the first time”. “This pamphlet is issued in defence of various members of the Theosophical Society who have recently been attacked in <i>Lucifer</i> and <i>The Vahan</i>. Mr. W.Q. Judge, Vice-President of the Theosophical Society, has been, and still is, the outer object at which these attacks have been made, but all who have ventured to say a word on his behalf have also been singled out for calumny. H.P. Blavatsky is the inner centre of attack, but behind the Messenger there is the Message, and it is Theosophy which is really being assaulted.” NOTE: See notes for Apr. 6, 1895.	Pamphlet, 89 pages, published in London

Apr. 6, 1895	Pamphlet with an introduction signed by 10 members from America supporting W.Q.J. “[I]f any of us desire to preserve even a remnant of a nucleus to carry out the principles of Theosophy as laid down by our founder H.P.B., it is necessary that the American Section shall take such decided action as will put an end to friction and intolerance.” Includes: - “Some Words by H.P.B.” quoting from an article by H.P.B. titled “A PUZZLE FROM ADYAR” [Lucifer, Vol. 4, pp.506-509] - “Some Words on Daily Life” (written by a Master of Wisdom) [Lucifer, Vol. 1, pp.344-346] - A Forgotten Pledge by E.T. Hargrove [Feb. 3, 1895] - Letter from C. Wachtmeister to J.D. Buck claiming that he said that he agreed with her that W.Q.J. was guilty. - Reply by Buck denying that any such conversation occurred. - Letter by Buck to A. Besant correcting a statement attributed to him that he would defend W.Q.J. “even at the cost of truth.” NOTE: See March 1895 (early) and Mar. 15, 1895 entries. - Letter by A. Keightley on the evidence in the “Judge Case.” NOTE: See Mar. 15, 1895 entry. NOTE: With the exception of: “Some Words by H.P.B.” and “Some Words on Daily Life” by a Master of the Wisdom, the material printed in this is the same as that found in The Plot Against The T.S. printed in England. Much condensed.[see Apr. 3, 1895 entry]	New York, Apr. 6th, 1895. Pamphlet, 34 pages p.3 pp.4-8 pp.9-22 pp.23-24 p.24 pp.25-27 pp.27-34
Apr. 17, 1895	“Letter <i>To The Editor</i>.” by E.T. Hargrove. Point by point rebuttal to B. Keightley’s letter (in April Lucifer). Also commented on Olcott’s letter of Feb. 21, 1895 in which Olcott asked that Judge be supplied with a copy of the evidence against him: “And so Colonel Olcott recognizes the fact that up to the present day Mr. Judge has no such copies, and that Mr. Judge’s statement to that effect is correct.” NOTE: See Jan. 20, 1895 entry for Olcott letter; also Jan. 25, 1895 for letter from Judge to Mead. “LITERARY NOTES” Re: The Irish Theosophist: “‘Letters to the Editor’ has a striking contribution from Ernest T. Hargrove, which does not put Mr. B. Keightley in a very pleasant light. . . .”	Irish Theosophist, Vol. 3, May 1895; pp.137-140 Lucifer, Vol. 16, Apr. 1895; pp.159-162 The Path, Vol. 10, July 1895; p.131
Apr. 19, 1895	“We hear from America that a movement is on foot among Mr. Judge’s supporters in the American Section for the purpose of getting Resolutions adopted at the coming American Convention, declaring that the American Section secedes from the Theosophical Society and no longer remains part of our world organisation.”	Prasnottara, Vol. 5 June 1895; pp.57-59

Apr. 19, 1895 continued	Alexander Fullerton turned against W.Q.J. Letter “<i>To the Editors of LUCIFER.</i>” The Editor, Mrs. Besant, commented following the letter: “Mr Fullerton has been the steady centre in Mr. Judge’s office. . . . It is of the first importance to show that honest men cannot continue to work with Mr. Judge, unless they are prepared to be betrayed behind their backs in the work of the Society, and that Mr. Judge’s own conduct and his continued deceptions, force us, however, reluctantly to say: ‘Mr. Judge must be expelled from the Society, for his methods are dishonest and he corrupts his fellow-workers.’ Unless America saves us from the necessity of demanding his expulsion, by seceding from the present Society, Europe must endorse the demand for expulsion coming from India and Australasia.” NOTE: See Jan. 16, 1895, Apr. 22, 1895 and Apr. 27, 1895 entries, also see Apr. 23, 1895 for Albert Smythe’s response.	Lucifer, Vol. 16, May 1895; pp.182-183, 252-254
Apr. 21, 1895	Mrs. Besant reached England from her tour in India. “She arrived in London on Sunday, April 21st, in the evening. . . .” “Since I left England in July, I have spent three months in Australasia, and three months in India; the rest of the time has gone in journeys.” NOTE: Mrs. Besant had left England for Australia on July 25th, 1894.	The Path, Vol. 10, June 1895; p.104 Lucifer, Vol. 16, May 1895; p.250 The Vahan, Vol. 4, May 1895; p.6
Apr. 22, 1895	Letter to Miss A. Walsh from A. Fullerton stating he had changed his mind regarding the stand he had taken in his circular of Jan. 16th. He indicated he had withdrawn from the E.S. “You are quite right in saying that we, opponents of secession, are the real F.T.S., and that those who secede simply cut themselves off from the T.S. itself.” NOTE: See May 14, 1895.	Pamphlet, 2 pages
Apr. 23, 1895	Letter from William Lindsay in which he re-affirmed his version of the facts and addressed Bertram Keightley’s endorsement (“With regard to the seal, I was present when the Countess denied having ever seen it. . . .”): “Of course I am not responsible for the truth of the statement made by the Countess, but only for the correct rendering of such, as told to me, which I maintain I have done and, after all, the principal point remains unchanged, viz., <i>that the seal was gone before W. Q. Judge came to England.</i>” NOTE: See Appendix A for more information regarding the “Master’s seal” and some of the correspondence relating to it; also see Feb. 17, 1895, and Mar. 20, 1895.	Irish Theosophist, Vol. 3, May 1895; pp.141-142

Apr. 23, 1895 continued	Albert Smythe replied to Alexander Fullerton's letter of April 20th. "I am practically on the outside of the movement here but it does seem to me that we have all been quite too acrobatic in jumping at conclusions and turning somersaults and generally giving the enemy occasion to blaspheme. . . . It does seem to me however that we are all inclined to break what I understand is one of the elementary rules for the guidance of students — 'To know, To will, To dare, And to be Silent.' So far from being silent, everyone seems inclined to publish all he knows on the first opportunity. Mrs. Besant commenced by bragging in public of her relations with Masters, when the Book of Rules distinctly says that any mention of occult experiences will be promptly followed by an entire severance of communication. Is this a rule or is it not? I feel inclined to adhere to it." NOTE: The letter of the 20th has not surfaced but all indications are that it is similar to, if not the same as Fullerton's letter to Miss A. Walsh (Apr. 22nd, 1895) and the letter to Lucifer dated April 19th, 1895. Apparently Fullerton was looking for support but did not receive it from Smythe; in fact Smythe was so disturbed by Fullerton's letter, as were the members of Toronto, that he went to the Boston Convention as an unexpected representative. A further probability is that Fullerton sent similar letters to all prominent members whose loyalty he thought he might be able to sway. NOTE: See Mar. 1938, "A Belated Exposure [Disclosure.]", regarding Smythe's first-hand experience with Besant during her visit to Toronto in October/November 1926.	Letter from Albert Smythe, 2 pages Report of Proceedings T.S. in America, 1895; p.30
Apr. 26, 1895	"LEGAL OPINION OF GEO. D. AYERS COUNSELLOR-AT-LAW, BOSTON, ON THE STATEMENT OF FACTS RELATING TO THE THEOSOPHICAL SOCIETY." Mr. Ayers presented 13 facts supporting W.Q. Judge's position based on the records of the T.S. (presented by Mr. Wade at the Convention at Boston, Apr 28-29, 1895). NOTE: See June 3, 1895; What is the Theosophical Organization? NOTE: See June 5, 1895 and Aug. 23, 1895	New England Notes, Vol. 1, Apr. 27, 1895; pp.6-7 What is the Theos. Organization? Pamphlet, 20 pages
Apr. 27, 1895	A.P. Sinnett's letter to A. Fullerton after Judge published the Prayag Letter (under title "A MAHATMA'S MESSAGE TO SOME BRAHMANS"), on his suspicions of H.P.B. ". . . I have known for a great many years that many letters in the Mahatmas' handwriting, coming through Madame Blavatsky herself were anything but what they seemed." (Originally printed by the Boston Herald on April 27th, 1895.) NOTE: See May 1895 and Jan. 16, 1895. General comments by the editors of Theosophy on Sinnett's views. Note: A detailed look at the Mars & Mercury & Earth Chain controversy which restarted in Feb. 1893 with a rebuttal in The Path by Judge to statements made by Sinnett.	Theos. Movement 1875-1950, p.258 Theosophy, Vol. 3, June 1915; pp.376-379 Theosophy, Vol. 10, Feb. 1922; pp.101-107,

Apr. 27, 1895 continued	“NOTICE.” “Mr. Alexander Fullerton, late Treasurer of the American Section and member of the Executive Committee, as well as volunteer assistant to the General Secretary and Editor of <i>The Theosophical Forum</i>, retires from all official positions at Headquarters upon April 27th.” NOTE: See Apr. 22, 1895 and May 14, 1895 entries.	The Path, Vol. 10, May 1895; p.65
Apr. 27, 1895 continued	Mrs. Besant delivered her first public lecture in St. James’ Hall, on “Mahatmas as Facts and Ideals”. The next day, Sunday April 28th, Mrs. Besant was to have a meeting with “[a] very strong Committee of the most earnest members in Europe . . . for the purpose of verifying the documentary evidence in her hands and attesting the accuracy of all extracts and the fact that no portion of the contest is omitted from the printed evidence which in any way bears upon the questions at issue.”	Prasnottara, Vol. 5, June 1895; pp.57-58 Lucifer, Vol. 16, May 1895; p.251
Apr. 28, 1895	“The Convention of the American Section of T.S. was held at Boston, April 28-29, 1895, with the 89 active Lodges all represented by delegates in person or by proxy.” The Convention was held at the new Headquarters in Boston. “Ninth Annual Convention of The American Section T.S. and First Convention Theosophical Society in America” held in Boston, Mass., April 28-29, 1895. “Resolved . . . that the American Section, consisting of Branches of the Theosophical Society in America, in convention assembled, hereby assumes and declares its entire autonomy and that it shall be called from and after this date ‘The Theosophical Society in America’.” “That William Q. Judge shall be President for life. . . .” Resolutions carried 191 for, and 10 against. “Mr. A. Fullerton took the floor against the resolutions and spoke for half-an-hour. . . . He concluded by asserting that the proposed change was only a personal matter around Mr. Judge, and that if they would only wait a month they would have all the evidence to prove him guilty.” NOTE: Fullerton’s speech can be read in Report of Proceedings for the Ninth Annual Convention, T.S. In America held at Boston Apr. 28-29, 1895, starting on p.25. NOTE: Full details in Report of Proceedings of the First Convention of T.S. in America.	Theos. Movement 1875-1950, p.250 The Path, Vol. 9, Feb. 1895; p.406 Pacific Theos., Vol. 5, May/June 1895; pp.155-161 Circular, 2 pages The Path, Vol. 10, May 1895; pp.65-72 Theos. Forum (New Series), Vol. 1, May 1895; pp.1, 15-16
Apr. 28, 1895 continued	“The following is the protest presented to the Convention by some of the minority, who remain loyal to the parent Society: . . . “We also put ourselves on record as deprecating the methods employed by Mr. William Q. Judge. . . . “. . . we hereby solemnly protest against any such secession. . . .”	Lucifer, Vol. 16, May 1895; pp.253-254

Apr. 28, 1895 continued	Judge quoted Olcott: “He declared it seemed as if all the best brain and energy of the American movement had gone with the vote and with that dreadful person — W.Q.J.”	The Path , Vol. 10, Dec. 1895; p.290
Apr. 28, 1895 continued	“HISTORICAL SKETCH OF THE THEOSOPHICAL SOCIETY.” <i>From the Records of the T.S., from 1875 to the present day.</i> (prepared by Judge and read by Mr. Wade) NOTE: See Sep. 7, 1895 and Dec. 27, 1896 for Olcott’s A Historical Retrospect .	Report of Proceedings T.S. in America , 1895; pp.18-24
Apr. 28, 1895 continued	NOTICES. “William Q. Judge’s Explanation of the charges made against him read to the delegates after the April Convention at Boston, is being printed, and will soon be accessible to all members.”	The Path , Vol. 10, June 1895; p.104
Apr. 29, 1895	The Case Against W.Q. Judge. Published by Annie Besant at the Offices of the Theosophical Publishing Society, London, Apr. 29, 1895. “Contains Besant’s ‘Statement’ prepared for the July 1894 Judicial Committee, along with a breakdown of the six main charges brought against Judge and evidence by Olcott and B. Keightley. Says if definite action on Judge is not taken at the July European Convention, she and G.R.S. Mead will put forth resolutions from Australian, Indian and European Sections asking Olcott as President to expel Judge from the Society. A variation of this pamphlet exists as 80 pp.” NOTE: See compiler’s Introduction to The Case Against W.Q. Judge , in Appendix A, for an explanation regarding this 80 page edition. NOTE: See June 1895 for replies by J.D. Buck and W.Q. Judge to a statement made by Besant on page 13 in The Case Against W.Q. Judge .	Pamphlet, 88 pages T.N.C.A.B. Item 1947, p.535
Apr. 29, 1895 continued	Second day of Annual Convention of T.S. in America Constitution for T.S. in America adopted	Pacific Theos. Vol. 5, May/June 1895; pp.155-161

Apr. 29, 1895 continued	“EXPLANATION BY WILLIAM Q. JUDGE OF CHARGES ABOUT MESSAGES.” “The Hall was filled again at 3:30. . . . Mr. Judge said his health would not permit him to read the paper himself but that Dr. Keightley would do it for him, adding that the explanation had been purposely kept back until the final action of the Convention should be known. Dr. Keightley then read the paper, which occupied one hour and an half . . . The six charges made by Mrs. Besant were given in full and answered <i>seriatim</i>. Mr. Judge declared various messages and memoranda to be genuine, except one. . . .” Reply by William Q. Judge to Charges of Misuse of Mahatmas’ Names and Handwritings. NOTE: See Nov 26, 1894. “MR. JUDGE’S REPLY TO THE CHARGES.”	The Path, Vol. 10, May 1895; p.68 Pacific Theos. Vol. 5, May/June 1895; p.161 The Path, Vol. 10, July 1895; p.136 Pamphlet, 29 pages Two Replies by W.Q.J., 53 pages, ULT Pamphlet New England Notes, Vol. 1, May 1, 1895; p.3
Apr. 29, 1895 continued	“MORE LIGHT ON THE ‘JUDGE CASE’.” “Owing to the vigilance, of one of its members, who picked it up out of a five-cent book box, Sydney Lodge has just come into possession of a most interesting historical pamphlet and memento connected with the ‘Judge Case’ and Countess Wachtmeister. It bears the Countess’ signature and was evidently her property. This is a copy of the ‘Reply by William Q. Judge to Charges of MISUSE OF MAHATMAS’ NAMES AND HANDWRITINGS.” Contains notes and some interesting points written by the Countess.	Cdn. Theosophist, Vol. 13, May 1932; pp.67-68 Pamphlet, 29 pages
Apr. 29, 1895 continued	Report of Ninth Annual Convention American Section T.S. and First Convention Theosophical Society in America. Includes the Constitution of the Theosophical Society in America.	New England Notes, Vol. 1, No. 5, Apr. 29, 1895; pp.1-4
Apr. 29, 1895 continued	“FIRST ANNUAL CONVENTION OF THEOSOPHICAL SOCIETY IN AMERICA” A brief summary of the T.S. in A. First Convention held in Boston on Apr. 28-29, 1895.	Irish Theosophist, Vol. 3, May 1895; pp.147-148
Apr. 30, 1895	Letter from the Independent Theosophists of Boston criticizing the action taken at the Annual Convention of the American Section calling the members “Judgites.” Followed by a rebuttal by Kalekamyuen (A.W. Wadhame). [This article was to appear in Atma’s Messenger for May 1895.] “THE JUDGITES. A Theosophical Pope. Independent Theosophists Protest.” (from Boston Herald, Apr. 30, 1895) Issued from Boston, protesting the formation of the “T.S. in America”, election of W.Q. Judge as President thereof, and calling for responses from those of similar opinion. By The Independent Theosophists of Boston.	Circular, 1 page Boston Herald, Apr. 30, 1895 Circular, 1 page The Theosophist, Vol. 16, July 1895; p.659

Apr. 30, 1895 continued	“Fellow Theosophists:” “Hence the wish to secede is not unanimous. . . . “. . . For practical work, the American Section has always been virtually independent. Every Branch is, according to the Constitution, a self-governing body. Like our own United States Government, the T.S. is a federation of independent centres under one constitution and one head. Therefore, secession has not been declared for the sake of independence. Its true purpose is to shield Mr. Judge. . . . “. . . Remember, those who stand firm against secession form the real T.S.” Very much opposed to the pamphlet dated New York, April 6th, 1895, in support of W.Q. Judge, but support Mr. Fullerton’s actions against secession. Signed by Marie A. Walsh, William John Walters (Editors of Mercury) and Sven Ryder.	The Theosophist , Vol. 16, July 1895; pp.660-661
May 1895	Letter from Annie Besant. (Just returned to England Apr. 21, 1895) “I hold out my hand to all who will stand in the Theosophical Society for straightforward dealing and honest work, and ask them for help and support.”	The Vahan , Vol. 4, May 1895; p.6
May 1895 continued	“ONE MESSAGE TO COL. OLCOTT.” by Alexander Fullerton. “The Theosophical Society has now reached an epoch when it can boldly proclaim itself a <i>de facto</i> disseminator of Theosophy, and can distinctly announce the Master’s word that the Lodge looks with most interest on those Theosophists who are best sustaining its operations.” NOTE: See H.P.B.’s comments in “A PUZZLE FROM ADYAR” in Lucifer, Vol. 4, Aug. 1889, pp.506-509.	The Path , Vol. 10, May 1895; pp.37-41
May 1895 continued	“THE THEOSOPHICAL SOCIETY. INSIDE FACTS AS TO ITS ORGANIZATION. —A <i>DE FACTO</i> BODY.—THE REAL T.S. IN NEW YORK.—THE PRESIDENT STILL A DELEGATE TO FOREIGN LANDS. AND HOLDING OVER IN OFFICE.” Article outlining the history of the T.S. by detailing events by dates. Extracts from a paper read at Annual Meeting (Apr. 28th, 1895) by Wade, prepared from historical documents and records. (Also published fully in New England Notes, Boston, Apr. 29, 1895)	The Path , Vol. 10, May 1895; pp.55-60
May 1895 continued	“THE PAGEANT OF THE FIFTH ACT: A Study of Mrs. Annie Besant.” By Herbert Coryn. “Once a fervent Christian, glowing with emotional Christianity; once pupil of Bradlaugh, and fervent Freethinker; once Fabian Socialist; once devoted follower of H.P.B.; now Hindu; what next? . . . “After leaving Christianity she tried to destroy it. Then, becoming Socialist, she opposed herself to the Bradlaughites. Withdrawing from the next position she took shelter with H.P.B.; now, breaking the Theosophical Society into halves, she becomes Hindu. . . . A psychic vision which <i>she thinks</i> to have been the ‘thought-body’ of the Master, dissolves the faith in Judge that once was perfect. . . . “. . . She does what in the moment seems to her right, but a wandering comet can have no place in a system. Her genius is rather destructive than constructive.” [Footnotes have been omitted.]	Pamphlet, 4 pages

May 1895 continued	A. Cleather on her visit in New York. She stated that Judge introduced her to Mrs. Tingley for the first time at the Boston Convention in 1895 although Judge had known her for some time; that Mrs Tingley was a “well-known public medium,” that she had been told by Mrs. Tingley then that Mr. Judge was really the Master K.H.	H.P.B. Her Life and Work for Humanity, pp.121-122 fn
May 1, 1895	The “Chinaman.” Annie Besant’s version of her knowing of E.T. Hargrove’s pseudonym. “Mrs. Keightley sent word asking me to go up to her sitting-room, where I found her with Mr. Hargrove and Dr. Keightley; she said , ‘I have a present for you, here is a Chinaman who will do you any service.’ She then said she trusted to my honour not to mention to anyone that Mr. Hargrove had written under the above <i>nom de plume</i>, and only told me, trusting to my good faith.” NOTE: See Feb. 3, 1895; March 1895 (early); May 14, 1895, May 21, 1895 and June 1895. Also see Hargrove’s letter in Appendix E.	The Vahan, Vol. 4, May 1895; pp.4-5
May 2, 1895	“<i>To the Editor of THE IRISH THEOSOPHIST.</i>” A letter from Gordon Rowe and Walter H. Box, Hon. Secs. (of the Bow Lodge in London). “We send you herewith the monthly report of this Lodge. . . . Unfortunately we are precluded from the pages of <i>The Vahan</i> by the censorship now being exercised by its editor; for this identical report was sent to <i>The Vahan</i> for insertion, only to be mutilated, by having every word that referred, in terms of trust and loyalty, to W.Q. Judge cut out. . . . “. . . It can no longer be said that <i>The Vahan</i> is an official organ of the European Section.” NOTE: See May 15, 1895 entry for more details.	Irish Theosophist, Vol. 3, May 1895; p.140

May 5, 1895	“THE CASE AGAINST W.Q. JUDGE. A REVIEW.” By Basil Crump, Barrister-at-Law. He found Mrs. Besant’s “evidence” superficial, unsubstantial, not based on solid evidence or facts, and therefore, inadmissible in any court, or before any unprejudiced group. “Poor Mrs. Besant, her ‘Prosecutor’s brief’ is a sad failure. . . . “. . . If this case were being tried before a proper tribunal, there would certainly be no defence required. But alas! it is being tried by lynch-law. And what <i>proof</i> have we in this ‘brief’? . . . THERE IS NO PROOF. . . From preface to conclusion it would be child’s play to pick to pieces and pulverise. . . . “. . . Of such flimsy arguments and ‘proofs’ this ‘brief’ is composed from cover to cover. Foolish, irrational, and utterly dumbfounding to those of us who once looked up to Mrs. Besant as one who then possessed an unusual degree of intellectual power. . . . “. . . No Court of Law would look at an extract, apart from the document as a whole. It is simply outrageous that these extracts should be put forward as ‘evidence.’ . . . [T]he various ‘messages’ and letters alleged by Mrs. Besant to have been received by her from Mr. Judge, have been destroyed by her! ‘I am not able to produce documentary evidence’ (p.82) ‘I destroyed all the letters I received from Mr. Judge.’ And Mrs. Besant cites these letters as ‘evidence’ against him! . . . Extracts have been preserved; <i>the letters themselves have been destroyed by the prosecutor.</i>” Mr. Crump stated that by 1895 W.Q. Judge had been a Chela for twenty years, then added: “Why <i>should</i> she be a judge in matters of Occultism? She has only been in the Theosophical Society for five years, before which she was an avowed Atheist and Materialist.” NOTE: See Apr. 29, 1895 The Case Against W.Q. Judge. London Published by Annie Besant.	Circular, 4 pages
May 8, 1895	Circular by W.Q.J., President, T.S. in America, to all Branches. “At the ninth Annual Convention of the American Theosophical Societies [Branches] held in Boston, on the 28th and 29th of April, 1895, the COMPLETE AUTONOMY of the said Societies was declared and the title ‘The Theosophical Society in America’ adopted together with a Constitution. . . . “Ratification of the Resolutions by the Branch is requested, after which you should at once notify me thereof.” Same information was published in The Vahan.	<i>To . . . Dear Friends:</i> Circular, 3 pages The Vahan, Vol. 4, June 1, 1895; pp.1-2

May 8, 1895 continued	“Secession of Mr. Judge and his Adherents in America from the Theosophical Society.” Including Mr. Judge’s letter to Col. Olcott published as “Farewell Remarks . . .” [See next cell.] Col. Olcott supplied the summary of the convention: “The majority of delegates at the late Convention of the American Section of the Theosophical Society resolved themselves into a new society as fellows: –” The Resolutions passed at the Boston Convention are then listed. W.Q. Judge, the President of T.S. in America, sent Colonel Olcott information of the action of the Boston Convention with copies of the Resolutions there passed and the “Historical Sketch.” On June 5th Olcott issued what he termed an EXECUTIVE NOTICE from Zumarraga, Spain, abolishing the American Section of the T.S. [See June 5, 1895 entry.] NOTE: Interestingly this Circular and letter from Mr. Judge to Col. Olcott appears to have been then forwarded by Olcott to The Vahan and signed by “Col. H.S. Olcott, [as] <i>President-Founder of the T.S. of New York</i>.” [What is interesting and may perhaps be important is why Olcott would choose to sign in this manner.] [See June 1st, 1895 for Olcott’s travel dates.] NOTE: See June 5, 1895 entry re: Olcott’s Executive Notice.	The Vahan, Vol. 4, June 1, 1895; pp.1-2
May 8, 1895 continued	“Farewell Remarks of Mr. Judge on the Vice-Presidency of the Theosophical Society.” The Vahan published a “Copy of a letter from Mr. Judge to Col. Olcott.” “Last June and July I laid before you the point that I was never elected Vice-President of the ‘Theosophical Society,’ consequently that office was then known to you to be vacant. . . . “A long and bitter fight has been waged by Mrs. Annie Besant and others, one of the objects of which is to compel me to resign the said office which I do not hold. I have refused to accede to their request, and would refuse even did I hold that I was legally the Vice-President. . . . “... I now beg to again point out to you that I do not hold and never have held the office of Vice-President of any Theosophical Society of which I am a member, and that you can consider this my declaration that I cannot and will not oppose your filling the said so-called office in any way you may see fit, either arbitrarily or otherwise. “... that my signing my name hitherto as ‘Vice-President’ was in ignorance of the important facts since ascertained. . . .”	The Vahan, Vol. 4, June 1, 1895; p.2 Irish Theosophist, Vol. 3, June 1895; pp.157-158 WQJ T. Articles, Vol. 2, pp.330-331
May 14, 1895	A Narrative by Alexander Fullerton. His description of events from 1890 to date including his experience with the “seal” and Mahatmic communications received through W.Q.J. Narrated his vacillations, back and forth, in favor of then against Mr. Judge’s position.	Circular, 4 pages “Not for Publication”

May 14, 1895 continued	<i>“To the Editor of THE IRISH THEOSOPHIST.”</i> Two letters from Mr. Hargrove. In the first letter he dealt with the meeting of Oct. 6, 1893 and Mrs. Besant’s version of that event. [The Keightleys claimed Annie Besant did not want G.R.S. Mead to know the identity of Che-yew-Tsang; Annie Besant denied this.][See May 1st, 1895 entry.] In his second letter (dated May 31st, 1895): “I wrote a letter to the editor endorsing Dr. Keightley’s statement of fact. . . . Mr. Mead had not the common courtesy to acknowledge the receipt of this letter, nor, as I now see, did he insert it.” [This refers to The Plot against the Theosophical Society by A. Keightley (see April 3, 1895) and his letter in The Vahan, April 1, 1895.] Basil Crump (Barrister at Law) “I certify that I have seen the originals of all the letters quoted or cited by Mr. Hargrove, and that these quotations are correctly given.” NOTE: See also June 1895 entry. NOTE: See Appendix E, No. 10, for the two Hargrove letters. The first letter (May 14, 1895) is too long for this format but quite informative; the other (May 31, 1895) is short and was first sent to the editor of The Vahan but never acknowledged or printed.	Irish Theosophist Vol. 3, June 1895; pp.160-164 p.164
May 15, 1895	Notice of Resolution to expel W.Q.J. prepared by Annie Besant and G.R.S. Mead was sent to members of the T.S. “If some definite action with regard to Mr. Judge shall not have been taken by the European Section before the meeting of its Annual Convention in July, we the undersigned . . . shall propose and second at the Convention the following resolution: ‘Whereas Mr. W.Q. Judge has been called on to resign the office of Vice-president of the Theosophical Society by the Indian, Australasian and European Sections, but has not complied with their request; and ‘Whereas he evaded the jurisdiction of the Judicial Committee of July, 1894, refused a Jury of Honour, and has since given no full and satisfactory explanation to the Society in answer to the charges brought against him; ‘Resolved that this Convention of the European Section of the Theosophical Society unites with the Indian and Australasian Section in demanding his expulsion from the Society, and requests the President-Founder to immediately take action to carry out the demand of these three Sections of the Theosophical Society’.”	Lucifer, Vol. 16, May 1895; p.183

May 15, 1895 continued	“THE JUDGE CASE.” FINAL REFUSAL TO GIVE COPIES OF DOCUMENTS TO ACCUSED.” W.Q. Judge’s reply to H.S. Olcott’s letter of Feb. 26, 1895 in which Olcott stated that Judge had no right to have copies of the evidence against him. Judge claimed otherwise: “The <i>law</i> requires inspection and copies of letters if demanded by the accused; Theosophy and brotherhood would not require less than law.” NOTE: See Feb. 26, 1895. Article mentioned. . .	Irish Theosophist, Vol. 3, May 1895; pp.132-133 WQJ T. Articles, Vol. 2, p.324 The Path, Vol. 10, July 1895; pp.130-131
May 15, 1895 continued	Editorial comments by D.N. Dunlop: “There seems to have been a deliberate and systematic refusal to furnish Mr. Judge with certified copies of the documents on which the charges against him are based. Colonel Olcott hands them to Mrs. Besant in order that she may publish ‘her indictment against Bro. Judge,’ stipulating that the General Secretary of the European Section shall furnish copies, and this after refusing them on Mr. Judge’s direct application. . . .”	Irish Theosophist, Vol. 3, May 1895; pp.145-146
May 15, 1895 continued	“ADEPTS AND MEDIUMS.” by Basil Crump. “Colonel Olcott advances the theory, which both he and Mrs. Annie Besant have already applied to the case of Mr. Judge, that H.P.B. was a medium not always responsible for what was given through her.” Basil Crump included quotes on the value of “occult” letters and added: “Finally Colonel Olcott asserts that the question of this letter to the Brahmans does not bear upon the issues which (he thinks) he will have to judicially dispose of in London. I say that it is the fundamental and only issue, the complaint in both cases being identical at the root, and the step that the President has now definitely taken shows more clearly than ever that H.P.B. is the real centre of attack, and through her the movement she sacrificed so much to call into being.” NOTE: See March 27, 1895 for “POSTSCRIPT” by H.S. Olcott.	Irish Theosophist, Vol. 3, May 1895; pp.133-136

May 15, 1895 continued	“LITERARY NOTES.” The editor, in summarizing the May issue of The Theosophist stated: “In the review of the <i>Path</i> we are told that H.P.B.’s letters ‘are inaccurate and misleading to a degree’.” [In reference to serialized Letters of H.P. Blavatsky in The Path, started in Vol.9, Dec.1894, p.265] In The Theosophist, under REVIEWS, MAGAZINES., in reference to The Path: “If we have the least influence with the Editor of our New York contemporary, we should beg him not to publish any more of H.P.B.’s letters without the most careful revision. They are inaccurate and misleading to a degree; trifling incidents of our early days being distorted and exaggerated beyond recognition.” NOTE: See June 1895, “H.S. Olcott vs H.P.B.”	The Path, Vol. 10, July 1895; p.131 The Theosophist, Vol. 16, May 1895; p.527
May 15, 1895 continued	Comparison by D.N. Dunlop in parallel columns of statements made by Annie Besant from time to time on W.Q. Judge Case. Also a comparison by E.T. Hargrove (dated Apr. 17, 1895)	Irish Theosophist, Vol. 3, May 1895; pp.143-144 pp.137-140
May 15, 1895 continued	“THE BOSTON CONVENTION.” Brief summary of the Boston Convention in 1895 by Albert Smythe. Partial list of those present, including Mrs. Alice Cleather. “The main fact to be considered in connection with the convention and one, which it is to be feared many will not appreciate, lies in the action of the convention, being entirely one of organization on constitutional lines, and apart from any personal consideration whatever. This is in accordance with H.P.B.’s action when she last settled in Europe, founding ‘The Theosophical Society in Europe’ and with Col. Olcott’s idea expressed in 1893, ‘If you want separate T.S. Societies made out of Sections, have them by all means. I offered this years ago to H.P.B.’.” NOTE: See May 17, 1893.	The Lamp, Vol. 1, May 1895; pp.150-151
May 15, 1895 continued	Letter “<i>To the Editor of THE IRISH THEOSOPHIST.</i>” from G. Rowe and W. Box of Bow Lodge T.S. “We send you herewith the monthly report of this Lodge and trust you will be able to find room for it in your magazine. Unfortunately we are precluded from the pages of <i>The Vahan</i> by the censorship now being exercised by its editor; for this identical report was sent to <i>The Vahan</i> for insertion, only to be mutilated by having every word that referred, in terms of trust and loyalty, to W.Q. Judge cut out.” The Bow Lodge T.S. report follows. NOTE: May 2, 1895 entry.	Irish Theosophist, Vol. 3, May 1895; pp.140-142

May 20, 1895	Chicago Branch repudiated the action of the Boston Convention which formed the American T.S. In a letter dated May 20 signed by George E. Wright as President, he states: “We remain a regularly chartered Branch of the parent Theosophical Society”. “MIRROR OF THE MOVEMENT.” “Loyalty Branch T.S.” The Chicago branch split; those supporting American T.S. formed Loyalty Branch T.S.: “At a meeting of the old Chicago Branch to ratify the action of the recent Convention not all the members favored it, and to avoid friction and to have the opportunity of carrying on the work . . . the members favoring the resolutions . . . withdrew and reorganised themselves into a society under the above name. . . . A Preamble and Resolutions concerning the reorganization were adopted at the meeting. . . .” “<i>Theosophical Activities</i>”, under “AMERICA” detailed a “fraudulent” message ascribed to “M”, received by George Wright, which included: “The duty of the American group is cut off from the diseased parts (<i>sic</i>) so that itself can live. . . . “This document was written in the M. script, on heavy rice-paper, scented with sandal-wood, and was surreptitiously placed in the desk of Mr. G.E. Wright . . . who was opposed to secession. . . . Mr. Judge, Mr. Claude Wright and Dr. and Mrs. Keightley pronounced the letter ‘genuine’, and it promptly found its way to the press as having reached Mr. Wright ‘occultly’. . . . the fact being concealed that Mr. G.E. Wright repudiated the letter, and knew exactly the ‘occult’ means by which it had reached his desk.” NOTE: See July 5, 1895 and June 1895.	Chicago, May 20, 1895, Circular, 1 page The Path, Vol. 10, June 1895; p.103 Lucifer, Vol. 16, June 1895; pp.344-346
May 20, 1895 continued	William Q. Judge was staying in Cincinnati with Dr. Buck. In a letter to a friend he wrote about the state of his own health: “I am away from home for my health (which is) much hurt by others’ hate. * * * “Besant has had what ought to be her last say, and I read to delegates at our Conv’n my explan’n of the charges — my last word. It will soon be published.” NOTE: The letter is included, in chronological order, in Appendix D, Part V, — Letters from W.Q. Judge to E.T. Hargrove.	Letters That Have Helped Me, p.185

May 21, 1895	Julia C. Keightley [Jasper Niemand] in a letter <i>To the Editor of THE IRISH THEOSOPHIST</i> corrected Countess Wachtmeister on the matter of H.P.B.'s reincarnation. "[T]he Countess Wachtmeister has apparently misunderstood me to say that I believed H.P. Blavatsky to have reincarnated in a physical body. I never had and have not such belief. I have no <i>knowledge</i> upon the subject, one way or the other, but I always inclined and do still incline to the contrary belief. I also believe H.P.B. to be consciously working on the inner planes of Being." In a letter (reprinted in The Irish Theosophist pp.158-159) to the Editor of The Vahan which appeared under title "The Legend of 'Che-yew-Tsang,'" Julia C. Keightley stated: "When working with or for Mrs. Besant, whether in America or in England, I always required from her her directions <i>in writing</i>, in order to guarantee myself against her constant forgetfulness and her characteristic inability to admit herself to be mistaken. . . . my experience inclines me to the belief that Mrs. Besant, when she changes her mental attitude, forgets much of what she thought and said under the influence of a prior state of consciousness." Also clarified some facts on the "Chinaman" controversy.	Irish Theosophist, Vol. 3, June 1895; pp.158-159 The Vahan, Vol. 4, July 1895; pp.3-4
May 25, 1895	"<i>Letter to the Editor of THE IRISH THEOSOPHIST.</i>" Roger Hall on what H.P. Blavatsky had said of W.Q. Judge, namely "that he was her destined successor." "[O]ne afternoon . . . I asked [H.P.B.] if she meant to reincarnate immediately; she answered that she would not do so but would be able to help in the good work better as a Nirmânakâya." NOTE: See Jan. 1895 for more about W.Q. Judge by Roger Hall.	Irish Theosophist, Vol. 3, June 1895; pp.164-165
May 25, 1895 continued	"Concerning Masters or Mahatmas." On Mahatmas and their communication with others. In regards to The Judge Case" "The so-called Masters spoken of by Mr. Judge and Mrs. Besant are matters of no concern whatever, and moreover, matters on which they are incapable of forming any conclusion. "The Scottish Lodge stands consistently aloof from the whole question."	Transactions of the Scottish Lodge, pp.164-168
June 1895	"H.S. Olcott vs H.P.B." by William Q. Judge. "If for a moment we would accept this view of H.P.B. [that she 'cooked up', forged, and humbugged with, a long and important message to Brahmans at Allahabad in 1881] put forward by Olcott then there is, as she published herself, no certainty about any message. . . . He cannot tolerate the idea that H.P.B. was greater than himself, so he throws around her memory the dirty cloak of tricky and irresponsible mediumship." NOTE: See May 15, 1895 — Under LITERARY NOTES. . . .	The Path, Vol. 10, June 1895; pp.81- 83 WQJ T. Articles, Vol. 2, pp.332-334

June 1895 continued	Letter from J.D. Buck to the “EDITOR PATH” on Besant’s pamphlet, THE “CASE AGAINST W.Q. JUDGE.” “In referring to a message which she [Besant] says informed her that Master did not write certain messages and that Mr. Judge did, the following occurs in parenthesis: (‘I informed few people of this last year, but among the few were Mr. Judge, Dr. Buck and Dr. Keightley, so that they knew on whose authority my knowledge was based. . . .’) “Mrs. Besant’s memory is entirely at fault on the point; she never told me that Master made any such declaration to her. “In a conversation with Mrs. Besant in Richmond Park I asked her if Master ordered her to bring these charges against Mr. Judge. Her reply was, ‘He ordered me to take action.’ This is all she said on the matter. There was not the slightest reference to any previous message on the subject.” See p.13 of The Case Against W.Q. Judge, which is included in Appendix A, No. 8. [See April 29,1895.] NOTE: Also see Sep. 15-16, 1893; March 15, 1895, and Apr. 6, 1895. Denial by Judge. “Most emphatically I state that Mrs. Besant never said to me that which, on page 13 of the pamphlet Dr. Buck refers to, she asserts having informed me of last year: <i>i.e.</i> that she had learned from Master that the messages were not done by Him but by me!” [See April 29, 1895.]	The Path, Vol. 10, June 1895; p.97 p.97
June 1895 continued	EDITOR PATH:— Dr. A. Keightley also addressed Annie Besant’s statement: “It is with sincere regret that I find myself obliged to make public denial of the truth of Mrs. Besant’s statement that she told me that the Master had informed her of Mr. Judge’s guilt. Mrs. Besant never so told me.” Detailed other incidents plus letters and statements including Mrs. Besant’s Co-Headship of the E.S. with W.Q. Judge, and concluded with: “These are a very few of the facts which prevent my accepting Mrs. Besant’s statements as I would like — as I would only be too happy — to do. The contradictions between her public and private statements, and between her letters, make it impossible.” NOTE: Also see Jan. 12, 1894 for Dr. A. Keightley’s comments. “Mrs. Besant told us at Richmond that she had had no order from the Master except ‘take action.’ That she took orders through Mr. Chakravarti as coming from the Master. That it was Mr. Chakravarti who told her Master ordered her to mail the letter requesting Mr. Judge to resign. And she admitted occult ties with a group of Brahmins in India, such ties being prohibited by the rules of a private body to which we and she then belonged.” NOTE: See Feb. 8, 1894 and Feb. 14, 1894 entries.	The Path, Vol. 10, June 1895; pp.98-100 Theos. Movement 1875-1950, p.249 The Path, Vol. 10, June 1895; p.98

June 1895 continued	Editorial by Annie Besant re: “H.P.B.’s ring” Disputed Judge’s claim that he had Blavatsky’s ring. Besant claimed that she received H.P.B.’s ring after her death and that Judge had the duplicate ring that she had before. NOTE: For the full text of her explanation see Appendix A, No. 14. Also see June 18, 1896 entry.	Lucifer, Vol. 16, June 1895; pp.269-270
June 1895 continued	Mrs. J. Keightley, in her letter of May 21, 1895 on misstatements made by Annie Besant regarding the “Chinaman” episode, wrote: “Having read in <i>The Vahan</i> for May, 1895, the statement of Mrs. Besant in regard to the ‘Chinaman’ episode, I ask your editorial courtesy in order to say, definitely and clearly, that that statement, as such, is wholly incorrect.” Mr. Hargrove’s long letter of May 31st, 1895, regarding this subject follows Mrs. Keightley’s. “As Mrs. Besant’s article in the May <i>Vahan</i>, containing the above-mentioned incorrect assertions and accusations, required comment in the same journal, I wrote a letter to the editor endorsing Dr. Keightley’s statement of fact. . . . Mr. Mead had not the common courtesy to acknowledge the receipt of this letter, nor, as I see, did he insert it.” Basil Crump (Barrister at Law): “I certify that I have seen the originals of all the letters quoted or cited by Mr. Hargrove, and that these quotations are correctly given.” NOTE: See May 15, 1895 for “ADEPTS AND MEDIUMS” by Basil Crump. NOTE: See also May 1, 1895, May 14, 1895 and May 21, 1895. Comments on letters from Mrs. Keightley and E.T. Hargrove in June Irish Theosophist. The Vahan printed Mrs. J. C. Keightley’s letter of May 21st, 1895, under title “The Legend of ‘Che-Yew-Tsang.’” Also included are a letter from H. Burrows, and comments by G.R.S. Mead. NOTE: See June 19, 1895 for H. Burrows’ letter and Mead’s comments.	Irish Theosophist, Vol. 3, June 1895; pp.158-159 p.164 p.164 The Path, Vol. 10, Aug. 1895; p.161 The Vahan, Vol. 4, July 1895; pp.3-5
June 1895 continued	Message from Master “M” to G.E. Wright is quoted: “The duty of the American group is cut off from the diseased parts (<i>sic</i>) so that itself can live.” Wright repudiated letter. NOTE: See May 20, 1895 entry.	Lucifer, Vol. 16, June 1895; p.345

June 1895 continued	“MASTERS AND MESSAGES.” by J.D. Buck. “If a supposed message flatters one’s vanity or agrees with one’s preconceived notion of things, it is loudly heralded as ‘<i>genuine</i>’ and as conclusive evidence of the superhuman insight of the Masters; but if the reverse is the case, and the recipient <i>does not like</i> the message it is at once declared ‘spurious’, even when both messages are transmitted through the same source, and the messenger that in the first instance was accorded all praise is now accused of fraud or ‘mediumship’.”	The Path, Vol. 10, June 1895; pp.78-80
June 1, 1895	H.S. Olcott arrived in Madrid, Spain. He left for Bombay on May 5th, and sailed for Marseilles on the 10th, he then left Marseilles for Madrid on the 30th. “But when he landed at Marseilles on May 30 he received the news, not altogether unexpected, that W.Q. Judge was no longer a part of the Society.”	Hammer on the Mountain, p.331 p.274 Prasnottara, Vol. 5, Oct. 1895; p.130
June 1, 1895 continued	Letter “<i>From the Theosophical Society in America to the European Theosophists, in Convention Assembled as, ‘The European Section of the Theosophical Society’</i>.” Signed by William Q. Judge as President. “Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world.” Also signed by the “<i>Members of the Executive Committee</i>.” Elliott B. Page; A.P. Buchman; C.A. Griscom, Jr.; H.T. Patterson; Jerome A. Anderson; Frank I. Blodgett. “Mrs. Annie Besant . . . declared it a personal attack on herself and an insult to those upholding her. . . . [F]ully half the hall arose and protested against the purblind and fanatical attitude that had brought about the repudiation of a document intended to draw harmoniously together for the greater advancement of our cause all workers in the Movement.” NOTE: See also July 4, 1895.	The Path, Vol. 10, July 1895; pp.135-136 Theos. Forum (New Series), Vol. 1, June 1895; pp.30-31 Northern Theos., Vol. 2, July 1895; p.74 The Path, Vol. 10, Aug. 1895; pp.164-165
June 1, 1895 continued	“Secession of Mr. Judge and his Adherents in America from the Theosophical Society.” “The majority of delegates at the late Convention of the American Section of the Theosophical Society resolved themselves into a new society as fellows: —” Resolutions are listed. NOTE: See June 5, 1895, entry for Olcott’s “EXECUTIVE NOTICE” from Spain.	The Vahan, Vol. 4, June 1, 1895; pp.1-2

June 2, 1895	“CORRESPONDENCE.” Letter from Franz Hartmann arguing that T.S. in America is the original Society. “The <i>Vahan</i> states that the American Section has <i>seceded from the main body</i> of the T.S. This is not true in my opinion. I know of no other T.S. than the one started in America. . . . I acted as the Delegate <i>of the Parent body of the T.S.</i> to the Indian division at Adyar in 1883 at their anniversary meeting, and I reported back to New York. Thus the real T.S. in America has merely reasserted its original independence. . . .”	The Path , Vol. 10, Aug. 1895; p.160
June 2, 1895 continued	Letter from Mrs. L.A. Russell quoting Countess Wachtmeister as having said: “Do you not know that <i>W.Q. Judge is the greatest living occultist</i> known to the <i>Western world</i> since <i>H.P.B.’s death?</i>” [Mrs. Lizzie Arthur Russell was the Secretary of the Santa Cruz T.S.] NOTE: See May 1894 for more details. Countess Wachtmeister in a letter to the “<i>Editor Path</i>”: “I absolutely deny having said that ‘<i>W.Q. Judge is the greatest living occultist. . . .</i>’”	The Path, Vol. 10, July 1895; p.129 Irish Theosophist, Vol. 3, July 1895; pp.181-182 The Path, Vol. 10, Dec. 1895; p.292
June 3, 1895	What is the Theosophical Organization? By Fred. J. Dick included: Historical Sketch of the Theosophical Society — Inside Facts from the Records of the T.S., from 1875 to the Present day. (pp.1-14) “LEGAL OPINION BY GEO. D. AYERS, COUNSELLOR-AT-LAW, BOSTON, ON THE STATEMENT OF FACTS RELATING TO THE THEOSOPHICAL SOCIETY.” Boston April 26, 1895. (pp.14-17) “Constitution of The Theosophical Society in America. (pp.17-20) NOTE: See April 26, 1895 and Aug. 23, 1895 entries. See Appendix C, No.1.	Pamphlet, 20 pages New England Notes, Vol. 1, Apr. 27, 1895; pp.6-7

June 5, 1895	“EXECUTIVE NOTICE.” Issued by H.S. Olcott from Zumarraga, Spain, regarding T.S. in America. Abolished American Section of T.S., cancelled all charters and diplomas, asked for all Sectional archives and other property and explained the legal status of the T.S. “The undersigned notes with regret that the American Convention was led into the adoption of the wholly false and misleading idea, that the Theosophical Society, now existing, is not <i>de jure</i> the continuation of the Society which was formed by H.P.B., the undersigned, and our colleagues, at New York in 1875, but an adventitious body, the growth of circumstances, and having no real corporate authority over its Sections and Branches. There is, however, at Adyar, the original Record Book of the proceedings of Council, in which, in Mr. Judge’s own handwriting, and signed with the name of Mr. A. Gustam, the then Recording Secretary T.S., is written the report of a meeting of Council, held early in 1878, at which the President was given full discretionary powers to establish Headquarters wherever he chose, to adopt whatever measures he might see fit in the Society’s interest, the Council ratifying in advance whatever he might do. This record is unfortunately in India at this moment, but it has been written for, and will be published at the earliest practicable date, for general information. It will then be seen how unsupported by facts is the record of the Society’s history which was laid before the American Convention and before the counsellor-at-law, whose professional opinion was obtained thereupon. . . . As President-Founder, therefore, the undersigned declares that the Theosophical Society has had an unbroken existence from the date of its foundation in 1875 to the present day, and that every charter and diploma issued by it under its seal and over the President’s signature, has been valid and of constitutional force. . . . “Finally, the undersigned gives notice that Mr. W.Q. Judge, having by his own act lost his membership in the Society, is no longer its Vice-President, and the said office is now vacant.” NOTE: See Aug. 23, 1895 for L.F. Wade’s analysis according to the By-laws. Also see Dec. 27, 1896 for A Historical Retrospect (1875-1896) of the Theosophical Society. NOTE: See April 26, 1895 and Sep. 7, 1895 for Olcott’s 4 page “EXECUTIVE NOTICE”.	Circular, 4 pages Lucifer, Vol. 16, July 1895; pp.421-425 The Theosophist, Vol. 16, Aug. 1895; Supp. pp.xlii-xliv Prasnottara, Vol. 5, July 1895; pp.73-78 The Vahan, Vol. 4, July 1895; pp.1-3 Partial reprint in New England Notes, Aug 23, 1895; p.124
June 5, 1895 continued	NOTE: See May 8, 1895 entry, for letter from Judge to Olcott. In his EXECUTIVE NOTICE, H.S. Olcott “appoints . . . a special Committee . . . to have charge of all American Affairs pending the issue of a Section Charter, and as Presidential Agents to supervise the proper organisation of the new American Section of the Theosophical Society.” NOTE: Also see May 20, 1895 and June 1, 1895 entries.	

June 5, 1895 continued	“COL. H.S. OLCOTT ISSUES AN EXECUTIVE NOTICE” The Editor comments on Olcott’s June 5th, “EXECUTIVE NOTICE” from Zumarraga, Spain. He claimed that: “[Olcott] then goes on, somewhat illogically and absurdly, to declare as annulled all charters and diplomas of those who voted in favour of autonomy; to appoint a committee to represent himself, and to ask that all archives and property be turned over to the committee, saying he will issue a charter for a new American Section.” The Editor then added: “Neither Col. Olcott nor any other person has any right, title or interest in the property of the former Section, and never did have, his demand is ridiculous.” NOTE: Albert Smythe was in New York with Mr. Judge at the time that Mr. Judge received the letter from Col. Olcott rejecting autonomy. See July 15, 1929 entry for Albert Smythe’s recollection of the event.	Theos. Forum (New Series), Vol. 1, July 1895; pp.45-46 The Path, Vol. 10, Aug. 1895; p.164
June 5, 1895 continued	“Notes upon the President’s Executive Notice” by N.C. “The so-called Secession of the American Brethren is in no sense of the word a ‘Secession,’ but rather a re-organisation of the form or vehicle by means of which the real work of the T.S. as a movement can be carried on in their midst, and we shall easily see that with differing modes of expression, officers, rules, and the like, the <i>link</i> with the original T.S. can be kept <i>unbroken</i>, and ‘apostolic succession’ becomes but merely a matter of history but an actual fact in the life and experience of that which takes on or casts off its ‘Sthula’.”	Northern Theos. Vol. 2, July 1895; pp.73-74
June 5, 1895 continued	“Proposed Programme” for the European Convention of July 4th and 5th, 1895, and announcing that H.S. Olcott “will be in the chair”. Suggestion for the Reorganization of the T.S., including a Draft of a Proposed Constitution for The Theosophical Society in Great Britain and Ireland, following “the impending separation of the T.S. in Europe into two distinct bodies.”	Pamphlet, 7 pages, issued June 5, 1895 Pamphlet, 4 pages (not dated)
June 8, 1895	Olcott arrived at Charing Cross.	Lucifer, Vol. 16, July 1895; p.353
June 10, 1895	“COUNTESS WACHTMEISTER REFUTES HERSELF” Dr. Buck printed a letter from Dr. Gamble, of Santa Cruz, CA. “The Countess’s attack on you and the statements contained in her letter I am convinced have no foundation in truth. While a guest at my house, shortly after the S.F. convention [April 23-24, 1894], I asked for her opinion regarding the charges against Bro. Judge, and she answered that she ‘had none’ and did not propose to take sides; that in the end truth would prevail, and it was our duty to go on with the work. “Now, unless she was untruthful at the time, she did not believe that W.Q. Judge had acted in a ‘fraudulent and deceitful manner’ . . .” NOTE: See May 1894 entry.	Circular, 1 page, by J.D. Buck

June 14, 1895	Letter from Olcott to the Presidents of Branches who have joined the T.S. in America asking them to return their Charters and all diplomas of members who were in favor of the “secession.”	Letter , 1 page
June 14, 1895 continued	Report by A. Cleather. “The agenda for the forthcoming [European] Convention is now out, and the policy of Mr. Judge’s persecutors is therein partially disclosed.” She commented regarding Olcott’s June 5 th EXECUTIVE NOTICE: “You are all cut off, root and branch, your diplomas cancelled, and your names erased ‘from the roll kept at the Society’s Headquarters, Adyar!’ It is a sorry document, this, to be issued by the man who could — had he so chosen — have kept the Theosophical movement one and undivided.”	The Path , Vol. 10, July 1895; pp.134-135
June 14, 1895 continued	Letter from Mr. Judge to E.T. Hargrove. “Claude [Wright] is now running the T.S. office in my absence, as it appears I shall have to stay away a considerable time. I am on the move like a pilgrim. But I am better a little each day. Been with Dr. Buck for a month.” NOTE: Judge often stayed in Cincinnati with his friend Dr. Buck. He would at times use Buck’s residence as his home base from which he could take short trips to establish new Theosophical Lodges in the Midwest or central US. After the Boston Convention Judge went to Cincinnati to relax and possibly get more Homeopathic treatments from Dr. Buck. [See Jan. 17, 1895 for Judge’s May 20 th letter, from Cincinnati, concerning his health.]	Letters from WQJ to Hargrove , <i>see</i> Appendix D, Part V.
June 15, 1895	Annie Besant attacked the formation of T.S. in America, called it a ‘secession.’ “The only comfort remaining to the disembodied ghosts of the thousands of self-imagined members of the non-existent Society, and to Colonel Olcott, their shadowy and illegal chief, is that he is graciously allowed to retain the ‘unique and honorary title of President-Founder,’ by the Theosophical Society of America — an honorary title truly, as he presides over nothing, and is founder of a non-existing organization.”	Irish Theosophist , Vol. 3, June 1895; p.166 Lucifer , Vol. 16, June 1895; pp.265-266

June 15, 1895 continued	Extracts of H.P.B.'s letters on W.Q.J. were published. The Editor states: "Some [letters] are written as late as 1890. . . . Two are . . . to Mr. Judge . . . who was prevailed upon to give them to friends on account of their prophetic nature. — ED." "If knowing that W.Q.J. is the only man in the E.S. in whom I have confidence enough not to have extracted from him a pledge. . . . There is nothing I would not do for him and I will stick to him till death through thick and thin. . . . He has to be defended whether he will or not. . . . "I trust Judge more than anyone in the world. . . . He has numerous enemies who work against him underhand and openly too. . . ." H.P.B.'s comments on value of The Path magazine: <i>"He who does all and the best that he can and knows how does ENOUGH for Them. This is a message for Judge. His Path begins to beat The Theosophist out of sight. It is most excellent. . . . The Path alone is his certificate for him in Theosophy."</i>	Irish Theosophist, Vol. 3, June 1895; pp.154-157 Letters That Have Helped Me, p.279 Irish Theosophist, Vol. 3, June 1895; p.154 Theos. or Neo-Theos. by Margaret Thomas, p.56
June 15, 1895 continued	"Dr. J.D. Buck." Profile of J.D. Buck who helped with the organization of T.S. in America.	The Lamp, Vol. 1, June 1895; p.161
June 19, 1895	Letter <i>"To the Editor of THE VAHAN."</i> from Herbert Burrows. "Four people, Mrs. Besant, Mrs. Keightley, Dr. Keightley, and Mr. Hargrove, were present at a particular interview. Three of them flatly contradict the other, and that other flatly contradicts them, on a subject about which it seems there could be no possible mistake. . . . and I can only say that somebody comes perilously near lying. "Now this exceedingly unpleasant further fact has to be faced, that Mrs. Besant knew of this alleged duplicity. About that there is no dispute. But she held her tongue, and allowed Mr. Mead and others to hug to their hearts the delusion that 'Che-Yew-Tsang' was a great occultist." NOTE: See Aug. 15, 1895 for Albert Smythe's comments on this issue. Mead (as Editor) commented that: <i>"It is perfectly absurd to try to make Mrs. Besant responsible for the floating of the Che-Yew-Tsang Legend, as she left England shortly after the appearance of the first article, Oct. 15th, 1893; in fact, she was only in England for a fortnight between her return from America and her departure for India."</i> NOTE: [This is an interesting comment from Mead, given the efficiency of the Post delivery in those days and Mrs. Besant's ability to reply to other letters or articles on short notice — for example her quick and lengthy reply to the Westminster Gazette, Dec. 23rd, 1894, shortly after arriving at Colombo on Dec. 19th, 1894.]	The Vahan, Vol. 4, July 1895; pp.4-5

June 20, 1895	“The Coming Convention.” W.A. Bulmer called attention to Annie Besant’s resolution “. . . which it seems to me to fall short of being satisfactory” and suggested amendments for consideration. “Our Rules and Constitution.” Suggestions for improvements to the Rules and Constitution of the T.S. by W.A. Bulmer.	The Vahan, Vol. 4, July 1895; Supplement The Vahan, Vol. 4, Apr. 1895; Supplement
June 27, 1895	European Section General Council Meeting. Summary of dissent encountered at opening of the fifth Annual Convention of the European Section of the T.S. NOTE: See June 1, 1895 entry. Olcott’s views on changing the Constitution of the T.S.	Theos. Movement 1875-1950, pp.253-54 [253-258] Lucifer, Vol. 16, July 1895; pp.358-359 pp.415-421
June 27, 1895 continued	W.Q. Judge referred to his letter of May 2nd, 1895 to Olcott, and answered Olcott’s June 5th EXECUTIVE NOTICE — regarding the retention of property by T.S. in America. “The American Society became ‘The Theosophical Society in America’ and legally turned over to its successor its archives and property; and as the Section ceased to exist on April 28th; and as neither Col. Olcott nor any other person has any right, title or interest in the property of the former Section, and never did have, his demand is ridiculous.” NOTE: See June 5, 1895 entry, for Olcott’s EXECUTIVE NOTICE.	The Path, Vol. 10, Aug. 1895; p.164 Theos. Forum (New Series), Vol. 1, July 1895; pp.45-46
June 27, 1895 continued	“SECESSION OF MR. JUDGE’S SUPPORTERS.” “The supporters of Mr. Judge have (as we learn from the <i>Irish Theosophist</i>) seceded from the Theosophical Society and formed themselves into a new body under the Presidency of Mr. Judge. Lodges and members joining in this act of secession, <i>ipso facto</i>, cease to be members of the Theosophical Society.”	The Vahan, Vol. 5, Aug. 1895; pp.1-2
June 27, 1895 continued	H.S. Olcott appointed “A.P. Sinnett, of London, to be Vice-President of the Society, to fill the present vacancy” created by W.Q. Judge. NOTE: See June 5, 1895 entry, for Olcott’s EXECUTIVE NOTICE where he declares the office of Vice-President vacant.	Lucifer, Vol. 16, July 1895; p.425 The Theosophist, Vol. 16, Aug. 1895; Supp. p.xliv The Vahan, Vol. 5, Aug. 1895; p.1

July 1895	“H.P.B. ON MESSAGES FROM MASTERS.” by W.Q. Judge. Parts of H.P.B.’s article “<i>Lodges of Magic</i>” are reprinted in which “the question of the genuineness or the opposite of such messages was dealt with. . . . It covers two matters. “<i>First</i> . . . ‘if one letter has to be doubted then all have’ to be doubted. . . . “<i>Second</i>, it applies precisely to the present state of affairs in respect to messages from Masters . . . such as the present agitators . . . might have something to show them how to use their judgement.” The selected portion is then printed.	The Path, Vol. 10, July 1895; pp.125-127 Lucifer, Vol. 3, Oct. 1888; pp.89-93 HPB Theos. Articles, Vol. 1, p.287
July 1895 continued	Mr. Bulmer’s remarks: “The ‘governing spirit’ has been the evil genius of many a promising institution. . . . It crept into the T.S. under the guise of judicial inquiry into the acts of a brother member. . . . “. . . It is not on official ties that the union of the T.S. depends, but on similarity of aim and object. . . . To my mind, the action of the American lodges was no breach of the Constitution T.S., it was a revolt against Rules which were being used to bring about a result they strongly objected to.” [Also: “The Coming Convention” p.68]	Northern Theos. Vol. 2, July 1895; pp.67-68
July 1895 continued	“ABSENCE OF WILLIAM Q. JUDGE.” “I am compelled to absent myself from Headquarters because of the state of my health, as the great amount of overwork during the past few years, and the terrific strain I have been subjected to for over a year, added to a bad cold contracted in Chicago last December while visiting the Branches have made great inroads on my physical health which must be repaired.” Extracts from Mrs. Tingley’s Private Notes: Published by Helen Harris with her [K.T.’s] permission. “After [18]95 Convention, when Mr. Judge was quite ill, he called to see me before starting on his trip South, and in conversation gave me the names of E.A. Neresheimer, H.T. Patterson, J.H. Fussell, James M. Pryse, and C.A. Griscom Jr., as the persons who might be called quickly in case anything should happen to him, that they might act as a Council to assist me in anything I wished to undertake for the protection of the E.S.T., the T.S., and the general work. He defined most carefully the fitness of these people and how each one could aid. He also named others in England and Ireland, two of whom, D.N. Dunlop and Wm. Lindsay, are now in this country, but he did not name Mr. E.T.H. [Hargrove].” NOTE: See July 11, 1929 entry, re: Katherine Tingley. NOTE: Mr. Hargrove was in Barmouth, England when he wrote to Judge on July 20th, saying that he “had arranged matters with my parents, and was sailing for New York at an early date.” He left London on Aug. 24th, 1895. Mr. Hargrove arrived on Aug. 30th. [See Aug. 30th 1895.]	Theos. Forum (New Series), Vol. 1, No. 3, July 1895; p.48 The Path, Vol. 10, Aug. 1895; p.168 The Formation of The Council, 1 page The Search Light, Apr. 1898; p.29 Letter from W.Q.J. to Hargrove, Aug. 5, 1895 and Aug. 23, 1895

July 1, 1895	OPEN LETTER TO COL. H. S. OLCOTT. “In the ‘General Report of the 19th Anniversary of the T.S.’ held at Adyar, Dec. 25, 1894, it is reported that Miss F. Henrietta Müller made use of the following language: ‘We have once had before a specimen of this policy of Mr. Judge. Do we not remember at the time of my first visit, in 1891 or 1892, that Mr. Judge brought some very serious charges against Col. Olcott?’ “According to the same report you were Chairman of the meeting where and when this was said, and Mrs. Besant and Mr. Bertram Keightley were also present. “As you all knew the absolute falsity of the statement, we assume that your prompt denial of it, on the spot, was overlooked, owing to the hurry and excitement which prevailed at the time. Our belief in your desire for fairness also compels us to assume that you were not responsible for the printing of Miss Müller’s remarks, verbatim, in the <i>Theosophist</i> and ‘General Report’, without correction of the misstatement. “The same reason compels us to the further assumption that it is only necessary to bring the oversight to your attention to have you do all that is possible to correct the error. “It is gazetted that you are to preside at the Convention of the European Section which will be held at London, July 4. It will no doubt be peculiarly gratifying to you to have the opportunity of making the correction in as public a manner as the original error was committed, and at a similar gathering. “The statement of Miss Müller has provoked considerable enquiry in this country as to what the real reasons were that led to your resignation in 1892, and it is for the interests of all that no injustice should be done.” Trustfully yours, Leoline Leonard, Mary H. Wade, George D. Ayers, L.F. Wade. NOTE: See General Report of the Nineteenth Anniversary of the Theosophical Society, Dec. 25-28, 1894, pp.51-53 for Miss Müller’s comments. NOTE: See Jan. 1906 for biographical sketch on Miss Müller.	New England Notes, Vol. 1, July 1, 1895; p.2
July 4, 1895	Convention of the European Section Meeting. “Olcott informed the delegates of Mr. Judge’s letter, but declined to present it on the grounds that its ‘discourteous form of address’ constituted an ‘insult’ to the Society.” Copy of the official letter sent to be read at the European Convention from W.Q Judge and the Executive Committee in America. NOTE: See next cell for more details of the First Annual Convention of the Theosophical Society in Europe held in London. Also see June 1, 1895 entry.	Theos. Movement 1875-1950, p.253 The Path, Vol. 10, July 1895; pp.134-136,

July 4, 1895 continued	Fifth Annual Convention of the European Section T.S. held at London, July 4th and 5th, 1895. Report of Proceedings up to Noon on July 4th. First Annual Convention of the Theosophical Society in Europe, held at London, July 4th and 5th, 1895. Report of Proceedings. “Mr. Dick (Dublin): I beg to rise once more to a point of order. A communication from the Society in America has been received, I understand, by the officials here. Some of us have also received copies of the official letter, and we certainly think that it would be a matter of ordinary courtesy both to read the letter and propose some reply thereto.” “Dr. Archibald Keightley, President of the H.P.B. Lodge, then asked that a resolution of Mr. Coryn’s challenging the <i>de jure</i> existence of the Society, should be taken before the election of officers. The president ruled that the motion was out of order. . . .” “Mrs. Annie Besant: . . . the preamble of the letter is meant to prejudice the case. . . . It is in inverted commas, and meant to point to the fact that we are a non-existent body. . . . I would pray you not to indorse it, for to accept it in any way would be to deny your own existence, which is an absurdity. . . . I would ask . . . to allow the letter to be read, and then let it lie on the table, passing it over in absolute silence so to speak — (‘No’); because if we indorse it, we condemn a large number of our brothers; if we accept it, we also condemn others. . . .” “The Chairman then read the letter which had been received from the Society in New York, which was received with loud applause.” “At 2:45 p.m. a large meeting was held by those holding to the principles of Theosophy . . . for the purpose of organizing the T.S. in Europe.” “On the motion of Dr. Coryn, William Q. Judge was unanimously and with acclamation elected President of the T.S. in Europe.”	Report of Proceedings European Section, Pamphlet, 46pages p.19 Lucifer, Vol. 16, July 1895; pp.353, 358-360 Report of Proceedings European Section, Pamphlet, 46pages, pp.23-25 p.27 The Path, Vol. 10, Aug. 1895; pp.164-166 p.166

July 4, 1895 continued	Mr. G. Mellis voiced a protest as to whether Olcott should chair the meeting “on the ground that the charges brought against him by Mrs. Besant had not been cleared up. . . .” Besant denied making any charges against Olcott. “I rise to say that I have brought no charges of any kind against Colonel Olcott.” This was apparently greeted with “Astonished silence among the members acquainted with the facts.” NOTE: See The Theosophical Movement (1875-1925) pp. 326-333 for a brief history of this incident. NOTE: See Dec. 1895 for “The Resignation Mystery, 1892.” “With reference to Mrs. Besant’s statement at the ‘European Section’ Convention, that she had ‘brought no charges of any kind against Colonel Olcott,’ Bro. E. A. Neresheimer of New York writes, ‘that in case some confusion should exist in the minds of those not acquainted with the facts,’ he thinks it right to state that Mrs. Besant went to the U.S. in 1892 expressly for the purpose of bringing accusations against Colonel Olcott, and that upon the strength of those accusations Colonel Olcott was asked to resign. He also states that the account given by Mr. Judge in his reply is correct.” Report from Alice Cleather: “The public withdrawal of Mr. Herbert Burrows from the T.S., news of which has doubtless reached you, seems to have created some little stir. He sent a letter of explanation to half the principal dailies in the kingdom apparently, so the public feel they know all about it. In his withdrawal he raises the question of Mrs. Besant’s denial of ever having brought charges against the President-Founder.” NOTE: See Oct. 2, 1895, for more information about Besant’s denial.	Report of Proceedings European Section, p.2 The Path, Vol. 10, Aug. 1895; p.165 Irish Theosophist, Vol. 3, Sep. 1895; p.228 The Path, Vol. 10, Nov. 1895; p.264
July 5, 1895	Letter from H.S. Olcott to George E. Wright. “I am in receipt of your joint letter of June 1st, asking to be officially recognised as the <i>American Section of the Theosophical Society</i>, and expressing your wish to appoint Mr Alexander Fullerton as Acting General Secretary.” Olcott’s response: “I heartily approve of your choice. . . .” NOTE: See May 20, 1895 entry.	Lucifer, Vol. 16, Aug. 1895; p.514

July 5, 1895 continued	Convention of European Section continued: “Olcott declared that the former American Section had seceded from the Theosophical Society, thereby abrogating its charter, and asserted that the T.S. in America, formed at Boston, was ‘an adventitious body, the growth of circumstances, and having no real corporate authority over its Sections and Branches’.” “FIRST ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN EUROPE. (ORGANIZED AUTONOMOUSLY AS SUCH.)” “Following the proceedings [of the Fourth Annual Convention of the European Section, July 4 & 5], the delegates, members of branches and unattached members who had found it necessary to protest against the actions of the ‘European Section T. S.,’ first, in rejecting the resolution of Dr. Coryn to consider the legal relation of the co-called ‘European Section T.S.’ to the Parent Society established at New York in 1875, and second, the refusal to send a fraternal reply to the letter of greeting sent by the T.S. in America, assembled. . . . Dr. Coryn was elected chairman, and D.N. Dunlop was elected secretary to the meeting. . . . “Dr. Keightley, having arrived, then took the chair. . . . “Dr. Coryn moved and G. Mellis seconded ‘that Mr. William Q. Judge be President of the T.S. in Europe. . . . “The Letter of Greeting from the ‘T.S. in America’ to the ‘European Section T.S.’ was then considered, and E.T. Hargrove read a draft reply thereto. This was agreed to and accepted, subject to the altered conditions, and was ordered to be sent. [The Letter was sent July 6th, 1895.] . . . “The representatives of the English group of Branches then proceeded to elect officers for current year as follows: Dr. Keightley, President; W.A. Bulmer, Vice-President; and H.T. Edge, Treasurer. . . . “The Irish delegates also met and proceeded to elect officers for their national division as follows: D.N. Dunlop, President; Geo. W. Russell, Vice-President; F.J. Dick, Treasurer.” NOTE: See Lucifer, Vol.16, July and August 1895; pp.358 and 415. NOTE: See July 4, 1895 Fifth Annual Convention of the European Section T.S. held at London, July 4th and 5th, 1895. Report of Proceedings. First Annual Convention of the T.S. in Europe, pp.39-46	Theos. Movement 1875-1950, p.254 Irish Theosophist, Vol. 3, July 1895; pp.182-188 The Path, Vol. 10, Aug. 1895; pp.165-166 Sep. 1895; p.198 Oct. 1895; pp.230-231

July 6, 1895	“GREETING FROM T.S. IN EUROPE.” Official greetings sent to T.S. in America from the newly formed Theosophical Society in Europe. Signed by A. Keightley, as “Chairman, First Annual Convention of the Theosophical Society in Europe”. “REPLY TO THE T.S. IN EUROPE.” by William Q. Judge (Dated Sep.13, 1895.) W.Q. Judge acknowledged the letter and agreed to be President. “I now formally and officially accept, and send you also my congratulations.” The reorganized Theosophical Movement in Europe continued: “The Theosophical Society in Europe.” “This Society is an integral part of The International Theosophical Movement which began in New York in the year 1875.” Lists Branches of T.S. in Europe (England). “THIRD ANNUAL GENERAL MEETING OF THE ‘THEOSOPHICAL SOCIETY IN EUROPE (ENGLAND)’.” This meeting was held in Liverpool on Sunday, Aug.1st, 1897.	The Path, Vol. 10, Oct. 1895; pp.231-232 Theos. Forum (New Series), Vol. 1, Sep. 1895; p.80 The Grail, Vol. 1, May 1897; pp.61-62 Aug/Sep. 1897; p.109
July 15, 1895	“THE PRAYAG LETTER.” Annie Besant published 3 letters of W.Q.J.’s on the “Prayag Letter which Judge had published in the Path under title ‘A MAHATMA’S MESSAGE TO SOME BRAHMANS’.” Besant stated: “I do not regard the letter as genuine, <i>but I have never attributed it to H.P.B. . . .</i> “The publication of the letter, if it should be regarded as from H.P.B., may do some harm to the Theosophical Society in India, and will certainly injure her memory, as it is in flagrant contradiction with her definite and published teachings.” NOTE: See March 15, 1895 and March 27, 1895. NOTE: This letter better known as the “Prayag Letter” was written by H.P.B. but incorporates a dictation by Master “M” for A.P. Sinnett, warning him of the <i>Shasters</i> and the dangerous forces surrounding superstitions.	Lucifer, Vol. 16, July 1895; pp.375-379
Aug. 15, 1895	“European Section” “Since [the Convention of the European Section], the members withdrawing from the meeting with their friends have formed a new society, to be known as the Theosophical Society in Europe. To prevent any misunderstanding as to the reason for this step, Mr. Judge has been elected President. . . .”	Lucifer, Vol. 16, Aug. 1895; pp.512-513

Aug. 15, 1895 continued	On the expectation of Hargrove's visit to Toronto, Albert Smythe gives his comments on the Che-Yew-Tsang controversy. "Mr. Hargrove's literary ability has been the source of a notable controversy. Under the pseudonym or psychonym of Che-Yew-Tsang he addressed two articles entitled, 'Some Modern Failings,' to <i>Lucifer</i>, which that journal published in October and December, 1893. The Editor was made aware of the identity of the author, but the associate editor was not until some time subsequently, when, smarting under the impression that he had been 'had' somewhere, and by a Chinaman at that, he challenged the right of anyone to conceal himself under a <i>nom-de-plume</i>. If people rely on their own judgement and approve or disapprove of the utterances they meet with, not according to the source from which they may understand these utterances to emanate, but according to their intrinsic value as it appears to them they will avoid the necessity of untimely recantations." NOTE: See March 1895, May 1, 1895, May 14, 1895, May 21, 1895, and June 19, 1895 entries.	The Lamp, Vol. 2, Aug. 1895; p.1
Aug. 17, 1895	A Letter to Mrs. Annie Besant on The recent Crisis in the Theosophist Movement. From Amy Constance Morant. "Then came your letter of the 11th of June (in answer to mine reporting progress) in which you said, as you will remember, 'I have no intention, further, of entering into any platform controversy on the Judge question, having done all that I consider to be my duty about him'. . . ." In her conclusion, Morant stated: "I am compelled now — as once before, many years ago, in a large Socialist meeting I was compelled — to act and speak in direct and uncompromising opposition to the course you are pursuing." Morant also "[e]xplains that the American Section had only voted for autonomy, but Olcott in his June 5 EXECUTIVE NOTICE had declared 'that by so doing, they had seceded.' Says she will follow Judge as Pres. of the T.S. in Europe." NOTE: Morant's pamphlet also includes a brief reply by A. Besant dated Aug. 22, 1895.	Pamphlet, 4 pages T.N.C.A.B. Item 1986, p.544

Aug. 23, 1895	PRESIDENT OLCOTT'S EXPLANATION. The Editor, L.F. Wade, explained why Colonel Olcott's statements are wrong in his June 5th, "EXECUTIVE NOTICE". Wade quoted H.S. Olcott from Lucifer, July 1895, pp.423-424 as stating that: "1.) The Council (of the original <i>New York Society</i>), at a meeting in 1878, gave the President full discretionary powers to establish Headquarters wherever he chose, and to adopt whatever measures he saw fit in the Society's interest, thus ratifying in advance all that he did; "2.) The record of this act of the council is 'in Mr. Judge's own handwriting', although 'Mr. Gustam was the then Recording Secretary T.S.' "It is well known principle of law that <i>you cannot delegate to another a power you do not possess yourself</i>. It is a well known principle of common sense that <i>you cannot give to another what you haven't got</i>." He further explained these positions by stating that a mere inspection of the By-laws of the Society founded at New York in 1875 prove this. Wade concluded: "The fact is that H.S. Olcott and H.P. Blavatsky started a <i>new</i> Theosophical Society in India in 1878, and it had no legal connection with the one 'organized at New York, Oct 30, 1875'." NOTE: See April 26, 1895, also June 5 and 27, 1895.	New England Notes, Vol. 1, Aug. 1895; pp.2-3
Aug. 30, 1895	VISIT OF E. T. HARGROVE. "Mr. Ernest T. Hargrove arrived on the <i>St. Louis</i> from England on the 30th of August. Mr. Hargrove is coming to this country to lecture and aid in other fields of labour for the Cause. No definite tour has been mapped out for Mr. Hargrove so far, but further particulars of his work will appear in the PATH." NOTE: See July 1895 entry regarding Hargrove's departure from England.	The Path, Vol. 10, Sep. 1895; p.199
Sep. 1895	"UNFOUNDED CHARGES" In a letter to the Editor, Claude Falls Wright wrote: "Mr. Alfred Faulding states that on a letter received by him from me some weeks ago, were written some words in another handwriting from my own. He therefore accuses me (to others, not to myself,) of having written the sentence or sentences in that other handwriting and of trying to make him believe these were written from Master. As I did not put the writing there, and as I did not cause anyone else to put the writing there, and as I was not aware until I thus heard through a third party of its existence on my letter, I have written to Mr. Faulding denying such charge and make this public statement in order that all friends may know the actual facts in the case. . . . ". . . Certain it is that I did not put it on, and certain it is that Mr. Faulding has stated that the writing is there. "It seems to me that all have had lessons enough in accusing brothers of misdeeds."	The Path, Vol. 10, Sep. 1895; pp.191-192

Sep. 1895 continued	The Northern Theosophist was discontinued “owing to some difference of opinion among its proprietors”. It was announced that The English Theosophist , which succeeded it “is an old friend with a new name but the same dress.”	The Path , Vol. 10, Nov. 1895; p.259
Sep. 7, 1895	“EXECUTIVE NOTICE. THEOSOPHICAL SOCIETY.” H.S. Olcott issued an Executive Notice (from London), giving text of early Resolutions of July 16, 1877 and August 27, 1878 whereby the President received unrestricted powers over any and all aspects of the conduct of the TS anywhere and in any way. Also included is his explanation as to what happened after H.P.B. and he moved to India, the formation of New Branches, and the “comatose” state of affairs in New York. [last page] Same as in The Theosophist above.	Circular, 4 pages The Theosophist, Vol. 17, Oct. 1895; Supp. pp.i-iii Lucifer, Vol. 16, Oct. 1895; pp.164-167 Prasnottara, Vol. 5, Oct. 1895; pp.129-135 The Vahan, Vol. 5, Oct. 1895; pp.1-3

Sep. 7, 1895 continued	“THEOSOPHICAL RECORDS AGAIN.” “Under date of September 7, 1895, Col. H.S. Olcott issued a circular intended to disprove the Boston claim of the <i>de facto</i> character of the T.S. under his rule. It consists of two documents, one signed by William Q. Judge and the other by A. Gustam. To these are added remarks by Col. Olcott. The two papers are to the effect that he may practically do as he likes while away, but they do not remove the centre from New York, nor do they support the Colonel’s claim or validate his acts. There are several reasons why this is so. “<i>First</i>, the papers are illegal, mere scribblings by himself and Mr. Judge in those old days. “<i>Second</i>, there never was a quorum present. “<i>Third</i>, they are not in any book as he says, for the original minute-book of the T.S. is in New York City, which it never left. Col. Olcott wrote Mr. Judge not so long ago asking him to send that minute-book. We can print his letter if he likes. “<i>Fourth</i>, in order to make the proceedings legal, so that subsequent acts under them would be legal, it was necessary to issue a call for a full meeting. This was not done; no one was notified, because then none would come, and Olcott wanted documents of some kind or another to show when he went abroad, intending afterwards to have everything made regular. “Hence, as shown at Boston, his subsequent orders and executive meetings, carried on without call in most cases, were all <i>de facto</i>. If he had issued a regular call, then the meetings at New York would have been regular and succeeding acts valid. “The two papers published in the circular were written at the flat occupied by H.P.B., in West 47th street, New York, and doubtless she was counted in as part of any proposed quorum; any chance visitor would also be counted. Nobody cared, for the real theosophical movement was then, as ever after, in the hands of H.P.B. and her unseen helpers. None of those cared for formalities but were looking for workers. And she, later, laughed at his forms, when in 1890 she declared herself ‘President of the Theosophical Society in Europe’.”	Theos. Forum (New Series), Vol. 1, Oct. 1895; pp.95-96
Sep. 7, 1895 continued	NOTE: What appears to be the Original Minute book is in the Archives of The Theosophical Society (International) Pasadena. Photos of this book and its first few pages hang on the walls of Edmonton Theosophical Society Library. See: Nov. 1950 for C. Jinarajadasa’s comments with regards to where the Minute Book of the Society was located. NOTE: See Apr. 28, 1895 and Dec. 27, 1896 entries.	
Sep. 7, 1895 continued	Summary of Olcott’s Executive Notice.	The Theosophist, Vol. 17, Nov. 1895; p.119

Oct. 1895 early	William Q. Judge was quite ill and decided to leave New York and go to Asheville, South Carolina to find a better climate. By the end of October Mr. Judge went further south to Aiken, SC, where E.T. Hargrove spent two weeks with him during the Christmas season. Judge left Aiken on Jan. 9, 1896 for Cincinnati. NOTE: See "THE LAST DAYS OF W.Q. JUDGE." A copy can be found in Appendix F, No. 4.	Theosophy (Path) , Vol. 11, May 1896; pp.34-37
Oct. 1895	"OUR SEVENTEENTH YEAR." Olcott wrote: "The secession of the majority of the American Section, and the conversion of the <i>Path</i> into an adverse organ, seem to call for special effort on the part of loyal members to increase the circulation of the <i>Theosophist</i>, so that the Truth about the Society may be made known, and the sad misrepresentations, now too much resorted to, be in some measure counteracted." "We are told THE PATH has become an 'adverse organ' (!) whatever that may mean."	The Theosophist, Vol. 17, Oct. 1895; p.2 The Path, Vol. 10, Dec. 1895; p.293
Oct. 2, 1895	"MR. HERBERT BURROWS AND THE T.S. (ADYAR)." Herbert Burrows publicly resigned from T.S.: "The recent disclosures of fraud, which have split the Society, led me to further investigations . . . which have thoroughly convinced me that for years deception in the Society has been rampant — deception to which Mme. Blavatsky was sometimes a party. . . . ". . . To the charges of fraud brought by Mrs. Besant against Mr. Judge, the late vice-president, may be added accusations of grave immorality against Col. Olcott, laid before him by Mrs. Besant and Mr. Judge, and in consequence of which the Colonel resigned his presidency." Mr. W.T. Stead, Editor, examined the various charges which Mr. Burrows had "flung in the face of his colleagues". "Mr. Burrows' letter of resignation is a serious indictment of the Theosophical Society as it now exists." "Mr. Herbert Burrows deems it indispensable that he should come forward and publicly shake off the dust from his feet as a testimony, not against Mr. Judge or against H.P. Blavatsky, but against the Theosophical Society which has buried H.P. Blavatsky, and cast out Mr. Judge." NOTE: See Jan. 21, 1892, H.S. Olcott resigned as President.	English Theosophist, Vol. 1, Nov. 1895; p.22 Light, Vol. 15, Oct. 5, 1895; p.482 Borderland, Vol. 2, Oct. 1895; pp.344-345 English Theosophist, Vol. 1, Nov. 1895; pp.19-20

Oct. 2, 1895 continued	Follow up letter from H. Burrows to the Editor of the English Theosophist. “Let me jog Mr. Sinnett’s memory by reminding him of one fact. He personally declared to me that Mr. Judge was trained in all his fraud by Madame Blavatsky. I may have to jog his memory on other matters, but that will do for the present. Mrs. Besant <i>knows</i> that both Col. Olcott and Mr. Sinnett believe Madame Blavatsky to have been fraudulent; but she has had as yet neither the moral courage nor the honesty to say so. On the contrary, she quotes them in <i>Lucifer</i> as the all-round staunch and firm upholders of H.P.B., while at the same time she upbraids those who wish the real truth known as besmirchers and practical traitors.” NOTE: See Dec. 23, 1894, H. Burrows on the “Judge Case.”	English Theosophist, Vol. 1, Dec. 1895; p.32 The Path, Vol. 10, Nov. 1895; p.264 Jan. 1896; p.328
Oct. 21, 1895	“The ‘Theosophical Society in Australasia’ will be an accomplished fact. . . . The Sydney Lodge had a very enthusiastic meeting, and drew up a draft constitution similar to that of Europe or America. W.Q. Judge was unanimously elected President. . . . In a week or two there will be a formal meeting in Sydney at which the New Zealand centres will be represented, and then the constitution will be finally adopted.”	The Path, Vol. 10, Jan. 1896; p.327 Feb. 1896; p.360
Oct. 26, 1895	“The Theosophical Society.” by Herbert Burrows. “Some months ago, Mr. Green, writing in ‘Lucifer,’ and speaking of Mr. Judge as ‘the greatest known occultist in the Theosophical Society,’ asked this general question of Theosophists: ‘Are <i>you</i> a rash and ignorant man ready to oppose your puny self to the mighty force of the Theosophical Society, in the person of its leader, W. Q. Judge?’ This question embodies the attitude of most of the Judgeites towards those who venture to offer any criticism, either of the views of the Judge section on Theosophy as they interpret it, or of any Theosophical leader. Already I have been asked by some of them how I ‘dare attack’ Madame Blavatsky. The quotation I give from Mr. Green contrasts strangely with that which he gives from Madame Blavatsky as to the inner self being prosecutor, defence, jury, and judge. Mr. Green blames Mrs. Besant, and I believe rightly, for her present attitude and teaching, but the real fact is that there is as much nonsensical popery in one section of the Theosophical Society as there is in the other, and the sooner both sections are rid of it the better for the best spiritual interests of all.” NOTE: Mr Burrows refers to Thomas Green’s article “A Word to the Wise” from Lucifer Jan. 1895. Also see Jan. 1895 entry.	Light, Vol. 15, Oct. 26, 1895; p.520
Nov. 1895	“THE STATE AND PROGRESS OF THINGS.” “The following is a list of all the branches now forming the T.S. in America, that is, of all those branches who have properly united with the T.S.A. and have their charters endorsed. There are other branches yet to come. . . .”	The Path, Vol. 10, Nov. 1895; p.264

Nov. 15, 1895	“SPIRITUALISM AND THEOSOPHY: THEIR LIKENESS AND UNLIKENESS.” Mr. Herbert Burrows delivered an address at a meeting of the members and friends of the London Spiritualist Alliance. He claimed: “A good many Theosophists had arrived at their Theosophy by way of Spiritualism; that was partly his own case and also that of Mrs. Besant. . . . Roughly speaking, there were two classes of Theosophists on the one side, and two classes of Spiritualists on the other, and he might classify the two divisions, in each case, as the wise and the foolish. . . . He meant by foolish people those who were inclined to take a materialistic view of the higher truths. . . . “ . . . The wise Theosophist did not attempt to explain the meaning of Occultism in its widest sense in any mathematical way.” In W.T. Stead’s “CHARACTER SKETCH” of Mrs. Annie Besant, he mentioned that before she came to Theosophy, Mrs. Besant was writing reviews occasionally for the Pall Mall Gazette. “It was about this time that Mrs. Besant, with Mr. Herbert Burrows, began to investigate at regular seances the phenomena of spiritualism.” NOTE: See also Aug. 30, 1891. NOTE: Annie Besant mentioned in her 1875 to 1891 A Fragment of Autobiography, on page 10, that in 1889 “I had experimented, to some extent, then, and many years before, in Spiritualism, and found some facts and much folly. . . .”	Light, Vol. 23, Nov. 23, 1895; pp.562-563 Review of Reviews, Vol. 4, Oct. 1891; pp.365-366
Dec. 1895	“The Resignation Mystery, 1892.” “In the interests of Truth and the Adyar T.S., the mystery which now surrounds the resignation of Col. Olcott in 1892 needs clearing up. . . . The beginning of the present state of uncertainty was the speech made in India by Miss Müller, who stated that Mr. Judge had made a serious charge against Colonel Olcott, with a view to getting him out of the Presidency of the T.S. It is stated that both Col. Olcott and Mrs. Besant were present and did not contradict the speaker.” Included is Mr. Judge’s reply to the charges and correcting the facts: “When no resignation was thought of and Olcott had just returned from India, from the United States and Australia, Mrs. Besant hurriedly took steamer for New York, previously cabling me an ominous message. She arrived here (N.Y.) and informed me (Judge) that she had come over in such haste in order to lay before me as Vice-President, and the only one she had confidence in, a very grave accusation against Colonel Olcott, which, if true, ... required his resignation. . . .” NOTE: See July 1, 1895 for more on Miss Müller’s comments. NOTE: See Oct. 21, 1892 for A. Besant’s explanation why she did not travel to India in 1891-1892. NOTE: See Nov. 18, 1891 and Nov. 27, 1891 entries. Also see Jan. 21, 1892 on Olcott’s resignation and July 4, 1895 for Neresheimer’s reply to Besant’s denials.	English Theosophist, Vol. 1, Dec. 1895; p.28

Dec. 1895 continued	“The Resignation Mystery, 1892.” (continued) Upon hearing of Mrs. Besant’s denial at the Adyar convention, Mr. Neresheimer wrote: “I beg to state that Mrs. Besant came to the United States in the year 1892 expressly for the purpose of consulting with Mr. Judge and others about certain charges against Colonel Olcott which resulted, after considerable pressure being exercised by her, in the request to Colonel Olcott to resign the Presidency of the Theosophical Society. This request was made by Mrs. Besant, Mr. Judge, and myself. The account of her visit to us, and her accusations against Colonel Olcott given by Mr. W.Q. Judge in his reply is correct, and those same accusations were repeated by her to me. It is quite true that Mrs. Besant made no written or legally framed charges against Colonel Olcott, but she made them to Mr. Judge and myself. “Herbert Burrows . . . ‘further investigations’, led him in October to leave the Adyar Society.” NOTE: See Oct. 2, 1895 for Burrows resignation. NOTE: See also Jan. 21, 1892, H.S. Olcott resigned as President.	English Theosophist, Vol. 1, Dec. 1895; p.28
Dec. 1895 continued	“On the Watch-Tower.” Mrs. Besant’s editorial comments. Annie Besant changed her teachings on Mars, Mercury and Earth. NOTE: See The Path Vol. 8, Dec. 1893, pp.270-271; Lucifer Vol. 13, Nov. 1893, p.206. “Those of us who are accustomed to Mrs. Besant’s rapid changes of mind will not be surprised to read in the ‘Watch Tower’ her latest self-contradiction.”	Lucifer, Vol. 17, Dec. 1895; p.271 The Path, Vol. 10, Feb. 1896; p.355 Mar. 1896; pp.362-363
Dec. 27-30, 1895	“The Adyar Convention.” Indian Section of T.S. Convention, Adyar and Twentieth Anniversary of the Theosophical Society. Comments by Mr. Judge: “Mr. Fullerton, reporting his doings from the U.S., asserts that ‘the Section’ has suffered from the loss of its property; ‘its money, records, rolls, diplomas, charters, circulars, leaflets, seal and documents of every kind having been seized [which means stolen] by Mr. Judge’s Society. . . . He omitted to say that the T.S. in A. offered every malcontent a <i>per capita</i> repayment out of the funds, which most of them hastened to accept.” “General Report of the Twentieth Anniversary of the Theosophical Society, At The Head-Quarters, Adyar, Madras, December 27th, 28th, 29th, and 30th, 1895.” “REPORT OF THE AMERICAN SECTION T.S.” by Alexander Fullerton, General Secretary.”	Lucifer, Vol. 17, Feb. 1896; pp.516-517 The Path, Vol. 10, Mar. 1896; p.392 The Theosophist, Vol. 17, Jan. 1896; pp.1-5 pp.24-25

1896	Mrs. Cleather's comments on Mrs. Besant "Tampering with H.P. Blavatsky's writings." "The result of Mrs. Besant's first failure, through harbouring doubts of her Teacher's <i>bona fides</i> and esoteric knowledge, was soon manifested when she began to publish new editions of H.P.B.'s works. The first noteworthy example was her excision from <i>The Voice of the Silence</i> of passages and notes, presumably out of deference to Brahmin sentiment, which then governed her actions." Among others, Cleather gave the example of the passage and footnote regarding "Pratyeka Buddhas" (fn. p.47) having been omitted.	H.P.B. A Great Betrayal (1922) by A. Cleather, p.71 Theosophic Isis, Vol. 1, June 1896; p.179
Jan. 1, 1896	The Theosophic Isis: A New Monthly magazine; Devoted to Universal Brotherhood, Theosophy, and The Occult Sciences. Edited by H.A.W. Coryn. Published for T.S. in Europe (England). In this, the first issue published, the Editor stated: "We stand in rivalry with no other of the existing organs or expressions of Theosophy but wish to each success in work as sincerely as we wish it for ourselves."	Theosophic Isis, Vol. 1, Jan. 1896; pp.1-3
Jan. 11, 1896	"Notes and Comments." by the Editor, W.A. Bulmer: "In the <i>Indian Mirror</i> for January 11th Mrs. Besant 'replies' to Herbert Burrows. . . . 'Colonel Olcott resigned the presidency not because he thought that he had acted in a way to require his resignation, but because there was danger that a false accusation made against him might become public, . . . and he preferred to meet and rebut the accusation as a private person, and not as president of the T.S. "Assuming Mrs. Besant to be correctly informed as to Colonel Olcott's motives, we have here an important contribution towards the clearing up of the 'Resignation Mystery' of 1892. It dovetails exactly into the statement made by Mr. Judge, which was confirmed by Mr. Neresheimer, supported by Mr. Burrows, and denied by Mrs. Besant." NOTE: See Oct. 2, 1895, Sep. 1910 and Jan. 21, 1892.	English Theosophist, Vol. 1, Mar. 1896; pp.51-52
Feb. 1896	"On The Watch-Tower." "<i>IF IT WERE ONLY POSSIBLE!</i>" In G.R.S. Mead's editorial, reference is made to H.P.B. as the "old nurse" who made playthings for the Society, which it had now outgrown. He concluded: "Some foolish people call the old nurse a horrid old woman, but the parents of the child know how to reward her faithful services."	Lucifer, Vol. 17, Feb. 1896; pp.444-445 Theosophy (Path), Vol. 11, Apr. 1896; p.30

Feb. 15, 1896	“WILLIAM Q. JUDGE” — A series of four articles by Jasper Niemand from February to June 1896. Noted in “This installment shows the close affection and understanding which existed unbroken between Mr. Judge and H. P. B. . . .”	Irish Theosophist, Vol. 4, Feb. 1896; pp.90-92, Mar. 1896; pp.112-116, May 1896; pp.141-145, June 1896; pp.165-168 Theosophy (Path), Vol. 11, Apr. 1896; pp.29-30 May 1896; p.62
Mar. 1896	In “THE SCREEN OF TIME”. “The Indian Section of the Theosophical section proposes to take away the first object of the Theosophical Society, to-wit, the attempt to form a nucleus of a Universal Brotherhood, and insert in its place some high-sounding phrases, derived from the Brahmins who now control that Section, about spirituality and identity.”	The Path, Vol. 10, Mar. 1896; p.365
Mar. 21, 1896 (Saturday)	W.Q. JUDGE DIED. (Born in Dublin, Ireland, April 13, 1851.) Last words: “There should be calmness. Hold Fast. Go Slow.” [See Theosophy, Vol. 11, May 1896, p.40; Letters That Have Helped Me, 1946 ed., p.274] “DEATH OF WILLIAM Q. JUDGE” Announcement of Judge’s death. “DEATH OF WILLIAM Q. JUDGE.” and “THE CREMATION.” Judge’s last words “There should be calmness. Hold fast. Go slow.”[p.180] “NOTICE.” Tribute by J.D. Buck, Vice-President of T.S. in A. “Death of Mr. Judge.” “Mr. W.Q. Judge died at New York on Saturday, March 21st.” NOTE: For more details of the last days of W.Q. Judge see Appendix F and Appendix D, Part IX. NOTE: J.D. Buck, Vice-President, took over as Acting-President of T.S. in America.	Theos. Movement 1875-1950, p.264 Theosophy (Path), Vol. 11, Apr. 1896; p.27 Theos. Forum (New Series), Vol. 1, No. 12, Apr. 1896; pp.177-181 No.11, Mar. 1896; Supplement to Theos. Forum, 1 page The Vahan, Vol. 5, Apr. 1896; p.3

Mar. 22, 1896	Handwritten letter from C.A. Griscom to Albert Smythe. “There is no panic here at all as we have been expecting it for months, and having been without his advice and help for so long it is not as if we were suddenly thrown on our own resources. “In view of the advice ‘go slow’ we here are taking no very important steps. A lot of E.S.T. who met at my house today, Hargrove, C.F.W.[Claude Falls Wright], Neresheimer, [James] Pryse etc etc have written Buck advising him to issue a manifesto declaring himself acting Pres. state the election of president will await the regular Convention, and that in the meantime C.F.W. will continue the office work as his agent. . . . “. . . It is not yet known whether his will leaves any directions with regard either to his successor, or the E.S. His papers will be examined tomorrow & Tuesday.”	Letter from C.A. Griscom Jr. , 2 pages
Mar. 23, 1896	“THE DEPARTURE.” Report on the funeral ceremony of William Q. Judge. “The funeral services were held at the head-quarters of the Aryan Theosophical Society, 144, Madison Ave, N.Y., City, on Monday, March 23rd, 1896. The services were very simple. . . . “. . . Mr. Wright then announced that Dr. J.D. Buck, Vice-President of the American Society would succeed Mr. Judge as President, until the next Annual Convention in Chicago on April 26th, and then he would probably be elected permanent President. . . . “. . . [T]he body was taken to the Fresh Pond crematory and there Incinerated. The ashes will be buried in a cemetery plot owned by Mrs. Judge.”	The Theosophist, Vol. 17, May 1896; pp.509-510 The Lamp, Vol. 2, Apr. 1896; pp.130-133
Mar. 27, 1896	EXECUTIVE NOTICE by H.S. Olcott on W.Q.J.’s death. “The undersigned has learnt by cable dispatch from New York, that Mr. William Quan Judge, late Vice-President T.S. and General Secretary of our American Section, died on the 21st instant in that city. . . . “The event is a catastrophe for the new society which the deceased formed less than one year ago.”	The Theosophist , Vol. 17, Apr. 1896; Supp. p.xxv
Mar. 27, 1896 continued	First Council Meeting held after Mr. Judge’s death, at Mrs. Tingley’s house at 7.45 p.m. NOTE: See “AFFIDAVIT” January 20th, 1898 for details.	O.E. Library Critic , Vol. 22, No.3, Oct 1932
Mar. 27, 1896 continued	E.S. Notice issued (Friday) announcing a “General Meeting of the E.S.T. at the Headquarters 144 Madison Avenue New York, to be held on Sunday March 29 th .”	Theos. Movement 1875-1950 , p.264

Mar. 28, 1896	A letter handwritten by Mr. Fussell the day before the General Meeting of E.S.T. held at Headquarters, N.Y., to Rev. S.J. Neill of Auckland, New Zealand. “I know you will wish to hear concerning E.S.T. matters and the status of affairs since the passing away of the Outer Head of the E.S.T. “So far as is at present known W.Q.J. has left no directions in regard to carrying on the work of the School. Of course if he has done this, such directions will be followed. “An informal meeting was held last Sunday afternoon (Mar. 22) at the house of C. A. Griscom, Jr. to talk over matters relating to the work. There were present C. A. Griscom, Jr., E. A. Neresheimer, Jas. M. Pryse, E. T. Hargrove, C. F. Wright, H. T. Patterson, A. H. Spencer, E. B. Page and J. H. Fussell. “In regard to the E.S.T. the following plan was proposed. That in the event of there being no directions left by Mr. Judge, a circular letter be sent out, signed by the above named and other New York members of the School to all E.S.T. members in America, suggesting that a Council be formed to carry on the routine work of the School, such Council to be concerned solely with this and having no authority as teachers or in strictly <i>esoteric</i> matters. Members will be asked to sign and return a printed slip to the effect that they approve of the plan for organization, etc. “The above is only a rough statement of the idea, but its purpose is to get the members to hold together and to coordinate the efforts of all so that we may be kept in touch with one another. “As soon as such Council is formed we will have a basis from which to work and be able to cooperate with the Council in the Eastern Division appointed by Mr. Judge. “Of course nothing will be done in this matter until we are assured that no directions have been found among the Chief’s papers. “I will keep you informed of anything that may be done or that may turn up in regard to the work. With good wishes to you all, Faternally yours, (Signed) Joseph H. Fussell” NOTE: This letter from Mr. Fussell corroborates Mr Hargrove’s letter dated Jan. 30, 1898. [The original of Mr. Fussell’s letter, March 28, 1896, to S.J. Neill was in the possession of the editor of The Theosophical Movement—1875-1950] NOTE: See Jan.30, 1898 for Hargrove’s Letter to Mrs. Tingley.	Theos. Movement 1875-1950, pp.272-273

Mar. 29, 1896	General Meeting of E.S.T. held at Headquarters, N.Y. Hargrove presided. He read an announcement signed, by eight members, that Mr. Judge's private papers showed "that the future of the School was not left to chance, nor to our mere judgement." Hargrove announced that Mr. Judge had assistance from someone who Hargrove designated as "Promise" [Mrs. Tingley]. "It should first be stated that in Mr. Judge's occult diary he has entered messages and communications received through this person in the same way as he has entered his own, as from Master; and this he has done in no other case showing that 'Promise' was the only person whom he placed on his level of reliability in this respect." NOTE: Mr. Hargrove quoted from the Jan'y 3rd, 1895 message which W.Q. Judge received through Katherine Tingley. See: Appendix G, No. 7, for entire message. NOTE: A "verbatim report" of this meeting was issued one week later in an E.S.T. circular, To the Members of the E.S.T. See April 3, 1896 entry.	To the Members of the E.S.T., 1 page To the Members of the E.S.T., Apr. 3rd, 1896, 19 pages Theos. Movement 1875-1950, pp.264-265
Mar. 29, 1896 continued	Bombay Branch T.S. passed resolution expressing grief at the death of W.Q.J.	The Theosophist , Vol. 17, May 1896; Supp. p.xxix
Mar. 31, 1896	"Neresheimer wrote to a fellow theosophist, Alice L. Cleather, an amazing account of how Katherine Tingley brought him and the others to acknowledge her leadership in the Society. The secrecy surrounding the meetings where this was accomplished is emphasized in the letter by the use of a symbol † to designate Katherine Tingley, although he occasionally referred to her as Purple, because of her fondness for the color." NOTE: See Appendix G, No. 8, for contents of this letter and for more comments from Neresheimer.	California Utopia , p.16
Apr. 1896	The Path changed name (as planned) to Theosophy. "Commencing with the next, April, number, <i>The Path</i>, which has been published for ten years under that name, will drop the title and thereafter will be issued under the name of <i>Theosophy</i>."	The Path , Vol. 10, Mar. 1896; pp.361, 390
Apr. 1896 continued	"H.P.B. WAS NOT DESERTED BY THE MASTERS." Article by W.Q. Judge published after his death in which he defended H.P.B. against Sinnett's accusations and included comments on the Mars and Mercury controversy. Sinnett denied accusing H.P.B. of fraud or of saying that she was deserted by the Masters. Editor's Note claimed: "I am also well aware that Mr. Judge's authority for his original position was Mme. H.P. Blavatsky herself."	Theosophy (Path), Vol. 11, Apr. 1896; pp.14-18 Theosophy (Path), Vol. 11, July 1896; pp.122-123

Apr. 1896 continued	“NOTICE” by J.D. Buck regarding W.Q.J.’s death: “I tried last December to get him to stop work and use his waning strength to regain health — but in vain. And so he worked on to the last, and only desisted when he could neither walk nor stand; and when from choking cough and weariness he could scarcely lie down or sleep. He was indeed the <i>Lion-hearted</i> and worthy successor of his great teacher, H.P.B.” [Dr. J.D. Buck was Judge’s physician and close friend.]	Theosophy (Path), Vol. 11, Apr. 1896; pp.28-29
Apr. 1896 continued	Tributes to Judge from “J”, Æ, and F.J. Dick. [“J” was Jasper Niemand (Julia Keightley), “Æ”was famous Irish poet and writer George William Russell.]	Irish Theosophist, Vol. 4, Apr. 1896; pp.121-123
Apr. 1896 continued	Tributes to W.Q. Judge from J.D. Buck, E.T. Hargrove, Dr. J.A. Anderson and others. Tribute by Sidney G.P. Coryn: “It would be a needless task to remind ourselves of his most faithful friendship, of his unswerving loyalty, of the master force which was ever in his love for men and war for truth.” And by H.: “We all know that W.Q. Judge was the expression on this plane of a very high soul vowed for ever to the service of the Lodge.”	The Lamp, Vol. 2, Apr. 1896; pp.129-139 Theosophic Isis, Vol. 1, Apr. 1896; pp.81-84
Apr. 3, 1896	E.S.T. (circular including a verbatim report of E.S.T. meeting of March 29, 1896). Signed by E.T. Hargrove, J.M. Pryse, J.H. Fussell, H.T. Patterson, C.F. Wright, G.L. Griscom, C.A. Griscom Jr., E.A. Neresheimer. “The papers left by him provided for the future management of the School. . . . [T]he name and identity of W.Q. Judge’s occult heir and successor is to remain unknown to the members in general for one year.” NOTE: See Feb. 25, 1932 entry. Some Reminiscences of William Q. Judge (Neresheimer Report). Neresheimer eventually repudiated this document. Mr. Neresheimer made a special deposition as to the events following Mr. Judge’s death. He was one of his executors and claimed he found the so-called “Occult Diary” and turned it over to Mrs. Tingley. NOTE: See 1922 entry. Notes by Basil Crump (5pp.)on EST Circular.	To the Members of the E.S.T., 19 pages

Apr. 26, 1896	“WILLIAM Q. JUDGE.” Boston Theosophists paid tribute. By Robert Crosbie, George D. Ayers, M.L. Guild, L.F. Wade and W.H. Somersall. “At the close of the regular meeting of the Boston T.S. on Thursday, April 26, a memorial meeting was held. . . . “The following testimonial was then proposed and passed: “Our beloved President, William Q. Judge, having left the body which for so many years served as his instrument, “We, the Boston Branch of the Theosophical Society in America, desire to place upon record the testimony of our recognition of the great work that he has done for humanity: — “As one of the three original founders of the Theosophical Society, he, ‘the greatest of the exiles,’ remained alone in ‘this land of the new race,’ striving to form a nucleus of Universal Brotherhood which shall in time bring ‘peace on earth, good will to men;’ for this he lived a life of self-sacrifice, setting us an example of unswerving loyalty to Masters, unfaltering devotion to the cause, untiring energy in the work: “As our teacher in the philosophy and in spirituality we owe him a debt of love and gratitude that we can only repay by doing our best to promote the Theosophical Movement and the Brotherhood of Man, by spreading Theosophy in the world, and by trying to realize it in ourselves. “This we declare our devotion.”	New England Notes, Vol. 2, Apr. 1896; 4 pages p.4
Apr. 26, 27 1896	“SECOND ANNUAL CONVENTION OF T.S.A.” “In addition to the delegates many visiting members also were present, above 700 in all.” Buck refused Presidency but suggested Mr. Hargrove for office. E.T. Hargrove was unanimously elected President. Neresheimer elected Vice-President and re-elected Treasurer. Comments on the success of the Convention. “If any justification be needed of William Q. Judge’s life and work, it is to be found in the last annual Convention of the Theosophical Society in America.”	Theos. Forum (New Series), Vol. 1, Mar. 1896; pp.181-190 Irish Theosophist, Vol. 4, May 1896; pp.159-164 Theosophy (Path), Vol. 11, June 1896; pp.65-66

Apr. 27, 28 1896	Newspaper clippings on the Convention of T.S. in America. (From Albert E.S. Smythe's scrapbook.) "This is by far the largest Theosophical convention ever held. One hundred and eight branches were represented." Coverage included: Tributes, Addresses and Reports. Mrs. Cleather's Address on "Karma." Unveiling the Judge Bust. "At the evening meeting a bust of William Q. Judge was unveiled." Theosophists "took possession of the Madison Square Garden. . . ." Announcement that a school of occultism was to be built. The site of the school had not been determined. NOTE: All newspapers covered the convention with utmost attention and details.	Morning Advertiser Apr. 27 & 28, 1896 New York Daily Tribune Mail and Express (New York) New York Press The Journal (New York)
May 1896	Commemorative issue on W.Q. Judge: "THE SCREEN OF TIME." By T. pp.33-34 "THE LAST DAYS OF W.Q. JUDGE." By E.T. Hargrove pp.34-37 "THE CREMATION." By C.F.W. pp.38-40 "HIS ONE AMBITION." By J.D. Buck pp.41-43 "W.Q.J. AS I KNEW HIM." By Elliott B. Page pp.43-46 "ONE OF THE IMMORTALS." By Jerome Anderson pp.46-48 "A FRIEND OF OLD TIME AND OF THE FUTURE." By R. Crosbie p.49 "THE GREATEST OF THE EXILES." By G. Hijo [C.A. Griscom] pp.50-52 W.Q.J. foresaw his death.* [p.52] "MAN AND TEACHER." By Edward B. Rambo pp.53-54 "W.Q. JUDGE AS ORGANIZER." By A.H. Spencer pp.54-55 "A FRIEND AND A BROTHER." By E. Aug. Neresheimer pp.56-58 "THE SIGNIFICANCE OF THE PRESENT TIME." By C.F. Wright pp.58-61 * NOTE: See Oct. 13, 1894. Judge was told by Cheiro that he had "already reached the last chapter of [his] life."	Theosophy (Path), Vol. 11, May 1896; pp.33-61
May 1896 continued	"The Passing of William Q. Judge." By the editor C.H. Collings. [Mentioned in The Theosophic Isis p.181 Vol.1, June 1896.]	Ourselves, Vol. 1, May 1896; pp.71-74

May 1896 continued	Claude Falls Wright made a public definite statement regarding Mr. Judge's past. "Mr. Judge's existence has been a conscious one for ages. . . . several years ago he arrived at the stage where he never afterwards lost his consciousness for a moment. Sleep with him merely meant to float out of his body in full possession of all his faculties, and that was also the manner in which he 'died' — left his body for good. In other bodies, and known under other names, he has played an important part in the world's history, sometimes as a conspicuous visible figure. At other times he has worked quietly behind the scenes, or, as in his last life, as a leader in a philanthropical and philosophical movement. He is a member of a great brotherhood of sages. . . ."	The Lamp, Vol. 2, Apr. 1896; p.132 Theosophic Isis, Vol. 1, May 1896; p.142
May 5/18, 1896	Mme. Vera Petrovna de Zhelihovsky died. Born at Odessa, Southern Russia, April 17/29, 1835. H.P.B.'s younger sister. She was a writer of children's stories and a contributor to various Russian magazines. "To quote the words of one who knew her best of any [not identified]: 'Her affection to her sister was of the truest and the most steadfast. She had a great heart, and I do not think that there ever was a thing she ought to do that she left consciously undone.'"	BCW, Vol. 1, pp.534-537 Irish Theosophist, Vol. 4, June 1896; p.182 Lucifer, Vol. 18, June 1896; p.267
May 7, 1896	"W.Q.J., A SCULPTOR'S APPRECIATION." Phrenological assessment of W.Q.J.'s head, by the sculptor, August Lindstrom, who did the bust of W.Q.J. using his death mask. [Originally published in the New York Journal on May 7] "While making the death mask I was struck by the shape of Mr. Judge's head, which was utterly unlike anything I had ever seen. . . . I saw at once that Mr. Judge's head evidenced a high and uniform development of all the faculties, well-balanced throughout. This is the remarkable combination I found: — A tremendous will power, with an equal development of gentleness; thorough practicability and adaptability conjoined to a highly idealistic nature, and a gigantic intellect hand in hand with selflessness and modesty."	Theosophic Isis, Vol. 1, June 1896; pp.148-150
May 8, 1896	"AN INTERESTING LETTER." <i>To the Editor of THE IRISH THEOSOPHIST</i>"" written by John M. Pryse on behalf of W.Q.J.'s "occult successor." Contains 7 positive points concerning the Society in Ireland.	Irish Theosophist, Vol. 4, June 1896; pp.178-179
May 14, 1896	An Urgent Appeal, a circular to E.S.T. members by order of the Outer Head and Council. "A CRUSADE has been directed by the Master, and it is for the members to supply the material necessary in order to complete the plan." NOTE: This E.S.T. circular appears to have been delayed 3 days to include Hargrove's An Occultist's Life. [See May 17, 1896 entry] NOTE: See June 1896 entry.	Circular, 4 pages Theos. Movement 1875-1950, p.268

May 15, 1896	“A WARNING.” Circular to E.S.T. members from the Council warning of “attacks and attempts at disintegration by the Black Powers. . . . [E]ach opportunity made use of by the White Brotherhood also opens the doors to action by Dugpas and the evil side. . . . “. . . We are not yet quite ready to inform all of the identity of the Outer Head. . . .” Note: This circular was “kept back owing to a number of events”. (see May 21, 1896)	E.S.T. circular, May 21, 1896; pp.1-2
May 17, 1896	“An Occultist’s Life.” Hargrove issued a circular on K. Tingley to E.S.T. members prefacing it with the statement: “The paper should be read in careful connection with the E.S.T. Circular of April 3rd, 1896.” adding: “Issued with the consent and approval of the Council, unknown to the O.H., May 17th, 1896.” He claimed: “‘Promise’ reached Theosophy by degrees, and in the process of reaching it underwent a training and preparation even more rigid and comprehensive than that experienced by either H.P.B. or W.Q.J. Always guided by the Master, every event in her life had a meaning and a purpose: when the ‘moment of consummation’ came, several years ago, known and recognized by Mr. Judge, the meaning and the purpose became clear at last. ” NOTE: Neresheimer later claimed that W.Q. Judge never appointed her as his successor. See Feb. 25, 1932.	Circular, 7 pages Theos. Movement 1875-1950, pp.268, 279-288
May 18, 1896	“NO LONGER A MYSTERY. Identity of the Unknown Adept of the Theosophists Revealed.” “The mystery of the identity of the successor to the late W.Q. Judge in the leadership of the esoteric branch of the Theosophical Society is a mystery no longer. The secret was told yesterday morning in Chickering Hall by Ernest T. Hargrove, the exoteric president of the Theosophical Society in America.” Included a long authorized interview with Mrs. Tingley.	New York Daily Tribune, May 18, 1896; p.7

May 21, 1896	“THE SCREEN OF TIME.” “ . . . with a view to shielding this person from the inevitable slander and persecution to which she would be subjected, as Mme. Blavatsky and W.Q. Judge had been when occupying the same position.* That year’s silence would now be broken on account of the Crusade. . . .” Under heading: “THE OUTER HEAD.” “Therefore we now have to tell you that the occult successor to W.Q. Judge, mentioned by him as such in his papers and previously referred to as ‘Promise’ is Katherine A. Tingley. . . .” Under heading: “IMPORTANT NOTICE.” “The Outer Head has appointed E. Aug[ust] Neresheimer . . . and Dr. J.D. Buck . . . as her special agents to whom they [members] should appeal in case of real difficulty arising in E.S.T. and outer work.” Under heading: “LETTER FROM DR. BUCK.” Dr. Buck endorsed K. Tingley as the new chosen agent of the Masters and urged E.S. members to “stand by all the changes that are occurring.” * NOTE: the “Outer Head” was never a position held by either H.P.B. or W.Q.J.	Theosophy (Path), Vol. 11, June 1896; pp.67-69 E.S.T. circular 7 pages, p.3 pp.5-6 pp.6-7
June 1896	THEOSOPHICAL NEWS AND WORK. “AN URGENT APPEAL.” By committee composed of H.T. Patterson, E.A. Neresheimer, and C.A. Griscom, Jr. announcing the launch of “a most vigorous crusade on the other side of the ocean, reäwaken the flagging energies of those who have become indifferent. . . .” The Crusade was led by K. Tingley as Outer Head and E.T. Hargrove as President. NOTE: See also Feb. 11, 1897 entry.	Theos. Forum (New Series), Vol. 1, Apr. 1896; p.191 Theosophy (Path), Vol. 11, June 1896; p.96
June 1896 continued	Tributes to W.Q. Judge: “W.Q. JUDGE.” By Julia Keightley pp.70-72 “HIS BALANCE.” By W. Main pp.73-74 “THE LESSONS OF A NOBLE LIFE.” By Katharine Hillard pp.75-82 “HIS LIGHT.” By Herbert Coryn p.82 “IN ENGLAND AND AMERICA.” By Alice Cleather pp.83-84 “OUR FRIEND AND GUIDE.” By J.H. Connelly pp.85-88	Theosophy (Path), Vol. 11, June 1896; pp.70-88
June 1896 continued	“A TRIBUTE.” To Mr. Judge by G.L.G. (Genevieve Ludlow Griscom)	Theosophy (Path), Vol. 11, July 1896; p.106

June 1896 continued	“NOTICE.” “BUST OF WILLIAM Q. JUDGE. August Lindstrom, the noted Swedish sculptor who made the bust of W.Q. Judge which was unveiled at the Convention, has now completed a number of casts of the bust. It was made from a mask of his face taken after death and has received favourable criticism of everyone who knew Mr. Judge. Each one is made by hand and satisfactory in every way. They may be ordered from August Lindstrom, 1267 Broadway, N.Y. City, or from Theosophical Publishing Co., 144 Madison Avenue, N.Y. City. The price is \$10.00 each in the United States.”	Theos. Forum (New Series), Vol. 2, No. 3, June 1896; p.32
(date unknown)	E.S.T. — Private. Circular listing some members’ names and their “signs.”	Circular, 1 page
(date unknown)	Katherine A. Tingley issued from 144 Madison Avenue, N.Y., the new Book of Rules , <i>Strictly Private and Confidential</i> .	Circular, 20 pages
June 13, 1896	“THE CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD.” The Crusade of American Theosophists left New York for their world tour. NOTE: See April 4, 1897. The Crusaders completed their first world tour and reached New York.	Theosophy, (Path) , Vol. 12, Oct. 1897; p.367
June 18, 1896	To Members of the Theosophical Society: Circular by Alexander Fullerton detailing “three incidents” involving Judge which made him side with Besant. 1.) That he had told Judge to tell the truth and Judge’s reply was “That it is not so easy a thing to do.” 2.) That Judge had told him that he had taken the original ring of H.P.B.’s and left the duplicate for Mrs. Besant. 3.) That in order to receive the documentation Judge allegedly asserted “I hypnotized her and made her do it.” NOTE: See June 1895 entry for Annie Besant’s version of what happened.	Circular, 3 pages
July 1896	“THE SUCCESSOR OF THE LATE MR. W.Q. JUDGE.” by Bertram Keightley “We . . . refrain from passing any opinion whatever of our own regarding this lady of whom not much is known and but little is definitely asserted; and instead of speculating upon her aims and objects, we deem it proper to wait contentedly and allow the plot to develop itself until the <i>donoument</i> [sic] is pretty clearly seen. . . . “ . . . What [the world] seeks . . . is . . . a . . . rational explanation of this panorama of Nature. . . . “If Mrs. Tingley can supply this need she is most welcome; she will everywhere be adored, be she a reincarnation of H.P.B. or of Joan d’Arc, or for the matter of that — even a soulless entity of mere flesh, blood and bone.”	Prasnottara , Vol. 6, July 1896; pp.139-140

Sep. 12, 1896	“To the Branch Presidents and Secretaries, and to the members of the American Section T.S.” From Alexander Fullerton Gen. Sec. American Section T.S. Procedures for a person or Branch previously a part of T.S. in America, now wishing to join the American Section T.S. “The two principles governing the matter are very simple. They are <i>first</i>, that Mr. Judge’s Society is an organization outside of and distinct from the Theosophical Society . . . and that membership in it can be no more a passport to the T.S. than can membership in [other] bodies; but that, <i>second</i>, sincere persons having entered it in ignorance or through delusion, persons really interested in Theosophy and work belonging to the T.S., it is only right that no unavoidable obstacle should be placed in their way when learning the facts and seeking union with the Society.”	T.S., American Section, Circular, 3 pages
Sept. 23, 1896	“LETTER TO THE NEW YORK HERALD.” From Archibald Keightley, President Theosophical Society in England. “Sir: Having read in your issue of Sunday, August 16th, a report to the effect that the Theosophists of England had ‘split’ with those of America, on a rumor that Mrs. Katherine A. Tingley is the reincarnation of Madame H.P. Blavatsky, I have to say, as President of the English Society, that such a report is entirely without foundation and to ask your courtesy in inserting this letter. . . . “These people who have circulated the story that Mrs. Tingley asserted herself to be a reincarnation of H.P. Blavatsky, — something utterly untrue. Mrs. Tingley positively denies ever having made any statement of the kind.” NOTE: See also Oct.7, 1896 for Charles Johnston’s comments on “Madame Blavatsky’s Successor”.	Theosophy (Path), Vol. 11, Nov. 1896; p.255
Oct. 7, 1896	“MADAME BLAVATSKY’S SUCCESSOR.” By Charles Johnston. This article was prefaced by: “[The following article appeared in the Madras Mail, Oct. 7, 1896, and was reprinted in nearly all of the Indian papers. It preceded by nearly three weeks the arrival in India of the Crusaders, who reached Bombay on October 26th.]” “As far as I know, neither she herself [Katherine Tingley], nor any of her friends have distinctly claimed that she is Mme. Blavatsky’s successor; she has chosen the better way, by straightway beginning to work, leaving it to time and the fruits of her labors to speak in her favor.”	Theosophy (Path), Vol. 11, Dec. 1896; pp.286-288

Dec. 27, 1896	“A Historical Retrospect (1875-1896) of the Theosophical Society. <i>Extract from the Twenty-first Address of the President-Founder of the Society.</i>” [A reply to the “Historical Sketch” delivered at the 1895 Convention of T.S. in America.] In the “Introduction” H.S.O. stated: “This document covers mainly the whole historical record of the Theosophical Society up to the time of the American Secession of ‘95. It is primarily intended for the information of those who are interested in Theosophy but who have never known the actual relation of the Society as a whole to the American Section and its Members.” “The Minute Book of the Council (still in my custody) opens with the report of the first meeting, held . . . November 4th, 1875, . . . until one of August 27th, 1878, . . . This is the last entry in the Council Minute Book in America. The proceedings of Council in India are recorded in a separate book.” NOTE: See: Nov. 1950 for C. Jinarajadasa’s comments with regards to where the Minute Book of the Society was located. NOTE: See Apr. 28, 1895 and Sep. 7, 1895 entries.	Pamphlet, 32 pages p.3
Jan. 1897	“The Theosophical Society and The Secession Therefrom.” Historical facts by Constance Wachtmeister and Alexander Fullerton explaining why there were now two Theosophical Societies. “Outlines the genesis of the Judge case from 1893 to the 1895 split. According to the authors the 1895 declaration of the American Section of the Society as an autonomous body was ‘simply to put beyond reach of expulsion a person charged with the grave offenses described, and who refused to submit to an investigation of their truth,’ as the Dec. 1894 Annual Convention at Adyar had passed the resolution of the Indian Section that Judge submit to an investigation of the charges raised against him or be forced to resign from the Theosophical Society.” NOTE: A copy of this circular is in the archives of Edmonton T.S.	Circular, 4 pages T.N.C.A.B. Item 2000, p.548
Jan. 1897 continued	“SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY” “In January, 1897, it became necessary to form a corporation in order to purchase and legally hold land at Point Loma, Calif., and a corporation was accordingly formed under the laws of the State of New York, entitled ‘School for the Revival of The Lost Mysteries of Antiquity’.” [S.R.L.M.A.]	Theos. Forum (New Series), Vol. 4, No. 1, May 1898; p.13
Jan. 13, 1897	“FROM AN AUSTRALIAN POINT OF VIEW.” Mr. T.W. Williams [Willans], President of the Sydney T.S., summarized activities in Australia, from the time “The Great Crusade reached Adelaide on Dec. 24, ’96” to its departure for Auckland, N.Z. “on Jan.13, 1897.” At the Convention of the T.S. in Australia Mrs Katherine A. Tingley was elected as Corresponding Secretary and E.T. Hargrove as President.	Theos. Forum (New Series), Vol. 2, No. 11, Mar. 1897; p.172

Feb. 11, 1897	“PROGRESS OF THE CRUSADE., SAN FRANCISCO.” The Crusaders arrived at San Francisco, CA., on board the Australian steamer, <i>Alameda</i>. Public and private meetings were held during the following week. “The Crusade arrived in San Diego, February 17th.”	Theos. Forum (New Series), Vol. 2, No. 12, Apr. 1897; p.190
Feb. 11, 1897 continued	“THE CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD - PRELIMINARY REPORT.” by Katherine A. Tingley. On June 13th, 1896, the Crusade left New York. The work began in Liverpool then on to London. From London they proceeded to Bristol, Clifton and so on to Glasgow and Edinburgh. From Scotland they travelled to Ireland, back to London, then Paris, Amsterdam, Berlin, Hamburg, Austria, Geneva, Interlaken, Zurich, Hallein, to Italy and Greece, Egypt and on to India and Ceylon then to Australasia, Samoa, and Hawaii, arriving in San Francisco on Feb. 11. The pamphlet, “THE CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD”, included Mrs. Tingley’s and President Hargrove’s Addresses and the report of Feb. 24, 1897 from the San Diego Union, on the laying of the corner stone.	Theosophy (Path), Vol. 11, Mar. 1897; pp.378-385 Pamphlet, 16 pages
Feb. 23, 1897	“CEREMONY.” The Laying of The Corner Stone S.R.L.M.A. BY THE FOUNDER-DIRECTRESS, KATHERINE A. TINGLEY, AT POINT LOMA, SAN DIEGO, CALIFORNIA, FEBRUARY 23, 1897, ASSISTED BY MR. E.T. HARGROVE, MR. F.M. PIERCE, AND OTHERS. Synopsis of report. Some photos included.	Universal Brotherhood, (Path/Theosophy). Vol. 12, Nov. 1897; pp.44-50 Theos. Forum (New Series), Vol. 2, No. 12, Apr. 1897; pp.191-192
Feb. 24, 1897	A slightly abbreviated account of the ceremonies reported in The San Diego Union “CORNER STONE LAID.” “The corner stone was in the centre of a square, enclosed by ropes of cypress, with a large arch made of evergreen at the front, around which were inscribed the words, ‘Truth, Light, Liberation for Discouraged Humanity,’ in large letters of purple on a gold background. . . . “. . . The stars and stripes covered the stand, which was used as a pulpit. Upon it were life-size pictures of Madame Blavatsky, William Q. Judge, Katherine A. Tingley and E.T. Hargrove.”	The Grail Vol. 1, No. 4, June-July 1897; pp.88-90 The San Diego Union, Wednesday Morning, Feb. 24, 1897
Feb. 24, 1897 continued	In a brief address by President Hargrove he said. “It might seem strange to the people of San Diego that the founder directress, Mrs. Tingley, should have selected this spot, never having seen it before, and only coming here after all the preliminary arrangements had been made. It should be clearly understood . . . that the school was under her supervision, and those who get to know her better will come to know why.”	The Grail Vol. 1, No. 4, June-July 1897; pp.89-90

Aug. 16, 1897	Edward Burroughs Rambo died that morning at San Francisco. He was one of the oldest and best known Theosophical workers on the Pacific coast. He was born in Cincinnati, April 5, 1845, of Quaker parents. He went to public school in the west, his father died when he was but thirteen. Later on, with money earned by himself, he attended the Quaker School, in Providence. He married in 1870 and was left a widower in 1888. Quaker teaching of the “light within” was the main cause of his coming to the T.S. In 1886, from studying the character of a friend, he was led to investigate spiritualism. The same year at a camp-meeting he first heard of Reincarnation and became convinced of it. Still seeking, he read Theosophical books, and in 1888 joined the Golden Gate Branch of the T.S. NOTE: Rambo signed his “Application for Fellowship” to join the T.S. on Feb. 28, 1889. His endorsers were Sarah A. Harris and Chas. H. Sykes. The application was signed by W.Q. Judge as Gen. Sec. American Section, T.S. and by Allen Griffiths Secretary for the Golden Gate Lodge of the T.S. on March 3rd, 1889. His “Obligation” is also included.	Theosophical News, Vol. 2, No. 10, Aug. 23, 1897; p.1 The Path, Vol. 7, Feb. 1893; pp.354-356 Application for Fellowship (see Appendix C)
Aug. 29, 1897	“RESIGNATION OF PRES. E.T. HARGROVE.” Letter from Hargrove addressed, “<i>To the Members of the Theosophical Society in America.</i>” “On account of serious financial events in America, which concern me intimately, I shall be obliged to enter the business world and devote my energies to business occupations for some time to come. . . . My resignation as President will be formally submitted at the next annual Convention of the Society.” Comments by Tingley on resignation. E.T. Hargrove: “. . . it has become necessary for me to resign the editorship of THEOSOPHY. . . .” NOTE: See Sep. 10, 1897.	Theosophical News, Vol. 2, Sep. 20, 1897; p.2 Theosophy (Path), Vol. 12, Oct. 1897; pp.377-379
Sep. 1, 1897	Letter from E.T. Hargrove addressed “To the Vice-President and members of the Executive Committee of the THEOSOPHICAL SOCIETY IN AMERICA.” “I had intended to defer my resignation until April, in order to create as little inconvenience as possible; but thanks to the kindness and self-sacrifice of my friend and comrade, Mr. E.A. Nereshiemer, the Vice-President of the Society, . . . I am enabled to resign almost immediately. . . . My resignation will take effect on the 13th of September.” Mr. Nereshiemer Vice-Pres. to take over his duties.	Theosophical News, Vol. 2, Sep. 20, 1897; p.2 Theosophy (Path), Vol. 12, Oct. 1897; pp.378-379

Sep. 3, 1897	Letter addressed to “Mr. E.T. Hargrove, President, THE THEOSOPHICAL SOCIETY IN AMERICA” and signed by Neresheimer on behalf of the Executive Committee. It was also signed by H.T. Patterson and A.H. Spencer. “We are in receipt of your communication of September 1, 1897, tendering your resignation as President of the T.S. in A., to take effect on the 13th inst. “It is with deep regret that we notify you of the acceptance of same. . . .” NOTE: In Theosophy this letter is dated September 9, 1897.	Theosophical News, Vol. 2, Sep. 20, 1897; p.2 Theosophy (Path), Vol. 12, Oct. 1897; pp.378-379
Sep. 3, 1897 continued	To The Members of the E.S.T. from Katherine A. Tingley, ^, accepting Mr. Hargrove’s resignation. “When I first suggested Mr. Hargrove as President of the Theosophical Society, I knew at that crisis he was the only available man to fill the place. . . .” NOTE: Parts of this E.S.T. circular were reprinted with K. Tingley’s permission in Theosophical News.	E.S.T. circular, 2 pages Signed with 3 dots.
Sep. 10, 1897	Letter from E.T. Hargrove. He resigned as Editor of Theosophy. “For the same reason as given in the first of the above communications, it has become necessary for me to resign the editorship of THEOSOPHY; . . . Mrs. K.A. Tingley and Mr. E.A. Neresheimer have kindly consented to act as co-editors, beginning with the November issue.”	Theosophy (Path), Vol. 12, Oct. 1897; pp.379-380
Oct. 9, 1897	“Executive Notice.” by H.S. Olcott: In response to further questions regarding secessionists who wish to rejoin the T.S. NOTE: Mercury, Edited by W.J. Walters, with Edith and Maria Walsh. A monthly publication out of San Francisco which quickly became the official organ of the American Section of T.S. The title changed to The Theosophic Messenger at the end of 1899.	Mercury, Vol. 3, p.? The Theosophist, Vol. 19, Dec. 1897; Supp. p.xi
Nov. 1, 1897	“REPORT OF THE AMERICAN SECTION T.S.” by Alexander Fullerton. “One element of indescribable value in the results of Mrs. Besant’s tour is the rescue of Theosophy from popular opprobrium as a system of clap-trap. . . . The general contempt brought upon Theosophy by recent travesties of it has been greatly abated through her magnificent expositions of it.”	The Theosophist, Vol. 19, Jan. 1898; Supp. pp.13-14

Nov. 17, 1897	Dr. Archibald Keightley resigned as President of the Theosophical Society in Europe (England). <i>Notice sent to the Executive Council in England:</i> “Owing to circumstances into which I shall not enter, I find it wisest, in the interests which we have most at heart, to hand you hereby my resignation. . . .” Letter to P —, (Esoteric name for Mrs. Tingley) “Herewith I hand to you my resignation of the offices of President of the Central Group, E.S.T. in London, and of presiding officer of the Council, E.S.T. “I wish to hold no official position, retaining only my simple membership in T.S., E.S.T. and Council. . . . “(An Acknowledgment of this letter was received from Mrs. Tingley. — A. K.)” NOTE: See Jan. 27, 1898 entry.	Theos. Forum (New Series), Vol. 3, No. 5, Feb. 1898; p.26 pp.26-27
Jan. 13, 1898	Ten prominent and “influential members who had shown no signs of wavering” gathered at the home of Katherine Tingley. “A constitution for a new theosophical organization was presented. . . . The new organization was called The Universal Theosophical Brotherhood, which a month later was changed to the Universal Brotherhood. Among the signators were Basil Crump, E. August Neresheimer, Robert Crosbie, Joseph H. Fussell, and Arthur L. Conger Jr.”	California Utopia, pp.38-39 Conger, p.7
Jan. 18, 1898	Letter from 15 members from Headquarters of the T.S. in America, New York, addressed to “DEAR CO-WORKERS:” “Statements have been circulated among the T.S.A. to the effect that there is discord among the members of the Headquarters Staff, and that its members do not work harmoniously with Mrs. Tingley and with Mr. Neresheimer. . . . “. . . We are a unit in our disapproval of the circular referred to.” Signed by Elliott B. Page, John M. Pryse, James M. Pryse, A.L. Conger, Jr., Joseph B. Fussell, and others. NOTE: The circular mentioned above was dated January 17, 1898. The circular was unsigned and included a list of nominations for officers to be elected at the upcoming Convention.	Circular, 1 page
Jan. 18, 1898 continued	“President’s Office.” “TO ALL MEMBERS OF THE T.S.A.” “In view of the fact that recently a circular letter has been sent to all Branches T.S.A. which was not authorized by me, canvassing support of a certain program for Officers and Executive Committee, to be elected at the next Convention on Feb. 18th and 19th, at Chicago, I deem it my duty to point out to the members that the offices of the Theosophical Society in America do not require preliminary canvassing like a political organization.” Signed by “E. Aug. Neresheimer, <i>President T.S.A.</i>”	Circular, 1 page

Jan. 20, 1898	“AFFIDAVIT” Signed by E.A. Neresheimer, Joseph H. Fussell, H.T. Patterson, and James M. Pryse, it stated: “We, the undersigned, who were present at the first Council Meeting held after Mr. Judge’s death, on March 27th, 7:45 p.m. at Mrs. Tingley’s house . . . hereby declare that we did not depend upon Mr. Hargrove’s statements or actions in our acceptance of Mrs. Tingley as Outer Head of the E.S.T. . . .”	O.E. Library Critic, Vol. 22, Oct. 1932; p.4 The Search Light, Vol. 1, Apr. 1898; p.30
Jan. 27, 1898	“FELLOW MEMBERS:” Letter from Archibald Keightley. “In the notice of my resignation of office as President T.S.E.(E.) you will remember that I said it was due to ‘reasons into which I will not enter.’ I desired to withdraw quietly and in silence. “In the January issue of <i>Universal Brotherhood</i> it is stated that I resigned because of ‘increasing medical practice.’ That was not my reason. . . . “. . . I resigned it [my office], because I found it impossible to fulfil my duties towards you as I conceived those duties.” NOTE: See Nov. 17, 1897 entry. NOTE: In the Dec. 1897 issue of Universal Brotherhood, the editor published a portrait of Dr. Archibald Keightley as president of Theosophical Society England after his resignation from office.	Theos. Forum (New Series), Vol. 3, No. 5, Feb. 1898; pp.25-26 Universal Brotherhood, Vol. 12, Jan. 1898; p.192 Universal Brotherhood, Vol. 12, Dec. 1897; p.93
Jan. 30, 1898	Letter of E. T. Hargrove to Mrs. Tingley. “Now, my dear friend, you have made an awful mess of it — that is the simple truth. <i>You were run in as O[uter] H[ead]</i> as the only person in sight who was ready to hand at the time. We were all of us heartily glad to welcome you, for you solved the problem which confronted us — who was to be O.H.; you were a sort of neutral centre around which we could congregate. And most of us fairly yelled with delight, for you solved our difficulty and we had ample proofs that some members of the Lodge were working through you and that you had high and rare mediumistic and psychic gifts and that you were a disciple of the Lodge. So things went swimmingly for a time. “Our enthusiasm and anxiety to see all go well carried some of us too far — carried me too far to the extent of . . . leading me to use my personal influence with people to get them to accept you as O.H. I thought it was for the good of the work, but since then I have learned better. (Italics added.)” NOTE: See March 1, 1898 and March 28, 1896 entries. Also see April/May 1998 for Grace F. Knoche’s interpretation of the facts according to the historical records of The Theosophical Society, Pasadena, of which Miss Knoche is current Leader.	Theos. Movement 1875-1950, pp.271-272 Eirenicon, No. 105, Winter Solstice, 1952; p.8

End of Jan. 1898 est.	Esoteric School of Theosophy. By Katherine A. Tingley, <i>Outer Head</i>. “My object in preparing this circular is to call the attention of all worthy members of the School to the importance of the new cycle. . . . “... We have Judases in our midst now, just as H.P.B. ^ and W.Q. Judge had them.” She quoted from H.P.B. to bolster support to carry on with the work started by H.P.B. and W.Q. Judge and stated in her conclusion: “I call upon you, for the sake of H.P.B., W.Q.J., and all that they worked and hoped for, to take at the beginning of this new cycle this precious golden opportunity — the door which will lead you to a higher plane of thought and action.”	Circular, 8 pages
Feb. 2, 1898	Letter from Robert Crosbie to “P” later known to be Katherine Tingley. [P— was the letter used to signify “Purple”]. “I remember that the day I first saw you, I recognized you as the O.H. [Outer Head] without hint or instruction as such, and in spite of the fact that I was not looking for a woman’s form in that connection.” NOTE: See April 1, 1901 and 1933 entries.	O.E. Library Critic Vol. 23, Nov./Dec. 1934; p.9
Feb. 18, 1898	“MISCELLANEOUS NEWS.” The Fourth Annual Convention of The T.S.A. “With the first day of the new cycle, February 18th, was ushered in before the world THE UNIVERSAL BROTHERHOOD founded by Katherine A. Tingley on January 13, 1898. . . . [T]he Convention adopted the Resolutions, Mrs. Tingley’s Proclamation, the Constitution of Universal Brotherhood and a new Constitution of the Theosophical Society in America.” The Chairman of the Committee on Resolutions, Mr. Iverson L. Harris, read each of the above mentioned. Mrs. Tingley’s Proclamation included the following statement: “The work of each messenger necessarily differs in many respects. H.P.B. attracted the attention of the world to the philosophy. W.Q.J. simplified the teaching and solidified the organization which she founded. “And now it is my privilege and duty in carrying on that work so ably begun, to furnish an organization which shall be ‘the well-made tool’ by which the work can be carried forward into the next century on a grander scale than ever before, and adapted to the needs of the time — an organization which will be free, as far as possible, from the limitations hitherto existing, and which shall unify all branches of this great work: “I have, therefore, to announce that there has been established by me an organization called UNIVERSAL BROTHERHOOD or, THE BROTHERHOOD OF HUMANITY.” Note: Mr. Neresheimer was appointed President of T.S. in America.	Universal Brotherhood, Vol. 12, Mar. 1898; pp.313-320

Feb. 18, 1898 continued	“OFFICIAL NOTICE. TO THE BRANCHES AND MEMBERS OF THE THEOSOPHICAL SOCIETY IN AMERICA.” “The Fourth Annual Convention of the Society which met at Handel Hall, Chicago on February 18th, came to an abrupt conclusion. . . . “Endeavor was made, in accordance with an elaborate and carefully prearranged plan to annul the Constitution of the Society and convert it into a literary annex to a new Society, established by Mrs. Tingley, and of which she was to be for life the sole director and source of authority. . . . “. . . The illegality of the action taken [proposed amendments to be brought to the membership two months in advance, which was not done in this case] made it null and void and left those delegates and members who disapproved of it, no other course than to hold their own meeting, whereat . . . [i]t was unanimously agreed to continue the T.S.A. as at present constituted. . . . (Signed) A.H. Spencer, Vice-President and Acting President” [J.D. Buck was a member of the Executive Committee.] Note: This “Official Notice” along with “MEMORANDUM OF PROCEEDINGS OF CONVENTION AT HANDEL HALL, CHICAGO, FEBRUARY 18TH, 1898”, as well as “MINUTES of a Meeting of Members and Delegates to the Fourth Annual Convention of the Theosophical Society in America, held in Room W., Palmer House, Chicago, at 4:30 P.M., February 18, 1898” (i.e., of those opposed to the changes) were sent to members and Branches to advise them of the action taken.	Theos. Forum (New series), Vol. 3, No. 5, Feb. 1898; pp.1-2 pp.3-4 pp.14-22
Feb. 18, 1898 continued	MINUTES of a Meeting of Members and Delegates to the Fourth Annual Convention of the Theosophical Society in America, held in Room W., Palmer House, Chicago, at 4:30 P.M., February 18, 1898.” When the speaker nominated Mr. E.T. Hargrove as President, Mr. Hargrove spoke announcing that his previous announcement to resign as President of T.S. in A. still stood and that he would not accept any office in the T.S. even if it were offered to him. During his address, E.T. Hargrove stated: “Do the members of this Society, through their Branches, desire to elect officers who will support the Constitution of this Society as it may at any time exist? Or do they desire to elect officers who will over-ride the Constitution at any time, if bidden to do so by one whom such officers may regard as an occult expert?”	Theos. Forum (New series), Vol. 3, No. 5, Feb. 1898; pp.14-18

Feb. 18, 1898 continued	Esoteric School of Theosophy. “<u>Strictly Private And Confidential.</u>” “To the Members E.S.T.” Signed “Katherine A Tingley, Outer Head”; issued from New York. “You will soon hear of a new step taken at Chicago which is the outward aspect of a higher esoteric body of enormous importance, which all may aspire to through loyalty and devotion. . . . “Members will please note that I should disapprove of any documents or letters sent out to this School, unless indorsed by myself. Mr. Crump and Mrs Cleather still act as my agents in England. Miss Churchill, Sec’y. Acting Council of the E.S.T.: E.A. Neresheimer; H.T. Patterson; J.H. Fussell; Iverson L. Harris; F.M. Pearce; D.N. Dunlop; Wm. Lindsay; Clark Thurston. “All the above are perfectly reliable.” NOTE: While the Headquarters was still at 144 Madison Ave. New York, Mrs. Tingley had rewritten the E.S.T. Pledge on Apr. 3, 1896, before the formation of the “Lodge of Light”. This new “Lodge of Light” had a new “Pledge” and its own initiations based on Masonic Ritual.	Circular, 1 page Based on notes copied by Helen Harris from the Archives at Point Loma.
Feb. 23, 1898	SPECIAL CONVENTION OF THE T.S. IN EUROPE. Held on February 23rd, 1898 at 3 Vernon Place, Bloomsbury Square, London, W.C. The Proclamation and the Universal Brotherhood Constitution originally adopted at the Convention held in Chicago on February 18th were presented.	The Internationalist, Vol. 1, No. 6, Mar. 15, 1898; pp.112-120
Feb. 27, 1898	The Future of the Theosophical Publishing Co. issued by Julia Keightley. Correspondence resulting from the difficulties between Neresheimer and herself regarding The Path magazine and the book business which were bequeathed to them by Judge. Includes W.Q.J.’s will.	Pamphlet, 35 pages
Mar. 1898	“THE FREEDOM OF THE THEOSOPHICAL SOCIETY. AN EXPLANATION.” Letter from Hallein, Austria by Dr. Franz Hartmann. “When at the time of the unfortunate trial of W.Q. Judge. . . . The reason why I stood by his side is that this trial involved the question of belief in Mahatmaship as a dogma of the T.S. It was equivalent to a trial for heresy. . . . I took sides with those who, as I thought, could keep the constitution of the T.S. free from dogmatic belief, irrespectively of what each one might personally believe himself. . . . “. . . I only wish to state that the church of Mrs. Tingley never has been and is not now representing the real Theosophical Society, which has been established by H.P. Blavatsky, nor did the real W.Q. Judge ever resemble the caricature which the adherents of Mrs. Tingley have made of him and of which they have created an object of adulation and idolatry.”	Theos. Forum (New series), Vol. 3, No. 7, Apr. 1898; pp.11-13 English Theosophist (New Series), Vol. 2, No.3, May 1898; pp.53-57

Mar. 1898 continued	“THE UNIVERSAL BROTHERHOOD.” By Mr. E. A. Neresheimer. He stated: “As the ideal precedes the practical in all things so has it been in this great movement; . . . after the first two stages of inception and preservation. . . . “. . . Katherine A. Tingley, who has taken upon herself the responsibility and burden of guiding this spiritual movement forward into the ages to come has already touched the keynote to the third stage . . . <i>Practical application of the philosophy!</i> . . . “. . . It is quite certain that no one human being, except a high occultist of the white order, can be entrusted with the guidance of a spiritual movement such as this.” In “The Editor’s Remarks.” [W.A. Bulmer] stated that Mrs. Tingley was an autocratic person. “I oppose the pretensions of the so-called ‘Leader and Official Head of the Theosophical Movement’; a position which no person does or can hold. . . . To acknowledge the new Autocracy would degrade the T.S. below the meanest sect which flourishes on the credulity and moral slavery of its adherents.”	Universal Brotherhood, Vol. 12, No. 12, Mar. 1889; pp.309-310 English Theosophist (New Series), Vol. 2, No. 1. Mar. 1898; pp.2-3 Vol. 2, No. 2, Apr. 1898; p.35
Mar. 1, 1898	In what the Editor of “Theosophy” labelled his “E.S.T. Encyclical”, E.T. Hargrove restated to Mrs. Tingley: “You were run in as O.H. [Outer Head] as the only person in sight who was ready to hand at the time.” NOTE: See January 30, 1898 for Hargrove’s letter to Mrs. Tingley. Pamphlet “E.S.T.” of March 1, 1898 from Hargrove to K. Tingley.	Theosophy, Vol. 21, Oct. 1933; p.571 [missing original pamphlet from Hargrove]
Mar. 1, 1898 continued	To All members of The Universal Brotherhood. Warned of circulars sent out “by J.D. Buck, A.H. Spencer, and others, which are incomplete, inaccurate and misrepresentative of the facts. . . . “There was no alteration of the Constitution or amendment thereto, but an entirely new Constitution was adopted which was entirely legal and within the right of the Convention. . . also . . . no other body has the right to use the name of the T.S.A. . . . “. . . Branch Charters of the T.S.A. to be returned . . . for preservation in the archives of THE UNIVERSAL BROTHERHOOD and, on receipt of the same, new Charters of THE UNIVERSAL BROTHERHOOD will be immediately issued.” From: Katherine Tingley, E.A. Neresheimer, President, and Jerome A. Anderson, as Vice-President, of T.S. in A. “Endorsed by Acting Council of the E.S.T. and by the Cabinet of THE UNIVERSAL BROTHERHOOD.”	Circular, 1page

Mar. 10, 1898	“NOTES AND COMMENTS.” “Alexander H. Spencer, Vice-President and Treasurer of the Theosophical Society in America, entered an action in the Supreme Court of the City and County of New York against Katherine A. Tingley and E. August Neresheimer to recover the property of the T.S. in A., alleged to be wrongfully held by defendants, — they having severed their connection with that body. “The property in dispute, besides over 1000 dollars in money, consists of the lease of the premises in Madison Avenue, New York; the safe and office furniture; a library of over 500 very valuable books; the archives of the Society; and various other books, papers, documents, &c.”	English Theosophist (New Series), Vol. 2, No. 2, Apr. 1898; p.35
Mar. 13, 1898	“THE THEOSOPHICAL SOCIETY AND THE E.S.T.” (From New York “Sun,” March 13th, 1898.) E.T. Hargrove stated: “Since the formation of the Theosophical Society by Mme. H.P. Blavatsky and others in 1875, its history has been one of continued struggle. Aggression from without has been frequent, and dissensions within its own ranks. . . . “. . . After Mr Judge’s death in March, 1896, Mrs. K.A. Tingley became the Outer Head of the ‘Esoteric School of Theosophy,’ succeeding Mr. Judge in that department, while the undersigned was elected by the Theosophical societies in America, Europe, and Australasia, to follow Mr. Judge as President of those organizations. . . . And now, as a further evidence of internal discord, Mrs. Tingley widely announces in the New York press that I have attempted to depose her as the Outer Head; . . . “So far I have declined to say anything publicly concerning Mrs. Tingley’s present position, but I now state that Mrs. Tingley is no longer the Outer Head of the ‘E.S.T.,’ . . . “. . . [A] pledge published in Mme. Blavatsky’s magazine <i>Lucifer</i> . . . reads as follows: ‘I pledge myself never to listen without protest to any evil thing spoken of a brother Theosophist, and to abstain from condemning others.’ . . . “In a printed paper, recently issued by Mrs. Tingley, . . . she makes a most significant alteration in the Pledge . . . [changed to] ‘I pledge myself never to listen without protest to any evil thing spoken of a worthy brother, and to abstain from condemning others. . . . “. . . Such an attitude is the very negation of the brotherhood. . . . “It should be evident . . . why Mrs. Tingley has ceased to be the agent of the masters. She has indulged in wholesale accusation, and has been obliged to defend her action by lowering the ethical standard it was her duty to uphold. “In occultism ‘men judge, condemn, and execute themselves.’ Her own actions deposed her.”	English Theosophist (New Series), Vol. 2, No. 2, Apr. 1898; pp.28-32

Mar. 29, 1898	Letter from Julia Keightley to the Editor of the Crusader, claiming that the statement, “Mr. E.T. Hargrove and Mrs. Keightley both attempted to gain a hearing when the resolutions had been carried, but an adjournment had already been moved” which had appeared in the Crusader (Nos. 7-8, p.75) “was erroneous” and requested “the usual courtesy of publication” of her correction. J. Keightley stated that when Mr. Spencer, Mr. Hargrove and herself each attempted to speak they were told they were out of order; and that when “Messrs. Spencer, Hargrove, Harter, and others unknown to me <i>again</i> endeavoured to be heard, [t]hey were played down by the organ, and loud cries from the platform, but not from the audience, were heard.”	English Theosophist (New Series), Vol. 2, No. 2, Apr. 1898; pp.37-38
Apr. 1898	“On page 64 of the <i>Crusader</i> Dr. Jerome A. Anderson is reported as giving, among other reasons, for ‘dropping the name (Theosophical Society)’ for Universal Brotherhood the necessity to get rid of certain people. He says of the T.S., ‘No one could be, or, perhaps, ought to have been expelled; but a new title and a new Constitution accomplished effectually the ‘sifting’ process necessary to the formation of a sound, healthy, harmonious nucleus’.” NOTE: Dr. Anderson followed Mrs. Tingley but “lost all confidence in the leader” and “returned to the original Theosophical Society of which Colonel Olcott was President.” See entry for Dec. 25, 1903.	English Theosophist (New Series), Vol. 2, No. 2, Apr. 1898; p.36
Apr. 1898 continued	Robert Crosbie in an article “The Sifting Process”, which appeared in The Search Light, April 1898, shortly after the Chicago Convention, was not only promoting the newly established organization [“Universal Brotherhood,” or “The Brotherhood of Humanity”] with Mrs. Tingley as the “third great Leader” but also supported the sifting out of a certain “small minority, as now, [which] held on to the shells of organizations, pursued the path of persecution, and assumed to have ‘overwhelming virtues’.” Mr. Crosbie was referring to the re-established Theosophical Society in America and mentioned some of the members by name, saying “but they were not part of the staff, nor were they workers in the true sense. . . .” NOTE: Mr. Crosbie left Mrs. Tingley’s Point Loma group in 1904 and later formed the United Lodge of Theosophists in 1909. See Feb. 18, 1909.	O.E. Library Critic, Vol. 22, Mar. 1933; pp.9-10 Theos. Forum (P.L.) Vol. 3, Aug. 1932; pp.253-255

May 1898	“MRS. KEIGHTLEY’S STATEMENT.” Statement made in 1896 by Julia Keightley and certified by Councillors of the E.S.T., Herbert Coryn and Basil Crump, as correctly copied from her manuscript. “Now in regard to the present Outer Head [Mrs. Tingley]. . . . For myself, I may say that as early as June, 1894, Mr. Judge told me of the standing of the present Outer Head in the School, and spoke of her work at that time and for the future. I am one among several to whom he spoke himself. Of his appointment of the present Outer Head there is absolutely no doubt; and there is also no doubt of her entire ability to fill that appointment; or of her right to it; or that it came from and was directed by the Master.” NOTE: See Oct. 15, 1927.	The Search-Light, New York, Vol. 1, May 1898; p.30 Cdn. Theosophist, Vol. 27, Sep. 1946; p.216 Cdn. Theosophist, Vol. 8, July 1927; p.101 H.P.B. Theos. Movement, p.345
May 29-30, 1898	“THE CONVENTION.” The Fourth Annual Convention of the Theosophical Society in America continued at the Grand Hotel, Cincinnati, Ohio. “Called to order at Convention Hall, Grand Hotel at 10.30 A.M. by Mr. A. H. Spencer, Acting President, who announced that the Convention was to be held in continuance of that commenced at Chicago on Feb. 18th last, and which was suspended by default. . . . “Resolutions adopted . . . (5) That the Theosophical Society in America in Convention assembled at Cincinnati on May 29th, 1898 does hereby declare its purpose to continue the organization as heretofore under the Constitution adopted at Boston in 1895 and its regularly adopted amendments. . . . “Officers for the ensuing year elected, viz: President, Dr. J. D. Buck; Vice-President and Treasurer, Mr. A.H. Spencer. . . .” They met again at 8 P.M. with “about 300 persons present.” “Met again at 10.30 A.M., May 30th.” NOTE: Hargrove resigned from the Presidency of T.S. in A. effective Sep. 13th, 1897. A.H. Spencer became Acting President. At the Convention of Feb. 18th, 1897 “Universal Brotherhood” was formed, T.S. in A. continued. A.H. Spencer remained as Acting President until the T.S. in A. Cconvention May 29th -30th, 1898 at which time J.D. Buck became President and J.H. Spencer was elected Vice-President and Treasurer.	Theos. Forum (New Series), Vol. 4, June 1898; pp.7-8 English Theosophist (New Series), Vol. 2, No. 4, June 1898; pp.73-77
May 29-30, 1898 continued	“<i>To Members of the Theosophical Society in America.</i>” By J.D. Buck, President T.S.A. Report on the Convention and setting the position of T.S. in America: “The object of the Cincinnati Convention, and of those there present or represented, was not and is not to oppose brotherhood, or to antagonize a society organized at Chicago, Feb. 18th, 1898, and called Universal Brotherhood. We insist upon the right, and emphatically declare our intention to maintain the old T.S.A. as left by Mr. Judge, and refuse to accept as a substitute for it the Universal Brotherhood or anything else yet proposed.”	Theos. Forum (New Series), Vol. 4, June 1898; p.16

June 1898	Circular from Julia Keightley on the status of “The Theosophical Publishing Co.” “I am informed that Mr. Neresheimer asked the Court to appoint Mr. F.M. Pierce as Receiver. This the Court refused to do. My lawyer had been instructed to name an <i>impartial</i> Receiver, in order that entire justice might be done to both parties; he named three gentlemen, all of them unknown to either Mr. Neresheimer or ourselves. From these one was chosen by the Court to act as Receiver. We were also given the right to issue the magazine (formerly ‘Theosophy’) for two months, under the supervision of the Receiver; this we propose to do. Mr. Neresheimer asked that the sale be made in large lots. The Receiver refused this, and it will be made in small lots to secure greater outside competition.”	English Theosophist (New Series), Vol. 2, No. 4, June 1898; 1 page
1899	Both Albert Smythe and D.N. Dunlop were expelled by Mrs. Tingley because she deemed their “brand of Theosophy was not acceptable.”	Cdn. Theosophist, Vol. 1, Apr. 1920; p.28
Aug. 15, 1899	In A. Besant’s editorial notes about H.P.B.’s testimony to the reality of Keely’s discoveries, Besant wrote:. “[H.P.B.] often, in her humility, buttresses her own true statements with a mass of rubbish from inferior writers, picked up haphazard; on minor points she often speaks hastily and carelessly; and further she confuses her teaching with excessive digressions.” The editor of O.E. Library Critic remarked that Mrs. Besant in many cases “set up her own authority above that of H.P.B. and even the Mahatmas themselves. . . .” NOTE: Although Judge always defended H.P.B. we cannot say the same for Annie Besant.	Theos. Review, Vol. 24, Aug. 15, 1899; p.486 O.E. Library Critic, Vol. 24, Feb. 1937

Jan. 22, 1900	“INTERVIEW WITH MRS. ALICE L. CLEATHER.” In London by Eleanor Dunlop. “Mrs. Cleather talks about her negative experiences with Mrs. Tingley and the doubts she experienced as part of the 1896 Theosophical crusade around the world.” When asked by E. Dunlop, “Have you any evidence that Mr. Judge appointed a successor?” Cleather replied, “No. I never saw any of the documents said to exist.” E. Dunlop: “You accepted the ‘Leader,’ then, simply on faith?” Cleather replied, “Entirely, and was utterly disappointed in the result.” “THE TINGLEY SUCCESSION” by Ronald A.V Morris. He stated: “I know that Mrs. Cleather takes a different view of the matter now, but that is what she said at the time before the passage of years had played tricks with her memory. . . .” NOTE: An undated document marked “Additional Data re Judge and K.T.” found in the H.P.B. Library. The notes are acknowledged as coming from “A well-informed correspondent”, most likely Mr. Morris. Compiler, Basil Crump, added that Alice Cleather told him: “When J. [Judge] died she [Mrs. Julia Keightley] confided to Mrs. Cleather that he [Judge] had designated her (i.e. given her to understand) to succeed him as O.H. of the E.S.T.” This seemingly contradicts Mrs. Julia Keightley’s statement of 1896 found in The Search Light. See May 1898 entry. Mr. Charles J. Ryan also mentioned with regards to Mrs. J. Keightley that, “Many Theosophists thought she might well be Mr. Judge’s successor.” See Sep. 15, 1946 entry.	T.N.C.A.B. Item 67, p.38 The Lamp, Vol. 3, Feb. 1900; pp.206-208 Cdn. Theosophist, Vol. 8, Oct. 1927; pp.174-175 1 page; found in The H.P.B. Library
May 1900	Extracts from W.Q. Judge’s unpublished letters [printed in The English Theosophist, which had become Theosophy.] “The A B C of Theosophy should be taught all the time . . . All members who work hard come at last to the notice of the Lodge; and the moment they do so the Black Lodge also takes notice, and hence questions arise, and we are tried in subtle ways that surpass sight, but are strong for the undoing of him who is not prepared by right thought and sacrifice to the higher nature for the fight.”	The Lamp, Vol. 4, May 1900; pp.88-89
Apr. 1, 1901	Address by Robert Crosbie at a meeting in honor of W.Q. Judge held in San Diego under the auspices of the Point Loma Theosophical Society. “Mme Blavatsky was the first leader, by the force of her wisdom and power of leadership, and all the true students of Theosophy accepted her as such. And when she appointed William Q. Judge as her successor, his leadership was accepted for the same reason — and so, too, with Katherine Tingley, who was appointed by William Q. Judge as his successor.” NOTE: See Appendix G, No. 13, for more details. Also see also Feb. 2, 1898 and 1933 entries.	Pamphlet, 51pages In Honor of W.Q. Judge; p.46

Mar. 25, 1902	“THEOSOPHISTS DISTURBED BY A SERIOUS REVOLT IN THEIR RANKS. DR. J.A. ANDERSON QUILTS THE SOCIETY.” “On Sunday last Dr. Jerome A. Anderson, who has been prominently identified with Theosophy for the last fifteen years, and was for a long time president of the local branch, sent his resignation to Mrs. Tingley at her home in the society’s handsome headquarters at Point Loma. He accompanied it with a published statement that reflected seriously on Mrs. Tingley’s abilities as an executive officer, and said that the organization was going slowly to pieces under her management. . . . “Dr. Anderson, who as vice-president of the national society was a member of Mrs. Tingley’s ‘cabinet,’ was close to the throne at Point Loma. His resignation came as a surprise to the people there.”	San Francisco Chronicle, Tuesday, Mar. 25, 1902
Feb. 1903	From “<i>Old Diary Leaves</i>.” H.S. Olcott stated that while searching through records for documentary evidence in the Judge case, he found letters from W.Q.J. to H.P.B. in which Judge “complains of his inability to get in touch with the Masters and begs us to intervene on his behalf. Of course, this proved, beyond the shadow of a doubt, the falsity of the pretensions he had been making to his American colleagues and others, that he had been allied with those Personages for many years and was doing what he did under their instructions and with their approval.”	The Theosophist, Vol. 24, Feb. 1903; p.260
Mar. - Sep. 1903	H.S. Olcott’s account of the events of the “Judge Case” for 1894 (“Old Diary Leaves”).	The Theosophist, Vol. 24, Mar. 1903, pp.321-322; Apr. 1903, pp.385-400; May 1903, pp.449-452; July 1903, p.583; Aug. 1903, pp.641-647; Sep. 1903, pp.705-713
Apr. 27, 1903	Mr. Kavasji Mervanji Shroff died at Bombay. He was the first Indian who received a diploma from the T.S., having joined in 1878, before H.P.B. and Col. Olcott left America. Mr. Shroff had been in America on a lecturing tour when Olcott approached him about joining the T.S. Mr. Shroff, a member from Bombay, was of great help to the Founders after their arrival there on February 16, 1879. He did “much to rouse the interest of Parsees, in the great truths of their religion and to help on that revival in religion which is so marked a feature of the day in the Parsee, as well as all other communities of India.” He was one of the Vice-Presidents of the Bombay Lodge, T.S., the first Lodge formed in India. [Continued in next cell]	The Theosophist, Vol. 24, June 1903; Supp. p.xxvi

Apr. 27, 1903 continued	He displayed marked sympathy for dumb creatures and did his best to ameliorate their condition and alleviate their suffering, and for preventing cruelty to animals. Mr. Shroff was involved in establishing the “Bai Sakerbai Hospital for Animals.” He gathered the headmen, from different classes of traders, in the Bombay Bazaar and convinced them to levy a tax on their trade returns for the upkeep of such a Hospital. He managed to get some land donated and the necessary buildings. He then arranged for the Bombay government to attach a Veterinary College to the Hospital, thus providing students the best possible chance for professional training. Mr. Shroff was also the founder on a grand scale, of a Dairy Farm, the first of its kind in Bombay, in order to supply the Bombay public with pure and unadulterated milk.	Old Diary Leaves, Third Series, pp.420-421
Dec. 25, 1903	Jerome A. Anderson died. (Born July 25th, 1847 in Indiana) At an early age his parents moved to Kansas, where he grew up with almost no educational advantages. His thirst for knowledge was insatiable, and by tallow lamps or the flame of hickory bark he spent hours poring over books in the evening after the rest of the family had retired. It is a legend of his childhood that he never learned to read, being found by accident to possess this ability when four years old. After reading a review of the Occult World by Sinnett from the Sacramento Record-Union, he purchased the book, then Isis Unveiled. He then managed to get his first copy of The Path from the Managing Editor of the Morning Call of San Francisco. This brought him into correspondence with Wm. Q. Judge, and he joined the Society as a Member at Large in 1887. He first entered the Medical College of Ohio and completed his degree at the Medical Department of the University of California. Besides medical essays, he wrote many short novels and numerous poems. H.P. Blavatsky must have thought highly of his published works for she incorporated some of his material in the first <i>E.S. Instructions</i> to show the scientific demonstration of foetal nutrition. In 1889 he was elected as Delegate to represent the Pacific Coast Branches at the next American Section Convention. In 1891 he founded the New Californian, a Theosophical monthly which he edited for the first year. In 1894 the Pacific Coast Theosophical Corporation was incorporated and elected Dr. Anderson as President. He also edited The Pacific Theosophist. After the death of Judge, Dr. Anderson followed Mrs. Tingley until March 1902 when he “lost all confidence in the leader” and “returned to the original Theosophical Society of which Colonel Olcott was President. . . . I have seen the Organization, which she took over from Judge both large and enthusiastic, dwindle away in Lodges and membership until it is now little more than a mere handful of her personal admirers. . . .” NOTE: See March 25, 1902, “DR. J.A. ANDERSON QUILTS THE SOCIETY.”	The Path, Vol. 8, Apr. 1893; pp.8-10 The Theosophist, Vol. 25, Mar. 1904; Supp. p.xiv BCW, Vol. 12, p.557 Lucifer, Vol. 5, Dec. 1884; p.343 Lucifer, Vol. 14, Aug. 1894; p.523 Letter addressed Dear Comrades: from Jerome A. Anderson, M.D., received by Mrs. Cleather. 1 page, typed and not dated, with a personal note to A.L.C. on the back.

Apr. 13, 1904	“To William Q. Judge, <i>Teacher and Martyr</i>.” Dedication to W.Q. Judge. by Jasper Niemand.	Pamphlet, 64pages The Vow of Poverty and Other Essays, p.1
Jan. 24, 1905	Letter from E.A. Neresheimer to “Sidney” on Tingley being W.Q.J.’s successor. “The successorship was attested to by many competent persons at the proper time, and the subsequent work of the successor have proved the truth and validity of it more than any statement made by persons. . . . “It is a fact, the successor of Wm. Q. Judge does not tolerate anything that is inimical to the great cause, hence some persons find it very uncomfortable and invent all sorts of excuses when they wish to get from under. “Is it that you had looked for a real saint — and were disappointed?”	Theos. Forum (P.L.) Vol. 7, Oct. 1935; pp.25-26
Jan. 1906	Miss Frances Henrietta Müller, B.A., died in Washington. She was born in the early 1850s into a relatively well-off family. In 1873 she was one of the first women to attend Girton College, Cambridge. In the mid-1880s she was active in a number of feminist organizations. She looked to women as the moral saviours of humanity. Miss Müller’s Application for Membership was dated at Headquarters on January 20th, 1891. She had written to Blavatsky asking if women enjoyed the same rights as men in the T.S. Blavatsky responded there were no distinctions, what counted was the work done, and that women could equally aspire to the position of Adept or Mahatma. She was elected Vice-President of the League of Theosophical Workers at the first Annual Convention of the European Section, July 1891. This organization was for spreading Theosophy by using propaganda and doing charitable work. She was free to travel which allowed her to lecture extensively. In England she lectured at the Blavatsky Lodge on women’s rights and Theosophy. She would travel to India yearly to attend the Anniversary celebrations of the T.S. While in India she would do practical missionary work among educated Hindus, inciting them to work for, as well as speak of the spiritual regeneration of India. The Jallandhur Branch started the “H.P.B. Sanskrit School” under the auspices and financial support of Miss Müller. She also donated monies to help replace the funds which had been misappropriated by the Recording Secretary and Treasurer, Pandit S.E. Gopâlacharlu, from the Treasury at Adyar. Mr. Hargrove stated that Miss Müller was a “‘wild woman’ by nature and selection, who like Mrs. Besant, had ‘gone native’ in India, and who used to travel with Hindu youths whom she had adopted.”[Also see The Path Vol. 10, April 1895] [Continued in next cell]	Divine Feminine, pp.174-175 Banishing the Beast, pp.12-14 T.S. Application for Membership form Lucifer, Vol. 8, Aug. 1891; p.517 Lucifer. Vol. 14, Apr. 1894; p.170 Aug. 1894; p.524 The Theosophist, Vol. 13, Mar. 1892; pp.377-382. Vol. 13, Aug. 1892; Supp. pp.87-88 Lucifer, Vol. 13, Sep. 1893; pp.2-3 Letters from WQJ to Hargrove, see Appendix D, Part V

Jan. 1906 continued	Miss Müller was appointed as a delegate of the European Section T.S. to attend and participate at the Parliament of Religions, World's Fair at Chicago, 1893. Miss Müller left London, accompanied by Chakravarti and Mrs. Besant. She gave two talks at the Congress – “Theosophy as Found in the Hebrew Books and in The New Testament of the Christians” and “Theosophy and Woman”. Leoline Wright in her vignettes of the World's Fair remembered “the wealthy Henrietta Müller of Maidstone,* England, whom I recall because she was my first experience of the irrepressible British spinster and for her innumerable necklaces of iridescent shells and beads.” Early in 1895 Miss Müller adopted a young adult Bengali as her son. “Her plan is to have her protégé educated for the Bar, enter Parliament, and devote his life to social and political reform in India.” He added his adoptive mother's name to his own — Akshaya Kumar Ghose Müller. At the 1894 Annual Convention at Adyar, Miss Müller publicly accused Mr. Judge of having tried, some years ago, to force Col. H.S. Olcott to resign the Presidency of the T.S.” [See General Report of the Nineteenth Anniversary of the Theosophical Society, Dec. 15-28, 1894, pp.51-53. Also see Dec. 1895 “The Resignation Mystery, 1892” and Jan. 21, 1892.] Miss Müller had met Swami Vivekananda at the 1893 Parliament of Religions in Chicago. She had extended a cordial invitation for him to come to England. The Swami, still in America, sailed from New York about the middle of August 1895, reaching Paris near the end of the month and then on to England. When he arrived in London he was greeted by Miss Müller and E.T. Sturdy. After strenuous work in England and because of his ill health, Müller proposed a holiday tour of the continent. She became his disciple and toured with him. In 1898 she travelled with the Swami in Northern India along with other devotees. She generously donated monies toward the purchase of the Belur Math, headquarters of the Ramakrishna Math and Mission. By late 1899 Miss Müller left the Swami on account of his illness — she could not associate sickness with holiness. The Swami died July 4th, 1902. * On the original Application for Membership form Miss Müller gives her address as Pinkney's Green, Maidenhead. She was certified to be a worthy member, to join the Blavatsky Lodge, by Walter R. Old and Isabel Cooper-Oakley. H.S. Olcott entered in his Diary for June 14, 1895 that Miss Müller had resigned from membership in the T.S. “In her letter of notification to the <i>Westminster Gazette</i> she says that she withdraws because there is no longer any reason for her remaining and that she does not ‘esteem the opinions of the leaders of the Theosophical Society’.” [Continued in next cell]	Lucifer, Vol. 12, Aug. 1893; p.606 Theos. Congress World's Fair 1893, pp.29-33, 168-170 Theos. Forum (P.L.) Vol. 13, Dec. 1938; p.403 The Theosophist, Vol. 16, Feb. 1895; p.344 The Path, Vol. 10, Apr. 1895; p.31 Irish Theosophist, Vol. 3, Mar. 1895; p.97 Vivekananda, pp.91, 102, 133-134, 157, 938 Old Diary Leaves, Fifth Series, pp.323-324

Jan. 1906 continued	NOTE: For more on Pandit S.E. . Gopâlacharlu see “<i>Official Notices</i>” in The Vahan, Second Series [Vol. 1], Oct.1, 1893, p.3. NOTE: Annie Besant suspected that Colonel Olcott had an affair with Miss Müller while he was staying in Miss Müller’s home in the summer of 1891, following H.P.B.’s death. On Nov. 18th, 1891, Besant sent a telegram to Judge and sailed immediately for New York where she asked Judge to lay charges against Olcott. The only direct references that Olcott may have had an affair can be found in a letter addressed by Herbert Burrows to the Editor of The English Theosophist. [See Jan. 21, 1892.] One could deduce from Miss Müller’s attack on Judge that it may have been based on revenge, perhaps not realizing that it was Besant who asked Judge to bring charges against H.S. Olcott.	The Vahan , Vol. 1, Feb. 1892; p.8
Sep. 1906	Question on expulsion of a member; answer from Olcott while he was in Chicago for the Convention of the American Section in 1906. (Olcott arrived in Chicago Sep. 9th, 1906.) “In the trouble that arose round a great Theosophist, Mr. Judge, many years ago, when a motion was brought forward in India for his expulsion, I opposed it. I objected to what he had done. But I opposed his expulsion on the same ground that I take now, that I would not expel a brother, even if he makes a mistake, especially one who had rendered to the movement such great services as Mr. Judge had done.”	Hammer on the Mountain (1972), p.336 Theosophical Lectures, 1907; pp.121-122
Sep. 23, 1906, Est.	“COLONEL OLCOTT: A REMINISCENCE” appeared in The Word “without the name of the writer thereof”. The writer was later identified as Mrs. Laura C. Holloway-Langford. The writer, a close friend of Belle Mitchell (Olcott’s sister who had died in 1896), claimed that Col. Olcott had requested a meeting in New York “for the sake of Auld Lang Syne”. Olcott was described as “greatly depressed” and the writer stated “I realized that loneliness and homesickness were prime factors in his case; as also were physical infirmities; and as were memories of other faces now absent”. He spoke of H.P.B. and the writer then asked “And have you no word now for that devoted co-worker of hers and yours, toward whom, after her death, you were hostile? . . . Do you not mourn him at all, that dear old friend of the long ago? . . . “‘Yes, yes,’ he interrupted, ‘I know how you feel about him and always have felt.’ Then, taking my hand in his, he gave my face a searching glance, before he answered, in a manner subdued and most impressive: “‘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 with malice; nevertheless, I have done this and I regret it’.” Note: BCW: Vol. I, p.517, (1977 edition), the Editor suggests that the “old friend [was] most likely William Mitchell, the husband of Belle Mitchell, Olcott’s sister”.	The Word, Vol. 22, Oct. 1915; pp.7-19 T.N.C.A.B. Item 154, p.60, The Word, Vol. 22, Oct. 1915; pp.7-19 Damodar, pp.657-658

Feb. 17, 1907	Col. Henry Steel Olcott, President-Founder of The Theosophical Society, died at Adyar. He was born at Orange, N.Y., August 2, 1832, the eldest son of six children, and descended from a well-to-do Puritan family which emigrated to New England in the 17th century. He studied at the College of New York and later at Columbia University. His earliest interest was the scientific study of agriculture in which he achieved international recognition at the early age of twenty-three. He became co-founder with Henry C. Vail of the Westchester Farm School, near Mt. Vernon, N.Y. The Government of the U.S.A. offered him the Directorship of Agriculture, but Olcott declined the offer, as he preferred to carry on independently. His first book, Sorgho and Imphee, the Chinese and African Sugar-Canes (New York: A. O. More, 1858), ran through seven editions and was prescribed as a school text. Olcott soon became an Associate Agricultural Editor of the famous New York Tribune. Olcott's passion for liberty drove him to enlist in the Northern Army at the outbreak of the Civil War; he went through the whole of the North Carolina campaign under Gen. Burnside, and was invalided to New York, having contracted dysentery. The Government chose him to conduct an inquiry into fraud, corruption and graft at the New York Mustering and Disbursing Office, and he was made Special Commissioner of the War Department. Overriding all opposition and enmity, he rounded up every criminal and cleansed the department. He was then promoted to the rank of Colonel. Soon after, the Navy Department applied for the use of Olcott's services to eradicate abuses in the Navy Yards. He acquitted himself of this new responsibility with equal success, earning outspoken appreciations from the Officials. On April 26, 1860, Henry married Mary Epplee Morgan. They had three sons and one daughter; the youngest son and daughter died in infancy. Olcott's surviving sons, Morgan and William, maintained contact with their father, even after his divorce and his involvement with the T.S. In 1865, Olcott, resigned his Commission and devoted himself to the study of law and was admitted to the Bar in May of 1868. He codified confused practices of insurance law and became a specialist in Customs, Revenue and Insurance cases, acquiring a large and prosperous clientele. Olcott felt a deep fascination for the occult and mystical. He had followed with keen interest various psychic phenomena and studied extensively whatever literature was available on the subjects of mesmerism and magnetism, discovering soon that he had himself considerable mesmeric powers in healing. One day in July of 1874, while working in his New York law office, he had a sudden urge to investigate modern Spiritualism. [Continued in next cell]	Theosophia, Vol.25, Summer 1968, pp.11-13 BCW, Vol. 1, pp.503-518 Yankee Beacon of Buddhist Light: Life of Col. Henry S. Olcott (1988) by Howard Murphet, formerly published as Hammer on the Mountain (1972), 339 pages

Feb. 17, 1907 continued	He purchased a copy of the Banner of Light and read in it the account of the curious phenomena taking place at the Eddy farmhouse at Chittenden, Vt. He went there as special reporter for the New York Sun and wrote articles describing what he saw. The New York Daily Graphic persuaded him to return to Chittenden and to write another series of accounts. Olcott did so, and it was during his second stay there, namely on October 14, 1874, that he met H. P. Blavatsky who arrived on that date in company of a French Canadian lady. Col. Olcott's life-story from 1874 on is almost identical with the history of the Theosophical Society itself, from its founding in 1875 to his death at Adyar, February 17, 1907. He was a great organizer, a clever administrator, a world-wide traveller on behalf of the Theosophical Society, a remarkable healer, an able lecturer and a man of forceful action in a great Cause. His devotion to the revival of pure Buddhism and the preservation of Buddhist Culture, against missionary inroads, resulted in later years in a widespread network of Buddhist Schools in Ceylon where Olcott is considered today as a National Hero. Olcott also worked for the renewal of Buddhism in Ceylon, helping to establish three colleges and 250 schools. He wrote People from the Other World (1875), The Buddhist Catechism (1881), and Old Diary Leaves, a six-volume history of The Theosophical Society covering the period from 1874 to September 1898. NOTE: Also see: "The Last Days of the President-Founder" by Annie Besant.	The Theosophist , Vol. 28, Mar. 1907; pp.425-438
Apr. 1907	"The Theosophical Movement." by Charles Johnston. An address delivered at the Convention of the T.S. in America. Johnston reviewed his twenty-two years in the Theosophical movement and discussed the Hodgson report and the Judge Case.	Theosophical Quarterly , Vol. 5, July 1907; pp.16-26
Nov. 1908	"Reminiscences of the Early Days of American Section T.S." By Alexander Fullerton. He joined in May 1887.	Theos. Messenger , Vol. 10, Nov. 1908; pp.33-42
Feb. 18, 1909	After Robert Crosbie split from Point Loma (1904), he formed the United Lodge of Theosophists in Los Angeles, California (1909). "Mr. Crosbie was a Boston Theosophist during the time of W.Q. Judge. . . . [A]fter Judge's death . . . [he] gave [Mrs. Tingley] his loyalty and support. About 1900 he went to Point Loma. . . . However, in the course of a few years, he came to feel that nothing constructive was to be accomplished by remaining [there] . . . and he quietly left the Point Loma Society in 1904 and came to Los Angeles. . . . When, in 1909, he had been joined by a small nucleus of persons who shared this ideal, The United Lodge of Theosophists was formed to carry out the purposes in view."	Pamphlet, 26 pages The United Lodge of Theosophist, Its Mission and Its Future. Theos. Movement 1875-1950, p.316

June 1909	“THEOSOPHICAL WORTHIES, William Quan Judge.” by Annie Besant. “His real work, the spread of Theosophy in America, was splendidly performed, and his memory remains as a lasting inspiration.”	The Theosophist , Vol. 30, June 1909; pp.351-354
1910	Countess Wachtmeister died. Born Countess Constance Georgina Louise de Bourbel de Monpinçon March 28, 1838 in Florence, Italy. She lost her parents at an early age and was sent to live with her aunt in England. She married Swedish Count Karl Wachtmeister in 1863 (The Count died in 1871). They had one son, Count Axel Raoul, a well known composer (1865-1938). The Countess joined the T.S. in 1881. She met Blavatsky in April 1884 on a visit to London, and soon became one of her closest friends. She also took care of H.P.B. while in Germany. Her time spent with Blavatsky, from 1885 to 1891, is documented in her book, Reminiscences of H.P. Blavatsky and The Secret Doctrine (1893). After H.P.B.’s death ‘A League of Theosophical Workers’ was formed, “to carry on in organized fashion all kinds of propagandist and charitable work, that may tend to spreading of the Theosophical ideal.” Wachtmeister was elected President, Miss Müller as Vice-President and Mrs. Cooper-Oakley as Secretary.	BCW , Vol. 6, p.448 Lucifer , Vol. 8, Aug. 1891; p.517 The Vahan , Vol. 1, Sep. 1891; p.8
Sep. 1910	A. Besant’s account of the events surrounding Olcott’s proposed resignation in 1892. Claimed Mahatmas told him in a communication of Feb.10, 1892 not to resign. NOTE: See Aug. 21, 1892 for Olcott’s “EXECUTIVE CIRCULAR” where he revokes his resignation; Also see Jan. 11, 1896, Jan. 21, 1892 and H. Burrows’ resignation Oct. 2, 1895.	The Theosophist , Vol. 31, Sep. 1910; p.1624
Apr. 14-15, 1912	William Thomas Stead died. (Born in 1849) English journalist, editor and spiritualist. He was assistant editor (John Morley was editor) of the Pall Mall Gazette from 1880 to 1883, and editor from 1883 to 1888. In 1890 he started publishing the prestigious monthly, Review of Reviews . Being interested in spiritualism, psychical research and Theosophy, W.T. Stead edited Borderland (1893-1897), a periodical especially devoted to these subjects. Bound for New York, Stead lost his life on the ocean liner, <i>Titanic</i> . In July 1893, he wrote: “It is barely twelve months since my hand began to write automatically.” His communications with his departed friend “Julia” were documented in Review of Reviews starting in April that year and then in Borderland .	The Occult World of Mme. Blavatsky , p.335 Oxford Companion to English Lit. (1933) H.P.B. by Sylvia Cranston, p.361 Borderland , Vol. 1, July 1893; p.39

Aug. 7, 1912	Franz Hartmann died from heart failure. (Born Nov. 22, 1838 at Donauwörth, small town on the Danube in Bavaria). His father was German and his mother was of Irish descent. “A German physician, philosopher and mystic, who was one of the most productive workers in the early days of the Theosophical Movement, and a personal friend of H.P.B. He was a great student of Paracelsus, and of mediaeval occultism in general.” Since his early youth, Franz felt as if he had two distinct personalities in him: one was a mystic, a dreamer and an idealist, while the other was obstinate and self-willed, inclined to all sorts of mischief.” In 1865, he became <i>doctor medicinae</i> and <i>Magister pharmaciae</i>. He came to live in the United States on August 28, 1865 and became an American citizen in 1867. When The Occult World of A.P. Sinnett was published, he managed to get a copy of it. Being still greatly attracted to certain aspects of the Spiritualistic view of life, he became much irritated at its contents and wrote to Col. Olcott, “giving him and the ‘Brothers’ a piece of his mind.” Correspondence ensued, which led him to eventually sail to India. On December 4, 1883 he arrived at Madras then went to Adyar where he was welcomed by H.P. Blavatsky. He was in residence at Adyar during W.Q. Judge’s visit, also during the expulsion of the Coulombs, and at the time of the visit of Richard Hodgson, December 1884-January, 1885. His first-hand account is in his Report Of Observations made during a Nine Months’ Stay at the Headquarters of The Theosophical Society (Madras), India. He received his first letter from Master M. on December 25, 1883, only three weeks after his arrival at Adyar, in reply to a brief letter he had placed in the “Shrine.” Around 1893, Hartmann started editing a German Theosophical Monthly journal called <i>Lotusblüthen</i> which continued for eight years (1893-1900, sixteen volumes.) In April 1897, he came to America to represent the German Theosophists at the Convention of the T.S. in America held in New York. Dr. Hartmann’s association with Katherine Tingley did not last. He founded in Munich on September 3, 1897, a body known as the <i>International Theosophische Verbrüderung</i>, on lines which he considered to be closer to those indicated by H.P. Blavatsky in the early days. During his lifetime of devotion to the Theosophical Movement he wrote a large number of books, including The Life Of Paracelsus (1887). He died in his homeland at Kempten, in Southern Bavaria.	BCW, Vol. 8, pp.130, 439-457 BCW, Vol. 8, p.457 The Theosophist, Vol. 34, Oct. 1912; p.119

1913	Historical retrospect, by Dr. J. D. Buck, on the Theosophical Movement, including the famous <i>missive</i> “Judge’s Plan is right”. “I may say, in passing, that one little sentence in <i>Script</i>, of only four words — ‘<i>Judges</i>’[sic]<i>Plan is right</i>’— led to the disruption of the harmony previously existing, allowed <i>personalities</i> to overshadow <i>Principles</i>, and has given rise to ‘<i>Judgeites</i>’ and ‘<i>Besantites</i>’ ever since.” “For the last two or three years of his life, a broader aspect than the T.S. organization was constantly in Mr. Judge’s mind; and he spoke of the ‘<i>Theosophical Movement</i>’ quite as often as of the ‘<i>Society</i>’.”	Modern World Movements by J.D. Buck, pp.79, 120-125, 131-135 p.134
July 21, 1913	Alexander Fullerton died in Flushing, New York. (Born Sep. 12, 1841 in Philadelphia). He attended school when he was four years old, entered Princeton University in 1860 and graduated in 1864. He was ordained Deacon in the Episcopal Cathedral Church, Burlington, New Jersey, in June 1865. In 1875, at his own request, Mr. Fullerton was deposed from the ministry of the Episcopal Church. He then took up the study of law at the University of Pennsylvania and graduated in June 1877. He never applied for admission to the bar. He joined the T.S. in May 1887. As there was no Theosophical work for him in New York at the time, he offered his services to Col. Olcott as his Private Secretary. He sailed for England on August 1888 and passed some days in London, twice visiting H.P.B. at the “odd little cottage near the Crystal Palace at Sydenham” before continuing to India. His stay at Adyar was very brief due to his physical collapse, aggravated by a poisonous bite. He returned to New York three months to the day he had left. Upon his return he discovered that the Aryan Branch had grown in membership. He replaced the ailing Mr. Samuel Clapp as Mr. Judge’s office assistant. He served in that capacity until the American Section T.S. declared its entire autonomy, and was from then on called The Theosophical Society in America. In January, 1889, he returned to London on business in response to telegrams from H.P.B. His stay was expected to be indefinite, but in fact lasted only a few weeks. H.P.B. by then had moved to Lansdowne Road. When he returned to New York he discovered that Mr. Judge’s offices had moved to Park Row and a new publication, The Theosophical Forum, was started in April 1889. Fullerton was made Editor. In the autumn of 1895 he was elected General Secretary of the revamped American Section of the T.S. He was re-elected year after year until 1907 when he opposed Annie Besant regarding the “Leadbeater affair.” He lost to Dr. Weller van Hook, an ardent disciple of Leadbeater.	The American Theosophist, Vol. 14, Sep. 1913; pp.986-989 Theos. Messenger, Vol. 10, Nov. 1908; pp.33-42 The Theosophist, Vol. 31, Mar. 1910; pp.781-782 The Elder Brother p.91

Oct. 9, 1915	Julia Keightley (Jasper Niemand) died. (Born in 185[5]?) Julia Wharton Lewis Campbell was the daughter of a prominent Pennsylvania lawyer and member of the U.S. Congress for several terms. She married Philip W. Ver Planck of New York in 1871. He died six years later and within a year she also lost both her sons suddenly. She was invited to hear Mr. Arthur Gebhard speak on Theosophy in a friend's drawing room. The impression made upon her was so deep that she joined the T.S. within two weeks, in mid 1886. Her childhood was mainly spent among the Pennsylvania mountains and later on the continent of Europe, where she was educated and developed her literary talents. Her early writings consisted of translations from the poems of the Kings of Sweden, in original verse, tales and descriptions published in Harper's Magazine, the Galaxy and other periodicals. Her first theosophical article appeared in The Path, August 1886, under the name "Julius". She also wrote under the names of "August Waldensee," "J," and later as "Jasper Niemand," as well as unsigned articles. She was invaluable in proof-reading and other technical jobs, in preparing the numerous publications and documents for printing, and in other various department activities such as her assiduous work for the Esoteric Section. She first met Dr. Archibald Keightley in 1889 on his first visit to the United States; Mrs. Ver Planck continued to live with her parents in Pennsylvania until the autumn of 1891 when they married. After a year's residence in New York they were called to England by the health of Dr. Keightley's mother. During Annie Besant's absence in India in 1893-1894, Mrs. Keightley took up residence and worked at the London Headquarters for several months. She was very close to W.Q. Judge and was the recipient of many of his letters, which were published under the title Letters That Have Helped Me. These were written for her and for Dr. Keightley, and for the use of others later on, at the express wish of H.P. Blavatsky. In response to the instruction she had received from Mr. Judge, she "wrote a series of wonderful articles, of which it may fairly be said that, for the first time in the history of the Theosophical Society, they sounded some of the depth of the inner, spiritual life. For many, her articles were the first impulse in the present life awaking dormant intuitions of the soul's august mysteries."	BCW, Vol. 9, pp.435-438 The Path, Vol. 9, Apr. 1894; pp.14-17 Theos. Messenger, Vol. 10, Nov. 1908; pp.33, 38 Theosophical Quarterly, Vol. 13, pp.220-225

Nov. 3, 1915	Miss Katharine Hillard died. She was a member of a prominent Brooklyn family. Her cousin, Mr. Seth Low, was President of Colombia University (1890-1901) and served as Mayor of Brooklyn (1882-1885) and New York City (1901-1903). She was a very distinguished Dante scholar. After spending four winters in Italy studying Dante and the mysticism of the middle ages she visited H.P. Blavatsky in London in May 1888 en route to New York. She spent two or three evenings with Mme. Blavatsky. “She advised me to settle neither in Rome nor London, but to return to New York. ‘You could not do better,’ she said in her emphatic way, ‘than to go back to New York, and study with W. Q. Judge. He is a <i>good man</i>.’ Never shall I forget the stress she laid upon those words, as if to answer the attacks she doubtless foresaw.” Later that spring she met Mr. Judge, who came to see her in Brooklyn. She applied for fellowship in the Society and was admitted by the Aryan T.S. on December 18th, 1888. “As a successful writer, she had won a reputation for careful research, for sound judgment, for trustworthy craftsmanship.” She worked with Mr. Judge and read many valuable papers before the Aryan T.S. She contributed articles to The Path, The Theosophical Forum (original) and to The Theosophical Forum, New Series generally signing in full, sometimes with initials only. Along with Julia Keightley, Katharine Hillard was an indispensable worker and strong supporter of Mr. Judge and Theosophy, at the cost of her reputation as a respected intellectual scholar. Her translation of the Il Convito into English (Kegan Paul, Trench & Co., London, 1889) is considered one of the best. Among other titles, she published An Abridgement of The Secret Doctrine (1907). [Republished by Edmonton Theosophical Society, 1992.]	Theosophical Quarterly, Vol. 7, pp.59-61 Her Application form Theosophical Quarterly, Vol. 13, pp.220-221 Theosophical Quarterly, Vol. 34, p.154

1916	Dr Jirah Dewey Buck died. (Born Nov. 20, 1838 at Fredonia, New York.) He graduated from Cleveland Homeopathic College in 1864. He married Melissa M. Clough in 1865. Dr. Buck was Prof. of Physiology at Cleveland Homeopathy College (1866-71), became Dean of Pulte Medical College in Cincinnati in 1880, and President of the American Institute of Homeopathy in 1890. Dr. Buck was a 33° Mason and a lifelong student of occultism. He was one of the first to join the Theosophical Society in 1878 after reading Isis Unveiled. He was appointed by H.S. Olcott to serve as a member of the Board of Control of the T.S. in America on May 13, 1884, to consider plans for a Theosophical revival in the U.S. He was probably one of Judge's closest friends and, being a medical doctor, looked after Judge's health. Judge quite often stayed in Cincinnati at the Buck residence. Buck wrote numerous excellent articles — sometimes using the pseudonym "Hiraj" — for The Path, The Theosophist, and Lucifer, and Blavatsky quoted him in The Key to Theosophy. After Judge's death, Buck became despondent and became a follower of "TK," an "Occult" writer with pretensions to higher Masonic knowledge.	BCW, Vol. 3, pp.498-199 Theos. Movement 1875-1950, pp.122-123 NOTE: For a list of some of his books see BCW, Vol. 3, p.499
May 17, 1916	Dr. William Hübbe-Schleiden died in Göttingen, Germany. Born at Hamburg, Germany, Oct. 20, 1846. He was one of the chief founders and the first President of the Germania Theosophical Society in 1884. He was a learned Scholar and author who studied law and political economics as a young man and travelled widely in geographical explorations. His title of Doctor was applicable to the field of law — in jurisprudence and political economy. In 1886 he founded a metaphysical magazine, The Sphinx, which he edited for twenty-two volumes (until 1896). He visited H.P.B. (sometimes for a week or more) four or five times during the period that she was writing The Secret Doctrine and considered it to be a work of the utmost importance, actually containing the sacred wisdom of the sages of all time. Several years after his visits to H.P.B. he was asked to record his observations as to how she wrote The S. D. These observations appeared in The Path, Vol. 8, Apr. 1893, p.2, in Reminiscences of H.P. Blavatsky and "The Secret Doctrine" by Countess Wachtmeister, pp.114-155 and in Letters from The Masters of the Wisdom (Second Series), Letters 69 and 70. Dr. William Hübbe-Schleiden received two Certificates from The Masters regarding the "triple production" authorship of The Secret Doctrine. These Certificates and how they came about are explained in The Mahatmas and Their Letters by Geoffrey A. Barborka. "The reason that Mr. Judge was able to publish the two certificates two years after Mme. Blavatsky's passing was because he had received the same certificates, which had been sent to him by H.P. Blavatsky. Then upon having been given the authorization to print the documents he complied with the instructions." See April 1893 entry for AUTHORSHIP OF SECRET DOCTRINE.	BCW, Vol. 7, pp.375-377 Reminiscences of H.P.B. (1976), p.97 Mahatmas and Their Letters (1973), p.299 H.P.B. by Sylvia Cranston, pp.288-289 Rebirth of The Occult Tradition, pp.12. . . . Theos Forum (P.L.), Vol. 26, Apr. 1948; pp.223-226 Mahatmas and Their Letters, pp.299-305

June 25, 1919	Robert Crosbie died in Monterey, CA. (Born in Montreal, Canada, Jan. 10, 1849) His parents were both connected with the Hudson's Bay Company. He married the daughter of one of his partners of a shoe and leather manufacturing business. (They divorced in 1892.) A favorable opportunity arose to sell the business in Montreal and start another one in Boston. Mr. Crosbie then became an American citizen. He became a member of the T.S. on June 5, 1888 and made his first contact with Mr. Judge at a talk given by Mr. Judge in Boston. At this first meeting Mr. Judge told him: "Crosbie, you are on my list." Mr. Crosbie recorded: "a veil was lifted . . . a tie was formed which has never since been broken." When the Esoteric Section was formed Mr. Crosbie was one of its earliest members. After H.P.B.'s death Mr. Judge put Crosbie in charge of the EST Groups in the seven New England States. He joined Mrs. Tingley at Point Loma in 1898 but left in 1904. In 1909, he founded the United Lodge of Theosophists in Los Angeles, California, and in 1912 founded the magazine, Theosophy. NOTE: Crosbie was present in New York at a meeting with Mrs. Besant, Mr. Judge and others at Astor House. During that meeting, Mrs. Besant narrated the events that took place at the General Council of the Inner Group of the E.S. (in London on May 27, 1891) and kept a record of this meeting. It was at this meeting that a "note" on which the Master had written "Judge's plan is right", fell out of the packet of tied letters she had in her sole possession, and which she had brought herself to that meeting.	Theosophy, Vol. 7, Aug. 1919; p.320 Theosophy, Vol. 23, June 1935; p.337 Vol. 24, June 1936; pp.337-343 R.C. Bio. Notes R.C. Bio. Notes, (ULT)
1921	Herbert Burrows died. (Born in 1845) English civil servant and an active socialist. Educated at Cambridge University, Burrows was a vocal partisan of Secularism, Irish independence, and women's rights. He was a founding member of the Social Democratic Federation and was active with Besant in leading the Match Girls Strike of 1888. He was the Secretary of the Matchmakers' Trade Union from 1888 to 1889. Burrows stated that he joined the T.S. "a few days before" Besant. She joined on May 10, 1889. Before joining Blavatsky told them, "You had better read what there is against me", and "referred us to the Psychical Report". When he joined he stated that he was a "sceptic by nature" and "a materialist". He served on the European Section Advisory Council formed by H.P.B. While Blavatsky was alive he lectured throughout England spreading Theosophy, helping to create a strong Section. He was a British Parliamentary candidate in 1908 and 1910.	H.P.B. by Sylvia Cranston, pp.363-364 A Short History of the T.S., pp.269, 282, 347 Isis Very Much Unveiled, 2nd ed., pp.80-81 The Occult World of Madame Blavatsky, p.329

June 27, 1921	Alfred Percy Sinnett died in London. (Born January 18, 1840) He was the son of a journalist; his father died when Alfred Percy was only five years old. He did poorly in school, which he left without finishing his studies. He became a draftsman and helped his widowed mother support his three sisters and two brothers. He later obtained a position as associate and sub-editor for The Globe. His career thereafter involved editorial positions with various newspapers. On April 6, 1870 Sinnett married Patience Edensor and on May 1877 she gave birth to a son, Denny, who died of tuberculosis on May 11, 1908. Mrs. Sinnett died of cancer that same year, on November 9th. In 1872 Sinnett had his great opportunity when Mr. George Allen, the proprietor of The Pioneer, an Anglo-Indian newspaper of Allahabad, offered him the editorship. It was while in India that he met Madame Blavatsky and Col. Olcott (December 4, 1879). He was the recipient of The Mahatma Letters, which he kept and which are now in the British Museum. In March 1881 the Sinnetts went to England for a holiday. It was at this time that he published his first theosophical book, The Occult World, which described occult phenomena that had been produced by Blavatsky while staying at the Sinnetts and in the company of friends. This led to The Pioneer terminating his editorial contract. The Sinnetts then moved back to London, arriving on April 26, 1883. In 1885 Sinnett was elected President of the London Lodge, and held this office for many years. During this time he published The Transactions of the London Lodge of The T.S. (forty-four lectures; republished by Edmonton Theosophical Society in 1997). He was always drawn to spiritualism, hence to séances. He came to be at odds with Judge as to who had actually written the famous “Prayag Letter”.	Cdn. Theosophist, Vol. 2, July 1921; p.66 Damodar, pp.270-284 Autobiography of A.P. Sinnett (1986) The American Theosophist, Vol. 54, July 1966; pp.164-167
Aug. 27, 1921	From a retyped copy of a letter signed by The Anagarika Dharmapala, Maha Bodhi Society, Calcutta, to Mrs Alice L. Cleather in Srinagar. “It was the Judge episode that made me to realise how little brotherhood there was in the Besant Section of the T.S. In America, in 1894, because I showed great sympathy with the party who followed Judge Countess Wachtmeister wrote to the Besantine branches to boycott me. The Judge party invited me to their branches, to the Besantines I was taboo. However I remained in the T.S. until 1905 visiting Adyar; but since then I have abstained going there. In 1895 Col. Olcott wrote me that the Master did not want that I should be admitted as a guest at Adyar. I smiled and said to myself it could not be the Master’s desire but Col. Olcott’s.” NOTE: See April 29, 1933 entry for more information on how Anagarika Dharmapala came to Theosophy. Also see Aug. 3, 1922 and Dec. 3, 1925 for his comments about Annie Besant.	Letter from The Anagarika Dharmapala, Aug. 27, 1921; 2 pages

1922	“Notes By Basil Crump” on E.S.T. circular of April 3rd, 1896, consisting of B.C.’s comments included within the text of a transcribed copy of said circular. Note: See April 3, 1896.	5 pages
Feb. 6, 1922	Letter from The Anagarika Dharmapala to Mrs. Cleather. “T.S. under A.B. is a powerful body. She gets whatever she wants and is in league with politicians. “A.B. was duped by Chakravarti and later on she found she could dupe Chakravarti.” NOTE: The Anagarika Dharmapala left the Theosophical Society in 1905.	Letter from The Anagarika Dharmapala, Feb. 6, 1922; 1 page Anagarika Dharmapala and The T.S., p.7
Mar. 3, 1922	From a retyped copy of a letter signed by The Anagarika Dharmapala, Maha-Bodhi Society, Calcutta, to Mrs Alice L. Cleather. “My dear Sister, “C.W.L. [Charles Webster Leadbeater] and A.B. [Annie Besant] are spiritualistic acrobats. They know the diplomacy of necromancy; but they succeed. In 1907, I attacked them furiously; but as I say they are diplomats and they know what way to go to get hold of the people who desire for occult studies. . . . “I feel sad sometimes that there is not to be found a true successor of the great H.P.B. Col. Olcott loved power more than truth. He feared A.B. W.Q.J. had not. . . . “Theosophy of C.W.L. and Besant is a travesty of the doctrine taught by H.P.B. In 1900 I wrote in my Diary that the 3rd Vol. of the S.D. was a fabrication of A.B. She is clever and managed to do what she willed. . . . Every attempt should be made to warn true Theosophists of A.B.’s & C.W.L.’s writings. The latter is a necromancer and a diabolical liar.” NOTE: See April 29, 1933 for a biographical sketch on Mr. Dharmapala.	Letter from The Anagarika Dharmapala, March 3rd, 1922; 1 page
July 18, 1922	Bahman Pestonji Wadia resigned as a member of the Indian Council and of the Indian Section T.S. [Letter to The General Secretary, Indian Section T.S. Benares City.] To all Fellow Theosophists and Members of the Theosophical Society: A Statement by B.P. Wadia. Constituting his Letter of Resignation with reasons therefor. Includes Wadia’s covering Letter (Addressed to “Dear Madam and Colleagues:”) tendering his resignation as a member of the General Council of the T.S.	Letter from Los Angeles, 1 page Pamphlet, 18 pages The Theosophist, Vol. 44, Oct. 1922; Supp. pp.1-12

Sep. 11, 1922	“News has been received by today’s mail that Mr. B.P. Wadia, a well-known member of the Theosophical Society, who was formerly connected with <i>New India</i>, has severed his connection with the Indian T.S., owing to a serious disagreement with the International Headquarters at Adyar, Madras. Mr. Wadia, however remains a staunch Theosophist.” NOTE: See March/April 1964 entry for J.M. Prentice’s book review of The Last Four Lives Of Annie Besant in The Canadian Theosophist.	The Last Four Lives Of Annie Besant , p.328
Sep. 11, 1922 continued	Comments by Mrs. Besant on B.P. Wadia’s resignation as recorded by A.H. Nethercot: “Nevertheless, with her customary undeviating magnanimity, she forgave him for his defection in the following public words: ‘Sunshine and cloud follow each other, and the sunshine of Theosophical brotherhood in Europe is clouded by the loss of one who has worked well for the Society — B.P. Wadia. For some years he has been slowly drifting from his old moorings, and has now broken the tie . . . Having worked with him for so long, I can only wish him well in the line he has chosen . . .’.”	The Last Four Lives Of Annie Besant , pp.328-329
Est. date early 1920’s	“In the course of a serious conversation [with B.P. Wadia], Mrs Besant admitted that what was presented to her — namely that Judge was innocent of the charges made against him — was on the whole accurate, and she said that some time previously she had come to the conclusion that Judge had committed no forgery, and that the messages received by him were genuine. On being requested to say that much, only, if not more, to the Theosophical public the world over, Mrs. Besant demurred and remarked that it was an old forgotten matter — ‘Why revive it?’” NOTE: “Mr. B.P. Wadia, of Bombay, India, for years an active member and speaker of the Adyar Society, has supplied the editor of this volume with a signed statement giving this account of his interview with Mrs. Besant.”	Theos. Movement 1875-1950, pp.297-298 The Last Four Lives Of Annie Besant, p.328 Theos. Movement 1875-1950, p.342
Sep. 15, 1922	“Mr. B.P. Wadia.” Albert Smythe examined Wadia’s resignation. “Mr. Wadia’s position is that the defects are now the dominant characteristics, and that the great body of the members have lost the power of discrimination and merely swallow what prominent members tell them without even being aware of what the Society was founded to do or what its historic literature teaches. Not merely do they not know, but they refuse to know.”	Cdn. Theosophist , Vol. 3, Sep. 1922; pp.105-107
Sep. 18, 1922	“Reply of Mr. N.P. Subramania Iyer, President, Bangalore Cantonment Lodge, T.S., to Mr. B.P. Wadia, with reference to the latter’s statement that accompanied his resignation.”	Pamphlet, 10 pages

Oct. 1, 1922	“AN OPEN LETTER TO MR. WADIA” From J. Krishnamurti and J. Nityananda. “Your contention, then, must be that Dr. Besant officially, and Bishop Leadbeater unofficially, have led the Theosophical Society away from the teachings of H.P.B. . . . “There are two possible interpretations to your accusations: 1.) That ‘Theosophy is not an evolving system of thought’ 2.) That this system of thought, as given forth by H.P.B., was not complete in itself and is capable of further development, but that Dr. Besant and Bishop Leadbeater have not been and are not capable of amplifying and expanding this system of thought by independent investigation, and that they have gone seriously astray from the ‘original programme’.”	The Theosophist, Vol. 44, Dec. 1922; Supp. pp.1-12
Oct. 1922	Editorial comment by Annie Besant on B.P. Wadia’s resignation. “So far as I know, there is no special ‘disagreement with Headquarters’ but with the Society as a whole, which is, he considers, going on wrong lines.”	The Theosophist, Vol. 44, Oct. 1922; p.8
Oct. 1922	“OUR GENERAL SECRETARIES. No.1. WILLIAM QUAN JUDGE.” Tribute paid to Judge by Besant. “The third name which rises before the mind, when one thinks of the founding of the Theosophical Society, after those of Helena Petrovna Blavatsky and Henry Steele [sic] Olcott, is that of William Quan Judge, one of its Vice-Presidents. . . . “He was beside H.P.B. through those early days. . . . And throughout the remainder of her life on earth, the friendship remained unbroken, and during the later years she regarded him as her one hope in America, declaring that, if the American members rejected him, she would break off all relations with them, and know them no more. . . “. . . Spiritual and intuitional, he was also extraordinarily capable as an organiser and a leader. . . . “. . . [H]idden under the reserved demeanour of the young lawyer: an unquenchable energy, a profound devotion, an indomitable will. . . held together by a single aim — the spreading of the truths of Theosophy. . . .”	The Theosophist, Vol. 44, Oct. 1922; pp.4-5, 9-10

Oct. 1922 continued	“RESTITUTION” Referring to Mrs. Besant’s article in Oct. 1922 issue of the Theosophist: “To appreciate the full force of Mrs. Besant’s confession of the real nature and work of Mr. Judge, one has but to turn to her “Case Against W.Q. Judge,” published broadcast by her in April, 1895, as the culmination of two years’ impeachment by her, in public and in private, of the name, the fame, the reputation and character of Mr. Judge. The havoc wrought by her false charges — and false they must have been, by her own statements as above — that havoc must be repaired. Every true Theosophist will rejoice that Mrs. Besant has so far freed herself from the dreadful incubus that has so long clouded her; will hope that she may go on straight-forwardly to repair the mischief done so long ago; will aid her and all others who have shared in and suffer from the consequences of her great folly, to return to the pure teachings and the pure inspiration of H.P. Blavatsky and William Q. Judge.”	Theosophy, Vol. 11, Dec. 1922; pp.49-50
Jan. 8, 1923	Claude Falls Wright died in Nicaragua, Central America while there on business. (Born Sep. 18, 1867 in Dublin, Ireland) When he was eighteen, he entered the Royal College of Surgeons to study medicine, and had not completed the first year before he heard of Theosophy through Charles Johnston. This subject then claimed his attention, and he went to London at the age of twenty to see H.P.B., afterwards asking her to advise him about going to India, to which she replied: “Do not go, but come to me and I will teach you.” Acting on H.P.B.’s suggestion, he formed a Branch at Dublin which was opened by W.Q. Judge and Dr. A. Keightley. He was the last secretary that Madam Blavatsky had during the last three years of her life and was beside her at the time of her death. Exactly seven months later he arrived in New York. He travelled about the United States, lecturing and organizing new Branches. Mr. Wright married Leoline Leonard in new York on May 3rd, 1896, which served as the first public appearance for Katherine Tingley in connection with Theosophy. The Wrights had a son who, unfortunately, went insane. The Wrights accompanied Katherine Tingley and others on the “Crusade” around the world. He was present (Feb. 23, 1897) at Point Loma and participated in the Ceremonies of the laying of the Corner Stone of the School for the Revival of the Lost Mysteries of Antiquities. His whole life was devoted to the Theosophical movement. Mr. Wright had been preparing a series of articles on Blavatsky’s life and work from his valuable data when he drowned in Pearl Lagoon in Nicaragua after losing his footing while stepping from a larger to a smaller boat one late evening.	The Path, Vol. 8, Feb. 1894; pp.351-352 The Theosophist, Vol. 44, May 1923; pp.221-222 BCW, Vol. 11, pp.593-594 Echoes of the Orient, Vol. 2, pp.463-464 T.N.C.A.B. Item 278, p.91 The Lamp, Vol. 2, June 1896; p.166 Cdn. Theosophist, Vol. 3, Jan. 1923; p.168 Feb. 1923; pp.184-185 H.P.B. As I Knew Her, p.23

1925	Adyar published The Golden Book of the Theosophical Society . Edited by C. Jinarajadasa, V.P. of the T.S. Gives a brief history on “The Judge Case.”	pp.131-141
Dec. 3, 1925	Letter addressed to “My dearest Coworker” [Christmas Humphreys], from Anagarika Dharmapala. “Mrs. A.B. [Annie Besant] I am afraid will eventually destroy the work of H.P.B. and the Masters. The T.S. will become under her management a Christian sect, and bishops, deacons etc. will rule the T.S. Brotherhood will disappear. Ambition, pride, the desire to rule will control the minds of those members and they will degenerate.” Letter from Anagarika Dharmapala to Alice Cleather. “The T.S. has become a political organization and Mrs. Besant engaged in legal disputes spending thousands of rupees in defending immoral persons. . . . She is now absorbed in Indian politics. The T.S. has deteriorated much.” NOTE: Also see Aug. 27, 1921.	Buddhism in England, Sep./Oct. 1933; p.83 Letter from The Anagarika Dharmapala, Aug. 27, 1921; 2 pages
Aug. 1926	In the FORWARD to “Part II, Letters to H.S. Olcott, 1879-1884”, Mr. Jinarajadasa wrote the following: “W.Q. Judge might have earned the same place to the gratitude of all Theosophists, but for his grievous blunder in breaking up the Society, and then proclaiming his seceding organization as the original Society, and disowning the Parent Society.” “In Defense of William Q. Judge” The Editor (Dr. H.N. Stokes) of O.E. Library Critic commented on the disparaging remarks made by C. Jinarajadasa about W.Q. Judge. “In this book Mr. Jinarajadasa has shown himself to be extremely conscientious and it is to be regretted that on this occasion, as on some others he has allowed himself to display his ignorance of theosophical history and of conditions in the theosophical world outside his own society.” In this article Mr. Stokes compared remarks made by both Mrs. Besant and Mr. Jinarajadasa.	Letters from the Masters of the Wisdom, 2nd Series, pp.60-61 (1925 Adyar ed.), pp.69-70 (1926 Chicago ed.) O.E. Library Critic, Vol. 16, No. 1, Aug. 1926; pp.8-9

Oct. 6, 1926	“MEMORANDUM OF INTERVIEW WITH DR. ANNIE BESANT.” Mr. William Mulliss a newspaper man from Canada was in Los Angeles, California, and discovered that Annie Besant was also there. He made arrangements with the Publisher and Editor of the Los Angeles Examiner to interview her. Following are Besant’s comments in reference to Mr. Judge. “Mr. M.: Mr. Judge whom I [am] persuaded was the greatest of the Teachers after H.P.B. came similarly under this persecution by biased and prejudiced minds, yet I find you in later years — within the last four or five years — referring to him as ‘that incomparable man, Judge,’ and using a cabinet photo of him in your Magazine. “Mrs. B.: I pay no longer any attention to slanders. As I said, I too have made many mistakes, and that in regard to Judge, I was young in the Movement then, impetuous, and in my zeal did things that I would not think of doing to-day. Judge did a great work in the West and although I still believe that some of his claims are untenable, he did a splendid work for Masters and for Theosophy in America. The Society will survive ruthless destructive criticism. It was nearly wrecked in 1885 by ambitions and personalities. I am convinced after long experience that our sole consideration should be principles — not personalities.” At this point the interview ended abruptly so Mulliss left Besant his memorandum containing all the questions which he had planned to pose to her. She agreed to respond to his queries later. Besant’s lecture tour took her to Toronto in early November that year but the Mulliss Memorandum with her answers was not made public at that time. As far as the Compiler is aware neither these responses (if any) nor the proposed item in the L.A. Examiner have ever appeared in print. NOTE: The complete Memorandum of Interview with Dr. Annie Besant is reprinted in Appendix H.	6 page document prepared by William Mulliss, dated October 6, 1926.

Feb. 15, 1927	“REVISION OF THE SECRET DOCTRINE.” While commenting on James Morgan Pryse’s thirty year old recollection of his facts on The Secret Doctrine, Albert Smythe interjected with his observation on the successorship of Mr. Judge and on Mrs. Tingley as the Official Head of Point Loma. “It is difficult to believe that William Q. Judge appointed Mrs. Tingley as his successor, but all these gentlemen asserted that he did, at one time or another. The present writer never saw any written evidence to this effect, though he was promised sight of an alleged diary of Judge’s and a minute book. Ernest Temple Hargrove was particularly emphatic in these assertions, but he never produced the diary nor the minute book, though these were asked for, and some excuse was always made for their non-production. One cannot help thinking that if they had existed they would have been produced to the world by the one most concerned. “After thirty years documents alone can be regarded as evidence. Memories are apt to fail, and it is a human characteristic after such length of time to view things as one would like to have them rather than as they actually were.”	Cdn. Theosophist, Vol. 7, Feb. 1927; pp.261-262
Apr. 1927	“FACTS ABOUT ‘THE SECRET DOCTRINE’,” by G.R.S. Mead. Stated that he interviewed Judge in London [in July 1894]. “I would believe no word against him till he came over to London to meet the very grave charges brought against him and I could question him face to face. This I did in a two hours’ painful interview. His private defence to me was, that his forging of the numerous ‘Mahatmic’ messages on letters written by himself, after H.P.B.’s decease, to devoted and prominent members of the Society, in the familiar red and blue chalk scripts, with the occasional impression of the ‘M’ seal, which contained the flaw in the copy of it which Olcott had made in Lahore, was permissible, in order to ‘economise power’ provided that the ‘message’ had first been psychically received. He also more than hinted that it was entirely in keeping with precedent, and that this was his authority for what he had done.” Mead also claimed that the first edition of The Secret Doctrine was full of “palpable errors.” NOTE: See March/April 1964 entry for Mead’s health condition during the summer of 1894.	The Occult Review, Vol. 45, No. 4, Apr. 1927; pp.251-252
Apr. 1927 continued	“The Rising Cycle.” A rebuttal to Mead’s claims: “Does Mr. Mead offer any <i>evidence</i> to support this ‘private interview?’ He does not. It is a barefaced attempt to ‘soil a dead man’s memory’ and ‘to ignore the ordinary rule of law that the <i>onus</i> of proof lies on the accuser’— to cite Mr. Mead’s own words in 1891 . . . ‘What character can be safe,’ Mr. Mead then wrote, ‘if any unsupported slander is to be taken for proved fact.’ Are these words any the less true to-day than they were in 1891? Are they any the less true now that Mr. Mead is himself turned slanderer?” NOTE: For more details see chapters xxvi-xxxiv in The Theosophical Movement 1875 - 1925.	Theosophy, Vol. 15, July 1927; pp.386-394

May 25, 1927	Frederick John Dick died of apoplexy at his home in Point Loma, CA. (Born in Ireland in 1856) He was a Civil engineer by profession, a member of the Institute of Civil Engineers, and for some years Head of the Harbors and Lighthouse Board for Ireland, Inspector of Harbors. Mr Dick applied for fellowship in the Theosophical Society on November 8th, 1888 and soon became a personal pupil of H.P. Blavatsky. While in Ireland, he was Secretary of the Dublin Lodge of the T.S. and editor of The Irish Theosophist. Prof. Dick was twice married. His first wife was Annie P. Dick, a fine writer. She passed away in 1904. Prof. Dick then moved to Point Loma in 1905 where, ten years later, he married Miss Fanny Coryn, sister of Dr. Herbert A.W. Coryn, another personal pupil of H.P.B. While at The Theosophical Society (Point Loma), San Diego California, Prof. Dick served as professor of mathematics and astronomy at the School of Antiquity. Some of his published scientific articles became accepted as standard works of reference in libraries in Europe and America.	The Theo. Path, Vol. 33, July 1927; pp.94-99 T.S. Application for Membership form BCW, Vol. 11, pp.571-572 The Occult World of Mme. Blavatsky, p.330
July 15, 1927	“HERESY HUNTS.” By Albert E.S. Smythe. Mr. Smythe criticised the article “<i>The Rising Cycle</i>” which appeared in the magazine Theosophy. He stated: “The Magazine ‘Theosophy’ ought to come into court with clean hands when it accuses Mr. Mead of misrepresenting or suppressing truth. <i>Supressio veri</i> and <i>suggestio falsi</i> are supposed to run together, and when ‘Theosophy’ set out to make a deific trinity of H.P.B., W.Q.J., and R.C. [Robert Crosbie], there was not a little suppression required to attain the desired end. . . . Mr. Mead was a close friend of Mr. Judge, as he said, and when Mr. Judge told Mr. Mead, as he told other friends, that the Mahatma messages which he had delivered had been written by him and not precipitated, he was merely giving in confidence his personal and private defence. Mr. Mead did not violate that confidence, and ‘Theosophy’ styles him a scoundrel in consequence. If Mr. Mead had broken faith with Mr. Judge what would ‘Theosophy’ have called him then? “Mr. Judge’s defence in public took another course. He invoked the neutrality of the Theosophical Society as making it impossible for the Society to render a decision on the existence or non-existence of the Mahatmas, which was, Mr. Judge declared, the real issue. On that issue Col. Olcott, the President, ruled Mr. Judge right, and the case was never tried. Subsequently, the inquisition desired by Mrs. Besant and her friends was proposed as a ‘Court of Honour,’ and when Mr. Mead states that Mr. Judge refused to answer any questions the refusal was to submit to that Court.” NOTE: See April 1927 entry.	Cdn. Theosophist, Vol. 8, July 1927; pp.99-102

Oct. 15, 1927	“THE TINGLEY SUCCESSION.” by Ronald A.V. Morris. Disputed Julia Keightley’s 1896 statement that “as early as June, 1894, Mr. Judge told me [Julia Keightley] of the standing of the present Outer Head in the School, and spoke of her work at that time and for the future.” Mr. Morris stated that there had still been no evidence produced to prove that Judge appointed Tingley as successor and that the whole thing originated with E.T. Hargrove. NOTE: See May 1898 entry for Julia Keightley’s quote. NOTE: For more on ‘successorships’ see Ryan’s article “COVINA EXPLAINS”, Sep. 15, 1946.	Cdn. Theosophist, Vol. 8, Oct. 1927; pp.172-175
Nov. 27, 1927	Dr. Herbert A.W. Coryn died from complications of pneumonia in hospital in San Diego, CA. (Born in England, 1863) The son of a physician, he studied medicine and became a member of the Royal College of Surgeons of London. He was associated with his father in a medical practice for many years. He was one of the pioneer members of the Theosophical Society, having joined it in the days of H.P. Blavatsky’s residence in London. He was President of the Brixton Lodge when appointed by H.P.B. (July 1890) to the Advisory Committee of the Theosophical Society in Europe. Dr. Coryn later moved to the U.S.A and worked with W.Q. Judge at 144 Madison Avenue, New York. After the First convention of the Theosophical Society In America (held in Boston in 1895), Dr. Coryn published The Pageant of the Fifth Act. A Study of Mrs. Besant (May 1895). Shortly after Mrs Tingley moved the headquarters from New York to Point Loma in 1900, Dr. Coryn applied for resident membership as a student and worker. Prior to that he served as Physician-in-chief of the International Brotherhood League’s medical staff at the time that Katherine Tingley organized a relief expedition to Cuba directly after the Spanish-American war, going there on a U.S. Government transport furnished by the Assistant Secretary of War, Hon. G.D. Meiklejohn, with the endorsement of President McKinley. Dr. Coryn was also editor of The New Way, a magazine founded by Katherine Tingley in 1911 for free distribution to prisons and hospitals. Dr. Coryn, who remained unmarried, was the brother-in-law of Professor Fred J. Dick who married Dr. Coryn’s sister, Frances.	The Theos. Path, Vol. 34, Jan. 1928; pp.89-93 Lucifer, Vol. 6, July 1890; pp.428-249 BCW, Vol. 9, pp.410-411

June 1929	“A ‘Defense of Those Who are Unjustly Attacked’ — III” Letter by Mr. C.H. Collings to the Editor. “I stood solidly by him [Judge] in the past, in the thick of the ‘Judge Row’ in the ‘nineties, and I stand in precisely the same position today. My belief in him, my regard, my loyalty, have no more changed or deteriorated with the passage of years than they have for H.P.B. . . . Let there be no mistake: a day of reckoning has yet to come, and the heavy debt contracted against one of the Masters’ greatest chelas will have to be discharged by those concerned, to the uttermost farthing.” NOTE: See July 15, 1929 entry.	O.E. Library Critic, Vol. 18, June 1929
July 11, 1929	Katherine Augusta Westcott Tingley died at Visingsö Sweden from injuries in a motor accident on May 31st at Osnabrück, Germany. She was born of Puritan parents at Newbury, Mass. in 1847. She had two brothers. Raised on the banks of the Merrimac in New England — J.F. Fussell claimed that as a child — then Katherine Augusta Westcott — she met H.P.B. outside in the gardens close to the house, and when picked up by this ‘Gypsy’(Blavatsky) called her ‘mother,’ her ‘real mother’. As a child she constantly talked about things which she said she could see, but which her parents could not. The early period of her life is not clearly known, but it included schooling in the Villa Maria Convent, a French Roman Catholic school, in Montreal, Quebec. She had two unsuccessful marriages. Her first marriage, to Richard Henry Cook, a printer, lasted only two months. About 1880 she married George W. Parent, an investigator. This union lasted about seven years. In 1887 she formed the “Ladies Society of Mercy” to visit hospitals and prisons. She demonstrated an interest in philosophy and her extraordinary psychical powers naturally led her to investigate Spiritualism. She opposed seeking after physical manifestations and insisted that the human soul should be made the object of study. In 1888 she entered her third — and this time successful — marriage to Philo Tingley, a steamship employee who also worked on engineering inventions. He played no role in her career, and the two lived separately for more than twenty years. They had no children. [Continued in next cell]	Letter from Neresheimer to Basil Crump, dated Feb.27, 1932; 2 pages The Theos. Path, Vol. 36, No. 9, Sep. 1929; p.401 Mr. Crump’s notes on Neresheimer’s Paper on Some Reminiscences of W. Q Judge, 5 pages San Diego Union, Mar. 14, 1976 Theosophy, Vol. 12, May 1897; pp.46-47 Sunrise, Special Issue, Apr./May 1998; pp.98-108

July 11, 1929 continued	While living in New York, Mr. Judge came to her after learning that she was working among the poor. She opened a soup kitchen in 1893, called the Do-Good mission, on the East Side of New York City. Some time later Mr. Judge showed her a picture of herself which Madame Blavatsky had drawn and given to him as of “one whom he should look for”, and said that but two years before H.P. Blavatsky passed on, on the top lefthand corner of one of her letters to him she had written, “Have you found your chela yet?” Mrs. Tingley joined the Theosophical Society on Oct. 13, 1894, and was accepted into the Esoteric Section two weeks later. Early in 1895, Mr. Judge went to Mineral Wells, Texas, trying to regain his health. “Katherine Tingley had rented a house for him, and by taking care of him and acting as his amanuensis when he was too ill to write himself . . .” “In 1897 she had already founded the International Brotherhood League, in order to provide a wider field for the educational and humanitarian work in which she had been engaged for many years in New York City.” On February 13, 1900, Mrs. Tingley transferred the Society’s international headquarters from New York to Point Loma, California. She was on her Theosophical Lecture-Tour — scheduled to be in Berlin on the 4th of June after her tour of the Netherlands — when she was in a severe automobile accident on May 31st at Osnabrück, Germany.	Journal of San Diego History, Vol. 43, Winter 1997 O.E. Library Critic, Vol. 19, Aug. 1929 Theos. Movement 1875-1950, p.274 California Utopia, pp.12-22 Echoes of the Orient, Vol. 1, p.liii The Theos. Path, Vol. 36, No. 8, Aug. 1929; p.381

July 15, 1929	“JUDGE AND BESANT.” Albert Smythe responded to Mr. C.H. Collings’ remarks and added details on Olcott’s reaction concerning the formation of T.S. in America in 1895. “If Mr. Collings saw the Diary which Mr. Judge wrote and in which he appointed Mrs. Tingley his successor and still continues to hold an unchanged opinion, he differs from some others in this respect. Some of us who have not seen the diary, but have been assured by some who have, that it contains what Mrs. Tingley purported to find there, can suspend their opinion on that phase of Mr. Judge’s later life when he was in ill-health and bitterly opposed by all those attached to Adyar who might have been expected to support him. . . .The splitting of the Society was the act of Colonel Olcott who hated Judge. Judge had expected that the Colonel would recognize the autonomous T.S. in America and affiliate it with Adyar, but Olcott changed his mind and refused to do this, and Judge who had apparently been advised to the course taken in Boston in 1895 by Mrs Tingley, was much disappointed with the Colonel’s refusal. I was in the office at 144 Madison Avenue when Judge received a letter from Olcott postmarked and stamped from Spain, and Judge remarked ‘Now everything will be all right.’ But the letter was not what Judge expected and his disappointment was very obvious. This phase of the situation has never been explained, and I have never been able to learn whether Judge counted with warrant on Olcott’s support, or whether it was really a right-about-face on Olcott’s part, for Judge certainly expected Olcott to support him.” NOTE: See June 5, 1895 for Olcott’s Executive Notice from Spain and May 8, 1895 for letter from Judge to Olcott.	Cdn. Theosophist, Vol. 10, July 1929; pp.156-157
Dec. 29, 1929	Walter Richard Old died of a cerebral hemorrhage. (Born March 20th, 1864) English author and professional astrologer, he wrote under the name Walter Gorn Old and the pseudonym “Sepharial.” He was “dreamy and sensitive, a born psychic, and, like many such, swayed by those around him.” On Thursday, May 19th, 1887, the Blavatsky Lodge was founded. Old served as its Vice-President for the year 1889 and was re-elected on Jan. 2nd, 1890 for another year. On Dec. 18th, 1889, at a meeting held at 17 Lansdowne Road, Old was elected as the first General Secretary of the newly formed British Section. He was a member of the Esoteric Section. Along with Miss Laura Cooper and Claude Falls Wright, Old was present when H.P.B. passed away. At the first Annual Convention of the Theosophical Society in Europe on July 9th - 10th, 1891, Old was appointed Assistant Secretary to G.R.S. Mead, Secretary. He was also elected as Librarian of the Headquarters Library. Old gave lectures on astrology and contributed to the Questions and Answers section of The Vahan. He was a student of the Kabala and of medicine. He wrote the preface to H.P.B.’s Gems of the East — a Birthday Book of Precepts and Axioms. [Continued in next cell]	Theos. History, Vol. 8, No. 2, Apr. 2000; p.71 First Five Lives of Annie Besant, p.333 Theos. Journal, Vol. 3, Nov.-Dec. 1932; p.7 Lucifer, Vol. 4, Apr. 1889; p.169 Vol. 5, Jan. 1890; pp.432-436 Vol. 7, Oct. 1890; p.165 Vol. 8, Aug. 1891; p.516 Vol. 14, Aug. 1894; pp.463-464

Dec. 29, 1929 continued	In November 1892, he travelled to India to work at the Headquarters and contributed to the pages of The Theosophist. In August 1893 both Old and Edge were suspended from their membership in the E.S.T. for violating their pledge of secrecy because of their article "<i>THEOSOPHIC FREETHOUGHT</i>" which appeared in The Theosophist. Old, upset with Annie Besant's comments at the General Council meeting held July 7th, 1894 and how that meeting turned out, decided to send his statement of alleged facts to The Westminster Gazette with the intent of exposing Mr. Judge as a fraud, which he thought Mr. Judge was, according to the copied evidence he had. It was this letter of alleged facts published in November 1894 that re-started the whole Judge Case controversy. Old became very unpopular within the theosophical movement after the Westminster Gazette item. It was apparently reported in the November 12th, 1894, Westminster Gazette that he had also resigned, but this seems doubtful because of his letter which appeared in the December issue of Lucifer. In his undated letter to the Editor, he refers to a note of Nov. 15th which appeared in the previous issue in the "Watch-Tower". He goes on to state: "I am still working for the Society, and I retain the fullest confidence in its power to outlive all trouble that are honestly faced." He officially changed his name to Walter Gornold on April 19th, 1895. On June 23rd, 1896, he married Marie Katherine Susanna Moore who shared his interest in the occult. In a letter to Mrs. Fielding, January 31st, 1939, Sydney H. Old commented on his brother. "It is a matter of keen regret that in 1894/5 my brother (the astral tramp*) should, after all his experience with H.P.B. have been partner to those articles in the Westminster Gazette and the publication of that booklet by Edmund Garrett entitled 'Isis Very Much Unveiled'. He seemed after that to slump in T.S. work, got married, and ended his career as a strong advocate of the Four Square Gospel of Aimé Semple Macpherson." On September 13th, 1929, three months before he died, he announced at a meeting "I have spent all my life and travelled half way round the world in search of the truth. Today I have found it. . . . in the simple Gospel of Jesus Christ which I learned at my mother's knee". Old was a prolific writer, with dozens of titles to his credit. In 1891 he wrote What is Theosophy? A Hand-book for Inquirers Into the Wisdom Religion, 128 pages; The Kabbala of Numbers; The Manual of Occultism, 1910; The Book of Charms and Talisman, 1923; and The Basis of Scripture Prophecies, 1927. He published in The Theosophist, the horoscopes of Mme. Blavatsky, Colonel Olcott, and Annie Besant. He also contributed to other periodicals such as The Sphinx, The Horoscope, the British Journal of Astrology and The Occult Review. The Evening News of London would publish his annual predictions for the coming year. [Continued in next cell]	The Vahan IS, No. 12, May 15, 1891; pp.1-3 BCW, Vol. 12, p.427 Theosophy, Vol. 10, Mar. 1922; pp.172-175 Isis Very Much Unveiled, 2nd ed., pp.85-88 H.P.B. As I knew Her, p.17 The Theosophist, Vol. 19, Feb. 1898; pp.xviii-xx Lucifer, Vol. 15, Dec. 1894; p.338 Astral Tramp, pp.63, 65, 67, 120 Letter from Sydney Old, Jan. 31st, 1939

Dec. 29, 1929 continued	* “H.P.B. used to call him ‘the astral tramp,’ on account of his habit of ‘roaming about in his astral body at night,’ as she put it.”	H.P.B. As I knew Her , p.24
Mar. 12, 1930	Letter written from Point Loma by Joseph H. Fussell to J.W. Willey. Referring to Mrs. Cleather’s books he wrote: “Mrs. Cleather had made some egregious blunders in regard to historical data, which were available to every student.” He provides examples then states: “‘But there was no foundation for her attack upon Katherine Tingley. It was, as I see it, a case of attempted self-justification.’” Also provided personal information: “‘In 1892 I had the great privilege of becoming the Private Secretary of William Q. Judge . . . and afterwards held the same position under Katherine Tingley.’”	Dear Mr. Willey: 2 pages
July 10, 1930	Mrs. Laura Carter (Holloway) Langford died. (Born in 1848) She was an American author and journalist. Mrs. Holloway was an associate editor (1870-1884) of the Brooklyn Daily Eagle. In 1884 she met Mme. Blavatsky in Paris. At that time she had been considered and recommended for chelaship by Mr. Judge as a suitable candidate to become trained by the Masters as Their mediator. “She was present when Hermann Schmiechen, ‘a young German artist then residing in London,’ produced the portrait of K.H. that summer. Saw K.H. psychically, who was present and guided the artist.” “Mrs. Langford was formerly Mrs. Holloway, one of the ‘Two Chelas’ who wrote ‘Man Fragments of Forgotten History [1885*]’, the other being Mohini Chatterji. . . . She is the Mrs. Lakesby of A.P. Sinnett’s novel ‘Karma’. She was a great friend of William Q. Judge and in later years contributed to The Word, of which Harold C. Percival was editor.” “She resigned from the Theosophical Society after a few years, but retained the friendship of some of the old members. She was a particularly good friend to Mrs. Mitchell, Colonel Olcott’s sister. She met Olcott himself on his last visit to New York in 1906 and had with him an historically significant talk about Mr. Judge. . . .” She died of cerebral haemorrhage. NOTE: See Sep. 23, 1906 entry for Holloway-Langford’s chat with Olcott. NOTE: * Man Fragments of Forgotten History was reprinted by Edmonton Theosophical Society in 1991 with three appendixes including corrections by H.P. Blavatsky from The Letters of H.P. Blavatsky to A.P. Sinnett and an index.	The Occult World of Mme. Blavatsky, p.331 T.N.C.A.B. Item 1391, p.404 Cdn. Theosophist, Vol. 11, Sep. 1930; p.208 Damodar, pp.626-628

Nov. 18, 1930	Archibald Keightley died of heart trouble in New York. (Born in Westmorland, England on April 19, 1859) “After taking his B.A. degree at Cambridge, he became a licentiate of the Royal College of Physicians, London (1886), then became a member of the Royal College of Surgeons, and a Master of Arts and Doctor of Medicine of Cambridge.” He experimented in Alchemy, and devoured all the books he could find that dealt with Neo-Platonic and mystical subjects. It was at Mr. Sinnett’s home (1884) that Keightley first met Mr. Judge who was on his way to meet H.P.B. in Paris before continuing his journey to India. In 1887, when H.P.B. was staying at Ostende, Dr. Keightley wrote jointly with a few others, urging her to make her headquarters in London. This was the time when Archibald Keightley and his uncle Bertram became busily engaged in preparing H.P.B.’s MSS. of The Secret Doctrine, as well as helping with the magazine Lucifer. In 1891 he married Julia Ver Planck [See Oct. 9, 1915]. After the Boston Convention of 1895, he was elected President of the English organization on July 4-5, 1895. After W.Q. Judge’s death, Dr. and Mrs. Keightley supported Katherine Tingley and her activities but he resigned his post as President of the English T.S. on Nov. 17, 1897 providing only a vague reason for this action at the time. Dr. Keightley was a loyal supporter of W.Q. Judge throughout all the difficulties, and was completely dedicated to Theosophy until his death.	Theosophical Quarterly, Vol. 28, Jan. 1931; pp.289-293 BCW, Vol. 9, p.429
Apr. 1931	Series by E.T. Hargrove [“Letters From W.Q. Judge”] began. Provides detailed history of events surrounding the “Judge Case”, including letters received by Hargrove from Judge. NOTE: See Appendix D for “Letters From W.Q. Judge” to E.T. Hargrove	Theosophical Quarterly, Vol. 28, Apr. 1931 Vol. 29, July, Oct. 1931, Jan. 1932 Vol. 30, July, Oct. 1932, Jan. 1933 Vol. 31, July 1933 Vol. 32, Jan. 1935

Apr. 17, 1931	Mrs. Ella M. Judge died. Ella Miller Smith was a Brooklyn school teacher when she married W.Q. Judge in 1874. Mrs. Judge was described as a very ordinary woman, and a strict Methodist. Their marriage was very difficult, both on personal and religious grounds, and that only increased when their daughter died at a very early age. “She regarded him as her lawful property, and so, inevitably, made herself a heavy burden in Judge’s life. Yet in her way, she was devoted to him, and during his illness, never spared herself in her efforts to alleviate his suffering.” When travelling, Judge took her with him as often as he could. “She cared nothing about Theosophy”, although she later “came to see the value of the teachings and joined the United Lodge of Theosophists in 1915”. NOTE: According to Report of Proceedings for the Third Annual Convention of the T.S. in America Mrs. E. M. Judge was a member of the Aryan T.S. as early as April 1897 — if not sooner.	Theosophical Quarterly, Vol. 31, July 1933; pp.33-35 Echoes of the Orient, Vol. 1, pp.xix-xx Report of Proceedings, 1897, p.8
Nov. 25, 1931	Letter to Neresheimer from Basil Crump requesting that he “draw up a clear statement of all the early facts from the beginning of J’s [W.Q.J.]’s association with K.A.T. [Tingley], and especially of everything to do with the successorship.” Reply from Neresheimer (Feb. 4, 1932). Retyped with comments by B. Crump. Mr. Neresheimer detailed his meeting Katherine Tingley for the first time at her home and the messages which she had received from the Master on March 5th, 1895, which directed the members of America to split. NOTE: See March 5, 1895 entry.	Two page letter from Peking, China 1 page letter from Santa Monica, CA.
Feb. 25, 1932	“SOME REMINISCENCES OF W.Q. JUDGE.” by E.A. Neresheimer. “I desire to say that both the one page circular, dated with a stamp, March 29th, 1896, and the pamphlet dated April 3rd, 1896, were never approved by me, and were sent out without my knowledge, and never seen by me until after they were in general circulation among the members of the ‘Esoteric Section’.” [pp.9-10] NOTE: See April 3rd, 1896 entry. Point by point commentary on Neresheimer’s report by Basil Crump.	Neresheimer Report, Feb. 25, 1932; 14 pages Mr. Crump’s notes 5 pages

Feb. 27, 1932	Letter by E.A. Neresheimer included with his report, “REMINISCENCE OF WILLIAM Q. JUDGE” sent to Basil Crump. (Extracts retyped with comments by Crump.) Neresheimer wrote: “However, while I was preparing my Memoirs of Mr. Judge your letter and notes of Nov. 25, 1931, arrived most opportunely and caused me to make careful examination of the Diary in order to compare it with the Circular of April 3rd, 1896. . . . Only one paragraph out of the twenty ‘quoted’ in the April 3rd Circular is actually to be found in the Diary. All the rest are mere fiction. That one and only one is on p.5 of the E.S. Circular, commencing with the words ‘Leaders and Workers.’ The wording of this para[graph] is exactly the same as in the Diary. . . .”	Neresheimer to B. Crump 2 page letter from Santa Monica, CA
Mar. 1932	“A TRIBUTE TO W.Q. JUDGE” Includes “<i>A Short Sketch of His Early Life</i>” and “W.Q. JUDGE AND THE TINGLEY SUCCESSION.”	Cdn. Theosophist, Vol. 13, Mar. 1932; pp.20-25
Mar. 1932 continued	“Jinarajadasa Withholds the Judge-Olcott Letters.” Protest against Mr. Jinarajadasa’s announcement in The Theosophist that he was discontinuing the publication of W.Q. Judge’s letters to H.S. Olcott from 1879 to 1884. H.N. Stokes, Editor, wrote: “They [Judge’s letters] present Judge in his earlier, less matured character as a theosophist, when he was often struggling with himself — Judge in process of development, one may say. Of the later Judge, Judge as manifested in his “Letters That Have Helped Me,” or in the Hargrove letters now being published in <i>The Theosophical Quarterly</i>, they give no indication whatever.” E.T. Hargrove believed “these very early letters were published in an effort to show that Judge looked up to Olcott as a superior, while their publication ceased with the letter of July, 1884, because later letters would increasingly have proved the opposite. . . .”	O.E. Library Critic, Vol. 21, Mar. 1932; pp.5-6 Theosophical Quarterly, Vol. 31, July 1933; p.33
Apr. 1932	“Personal Reminiscences of William Q. Judge” by Abbott B. Clark. “Of many prominent men I have known and interviewed W.Q. Judge was the calmest, most impersonal and far-sighted. Other men move around their own personal center like the earth on its axis, but he swung in a larger orbit, like a planet around the sun; so calm and silent was the motion that few ever stopped to look beneath the surface.”	Lucifer, (P.L.) Vol. 3, Apr. 1932; p.80
May 1932	“MR. JUDGE’S ALLEGED DIARY.” Comments by Albert Smythe on Neresheimer’s Report. Smythe stated that “the alleged quotations” or excerpts read at the E.S.T. meeting, claimed to be from Judge’s Diary “do not appear in it.” “This is pretty conclusive that the whole theory of Leadership which resulted so disastrously for the Theosophical Society in America was cooked up by her [K. Tingley] who was most interested, and two assistants [E.T. Hargrove and J.H. Fussell] both of whom are still living, and can now make what explanations they please.” NOTE: See Dec. 18, 1932 for Fussell’s reply.	Cdn. Theosophist, Vol. 13, May 1932; pp.69-70

May 1932 continued	“IT WAS A BORROWED BODY.” by Cyrus Field Willard. Mr. Willard described the following event at the Boston convention of 1891. “[Judge] said; ‘I am about to sound the Word with the triple intonation, but before I do so, I have a statement to make which I do not care to have you speak to me about later, nor do I wish you to discuss among yourselves. I am not what I seem; I am a Hindu’. “Then he sounded the Word with the triple intonation. “Before my eyes, I saw the man’s face turn brown and a clean-shaven Hindu face of a young man was there, and you know he wore a beard.” NOTE: See April 26-27, 1891, entry for more details. “IN A BORROWED BODY” Excerpt from “Letters That Have Helped Me”, Vol. II; Letters from W.Q. Judge to Jasper Niemand in which he gave accounts of his youth and of his near death. “One day an old wandering Brahmin came to me and asked if I was ready to follow my vows of long lives before, and go to do some work for my old master in a foreign land. Thinking it was a journey only, I said I was. “‘Yes’, said he, ‘but it is not only a journey. It will cause you to be here and there all days and years. Today here. tonight there.’”	Cdn. Theosophist, Vol. 13, May 1932; pp.65-67 Cdn. Theosophist, Vol. 13, Apr. 1932; pp.54-56
May 1932 continued	“MORE LIGHT ON ‘THE JUDGE CASE’.” Letter from Hugh R. Gillespie on Countess Wachtmeister’s own signed copy of a pamphlet which was picked out of a five-cent book box in Sydney, Australia. He pointed out that the Countess had contradictions in her comments pencilled in the margins. In the Editor’s note, A.E. Smythe wrote: “It may be well to place on record the statement made by Claude Falls Wright himself to me in 1894, that the Countess was utterly unreliable, and that her statements could not be accepted without corroboration.” Smythe also gave an anecdote about the Countess and concluded: “She was a psychic and like many such, got things reversed in her consciousness.”	Cdn. Theosophist, Vol. 13, May 1932; pp.67-68
May 1932 continued	“TRIBUTE TO WM.Q. JUDGE.” By C. F. Willard. Told of being a Royal Arch Mason, as was Judge, and of many conversations with him; and that “[Judge] was one of the most delightful conversationalists and companions that I have ever met. “He was so modest that the knowledge of his ability along occult lines was known to few, except those to whom he wished to impart occult information which he saw would be needed in after years.”	Cdn. Theosophist, Vol. 13, May 1932; pp.68-69

June 1932	<i>“Mr. Smythe in the Bog.”</i> Rebuttal by H.N. Stokes to A. Smythe’s article “Mr. Judge’s Alleged Diary” in the Canadian Theosophist of May 1932. Stokes stated that he cannot agree with Mr. Smythe’s assessment of Mr. Neresheimer’s letter and suggested that Mr. Judge must have kept a second, more occult Diary which supported the evidence presented. NOTE: See May 1932 entry.	O.E. Library Critic , Vol. 21, June 1932; pp.11-12
June 1932 continued	<i>“SIDE-LIGHTS ON T.S. HISTORY”</i> Article by James Morgan Pryse (divided into individual topics). Pryse stated that he didn’t believe Judge was in a borrowed body; claimed that he read parts of Judge’s diary but found “It was too sentimental, mushy and spiritualistic for me to wade through it.” Pryse also claimed that C.F. Wright “was a skilful penman and assisted Judge in writing ‘messages’ imitative of the Master’s handwriting.”	Cdn. Theosophist , Vol. 13, June 1932; pp.124-126
June 1932 continued	<i>“THE POINT LOMA VIEW”</i> Letter to the Editor by J.H. Fussell. He claimed there were more than one Judge diary and the diary from which the quotations in the April 3rd, 1896 circular were taken was not the same diary that Neresheimer had in his possession. NOTE: See Dec. 12, 1932, and January 18, 1966 entries.	Cdn. Theosophist , Vol. 13, June 1932; pp.126-127
July 1932	<i>“Dr. Fussell Replies.”</i> Analysis of Pryse’s and Fussell’s articles in the June 1932 issue of The Canadian Theosophist.	O.E. Library Critic , Vol. 21, July 1932; pp.11-12
July 17, 1932	Editor’s comments on the Neresheimer Report and on the May Canadian Theosophist article “Mr. Judge’s Alleged Diary”. Agreed with Albert Smythe “that Mr. Neresheimer should ‘publish in full his account of this affair’. But what is more important is that he should publish the photographic facsimile of the entire diary.” NOTE: See January 1933 entry for Editor’s response to receipt of a copy of Mr. Fussell’s letter to Canadian Theosophist. NOTE: See The Theosophical Movement 1875-1925 pp.653-688 for chapter on “JUDGE’S DEATH AND THE TINGLEY ‘SUCCESSORSHIP’.” Criticism of the Theosophical Movement’s demand to have Judge’s diary published. NOTE: See Feb. 18, 1933 for Mr. Fussell’s reply.	Theos. Movement (Bombay), Vol. 2, July 1932; p.69 Jan. 1933; p.22 O.E. Library Critic, Vol. 22, Dec. 1932; pp.10-11

Aug. 1932	“Mad for Thirty-Seven Years!” Hargrove was criticized for rejecting an offer from members of the Adyar and Point Loma lodges to participate in a White Lotus Day Memorial meeting held in Los Angeles. “Why is it that Mr. Hargrove, who was so intimately associated with Judge and who prizes his memory so highly as to publish his intimate letters, is unable to rise to the height of forgiveness manifested by Judge at the time?” “Report of the Executive Committee” Mr. Hargrove commented: “There was a very active correspondence among other societies calling themselves theosophical, in which we were invited to participate. Point Loma, instructed by a Mahatma to do so, invited us and invited Adyar, and invited everybody else, to assemble on White Lotus Day at Point Loma. And Adyar (in other words, Mrs. Besant), by order of the Maha Chohan — because a Mahatma would not do, as Point Loma had used that already — Mrs. Besant accepted the invitation. This worried Point Loma, made it nervous — it may have thought Mrs. Besant would bring the Maha Chohan along! At any rate, Mr. Leadbeater was to be brought along, so Mr. G. de Purucker, who calls himself ‘Theosophical Leader and Teacher’ had himself interviewed, and explained that he did not want Leadbeater. That made trouble, so the Maha Chohan changed his mind, and the acceptance was withdrawn. We were invited, but we just sat still — quite still — and watched the other people entertain themselves. So, there was no trouble so far as we were concerned.”	O.E. Library Critic, Vol. 22, Aug. 1932; pp.4-6 Theosophical Quarterly, Vol. 30, July 1932; pp.65-66
Sep. 1932	“The Judge ‘Occult Diary’, Vindication of Tingley, Hargrove, Fussell.” “It is claimed by the authorities at Point Loma that they actually have at least four Judge diaries. Very recently they have unearthed in their archives a series of loose sheets <i>in Judge’s handwriting</i>, in which are found <i>every one of the quotations</i> made by Mr. Hargrove in support of Katherine Tingley. “. . . I have been furnished with photographs of five of these loose sheets, the contents of which I give below, containing six of the disputed quotations.”	O.E. Library Critic, Vol. 22, Sep. 1932; pp.4-5

Sep. 1932 continued	<i>“J. M. Pryse as Debunkist.”</i> Criticism of J.M. Pryse’s article in the Canadian Theosophist of June 1932. “Mr. Pryse says that he painted a portrait of Mr. X., which Judge saw and took for a picture of his ‘Higher Self.’ Judge had a copy made which he afterwards recopied and it was one of these pictures which was exhibited at the famous E.S.T. meeting of March 29th, 1896 as the ‘Rajah’ or ‘Luminous Youth’, the <i>alter ego</i> of Judge. . . . Mr. Pryse is one of the venerable antiques of the Theosophical Movement, but it is not too late for him to write a volume of reminiscences demonstrating that H.P.B. was a liar, Judge a forger and fool, and indeed, that the Masters made the mistake of their lives in not selecting him, Pryse, instead of H.P.B., as writer of <i>The Secret Doctrine</i>.” NOTE: This refers to the article “SIDE-LIGHTS ON T.S. HISTORY” which includes “<i>The Bogus Rajah Portrait</i>” in The Canadian Theosophist, June 1932, pp.124-125.	O.E. Library Critic, Vol. 22, Sep. 1932; p.12
Oct. 1932	“A Letter from W.Q. Judge to Katherine Tingley” Letter, originally in Judge’s handwriting, was published here. Stokes (the Editor) wrote: “This letter not only shows Judge’s belief in the supposed H.P.B. communications, but indicates an intimate friendship with and confidence in Mrs. Tingley.” NOTE: See Appendix G for details and Judge’s Letter.	O.E. Library Critic, Vol. 22, Oct. 1932; pp.4-5
Nov. 1932	“A Letter from W. Q. Judge to Dr. A. Keightley” The O. E. Library Critic published the original January 3, 1895 document. It was written in Judge’s own handwriting and verified and declared to be a copy of the original document, and to be “accurate in every respect” in a statement signed by Joseph H. Fussell, Elsie V. Savage, Margherita Siren, Helen Harris. NOTE: See Jan. 4, 1895 for Judge’s letter to Dr. Archibald Keightley. See also Appendix G for the January 3rd, 1895 document and March 29, 1896 entry.	O.E. Library Critic, Vol. 22, Nov. 1932; pp.6-8

Dec. 1932	“More About the Judge ‘Diary’.” Following a comparison of the documents found in Judge’s handwriting, and the excerpts Hargrove quoted in the April 3rd, 1896 circular to E.S. members, Editor Stokes wrote: “Several questions arise in connection with these documents: 1.) Does the particular sign used in these purported communications from the discarnate H.P.B., and designated by Hargrove as ‘Promise’, really refer to Mrs. Tingley as he supposed, or to some other person? 2.) How did Judge get these communications? . . . 3.) Did Judge accept these so-called communications from H.P.B. as genuine, including their commendations of the personage called ‘Promise’ by Hargrove?” Stokes compared the quotations and stated: “We must conclude then, I think, that we have the indisputable evidence in Judge’s own handwriting: 1.) That he received a series of communications which he accepted as coming from H.P.B. 2.) That in these communications a person designated as ‘X’ or ‘13’ was spoken of in high terms by H.P.B., and who is proved to be Mrs. Tingley. 3.) That Judge copied these loose scratch pad sheets or memoranda either into a diary or in some other form, making slight corrections. . . 4.) That Judge wrote familiar letters to Mrs. Tingley, indicating the high esteem in which he held her.”	O.E. Library Critic, Vol. 22, Dec. 1932; pp.6-9
Dec. 12, 1932	“MR. FUSSELL EXPLAINS” Reply by Mr. Fussell to charges made against him in the Canadian Theosophist of May 1932 and the Neresheimer Report. “I then informed you that there were <i>other</i> diaries left by William Q. Judge than the one which was in the possession of Mr. Neresheimer, the latter having been placed in his hands in my presence by Katharine Tingley as a mark of her trust and confidence in him, for his study and perusal. . . . “However, knowing full well that the ‘messages and quotations’ cited by Mr. Hargrove in the E.S.T. circular of April 3rd, 1896, were actually quoted from originals in William Q. Judge’s own handwriting, and having myself seen them on more than one occasion, I was perfectly confident that one would be found. . . . I hereby repeat that <i>at the present time I have in my possession the originals in Mr. Judge’s handwriting of every one of the ‘messages and quotations’ referred to by Mr. Neresheimer in his ‘Some Reminiscences of William Q. Judge’ . . .</i>” NOTE: See June 1932 and January 18, 1966 entries.	Cdn. Theosophist, Vol. 13, Jan. 1933; pp.353-356 Theos. Forum (P.L.) Vol. 4, Mar. 1933; pp.204-208

Dec. 18, 1932	“William Q. Judge’s ‘Occult Dairy’” Joseph H. Fussell: “I issue this present declaration; namely, that <i>William Q. Judge’s originals, in his own handwriting, of all of “those alleged ‘messages and quotations’” just above referred to, are in the Archives of the Theosophical Society and are at present in the custody of the undersigned. . . .</i> “. . . I have decided not to resort to legal measures against any who have hitherto published the above-mentioned wrong and libelous statement against Katherine Tingley, Mr. Hargrove and myself, namely, of having ‘concocted’ the “alleged ‘messages and quotations.’” NOTE: See May 1932 for “MR. JUDGE’S ALLEGED DAIRY” by A.E.S. Smythe.	Theos. Forum (P.L.) Vol. 4, Jan. 1933; pp.130-131
1933	“In Defense of Robert Crosbie”. Editor, Stokes, claimed that comparing statements made by and about Mr. Crosbie in the pamphlet The United Lodge of Theosophists; Its Mission and Its Future, “would lead one to infer that during the days of struggle between the followers of Mrs. Katherine Tingley and her opponents in the Theosophical Society of America and later Mr. Crosbie adhered to the Tingley majority of over 90%, not because he approved of Mrs. Tingley or her policies, but because he had to stay put somewhere and preferred being put with the big majority of whom he disapproved, rather than with the sensible and honorable few. . . . “Fortunately Mr. Crosbie has left indisputable evidence that far from siding with the Tingley majority from motives of policy . . . he did so because he was fully convinced that he was on the right side — the side of Mrs. Tingley.” NOTE: See April 1, 1901 and Feb. 2. 1898 entries.	O.E. Library Critic, Vol. 22, Mar. 1933; pp.7-10 May 1933; p.9 Nov./Dec. 1934; pp.8-10
Jan. 1933	Canadian Theosophist withdrew its endorsement of Neresheimer’s charges against Fussell, Hargrove, and Tingley. “We have not heard from Mr. Neresheimer but accept Mr. Fussell’s account of his visit and promised recantation which, of course, deprives us of the basis on which our article was founded. We appreciate Mr. Fussell’s generosity in not resorting to legal action, and trust that the publication of his letter will be accepted as an <i>amende honorable</i>.” Also included was Fussell’s Dec. 12, 1932 reply to the charges. NOTE: See Dec. 12, 1932 entry. ““<i>Canadian Theosophist</i>’ <i>Withdraws Charges</i>.” “It is not always easy to admit that one has made a mistake, and the action of <i>The Canadian Theosophist</i> is most encouraging and refreshing. It is but human to make mistakes and to draw hasty conclusions, but one of the tests of a true theosophist is whether he will withdraw accusations or insinuations against others, whether dead or alive, when the facts prove him to have been wrong.”	Cdn. Theosophist, Vol. 13, Jan. 1933; pp.352-356 O.E. Library Critic, Vol. 22, Dec. 1932; p.13

Jan. 1933, continued	The Theosophical Movement, Bombay refused to retract. “We have received from Mr. Fussell, Secretary General of the Point Loma Theosophical Society, a copy of a long letter addressed to the Editor of the <i>Canadian Theosophist</i>. We are requested to publish it, because of our remarks in the July issue about Mr. Judge’s alleged diary and Mr. Neresheimer’s statement about it. Mr. Fussell says that other diaries exist, besides the one to which Mr. Neresheimer referred. We repeat what we said then — let photographic reprints of the numerous diaries be produced so that the Theosophical world may judge for itself. Was it not Mr. Judge who said — ‘He laughs best who does it last, and time is a devil for grinding things’.” NOTE: See July 17, 1932.	Theos. Movement (Bombay), Vol. 3, Jan. 1933; p.22
Feb. 18, 1933	“The U.L.T. Speaks” Joseph H. Fussell, replying to a call to reprint Judge’s Diaries: “The call to produce photographic reprints of the numerous diaries of Mr. Judge, whether official, semi-official, or private, is unreasonable and to do so is unnecessary, besides being very expensive.” NOTE: See July 17, 1932.	Theos. Forum (P.L.) Vol. 4, Mar. 1933; pp.208-210
Apr. 29, 1933	Anagarika Hevavitarane Dharmapala died at Sarnath, near Benares. (Born Don David Hewavitarne in Ceylon in 1864 to a distinguished family). As a 14 year old boy, Don David came into contact with Madame Blavatsky and Colonel Olcott in June 1880 when they came to lecture in Ceylon. He stated that three years later he wrote to Madame Blavatsky, in November 1883, that he wished to become a Chela. “Madame Blavatsky came and told me that the letter I had sent her had been submitted to the Masters, and that I had been accepted, so I was initiated [by Colonel Olcott in January 1884] when I was about 19 years of age.” “H.P.B. practically forced my father to allow me to accompany him to Adyar in 1884.” Later in H.P.B.’s own room she told me: “Now that you have come you had better not go after phenomena, but you had better work for humanity, and study Pali, the sacred literature.” “Until the day of her departure [from India in March 1885] H.P.B. took care of me.” He wrote in 1925, “I have remained loyal to the Masters and H.P.B. since then. I am now one of the oldest T.S. members alive.” In 1886 he joined Col. Olcott in his campaign to found Buddhist schools, and travelled with him under the name of the Anagarika Dharmapala, “the homeless Protector of the Dhamma.” In 1888 the Theosophical Society started The Buddhist, a new journal at Colombo. C.W. Leadbeater was the Editor and Mr. Dharmapala was the Manager. [Continued in next cell.]	Buddhism in England, July/Aug. 1933; p.55 Anagarika Dharmapala and The T.S., p.1 The Theosophist, Vol. 54, July 1933; p.487 Blavatsky Assn. No. 2, Nov. 13, 1925; pp.13-14 Cdn. Theosophist, Vol.10, Nov. 1929, pp.267-269 The Elder Brother, p.51

Apr. 29, 1933 continued	“In 1891 he visited Buddha Gaya [Mission], and thereupon resolved to regain it into Buddhist hands.” On May 31st, 1891 the Budh-Gaya Maha-Bodhi Society was established, in Colombo, with Dharmapala as General Secretary. He was also the Editor of the Maha-Bodhi Journal. The Charter of the Ceylon Section (1880) had been suspended by Col. Olcott on March 3rd, 1891 until he returned from Australia “when I shall endeavor to group the Branches in a way more practicable, because of the purely Buddhistic nature of the work in this Island”. With the restoration of the charter of the Ceylon Section in 1891, Mr. H. Dharmapala was reinstated as Assistant General Secretary. In 1892 the Buddhist Text Society of India was instituted in Calcutta. Mr. Dharmapala was appointed Assistant Secretary. In 1893 he was elected as delegate from Ceylon to the World’s Fair Parliament of Religions where he gave a talk on Buddhism. Leoline L. Wright commented on Mr. Dharmapala that: “No one who saw him then could ever forget the noble and Christlike beauty of the noted Singhalese Buddhist and friend of H.P.B., Dharmapala. Tall and almost luminously ascetic, robed classically in spotless white, he was a lodestone to the throngs who swarmed into those meetings. Merely to look at him was a revelation of character and spiritual attainment.” He was elected a member of the Blavatsky Association at a Council Meeting on March 24th, 1924. He stated that: “I am a member of the Blavatsky Association and wish to see through it the spread of such teachings as were given by H.P.B. as she received them from the Masters.” “In 1925 he first came to England, and later founded in London a branch of the Maha-Bodhi Society . . . to propagate the Dhamma in the west.” NOTE: See Aug. 3, 1922 entry for Mr. A.H. Dharmapala’s reasons for his disillusion with Adyar.	Buddhism in England, Sep./Oct. 1933; p.83 July/Aug. 1933; p.55 The Theosophist, Vol. 12, Apr. 1891; Supp. p.xliii Lucifer, Vol. 8, Aug. 1891; p.511 Lucifer, Vol. 10, May 1892; p.252 Theos. Forum (P.L.) Vol. 13, Dec. 1938; p.404 Blavatsky Assn. No.1, Nov. 13, 1924; pp.52-55 Buddhism in England, Sep./Oct. 1933; pp.79-80 July/Aug. 1933; p.55
May 1933	“In Defense of Robert Crosbie — II” Referring to an address by Mr. Crosbie, published in a Point Loma pamphlet “In Honor of William Q. Judge”, the Editor of the Critic commented: “These remarks of Mr. Crosbie are not cited as evidence that Mr. Judge actually appointed Mrs. Tingley as his successor, but simply to show that Mr. Crosbie so believed, and that he was at the time one of her devoted adherents.” NOTE: See April 1, 1901 entry.	O.E. Library Critic, Vol. 22, May 1933; p.9

July 1933	“CORRESPONDENCE” <i>“To the Editors of the Theosophical Quarterly:”</i> Editor, E. T. Hargrove stated: “Mrs. Tingley was Judge’s successor so far as his non-public position was concerned. She was intended to serve as a stop-gap. “Mrs. Tingley failed, and then intrenched herself in her failure. . . . Consequently she was deposed by the order of those whom, from the beginning, Judge recognized as his Superiors and as the true Founders of the Theosophical Society. “As Mrs. Tingley refused to accept her deposition and was able to persuade many that it was invalid . . . the task of carrying on the Work of Judge and of H.P.B. and their Masters, fell to those who have been identified with The Theosophical Society and with the THEOSOPHICAL QUARTERLY from that time to this.” “THE JUDGE DIARY LEAVES” Excerpts from and comments on Hargrove’s letter to the Theosophical Quarterly. “The Judge Diary Question — Mr. Hargrove Speaks”	Theosophical Quarterly, Vol. 31, July 1933; pp.88-89 Cdn. Theosophist, Vol. 14, Sep. 1933; pp.212-214 O.E. Library Critic, Vol. 22, Mar. 1933; pp.6-7
Sep. 20, 1933	Annie Besant died. She was cremated the next day on a pyre lit by C.W. Leadbeater. (Annie Wood was born in London on Oct. 1, 1847 of an English father and an Irish mother.) Early in 1866 Annie first met the Rev. Frank Besant and married him on Dec. 28, 1867 but life as a clergyman-schoolmaster’s wife was in contrast to her strong willed disposition. After her mother died in May 1874 she felt free to follow her conscience wherever it might lead her. Rejecting Christianity, Mrs. Besant joined the National Secular Society in 1874 and became an associate of Charles Bradlaugh, an atheist freethinker. Bradlaugh called Besant “the greatest speaker of her sex in either Europe or America”. In the 1880s she developed an interest in socialism and worked with George Bernard Shaw in the Fabian Society. Then in March 1889 she met Madame Blavatsky and joined The Theosophical Society on May 10th, 1889. After H.P.B.’s death, Mrs. Besant became joint outer head of H.P.B.’s Esoteric School along with W.Q. Judge. In 1893 she went to India where in later years, she campaigned for Indian nationalism and founded the Indian Home Rule League in 1916. Mrs. Besant became President of the T.S. after H.S. Olcott’s death in 1907, until her death. She was one of the greatest orators of her day and is remembered in India as a social reformer. NOTE: For more on Mrs. Besant see a “CHARACTER SKETCH” written by a close friend and co-worker, W.T. Stead, Editor of the Review of Reviews, Oct 1891, pp.349-367. [Continued in next cell]	O.E. Library Critic, Vol. 22, Mar. 1933 Mrs. Annie Besant A Modern Prophet by Theodore Besterman (1934) The Theosophist, Vol. 12, Sep. 1891; Supp. p.cv The Occult World Of Madame Blavatsky, p.329 First Five Lives of Annie Besant by Nethercot Last Four Lives of Annie Besant by Nethercot Borderland, Vol. 1, Oct. 1893; p.175

Sep. 20, 1933 continued	NOTE: "MRS. BESANT AND INDIAN CIVILISATION." Wm. Emmette Coleman provided a summary of Mrs Besant's involvement in India during her first visit there. He wrote: "The recent course of Mrs. Annie Besant in India is no trifling matter; it has its serious side as well as its grotesque. It is probable that the people in England do not realise the possible great harm that may be the outcome of Mrs. Besant's intemperate zeal in [sic] behalf of barbarism, idolatry, and nescience." He described how she captivated the crowds with her enchanting skills as an orator and how she was enthralled with the Indian people.	Light , Vol. 14, Apr. 14, 1894; pp.176-177
Sep. 20, 1933	"Death of Mrs. Annie Besant" Editorial note by the O.E. Critic's Editor on Mrs Besant's death. "With all due recognition of her many achievements, The Critic does not feel called on to present an obituary and stands by what it has said during the past sixteen years, that she turned the Theosophical Movement topsy-turvy." He referred to "The Passionate Pilgrim" by Gertrude Marvin Williams as "the only reliable and impartial biography" of Mrs. Besant.	O.E. Library Critic , Vol. 22, Mar. 1933; p.10
Sep. 29, 1933	George Robert Stowe Mead died after returning from a holiday in bad health. (Born March 22, 1863 at Nuneaton.) He graduated from Cambridge with his B.A., 1884 and later obtained his M.A. in 1926. He also joined the Theosophical Society in 1884. Mead was one of the best and few true scholars to have joined and worked extensively for the T.S. As a student of the classics, Mead had gained a knowledge of Greek and Latin and later studied philosophy at Oxford. He wrote many books on Christianity, the Gnostics and Hermetic Philosophy, which provide an invaluable aid for students to do research. He first met H.P.B. in 1887 and became her private secretary during the last few years of her life. After Blavatsky died Mead, along with Annie Besant, took over as Editors of Lucifer, then its successor (The Theosophical Review) which was edited solely by Mead. He was Editor of The Vahan and General Secretary of the European Section. During this period Mr. Mead also served as vice-president and later as president of Blavatsky Lodge, London. In 1899 he married Laura Mary Cooper (Mrs. Cooper-Oakley's sister). She died in 1924. In February 1909, he bid farewell to his readers of The Theosophical Review stating that he had lost confidence in Mrs. Besant's leadership because of her restoring C.W. Leadbeater's membership into the T.S. In October that year he started The Quest and remained Editor until it ceased publication in 1930. NOTE: The Canadian Theosophist published two short biographies under title "In Memory of George R. S. Mead". The first is by James Morgan Pryse, and the other by Editor, Albert Smythe, which includes a list of Mead's published works.	BCW, Vol. 13, pp.393-397 Cdn. Theosophist, Vol. 14, Nov. 1933; pp.265-268

Oct. 1933	“‘Ex Cathedra’ Hargrove” Rebuttal to Hargrove’s letter to the Editors of the Theosophical Quarterly. “In connection with the ‘Tingley Succession’, Mr. Hargrove says that those who discuss such papers publicly ‘are outside the pale human intercourse’. He ought to know, for it was he who made the first move in that direction with his own pamphlet entitled ‘E.S.T.’, on March 1, 1898, and his immediate associates were responsible for the suit which lugged the ‘E.S.T.’ into the Courts of New York State.” Analysed Hargrove’s letter which appeared in the July 1933 Theosophical Quarterly and showed the inconsistencies with his April 3rd, 1896 circular. NOTE: See July 1933 for Hargrove article and also March 1, 1898. Also in an item titled: “More Work for Joseph H. Fussell, ‘Doc. Theos.’” “Theosophy [magazine] . . . ventures to suggest to Mr. Hargrove that the <i>Quarterly</i> publish the text of the original <i>Minutes</i> of the two night-long sessions held at Mrs. Tingley’s home after Judge’s death — <i>Minutes</i> showing exactly how the ‘Tingley Succession’ was arrived at by those there present — Madam Tingley, Mr. Hargrove, Mr. Fussell, and Mr. Neresheimer among them.” Also included item titled: “Mr. Neresheimer’s ‘Reminiscences’” praising Neresheimer in that he had “courageously admitted the . . . blunder . . . in the course taken after Judge’s death. . . .” NOTE: See Feb. 25, 1932 for SOME REMINISCENCES OF W.Q. JUDGE.	Theosophy, Vol. 21, Oct. 1933; pp.569-573
Oct. 10, 1933	Unpublished letter and article titled “The Judge Scripts” by Margaret Thomas, sent to the Editor of the Canadian Theosophist, A.E.S. Smythe. 1) showed the discrepancies in Hargrove’s claims of 1898 and 1933, 2) claimed that Judge did not appoint a successor, 3) claimed Judge had only one “occult diary” but that there were “other papers” by him.	6 pages, including cover letter
Feb. 1934	“Dr. Besant and Mr. Judge (An Important Statement By Mr. Jinarajadasa)” Republished in The American Theosophist from Theosophical News and Notes of the English Section, January-February, 1934, p.3. “I was in England during all the period of the Society’s difficulty with Mr. Judge; long after, I was vice president of the Society for seven years (1921-28) and in charge of all the documents which form the material for the case against Mr. Judge. <i>Some of that material has not yet been published.</i> I, for one, do not in any way desire to open up this matter, because even though Mr. Judge did break up the Society (I know that after the ‘secession’ he claimed he was the original Society, and H.P.B. and Colonel Olcott merely a kind of colony sent from New York) he did a magnificent piece of work for Theosophy in the U.S.A., and, as I have already said, I recognize the value of the theosophical propaganda done by the various organizations who look to him as the only successor of H.P.B.”	The American Theosophist, Vol. 22, Feb. 1934; p.41

Feb. 1934 continued	“C.J. ‘Wonders Why’.” “Mr. Jinarajadasa caps the absurdity of his position with the following concluding lines (p.263): ‘I think all the letters from the Masters have now been published, in Mr. Trevor Barker’s large book, and in the two smaller ones of mine. In these letters, dozens of theosophical workers, pupils and non-pupils of the Masters, are mentioned by name or by initials. The name of W.Q. Judge is strangely enough never mentioned. I wonder why.’ “This is clearly enough an intimation to Judge followers and others that the Masters either had never heard of him or considered him not worth mentioning.” NOTE: Mr. Jinarajadasa through a series of incidents has managed to greatly damage his own credibility and in so doing has basically eliminated himself from being taken seriously.	O.E. Library Critic , Vol. 23, July 1935
Mar. 17, 1934	“W.Q. JUDGE IN INDIA” Editorial commemorating the fact that Judge had visited India 50 years before and giving a short summary of his schedule of events during his tour.	Theos. Movement (Bombay), Vol. 4, No. 5, pp.65-66
Nov.15, 1934	“OFFICIAL NOTES” “Mr. Cyrus Field Willard requests me to publish his statement that Mr. Judge never appointed Mrs. Tingley as his successor, but that she was hired by Mr. Neresheimer as his nurse in his last illness, and that when Mr. Judge died she was elected by the Executive Committee of the T.S. in America, consisting of Messrs. Neresheimer, Spencer, Griscom, Hargrove and Robert Crosbie, as the new head. ‘Mr. Neresheimer told me this himself in my house in the presence of my wife,’ Mr. Willard writes.” NOTE: See Neresheimer’s response, Nov. 23, 1934 entry.	Cdn. Theosophist , Vol. 15, Nov. 1934; p.272
Nov. 23, 1934	Letter from E.A. Neresheimer to Mr. Smythe Editor. Mr. Neresheimer, responding to Mr. Cyrus Willard’s statement published Nov. 15, 1934, wrote: “It is true that Mr. Judge did not appoint Mrs. Tingley as his successor, but those who did elect her as the new head were Messrs. Griscom, Hargrove, James Pryse, Fussell, Patterson and Neresheimer. “The statement that Mrs. Tingley “was hired by ‘me’ in Mr. Judge’s <i>last illness</i>” must have been made by Mr. Willard due to a misunderstanding on his part and that of Mrs. Willard, since I did not at any time hire Mrs. Tingley to nurse Mr. Judge, and during Mr. Judge’s <i>last illness</i> Mrs. Tingley did not, as far as I am aware, even visit Mr. Judge.”	Cdn. Theosophist , Vol. 15, Dec. 1934; p.311

Nov. / Dec. 1934	“American Section, T.S. (Adyar) Dons Cast-Off Coat of Point Loma Society” Controversy over the claim to the title “THE THEOSOPHICAL SOCIETY IN AMERICA” “For . . . the Convention to adopt the title ‘The Theosophical Society in America’, the cast-off coat of two other still existing theosophical societies, under pretense that it has been ‘legally granted to it’ borders on the ridiculous.”	O.E. Library Critic, Vol. 23, Nov./Dec. 1934; pp.5-6
Nov. / Dec. 1934 continued	“William Q. Judge and Katherine Tingley — I” Dr. Stokes, Editor of the O. E. Critic, dealt with the details of Neresheimer’s letter of March 31, 1896. Dr. Stokes stated: “Not a little discussion has been aroused by the circulation in 1932 by Mr. E.A. Neresheimer of a document directly charging Katherine Tingley, J.H. Fussell and E.T. Hargrove with having ‘concocted’ certain statements quoted by Mr. Hargrove in an E.S.T. circular dated April 3d, 1896, as being found in documents left by W.Q. Judge and which Mr. Hargrove regarded as referring to Mrs. Tingley, and which were advanced by him as supporting her as Judge’s successor. The charge of ‘concoction’, as directed against three prominent theosophists, two of whom are still living, is a serious one, and it has been the aim of the CRITIC to get to the facts. . . .” NOTE: See March 31, 1896 and Appendix G, No. 8, for Neresheimer’s letter to A.L. Cleather and for Dr. Stokes’ details on the relation of W.Q. Judge to Katherine Tingley.	O.E. Library Critic, Vol. 23, Nov./Dec. 1934; pp.6-8 O.E. Library Critic, Vol. 23, Jan./Feb. 1935; pp.6-7
1934-1935	“William Q. Judge and Katherine Tingley — I” Includes items sub-titled: “Missing Judge Documents Discovered”, “What Judge Wrote” and “Judge Meant Tingley”. “I was furnished with photographs of most of these forgotten and now rediscovered documents. These I compared, with the assistance of old friends of Judge, with unquestionably genuine and personal letters of Judge in their possession and in the presence of a person expert in examining handwriting, and the unanimous conclusion was that the documents were actually written by Judge.” The Critic analysed who or what was meant by the X’s marked on the letters written by Judge. “I therefore secured from the two Point Loma officials, Dr. J.H. Fussell, who was private Secretary to Mrs. Tingley, and from Miss Elsie V. Savage, another secretary to Mrs. Tingley, certificates to the effect that this sign “X” was constantly used by Judge and others in addressing or in referring to Mrs. Tingley, as shown by numerous letters in the Point Loma archives. These certificates will be found in the CRITIC of December, 1932.”	O.E. Library Critic, Vol. 23, Nov./Dec. 1934; pp.6-8; Jan./Feb. 1935; pp.6-8
1934-1935 continued	“William Q. Judge and Katherine Tingley — II” The Editor of the Critic analysed three letters from Mrs. Tingley’s files to identify who was “X”.	O.E. Library Critic, Vol. 23, Nov./Dec. 1934; pp.6-8

May 30, 1935	Daniel Nicol Dunlop, O.B.E. died. (Born in Dec. 1868 in Ayrshire, Scotland and raised as a Quaker.) He entered into the engineering world as an apprentice with the Howe Machine Company of Ardrossan. At the age of twenty-six Mr. Dunlop became associated with the Westinghouse Company in Pittsburgh and also worked in their New York offices. He returned to England after three or four years. In 1911 he organized the British Electrical and Allied Manufacturers' Association (BEAMA), edited their journal, and was active in development and research work in electrical industries. In 1923-1924 he was founder and chairman of the World Power Conference, and up until the time of his death was chairman of the executive council. Mr. Dunlop became a member of the Theosophical Society in Dublin, Ireland which had been founded by Charles Johnston in 1886. He associated with George W. Russell, W.B. Yeats, Charles Johnston, Claude Falls Wright and others of the Society who gave the impetus to the Irish Literary Renaissance. He, as Editor, contributed to The Irish Theosophist as did his wife Eleanor (Fitzpatrick) Dunlop, who sometimes wrote under her pen-name, Freida Dunlop. While in America he was associated with Mrs. Tingley, as her secretary for some time after her return from the World Crusade, and his intimacy with her methods and practices caused him to change his opinion of her at the time when he was at Point Loma in 1899. He, along with Mr. Smythe, were expelled from the Universal Brotherhood, Point Loma, in 1899. He started and edited a Theosophical publication called The Path with Charles Lazenby, July 1910. He also helped to publish The Open Door as a supplement to The Path at the Blavatsky Institute, in Hale, Cheshire. Dunlop was the author of The Science of Immortality, The Path of Attainment, and British Destiny. He was also on the Executive Council of the T.S. in England and Wales, finally resigning in 1922 due to disenchantment with the uncharitable attitude of officials towards members who disagreed with their policies. Mr. Dunlop stated, "the field of service of free and independent members is restricted in every direction by the attitude of those who use their 'freedom' to circumscribe every influence but the one." After withdrawing from the English Society due to the drift toward Leadbeaterism, he allied himself with the Anthroposophical movement of Rudolf Steiner.	Cdn. Theosophist, Vol. 16, July 1935; pp.141-143, 149 Echoes of The Orient, Vol. 2, p.1 Cdn. Theosophist, Vol. 3, June 1922; pp.57-58

July 17, 1935 continued	“From 1898 down to 1933 when he [Æ] left Ireland [After his wife died in 1932 he lived mostly in London], Æ kept alive in Ireland a nucleus of genuine students under the name of the <i>Hermetic Society</i>. . . . The Hermetic Society was founded by Charles Johnston in 1886, and is therefore the oldest Theosophical body in Ireland. Æ joined it on resigning from the Point Loma Universal Brotherhood in 1898, and led it from that time until he finally handed over his charge to myself [P.G. Bowen] in 1933.” NOTE: The Canadian Theosophist dedicated most of this issue, Vol. 16, August 1935, pp.161-200, to George William Russell — Æ.	Cdn. Theosophist, Vol. 16, Aug. 1935; p.163
July 1935	“Historical Fact and Historical Fiction” Comments on the controversy surrounding The Golden Book of the Theosophical Society and why it was written. NOTE: See 1925 entry. The Editor of the Critic included a quotation from Theosophy (Feb., 1935) pages 151-152: “Mr. Jinarajadasa inserts in his ‘history’ that H.P.B. had ‘<i>verbally</i> made Mrs. Besant <i>Outer Head of the E.S.T.</i>’ What is the evidence? It could only rest on Mrs. Besant’s say so — to which the whole document of May 27, 1891, signed by her, gives the lie . . . This ‘story’ was fabricated by Mrs. Besant at the close of the year 1894” To which he added: “Mrs. Besant has stated in various places that H.P.B. named her as her successor. <i>So she did.</i>” NOTE: See March 27, 1891 entry for H.P.B.’s note to Judge. Also see Fohat Vol.IV, No.4, Winter 2000, p.79.	O.E. Library Critic, Vol. 23, July 1935; pp.2-4
Aug./Sep. 1935	A Gross and Palpable Fraud.” The Editor, H.N. Stokes, examined the controversy surrounding the successorship to H.P.B. “AN OPEN LETTER TO DR. H.N. STOKES” Fussell’s rebuttal to Stokes’ claim that Judge did not furnish certain evidence at an E.S.T. meeting held after H.P.B.’s death — a letter by H.P.B. in which Besant is said to be her successor in Europe. Fussell claimed that Judge did not withhold H.P.B.’s letter of March 27, 1891 but that Judge “did withhold, or rather did not mention, the letters . . . in which H.P.B. wrote to him direct that he, W.Q.J., was to succeed her. . . . In another letter: ‘Take my place in America now, and, after I am gone, at Adyar’.” NOTE: See May 27, 1891. “H. N. STOKES AND JOSEPH H. FUSSELL” Fussell received a letter from Stokes in which he said he would publish “‘a full retraction’ of the erroneous statement”. . . that William Q. Judge suppressed a certain letter from H.P. Blavatsky in regards to the status of William Q. Judge and of Annie Besant after H.P. Blavatsky’s passing.”	O.E. Library Critic, Vol. 23, Aug./Sep. 1935; pp.5-7 Theos. Forum (P.L.) Vol. 7, Nov. 1935; pp.65-68 Theos. Forum (P.L.) Vol. 7, Dec. 1935; pp.106-107

Aug./Sep. 1935 continued	“A Correction” “In the CRITIC, July, page 4, and August-September, page 5, it is stated that a letter of H.P.B. to Judge, dated March 27, 1891, naming Annie Besant as her successor, was withheld by Judge at the E.S.T. Council meeting of May 27, 1891, resulting in his being chosen as joint Outer Head with Mrs. Besant by the Council. This is an error. The E.S.T. report of that meeting states distinctly (p.2) that this letter was produced and read at the meeting, so that our statement that Judge withheld it is wrong. Who read the letter and whether it was read entirely does not appear, nor does it appear why, in the face of H.P.B.’s distinct statement that Mrs. Besant was her successor, Judge was appointed as her equal. A mysterious slip of paper bearing the words ‘Judge’s plan is right’, supposed to be a precipitated Mahatmic communication, which appeared among Mrs. Besant’s papers, would indicate, whether genuine or not, that Judge had a plan which was that he, although not mentioned by H.P.B. as a successor, should be chosen as equal with Mrs. Besant, the plan which was successfully put through. Nor does this correction invalidate Mrs. Besant’s repeated claims that H.P.B. had selected her as her successor in the E.S.T., and her consequent stand against the later action of Judge in ‘deposing’ her.” NOTE: See Nov. 3, 1894, By Master’s Direction. See also Dec. 14, 1888 for Special order by H.P. Blavatsky.	O.E. Library Critic, Vol. 23, Dec. 1935- Jan. 1936; p.2
1936	Gyanendra Nath Chakravarti died in India. (Born in Benares on the 6th of July, 1863 as a Brahman of the Sandilya Gotra.) His birthday is the same as that of Vamana (dwarf) Avatar. This means that his Brahmanical descent is from the sage Sandilya. His education began in a mission school at Benares. Later he passed the entrance examination of Calcutta University in 1877 high on the list. In 1883 he graduated in Physical Science and obtained the degree of Master of Arts with First Class Honours and University Gold Medal. Shortly thereafter he was appointed Professor of Mathematics and Physical Science in Bareilly College. In January 1893 he took the degree of L.L.B. and joined the bar at Allahabad in April 1893. He joined the Theosophical Society in March 1883, at Cawnpore, in the Chohan T.S. In May 1884, Blavatsky published an article of his in the Supplement to The Theosophist, “<i>How I Became A Theosophist</i>”. In this article he wrote: “a Hindu mind differs from a Western mind. A Hindu is born in a land where phenomena are so common as to attract the attention of even a passing observer though many times they are passed over as feats of jugglery . . . hence he is more capable than an European of comprehending the grand truths of the science, which these phenomenon lead us to.” In January 1893, he took the degree of L.L.B., standing first and getting the highest degree taken by anyone since the University was established, and joined the bar at Allahabad in April 1893. [Continued in next cell]	The Path, Vol. 8, Oct. 1893; pp.204-206 The Theosophist, Vol. 5, May 1884; Supp. p.75 Cdn. Theosophist, Vol. 17, Dec. 1936; pp.323-324

1936 continued	On May 4, 1884, he was elected as Secretary of The Rohilkund T.S., a branch at Allahabad. In 1893, at the suggestion of Bertram Keightley, Prof. Chakravarti was invited to attend and participate at the World's Congress of Religions in Chicago. Prof. Chakravarti arrived in New York on September 2nd. He was invited by the Manager of the Parliament not only to attend but to speak in the opening exercises.	The Path, Vol. 8, Oct. 1893; pp.223-224
Apr. 16, 1937	Emil August Neresheimer died at his home in Santa Monica, California. (Born Jan. 2, 1847 in Moosburg near Munich.) He graduated from business college and then learned the silversmith's and jewellery trades in Switzerland, Augsburg, and Berlin. In 1868 he went to Australia, leaving there in 1870 for California. After two years in California, he came to New York in 1872 where he went into business as an importer of diamonds and other precious stones. He had a reputation in New York City's Maiden Lane as one of the ablest diamond brokers. From childhood he was fascinated with nursery tales and stories of wonderful beings in India. In 1886 Mr. Neresheimer heard of Theosophy from reading Esoteric Buddhism. He joined the Society in January 1889 and quickly became close friends with W.Q. Judge. He served on the Executive Committee of the American Section, and from his intimate acquaintance with its work, and working with Judge, was qualified to know upon what the growth of Theosophy in the United States depended. Mr. Neresheimer wrote: "During all this time (after the Chicago Convention in February, 1898, and until 1901) I was still living in New York, and only received glowing accounts and reports of the activities going on at Point Loma. I then moved with my family to Headquarters, remaining there until 1904, when business matters called me away to Colorado. It was not until March, 1919, that I was again able to return to Point Loma. . . . I left Point Loma with my family early in March 1929." From there he moved to Santa Monica.	Theos. Forum, Vol. 10, June 1937; p.454 The Path, Vol. 9, Aug. 1894; pp.145-156 California Utopia, p.16 O.E. Library Critic, Vol. 24, May/June 1937 Neresheimer Report, p.14

1938	Khan Bahadur Novroji Dorabji Khandalavala (N.D.K.) died. (No application form to join the Theosophical Society has been found.) The following facts have been gathered. He was a provincial Magistrate in the Small Cause Court in Poona. According to C. Jinarajadasa, N.D.K. joined the T.S. on November 25th, 1879. He was initiated into the Theosophical Society on March 9th, 1880. On Saturday, January 21st, 1882, both Mme. Blavatsky and Col. Olcott left Bombay for Poona. They had been invited to stay with Judge Khandalavala. On Wednesday evening, Jan. 25th, ten candidates were initiated and a new Branch known as “The Poona Theosophical Society” was formed. Mr. Khandalavala was elected President. After the Seventeenth Anniversary of the Theosophical Society held December 27-29, 1892, the Madras Mail published a summary of Mr. Khandalavala’s speech delivered in Pacheappa’s Hall. It was reported that his attention had been drawn to the Theosophists in 1880 when he went down to Bombay to make himself acquainted with the movement and its originators. His first impression, which he had since held, was that they were earnest, devoted, sincere and frank. His position towards the Theosophists had been that of a critic and an enquirer and he felt satisfied that they were actuated by no mean or selfish motives. He claimed that he had found his own religion simpler and more easily understood by the study of Theosophy. On July 15th, 1884, W.Q. Judge arrived in Bombay. On July 20th, he went to Poona and was greeted at the station by several members of the Poona Branch. In his Official Report to the Theosophist, Mr. Khandalavala remarked that Mr. Judge “created an extremely favourable impression” and was “an excellent speaker”. During the Coulomb crisis (1884-1885) the General Council of the T.S. appointed a Committee to report and advise at the Convention (Dec. 27th -31st, 1884) as to the proper measures to be taken respecting the missionary attack upon Madame Blavatsky. N.D.K. was a member of this Committee and was himself connected with one of the most damaging of the letters put forward. It was the unanimous opinion of the committee that Madame Blavatsky should not prosecute her defamers in a Court of Law. Instead of the usual annual Convention and Anniversary meetings, a “Conference of Fellows” of T.S. was held in Bombay on the evening of Dec. 29th, 1889. N.D.K. was elected chairman and gave the members a brief review of the situation and explained the purpose of the meeting. At the time, there had been concerns among the Indian members that “our European and American brethren were willing to decry Theosophy in India, in order to enhance their own importance in the movement.” N.D.K. stated: “For various reasons the work is lagging behind in India. We meet this evening with a view to impress upon the minds of members the necessity of taking such steps as may put it on better basis.” [Continued in next cell.]	The Theosophist, Vol. 47, July 1926; p.457 BCW, Vol. 9, p.78 The Theosophist, Vol. 3, Feb. 1882; Supp. p.2 Vol. 50, June 1929; p.214 General Report of the 17th Anniversary of the T.S. Dec. 1892; pp.44-45 The Theosophist, Vol. 5, Sep. 1884; Supp. pp.128-129 Vania, p.245 Official Report of the Ninth Anniversary at Madras, pp.80, 100 Report of Investigation, pp.3-4 The Theosophist, Vol. 11, Jan. 1890; Supp. pp.lxii-lxvii

1938 Khandalavala, N.D. continued	He then read a letter from Olcott, in London at the time, which was addressed “To Theosophists Present at the Bombay Meeting”. Olcott’s good news concerning remarkable activities “in the countries of the West” exacerbated their concerns that with the rapidly growing American Section and the newly formed Esoteric Section, India would be shut out. The Indian members became more defensive, especially Judge Khandalavala. They felt that in India every man was naturally, and by right of descent, a Theosophist and that any attempt to discredit or weaken the Society in this country was simply suicidal. Shortly after his arrival at Adyar (Dec. 21st, 1892), Walter R. Old consulted with Col. Olcott, telling him that he thought W.Q. Judge was allegedly forging messages. At the Annual Convention in 1892 Judge Khandalavala was asked to counsel on the evidence gathered. His advice to Col. Olcott was to prosecute the case against Judge. The matter was not pursued until a year later when Mrs. Besant arrived at Adyar on Dec. 20th, 1893. Again Judge Khandalavala was consulted on the matter. During that year’s time N.D.K. had taken exception to Mr. Judge’s articles, especially “An Interesting Letter” which he replied with his own “<i>THEOSOPHY IN THE WEST, THE TENDENCY TOWARDS DOGMATISM</i>”. [See July 1893 entry.] He kept in contact with Mme. Blavatsky after her departure from Adyar.* He wrote “<i>H.P. Blavatsky and Her Masters</i>” in October 1898 which included excerpts from letters she had written him. This was reprinted in the Theosophist as “Some Letters of H.P.B.” in July 1926. He also wrote “Madame H.P. Blavatsky as I knew Her” which appeared in the Theosophist in June and July 1929. In this article he quoted from “WHY I DO NOT RETURN TO INDIA”. He received a letter from H.P. Blavatsky, dated Nov. 21st, 1889, but it was not published until Aug. 1932. In 1929 he contributed to the Archives at Adyar “16 autograph[ed] letters of H.P.B., hitherto unpublished, several articles by her, and a number of important letters from W.Q. Judge, B. Keightley, G.R.S. Mead, etc.” He served as a member of the General Council of the Theosophical Society during the Coulomb crisis and was still a member in Aug. 1932. In 1929 it was noted that he was one of the oldest living theosophists in India. There is little mention of him after the death of Annie Besant. * See 1890 entry for the NOTE “WHY I DO NOT RETURN TO INDIA”.	A Short History of the T.S., pp.291, 298 The Theosophist, Vol. 53, Aug. 1932; pp.618-627 The Theosophist, Vol. 50, July 1929; p.303 Vol. 53, Aug. 1932; p.618

Jan-Mar. 1938	“CONCERNING BOOKS.” “[Basil] Crump corrects some of the statements made in Ryan’s 1937 <i>H.P. Blavatsky [and the Theosophical Movement]</i> on Mrs. Tingley. Gives the circumstances of his and Mrs. Cleather’s association with her. Says that Judge’s circular <i>By Master’s Direction</i> deposing Besant was felt by many at the time to have precipitated the split that followed.” NOTE: See Nov. 3, 1894 entry.	T.N.C.A.B. Item 1953, p.536 The Path (Sydney), Jan.-Mar. 1938; pp.17-18
Mar. 1938	“A BELATED EXPOSURE” [Printer’s error, title should have been “A Belated Disclosure”, per note on p.6] By Albert Smythe, regarding: A. Besant’s visit to Toronto in 1893 after attending the World’s Fair in Chicago. “I happened to see the beginning of it in 1893 when Mrs. Besant came to Toronto to speak for the Toronto Theosophical Society after her visit to the Congress of Religions at the World’s Fair. She had then begun to follow the tuition of Mr. Chakravarti, and she gave us a set-back in Toronto that we did not recover from for a long period. A reception had been arranged for her at the Rossin House, now the Prince George, and a large number of ladies had come to meet her. When she came in and was introduced at the head of the line she asked, ‘Are you a member of the Society?’ The answer being ‘Yes,’ she shook hands and said a word or two. The next was asked the same question and answered ‘No,’ and Mrs. Besant said ‘Oh’ and passed on to the next, without a further word and declining to shake hands with the Philistine. So all down the line of fifty or sixty persons, only recognizing members as worthy of her notice. ‘That’s your Brotherhood! That’s your Theosophy!’ were the comments we heard for weeks afterwards.” NOTE: “On their way from Chicago Mrs. Besant and Prof. Chakravarti diverged for lectures at Toledo and Toronto, and on Sunday, Sep. 24th, she lectured in Brooklyn and he in Washington, D.C.”	Cdn. Theosophist, Vol. 19, Mar. 1938; pp.5-6 The Path, Vol. 8, Oct. 1893; p.224
May 4, 1938	Alice Leighton Cleather died. (Born in late April 1846, England) [Basil Crump claimed that A.L. Cleather was born April 24th, 1854] She was the daughter of an Anglican minister and the wife of Colonel William Barclay Gordon Cleather (died winter 1919, at 81), a British army officer who had seen active service in India. Mrs. Cleather contacted Theosophy through reading Sinnett’s <i>Occult World</i> in 1881, and she joined the T.S. in 1885 while residing at Eastbourne with her two sons. She met Bertram Keightley, and was introduced to Madame Blavatsky in 1887. She became a member of the Esoteric Section in 1888 and was admitted to the Inner Group of H.P.B.’s Esoteric School on September 17, 1890. In 1917, with William Kingsland, she founded the H.P.B. Library, and in 1923, the Blavatsky Association. [Continued in next cell.]	BCW, Vol. 14, pp.518- 521 Cdn. Theosophist, Vol. 19, Sep. 1938; pp.230-233 The Occult World of Mme. Blavatsky, p.329 Fohat, Vol. 1, No. 3, Fall 1997; pp.67-68

May 4, 1938 continued	Mrs. Cleather accompanied Mrs. Tingley on her world tour but after 1899 she separated herself from the theosophical movement, per se. She resided in Italy from 1911 to 1918. In 1918, Mrs. Cleather, with her son Graham Gordon Cleather and Basil Crump, went to India, and in 1925, to Peking, China where they met the Panchen Lama of Tibet. Mrs. Cleather and Basil Crump republished H.P.B.'s The Voice of the Silence (Peking, 1927), and the Tashi Lama endorsed this edition with a special sutra written in Tibetan script. Mrs. Cleather and her party resided in Peking for eleven years. The H.P.B. Lending Library was moved to Victoria, British Columbia, Canada, by Mrs. H. Henderson. Mrs. Henderson was succeeded by Mrs. I. Davey as caretaker then it was moved for a time to Vernon, BC (Michael Freeman) and since 1992 has been relocated to Toronto, Ontario (Joan Sutcliffe). Mrs. Cleather was associated with The Blavatsky Association of London (1923-1947). Mrs. Cleather's published works include H.P. Blavatsky, Her Life and Works for Humanity (1922) and H.P. Blavatsky As I Knew Her (1923) among others.	Cdn. Theosophist, Vol. 19, May 1938; p.88 June 1938; pp.111-114 O.E. Library Critic, Vol. 25, Apr.-May 1938, July-Aug. 1938
Dec. 1938	"Vignettes from the World's Congress of Religions" By Leoline Leonard Wright. Mrs. Wright's parents were Theosophists and their home in Chicago served to entertain visitors. Some of the delegates who stayed in their home during the World's Congress were Mr. and Mrs. Judge, Gyanenda N. Chakravarti from India, Annie Besant and Mrs. Isabel Cooper-Oakley from London, Claude Falls Wright, and Mrs. Richmond Green. NOTE: See Sep. 15-16, 1893.	Theos. Forum (P.L.) Vol. 13, Dec. 1938; pp.403-406 T.N.C.A.B. Item 278, p.91 Eclectic Theos. Summer 1993; pp.11-12
Apr. 6, 1939	List of W.Q. Judge's pseudonyms supplied by J.H. Fussell List of W.Q. Judge's pseudonyms and dates used (prepared by Theosophy Company, Los Angeles, and loaned to Ottawa U.L.T., March 1970). NOTE: See Appendix I for compiled list of Judge's pseudonyms.	1 page 1 page

Apr. 8, 1939	Ernest Temple Hargrove died at his residence, Chapel Farm, Riverdale-on-Hudson, NY. He was born circa 1870, the second son of James Sidney Hargrove and his Scottish wife, of the family Aird. His body was cremated and information obtained from Woodlawn Cemetery in Bronx, NY indicates his ashes were interred on December 27, 1940 in the plot of the Order of the Living Christ. Cemetery records show that he was 69 when he died. Mr. Hargrove first heard of Theosophy during the time of the great discussion in the London Daily Chronicle. Being at a seaside holiday resort, he saw a placard on a wall with the large heading "Theosophy" advertising a lecture by Mrs. Besant. He did not go to the lecture, but by seeing the word "Theosophy" his whole inner and outer life was changed. He bought some books on the subject and was admitted as a member-at-large without ever having met another theosophist. He spent most of his nights at the London Headquarters, helping in the General Office with correspondence, with the Vahan, with certain Lucifer reviews, and lecturing at various lodges. His father, James Sidney Hargrove, was one of London's best known solicitors. He did most of his work through the House of Commons. Ernest was educated at Harrow, which he left at the age of eighteen to study for the diplomatic service, following which he chose travelling abroad over going to Cambridge. He went to Australia, Tasmania, New Zealand, returning home by way of Ceylon. He then decided to become a barrister. Since the age of nine he travelled a great deal in Europe and other places, and thus had had most of the edges knocked off his distinctive character as an "insular Englishman". "To prove this he says he was a great reader of The Path and that he has learned more from it than from other sources." He was recipient of the "Letters From W.Q. Judge" to E.T. Hargrove which were published in the Theosophical Quarterly, which Hargrove edited. Following the death of William Q. Judge a convention was held on April 26, 1896, at Madison Square Garden Theatre, where E.T. Hargrove was elected President of the Theosophical Society in America. After the 4th Annual Convention of T.S. in America, held Feb. 18, 1898 in Chicago [at which time the Constitution and name were changed to Universal Brotherhood], he and a number of others re-established The Theosophical Society in America, May 29-30, 1898. In 1908 the name was changed to The Theosophical Society. Mr. Hargrove was the last editor of The Theosophical Forum, (May 1895-Apr. 1905), which Judge had started. [Continued in next cell.]	Theos. Movement 1875-1950, p.279 Echoes of the Orient, Vol. 2, pp.471-472 Theos. Movement 1875-1950, p.279 Echoes of the Orient, Vol. 2, pp.471-472 Magic, Vol. 1, Dec. 26, 1896; p.36, Theosophical Quarterly, Vols. 28,29,30,31 and 32. See Appendix D for "Letters of W. Q. Judge" to E.T. Hargrove Magic, Vol. 1, Oct. 16, 1896; p.9 Theosophy, Vol. 21, Oct. 1933; p.568

Apr. 8, 1939 continued	In July 1903 The Theosophical Society started the Theosophical Quarterly, as their official organ. It is believed that Hargrove was Editor or Co-Editor. This excellent magazine ran continuously until Oct. 1938 when publication ceased, due to Hargrove's ill health. Mr. Hargrove's marriage to the daughter of E. August Neresheimer ended in acrimonious divorce. NOTE: Albert Smythe who knew Hargrove has some interesting notes in The Canadian Theosophist Vol. 19, May 1939, pp.84-85.	
Apr. 22, 1942	James Morgan Pryse died "very peacefully" in Los Angeles. Born August 14, 1859 in New London, a suburb of Cincinnati, Ohio where his father, James Morgan Pryse, was a Presbyterian minister. His mother was Mary Morgan. Both had been born in Wales and come to the US in their teens. Rev. Pryse moved his family to Emporia, Kansas in 1863. "Being a minister's son James went place to place in America, taking a high-school course and preparing in Latin, Greek, and the like, for a college in Crawfordsville, Ind." Poor health, overstudy, and trying to do three years' work in a little over one spoiled these plans, and Pryse began to read law. "At 17 he was ready for the bar, but not caring to spend four years as a clerk he went to Red Cloud, Nebraska, to the frontier. There for a while he had a photograph gallery, but sold it and entered a printing office, learned that business, edited a country paper, and with his brother John published other papers in various towns." In Jan. 1886, he gave up printing and was admitted to the bar in the Circuit Court for the Eighth District of the State of Minnesota. He joined the T.S. in July 1887, after corresponding with Mrs. Julia VerPlank (who married Archibald Keightley). In 1889 he started the Aryan Press in New York to help Judge print H.P.B.'s <i>Esoteric Instructions</i>. That same year, H.P.B. cabled him to come to London to start the H.P.B. Press with the capital supplied by Archibald Keightley. At London Headquarters, Pryse lived under the same roof as H.P.B., conversed with her daily, and when she grew feeble took her round the garden in her wheel-chair. After her death the group still remained and worked at the same place until the break came in 1894. Mr. Pryse then went to Dublin, Ireland, where he had charge of printing the Irish Theosophist and contributed articles and poems to the magazine. After a year in Dublin Mr. Pryse was called to New York by Mr. Judge who needed him to help with The Path. In 1901 he married Jessie Mayer. He continued to practise law until 1905. In 1900 he had again taken up writing and wrote Reincarnation in the New Testament. He continued writing books using his knowledge of Greek, Latin and Sanskrit. Mrs. Pryse was stricken with paralysis in August 1928 and passed away on August 27th.	The Path, Vol. 9, June 1894; pp.90-91 Echoes of the Orient, Vol. 2, pp.472-474 BCW, Vol. 12, pp.761-765 Cdn. Theosophist, Vol. 16, Mar. 1935; p.2 Cdn. Theosophist, Vol. 20, May 1939; p.75

May 7, 1942	Dr. Joseph H. Fussell died. He was born in Nottingham, England in 1863 and came to the U.S.A. in 1890. He met W.Q. Judge soon after and often claimed that this meeting had completely changed his life. He joined the Society as a Member at large on September 16th, 1890*. In 1892 he became private secretary to Mr. Judge and retained this close association until Judge's death in 1896. In 1900 the Headquarters of the Society were moved from New York to Point Loma, CA. Shortly after this Dr. Fussell became Secretary-General of the Society and private secretary to Katherine Tingley, and later to G. de Purucker — a period of fifty-two years of continuous service. He was granted the degree of Doctor of Theosophy by the Theosophical University in 1929. He died at Point Loma following a lengthy illness. * His application form was endorsed by Ron S.(?) Bryan and W.Q. Judge.	Theos. Forum (P.L.) Vol. 20, July 1942; pp.332-333 T.S. Application for Membership form (see Appendix C)
Sep. 30, 1942	Dr. Henry Newlin Stokes died. (Born Oct. 1859) Editor of The O. E. (Oriental Esoteric) Library Critic [Aug. 30, 1911 to Jan. 1942] This independent periodical was published out of Washington, D.C. No organization or individual was safe from criticism, as Dr. Stokes was the watch-dog over the Theosophical Movement. With the slash of his pen and his tenacious pursuit for uncovering facts, many small mysteries came to light. To quote Dr. Stokes: "No one need resign from membership because the CRITIC has shocked his feelings or trodden on his toes. All he has to do is pity the Editor for not having learned better manners — and at the same time to see if he himself is not wearing corns." Stokes entered life as a Quaker. Originally a chemist, he took an interest in occultism, later establishing a library and book lending business that concentrated on occult subjects. He became a member of the Theosophical Society (Adyar) on June 4, 1904. Shortly thereafter he became involved with the Oriental Esoteric Center of Washington. When it came time to choose between it and the TS he chose the O.E. Society. However, he became disillusioned which led him to seek readmission in the TS. He was readmitted June 12, 1915 and he remained a member for the rest of his life, despite his disenchantment with its leadership after 1917. NOTE: Dr. Stokes' great-grandson, Henry Stokes, supplied the following information: H.N. Stokes' doctorate was in chemistry. He was considered a specialist in inorganic chemistry concentrating his research on silicon and phosphorus-nitrogen compounds as well as the chemistry of ore deposition. NOTE: For more on Stokes see "H.N. Stokes and The O.E. Library Critic" in Theosophical History Vol.1, No. 6, pp.129-139 and "H.N. Stokes' Early Contacts With The Theosophical Society" in Theosophical History Vol. 2, No. 1, pp.4-22, both by James Santucci. NOTE: The O.E. Library Critic (Vols. 1-27 Volumes) was republished by Edmonton Theosophical Society in 1993.	Cdn. Theosophist, Vol. 23, Dec. 1942; pp.319-320 Jan 1943; p.353 O.E. Library Critic, Vol. 1, Aug. 1911; p.2

Oct. 31, 1944	Bertram Keightley died, of heart failure, in Cawnpore, India. (Born on April 4, 1860 at Birkenhead, England) His father was a Liverpool solicitor and owner of much land which later greatly increased in value. He received a most admirable education; first at Charterhouse, then in Germany and France, and then to Cambridge, where he graduated in Mathematics from Trinity College. He also took the degree of Master of Arts. While still at Cambridge, he studied mesmerism and was led to reading Éliphas Lévi, medieval mystic and Neo-Platonic writers. Upon reading Sinnett's Esoteric Buddhism, he quickly made contact with the author. He was admitted into the London Lodge, T.S. April 5, 1884, and in 1885 became Hon. Secretary until the formation of the Blavatsky Lodge upon H.P.B.'s return to London. In Reminiscences of H.P. Blavatsky (1931) Mr. Keightley draws vivid sketches of H.P.B. at work, and narrates how he and his nephew, Dr. A. Keightley, divided between them the laborious work of planning The Secret Doctrine, typing and arranging the manuscript, reading the proofs and seeing the book through the press. In 1890 Madame Blavatsky sent him as her special messenger to America. That same year she sent him to India to found the Indian Section which was chartered Jan. 1, 1891. He became India's first General Secretary of the T.S. and started The Prasnottara, a magazine for free distribution to its members. Being in London in April 1893, he travelled to America and was a delegate from the European and Indian Sections at the American Convention that month. During Judge's so-called "trial", his attitude was diametrically opposed to that taken by his nephew, Dr. Archibald Keightley. However, at the Judicial Committee, to which he was a party, he stated that as a lawyer, "I gave it as my opinion that the technical objection raised by Mr. Judge was a sound and good one". Mr. Keightley returned from India to London in 1901 where he remained for four years. Following the death of his mother he returned to India to live in retirement with his friend, G.N. Chakravarti, until Chakravarti's death in 1936. He then spent the last years of his life in Allahabad. After Olcott died and Besant took over in 1906, he was no longer in sympathy with her "presidential policy" but he did not demit as a member of the T.S., because it is said that he had made a promise to H.P.B. that he would never leave it. Krishna Prem wrote that Mr. Keightley had apparently one month earlier been taken down from Rani Khet in an unconscious condition from which he only had short flashes of consciousness. He had been taken to Cawnpore where, it is presumed, he died in hospital.	The Theosophist, Vol. 66, Jan. 1945; pp.99-100 Feb. 1945; p.139 The Theosophist, Vol. 30, Sep. 1909; pp.729-730 The Path, Vol. 8, Aug. 1893; p.143 BCW, Vol. 9, pp.432-435 Cdn. Theosophist, Vol. 25, Jan. 1945; p.339 General Report of the 19th Anniversary of the T.S., p.50 Eirenicon, Dec.1944/Jan.1945; p.4

May 30, 1945	Basil Crump died in Calcutta, India. (Born 1866,est.) At the age of twenty five he first met Alice Cleather, just after the death of Madame Blavatsky. Mr. Crump was a Cambridge man, a barrister of the Inner Temple, a freemason, and finally succeeded his father (a K.C.) as Editor of the Law Times of London. After Mr. Crump's years of residence in England and Italy — he devoted himself entirely to the growing work that was ever his life motive (Theosophy) — with Col. and Mrs. Cleather and their son, Graham. The last year of the first World War saw Group work transferred to India, where it was kept up both on the spot and by correspondence for many years thereafter. Mr. Crump was of much help in the spade work part of Mrs. Cleather's inspiration in her three books on H.P. Blavatsky, published in India. Mr. Crump wrote, in collaboration with Mrs. Cleather, the larger part of Buddhism the Science of Life, and he wrote Evolution as Outlined in the Archaic Eastern Records.	Cdn. Theosophist, Vol. 26, June 1945; pp.115-116
Nov. 1945	"THE ORIGINAL PROGRAMME" John Roger's analysis of the Original Programme of the T.S., its origin, plans and aims. Rebuttal by C. Jinarajadasa to Roger's claims that the Society is under the direct guidance of the Mahatmas. "Let it be noted, therefore, that the claim of Mr. Judge — upheld by the officials appointed for the judicial inquiry [July 10, 1894] makes clear that the Society is in no way bound to the idea of the Masters of the Wisdom as in any way directing the affairs of the Society."	Cdn. Theosophist, Vol. 26, Nov. 1945; pp.257-265 Cdn. Theosophist, Vol. 27, Mar. 1946; pp.21-22
Apr. 1946	"HARGROVE'S REPUDIATION" Item denying that Judge appointed Tingley as his successor and claiming that Hargrove was responsible for the succession. "There is evidence that E. August Neresheimer and Claude Falls Wright had both been consulting her as possessed of 'occult powers' before Mr. Judge's death, accepting communications through her as 'messages from the Masters.' One such message, received by Mr. Neresheimer in 1895, contained the injunction, 'Under no circumstances must Mr. Judge know of this' — a provisio [sic] so entirely out of keeping with the law of the Guru-parampara chain that it alone should have been sufficient warning of the questionable nature of the communication."	Theosophy, Vol. 34, Apr. 1946; pp.228-231 Cdn. Theosophist, Vol. 27, June 1946; pp.117-119

Apr. 1946 continued	“SOME PAST HISTORY, The ‘Promise’ Myth” “The magazine <i>Theosophy</i> in noting an article by Carey McWilliams in the March <i>Atlantic</i> dealing with ‘prominent religious exhibitionists’ in Southern California, undertakes to correct some of the statements made, and incidentally adds to the notoriety of Ernest Temple Hargrove. . . .” This is followed up with a reprint from Theosophy, April 1946. “Mr. Neresheimer was true to the principles of the philosophy he had learned from Mr. Judge and H.P.B., and that he established for the record the fact that, like H.P.B., William Q. Judge had ‘no “successor”, could have none, never contemplated, selected or notified one.’ It is unfortunately true that Hargrove and his handful of associates did indeed go ‘too far’— so far that the myth of Mrs. Tingley’s ‘extraordinary influence’ over Mr. Judge still exists to be seriously repeated as fact in a contemporary study of religious phenomena.”	Cdn. Theosophist, Vol. 27, June 1946; pp.117-119
Sep. 15, 1946	“COVINA EXPLAINS” Charles J. Ryan’s rebuttal to the April article in Theosophy, which had been reprinted in the Canadian Theosophist. NOTE: See Apr. 1946 entry. Cited instances in which Blavatsky mentioned looking for possible successors. Regarding a successor for Mr. Judge he wrote: “There were papers to show that Mr. Judge had been contemplating for many months an <i>Esoteric</i> successor in the person of ‘Promise’ (Mrs. Tingley) through whom he believed that H.P.B. would come and help. Without having given an explicit nomination in writing . . . Mr. Judge left notes on this subject which are so plain and showed such confidence in Katherine Tingley that even had there been no other reasons for their action the Council could not reasonably have done anything but accept her as the rightful successor in the E.S.T.” [p.216]. Quoted Julia Keightley from article in Search Light. He also mentioned that “Many Theosophists thought she [Mrs. Julia Keightley] might well be Mr. Judge’s successor.” [p.216] NOTE: See May 1898 and Jan. 22, 1900 entries.	Cdn. Theosophist, Vol. 27, Sep. 1946; pp.212-219

Sep. 19, 1946	Dr. Henry Travers Edge died at the Theosophical Headquarters, Covina, California. He was born January 6, 1867 at Cubbington, near Leamington, Warwickshire, England. His father was Francis Edge, a clergyman of the Church of England, and his mother, Cecilia Tarratt Edge. He was educated at Malvern College from 1880 to 1886; then at King's College, Cambridge. Mr. Edge's first acquaintance with Theosophy was on July 15, 1887, when he read A.P. Sinnett's The Occult World in the Library of Cambridge University. Late the same year he visited H.P. Blavatsky at 17 Lansdowne Road, Holland Park, London, and in 1888 received his diploma of fellowship in The Theosophical Society. He soon became a personal pupil of H.P.B. and was entrusted by her with private literary and office duties which he continued to perform until her death on May 8, 1891. In 1889, Mr. Edge entered for the Natural Sciences Tripos, in Chemistry, Physics and Geology, taking honors. He then studied a year in Germany, and taught in various institutes in England. During the controversial years 1894-95 he sided with Mr. Judge. In 1899 he resigned his post as Demonstrator in Practical Physics at the Royal College of Sciences, South Kensington, London, and accepted Katherine Tingley's invitation to join the Theosophical Headquarters at Point Loma, California. Dr. Edge was one of the original incorporators of Theosophical University, on December 18, 1919, and became its President in 1939, which post he held until June 19, 1946. He taught Latin and Greek, mathematics, physics, chemistry and geology and also conducted classes in Isis Unveiled and The Secret Doctrine. He was a prolific contributor to various Theosophical magazines and journals, starting with H.P.B.'s Lucifer and with the periodicals published at Point Loma. He wrote under his own and under various pseudonyms, he produced literally hundreds of valuable articles and essays on a large variety of subjects. Essentially he was a scholar, wholly devoted and dedicated to the lofty objectives of the Movement. NOTE: In the Spring 1960 issue of Theosophia, the editors published Dr. Edge's "WHY I BECAME A THEOSOPHIST". This article gives interesting insights into his early involvement with H.P.B. and The Theosophical Movement. Mark Jaqua published a selection of H.T. Edge's works in a small book "Some Theosophical Writings", January 1998.	BCW, Vol. 12, pp.737-746 Theosophia, Vol. 16, Spring 1960

Dec. 15, 1946	“BESANT-CHAKRAVARTI-JUDGE, THE THEOSOPHICAL SOCIETY.” In a letter to the Editor, C. Jinarajadasa wrote regarding: the E.S. succession after H.P.B.’s death: “I wonder if it is possible for Mr. Ryan to publish the original letter [March 1891 letter that H.P.B. wrote to W.Q. Judge which he placed before the E.S. Council on May 27, 1891] so that we may see if there was any garbling, as he states.” NOTE: See Dec. 14, 1888 entry for special order by H.P. Blavatsky. “SINS OF OMISSION” Letter to the Editor from Charles J. Ryan rewording his own comment that A. Besant, in quoting an 1891 letter from H.P.B. to Judge, “garbled” it. “Instead of ‘garbled’ it might have been better to say [Mrs. Besant] ‘abbreviated and slightly mutilated [it].’ The complete sentence, as in the original, reads: — ‘. . She is not psychic nor spiritual in the least — all intellect, and yet she hears the Master’s voice when alone, sees his Light, and recognises his voice from that of D———. Judge, <i>she is a most wonderful woman</i>, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America’.” NOTE: See Sep. 15, 1946. NOTE: H.P.B. has used “D———” in previous instances in reference to Damodar. See The Letters of H.P. Blavatsky to Sinnett, p.10, TUP 1973 edition. See “ANNIE BESANT, HER PASSIONS AND HER RELATIONSHIPS - Part I” in Fohat Vol. IV, No.4, Winter 2000, p.79.	Cdn. Theosophist, Vol. 27, Dec. 1946; pp.305-308 Cdn. Theosophist, Vol. 27, Jan. 1947; p.340
Oct. 2, 1947	Albert Ernest Stafford Smythe died. (Born Dec. 27, 1861, at Gracehill, County Antrim, Ireland, and a graduate in science from Irish universities.) On Nov. 15, 1884, Smythe sailed from Liverpool to the U.S.A. on the British steamer <i>S.S. Wisconsin</i>. Judge who was returning from a trip to India was also on board. On this first meeting Smythe wrote: “Judge was a master of ordinary conditions and could get the honey out of the merest weed. To know him was to love him.” Mr. Smythe resided in Chicago from 1884 to 1887, and in Edinburgh from 1887 to 1889, where he began his Theosophical studies. In 1889, having a choice of going to London to study or to America to work, he chose America and became involved with Theosophy as soon as he arrived in Toronto on September 10, 1889. A lodge was formed in 1891, one of the last Lodges that Blavatsky chartered, and Mr. Smythe was elected President. In 1896, he founded The Lamp, the first theosophical magazine in Canada, which he edited until 1900. Mr. Smythe was in Great Britain from June 1897 to Dec. 1898, the period during which The Theosophical Society in America split in two (in 1898). In 1899 he was expelled by Katherine Tingley from the Point Loma organization. [Continued in next cell]	Cdn. Theosophist, Vol. 28, Oct. 1947; pp.177-182 Echoes of the Orient, Vol. 1, p.xxvi Cdn. Theosophist, Vol. 71, Jan./Feb. 1991; p.126 Cdn. Theosophist, Vol. 1, Apr. 1920; pp.28-29

Oct. 2, 1947 continued	After Mr. Neresheimer's death Mr. Smythe explained some of the circumstances which may have contributed to his expulsion. "Mrs. Tingley cast her spell over Mr. Neresheimer and he followed her loyally till her death. After this, the spell appeared to be broken and he began to realize that all had not been as he had thought it was. I wrote to him an account of the proceedings by which he had superintended my dismissal from Point Loma, having been sent on a roundabout wild goose chase to execute a bogus mission in New York, where on arriving I was delayed till Mr. Neresheimer also arrived with orders to send me back to Toronto as fast as possible. Why should I not have been sent direct to Toronto, but Mrs. Tingley had advertised me as a black magician and this was one of her pretty ways. Mr. Neresheimer wrote me a reply confirming all I had described and acknowledging that he had acted on her orders. This is not mentioned in derogation of anyone now living, but it helps one to understand why Mr. Neresheimer severed his connection with Point Loma. He became a subscriber to <i>The Canadian Theosophist</i>, which he said he held in high esteem." Mr. Smythe joined the editorial staff of the Toronto World in 1903 and went to The Toronto Globe in 1905. Two years later he returned to the World and was chief editorial writer until 1920. In 1928 he was appointed Editor of the Hamilton Herald, and resigned from active journalism in 1934. By 1909 Smythe was once again an active force in Theosophy. With the formation of an independent Canadian Section in 1919, Smythe became General Secretary of The Theosophical Society in Canada, which title he held until 1945. In 1920, he started The Canadian Theosophist which he edited until his death.	Cdn. Theosophist, Vol. 18, May 1937; pp.83-84 Cdn. Theosophist, Vol. 8, July 1927; p.102
Oct. 1947- Apr. 1948	8 letters from Masters M. and K.H. to W.Q. Judge and Dr. Hübbe Schleiden were published; each as facsimile reproductions and transcriptions. NOTE: See April 1893 and May 17, 1916 entries.	Theos. Forum (P.L.) Vol. 25, Oct., Nov. 1947 Vol. 26, Jan., Feb., Apr. 1948

Nov. 1950	“The 75th Anniversary of The Theosophical Society” C. Jinarajadasa stated: “The date of the Foundation Day of the Theosophical Society which we celebrate is November 17. But as a matter of fact, the Society had been organized one month before. The first illustration which I give, which is that of the cover page of the booklet with Preamble and By-laws, gives the date of organization as October 30, 1875 (Figure 1). Following the custom in the United states, where the President of the country is elected in November but does not officially take office until several months later when he takes the oath of office in an inauguration ceremony, Colonel Olcott, who was much influenced by the number seven, arranged for the inauguration meeting of the Society to be on November 17th . NOTE: In “HISTORICAL SKETCH OF THE THEOSOPHICAL SOCIETY” <i>from the Records of the T.S., from 1875 to the present day</i> prepared by W.Q. Judge and read by Mr. Wade at the Ninth Annual Convention American Section T.S. and First Convention Theosophical Society in America held at Boston, Mass., April 28-29, 1895. “At a meeting held in the rooms of H.P. Blavatsky, 46 Irving Place, New York City, Sept. 7, 1875, it was agreed to form a society for the purpose of occult study. “Upon motion of William Q. Judge, Henry S. Olcott was elected chairman of this meeting, and upon motion of H.S. Olcott, William Q. Judge was elected secretary of the same. “Adjourned to Sept. 8, 1875.” C. Jinarajadasa further stated: “The original Minute Book of the Society existed in Adyar until 1906, when in some mysterious way it disappeared.” NOTE: See Apr. 28, 1895, Sep. 7, 1895 and Dec. 27, 1896 entries.	The Theosophist, Vol. 72, Nov. 1950; pp.81-86 Report of Proceedings T.S. in America, 1895; pp.18-24 The Theosophist, Vol. 72, Nov. 1950; pp.81-86
Mar.-Apr. 1951	Tribute issue to W.Q. Judge. Includes quotes from letters by H.P.B. to and about W.Q.J.	Theosophia , Vol. 7, Mar.-Apr. 1951; pp.1-16

1952	The Editor of Eirenicon, T.H. Redfern, focused on the “ORIGINS OF THE PASADENA T.S.”, he stated: “The work of Mr. Judge is not as well-known to the Adyar membership as it should be. When Col. Olcott and Mme. Blavatsky left America, where the T.S. had been founded, and went to India, Mr. Judge was the only one remaining who staunchly and steadily carried on with the work there. He went through his personal difficulties and private trials, failing and succeeding as all do who persist in occult work. He missed one major opportunity, but he went on. When others were fearful and half-hearted, W.Q. Judge was faithfully loyal to H.P.B.” Also stated that the “growth in power of W.Q. Judge was due to his occult training, according to Mme. Blavatsky. Writing to him in 1886 she said he had not realised the change that had taken place in him a few years before, when a Nirmanakaya had blended with his astral nature.” Redfern examined the successorship after Judge’s death, from Katherine Tingley to William Hartley. He claimed: “In adopting the title of Leader, Mrs. Tingley imposed this title also on H.P. Blavatsky as Leader from 1875-1891, and W.Q. Judge as Leader from 1891-1896. This was unwarranted. Can anyone familiar with her work doubt that H.P.B. would have repudiated it? . . . It is hard to conceive of the democratic W.Q. Judge approving an autocratic constitution”— which Mrs. Tingley adopted starting with the Feb. 18, 1898 Chicago Convention. NOTE: H.P.B. held the position of Corresponding Secretary for the Society and W.Q.J. was elected President for Life of The T.S. in America. They never held the position of Leader.	Eirenicon, No. 105, Winter Solstice 1952; 16 pages
1955	Victor Endersby did a point by point historical analysis of the Judge Case. NOTE: See July 1963 entry for Victor Endersby’s comments regarding “The Judge Case.”	Theosophical Notes, Jan. 1954, Jun. 1957-July 1958; Feb., May, July, Dec. 1959

Mar. 15, 1957	Edward Toronto Sturdy died at the age of 97. (Born in 1860.) He was the last surviving member of H.P.B.'s Inner Group. He joined the TS in January 1886. Mme. Blavatsky appointed him to the Advisory Council of the Theosophical Society in Europe in 1890. He was a resident at Avenue Road and was present when Mme. Blavatsky died. He was present at the Consultative Council meeting held at Headquarters, London, May 23rd, 1891. By late Fall that year he had published a small, 8 page, pamphlet entitled Theosophy and Ethics. With the great success of the H.P.B. Press, started by James M. Pryse, the Theosophical Publishing Society decided in the Fall of 1891 to expand their printing operation. Sturdy was appointed as one of its co-managers. On October 3rd, 1891, Sturdy was elected as Treasurer of the Blavatsky Lodge, and at the first Annual Convention of the European Section of the T. S. he was elected as its Treasurer. He was present on July 15th, 1892, at 19 Avenue Road, London, in the front room called 'H.P.B.'s Room', when he witnessed the placing of the ashes of H.P. Blavatsky within a copper Indian vase. Sturdy studied Sanskrit and in December 1892 he arrived in India "to seek for the rarer Indian books useful for translation, and to superintend that translation." At the Convention at Adyar in 1893 he was appointed Secretary of a vernacular Sub-Section to carry on the work of translating works from "Telugu, Gujarati, Tamil, Hindi, Urdu, Bengali, Mahratti and Canarese." One of his later translations from Sanskrit was <i>Narada Sutra, An Inquiry Into Love</i> in which he included his own commentary. When the Judicial Committee met on July 10th, 1894 in London to look into certain charges against the Vice-President, Sturdy was in attendance as a delegate from the Indian Section. In the December issue of The Unknown World, Sturdy wrote a criticism on the T.S. and its organization. By June 1895 he resigned his fellowship in the T.S. "and hereafter will in no way be identified with its organisation." By early 1895 Sturdy had written to Swami Vivekananda, who was in America, requesting him to come stay with him in England. The Swami sailed from New York about the middle of August. Sturdy soon became a disciple of the Swami and they began working on an English translation of the Bhakti aphorisms of Nārada. By November 1899 Sturdy "had given up the Swami because he felt that the teacher was not living in the West the life of an ascetic". Mrs. Cleather stated that when she last met Sturdy in 1904 he had become a complete sceptic and spoke of H.P.B. as "a wicked old woman!" In 1938 he was still continuing his work "to advance the sympathetic study of Oriental Religion and Philosophy".	Eirenicon, No. 127, Spring Equinox 1957 Lucifer, Vol. 6, July 1890; p.429 Cdn. Theosophist, Vol. 20, July 1939; p.152 Lucifer, Vol. 8, June 1891; p.336 Vol. 9, Nov. 1891; p.255, Oct. 1891; p.167 Vol. 8, July 1891; p.516 Vol. 10, Aug. 1892; p.514 Vol. 11, Dec. 1892; p.265 Vol. 13, Feb. 1894; pp.521-522 The Word, Vol. 1, Jan. 1905; p.192 Lucifer, Vol. 14, Aug. 1894; p.449 Vol. 15, Dec. 1894; p.356 Vol. 16, June 1895; p.321 Vivekananda, pp.91, 93, 156-157 H.P.B. As I Knew Her, pp.23-24 Cdn. Theosophist, Vol. 19, June 1938; p.124

1958	“HISTORY” Chapter 2 in Theosophists: Reunite! by F. Pierce Spinks. “Assessment of the Judge case as a contributory factor to the present divisiveness of the Theosophical movement. The author, a member of the group that followed Judge in America suggests that Judge relayed psychically received messages in good faith, but questions the source based on subsequent results: the ‘split’ in the Society.”	T.N.C.A.B, Item 1996, p.547 Theosophists: Reunite! pp.31-105
Aug. 20, 1958	Bahman Pestonji Wadia died in India. Born Oct. 8, 1881. He resigned from the Indian Council and of the Indian Section of the Theosophical Society on July 18th, 1922, stating Adyar “had strayed away from the ‘Original Programme’ inspired by the ‘Original Impulses’ whereby the Masters brought it into existence through the help of Their Messenger, H.P. Blavatsky.”	To All Fellow Theosophists and Members of the Theosophical Society: A Statement by B.P. Wadia, p.1
1960	“KATHERINE TINGLEY AND THE BREACH OF 1895.” by Boris de Zirkoff. “Advocates the date of the initial meeting of Katherine Tingley and Judge as late fall 1894, so she could not have been responsible for his Nov. 3rd Circular deposing Besant. But Judge mentions Tingley by name in a letter of Oct. 1, 1894 . . . and E.A. Neresheimer notes that he met her at Judge’s introduction after the September 1893 World Parliament of Religions.” NOTE: See next entry for the complete text, found in Eirenicon, of Mr. Boris de Zirkoff’s comments as to when Judge met K.T.	T.N.C.A.B. Item 2001, p.548

1960	“KATHERINE TINGLEY AND THE BREACH OF 1895” by Boris de Zirkoff. “Is it reasonable to suppose that Katherine Tingley ‘claimed to be responsible for the development of Judge’s plans to secede’, provided he actually had such plans, in the first place? “Personally, after several years of work with her, I have never heard anything of the kind. But this may be poor testimony historically speaking. But what about the following: “Madame Tingley met Judge during a clockmakers’ strike in New York (The Gods Await, Point Loma, 1926, Section III). The New York TIMES shows that this strike was of several months’ duration, and the articles about it run from August 28, 1894, to February 22, 1895. To judge by the cold weather spoken of by Katherine Tingley, I would suggest that this meeting took place rather late in the season, maybe late Fall, if not beginning of Winter. (Incidentally, this would dispose of Mrs. Cleather’s statement - H.P. Blavatsky, Her Life and Work For Humanity, p.122 - that Judge’s E.S. Paper By Master’s Direction, dated November 4, 1894, was dictated by Katherine Tingley, etc.) April 28, 1895, Judge ‘seceded’, at Boston Convention. Is it reasonable to suppose that Katherine Tingley would have produced such an impact on Judge within a matter of 3-4 months? Personally, I think it is a lot of ‘bosh’, but I do not expect everybody to agree with me. A lot of “Theosophists” have been for years in the state of mind which is defined something like this: ‘I have made up my mind, Sir; don’t confuse me with the facts!’ . . .” NOTE: In a letter to Mrs. H. Beane, dated October 1st, 1894 Judge wrote: “I have been requested by Mrs. Kate A. Tingley to send some elementary documents on Theosophy and a form of application for membership in the T.S., so I presume that you have had some conference with her upon the subject.”	Eirenicon, No. 137, 1960; p.8 Theos. Forum (P.L.) Vol. 7, Oct. 1935; p.26

Apr. 2, 1962	A meeting held at H.W. Dempster's home at 3131 McCall Street, San Diego 6, California, with Dr. Henry A. Smith, President, American Section of The Theosophical Society (Adyar). L. Gordon Plummer and W. Emmett Small were also present. Statement from Dr. Smith: "I reached into my files and found the 'White Papers' . . . written by A.B. [Annie Besant] approximately in 1897. They were a review of the whole (Judge) situation, a review of her position and of her attitude and the attitude of the organization at that particular time. I did not see how anybody could read that without reading between the lines, and it was then that I began to sense that there must be another aspect, another side to it. My first thought was, I wish I could get in touch with one of you people that we might exchange 'White Papers' . . . I just followed the feeling within me. It told me that the first thing to do was to read Judge, which I hadn't done, and in reading Judge I knew Judge, and I became more and more convinced that it was a matter of failure of communication at that time. I felt that Judge was a Founder, and furthermore he was the first President of our Society in this country. I felt he should be restored to his position . . ." "Dr. Smith tried to restore an attitude at national headquarters that would respect the contribution of <i>all</i> noted figures in the history of the movement. For this reason a picture of W.Q. Judge was hung there. His brotherly act caused shock among the bigoted staff. Dr. Smith wished to activate the Research Department on a national basis. It was his hope to establish a nucleus that would link various groups, produce literary works, create effective outlets for such efforts in the world at large. . . . In Jan. 1965, control over the department was wrested from him." Henry Arthur Smith, M.D., joined the Society on July 1st, 1919 and was National-President of T.S. in America from 1960 to 1965. He died on September 10th, 1979. NOTE: Dr. Smith was eventually asked to resign, request a leave of absence for the remainder of his term, or stay and possibly face recall action. He chose an unconditional leave of absence in July 1965.	Extracts from meeting held at Dempster's Home, 3pages of recorded notes The Progressive Theosophist, Vol. 1, June 1966; pp.4-5 The Theosophist, Vol. 101, Dec. 1979; p.170

July 1963	“THE LASTING SIGNIFICANCE OF THE JUDGE CASE.” The Editor of Eirenicon quoted Victor Endersby: “It seems to have been the original intention that a balance would be maintained among enthusiasts of variant sorts. The ‘Judge Case’, which split the Society, effectively destroyed this balance, and both sides went to extremes, where some of them still are. (We might say in passing that while Judge is blamed by one side for the split, and credited by the other for it, our own research has convinced us that he was <u>not</u> responsible for it, but was prepared to continue in unity with the Olcott regime, even under circumstances very disadvantageous to himself; first in official unity, then, when that failed, in unofficial harmony and fellowship. But he was no longer master of the situation. The true story of how both sides were victimized by forces inimical to the whole Movement has not yet been published.)” NOTE: Victor Endersby, Editor of Theosophical Notes, issued “AN IMPORTANT ANNOUNCEMENT”, July 1963, whereby he dealt with controversial issues and notions regarding his “supposed affiliation or <u>rapprochement</u> with what is known as neo-theosophy.” He mentioned having “been invited to participate in a reorganized researched group under the management pro tem of Dr. Henry A. Smith, President of the T.S. in A.”	Eirenicon, No. 147, Autumn Equinox 1963; pp.2-3 Theosophical Notes, Special Paper, July 1963; pp.1-5
March/April 1964	Book review by J.M. Prentice of The Last Four Lives of Annie Besant by Arthur H. Nethercot. “Nethercot brings out . . . the belated admission by Annie that she had been wrong in her attitude to Judge and in her acceptance at the time that he gave a misleading form to genuine messages from the Masters, (he was never overtly accused of forgery, remember) but such an admission was made privately and never publicized at the time.”	Cdn. Theosophist, Vol. 45, Mar./Apr. 1964; pp.20-23
March/April 1964 continued	Book review by J.M. Prentice of The Last Four Lives of Annie Besant by Arthur H. Nethercot. Following the above Prentice added: “This recalls to your reviewer a long interview which he had with G.R.S. Mead in 1916. Mead said he had often wondered if he had not gone astray in refusing to support Judge, who had called on him during the 1894 crisis and implored such support. Mead was ill in bed with a severe attack of influenza and his normal judgment was not functioning.” NOTE: See Sep. 11, 1922. “<i>Theosophical Activities</i>” “We regret to say that the General Secretary, G.R.S. Mead, is still extremely weak, his recovery from the breakdown caused by overwork being exceedingly slow.” NOTE: See NOTE in July 7, 1894 entry and May 20, 1894.]	Cdn. Theosophist, Vol. 45, Mar./Apr. 1964; pp.20-23 Lucifer, Vol. 14, June 1894; p.347

January 18, 1966	A private letter addressed to Boris [de Zirkoff] from Hildor Barton, an early Point Loma student who was present and witnessed Katherine Tingley handing over one of Judge's Diaries to August Neresheimer. "The Diary was turned over as J.H. Fussell recounts. Nere used to go over, duly, each evening, though he preferred to stay at home with his wife. There were no consultations, but only KT's endless recountments of events in the old days. And all the elderly gentlemen would sit there and go to sleep one after another. But Nere would sit bolt upright, like Amen Ra. And one evening KT came with the Diary in her hands and said, "I am going to give this to Nere, because I know it will be well taken care of." Both Marguerite and I are strongly of the thought that this was in 1928. We all thought it strange at the time; for there had been some conflict of ideas between her and Nere. He and Emily left early in 1929." NOTE: See June 1932 for "THE POINT LOMA VIEW", and Dec. 12, 1932.	Letter addressed "Dear Boris", dated Jan. 18, 1966
Nov. 14-20, 1975	The Centenary Congress of the Theosophical Society was held in New York City in celebration of the Society's 100th Anniversary. The following was reported in The Canadian Theosophist by Ted G. Davy, the official representative for the Canadian Section, as its General Secretary and Editor of the magazine. The then International President of the Theosophical Society was John B.S. Coats (1973-1979) who made the reported announcement. "After having been virtually 'in exile' these many years, the Congress paid special tribute to William Quan Judge. With full approbation of the Society, his name was at last relinked with those of H.P.B. and Olcott, his colleagues of 1874 and after. "This restoration of dignity, if not of honour, was the source of considerable joy at the Congress. Those many students who, over the years, have endeavoured to defend Judge's integrity and to continuously make available his valuable writings, must have felt that justice has been done at last. We in the Canada Section have always recognized William Q. Judge as a founder of the Society and as a student of Theosophy who made a special contribution to our understanding of the Ancient Wisdom. It is gratifying to know that as a result to the wider recognition initiated at the Congress, his work will become know to a much larger segment of the Theosophical Movement, and that hereafter he will be identified as one of the Founders of the Society." [Continued in next cell]	Cdn. Theosophist, Vol. 56, Jan.-Feb. 1976; pp.121-127 The Theosophist, Vol. 97, Jan. 1976; pp.213-215

Nov. 14-20, 1975 continued	NOTE: Unfortunately the anticipated breakthrough following this proclamation by Mr. Coats at the Congress has never materialized. He died December 26th, 1979, during his term of Office. The Theosophical Society in Canada was “dissociated” from The Theosophical Society at the Meeting of the General Council held at Adyar on December 25th, 1991 (and continued on January 1st, 1992). A change in the By-Laws of TS in Canada, updated to reflect Canadian legal requirements, was taken as the pretext for expulsion. A letter to this effect, dated January 31st, 1992, signed by Hugh Gray, Secretary, informed then-General Secretary of TS in Canada, Stan Treloar, of this action.	Documents in the Archives of Edmonton Theosophical Society
Nov. 15, 1976	“A CHAPTER OF THEOSOPHICAL HISTORY CLARIFIED” Iverson L. Harris commented on “Some Reminiscences of William Q. Judge” by E. A. Neresheimer. “I have seen the originals of these ‘messages and quotations’ in Mr. Judge’s handwriting, and I showed photographic copies of them to Miss Margaret Thomas (active U.L.T. member) at Oakley House, Bromley Common, Kent, England, while I was attached to Dr. de Purucker’s staff during the temporary transference thither of the International Headquarters of The Theosophical Society (Point Loma) in 1932-1933.” Harris also reproached “the anonymous author or authors of the U.L.T. History of the Theosophical Movement [who] have persistently maintained that the statement that Katherine Tingley was ‘appointed’ by Mr. Judge as his esoteric ‘Successor’ is untenable and even fraudulent.”	Eclectic Theos. No. 37, Nov. 15, 1976; pp.2-3
Sep. 15, 1977	“<i>Historic Footnote:</i>” by Iverson L. Harris. “To those interested in knowing the truth concerning certain statements made late in life by Mr. E. A. Neresheimer in his ‘<i>Reminiscences of William Q. Judge</i>’, the following incontrovertible facts are gleaned and quoted from ‘Minutes of a General Meeting held at Headquarters, 144 Madison Avenue, New York, on Sunday, March 29, 1896 at 12:30 p.m.’ “Mr. Hargrove read several pages of the memoranda in Judge’s handwriting found after his death. Thereafter, each member of the Council expressed his concurrence and acceptance of the documents read by Mr. Hargrove. Mr. Neresheimer’s concluding statement was as follows: ‘I corroborate everything that has been said by Mr. Hargrove. I was present when the papers of Mr. Judge were examined, and I have seen all the documents to which he refers.’ . . . “In conclusion, I quote the following from Mr. Hargrove’s opening address to the members gathered at Headquarters in New York on March 29, 1896: “‘This is the Rajah’s (Judge’s) statement in regard to our new Outer Head: ‘This Head is as true as steel, as clear as diamond, as lasting as Time’.”	Eclectic Theos. No. 42, Sep. 15, 1977; p.7

July 1988	“THE JUDGE CASE”. Editor, Leslie Price, suggested: “Has not the time come to look again at the Judge case? Some Theosophists today have not heard of it and others will deprecate attention to such painful circumstances.”	Theos. History, Vol. 2, July 1988; p.229 Vol. 3, Jan. 1989; p.3
Jan. 1989	“REFLECTIVE RETROSPECTIVE: A New Look at the Judge Case” by Vonda Urban. “Lurking beneath the sombre shadows of the Judge crisis can be seen the same menacing specter scheming to destroy Theosophy that prevailed at Adyar during the ‘Coulomb conspiracy.’ Only this time it was spawned from within the Allahabad TS, among whose members of Indian Brahmanas were some who were unwilling to relinquish their exclusive hold on esoteric knowledge.”	Theos. History, Vol. 3, Jan. 1989; pp.4-12,14 T.N.C.A.B. Item 1997, p.547
May-June 1989	“DID THE ‘JUDGE CASE’ BEGIN WHILE H.P.B. WAS ALIVE?” By Wayne Kell. Lists, with comments, articles relating to the CAUSE versus the organization, including H.P.B.’s “A Puzzle from Adyar” and “Why I Do Not Return to India” Kell states that H.P.B. wrote the above articles in response to Richard Harte’s two articles “<i>APPLIED THEOSOPHY</i>” and “THE SITUATION”. NOTE: H.P.B. also wrote two articles “MUDDLED MEDDLERS” in defence of W.Q. Judge’s position [see Feb. 1890] and “Theosophical (?) Dogmatism and Intolerance” [see Lucifer Vol. 5, Oct. 1889; pp.168-169] where she criticized Harte’s editorship of The Theosophist and his point of view.	Eclectic Theos. May/June 1989; pp.4-5
April/May 1998	“Katherine Tingley: A Biographical Sketch” Grace F. Knoche summarized how Mrs. Tingley proceeded after the passing of William Q. Judge. She wrote: “In some of his papers Judge had alluded to Mrs. Tingley and, shortly after his death, she was recognized as his successor by those closest to him. Almost immediately she felt the urgency to start a new current of thought, to strike anew the brotherhood note, and to move the thinking and attitude of the nations — and theosophists everywhere — from the inevitability of war to its universal abolition by directing their will and energies towards world peace and the pacific settlement of disputes. If we want peace tomorrow, she believed, we must start with the children of today. “Step by step she moved toward these ends.” NOTE: See Jan. 30, 1898 entry for more details.	Sunrise, Vol. 47, No. 4, Apr./May 1998; p.101
Spring 2000	“Lights and Shadows of Brotherhood.” by Brett Forray Mr. Forray examined the period of the Theosophical Movement known as “The Judge Case” and suggests that it is essential to know its history in order to know where we are heading. He stated: “If the split in the ranks that occurred in 1895 didn’t completely destroy the Society as H.P.B. feared, it changed the tenor of the remaining and soon to emerge new Theosophical Organizations. With more than one group calling itself Theosophical, which one was carrying on the original impetus on which the T.S. was founded?”	Fohat, Vol. 4, No. 1, Spring 2000; pp.6-9

Winter 2000 & Spring 2001	“ANNIE BESANT HER PASSIONS AND HER RELATIONSHIPS.” Parts 1 and 2, by Ernest Pelletier. This article focuses on Mrs. Besant’s early years, from 1888 to 1896, before and after she joined the Theosophical Society. Her social and political involvement with individuals who influenced her during that time are examined. From a reading of Mrs. Besant’s hand by a professional palmist, certain weaknesses which led her to detract from the Original Program are illustrated. Also described is the incident at the Council meeting held in London on May 27th, 1891, shortly after Mme. Blavatsky’s death, which involved Mr. Judge and the message from the Master(“W.Q. Judge’s plan is right”) which appeared on a piece of paper found among the letters in Mrs. Besant’s possession.	Fohat, Vol. 4, No. 4, Winter 2000; pp.77-83, 92 Vol. 5, No. 1, Spring 2001; pp.6-11
Summer & Fall 2003	“What Killed William Q. Judge?” Parts 1 and 2 by Ernest Pelletier. In Part 1 Judge’s close relationship with his co-workers and his determination to establish a strong Theosophical Movement in America are examined. In Part 2 how the medical treatments of the times contributed to Judge’s death are explored.	Fohat, Vol. 7, No. 2, Summer 2003; pp.29-34 No. 3, Fall 2003; pp.60-64, 69-70
Fall 2003	The entire issue of Fohat is dedicated to W.Q. Judge. “A practical Occultist” by Robert Bruce MacDonald “William Q. Judge — The Pilgrim” by Ernest Pelletier “Swinging With the Motion of the Spheres” by R.B. MacDonald “Natus: W.Q. Judge” (astrological birth chart) by Alan Leo “What Should Theosophists Talk About” by W.Q. Judge “What is Occultism?” by W.Q. Judge	Fohat, Vol. 7, No. 3, Fall 2003

Edge, S.V. NOTE: Date of death unknown.	Sydney Vernon Edge. (Date of birth unknown) Not much is known about Mr. Edge but from documents the following few facts were gathered: Mr. S.V. Edge was elected on Sep. 30th, 1890 as Assistant-Secretary of the Blavatsky Lodge for the 1890-91 term. He, along with Bertram Keightley, travelled to India on August 21st, 1891, shortly after Mme. Blavatsky's death. Mr. Edge was to join Headquarters staff at Adyar and help Bertram Keightley who was the General Secretary of the Indian Section. While there he wrote an article titled "Adyar" describing the Society's headquarters, the Adyar Library, living conditions and the work carried on there. In January 1893, S.V. Edge was involved in a meeting which included W. Old, (who had recently arrived at Adyar), Bertram Keightley, Col. Olcott and Judge Khandalavala, where 'evidence' against W.Q. Judge was presented. It was at this time that it was decided to prosecute Judge. In a meeting held December 1893 which also involved Col. Olcott, Judge Khandalavala and Annie Besant (who had also just recently arrived on her first visit to India), among others, charges were formulated. [See Dec. 29, 1929, for Walter Old's biographical sketch regarding Mr. Edge's involvement in the <i>THEOSOPHIC FREETHOUGHT</i> article which resulted in both of them getting suspended from the E.S. in August 1893 for violating their pledge of secrecy.] Mr. Edge had joined as a member of the Esoteric School of Theosophy after Mme. Blavatsky's death. In late 1893 S.V. Edge, then Acting General Secretary of the Indian Section T.S., was placed in charge of arrangements of the programme for Mrs. Besant's India tour. In a letter to G.R.S. Mead on November 1st, 1894 from Madras, Mr. Edge mentioned that he was continuing to sub-edit The Theosophist. By April 1895 he had given his notice to resign his position as Sub-Editor of the Theosophist. There is very little mention of him from this point on.	Lucifer, Vol. 7, Oct. 1890; pp.164-165 Lucifer, Vol. 8, Aug. 1891; p.518 Nov. 1891; pp.226-227 Old Diary Leaves, Fourth Series, p.508 Ransom, pp.298-299 To All Members of E.S.T. p.2 The Theosophist, Vol. 14, June 1893; Supp. p.ix Lucifer, Vol. 15, Dec. 1894; p.337 The Theosophist, Vol. 16, Mar. 1895; Supp. p.xviii

Harte, R. NOTE: Date of death unknown.	Richard Harte. (Date of birth unknown and no application form to join the Theosophical Society has been found.) No known biography exists about Mr. Harte. The following facts have been gathered. Mr. Harte was a long-time active member of the Aryan T.S. in New York and also served as its President. He joined the T.S. in 1877. Mr. Harte attended the Convention of the American Section of the T.S. held at Mott Memorial Hall in New York City on Sunday, April 24th, 1887. At that Convention he was elected as a member of the General Council for the newly formed American Section of the T.S. At some point in 1887 Mr. Harte, an experienced newspaper man with the New York Telegram, went to England, presumably to lend his support and help to Mme Blavatsky. He acquired considerable reputation among theosophists as the alleged writer of the December 1887 editorial, "LUCIFER TO THE ARCHBISHOP OF CANTERBURY, GREETINGS!" When Col. Olcott visited England in 1888 he persuaded his old friend Mr. Harte to join him at Adyar. On October 28th, 1888, Mr. Harte boarded the ship with Charles Johnston and his wife Vera (H.P.B.'s niece), Baroness Kroummess and E.D. Fawcett and Col. Olcott and reached Bombay November 10th. By December, Col. Olcott had appointed him Librarian and Assistant Editor of the Theosophist. Mr. Harte was delegated by the Executive Committee, at the time he left London for India, to represent the American Section at the Thirteenth Convention and Anniversary of the T.S. He served as Secretary of The Theosophical Publishing Society at Adyar which issued reprints on Theosophical subjects such as "Theosophy and the Church", "Keely's Secrets" and "Elementals and Elementaries", among others. He was also appointed, on January 7th, 1889, as one of three Commissioners during Col. Olcott's trip to Japan that year. During that time he stirred up a lot of controversy with his editorial and article (<i>APPLIED THEOSOPHY</i> and <i>THE SITUATION</i>) which appeared in the June 1889 Theosophist. These articles, along with "A Disclaimer" which he published in the July Supplement of the Theosophist, generated strong reactions from H.P. Blavatsky and W.Q. Judge. After Col. Olcott's return from Japan he resigned as Secretary of the T.S. and stated: "In order to avoid any suspicion that opinions expressed by me about the affairs of the Theosophical Society, etc., are of an official nature, or that you are, either directly or indirectly, responsible for them, I beg herewith to place in your hands my resignation of the office of Secretary of the Theosophical Society, the only official position I hold therein." After three years of service in Adyar he returned to England. He wrote "The Shrine of Koot Hoomi", a letter to the Editor, Madras Mail, Jan. 24, 1890, and Theosophy and The Theosophical Society, 8pp, published by Adyar in 1889.	The Path, Vol. 3, Sep. 1888; p.204 The Theosophist, Vol. 8, July 1887; Supp. pp.cvii-cviii BCW, Vol. 8, p.268 Practical Occultism, p.67 A Short History of the T.S., p.252 The Theosophist, Vol. 10, Dec. 1888; Supp. p.xxvii The Theosophist, Vol. 12, Oct. 1890; Supp. p.ii T.N.C.A.B. Items 1359 & 1640

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SUPPLEMENT

TO

THE JUDGE CASE

A Conspiracy Which Ruined the Theosophical CAUSE

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Chapter 1

The Early Years

William Quan Judge was an enigmatic individual, more complex than has been ascribed. He was selected to be part of the essential core for the founding of the Theosophical Society. With an open heart and mind one cannot, after examining the evidence gathered, be other than moved that his influence was not only necessary but actually of vital importance to the proper communicating of ideas presented by the great and noble philosophy known as Brahma-Vidyā.

W.Q. Judge was born in Dublin, Ireland, on April 13th, 1851.^{*} He was one of seven children born to Frederick H. Judge and Alice Mary Quan Judge. At the age of seven William was struck by a serious illness which, by all evidence, had led to his death.¹ As the doctor gathered the family to the young lad's bedside to announce that he was dead, William revived. Recovery was slow and it was during his year-long convalescence that he started to demonstrate an interest in mystical subjects. He also read books on mesmerism, phrenology, magic, religion, etc., much to the amazement of his family who, up to this point, had not been aware that he could read.

It eventually became an accepted fact among Judge's close friends that at the time of the encounter with death, another entity had entered into the Irish boy's body.² According to one such friend Judge once described

the experience the Ego had in assuming control of the instrument . . . [which] was never absolutely perfected, for to Mr. Judge's dying day, the physical tendencies and heredity of the body he used would crop up and interfere with the full expression of the inner man's thoughts and feelings. An occasional abruptness and coldness of manner was attributable to this lack of co-ordination. . . . He was always in absolute control of his thoughts and actions, but his body would sometimes slightly modify their expression.³

At the Boston Convention in 1891 Judge apparently made it known that the indwelling Ego in the body was a Hindu.⁴

Judge's mother died giving birth to her seventh child. Frederick H. Judge, described as "a Mason and a student of mysticism",⁵ moved his family to the USA when William was thirteen years old. They arrived in New York on July 14th, 1864, on the Inman Liner, *City of Limerick*. The family stayed briefly at the Old Merchant's Hotel on Cortlandt Street, then on Tenth Street, New York, finally settling in Brooklyn, NY. Judge's father died before William's twenty-first birthday.

Judge had a number of siblings although we are not quite sure what became of all of them. We know his younger brother, Frederick C. Judge, named after his father, was born in 1865 and also donated his time to theosophical work. He died of cirrhosis of the liver at age thirty-two in Calcutta in 1888. Another brother, John H. Judge, was born circa 1859. John first met H.P. Blavatsky when he was seventeen. W.Q. Judge had two sisters who had been residing with him when he died. One of them was a well known organist; one was named Emily.

Judge managed to finish his schooling and eventually went to work in a Law Office, which led him into the legal profession. He became a naturalized American citizen in April 1872 and was admitted to the State Bar of New York in May of the same year. He specialized in Commercial Law.

^{*} Early biographical information has been summarized from "William Q. Judge", **The Irish Theosophist**, Vol. 4, February 1896, pp.90-92, and from **William Quan Judge 1851-1896, Theosophical Pioneer**, compiled by Sven Eek and Boris de Zirkoff, pp.5-7.

Judge married Ella Miller Smith, a school teacher and strict Methodist from Brooklyn, in 1874. It was shortly after his marriage that he came in contact with Helena Petrovna Blavatsky** and pursued his theosophical interests, which his wife did not share for personal and religious reasons at the time.⁶ This was not conducive to a pleasant marital situation, which further deteriorated with the loss of their only child, a daughter, who died of diphtheria at the age of five.⁷

It was following the publication in the New York **Daily Graphic** of Colonel Henry Steel Olcott's accounts of Spiritualistic seances at the Eddy Farm in Chittenden, VT, in late 1874⁸ that Judge wrote to Olcott requesting an introduction to Madame Blavatsky. H.P.B. and Judge seemed to recognize each other upon meeting. He once stated, "It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up. . . ."⁹ They maintained a close association from that point on.

Judge was a founding member of the Theosophical Society which was first proposed in Blavatsky's apartment at 46 Irving Place, New York on September 8th, 1875, following a lecture by New York architect, George H. Felt, on "The Lost Canon of Proportion of the Egyptians, Greeks and Romans".

Judge was a frequent visitor to H.P.B.'s apartment. He mentioned some years later having been involved with the preparation of H.P.B.'s **Isis Unveiled**, which was published September 29th, 1877. In 1884 he wrote to a friend how H.P.B. acknowledged his contribution of the term 'elemental' during the writing of it. His younger brother, John H. Judge, apparently "rendered valuable service in the matter of preparing H.P.B.'s manuscript for the printer, by copying a good portion of the work. This was not an easy task, for typewriters were [not very practical] in those days, and it was necessary to prepare manuscripts for publication by means of handwritten copy."¹⁰

For some reason, a short time before the publication of **Isis Unveiled**, there apparently developed a disruption in relations between H.P.B. and Judge. One theory is that this was possibly due to an occult test. In Olcott's words:

During that year of interregnum Mr. Judge did not visit us, owing to a difficulty between Mme. Blavatsky and himself, nor did she write to him nor he to her, his only letters being addressed to me. . . . When Mr. Judge reappeared at Headquarters, the old cordial relations between us three were re-established, and continued down to the death of H.P.B.¹¹

On December 18th, 1878, Blavatsky, Olcott, and Edward Wimbridge, an English architect, left New York on board the British steamship *Canada*, en route to India. W.Q. Judge and his brother, John C. Judge, saw them off.

Olcott himself admits that the organization that was left behind was alive in name only.

When the interest of the members had become so weakened as to prevent meetings being held, the work of the Society was carried on in Council, up to the point when all executive functions had practically been concentrated in the President's hands and Council ceased to meet.¹²

Touching upon events leading up to his and H.P.B.'s departure, Olcott stated:

There were no meetings of the Society for two years before our departure. . . . We made no attempt to revive the meetings — knowing it would be useless.¹³

Major-General Abner Doubleday, of Civil War fame, became Acting President of the Theosophical Society. Judge was then "a young man, twenty-[seven] years of age, newly married, poor, and at that time obscure, not of robust health, soon to have the future of an infant child added to his responsibilities, . . . was left

** Hereafter will frequently be identified as H.P.B.

virtually in charge of the interests of the Theosophical Society”¹⁴ in the United States. Most of the Society’s affairs had been conducted around Blavatsky. The void left following her departure was immense and for some years thereafter “it appeared that Judge was left very much alone by both H.P.B. and the Masters.”¹⁵

Over the years, his desire to become more active in the Society grew stronger. Judge was not a rich man; at times he was quite poor. He once mentioned that he had to borrow a nickel for a ferry crossing. His despair both in his finances and in the promoting of Theosophy were almost too much for him to bear. “He wrote rather despairingly to Olcott, complaining that he was being left out in the cold. This situation was undoubtedly connected with his trials as a probationary chela. He asked for news about the Masters, just anything.”¹⁶ His letters seemed to fall on deaf ears.

During this period (1879-1882) Judge corresponded with Damodar K. Mavalankar.¹⁷ Judge had mining interests in Venezuela at the time and some of these letters were written from there, where he spent the greater part of 1881-1882. The replies of Damodar revealed to Judge a more intimate relationship between Master and pupil than he had ever hoped for himself, and this made Judge his fervent admirer and lifelong friend. In the series titled “A Hindu Chela’s Diary”, Judge paraphrases Damodar’s mystical experiences as described in his letters to him.¹⁸

Chapter 2

Judge in London and Paris

In a letter to Damodar dated June 11th, 1883, Judge wrote: “I have your last. On the back is written in red pencil ‘Better come M ^’ . . . Olcott wrote me three days ago begging me to come also & thus I have a great obligation.”¹ For Judge this was the most pleasing news. He had longed for the time when he could again engage in the work he loved best. Judge continued:

My dear Damodar I have as great a trial in staying here as in leaving — I think it is a greater one to stay. Because my position is well nigh unbearable & my domestic relations are not pleasant. I would often fain to die & how much better to fly.²

Judge really wanted to go to India and to stay indefinitely, but was torn by his sense of obligation to his wife. This note was all it took for Judge to take action; he must have also been looking forward to fraternizing with his pen colleague Damodar. By early 1884 he felt able to go to India, although just how he adjusted his financial difficulties and provided for his wife’s support is not known. He left New York in February, to remain away permanently if necessary, stopping in London to receive further instructions and to meet with the two other Founders.

It appears that Judge arrived in London on February 27th, 1884.³ He stayed at a hotel while awaiting word from Olcott as to what to do next. Weeks went by and he found himself in despair, waiting for orders. He wrote to his friend in America, Laura Holloway: “The magnetic atmosphere of London is horrible, every one here drinks ale and eats chops eternally”.⁴ He was invited by the Sinnetts for dinner a few times and to Miss Francesca Arundale’s also — all members of London Lodge (L.L.). No doubt conversations after meals were focused on London Lodge. Sinnett’s return to London from India in the spring of 1883 had created many problems for Dr. Anna Kingsford, the President of London Lodge. A serious dispute had arisen between Dr. Kingsford (M.D. of the Faculty of Paris), Edward Maitland and their party, and Sinnett and his party. Sinnett, author of **The Occult World** (1881) and **Esoteric Buddhism** (1883), valued the Indian/Tibetan teachings while Kingsford and Maitland, authors of **The Perfect Way; or, the Finding of Christ** (1882) preferred the Hermetic, Christian-Egyptian teachings. The Chohan, one of the Chief Dhyanis, “the Guru of the Adepts”,⁵ had indicated that he wanted Dr. Kingsford in the Society but did not want to influence the members of the L.L. for their consent.⁶ Olcott was ordered to look after the affair. The matter was somewhat resolved when Olcott arrived in London on April 6th, 1884, and granted Dr. Kingsford a charter for a separate Branch.⁷ On April 9th a meeting was held in Charles Carleton Massey’s law chambers and the Hermetic Lodge of the Theosophical Society was established.⁸

From his hotel in London, Judge could walk over to visit his old friend C.C. Massey. Massey was an English Barrister-at-law and writer. After his father’s death, which left him wealthy, he gave up his short and successful law practice to devote himself to the study of philosophy, psychology and Spiritualism — especially the investigation of psychic phenomena. While in America in 1875 he went to Chittenden, VT, to verify for himself Olcott’s accounts of the Eddy phenomena.⁹ Massey was one of the first to join the T.S. He was also a founder of the British Theosophical Society (June 27th, 1878) which Dr. Kingsford renamed the London Lodge of the T.S. after her return to England from the continent on May 20th, 1883.¹⁰ Massey was also one of the founders of the Society for Psychical Research in 1882.¹¹

A refuge for Judge was spending time at the British Museum investigating the wonderful Greek Gallery and the Assyrian and Egyptian collections. He also found solace in writing letters and most of his evenings were spent alone in his hotel reading or writing. He mentioned writing a paper on his acquisitions in South America. He had been hired by a mining company to do some work in Venezuela from which he was receiving a small monthly compensation for what he called his “South American speculations”.¹² Every extra

penny he managed to save went toward theosophical work. Most often he found himself underdressed and short of money compared to his friends in England. One day he ordered a pair of trousers for \$4 from a tailor. To him this was great — in New York it would have cost him \$10.

Judge was growing weary and despondent with London. He called London a horrid place. To pass the time away he read **The Theosophist** and probably also the local newspapers. He had an inclination for mysteries of the world and the new sciences. The English were known explorers and the local papers would have carried many articles about their exploits. Judge must have found himself unproductive at this time. He had previously expressed his hope of finding temporary work, stating: “The possibility of *working* my passage instead of being unpleasant is quite pleasant.”¹³

An anonymous but interesting book review, titled “The Hollow Globe”, appeared in the July 1884 **Theosophist**. Judge more than likely wrote this article while he was waiting in London. It is a review of **The Hollow Globe; or the World’s Agitator and Reconciler**, sub-titled “A TREATISE ON THE PHYSICAL CONFORMATION OF THE EARTH, Presented Through the Organism of M.L. Sherman, M.D., and Written by Professor Wm. F. Lyon.” The book was published in Chicago in 1871. Its central theme is that the Earth is hollow and contains an interior world which is accessible through a navigable aperture in the Polar Sea. Among the topics included are fragments of history and information on the open Polar Sea, the igneous theory, volcanoes, earthquakes, and electro-magnetism that can produce earthquakes. Interestingly, Judge later wrote a similar article in **The Path**, October 1889, titled “The Skin of the Earth” under the pseudonym of Bryan Kinnavan.¹⁴ Judge’s review of **The Hollow Globe** ends abruptly as though he had to drop it suddenly and move on to something else. The review article concludes with a comment that some of the material had been to some extent corroborated in recent theosophical articles such as “Fragments of Occult Truth” and other teachings given in **The Theosophist**.¹⁵ Judge may have delayed sending his review until he had a chance to discuss the contents of the book with Blavatsky (after all **The Theosophist** was still being “conducted” by her as Editor) while in Paris. **The Hollow Globe** was apparently written as a spirit communication (through Dr. Sherman) and the reviewer wondered if the ‘Spirit’ may have been an ‘Adept’. Perhaps due to how this book had been written, elementals and mediumship versus mediatorship were discussed with Blavatsky, as will be pointed out later.

There may have been underlying friction between Judge and Sinnett at the time. From his correspondence it appears that Judge seemed uncomfortable visiting them. When Sinnett’s **Esoteric Buddhism** was published he had claimed that “this knowledge is now being given out for the first time”. Judge had stated this was a mistake and pointed out in **The Theosophist**, that “Nearly all the leading portions of the doctrine are to be found broadly stated in the Bhagavad Gita.”¹⁶ On the occasions that he was invited to the Sinnetts for dinner Judge would be informed as to the travels of Olcott, Blavatsky and party who embarked on a French steamer for Marseilles on February 20th, 1884.¹⁷ Finally, once they reached Nice, France, on March 15th, Judge telegraphed Olcott for instructions. He received a telegram the next day telling him to go to Paris and meet them there on their arrival on March 27th. Judge called himself the weary pilgrim, feeling blue, and he was glad to get out of London. He stated, “I walk about in a mental cloak, and do not care either to see or hear.”¹⁸ Judge arrived in Paris on March 25th, 1884.¹⁹

The group of travellers consisted of Olcott, Blavatsky, Mohini M. Chatterji, a personal pupil of Master K.H.,²⁰ B.J. Padshah, a clever Parsi graduate from the University of Bombay, and Babula.²¹ Blavatsky was ill at the time and Babula came along as her personal servant. A few days after arriving in France, they were invited to go to Nice to visit Lady Caithness, Duchesse de Pomar, and to stay at her Palais Tiranty. Mohini and Padshah went ahead to Paris where they were greeted by Judge. On March 28th at 11 P.M. Judge, Mohini and Dr. Thurmann, F.T.S. met Blavatsky and Olcott at the station and were conducted to their apartments

at 46, Rue Notre Dame des Champs, which Lady Caithness had provided for their use for the next three months.²²

As soon as Judge arrived in Paris he wrote to Holloway about his change of address, the American Exchange, Paris, where she could reach him. In a letter sent a few days earlier he had included a most interesting and foretelling message which he had received from Blavatsky:

I have not been able to have any long private conversations with her. I have had some talks with her and can tell you now that I have confirmation of much that has occurred. She told me independently and voluntarily that the Master had told her in India, that he [Master M.] was doing, or “about to do something with and for me”.²³

Judge had obviously been having occult experiences which he discussed with H.P.B. Not much is mentioned about what eventually happened. What was the Master about to do? A change of plans occurred soon after H.P.B. arrived in Paris and she was ordered to go to London.

Judge was determined that he had to go to India and that was what he was going to do. He did not appear to know the particulars as to why he *had* to go to India. It seems his thirst for communion with H.P.B. and the Masters and his willingness to serve the CAUSE were all he required. Judge explained his delay in leaving for India by stating, again in a letter to Laura Holloway: “I am ordered by the Masters to stop here [Paris] and help Madame in writing the ‘Secret Doctrine’”²⁴ In his next letter he wrote:

To resume with coherency. After the first hurry was over here, I said I had to go to India at once. Olcott thought I had better stay with H.P.B. and so did she. But I said that all the orders I had were to go to India and without further ones I was going, and so she said I was probably right and then it was decided that I would wait here until O. could get me a steamer in London where he went on the 5th. All was thus arranged definitely. But the next morning, as I was sitting in the bedroom with Mohini, in which he and I slept, and after we had been there about an hour after coffee, Olcott came from his room, which was at the other end of the hall, and called me out, and told me privately that the Master had been then to his room and had told him that I was not to go yet to India, but to stay and help H.P.B. on the “Secret Doctrine.” By the way my fate is mixed up with “Isis Unveiled.” I helped her on that, and, as she reminded me yesterday, I suggested the use of the word “elemental” to make the distinction clear between them and the “elementaries.” As she said, “that was your word, Judge.” It shows she is not ungrateful nor like so many who are unwilling to concede what they are indebted to others for.

Mohini and I had not yet left our rooms and H.P.B. was still in bed. Perfectly convinced after a few minutes that O. was right, especially as the afternoon before I had had an intuition of it in the street, I returned to our room and told Mohini nothing. But after about half an hour he looked up and said, “Judge, I believe your Master has been in the house this morning for some purpose.” I then told him of the change of plan, and he said, “it must be right.”

So then, here I am for how long or short I do not know, and I am to make suggestions and write upon the work. So see my fate again linked with the second working up of “Isis.” In this place you will remember her letter of last June *that my fate was indissolubly linked* with that of theirs (the ^).²⁵

[Italics added]

In a letter, dated October 23rd, 1889, H.P.B. referred to Judge as being “*part of herself since several aeons.*”

On April 5th, 1884, Olcott and Mohini left for London. Olcott had been ordered by the Master to go there and settle the problems that had arisen in the London Lodge. H.P.B. was to stay in Paris and work on **The Secret Doctrine** with Judge, who was about to receive valuable occult training. Judge relates what happened shortly after Olcott’s departure:

As we sat there I felt the old signal of a message from the Master and saw that she was listening. She said: “Judge, the Master asks me to try and guess what would be the most extraordinary thing he could order now?” I said that Mrs. K[ingsford] should be made the President of the London Lodge.”

Try again. “That H.P.B. should be ordered to go to London.” That was right and he ordered her to take the 7:45 express, giving the exact hours it would arrive at the different stations and in London.²⁶ Although Blavatsky “was ordered to stay in London only 24 hours”,²⁷ she ended up staying at the Sinnetts’ until April 15th.²⁸ Judge stayed behind working with Babula as his servant. Judge had his thirty-third birthday two days before Blavatsky’s return to Paris.

There are few details of what happened between H.P.B. and Judge after her return but a glimpse of what occurred during his Paris stay can be found in a letter to Holloway. Here he described how for several days he was in the most awful blues that he had ever had and that H.P.B. had actually been worried. He wrote:

It seemed impossible to stave them off, and as they were accompanied with an uncontrollable desire to weep, I was in a bad way. [H.P.B.] said I had got into my past current, and, also that in going about I had absorbed some old elementaries which she saw about me. She gave me to wear all day her talisman ring which is of great value and strength. It has a double triangle and the Sanscrit for “life” on it. This helped me, but all the while I felt that something was to be done by me.

. . . This point in my career I feel is a turning point and I hope to turn it with advantage.²⁹

With all the delays and mental anguish Judge had suffered it was finally time for him to be prepared for initiation. When he received the note “Better come M ^” on the back of Damodar’s letter, Judge had not hesitated. Unknown to him at the time, some of his past karma was waning and it was an opportune time for action to be taken. Either H.P.B., or Master “M” through her, exercised the power needed to drive those negative energies away from Judge and to rid him of those affinities, his past currents, which were still attracted to him. In **The Mahatma Letters to A.P. Sinnett** there are hints as to what an Adept can do for a chela who has gained the right to be liberated from the few remaining “bad magnetic emanations” or even worse, elementaries and imperfect “Intelligences”, and have his constitution cleared up.³⁰ It may have been at this time that Judge’s globes (planets or chakras) were cleansed (operated upon³¹) by H.P.B. or the Masters.

One thing becomes apparent — from this moment onwards Judge gained in confidence and his Will appeared to gain in strength. He also became more aware of the positive energies around him. As indicated earlier, H.P.B. tested his ability to pick up on messages coming to her.

It was a very busy time and many visitors from all classes were constantly calling. Among them was the Countess d’Adhémar, who at once professed a profound admiration for H.P.B. On May 13th, 1884, Blavatsky and Judge went for a visit to Count and Countess Gaston d’Adhémar de Cransac at their “Château Écossais” situated at Enghien, not far from Paris.³² Bertram Keightley from London had also expressed interest in meeting Blavatsky so he was invited for a few days.³³

In connection with their stay there, Judge wrote:

At Enghien especially, H.P.B. wanted me to go carefully through the pages of her copy of *Isis Unveiled* for the purpose of noting on the margins what subjects were treated, and for the work she furnished me with what she called a special blue and red pencil. I went all through both volumes and made the notes required, and of those she afterwards wrote me that they were of the greatest use to her. . . .

. . . The subject of elementals came up, and I asked her if she intended to give much on it. Her reply was that she might say something, but it was all *sub judice* as yet and must wait for orders, as it was not a quiet or harmless part of the thing.

She then asked me to write down all I knew or thought I knew on that head, and she would see if that much coming from me would be allowed to pass the unseen critics. A long chapter on Elementals was then done, nearly all by my pen, and she put it away for some time. The day that it was finished was warm and pleasant, and in the middle of the afternoon she suddenly grew absorbed once more. The air of the room at the same time was turned to the temperature of much below freezing, to judge by sensation, and I remarked on the fact. It was not a change of the weather at all, but seemed to blow out from H.P.B. as if she was an open door from some huge refrigerating store. I again drew her attention to it and said, "It feels as if a door was open on the Himalaya Mountains and the cold air was blowing into this room."

To this she replied: "Perhaps it is so," and smiled. It was so cold that I had to protect myself with a rug taken from the floor.

In about three days she announced that my small and inadequate chapter on Elementals had been of such a sort that it was decided she would not put much, if anything, into *The Secret Doctrine* on the subject, and mine was either destroyed or retained. It certainly is not in any part of the published volumes.³⁴

While in Enghien, Judge's mail was forwarded to him. Inside his mail he found messages from the Masters.³⁵

Judge knew that the Masters were interested in others to whom they could give occult training. During his conversations with H.P.B. he mentioned that Holloway might be a suitable individual. H.P.B. stated: "The Master will marshal a procession before us containing good and bad, leaving to our Karma to make the proper selection. . . . he says 'She may come'."³⁶ Mrs. Holloway, an American, was a widow and a wonderfully gifted clairvoyant. Judge informed Olcott in his letter of April 24th, 1884, that "she has money and will be no expense" and that he was "writing to tell her to come as soon as she can."³⁷ Also, he thanked Olcott for the £5 which he received and told him "I am not going to London, my dear, just to buy a coat." Judge was "ashamed to go out with my rags" and in a previous letter had let out "a wishful thought toward London's cheap coats."³⁸ Judge had been told that he could stay with Miss Francesca Arundale at 77 Elgin Crescent, Notting Hill, London.

On April 30th, 1884, Judge, in Paris, wrote to Olcott who was still in London: "I have got now a magnificent coadjutor, *if not a successor* to H.P.B. and one who has trained scientific methods of literary work, as well as psychical abilities of the kind that makes H.P.B. so remarkable."³⁹ Although Holloway failed, it was Sinnett's bungling of events that caused her to leave London and eventually leave the Theosophical Society. Master K.H. wrote to Sinnett:

She is an excellent but quite undeveloped clairvoyante. Had she not been imprudently meddled with, and had you followed the old woman's and Mohini's advice indeed, by this time I might have spoken with you thro' her — and such was our intention. It was again your own fault, my good friend.⁴⁰

In a letter to Miss Arundale, K.H. wrote: "Deeds are what we want and demand. L.C.H. [Laura Holloway] has done — poor child — more in that direction during two months than the best of your members in these five years."⁴¹ As demonstrated by his assessment of Holloway's potential, Judge's occult judgment was proven time and time again.

Chapter 3

Judge Goes To India

Mischief was brewing at Adyar during the month of May 1884. Before she left Adyar (February 20th, 1884), Blavatsky had discovered that Emma Coulomb¹ had tried to extort two thousand rupees from a wealthy Indian member. As early as 1881, while the headquarters were still in Bombay, Mme. Coulomb had tried to sell “secrets” to a clergyman but was rebuffed. She was getting very bitter against H.P.B. who never seemed to confide in her. The Coulombs were apparently interested in setting up a hotel of their own and decided to ask a well-to-do nobleman and member of the Society, Prince Harisinghji, for a “loan”. In February 1884, while in Bombay on her way to Europe, Blavatsky visited the Prince where Mme. Coulomb (who accompanied Blavatsky to the steamship) reminded him of her request. Blavatsky heard about it and put a stop to the whole matter. Mme. Coulomb vowed revenge and began to lay her plans for the destruction of the Society, and Blavatsky along with it.

H.P.B. had arranged for repairs to a wall in her room and for the construction of an additional room on the second floor next to her bedroom while she was away. Shortly upon their return to Adyar, Emma and her husband, Alexis, took complete control of Blavatsky’s room, keeping everyone away. They took advantage of the situation to also prepare the construction they required to implicate Blavatsky in deception, and set the scene for the allegations of fraud which they later presented to the missionaries.²

Charges of slander against the Theosophical Society and Blavatsky, extortion, and waste of the Society’s funds, were brought against Mme. Coulomb³ by the Executive Committee of the General Council on May 14th, 1884. “Madame Coulomb neither acknowledged nor denied any of the charges, but gave only evasive answers.” Only the first three out of the ten charges against Mme. Coulomb were tried. “All the affidavits agreed unanimously, that her presence at head-quarters were [sic] causing an immense waste of time, energy, money, and that her continuance there was against the interests of the T.S.” A committee was appointed to take possession of the property belonging to the Society over which the Coulombs had charge, and to request them to leave the premises.⁴ The Coulombs refused to leave or hand over the keys to Blavatsky’s rooms.

Blavatsky was cabled in Europe. On May 17th, Damodar received a telegram from H.P.B. authorizing Franz Hartmann to have exclusive possession of her room and the Occult Room and demanding the removal of the Coulombs from the premises of the Society’s headquarters. That same day Mr. Coulomb was forced to hand over the keys to Damodar. In a letter to the **Bombay Gazette**, P.D. Khandalavala quoted a letter from Judge in which he had written: “I saw Madame Coulomb’s letter to Mme. Blavatsky in Paris, in which she admits a belief in the Mahatmas, and requests Mme. Blavatsky to ask them (the Mahatmas) to quickly drop a message at Adyar to prevent the Board of Control ejecting her.” Blavatsky was firm, however, and wrote to Adyar to expel the culprits. “On the 18th the Coulombs received a telegram from H.P.B.: ‘Sorry you go prosper’; they resisted for a few days but ultimately departed from Headquarters on the 25th of May, 1884.”⁵

Judge explains what occurred while in Paris in April 1884: “a message was received . . . informing us that the Coulombs had begun operations, and that, unless someone went and stopped them, they would get their traps finely finished, with a due appearance of age and use to carry out the conspiracy.”⁶ It was at this point that Olcott asked Judge to go to Adyar to take charge of the situation. Judge later stated: “I went to Adyar in the early part of the year 1884, with full power from the president of the Society to do whatever seemed best for our protection against an attack we had information was about to be made in conjunction with the missionaries who conducted the Christian College at Madras.”⁷ Olcott and Judge returned to London on June 13th.⁸ “Mr. Judge left London at the end of June”⁹, headed for India.

Judge Arrives in India

Judge arrived at the Bombay harbor at 8:30 on Tuesday morning, July 15th, 1884. At 1 o'clock the steamship docked and Tookaram Tatya came aboard to greet him. Judge quickly wrote to Olcott the same day expressing that the Indian members were untroubled by the Coulomb affair and that "there has not been one word said about it in any of the papers, and if I can stop further progress of pamphlets and exposés, it will be all fixed". He added: "Many branches have expressed a desire that I should stop on my way and address them. I am to stop here some few days to receive visitors and enquirers." He also asks Olcott to "tell [Blavatsky] for Jesus' sake not to give Coulomb the slightest encouragement until we get them out of India."¹⁰

Judge gave his first public lecture in India, at the Framjee Cowasjee Institute in Bombay on "Theosophy and the Destiny of India". He opened his lecture by revealing some of his personal experiences. A report in **The Theosophist** by someone identified only as "H." and dated July 18th, 1884, contains the following remarks:

Mr. Judge began by saying that, born of Christian parents, he very early saw that Christianity was inadequate to his moral aspirations and was unable to solve the many doubts and difficulties which perpetually rose before his mind. Led by an irresistible desire to find out the truth, he turned his thoughts to the religions of the East. . . . Speaking of the Society's avowed objects, that which related to the so-called supernatural phenomena, the lecturer did not think it necessary or desirable to dwell upon at length. Not because he disbelieved in phenomena, but because it was impossible to convince every one of their genuineness by ocular demonstration.¹¹

The second part of Judge's lecture focused on the "Destiny of India". He "earnestly exhorted his hearers to let politics alone, and to turn their thoughts to their real destiny, to the intellectual, moral and religious regeneration of India." He further explained:

The history of all conquered countries, of England herself after the Norman conquest, of Spain, of Mexico, when Spain over-ran her, showed that in every case the conquered have been too apt to give up their manners and customs, their habits of thought, their religion and their nationality, for those of the conquerors. India, alone, of all conquered countries, has resisted the shock of invasion, and remains to this day as thoroughly Indian in thought, in manners and in religion, after years of subjection to a foreign rule, as in the days when her own sons ruled the land. The lecturer called upon his hearers to rouse themselves, to study their own books, and to translate them for the benefit of the world. He believed that translation by western authors, although not without merit in some cases, were at best unreliable interpreters of Indian modes of thought, and that a genuine Indian, with a fair knowledge of the language in which his books are written, could do much towards enriching European minds with the treasures of Indian philosophy and religion.

H. concluded his report with these sentiments:

The lecture made a deep impression on its hearers, and it is my firm conviction that if such able discourses were repeated from time to time, and theosophy presented to outsiders in the attractive form which Mr. Judge knows so well how to give it, the first object of your Society — that of Universal Brotherhood under the common banner of Theosophy — will soon be much nearer accomplishment than it now appears.¹²

Judge then went to Poona, arriving on the evening of July 20th, 1884, where he was greeted at the station by several members of the Poona Branch. It is not clear where Judge stayed while in Poona but he most likely stayed with Khan Bahadur Nowroji Dorabji Khandalavala (N.D.K.), a Magistrate with the Small Cause Court in Poona and the first President of "The Poona Theosophical Society". The Poona Branch, established, January 25th, 1882, was one of the first theosophical centers in India. It was formed while Olcott and H.P.B. were still in Bombay. N.D. Khandalavala was an enthusiastic member and quite fond of Blavatsky.

On the evening of July 23rd, 1884, Judge gave a lecture to 300 people at the Poona Town Hall on “The West and what India can give it” and “which was heard with great attention and created an extremely favourable impression as Mr. Judge is an excellent speaker”. Judge Khandalavala filed his report, on Judge’s lecture, with **The Theosophist** and stated:

He gave a brief description of life in America, particularly with reference to the education and prospects of young men in that country, and pointed out how the West had progressed in material civilization — a part of which India would do well to follow, but other portions of Western civilization would prove injurious to this country where the intellectual part of the brain seemed to be more developed than the part referring to material progress. He said that this country had an immense store of learning in religion, philosophy and certain sciences called psychical, and that if those stores were unearthed and properly brought to light, they would be the means of giving to humanity the principles of that one true religion which is the highest science and the highest philosophy. That the destiny of India was to teach the people of the West spirituality, and that the learned sons of India ought to work in that direction to rehabilitate themselves in the eyes of the whole world, which would then look up towards India with the respect which it has the means to command.¹³

At least two members present expressed their gratitude towards Judge. Rao Bahadur Mahadev Govind Ranade, scholar and reformer, “made a long speech”¹⁴ and stated “that he knew of no one amongst the Hindoos of the present generation in the city of Poona that were worthy to sit by the side of these Founders who had so unselfishly worked to promote a good cause.” The other was M.M. Kunte, who occupied the chair. He stated that “the rising generation of scholars were ignorant of the beauties of the old literature of India, and that an effort should be made to enlighten the young men about the excellencies of their religion.”¹⁵

On July 25th, 1884, Judge arrived at Hyderabad¹⁶ where he was greeted by members of the Society and escorted by the President, Dorabjee Dasabhy, to the lodging arranged for his stay where he received many visitors and discussed philosophical questions with them. On the 27th experiments in psychometry were conducted by Judge and he gave some instructions to a few who appeared capable of continuing the experiments and developing their powers.

On July 29th, 1884, he once again lectured on “Theosophy and the Destiny of India”, this time at the Mahboob College Hall at Secunderabad.¹⁷ Approximately “500 persons of all nationalities, castes and creeds” were in attendance. A lengthy report by C.V. Loganada Moodr included the following:

He stated that he had come all the way from America, to help in the work of the Theosophical Society. He said that, as the organisation of the Society in New York was made under the auspices of the venerable Mahatmas, the Theosophical Society really had its rise in India, or, as he called [it], “The Land of Mysteries.” He gave a short and interesting account of the circumstances under which it was organised, and said he was one of the founders with Madame H. P. Blavatsky and Colonel H. S. Olcott. . . . He impressed upon the minds of the public the fact that *freedom of thought* led men to practise Universal Brotherhood, to some extent, in the same way as persons engaged in trading transactions, cultivate a kind of brotherhood with persons in foreign countries, forgetting the artificial differences imposed by caste, creed and color. . . . He gave the literal meaning of Theosophy as derived from two Greek words *Theos* (God), and *Sophia* (wisdom or knowledge), and he said that since God includes the Universe, the object of the Theosophical Society is to study the laws of the Universe. . . . [H]e asserted that the laws of Nature require Universal Brotherhood which the Theosophical Society declared to be its first and chief object.

He then proceeded to expound on the three Objects of the Society.

In the second part of the lecture, “The Destiny of India”, he stated that

India, in spite of the frequent conquest by various nations, at different periods, had ever remained the same, preserving its literature, religions, laws and customs in their entirety. . . . [India’s] destiny . .

. *always* was to preserve this great mine of truth and to give the West and the world, the system of philosophy, religion and science that it very much needs. . . .

In the evening Mr. Judge made experiments in Psychometry with ostrich eggs and old Indian coins. The attention of the members was next directed to Crystal reading.

The next evening, July 30th, 1884, he delivered another lecture at the same Hall, titled “Is There a Soul in Man?” He stated that

He regretted very much that the young Indians have become the disciples of Mr. Bradlaugh without studying deeply the literature, philosophies and sciences which their own ancestors had bequeathed to their children and without a due investigation of the truths therein contained. . . .

He concluded his lecture by refuting some malicious and ill-founded charges against the Society which were published and circulated in pamphlets, by some *self-opinionated* and *narrow-minded* atheists and Christians, and showing how the Theosophical movement has been *wilfully* misrepresented, and how utterly ignorant the authors of those publications were of the declared objects of the Society. . . .¹⁸

From Secunderabad Judge went to Adoni¹⁹ and then to Gooty²⁰ where he arrived on the evening of August 4th, 1884. On the morning of the 5th approximately fifty invited guests assembled in the bungalow of the President of the Gooty T.S. to listen to Judge’s message. The Branch Secretary reported that “he explained some passages in the Hindu sacred books, that the West had laughed at” and that the destiny of India “was to furnish the world again with true philosophy and a true system of morals to be found in her ancient literature.”²¹

Chapter 4

Judge at Adyar

Before continuing it is important to point out who was in charge while the Founders were away from Adyar for an extended period. On January 21st, 1884, Colonel Olcott, issued a “Presidential Special Order” appointing the following members of the General Council to an Executive Committee to cover the financial, executive and supervisory affairs of the Society during his absence in Europe: Messrs. R. Raghoonath Row, Diwan Bahadur; G. Muttuswami Chetty, Garu; P. Sreenivasa Row, Garu; and T. Subba Row, Garu.¹ On February 19th, the day before leaving Bombay, he added three more names to his Executive Committee: St. George Lane-Fox, Dr. Franz Hartmann, W.T. Brown, declaring “and the whole will be known as the Board of Control.”²

Judge reached Adyar on August 10th, 1884. Before he arrived Dr. Hartmann had received a letter from Master “M” instructing him to “Be friendly towards W.Q. Judge. He is true, faithful and trustworthy. . .”³ When Judge arrived he learned that the Coulombs were “just out of the place”,⁴ having been evicted only recently. Judge, a well trained lawyer, immediately took charge of the investigation. He at once opened a register, calling a number of witnesses to examine the handiwork of the Coulombs and then closed Blavatsky’s quarters to the public. Judge wrote:

Over three hundred people examined the place, who signed their names to a declaration of the condition and appearance of things; and then a resolution prohibiting further prying by the curious was passed. The very next day Missionary Patterson, expert Gribble⁵ & Co., came to examine. It was too late. The law was already in existence; and Mr. Gribble, who had come as an “impartial expert,” with, however, a report in full in his pocket against us, had to go away depending on his imagination for damaging facts. He then drew upon that fountain.⁶

T. C. Rajamiengar was one of the individuals who had examined the Shrine, before Blavatsky left for Europe as well as after. He wrote:

It was in September 1883 that I had actually an opportunity of closely examining the structure of the shrine, so as to see whether the trickery, now pretended to be exposed, had ever any existence. . . .

Madame Blavatsky had her sleeping apartment in the hall up-stairs in the Adyar premises. There is a door-way leading from this hall to a room where the shrine is suspended, the shrine itself (a cupboard as they call it) being on the wall about four feet above the ground. I opened the doors of this shrine and found in it some photos and a silver cup and a few other things. I clearly examined every portion of this shrine from within, tapping with my hands every part of it, and nowhere could I find room for suspicion. Not satisfied with this, I examined the outside of the shrine, the front and the sides, and the top; and they stood the test. For fear of disarranging the things, I did not move the shrine about, but what was more satisfactory, I examined the back portion of the wall on which rested the shrine (which was inside the hall containing Madame Blavatsky’s sleeping apartment) and found that there could not be the slightest room for suspicion in any direction, so far as the matter of the structure of the shrine is concerned. . . .

I shall now give an account of the so-called trap-door. I found this trap-door in an incomplete state for the first time in June 1884, a few months after the departure of the founders. It is so small a door that a thin spare boy of 10 or 12 years could hardly enter through it. It is intended to be understood the phenomenal letters were ushered into the shrine through this passage, but any one seeing the passage for himself, would be convinced of the impossibility of the thing being done.⁷

One important testimony as to the condition of the Shrine and the Occult Room was that of Babula, Blavatsky's personal servant for the previous five years. He arrived at the Theosophical headquarters on the evening of September 20th, 1884,⁸ and his statement was signed and witnessed the next day by Judge and four others.⁹ It read in part:

[W]hen I went away all the walls of the rooms upstairs at said Head-quarters, at Adyar, were unbroken, and not one of them had any holes or trap-doors of any kind whatever, and that Madame Blavatsky never used any such things in those rooms for any purpose, and I never was asked by Madame Blavatsky or Mrs. Coulomb at any time to aid in or perform any trick. That the holes and panels now to be found in the walls of those rooms are quite new to me, and have been constructed since I left India with Madame Blavatsky.¹⁰

This appears to be the last documented duty that Judge discharged in connection with his stay at Adyar.

Judge later wrote to the **Boston Index** a few words regarding the so-called exposé of Madame Blavatsky and the Report of the Society for Psychical Research of London upon theosophic phenomena. He wrote:

I found that Mr. Coulomb had partly finished a hole in the wall behind the shrine. It was so new that its edges were ragged with the ends of laths and the plaster was still on the floor. Against it had been placed an unfinished teak-wood cupboard, made for the occasion, and having a false panel in the back that hid the hole in the wall. But the panel was too new to work and had to be violently kicked to show it was there. It was all unplanned, unoled, and not rubbed down. He had been dismissed before he had time to finish. . . .

All these things were discovered and examined in the presence of many people, who then and there wrote their opinions in a book I provided for the purpose, and which is now at headquarters. The whole arrangement was evidently made up after the facts to fit them on the theory of fraud. That it was done for money was admitted. . . .¹¹

Judge explained what he did with the Shrine.

I myself removed the shrine to an adjoining room, from which that night it disappeared. This was months before Hodgson arrived in India. If he saw what he thought was a part of the shrine, it was a joke put on him by Dr. Hartmann, who would be pleased to lead such a wild investigator into a trap. No part of it was retained by Hartmann.¹²

Judge had removed the Shrine from the "Occult Room" and moved it to Damodar's room. Hartmann apparently took it from there and burned it. Interestingly Hartmann's name was not among those who witnessed Babula's Statement. Richard Hodgson,¹³ the investigator selected by the Society for Psychical Research to go to India and investigate the charges made by the Coulombs against Blavatsky, stated in his Report:

The ultimate fate of the Shrine, according to a statement made by Dr. Hartmann to Mr. and Mrs. Cooper-Oakley, Mr. Hume, and myself, was as follows. . . . The Shrine was therefore first removed openly to Mr. Damodar's room, and, on the following night, was thence removed secretly by three Theosophists, concealed in the compound, afterwards broken up, and fragments burned piecemeal during the following week. Dr. Hartmann had only retained two portions of the back of the Shrine, which he had enveloped in brown paper and kept carefully concealed in his room. . . .¹⁴

Blavatsky, in a letter to Judge dated May 1st, 1885, wrote that Hartmann had testified to [Hodgson] that *the shrine had been stolen from Damodar's room*; seriously & earnestly in the presence of numerous witnesses, he asked Hodgson to look about him when he went to the Coulombs, to see whether he would not find it *hidden* somewhere, for it was surely either Coulomb or the missionaries who had stolen it. He even went so far in his lying as to show Hodgson the imprint of feet & hands on the walls under Damodar's window.¹⁵

There is no doubt that Hartmann's behavior left an unfavorable impression with Hodgson.

In this same letter, Blavatsky explained that from information she had received from her Master she learned that Hartmann began by setting Hodgson against Subba Row, Bawajee, Damodar and others by “telling him that they were all ‘awful *liars*’, thus prejudicing Hodgson against the chief witnesses.” Hartmann was described as a maverick, a liar, one who enjoyed using deceit to confuse others. Blavatsky wrote: “The man is most intelligent, or rather intellectual, cunning, crafty and having no feeling for any one, or anything & is hundred times more dangerous than the Coulombs.”¹⁶

Hartmann later admitted that he had dropped a bogus “Letter” on Judge’s head, ordering him back to America, though Judge maintained that his departure was in no way influenced by Hartmann, and that he had his own reasons for leaving. In his letter of May 16th, 1885, Judge wrote to Blavatsky,

I tell you neither you, nor Olcott, nor Holloway, nor deceit, nor trick, nor message, nor devil, nor Hartmann, had anything to do with my departure from India, and perhaps someday that departure will be of benefit to the Society and the Cause.¹⁷

The Masters later indicated to Blavatsky that Judge “showed intuition by leaving India”¹⁸ that is, that Judge had taken the correct course of action. Judge’s response to Blavatsky provokes even more perplexing questions, which are dealt with in Chapter 17.

In her letter of May 1st, 1885, to Judge, Blavatsky wrote that Hartmann confessed to Mrs. Oakley that he had burned the shrine. However, he told Hodgson that it was Judge and Bawajee, along with him who burnt it. According to other theosophical historians the Shrine was either burnt by Judge or he had it burnt. Historian Michael Gomes maintains that “it remains a matter of conjecture” as to whether Judge assisted Hartmann in burning the “Shrine”.¹⁹ Kirby Van Mater, long time archivist with The Theosophical Society (Pasadena), also agrees that the Shrine had been burnt before Judge left India.²⁰ Gertrude Marvin Williams, in **Priestess of the Occult: Madame Blavatsky**, claims Judge “admitted” taking the initiative to destroy it and that “in the presence of Hartmann and another unnamed Theosophist, Judge hacked the magical cabinet apart and they patiently burned it, one small piece at a time.”²¹ Victor A. Endersby, author of **The Hall of Magic Mirrors**, states: “In 56 years of familiarity with the literature I have not seen or heard of any such statement.”²² According to testimony, the Shrine was removed to Damodar’s room on September 20th, 1884, but nothing is said about it being seen thereafter. Judge has given no indication that he had anything to do with its disappearance from Damodar’s room.

One interesting point which weighs heavily against Richard Hodgson is that none of Judge’s observations were ever incorporated in his Report. Judge tells Blavatsky, “You must have observed that Hodgson has left me out. And yet I am an important factor. I was there. I examine[d] all, I had all in charge, and *I say there was no aperture* behind the shrine.”²³ One important point which has not been emphasized is that Judge had left the Occult Room as he had found it, except for the Shrine which he had carried to Damodar’s room. When Hodgson arrived at Adyar on December 18th, 1884, he demanded to see the “Occult Room” and the “Shrine”, but Damodar refused. Two days later, when Blavatsky arrived from Ceylon with Olcott who had gone there to greet her, Hodgson again requested permission. On entering the Occult Room he noticed that the wall where the Shrine once stood “had been considerably altered” and that “its walls were covered with fresh plaster . . . all traces of the alleged ‘machinations’ of the Coulombs in connection with the Shrine had been obliterated.”²⁴

Olcott somewhat explains what happened to the “Occult Room”. H.P.B. had requested him to shift his quarters from his one-story brick bungalow to her new room which the Coulombs had built for her while she was in Europe in 1884.²⁵ Upon his return to Madras from Europe²⁶ (November 15th, 1884) Olcott found that with the arrival of the rainy season the new roof was leaking like a sieve. Apparently, being anxious to have a place to display the new portraits of the Masters which he had received in London,²⁷ without thinking of the consequences, he ordered the “Occult Room” torn down and rebuilt. This complicated Hodgson’s investigation and, coupled with Hartmann’s strange behavior, Hodgson was easily persuaded to find guilt

rather than innocence. When Hodgson saw the fresh plaster his suspicions became more acute, which in turn caused him to interpret this act as tantamount to a confession of guilt as conspirators.

The theosophists had failed to see, perhaps due to hysterical confusion, or possibly simple mindlessness or mischief, that by re-plastering the wall they had destroyed crucial evidence that might have completely exonerated Blavatsky of alleged tomfoolery and cleared the Society of this whole matter.

With Judge's departure, Hartmann, as Chairman of the Board of Control was left in charge once again. St. George Lane-Fox, a member of the Board of Control, had returned to London, arriving September 14th, 1884, to report to Olcott what had happened at Adyar. Hartmann's strange behavior complicated Hodgson's investigation even more. Considering Hartmann's conduct it is no wonder that Blavatsky was so infuriated with him, as per her letters to Judge. Blavatsky was greatly disappointed with both Hartmann and Olcott.

It becomes obvious that Judge and Hartmann did not get along while Judge was at Adyar. Master "M" easily recognized Hartmann's *bête noire* (he was jealous of Judge coming to Adyar to take over the responsibilities²⁸) and had tried to warn him of it. He had been at Adyar since December 1883, was a good friend of Olcott, and had been in charge until Judge came along. Besides, Judge was his junior by thirteen years, so why should he not, at the very least, cause a little trouble to show his resentment? Hartmann was jealous of Judge and he wanted to be the man in full control of the problem developing at Adyar. His actions demonstrated that he resented Judge's sudden appearance, with full authority no less. When Judge decided to return to America he later explained Hartmann's reaction to the news: "When I announced my intended return he was pleased as a hen with an egg and almost cackled, but pretended to be sorry and tried to dissuade me."²⁹

Although the mischief caused by the Coulombs and the subsequent Hodgson Report did not destroy the Theosophical Society as had been planned by the Coulombs and the missionaries, it did create considerable difficulties — which could have been avoided had the Members of the Society maintained calmness, such as Judge had demonstrated while he was there at Adyar. The Coulomb plot was not the death-knell of the Society at all. In fact if it had not been for the machinations of certain individuals and the doubting Thomases, coupled with those members who were suspicious, the whole of the nefarious Coulomb plot could easily have been convincingly managed at the time. It appears that up to that point the situation had been managed well by Judge at Adyar. He was not overly concerned, trusting that Blavatsky would eventually be cleared of any wrongdoing and that the Society would recover from the bad publicity. Even Blavatsky, up to this point, was not overly concerned. St. George Lane-Fox, one of the members of the Executive Committee, evaluated the situation from London on October 5th, 1884, in a letter to the Editor of **The Times**:

I myself attach very little importance to this new scandal, as I do not believe that the true Theosophic cause suffers in the slightest degree.

The Theosophical movement is now well launched, and must go ahead, in spite of obstacles.³⁰
But the situation would soon change.

The Seeds of Suspicion

The sequence of events which followed, in conjunction with the previous Coulomb-related incidents, provided the breeding ground to incubate doubts and suspicions until the proper time when the evil self-serving and cunning Brothers of the Shadow could take advantage of the fermented conditions. Combined further with the credulity of the Society's members, the perfect venom was produced to use against the Society to destroy its effectiveness as a *united* body of members whose Object it was to form the nucleus of Universal Brotherhood. The incident that ensued eventually created the great rift that divided and literally fragmented the Society into bits.

September 11th, 1884, is the date that the **Christian College Magazine**, a sectarian journal of Madras, printed its first installment of the articles titled “The Collapse of Koot Hoomi”, written by its Editor, Rev. Mr. George Patterson. Advance proofs had been sent to the Press all over India before the issue was published. Two days later he sent to the Press a “Postscript” to his advance proofs, written by Mr. Coulomb. The article was based mainly on fifteen letters alleged by the Coulombs to have been written to them by Blavatsky during her absence from the headquarters of the Society, at Bombay and Adyar, giving them instructions to produce occult phenomena “fraudulently”. In October another batch of letters was published. The Coulombs claimed that they were Blavatsky’s sole confederates in showing spurious phenomena and that all the rest of the members of the Society had been played as dupes and been cleverly deceived for the previous nine years.

These articles generated much excitement in India, particularly in Madras and at Adyar (by then the headquarters of the Theosophical Society), in Poona and in Bombay, the previous headquarters of the Society where some of the alleged phenomena had occurred. Blavatsky and Olcott were both in Germany at the time. Judge, having been given full authority by Olcott to look after the affairs at Adyar while he was there, was left to answer the questions generated by this controversy which was creating anxieties in some Indian minds.

It was at this time that Judge received a letter from Judge Nowroji Dorabji Khandalavala (N.D.K.), a Parsee from Poona, asking him to look at the originals of the published letters, if possible, and also asking Judge to give his opinion as to whether or not “those letters could have been tampered with.”³¹ Judge, apparently still at Adyar or at least in the Madras area, responded to his request on Adyar letterhead paper on September 17th, 1884. It was Judge’s response to this letter upon which much of the “Judge Case” was based some years later. This is examined in detail in Chapter 15.

Shortly after Judge’s response to Judge Khandalavala’s questions, Khandalavala wrote an article titled “Madame Blavatsky and Her Slanderers” which was published in the November 1884 **Theosophist** on pages 48 and 49. His article more or less summed up the slanderous attacks of the missionaries and answered the two articles in the **Christian College Magazine**.

We do not have Khandalavala’s letter to Judge but can surmise that he was ambivalent about the authenticity of the letters supplied by the Coulombs. It would seem that, at the time, he was developing doubts and wondering if Blavatsky possibly had committed this unthinkable act, and that he may in fact have been duped. It appears Judge’s reply had more than satisfied Khandalavala’s concerns and brought great relief to him, and peace of mind to the members of the Poona Branch. Judge’s letter gave them the encouragement they needed, the will and determination, to come out from the shadows into the light and provide the necessary support for the Theosophical Society and for H.P. Blavatsky. Judge Khandalavala in particular, an active Magistrate in a Court of Law, would have been extremely vigilant about whom he associated with and would have been equally careful not to prejudice his status in the community. On September 21st, 1884, he and fourteen members of the Poona Branch of the Theosophical Society, including A.D. Ezekiel, wrote a letter to Olcott expressing their support for the Founders and the Society.³²

A.D. Ezekiel had been mentioned in some of the letters in the articles, “The Collapse of Koot Hoomi”. Franz Hartmann described him as “a great sceptic” and stated “he made me promise that if any occult phenomena should happen after my return to headquarters, I would let him know it.”³³ In one of the letters forged by the Coulombs, Blavatsky had allegedly made reference to a telegram, implying that fraudulent phenomena had been involved with regards to it. Ezekiel was there when the said telegram was received by Blavatsky. He immediately wrote letters defending her against the accusations which had been brought forward. His first, dated September 13th, 1884, was addressed to the Editor of **The Times of India**, as was another on the 18th explaining the events as he knew them.

Madame Blavatsky and several others knew too well what an inveterate doubter I am regarding these phenomena, and she must have been a thorough simpleton, and not the clever imposter she is represented to be if she called for the telegram to make a “tremendous impression” as alleged. . . . but she knew my nature too well to expect anything out of me. She did not make any the least attempt to produce an impression of any sort upon my mind. . . .³⁴

After the September 17th letter from Judge, A.D. Ezekiel must have been *thoroughly* convinced of Blavatsky’s innocence.

Another Poona member, Pestanji Dorabji Khandalavala, brother of Judge N.D. Khandalavala, wrote a long letter which was published in the **Bombay Gazette** on September 19th, 1884, to disprove the authenticity of the letters published in the **Christian College Magazine**. He stated:

Madame Blavatsky had put up at my home during her last visit to Poona, and I pass by with contempt the spurious letter that is made to hang upon a telegram which Mme. Blavatsky cared nothing about after reading and which telegram was never attempted to be placed before anybody. . . . I shall content myself by giving only one instance to show how utterly untrustworthy the alleged letters are.³⁵

The above examples are cited not to provide a defense of Blavatsky but to show that Judge’s September 17th, 1884 letter generated much enthusiasm. The genuine responses at the time by the members of the Poona Branch inspired others to also support and defend Blavatsky and the Theosophical Movement in India. The Movement in India was not vibrant at the time and could have easily been discredited. Judge had become fully aware that the Indians were not embracing Theosophy *en masse* with enthusiasm, that they were skeptical, hesitant and it was very difficult for them to break from tradition. These realizations encouraged him to return to America.

No further documentation has been found to date regarding Judge’s stay at Adyar after September 21st, 1884, the day after Babula, Blavatsky’s servant, arrived from England. Most historians have assumed that Judge left India sometime in October but no attention has been paid to what he did in the interim. There appear to be approximately twenty-eight days which cannot be accounted for while he was there. Other so-called important members of the Society have had their history recorded and examined closely, for example, Blavatsky, Olcott, and others who came after. It would seem that it has not been worth anyone’s time to even speculate as to what Judge might have done for those weeks. It has been generally assumed that he was either sick or could not wait until he had his chance to return to America, when in fact he had first decided to go to India, permanently if necessary, and work for Theosophy.

One of the few to comment on this subject is historian Josephine Ransom who summarized Judge’s stay at Adyar in one short paragraph in which she states that he spent time with Damodar K. Mavalankar and other members of the Council:

But Judge was not happy at Headquarters. He was ill and restless, and, in October, decided to return to the United States. He and Hartmann did not readily get on together. Hartmann afterwards admitted that he had dropped a bogus “Letter” on Judge’s head, ordering him back to America, though Judge averred that his departure was in no way influenced by Hartmann, and that he had his own reasons for leaving. In later years he often harked back to this brief visit, but always with a sense of uneasiness that he had not made the most of it. He began to feel that the strength of The Theosophical Society was not in India, but in the West, and that the West should not be neglected as in the past.³⁶

The United Lodge of Theosophists (ULT) in **Theosophical Movement 1875 - 1950** briefly states:

Mr. Judge remained in India only long enough to attend to his duties in connection with the Coulomb conspiracy, but during this period he strengthened the bond of fraternity with Damodar and other Hindu members whom he knew only by correspondence.³⁷

The **Madras Mail** of September 29th, 1884, reported that Judge had addressed “some Madras students”,³⁸ presumably within a day or two of this published item. This is the last record of Judge’s activities in India.

Judge had his own personal reasons for being at Adyar, reasons which had not been clear to him in detail, but he was determined that he would follow his intuition. We can assume that while Judge was at Adyar taking care of business concerning the Coulombs, which was the primary reason authorized by the President of the T.S., H.S. Olcott, his personal reasons for being at Adyar were becoming clearer to him. He was there to be tested by the Masters and possibly initiated. This is detailed in Chapter 17.

Judge had executed all the correct and necessary duties when he arrived at Adyar to ensure that the Coulombs and the missionaries could not succeed in their endeavors to destroy the Society and Blavatsky’s reputation. His actions exhibited that he was not worried about the Coulombs and their conspiracy — that he had done all that was required of him to ensure that this affair would be easily resolved by Olcott and Blavatsky when they returned to Adyar. He had come to the conclusion that he was no longer as needed in India as he had first thought and that he must return to America where his duty, more accurately his dharma, lay before him awaiting his return.

Judge had clearly expressed that he wanted to be useful to the CAUSE; he did not want to be a burden on the Society — he wanted to work for his passage. However, to leave India he needed money so he asked Damodar for 500 or 600 rupees. At first Damodar refused to give Judge the money because he was in despair that Judge should leave at that time. Damodar was a reticent self-sacrificing, hard-working and devoted soul, whom H.P.B. described as trembling at the thought of saying more than was permitted. He had found comfort in Judge’s presence at headquarters, as opposed to Hartmann’s. Damodar did not have the sum of money requested by Judge but did manage to get it for him. Blavatsky later explained to Judge that Damodar had later told Olcott that he felt obliged to furnish Judge the money because he was “one of the Founders, had worked loyally in defending me [Blavatsky] & the Society, and that you were *entitled* to it”. Blavatsky added: “Neither Olcott nor I look upon the transaction as ‘borrowing’ but as something *due to you*.”³⁹

Historians have based their knowledge on information supplied by Albert E.S. Smythe, the first General Secretary of the Canadian Section of the T.S., and Lloyd’s of London records which show that Judge was on board the British steamer *S.S. Wisconsin*⁴⁰ on November 15th, 1884, sailing from Liverpool to New York. It took approximately three weeks to sail from Bombay to Liverpool in those days, unless the seas were rough in which case a few more days would have been required for the journey. The same journey sometimes only took two weeks. Presuming Judge sailed from Bombay, and allowing an average of eighteen days for the journey, it can therefore be estimated that he left India on or near Sunday, October 26th, 1884. He might have left from Colombo as well, but likely not as there are no records indicating that Judge ever set foot in Ceylon at that time. Questions come to mind: Where is the documentation of Judge’s activities from approximately September 28th to October 26th, 1884? What was he doing? Where was he? Records were kept at Adyar of people coming and going at the time. Why has that information not been released?

It has been chronicled that before Judge sailed from Liverpool he went to London for at least a day or two after buying his ticket to return to America. In his May 16th, 1885, letter to H.P.B., in follow-up to his arrival from India, he wrote,

When I left India I left letters for you & Olcott fully explaining & also assuring you of my continued affection & friendship. . . . Then from London I wrote you again assuring you that I was all right.⁴¹

He possibly also visited the Arundales for he mentions in this same letter having seen Holloway once since his return “to deliver a pair of (drawers?) which Miss Arundale bought her in London.”⁴²

It was on this voyage from Liverpool to New York on board the S.S. *Wisconsin* that Judge first met Albert E. S. Smythe, the future General Secretary of the Canadian Section of the T.S.⁴³ Smythe later recorded their meeting in the pages of **The Canadian Theosophist**. The effects of the last seven years of trial, for that they truly were, on Judge's physical being were obvious to Smythe during their journey on the steamer to New York: "He looked old and pallid and had I been told his age was 33 I would have said it was 20 years out."⁴⁴ Little did Smythe realize that part of the reason Judge looked so tired was that he had undergone a most exhausting initiation which had taken a lot of his energy, of which he did not possess much in the first place. Damodar had also undertaken initiations earlier which at times either had to be delayed due to lack of physical stamina, or left him grasping for energy. Judge was to also later discover that he had contracted Chagres disease through his earlier business trips to South America.⁴⁵

Before he left India Judge wrote two articles which were later published in **The Theosophist**. The first article was "Thought Transference or Mind Reading" and the other was "Chirognomy and Palmistry". Both were published in the 1884 November and December issues respectively. These two articles were likely drawn from information he gathered and from the talks he delivered when he first arrived in India and may have been a follow-up to his earlier review of **The Hollow Globe**.

Judge was keenly aware that the soil was fertile for the growth of the Theosophical Movement in the West and that it partly rested on him to make the concepts of the Aryan Philosophy available to it. However, his innate affinity to India never abated. Although Judge felt compelled to return to America where his future lay, his feelings for India were never far from his heart. He was obviously quite drawn to it and felt that he could have a positive impact on the Movement there as well. Two years later in a letter to Olcott, dated August 3rd, 1886, Judge wrote:

I don't get on here with these . . . Westerners. I am a Hindoo in Irish form, and . . . can do more for the cause in India than I can here.⁴⁶

Chapter 5

Back in America

Upon his return to New York on November 26th, 1884,¹ Judge found his financial prospects greatly improved. He joined the law firm in which Olcott's brother worked, and was thus able to devote more time to the Society. Olcott later described the inner change that had taken place in Judge.

Mr. Judge felt what you may call the 'divine afflatus' to devote himself to the work and to pick up the loose threads we had left scattered there in America and carry on. The result shows what one man can do who is altogether devoted to the cause.²

Judge had immediately started work to build a strong Theosophical Society based on the Original Program with the continued guidance of the Masters.³ He was not one to boast about his position in the Society or explain his actions — he was a modest, unassuming man who worked hard and was completely devoted to the CAUSE.

Soon after Judge's return, Olcott wrote him letters of abuse and H.P.B. wrote him a letter of distress. Both were upset that Judge had left Adyar before Olcott's return. On May 1st, 1885, H.P.B. wrote:

There was a time that I regarded you as a true friend, & after your short note, or postal card, from London I have no reason yet to regard you otherwise. Still everything you said, say & did, would give me the right to think that there is a great change in you.⁴

We have to understand H.P.B.'s disappointment and her frustrations — she had been very sick and was still convalescing from the fiasco at Adyar where she had been asked to resign her office as Corresponding Secretary of the T.S.,⁵ then ousted from headquarters by the very people she trusted, and told to go to Europe where she would not be seen for a while and where she could write her **Secret Doctrine**. No doubt she was very upset, but she was about to find out information that would please her tremendously — information about Judge of which she was not yet aware.

Judge replied to H.P.B. on May 16th, 1885, and expressed his concern over her situation. "I am sorry indeed. Humanity seems to never get any better but steadily worse." He then tells her, "My dear HPB if Master will not enlighten you about me then I must say nothing and remain to work out my own salvation as I can."⁶ It is obvious that the Masters had not yet informed H.P.B. what had happened to him while he was in India, but she was soon to find out from them — for Judge never personally told her.

On October 3rd, 1886, while she was in Ostend, H.P.B. wrote to Judge telling him of the changes that occurred to him while he was in India in 1884.

The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed & replaced by those of Adepts (as of Elementaries) & they influence the *outer*, and the *higher* man. With you, it is the NIRMANAKAYA not the "astral" that blended with your astral. Hence the dual nature & fighting.⁷

From H.P.B.'s letter, it can be deduced that the Masters eventually explained to her the extent of Judge's initiation, although it appears that she thought Judge did not fully understand the complexities of it. This might be true but, as will be outlined in the evidence to be presented, Judge was certainly aware of his initiation although he might not have *fully* understood all the intricate details at the time. From this moment onward one thing becomes evident from H.P.B.'s correspondence to him, and that is she had more confidence in his abilities as an occultist and treated him more as an equal colleague for the CAUSE than any other individual.

There is no doubt that Judge's abilities grew and he gained in confidence. Judge's despondency and insecurities of earlier years seemed entirely gone. His will appeared to have gained in strength and he had become more aware of the energies around him. He revitalized the New York work, reorganizing it under its original Charter and name, "The Aryan Theosophical Society of New York." He held regular meetings, started a theosophical lending library, and launched the printing of inexpensive literature.⁸ He quickly attracted to himself devoted workers who gladly carried out his plans.

In reviewing the situation in America, Judge realized that a radical change was needed in the administration of the Society. He wrote to H.P.B. and Olcott suggesting that an American Section be formed to replace the American Board of Control.⁹ In June 1886 the Council of the T.S. at Adyar dissolved the Board of Control and in October Judge was elected as permanent General Secretary. The new Section soon prospered under his dynamic leadership and new branches were chartered all over the country. In April 1886 Judge had started a new monthly magazine called **The Path** which later became the official organ of the American Section of the T.S. In the first issue it was stated:

THIS MAGAZINE is not intended either to replace or to rival in America *The Theosophist*, nor any other journal now published in the interest of Theosophy.

... To us it appears that there is a field and a need for it in this country. No cultivating of the field is necessary, for it is already ripe.¹⁰

H.P.B. wrote to Judge from Ostend on July 27th, 1886, regarding his new magazine:

... I will begin to work from this day to bring Olcott to let you have 50 monthly for your Path. They must be found — for if we were three *original* ones to this day, very soon we will be two ...¹¹

As there were few qualified writers in America at the time, Judge wrote many of the articles himself under a number of pseudonyms.¹² His style was simple and focused, and he dealt with a variety of theosophical and associated subjects. In a letter to Judge, H.P.B. remarked in admiration of his **Path** magazine that it was "pure Buddhi".¹³

Under Judge's guidance, moves were made to unite in thought and action the membership scattered across the United States. With himself at first as primary speaker, he eventually placed three full-time traveling lecturers in the field to aid struggling groups and to support established centers. **The Path**, leaflets, and specialized small magazines were regularly circulated among the membership, keeping them in touch with one another and with the headquarters in New York.* Local speakers were encouraged to start new centers in nearby communities. With only about a dozen Branches in 1886, by 1896 there were over one hundred.¹⁴

While chronicling his memoirs and the history of the Society, Olcott comments about the changes he had observed in Judge:

His brain was fertile in good practical ideas, and to his labors almost exclusively was due the rapid and extensive growth of our movement in the United States; the others, his colleagues, but carried out his plans.¹⁵

* A "Bibliography of Works by and about William Q. Judge" is included in this book, **The Judge Case: A Conspiracy Which Ruined the Theosophical CAUSE**, Part 1. It details books, pamphlets and periodicals only. Judge also contributed articles to other publications, such as **The Theosophist**, **Lucifer** and **The Irish Theosophist**, among others, which are contained in various compilations of his articles and letters. These compilations are also included in this bibliography, as well as titles of an historical and biographical nature.

Many of his other important contributions to the evolution of the Theosophical Movement are found within these pages. Also included, in Part 2, are Judge's letters to Ernest T. Hargrove from the **Theosophical Quarterly**, which have been republished in Appendix D. Hargrove came from England on March 31st, 1894, to help Judge during his time of need. He gave talks on theosophical subjects in towns and cities across North America. These letters touch the hearts of many as they are guided through much of the turmoil surrounding the Movement and the accusations leveled against Judge while he was trying to carry on with the work of promoting the Theosophical CAUSE until his death in March 1896.

Chapter 6

Bertram Keightley

By the fall of 1888 H.P. Blavatsky's **The Secret Doctrine** was published. Both Bertram Keightley and his step-nephew¹ Dr. Archibald Keightley, had spent much time helping Blavatsky in reviewing the manuscript and preparing it for publication. Within a year of its release Blavatsky had decided to offer the services of Bertram Keightley, her private Secretary at the time and the co-Secretary of the newly formed Esoteric Section of the T.S., in London, to Judge in America. But one has to wonder why H.P.B. made the "offer", as Judge wrote that Keightley had come to New York in the fall of 1889 "according to a request by H.P.B."² Judge had first met Bertram Keightley in 1884 while in France and considered that his experience working with H.P.B. qualified him as a respectable speaker to deliver theosophical lectures across the country on behalf of the Society — thereby relieving Judge of the responsibilities of revisiting all the branches he had started.

Bertram Keightley, a man of means, arrived in New York in late November 1889. He delivered his first lecture before the Aryan T.S. on "The Second and Third Objects of the Theosophical Society as Related to the First." This lecture was published in June 1890 as Paper No. 1 in Judge's new publication, **Department of Branch Work**, established to assist branches by providing suggestions for theosophical work and study. Some years later Judge sent copies of these Papers to Keightley in India where they were read to Branch members there.³

After a short visit to, and several talks in New York, Washington, Boston and Hartford, Keightley "proceeded to California, where for three months he travelled far and wide, delivering public lectures on Theosophy, invigorating the existing Branches and founding new ones, filling the press of California with Theosophic fact and truth."⁴

Before heading for California Bertram Keightley attended the Annual Meeting of the Chicago Branch on December 8th, 1889, where he spent several days. He then lectured in Nebraska then went west to San Francisco, San José, Los Angeles and San Diego before returning north again to Sacramento, CA, the State Capital. He then headed east reaching Omaha on March 31st, 1890, very much broken down from over-work and the effect of an illness in California, and was laid up until the 6th of April. He then lectured in Lincoln, Nebraska and, on his way east, in Tekamah and Sioux City, Iowa, expecting to reach Cincinnati on the 25th.⁵ On April 27th - 28th he attended the T.S. American Section, 4th Annual Convention in Chicago as H.P.B.'s special delegate. On the afternoon of the 27th he delivered H.P.B.'s message to the American Convention. He stayed in Chicago until May 8th, then proceeded to Muskegon (Michigan), Darlington (Wisconsin), and St. Paul and Minneapolis (Minnesota). He visited Niagara Falls briefly before reaching New York on Sunday, May 25th, becoming the guest of E.A. Neresheimer, a member of the Executive Committee of the T.S. American Section. The next eighteen days were spent in and around New York resting and visiting and giving the odd lecture. On May 27th, 1890, he attended the Aryan T.S. and gave a brief account of his tour. On June 3rd, he lectured at the Aryan T.S.⁶ on "The Theosophical Doctrine of Evolution".⁷

An interesting incident occurred on Monday, June 9th, 1890.

When [Bertram Keightley] arrived at *The Path* office he was told there was a cablegram for him, and he found it lying on the table in the inner office; as it was addressed "Judge, New York," it had of course been opened. This cablegram bore the word "Right," and the cryptograph of Mahâtma M., with a seal impression, at once recognized by him as that of the seal he had seen in H.P.B.'s possession early in 1888. This was the first time that B.K. had seen an impression of that seal, and he at once asked Mr. Judge whether he knew anything of the seal or writing on the cablegram. Mr. Judge denied

all knowledge of either, and the presence of the seal and cryptograph had a decisive influence in causing Bertram Keightley to obey the instructions given in the cablegram.⁸

Judge later stated: "It is quite possible that if this message was sent to my name over the cable I opened it first. But, I emphatically deny placing those marks upon it."⁹ At the time, Bertram was satisfied with Judge's explanation as to what had happened and he looked upon it as just another phenomena, such as he had witnessed before while working with H.P.B. in London; but his mind had seeds of doubt which soon germinated and later grew to fill his entire mind with suspicions directed towards Judge.

On Thursday, June 12th, 1890, Bertram left for Baltimore, Maryland, and lectured on Friday night to 150 people assembled at Lehmann's Hall. On Saturday he went to Washington D.C. where he held two meetings and gave interviews to reporters. On Sunday evening he left for New York in consequence of business there and arrived during the night or morning of June 16th. He delivered his farewell address on Tuesday night before the Aryan T.S. On June 17th he boarded the *City of New York* and sailed for England the next morning.¹⁰

Before Bertram Keightley's return to England Judge wrote a very interesting prophecy of coming events which appeared on the fifth Anniversary of **The Path** in April 1890.

Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.¹¹

This prophecy turned out to be so accurate that one can only speculate Judge had been told about these future events by *his Teacher and Initiator*, Master Morya. This prediction would account for Judge's exhaustive campaign to spread Theosophical ideas as fast and as wide as possible in order to have a strong established organization in America able to sustain the Movement through those troubled days ahead.

It appears that the cablegram Bertram Keightley received was an order from H.P.B. to return to London. H.P.B. had received several letters from American members of the E.S. who had misconstrued what was said to them by Keightley.¹² She immediately wrote a letter to Judge marked "private and E.S.":

I answer your question re E.S. and Bert. If he has informed all the E.S. groups . . . that "they are to form the auric egg & are to do this by means of colors, and are to do this 7 times a day & so as until formed" — then he has said that which has no more meaning than an order to form a sheep out of a goose's egg. If he added to this that "this was by *my order*" then he was either insane or he fibbed, not to use a worse word.¹³

H.P.B. further explained to Judge:

All this . . . have forced me, acting according to the rules, to suspend Bert. I cannot expel him for ever, as this would be to ruin him for ever — but I suspend him for an indefinite period and — I send him to India.¹⁴

Bertram Keightley's imprudent behavior prompted H.P.B. to issue a response to his personal speculative utterances in E.S. meetings which were taken by many members to be H.P.B.'s teachings and, therefore, authoritative. In order to rectify the situation "that I have never dreamt of giving any such absurd & idiotic orders"¹⁵ she issued a circular "Notice" on August 9th, 1890. It was marked "*Strictly Private and Confidential*, E. S. T. S." and stated in part:

1. I have neither written, issued, nor sent through Bertram Keightley any orders or instructions whatever respecting the above matter. . . .

3. The only "orders" in Instructions which I issue in the U.S. are through Mr. William Q. Judge, or those which I myself sign my name to with my physical hand.

4. Any report or statement by any one of orders or instructions alleged to be by me in any other form than as stated in the foregoing paragraph are and shall be false; and any member acting on any other

sort of order and without first sending the same to Mr. William Q. Judge, will be expelled from the Section.¹⁶

Many have simply overlooked this very important “Notice from H.P.B.” where she clearly asserts Judge’s status within the Esoteric School, Theosophical Society. H.P.B. made similar statements on numerous other occasions but not with as much firmness and authority as this.

When Bertram Keightley returned to London H.P.B. wanted to prove a point to him and demanded to see the telegram she had sent him in New York. The subsequent event was described and signed by Claude Falls Wright:

In my presence and that of B. Keightley, Countess Wachtmeister, and Kenneth Austin, H.P.B. at London, immediately after the arrival of Bert Keightley, took a piece of cigarette paper and looking Bert in the face, while blowing him up for his loss of the telegram, suddenly said with a half smile, “Bert, would you like a telegram; wouldn’t you like a telegram, Bert?” She rubbed the piece of paper between her fingers as she spoke and then *unfolded it into the lost telegram!* On it were several of the very seal marks about which there has been so much dispute. Bert Keightley claimed the telegram, but she insisted upon its being handed around to the rest of us, desiring us to examine it closely saying, “Look, those are the Master’s marks, look, you may have some day to know them again.” Then she went on to say that we might mention the matter to anybody we chose, except Judge, for, she said, he does not want to be associated in any way with phenomena.¹⁷

On August 9th, 1890, the date that she issued her “Notice”, H.P.B. also appointed “Bertram Keightley to act as my personal representative in India and Ceylon in all matters relating to the Theosophical Movement.”¹⁸ Madame Blavatsky’s instructions to Bertram Keightley were “To change his [Olcott’s] attitude & bring him back into touch with HPB & Masters”. She reiterated this in her letters to him and in her letter of September 5th, 1890,¹⁹ reminded him, “Do what you are bid & if you do it well you may atone for much.” In her letter to Judge in August 1890 she wrote,

If he succeeds in saving the situation in India where Theosophy is falling into dreamless sleep & decay — well & good. If not — he will have to work until he has atoned for his sins.

In this same letter she also wrote:

I do not want Olcott nor any one to know anything of his guilt or his suspension.²⁰

Just before leaving England for India Bertram Keightley wrote a note (August 9th, 1890) to Judge stating: “In reply to your questions; — I *never* said ‘that they are to form the auric Egg &c &c &c’ by HPB’s orders.”²¹ Keightley’s note to Judge was an attempt to justify his actions and it also implicated him with ample motive to hold Judge accountable for his being reprimanded by H.P.B.

Bertram Keightley reached Bombay on August 31st, 1890, and “visited, on his way . . . to the Head-quarters, the Bombay, Surat, Baroda, Poona, Hyderabad, Bellary, Gooty and Cuddapah Branches.”²² To convey to the Indian membership the hard work needed to start Branches, he recounted that Judge had no easy task in America and at first had “the greatest possible difficulty in getting three members in order to form a quorum” adding that Judge “went through the form of meeting by himself, week after week, and magnetized his act of will afresh into a centre of attraction” to make it a success.²³

Bertram Keightley was one of the idealistic, well-meaning and well-educated individuals sent by Blavatsky to help Olcott. Although highly intellectual he was deceived by appearances and easily influenced by those Indian members who considered themselves by right of descent natural Theosophists not prepared to look beyond their caste and their old superstitions to assert themselves as *true* Theosophists, as Damodar had done. Keightley easily made friends with them and accepted their customs and ways as easily as Annie Besant did when she went to India a few years later. One who soon became one of his best friends was Professor Chakravarti. Although Chakravarti had not been active theosophically and was not a member of

the Esoteric Section, Bertram Keightley soon came to believe him to be, if not a Mahatma, at least an Occultist of high rank and one directly connected with the Masters of H.P.B.

On November 17th, 1890, Bertram Keightley had been appointed General Secretary of the Indian Section, subject to the approval of H.P.B., and by January 1st, 1891, his appointment took effect, as did the Charter for the consolidated Indian Section.²⁴

Chapter 7

Richard Harte – Troubles at Adyar

Because of the lack of committed Indian theosophists to the CAUSE, such as Damodar and Subba Row had been, Olcott recruited among his friends and acquaintances for personnel to take over many of the responsibilities at headquarters.

W.Q. Judge, like H.P. Blavatsky, acquired his fair share of enemies. One particularly bitter person was Richard Harte, Olcott's old friend from New York. Olcott had lured Harte¹ to Adyar for his journalist skills to act as the interim Editor of **The Theosophist** while Olcott left for a tour of Japan, January to July 1889. In June, Harte wrote an article titled "Applied Theosophy" and did not indicate that he had written it, which implied that it had been authored by Olcott.² Harte also wrote "The Situation" which was signed F.T.S. and included in the same issue. Judge claimed this second article obviously was "intended to support and enforce the first".³

Judge quickly took exception to certain ideas embodied in these two articles, one of which was:

"Adyar" is not a place only, it is a principle. It is a name which ought to carry with it a power far greater than that conveyed by the name "Rome". Adyar is the centre of the Theosophical Movement.
...⁴

Part of Judge's article of response was published by Olcott, after his return from his tour, in "Centres of The Theosophical Movement" but with the comment:

The criticism of Mr. Judge is marked by his usual force and directness, but at the same time contains passages of a far too personal character for me to admit them. To do so would be to depart from the policy of editorial dignity, which I have promised myself to follow out so long as I am the responsible Editor of this Magazine.⁵

Although Olcott, President of the Theosophical Society, denies taking sides in this issue, it becomes evident that he is supporting Harte's ideas regarding Adyar.

H.P.B. had also responded to Harte's articles published by him as acting Editor of **The Theosophist**. In her article, "A Puzzle from Adyar"⁶ in the August **Lucifer**, she furiously and personally attacked Harte, charging him of "abnormal fancies" and that he might be, "owing to the relaxed climate of Southern India, ill" and then defended herself. She also objected strongly to Harte publishing extracts of a private letter to him as a member of Olcott's Commissioners in India. This letter from Bertram Keightley, Secretary of the Esoteric Section of the T.S., was never intended to be published. In "A Disclaimer" in the July 1889 Supplement of **The Theosophist**, Harte published the following:

Mr. Keightley tells this Commissioner that he must not believe "*that the Esoteric Section has any, even the slightest, pretension to 'boss' the Theosophical Society or anything of the kind.*" Again he says: "*We are all, H.P.B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be.*" And yet again he says: "*I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to 'boss' any other part or Section of the T. S.*"

Richard Harte further added to "A Disclaimer":

It is to be hoped that after this very distinct and authoritative disclaimer no further "private circulars" will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because "Madame Blavatsky does not approve of it;" and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal*, will cease to appear.⁷

In “A Puzzle from Adyar” Blavatsky wrote that he, as *acting* Editor, “*had no right*” to publish it, as had been indicated in the letter itself. As Judge had stated, she also declared:

It is pure nonsense to say that ‘H.P.B. . . . is loyal to the Theosophical Society and to Adyar’ (!?). H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. . . . [T]he degree of her sympathies with the “Theosophical Society and Adyar” depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. *disloyal*, will shake it off like dust from her feet.⁸

Blavatsky had obviously personally written to Harte on these matters as, in a letter dated August 26th, 1889, addressed to “My dear H.P.B.” he responded: “I receive your scolding in all humility; no doubt I deserve it or worse. . . . Seriously my dear teacher, superior and friend, I think you do me a little injustice. . . .” He then proceeds to justify his comments regarding the Esoteric Section:

But I confess that the moral effect of belonging to the E.S. seems to me disastrous in the extreme. To say nothing of the larger wrecks, look at Judge! He used to be truthful and unselfish, and, I think, moderately large-minded; but now . . . he does not seem to be able to tell two words of truth, he has become filled with personal ambition to rule or ruin, and if you do not pull him up by the coat-tails he will in six months have utterly disgusted the majority of the Fellows in the American Section.⁹

In a P.S. he stated his objection to the idea of succession for the Presidency: “[I]f I find that the idea gets currency that the Vice-Presidency carries a presumptive right or an understood right to succeed the President-Founder *I shall contradict it in the largest type in the Theosophist*”.¹⁰

In her response, a letter dated “London, Sept 12 1889”, Blavatsky wrote:

You *ruin systematically* the T.S. ever since you took charge of the Theosophist; and by your tactless and indecent attack in it on the E.S. and the British Section you force me to wash publicly our dirty linen in Lucifer.

In response to Harte’s comments regarding Judge, she stated:

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.¹¹

In this same letter, Blavatsky had stated:

It is the MASTERS who declare that the number of follies (which seem each, if individually viewed trifling perhaps) that you have committed during Olcott’s absence, amount in their totality to an enormous evil, — enormous in its result direct and immediate as also delayed, but as certain, nevertheless.¹²

Harte persisted, however, and in January 1890 he wrote an article, “Muddled Rule-Makers”, which focused on the policies adopted by the American Section. He wrote, “The rules and by-laws fabricated by Branches for their own government are sometimes rather excentric [sic].” He ridiculed some of the by-laws of a newly formed Branch in Washington in which Olcott was designated as the “Chief President” of “the government of the International Theosophical Society” adding, “And we call upon Mr. William Q. Judge, General Secretary of the American Section of the Theosophical Society, for some explanation thereof.”¹³

This infuriated Blavatsky and in the February **Lucifer** she chided Harte for his “very untheosophical and undignified attack made by one officer of the T.S. on another officer of the same.” She stated that: “Such harsh expressions . . . are not only objectionable on account of their offensive character, but detrimental and dangerous to the T.S.”¹⁴ When Olcott was called to London in the fall of 1889, following publication of Harte’s two articles, “Applied Theosophy” and “The Situation”, Blavatsky scolded him and demanded that Olcott relieve Richard Harte of his position as acting Editor of **The Theosophist**.

Olcott returned to Adyar on February 5th, 1890. On February 27th, he issued a “Special Notice”:
 The undersigned resumes the responsible direction of the *Theosophist*; at the same time thanking Mr. Richard Harte most sincerely for his valuable services during the period of the absence of the undersigned from India.¹⁵

Richard Harte gave his letter of resignation from the office of Secretary of the Theosophical Society to Olcott on September 23rd, 1890.¹⁶ His editorial relation with **The Theosophist** ended with the March 1891 issue. On February 15th, 1891, the day before leaving for Australia, Olcott appointed Bertram Keightley as Managing Editor of **The Theosophist**, in place of Harte who, due to supposed “private matters obliging”, returned to England.¹⁷

During the three years Richard Harte was at Adyar he singlehandedly probably did more harm to the Theosophical Movement than any other person, other than the Indian members themselves. He originally was sent there as a representative of the American Section to support ideas which he had been given a mandate to support by the members in America. He became one of Judge’s and Blavatsky’s greatest enemies. Here is a letter from Judge to Harte which explains their position. The letter is dated October 23rd, 1890.

Dear Harte:

I have your note enclosed in Col. Olcott’s, and by the same mail I have copies of your interviews about Bert in India, and also of your telegrams to him. Inasmuch as these documents are precisely in line with the stuff you have uniformly been sending me for the last year or two, I believe they are authentic. At any rate, if they are not authentic, it remains for you to publicly deny them. You refer to Mme. Blavatsky’s occult nose being wrong. I should consider it right, especially in your case, as years ago she told me what harm you would do us and how you would create trouble. Inasmuch as many people think your intentions are good, I am forced to the conclusion that your definition of kindness is spitefulness, and that your power to distinguish right from wrong is absolutely atrophied. In these interviews you have gone to the trouble not only to misrepresent facts but also to make new obstructions and to set in motion false ideas which will have a tendency to involve the Society with the government in India. Col. Olcott’s reply to your insane drivel is altogether too mild. He ought to let everybody know that your attack is unworthy of notice, as is that of a man who persistently twists the right into wrong and makes black white. I sincerely trust that you will be deprived of all official position, so that in the future whatever you may choose to say will be devoid of the slightest official sanction. Very truly you are secretary in partibus infidelium. You have hitherto sent me very plain language about myself, and I now give you some about yourself. *The best plan for you to pursue is to leave India; leave the Theosophical Society alone. Become a Tipperary Nationalist, anything but to interfere with concerns which you cannot understand. You are a worse enemy to us than Coues is: Coues is no enemy, he is only an outside lunatic who has no power except what we give him, and we give him none; whereas, you have a semblance of authority, remain in the Society, and persist in these outrageous attacks and insinuations, which spring either from lunacy or deliberate malice — you can take your choice. I am writing this way because I know the harm you are doing in India. You can do no harm here, hence, I have no personal concern as to this country in respect to yourself, although you have caused me much annoyance and increased my correspondence by the manner in which you have done some official business with this country. I am,*

Sincerely yours,

WILLIAM Q JUDGE¹⁸ [Italics added]

Interestingly there have been more articles written about the exploits of Elliott Coues than about Richard Harte. Most historians have only focused on Harte’s relationship with H.P.B. and ignored the main target of his attack, which was Judge.

The incidents briefly described above involving Richard Harte and his articles, combined with Bertram Keightley’s letter to Harte, and Olcott’s naive stance on the whole matter, was the beginning of a lot of animosity regarding the status of Adyar and that of Judge as well. The issues raised then and the problems

which ensued from these incidents have never been fully addressed even to this day. Harte planted the seeds which created confusion, doubt, and suspicion in the Indian members. He was somehow influenced by the aura at Adyar and, in turn, became infectious. These ideas regarding Adyar have generated much resentment and divided the Movement into different 'sects', each following different loyalties, while claiming to be the rightful heirs.

Chapter 8

Struggles in India

Olcott had been in London in August 1888, so his visit there in the fall of 1889, within a year of his last, created much inquiry. He had received a cable asking him to come and make a two-month lecture tour of Great Britain. However, there were more compelling reasons for his visit. Olcott was upset with the set-up of the Esoteric Section and with the formation of the British Section of the T.S. the year before.¹ The stresses and strains created many problems between Adyar and London. He felt that H.P.B. interfered too much in his executive matters but conceded that he did not always perceive that esoteric reasons were frequently involved.² H.P.B. apparently wanted full Presidential powers as his representative in her area.³ Additionally, as part owner of **The Theosophist**, Blavatsky was extremely upset about the way the magazine was being edited. It was at this time she told Olcott that Richard Harte had to go.

On December 25th, 1889, the day before Olcott left London for Colombo, H.P.B. placed in his hands a document appointing him as her “confidential agent and sole official representative for the Esoteric Section in Asiatic countries.”⁴ H.P.B.’s confidence was such that she trusted him without any Pledges,⁵ although Olcott never was a member of the E.S.⁶

The T.S. in India had been struggling to keep up with the growth being reported in Europe and America. As Olcott was in Europe on official business he decided that no Convention would be held at Adyar, as usual, in December 1889. He did, however, grant permission to the President’s Commissioners to meet at headquarters on December 27th for a conference and lectures. Because a number of members would be in Bombay for other reasons, the General Secretaries of the four Indian Sections⁷ unanimously decided to hold this Conference meeting in Bombay during Christmas 1889 instead. One of the General Secretaries, a prominent Parsee member of the T.S. since November 25th, 1879, Khan Bahadur Nowroji Dorabji Khandalavala (N.D.K.), took the chair and stated:

For various reasons the work is lagging behind in India. We meet this evening with a view to impress upon the minds of members the necessity of taking such steps as may put it on better basis. This large gathering will bring us into contact with those members who have confounded the movement itself with the “phenomena” and will afford an opportunity of giving them a correct idea of the significance of this movement.

Large ideas of philosophy viewed in their true light give us the only right conception of the great work of the Theosophical Society.⁸

The underlying concern of the Indian members was the fact that other countries were progressing at a much faster rate than they were, including Japan where Olcott had spent much of his time of late. They may have thought that because of all the travels the President had undertaken they were being neglected and had better do something to revitalize their situation or be left out altogether.

One circumstance which greatly contributed to the good feeling and cheerfulness of the Brothers in Conference was the news that New York, London and Adyar were in future to pull together in unity and unison, and that, for the present at least, the disintegrating forces — those tending to the breaking up of the Theosophical Society into a number of separate Theosophical Societies — had been overcome and silenced. It is felt here in India, where it is a common saying that every man is naturally and by right of descent a Theosophist, that any attempt to discredit or weaken the Society in this country is simply suicidal. Whether rightly or wrongly, the idea has latterly sprung up among many of the Fellows here that our European and American brethren were willing to decry Theosophy in India, in order to enhance their own importance in the movement. This suspicion is happily passing away, and when the Indian Fellows become fully persuaded that England and America really

appreciate the great value of a strong India as a base of operations in other lands, it will undoubtedly be clearly perceived that it is the duty and should be the delight of the Indian Fellows themselves to make Theosophy in this country a really impregnable fortress, from which shall issue forth expeditions into yet unconquered countries, and from which all the younger Sections may be able to draw moral support in times of need.⁹

Part of their concern was the fact that unlike India, America and Britain had united all their Branches each under their respective Section. France, Germany, and Australia were organizing themselves as well. The newly formed Esoteric Section in London (with Judge as H.P.B.'s Representative in America), left the Indian members seriously concerned that its formation was intended to diminish India's role as the birthplace of the very philosophical wisdom the Theosophical Society was advocating. This concern had further been exacerbated by Richard Harte's publishing of extracts of Bertram's letter in "A Disclaimer" in the July 1889 Supplement of **The Theosophist**.

When Olcott returned to India from England he was greeted by the Indian members. He had been struggling to encourage the Indian members to become more involved with the Society. In November he had asked them to reorganize the Rules of the Society in order to fulfil their needs, to make them feel that they were appreciated and an integral part of the whole Movement. Olcott had requested that by February 1st, 1890, they present him with changes they recommended be made to the code of rules, for review by Olcott and the General Council. These resolutions had been read, discussed, amended and adopted at the Bombay Conference. One of the ten resolutions proposed was:

That the division of the Society in India into four different Sections, does not appear to be convenient, and for the present there should be only one Section for the whole of India, managed by a General Secretary (with an Executive Council) who will carry on his duties separately from the General work and management of the Theosophical Society.¹⁰

When Bertram Keightley was sent to India in August 1890 at H.P.B.'s special request as her intermediary and to render Olcott "any needed assistance and attend the December Convention as European Delegate",¹¹ she had written an "Open letter" for him to bring to India to be read by the Indian members and then possibly handed over to Olcott. April 1890 had marked the fifth anniversary of H.P.B.'s departure from India. Her letter, which has since been printed under title, "Why I Do Not Return To India", was addressed "To My Brothers of Âryāvarta". She wrote:

In Europe and America, during the last three years, I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on *Their* lines and under *Their* guidance, given through my humble self.

In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities; uncalled for and utterly undeserved animosity — almost hatred — has been shown towards me by several members of the staff. There seems to have been something strange and uncanny going on at Adyar, during these last years. No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.¹²

H.P.B. was not accusing any one individual but from her message it was clear she was quite upset about the status of Indian members, that their belief in the Masters had steadily dwindled after she had departed from India. Judge had also recognized this problem while in India in 1884 and had come to the realization that he could do more for the CAUSE if he returned to America. Judge never saw nor read this "Open Letter". When he addressed this very same problem after Blavatsky's death he was met by strong opposition, receiving

disparaging letters arguing and opposing his views. The protection provided by the Mahatmas at Adyar had dwindled away and much of it was now under the grip of evil influences.

Meanwhile, Olcott felt it was more difficult to do business with H.P.B. in London. On September 2nd, 1890, Olcott learned in a casual announcement received from G.R.S. Mead that Bertram Keightley had sailed for India, “without a word to me from anybody that he was coming. This is characteristic of their way of doing business in London.”¹³ In **Old Diary Leaves** Olcott wrote:

[H.P.B.] was driving me almost to desperation at about that time, even to the extent of sending out Mr. Keightley to India with a sort of letter-of-marque, apparently intended to destroy the prestige of Adyar, and concentrate all exoteric, as well as esoteric, authority in London. Fortunately for all concerned, he showed this document to one of our strongest Indian members, who begged him not to show it to another person, for it certainly would give a deathblow to H.P.B.’s influence in India. This was the prickly side of my dear “chum”.¹⁴

There is little doubt that the letter Olcott is referring to is “Why I Do Not Return To India” and that “one of our strongest Indian members” was Judge N.D. Khandalavala from Poona.¹⁵

There was another Indian magistrate who was influential in the affairs of The Theosophical Society: S. Subramania Iyer, who later became Chief Justice of Madras.

In Theosophical matters he has had great influence, but has exerted it so silently and with such self-effacement that it is but little known to The Society at large.¹⁶

Upon his arrival in Madras in 1885 (from Madura, where he had joined the Society in 1882), he was at once a member of the inner committee of seven who really managed all the affairs of The Society, and . . . the President-Founder was always careful to consult him upon all points requiring decision, and placed great reliance upon his judgment. He was also a member of the committee appointed to investigate the affair of the Coulombs, and it was largely owing to his advice that Madame Blavatsky was dissuaded from prosecuting them.¹⁷

S. Subramania Iyer was a staunch supporter and very close friend of Swami Vivekananda,¹⁸ who was quite antagonistic to the Theosophical Society following his experiences in America at the time of the Parliament of World Religions in 1893.

Chapter 9

The Wills of H.P.B.

Shortly after reviewing **The Secret Doctrine** Annie Besant joined the Theosophical Society on March 10th, 1889. Besant had made a name for herself as one of England's finest orators and her abilities were needed by the growing Society. Besant showed great promise as a student of Theosophy and was soon sitting at H.P.B.'s side acknowledging her as her new guru. She was quickly brought in as a pledged member of the Esoteric Section. Just one month before her death H.P.B. appointed Besant (April 1st, 1891) as the Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings,¹ and arranged for her to go to America to meet Judge and deliver Blavatsky's message to the American Convention held April 26th - 27th, 1891, as her special delegate. At the time Besant accepted that Judge was an Occultist, a view she later discounted. On May 8th Blavatsky died in London while Besant was on her way back from America.

Besant had sailed for England on May 6th and, upon receiving word of Blavatsky's death, Judge followed on May 13th, 1891. Olcott would not sail from India until June 15th. Evidentiary facts have been gathered and are presented here for consideration regarding that period between Blavatsky's death on May 8th and the time of Judge's arrival in London on May 21st, 1891.

Blavatsky executed her first Will before she left India in early 1885. According to Olcott she drew up a Will on January 31st, 1885. Olcott stated:

The witnesses were P. Sreenivasa Row, E.H. Morgan, T. Subba Rao, and C. Ramiah. It contains a clause to the effect that she wishes her ashes to be buried within the compound of the Headquarters at Adyar; and another request that annually, on the anniversary of her death, some of her friends should assemble here and read a chapter of the *Light of Asia* and one of *Bhagavad Gîtâ*.²

This is the Will and Testament which is being kept at Adyar to this day, and considered Blavatsky's official Will. But it was not the Last Will and Testament she executed.

A second Will was drawn up in March 1887 while Blavatsky was living in Ostend with Countess Wachtmeister, who looked after her needs. Ten days before leaving Ostend she lost consciousness while sitting in her chair. Sylvia Cranston recounts from Wachtmeister's notes:

When the lawyer, doctor, and consul arrived, they found a joyous party. The doctor kept repeating, "But she should be dead, . . . she should be dead." He had never known a case in which a person in such condition recovered. The drawing of the will went smoothly until the lawyer learned HPB had left all her worldly goods to the countess and nothing to her relatives. Fearing the countess had exercised undue influence on her mind, he objected, but HPB vehemently opposed. Madame Gebhard, to avoid a scene, gently informed the lawyer, "perhaps when you know the amount which Madame Blavatsky has to will away, you will have no further objections to making the will as she desires, for had Madame Blavatsky died, there would not have been sufficient money to pay for her funeral expenses."

The party broke up several hours later. Departing, the American consul laughingly said: "Well, I think this is enough fatigue for a dying woman!"³

Wachtmeister continued:

I will add that I never saw that will again. After HPB's death at Avenue Road, London, on May 8, 1891, I went to Ostend to see the lawyer and asked him what had been done with the will. He told me that after my departure he had given the will to HPB. I suppose that she must have destroyed the deed, as it was never found among her papers.⁴

Blavatsky's second Will, although very different from the first in content, has one element of similarity — both Wills were drawn up at moments of her pending death.

At the end of March 1889, a few months after **The Secret Doctrine** was published, according to Cheiro, a famous palm reader who was in London at the time, Blavatsky invited him to visit her one evening at Avenue Road. Blavatsky had deduced from evaluating her own palm that her life was nearing its end. She apparently contacted Cheiro to verify her conclusions and give her a time frame in which she could expect the inevitable. Again according to Cheiro, Blavatsky thanked him after his reading and said, "Your warning will do me good, for I will now put my papers in order and prepare in earnest for the short time that lies before me."⁵ Although a third Will has never been acknowledged, it can be assumed from Blavatsky's supposed comments that she was taking this seriously and that she would take the time to draw up another Last Will and Testament.

In her 1887 Will, Blavatsky had apparently left nothing to Olcott and nothing for Adyar either; all was to go to Countess Wachtmeister who was looking after her night and day and receiving no compensation in return. H.P.B.'s circumstances had changed drastically since then and a very different Will was needed to reflect this new status. Judge had become her most trustworthy supporter and the most dedicated to the CAUSE. Blavatsky eventually came to realize that her own Master had initiated him in 1884 and she depended on Judge for the many tasks she needed done. In one of her letters she wrote: "I trust Judge more than anyone in the world. . . ."⁶

Recognizing Blavatsky's involvement with Judge in all aspects of theosophical work, and the fact that Besant had only recently joined the Society, it would seem reasonable to assume that Blavatsky would not have designated Besant as the main benefactor in her Will. Olcott mentioned that when he had arrived at the London headquarters on September 4th, 1889, he "found Mrs. Annie Besant living in the house, having just come over from the Secularists into our camp, with bag and baggage".⁷ Besant claimed, and declared some months after Blavatsky's death, that she was "the person who arranged H.P. Blavatsky's business affairs in England"⁸ during that time. It would be reasonable to expect, therefore, that Besant was *the* person in charge of Blavatsky's Last Will and Testament and would have known where to find it after her death.

It is reasonable to deduce that Blavatsky drafted a new Will sometime after Cheiro's visit and also to assume that Blavatsky drew up her Last Will and Testament circa August 1890 when a Deed of Trust was executed in which Annie Besant's property at 19 Avenue Road was officially vested into the hands of trustees as a headquarters for the British Section.⁹ It was agreed at the time that

On the one hand, it was not right to have left the house in Mrs. Besant's name, and on the other, Madame Blavatsky's health precluded it being in her own name.¹⁰

Once again Blavatsky's health was a major concern.

Following are several reasons why a third Will is a possibility:

1. On July 27th, 1886, Blavatsky had offered Judge her royalties from **The Secret Doctrine** and **Isis Unveiled**.
2. In August 1886 Blavatsky asked Judge to help her get her royalties from J.W. Bouton for her **Isis Unveiled**. She protested that the money was being sent to Olcott at Adyar while she needed the funds to survive (See Chronology, Aug. 22, 1886 entry for more details).
3. Olcott mentioned years later in **Old Diary Leaves** that "she also offered to turn over her share of the *Theosophist* to Judge and make him her successor".¹¹
4. When Blavatsky wrote her second Will she wanted Wachtmeister to have all, but her **Secret Doctrine** had not been published yet, nor had the Esoteric Section been formed.

5. When Olcott, a lawyer, finally declared six months after Blavatsky's death that there was a Will, he carefully worded his speech at the Sixteenth Convention and Anniversary of the Theosophical Society at Adyar. He stated:
*In the will that she executed here, she left me everything and offered her sister the copyrights to her books. . . .*¹² [Italics added]
 He not only omitted any reference to the 1887 (second) Will, he carefully avoided mentioning the words "Last Will and Testament" when proclaiming Blavatsky's Will. (Years later in **Old Diary Leaves** he did write that "she executed what proved to be her Last Will and Testament. . . . 31st January 1885."¹³). Also, in the published transcript of this Will there is no mention of copyrights being offered to her sister.
6. Blavatsky had subsequently made arrangements regarding her share of the net profits from the sale of her books (in 1888 and 1890) and they did not include monies going to Adyar.¹⁴
7. In the interview by William Mulliss in October 1926, Besant claimed that she had been appointed H.P.B.'s literary executor. [See Appendix H for full text.] In **Rebirth of the Occult Tradition**, Boris de Zirkoff wrote: "As far as English Law is concerned, a Literary Executor can be appointed only in a Will."¹⁵ It is possible that Besant was in fact appointed Literary Executor — in a Will that would have been executed *after* she became associated with Blavatsky.
8. It would have been out of character and imprudent for Blavatsky not to have had a new Will executed to reflect changed circumstances.
9. If Blavatsky did destroy the second Will, as Wachtmeister speculates, she would not have done so without another Will to replace it, as it is obvious after reading "Why I Do Not Return To India" that she would not leave *everything* to Olcott and Adyar as stipulated in her first Will.

The interesting question which arises is, what was Judge so concerned about that he would send a telegram from New York, on May 9th, to 19 Avenue Road telling the members there to "*Do nothing till I come*"?¹⁶ This was done shortly upon receiving word of Blavatsky's death and only a few days after Besant's departure from New York on May 6th, 1891.

Blavatsky had appointed Judge as "my only representative for [the Esoteric] section in America" on December 14th, 1888. On December 25th, 1889, she appointed Olcott as her "Sole official representative for the Esoteric Section in Asiatic countries", although Olcott's position appeared to be mostly in an administrative capacity. Neither was in England at the time of Blavatsky's death. Judge, who H.P.B. claimed "had been a part of herself and of the Great Lodge 'for aeons past'",¹⁷ felt very responsible for preserving the integrity of the E.S. materials. H.P.B. had reinforced this in her circular "Notice" of August 9th, 1890, in which she stated that all orders in E.S. Instructions issued in the U.S. would only be through Judge or directly by herself. This would have been reason enough to spring Judge into action and immediately send that telegram. Edmund Garrett, Editor of the **Westminster Gazette** and a friend of Besant, reported that "Avenue-road was at first inclined to resent this ukase",¹⁸ that is, an official order, having the force of law. Interestingly, this telegram of Judge's is mentioned by various authors¹⁹ but it never appeared in any official theosophical periodicals of the time. The telegram appears to have been expurgated.

By the time Judge arrived in London on May 21st, Besant was already wearing Blavatsky's ring and Blavatsky's body had been cremated. Was Judge the one who was supposed to receive H.P.B.'s ring after her death? There is sufficient information included in the Chronology and Appendix A to cover the details surrounding this ring. It will not, therefore, be repeated here.

No Will was ever presented to Judge while he was in England. He may not have known at that time that there was a Will but likely expected there would be. Judge had represented Blavatsky in other legal matters before and would therefore have found it strange that he was not presented with her Will while in London. Some

years later, Besant admitted that she destroyed *very important documentary evidence* in her possession related to the “Judge Case” stating, “I destroyed all the letters I had received from Mr. Judge, as I could not carry them with me round the world. . . .”²⁰ Could it be that Blavatsky *did* have a third Last Will and Testament and that it suffered the same fate?

The Mystery Will

Olcott did not arrive in London until nearly two months after Blavatsky’s death. Upon word of her death Bertram Keightley went to Colombo on May 21st, 1891, where he was to meet Olcott on the 28th.²¹ However, Olcott only arrived in Colombo on June 10th, from Adelaide, met Bertram and sailed on to Bombay. They left Bombay on a French steamer on June 15th and reached Marseilles on July 2nd. When they arrived in London, on July 4th, they were greeted by Judge who took them to headquarters at 19 Avenue Road “where [Olcott] had an affectionate greeting from Mrs. Besant and other residents of the house.”²²

Olcott described what happened shortly after he arrived:

Mrs. B. and I visited the bedroom of H.P.B., and, after a time of solemn meditation, pledged ourselves to be true to the Cause and to each other. The death of my co-Founder had left me as the recognized sole centre of the movement, and it seemed as if the hearts of all our best workers warmed towards me more than they had ever done before.²³

There are no reasons to not take Olcott’s description of events at face value, although the incident does seem rather strange. A few days later he stated:

I passed some time alone in her room, and I received there what was necessary for my guidance in the future; I may simply say, in one word, the gist of it was that I should continue the work as though nothing whatever had happened. . . .²⁴

One does wonder if Olcott gave all the details of the event or did he purposely leave out some very important information — information that would have undermined Olcott’s authority and the whole Adyar organization that he had built. Apart from the loss of his “chum”, could the contents of a possible third Will have contributed to Olcott’s melancholy after her death while he was in London? Judge realized a few months later, when the two of them were in California, that something was troubling Olcott. He included in a cable to Besant on October 26th, 1891: “There is something wrong with H.S. Olcott.”²⁵

Serious questions arise concerning what occurred in H.P.B.’s bedroom. Why wasn’t Judge included in this little private parley? Why were none of the other residents at headquarters invited into Blavatsky’s room with Olcott and Besant? Why Blavatsky’s room at all?

Olcott first met Besant the night of his arrival in London, September 5th, 1889, when he came to settle his differences with H.P.B. regarding the E.S. and other matters. Besant, a Secularist at the time, had just joined the ranks of the Movement. Olcott immediately took to her and thought she was “a natural Theosophist”. Ten years later he recalled an incident that transpired that evening:

She had not, I believe, made one public discourse in support of Theosophy, nor had she said one word of the sort during the conversation between her and H.P.B. and myself. . . . I recollect taking her then by the hand and saying, just at parting: “I think you will find yourself happier than you have ever been in your life before, for I see you are a mystic and have been frozen into your brain by your environment.”²⁶

Olcott quickly became an admirer of Besant’s lecturing abilities after listening to her on a number of occasions.

Now, after having met barely two years prior, they forged an alliance that was only jeopardized once, shortly after Blavatsky’s death. What kind of *tête-à-tête* did they have to suddenly come out from Blavatsky’s bedroom pledging allegiance to each other and to be true to the Cause? *Which* Cause? Based on the premise

that there was a third Will, this would have been the most opportune time for Besant to hand it over to Olcott. Besant, living in the same house as Blavatsky and looking after her business affairs, may well have been the only person who knew of the existence of Blavatsky's Will. Perhaps when she arrived in London from New York she immediately read the Will, pondered upon its contents, and wondered what to do with it.

Again presuming the third Will existed, in all probability after reading it Besant was determined to show it to Olcott first, since he was the President of the Society, and let him decide what to do. Besant must have felt it her duty to personally hand over Blavatsky's Will to him. She appeared to believe at the time that the Esoteric Section was part of the whole Society and that Olcott as its President was, therefore, "the only one who represents the mission from the Masters themselves".²⁷ This belief becomes even more evident when reading her statement and resolution at the Annual Convention at Adyar in 1894.²⁸

Supposing that in Blavatsky's Will there was nothing bequeathed to Olcott or to Adyar, would that not have been of concern enough to Besant for her to wait until Olcott's arrival to determine what to do next? And she was not about to question her perception — *her* truth.

Shortly after joining the Society Annie Besant gave two lectures at the Hall of Science, August 4th and 11th, 1889, on "Why I Became A Theosophist." There she described *her loyalty to truth as she saw it*.

An imperious necessity forces me to speak the Truth, *as I see it*, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness yet must I follow her; she may strip me of all I love, yet I must pursue her; though she slay me yet I trust in her; and I ask no other epitaph on my tomb but "She tried to Follow Truth".²⁹ [Italics added]

Following up on the possibility that there was a third Will, could the Cause that Olcott and Besant both adopted following their *tête-à-tête* have been to maintain the status quo of the Theosophical Society as she envisioned it was and to which Olcott had dedicated his life's work? The premise that in this probable third Will Blavatsky made Judge one of her benefactors, but not Adyar, would have been reason enough for Besant and Olcott to have pledged allegiance to each other. This Will was their little secret. If Besant did hide the supposed Will until Olcott saw it, would Olcott not have felt a deep sense of gratitude toward her? How could Olcott ever repay her for having *saved* the Society — Adyar, which he considered to be the center of the Theosophical Movement. Olcott's actions certainly lend credence to this probability and he certainly supported Besant as much as anyone could thereafter. As mentioned earlier, Olcott would likely have found some very disturbing information in Blavatsky's Will — *information he decided would never be revealed* and it never was, but there is sufficient evidence to establish the probability that a third Will existed and that Olcott chose to withhold it.

Judge might have suspected that Blavatsky had another Will when he sent that telegram on May 9th, but he apparently never made a fuss about it. Judge may not have cared much about a Will; his main concern was the CAUSE.

Like H.P.B., Judge was fully aware that Olcott's Executive responsibility was centered from the first on being the President and that his authority was mainly exoteric. Judge, on the other hand, although closely involved with exoteric matters, was mainly concerned with the Esoteric and was loyal to the Theosophical CAUSE and to its great Teachers. Olcott was always concerned with promoting and sustaining the headquarters as *the* center of the organization. He seemed to lose track of the original CAUSE and of the main objectives while still believing that he was following orders from the Masters and was loyal to H.P.B. In a letter to Olcott in April 1885 she paraphrased K.H. as saying that Olcott had managed to save the Society's body but had lost its soul.

Chapter 10

Olcott is Tested – Suspicious Mount

By the time Olcott arrived in London on July 4th, 1891, following Blavatsky's death, he had developed doubts about H.P.B.'s abilities. He had started to suspect that H.P.B. had actually written many if not most of the letters and messages, claiming and believing that they had been written by the Masters. Three years earlier, on his way to London in 1888, Olcott had received a letter in his ship's cabin in which Master K.H. had warned against this specifically.

But your revolt, good friend, against [H.P.B.'s] "infallibility" — as you once thought it — has gone too far, and you have been unjust to her, for which I am sorry to say, you will have to suffer hereafter. . . Just now — on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard.¹

Olcott had received very few messages from the Masters after H.P.B. left India and was not expecting to receive any more after her death. Judge had been aware of Olcott's message drought and had written letters to him claiming that he had not received many either. He was hoping that would somehow help to keep Olcott's spirits up and encourage him. Judge had actually been in contact with the Masters a lot more frequently than he had been letting on. Olcott had absolutely no idea that Judge had undergone an initiation in 1884 and he *never* found out either. Olcott's mind was suspicious and he did not believe that Judge had any occult abilities. He assumed that Judge knew very little about occultism.

During this time, in London, Besant was a fervent believer in the Masters. She had received letters she thought to have been written by the Master himself, through Judge, and had no difficulties accepting this as fact for she claimed she could recognize their "well-known script".² She even boasted in public lectures about having received letters, which was a violation of the Rules of the Esoteric Section.³ Olcott later published that once H.P.B. had gone, "the precipitated writings must alter",⁴ which Judge claimed was incorrect and provided examples to prove otherwise.

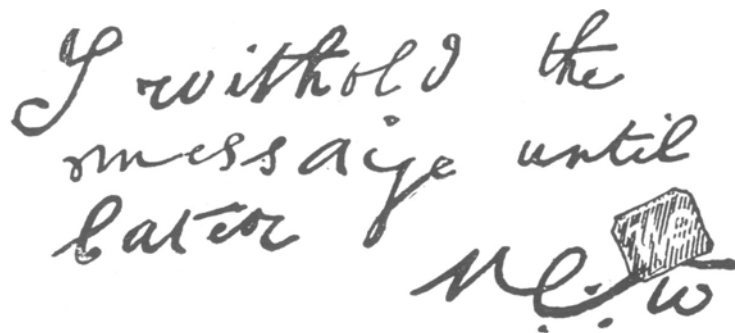
A most interesting incident occurred in London between Olcott and Judge which tested Olcott's occult savvy, his faith in Judge, and his ability to detect if Judge had in fact developed occult abilities. According to Judge, he had been developing occult powers since the early days in New York without Olcott's knowledge. This incident also provides information as to whether Olcott respected Judge as a co-Founder and was willing to work with him. Upon reading the following Statement by Olcott the reader should keep in mind that it was written from memory, likely in December 1894 or January 1895, when Besant was in Adyar collecting all she could in preparation for her **Case Against W.Q. Judge** (see the Compiler's Analysis of same in Appendix A). Most historians know that Olcott's recollection of facts is not always accurate, especially his **Old Diary Leaves**, but his records are in fact still used as long as they can be verified by other sources. It is more difficult to brush aside his known biases against Judge when reviewing the facts, especially his article "Centres of The Theosophical Movement" and his negative review of **The Ocean of Theosophy**,⁵ along with all other subsequent conflicts between him and Judge.

If the following incident is read with the idea, using Olcott's own words, that he was being tested by the Masters, many interesting ideas and facts can be deduced. His loyalty and dedication to the Theosophical Society and to Adyar are not in question here, but his respect and loyalty towards Judge certainly are as they had been skewed for whatever reason. In his Statement in **The Case Against W.Q. Judge**, Olcott provides an example of his reservations about Judge.

While at London in July, 1891, some conversation occurred between W.Q.J. and myself about the expenses of the European Convention, and I proposed that as H.P.B.'s legatee I should sell some valuable articles of hers and give the money as her contribution towards those expenses. Judge then

told me as from "the Master," that I need not trouble myself about it as "they" would see that the money was forthcoming, and that I would get a message about it. As I did not get any message soon, I spoke to W.Q.J., who replied that what he had already told me was all that he had heard from the "Master."

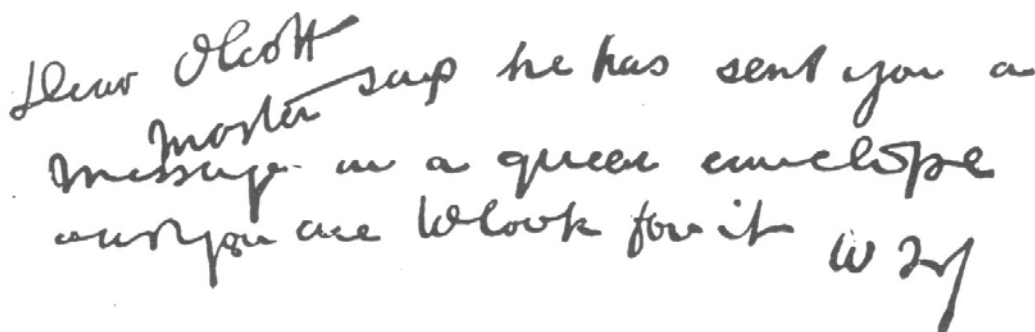
The same day on returning from town and sitting down to my writing-table, I lifted a piece of blotting-paper, and under it found the following message written on paper. "I withhold the message until later" (cryptograph and illegible impression of seal).



I withheld the
message until
later

Later, W.Q.J. left on my writing-table a note as follows:—

"Dear Olcott, Master says he has sent you a *queer* envelope and you are to look for it."



Dear Olcott
Master says he has sent you a
message in a queer envelope
and you are to look for it W.Q.J.

Upon searching I found in the ordinary envelope of a private letter, which I had previously received and which after reading I left open with other letters on my table, a piece of paper bearing writing in red pencil with cryptograph and a legible seal impression. This at once put me in mind of the "Panjab Seal."⁶ I showed the paper to Bertram Keightley and gave him a history of the seal. I then put back the paper in the envelope in which I had found it, and placed it on my table. The substance of this "Mahâtmâ note" was to the effect that there was no need to sell H.P.B.'s jewels as money would be provided.

I thereupon spoke to W.Q.J. and asked him if he had seen among H.P.B.'s effects a certain seal (describing the "Panjab Seal" and telling the circumstances of its making in the Panjab, *but not naming the exact place*). Judge said he had not seen the seal, whereupon I remarked that I hoped no scoundrel would get possession of it, and use it to give colour to bogus "Mahâtmâ messages," and I added that if ever I should see a message which bore the impression of that seal, I should of course know it to be fraudulent. (I did not at the time inform Judge that I had got the message about which he had written to me.)

After two days I again looked into the envelope for the paper (which I had replaced) but found that it was not there.⁷

In a letter to Olcott dated August 30th, 1893, which was also included in **The Case Against W.Q. Judge**, Judge responds to what he claims are wrong notions about him that Olcott has held for many years. Judge does not deal with this particular incident in great detail but does correct Olcott's errors concerning it.

You are in error when you say I told you you would find a message from M. on the table at Avenue Road. I did not. I showed you in the cab a note of his on your letter "I sent him a message." It is signed. After that I said he told me he had written you and I so stated. You have added to it about the table. That I did not say. And once more I deny all you said and think of me in respect to the seal. That is all I will say.⁸

In the first paragraph of his relating this incident, Olcott's first concern was money — that the expenses for the European Convention would be met. He was continually concerned about expenses coming out of the Adyar budget. He was equally concerned that Adyar should get its fair share of revenues — royalties from the publications, mostly through H.P.B.'s efforts, were continually diverted to Adyar for their expenses, for Olcott's tours and for other lecturers coming to India. The second point he mentions is his reaffirmation that he is H.P.B.'s legatee. This may be so, but who was the legatee in Blavatsky's second Will when she was in Ostend? If Olcott was not the legatee to that second Will why should he have been the legatee in the presumed Last Will and Testament drawn up shortly before Blavatsky's death? It was not until after Wachtmeister could not turn up the second Will that the first one was accepted and Olcott became legatee.

Suspicious that Judge had allegedly been writing red missives on letters to members only surfaced after the death of H.P.B., although it is believed rumors were circulating at Adyar during the time Richard Harte was there as acting Editor of **The Theosophist**. Bertram Keightley, who had reached Bombay on August 31st, 1890, likely became aware of the rumors circulating in India that Judge was allegedly forging Mahatmic messages. By the time Olcott arrived in London on July 4th, 1891, his perception of Judge may have been somewhat tainted by what Keightley likely imparted to him during their voyage. Olcott remembered that he also had heard rumors about Judge's alleged talent for imitating handwriting and that he had done some while at Adyar in 1884.⁹

The evidence that there were suspicions in India about bogus "Mahâtma messages" being produced by Judge, at that time, came from a letter Judge had sent to Tookaram Tatya on May 30th, 1891, from Avenue Road, London. Tatya, suspicious of a seal impression on it, returned the letter to Judge for verification. Tatya claimed that when he received the letter the impression was perfectly clear but when it was returned by Judge, the seal impression had been rubbed out. If there had not been suspicions concerning Judge circulating forged messages in India before Blavatsky's death, there would have been no reason to return the letter to Judge in the first place. From Judge's letter to Tatya it will be shown that the rumors about Judge had originated on the West coast of India and that these rumors had been initiated by the same people who at first had come to Blavatsky's defense in 1884 but who had quickly lost their faith in the Masters.

When Olcott showed the cryptograph to Bertram Keightley, and gave him the history of the Seal, it was as if he was saying to him — I now know what you mean about suspecting Judge. From this point onward it becomes evident that both Olcott and Bertram Keightley were developing suspicious minds about Judge's abilities to communicate with Master Morya. The matter of the Punjab Seal will not be of primary focus here. This one episode coupled with the cablegram involving Bertram on his return to London from America in 1890 are sufficient to show that suspicion was slowly developing into a malignancy. This would have been the opportune time for Bertram Keightley to admit to Olcott that he had seen this cryptograph and seal impression before and that H.P.B. had demonstrated it by reproducing a lost cablegram, with several seal marks on it, in his and others' presence.

Matters having been settled following H.P.B.'s death, Judge left London on August 6th, 1891, and returned to New York.

Bertram Keightley left London with Sydney V. Edge on August 21st, 1891, to return to Adyar. Bertram was most excited about his trip to England. He stated: "My trip to England has been successful beyond expectation." He had managed to obtain a promise from Besant "to make a rapid tour in India this Christmas, if the necessary funds can be raised."¹⁰ Sydney V. Edge became Bertram's assistant Editor of the new magazine, **The Prasnottara**, and assistant General Secretary of the Indian Section.

Olcott left Liverpool on September 16th, 1891, on his way to Japan via USA. He arrived in New York on the evening of September 23rd, and spoke to reporters at Astor House the following day.

On September 28th, 1891, Olcott took the train from New York to California. Judge had gone ahead and "was lecturing and conversing with inquirers, when Col. Olcott arrived in San Francisco. They were together on the platform when Col. Olcott lectured, October 7th, the evening before he sailed over the Pacific Ocean for Japan."¹¹ Judge continued his tour of California and other western centers.

Olcott's suspicions were further piqued when he reached Colombo on November 29th, 1891, en route for Madras on his way back from America and Japan. He received a packet of letters which had been forwarded to him. Among the letters was one dated October 17th, 1891, from Abbott Clark, of Villa Park, Orange County, California. Olcott describes what he found:

Inside the letter I found a slip of paper bearing a message in handwriting resembling that usually attributed to "Mahâtmâ M." and his cryptograph. The paper employed was Cashmere paper, identical with a certain sample lot bought by me in Jammoo, Cashmere, in 1883, to be used in the *Theosophist* Office for packing books, being cheap and strong. It is hand-made paper and some of it was taken by H.P.B. with her to Europe in 1886.

The message, which is written in red pencil and partly in black (and has no seal), runs thus, part being illegible: —

"Judge is not the forger you think and did not write 'Annie.' My seal is with me and he has not seen it, but would like to. Both are doing right, each in his own field. Yes, — I have been training him and can use him when he does not know; but he is so new, it fades out often as it may in this letter from an enthusiast (here follow some illegible words). [Olcott does not mention the words which follow: "it for you ____ know"] 'Facit per alium' applies to the Lahore Brass. No; it is not pencil."

(Signed with "Mahâtmâ M.'s" cryptograph).

Judge is not the
forger you think
and did not write
"Annie" My seal
is with me and he
has not seen it but
would like to. Both
are doing right each
in his own field. Yes
I have been training
him and can use
him when he does not
know, but he is so
new it fades but
often as it may
in this letter from
an enthusiast
it for you
know M.E.W.

The message presented two suspicious points. (I) It speaks of the “Panjab Seal” as “my seal” (i.e., Mahâtmâ M.’s) and also mentions it as the “Lahore Brass.”

In reference to the making of the seal, I had simply mentioned to Judge the Province of the Panjab, and as Lahore is supposed to be the capital of the Panjab, the writer apparently thought he could safely call the seal the “Lahore Brass.” Unfortunately for him the seal was not made there.

The quoting of the maxim “(qui) *facit per alium* (*facit per se*)” is suspicious, and opens the door to any amount of fraud and deception.

I then caused a letter to be written to Mr. Abbott Clarke to inquire when he had posted the letter. He replied that although he wrote the letter on the 17th October, he had not posted it till the 20th through forgetfulness. He also mentioned that Mr. Judge was in the locality about twenty-four hours on October 17th and 18th.¹²

Judge later explains:

Now taking up the next charge, that I have sent such messages pretending them to be from the Master although in reality, as alleged, emanating from myself, it appears that eight affirmations, or grounds, or bases, are cited by the prosecutor in support of the charge. The first two are entirely false in fact. They allege, first, error in matter of fact and second, a threat based on a mistake. I have, as a matter of fact made no error in any of these messages and no threat whatever is made, either based on a mistake or otherwise. The first alleged error is that in a message said to have been sent by me, the brass seal previously referred to is called “the Lahore brass.” About this I know absolutely nothing. The alleged message was found by Col. Olcott in a letter from Abbott Clark, of California, at a time when I was in California, it is true, but Abbot[t] Clark swears that I could not have done anything with his letter, and that he carried it around in his pocket for some time after it was written, while he waited to procure stamps for mailing it, and did not post it until after I had started for the East. It is in evidence, as admitted by the prosecutor, that the letter in which this message was found was opened in Adyar and forwarded from there to Col. Olcott. There were at that time, in Adyar, certain spies and enemies, who gave out information to those who wished to hurt the Theosophical Society and those persons opened letters not addressed to themselves. I cannot repudiate as a fact Mr. Abbott Clark’s letter in which this appeared, but I can and do emphatically repudiate, *in toto*, the message alleged to have been made by me. In the statement made by the prosecutor, it is taken for granted, as if proved, that I was misled by Col. Olcott’s speaking of the Punjab and that I therefore came to the conclusion that the seal had better be called, in this alleged bogus message, “the Lahore brass.” The fact of the matter is that I know nothing about Lahore, or the Punjab, and all my knowledge of this brass seal, considered as an object, is derived from Col. Olcott’s testimony, together with that of Bertram Keightley.¹³

Clark later supplied a statement from San Francisco, California on April 21st, 1894.

I, ABBOTT CLARK, a member of the THEOSOPHICAL SOCIETY, do hereby state and affirm as follows:

I have seen it stated in the newspapers that it is charged that I wrote Col. H.S. Olcott in 1891 to India and that in that letter was some message not known to me and that Col. Olcott replied asking where William Q. Judge was at the time and that I replied he was in my house.

Across a margin of the paper is the following postscript, in the black carbon usually devoted to the seal impression:—

*facit per
alium ap-
plies to the
lahore brass
tho. it is not
pencil w*

1. Facsimile of message from Mahatma Morya. Reproduced from *Isis Very Much Unveiled* (pp.50-52) and also found, without the postscript, in *The Passionate Pilgrim* (p.209).

The facts are: That in 1891, Mr. W.Q. Judge was lecturing in this State and I was with him at Santa Ana and that I had no house, and never had, being too poor to have one. Bro. Judge stopped at the hotel in Santa Ana, where he came from my home, my father's house, at Orange, where he had been at dinner, and at Santa Ana I arranged his lecture, and I stayed at my Aunt's in Santa Ana; while in the hotel a conversation arose with us in which I spoke of Theosophical propaganda among the Chinese on this coast, and Bro. Judge suggested that I write to Col. Olcott as he knew many Buddhist Theosophists and might arrange it better than Bro. Judge, and I then myself wrote to Col. Olcott on the matter showing the letter after it was done to Bro. Judge to see if it should be improved or altered and he handed me back the letter at once. I put it in my pocket and kept it there for several days waiting for a chance to buy stamps for postage as I was away from any post office. Bro. Judge left by himself the morning after I wrote the letter and went to San Diego and the only time I saw him again was in the train, just to speak to him on his return, after about four days and the letter was not mentioned, thought of, nor referred to.

I assert on my word of honor that Bro. Judge said nothing to me about any message pretended to be from Masters or otherwise, and so far as any reports or statements have been made relating to me herein different from the above they are absolutely false.

From India I got a reply from Adyar T.S. Office from one Charlu saying he had opened my letter in Col. Olcott's absence, and had forwarded it to him; and Dharmapala told me he had seen letters from me to Olcott on the matter, received in India away from Adyar. The said Charlu in reply also asked me where Bro. Judge was when the letter was written, and I wrote that he had been at my house on that date, which is true as above stated, Orange being but three miles from Santa Ana, as I thought Charlu wished to have Bro. Judge's dates, but thought also the questions were peculiar from such a distance. I never got any reply to my sincere first question in that letter about propaganda from him, and never any reply of any sort from Col. Olcott. When Dharmapala was here he did not bring any message in reply from Olcott, but referred to recollecting speaking with Olcott about a proposal from California to work with the Chinese. And Charlu did not speak of any enclosure in said letter. A year later I again wrote on the same matter to Col. Olcott which was answered by Gopala Charlu, now dead, saying but little if anything could be done by him. To all this I affirm on my honor.¹⁴

(Signed) ABBOTT CLARK.

WITNESS SIGNATURE,

(Signed)

ALLEN L. GRIFFITHS.

E. B. RAMBO.

Olcott was obviously becoming ever more suspicious and, indeed, more convinced that Judge was adding a seal impression to bogus messages to insinuate authenticity, that is, as coming from the Masters. Even though Abbott Clark insists that Judge had no opportunity to add anything to his letter and indicated this in his response to Olcott's query (albeit not as clearly as he might have), once again Olcott chose to presume guilt rather than allow Judge the benefit of the doubt.

Chapter 11

The “Poison” Letter

While Olcott was in London (July 4th to September 16th, 1891), he was quite distraught about the whole matter surrounding Blavatsky’s death and perhaps also with the presumed third Will given to him. It was at this time that he stayed as a guest of Miss Henrietta Müller, and at which time they supposedly had an affair. When Besant became aware of the “grave immorality” (to quote Herbert Burrows’ words) she cabled Judge in New York. She was convinced that the charges were true and wanted to present her evidence to Judge regarding Olcott’s conduct while he had been in London. Judge replied that she may come. Besant had listened to these accusations, had investigated them according to her own moral standards of what constituted an “investigation,” until she became convinced the charges were true.

While Judge was still in San Francisco he wrote, on October 26th, 1891, to Besant about his concerns for Olcott. Judge had perceived, or been told by the Master, that there was something wrong with Olcott. He also stated that the Master had desired Besant not to go to India at this time. Besant’s thoughts were that she had better go to India in order to see Master “M”. She had never been told to go to India to see the Master; she had decided on her own volition that this was what she must do. She had told Bertram Keightley that she would go *if* the Indian members could raise the appropriate funds, and now through Judge was told not to go. The Master knew about Besant’s wish to see Him but explained that “on account of health”¹ she should not go to India at this time and had better see Dr. Z. Mennell (Blavatsky’s doctor) “to obtain certificate advising postpone[ment]”² for her use in advising Bertram Keightley, the General Secretary of the Indian Section. Judge had also informed Besant that “as He has often said one has not got to go there to see Him.”³

Besant sent a telegram to Judge on November 18th, 1891, of her sudden sailing. She reached New York on the 27th or 28th. She recounted to Judge the circumstances and details of the charge as well as the evidence and demanded that Judge, as Vice-President of the Society, immediately demand Olcott’s resignation. Besant had arranged for a London member to “go to India as special messenger so as to avoid all risks from spies at Adyar.”⁴ After cross-questioning her as to the facts with E.A. Neresheimer, Judge decided to write to Olcott as a friend concerning these allegations. Judge suggested to Olcott that even if the charges were true that he had better not resign. Suddenly the pledge Olcott and Besant made to each other after their private parley in Blavatsky’s room became secondary to her own moral convictions and her need for moral justice and exactitude which she had stated she would pursue for *Truth*. The question is, why didn’t she write to Olcott herself and demand an explanation regarding the alleged rumors? In all probability she needed Judge’s involvement to deflect any repercussions from coming her way. (Details regarding Olcott’s resignation, his third, can be found in the Chronology.)

Olcott received a letter from Judge, dated December 28th, 1891, in January 1892. Judge was concerned that he had not heard from him since he had left San Francisco in October. On opening the letter Olcott found across the first page, to the left, the following words written in red pencil: “I might tell him of your ‘*poison*’ interview with —— [name given] —‘M’.” Olcott was greatly incensed by the insinuation and wrote an indignant reply to Judge. Judge responded:

I have puzzled my head over your reference to “poison” as if in one of mine; as I never referred to it I cannot catch on and have given it up in despair.⁵

This incident generated more suspicions in Olcott’s mind of Judge’s guilt. Olcott by then believed that Judge was indeed writing missives on letters as coming from Master “M” to persuade others. Olcott came to the conclusion that Judge was doing this to undermine Olcott’s authority as President of the T.S. in order to step in and take control of the whole organization at Adyar.⁶

A few more details will help clarify the confusion that occurred surrounding this episode at the time and which created some misunderstandings which developed into many presumptions regarding Judge.

When detailing her case of moral indecency against Olcott, Besant also “confided” to Judge “under plea of secrecy” about a “perfectly harmless conversation” Olcott had “with an intimate friend on the properties of certain poisons”.⁷ Judge explains what happened to the letter he wrote to Olcott:

The words of the message, which are in red, are “I might tell him of your poison interview with . . . (name omitted here).” The explanation thereof is this. There is not the slightest doubt in my mind that sentence was precipitated in that letter, through me, without my knowledge at the time. It is unfinished, but would have been completed but for the alteration of conditions at the time and various hindrances unnecessary to relate. It grew out of the fact of Mrs. Besant’s explicit statement to me that a certain person (whose truthfulness we had no reason to doubt) had thrown out hints about Col. Olcott’s being a man capable of administering poisons, and her further averment, at the same time, that Madame Blavatsky had hinted the same thing to her. This is not the first time Mrs. Besant has made to me accusations of a serious character against other persons. The statement did not command my credence, but at the same time I was disturbed by it and it caused some grave questions to arise in my mind. It influenced me to endeavor to procure from occult sources information on the subject, and I did obtain at least partial information. All this caused the precipitation of that incomplete message in the letter, which would have been finished and been a good deal longer were it not for the disturbance of the conditions necessary for its completion. It would then show that the Master might tell, or explain, to me about the poison interview which had been a weight on my mind but that the doubts and suspicions then existing on both sides prevented any useful messages being sent for mutual use. The person who should have least reason for surprise at the revelation in this explanation is Col. Olcott, for I have a letter from him in 1892 in which he says:

“What do I mean by ‘poison’? well you will learn in time; the simple fact is that certain people had the damnable wickedness and impudence to hint that I might use it on third parties. Damn them.” The “people” he referred to were in England.⁸

Besant inadvertently supports Judge’s claims by explaining facts that the **Westminster Gazette** had gotten wrong about the October 26th, 1891 letter she received from Judge.

The “message” dealt with E.S.T. matters partly, but chiefly with my journey to India. The “danger” was a predicted turning of Col. Olcott against the T.S. and H.P. Blavatsky. It had nothing to do with the idea, rightly characterised by the *W. G.* as “astounding nonsense,” that Col. Olcott intended to poison me. Mr. Judge knew nothing of this absurdity until I told him of it myself when I visited America later in the year, after my journey to India had been postponed in deference to the above “message.” So the *W. G.* is mistaken in alleging that I was warned not to imperil myself in the neighbourhood of Col. Olcott, and in supposing that this story, never heard of by any of us till after the Indian visit had been given up, had anything to do with its postponement.⁹

Besant further explains where the idea originated.

First the “poison interview” was a perfectly harmless conversation with an intimate friend on the properties of certain poisons; secondly, Mr. Judge knew of this interview prior to the date of the above letter under pledge of secrecy from Annie Besant, with in addition, a most injurious suspicion levelled at the Colonel in consequence of a dream the above-named friend had had some months later.

...¹⁰

In **Isis Very Much Unveiled** (p.54), Edmund Garrett included what he called “The ‘poison threat’ missive” which had appeared on the letter to Olcott and which is included below:

*I might tell him of your "poison" interview
with Mennell
H.P.B.*

The “[name given]” in Besant’s **Case Against W.Q. Judge** is here identified as “Mennell”, that is, Dr. Mennell, who had been Blavatsky’s physician and whom Besant was advised to see regarding her health during the time of her proposed visit to India.

According to Besant’s statement above, this “intimate friend” had a follow-up dream in regard to this poison question. But Besant had received another warning against her going to India then. Vera Johnston, living in London at the time, had forwarded a message from her mother, Vera Petrovna Jelihovsky, H.P.B.’s sister, to Annie Besant. Vera Petrovna Jelihovsky describes that she had a “feeling, impression, conviction — you may call it whatever name you like — came to me in night time.” She wrote to Judge:

This was not a dream. . . .

. . . So, *according to reason*, I did my best to destroy the impression and to get rid of my strange feeling, the notion that I was *obliged* to warn her. But it gave me no rest; it positively obsessed and persecuted me! I felt a painful depression, accompanied by an ever-increasing conviction that I had better act, as I was prompted to from the beginning, for such was my moral duty.

At last I came to the conclusion that the consciousness under which I felt myself obliged to warn Mrs. Besant came from my sister; that it was her will to keep Mrs. Besant from going to India and had no other possibility to act except through me.¹¹ [See Oct. 1891 entry in Chronology for more details.]

After marrying, in the late summer of 1888, Vera and her husband, Charles Johnston, sailed to India with Olcott, Richard Harte and others on October 22nd, 1888. They stayed in India for a while but had returned to England before Blavatsky died. It is quite plausible that Vera Johnston, H.P.B.’s niece, along with a number of other people, had heard Olcott speaking about “the properties of certain poisons” at that time or later in 1891 when they were all together again in London. As Judge stated, “the person who should have least reason for surprise at the revelation in this explanation is Col. Olcott”. It appears that the whole of the incident was entirely innocent in the first place but suspicion and doubt were stronger than truth. As it turned out both Olcott and Besant chose to sway suspicion towards Judge rather than simply describe the facts as they knew them, and then ask Judge directly to explain how the message came to be on the letter to Olcott in the first place. They chose to see guilt rather than innocence and acted accordingly.

At first Judge indicated that he knew nothing about the missive but he later discovered through Master “M” what had actually happened. When Judge asked “M” why he delayed Annie’s trip, the Master replied that Judge “would see, that in 1893 a necessity for it would come”. In his August 30th, 1893, letter to Olcott, Judge explained:

That necessity is here, a breach in the ranks not led by you, but not prevented, for you are an older man on the spot and are the chief officer. It is a breach of interest to the T.S. and not to the E.S., and you have not dealt well nor wisely in it with me nor with the thing itself.¹²

In this letter Judge also explains about his occult development and that

In 1875 and up to 1879 the Masters spoke with me and gave me teaching both that way and in writing and also told me how I was to regard you and act to you. They explained to me many things and showed what would happen. I have tried to follow the directions but do not pretend to have made a complete success of it.¹³

But then he says:

Just drop 1875 and begin with 1886 if it suits you better, and take it from that on and from now on and you will find it all right. I could have said all this before, but was not told to, and besides always found you sneering at me, and saw in your brain, into which I have often gazed, the doubts and the suspicions.¹⁴

In an undated letter received by Judge from Master “M” some time after the passing of H.P.B. is the following statement:

I have spoken to Heliodore in the West, and she may go to India in ‘93.¹⁵

(See the Compiler’s Analysis of **The Case Against W.Q. Judge** in Appendix A for details regarding “Heliodore”, a name given to Annie Besant.)

Chapter 12

Suspicious Begin to Sprout

All doubts and suspicions began to sprout in the year 1893. The new year began a few days early with the arrival of Walter R. Old at Adyar on December 21st, 1892. It appears that Edward T. Sturdy traveled with him to India at the same time. They joined their friends Sidney V. Edge, Bertram Keightley and H.S. Olcott at Adyar. E.T. Sturdy had studied Sanskrit for a long time and had decided to go to India “to seek for the rarer Indian books useful for translation, and to superintend that translation.”¹

Olcott instantly took a liking to Walter Old. Olcott describes what happened:

My time during the rest of the month was largely given to the gathering of material for my *Old Diary Leaves*, in addition, of course, to the usual office business, and nothing of a sensational kind occurred until the 22nd, when Mr. Walter R. Old, of the London working staff, arrived and joined our Headquarters organization. Almost immediately there was an interchange of confidences between us, which for the first time opened my eyes to the treacherous policy that Mr. Judge had been following up with regard to the Society and myself in the matter of his relations with the Masters. I cannot tell how shocked I was to discover his lack of principle, and to find that my previously more or less vague suspicions fell far short of the reality. Without making any pretensions to exceptional goodness, I certainly never did anything to warrant him in making, in a forged letter, my own Teacher and adored Guru seem to say that, if Mrs. Besant should carry out her intention of visiting India, she might run the risk of my poisoning her! . . . Mr. Keightley and Mr. Edge were taken into our counsels, and helped to compare the documents mutually submitted by Mr. Old and myself. On the arrival of the Delegates to the Convention at the usual time, we submitted the papers to our respected colleague Judge Khandalvala, of Poona, who decidedly advised me to prosecute the case, as it was too serious a menace to the Society’s prosperity to allow it to go on.²

In the above quotation from **Old Diary Leaves**, Fourth Series, Olcott mentions that he and W.R. Old “exchanged confidences”. By the time he started writing his Fifth Series, these “confidences” had become “notes and memoranda”. On page 1 Olcott writes:

As previously shown, the rumblings of the coming tempest about Mr. Judge were beginning to be heard. Towards the end of last year the arrival of Mr. Walter G. Old of the London staff, with the budget of notes and memoranda which he had taken, enabled me by comparing documents to see the depth and fullness of the treachery which Mr. Judge had long been planning. I find from my Diary of 1893 that the greater part of the first day was spent by Messrs. Keightley, Old, and myself in summarising the evidence in the case; and needless to say, all our hearts were filled with sorrow, for this was almost if not the very first case of downright perfidy in our Society’s history.³

Here again is a case where Olcott’s statement cannot be depended upon for accuracy. His bias against Judge is most damaging if not questioned and investigated further.

Bertram Keightley and Col. Olcott credit Old with supplying evidence which, in addition to what was gathered at Adyar, led to the decision to take action against Judge. It appears, however, that Old had very little of his own evidence, if any, to present when he arrived at Adyar other than innuendoes and suspicions gathered through friends. Herbert Burrows claimed that “what really happened” was that

After Mr. Old had been some time in India he came to the conclusion that certain charges against Mr. Judge, which up to then had been vaguely floating about, were true, and he said so.⁴

Old later supplied a lot of the information which was serialized in **The Westminster Gazette** beginning in October 1894, and which Edmund Garrett eventually published as a book, **Isis Very Much Unveiled**. Old justified this action by claiming:

The published facts are just those which came into the evidence of Col. Olcott and Bertram Keightley, and upon which the charges were based and action taken; and they are, moreover, part of a body of evidence, which, from the outset, it was decided to publish.⁵

The “body of evidence” he refers to is the material which was gathered over the following year and of which Old made copies prior to handing it over to Besant shortly after her arrival in India in November 1893. Olcott acknowledged that “the copies and facsimiles made by Mr. Old were taken while [the materials] were in his custody, in the earliest stages of the inquiry”.⁶ This was also the material which Judge claimed “open enemies of mine” had copies while he was never provided with any, to which Old had responded:

I am the only person who holds certified copies of the documents. I was not *allowed* to make such copies; I secured such in self-defence at the time of my handing over the originals to Mrs. Besant; for it must be remembered that I had already brought charges against Mr. Judge, which at that date I had not had an opportunity of proving. . . .⁷

Olcott claimed to have been shocked “to discover [Judge’s] lack of principle, and to find that my previously more or less vague suspicions fell far short of the reality.” He felt vindicated — his unsubstantiated doubts were now confirmed. But he may well have been genuinely shocked by a letter that Walter Old uncovered from among the papers at Adyar in December 1892. This was the letter Judge had written to Judge N.D. Khandalavala in 1884, which became Exhibit “A”, and which contained samples of imitations of handwriting.

It is interesting to note that although Exhibit “A” was the prosecution’s strongest piece of material evidence it was not mentioned openly by the main characters, other than Judge himself who brought attention to it in his **Reply By William Q. Judge**. There is no doubt the intent was to use it against him. In **The Case Against W.Q. Judge** Besant never refers to it, although copies of other letters from Judge are included. In the above quotation, Olcott instead dwells on the ‘poison’ letter. There appears to have been a concerted effort to discredit Judge by misleading people to believe that he would stoop to such treachery as to imply Olcott would poison Besant.⁸ This leads one to hypothesize that perhaps the individuals involved were unsure about the Exhibit “A” letter actually working in their favor.

Chapter 13

Bertram Keightley Returns to Europe and America

After the so-called evidence against Judge was examined by H.S. Olcott, W.R. Old, S.V. Edge, and B. Keightley and shown to a few of the Delegates to the Convention — likely including Tookaram Tatya — and the papers submitted to Judge Khandalavala for his professional judgment, he advised to prosecute. Bertram Keightley felt that the burden to find more evidence fell on him and so he volunteered to take the initiative — since his expenses would not be a burden to the Society's treasury. The decision was made and, as B. Keightley wrote:

In January, 1893, thanks largely to additional facts supplied by Mr. W.R. Old, I felt that sufficient evidence was available upon which to take public action, and I very strongly urged upon Colonel Olcott the duty of doing so. He consented; and a full brief of the case was prepared.¹

At the December 1892 Annual Convention Bertram Keightley issued a letter to the members of the Indian Section announcing:

As many of you know, I am an only child, and my widowed mother has now passed the three score years and ten of ordinary life, and her health is failing rapidly. It is now some eighteen months since I parted from her, and she has passed through a very severe illness since then. Under these circumstances, you will, I am sure, recognise that imperative duty obliges me to visit and spend some time with her in the coming year. My intention is to start from India shortly after the Convention and return, I trust, after the close of next hot weather, to resume among you the work which I have undertaken, and which I have not the smallest intention of abandoning.²

Bertram was not always this considerate towards his mother. Some years earlier, in 1884, in France:

Mme. Blavatsky was listening to a young guest . . . , Mr. Bertram Keightley, bitterly complaining about his mother who was insisting that he either return home to Liverpool, or continue on his journey through the Continent, undertaken for health reasons. "Mother is afraid that I might leave everything and follow you to Madras," he said. . . . It was then that the postman rang, and among other letters, there was one from Mrs. Keightley to her son. He opened it without much urgency, but suddenly his face reddened, and he looked both stunned and frightened. In the letter, his mother's words concerning the respect and obedience that children owe their parents were *underlined in red ink, with a familiar signature*. . . .³

Before leaving Bertram Keightley made arrangements with his Assistant Secretary, S.V. Edge, to look after **The Prasnotarra** and his other duties. Besides seeing his mother he had other reasons as well. He also wanted to persuade Besant to reschedule her trip to India which had been postponed a year earlier. He had also made all his traveling arrangements, his plans and his excuses, to visit America once more. He had made friends there during his tour in 1889-1890 and this gave him ample reasons to return, and investigate and observe Judge through different eyes. All the trappings of a conspiracy were now afoot.

The steamer, *S.S. Neiman*, that Bertram Keightley boarded from Madras capsized just off the Eastern Coast of Ceylon near Trincomalee, "sinking within a few hundred yards of shore" on January 22nd, 1893.

The passengers passed the night in crowded boats, unable to cross the surf till daylight, and then were obliged to walk many miles through sand, marsh, mud and jungle to the nearest village, the sun blistering them and hardly any food or water being attainable. Mr. Keightley was barefoot. A few articles were washed ashore, but almost all of his luggage was totally lost, money, letters, personal souvenirs, — worst of all, the notes collected during two years for a work on Indian literature, and the cherished letters from H.P.B. Mr. Keightley was well upon arriving in England, but later gave evidence of the climatic effects of India, and will need no small treatment before entire restoration to health. To be robbed and then shipwrecked within a few months is certainly Karma in severe form,

and Bro. K. would seem now entitled to a long stretch of uninterrupted bliss. Perhaps this may include his attendance at the American Convention in April!⁴

Keightley was forced to spend time in Ceylon waiting for another ship. “The S.S. *Yara* was to have taken him from Colombo to Marseilles, but, owing to its having been detained in salvage work, Bro. Keightley was not able to leave Colombo till the 6th [of February]. . . .”⁵ He stated:

I then returned to England to take action; but on my arrival found that several of the most material links in our chain of evidence broke down utterly. Hence I felt compelled in justice and fairness to refuse to proceed further in the matter and therefore advised my colleagues, Colonel Olcott included, to wait for further evidence.⁶

Shortly after arriving in London and spending some time with his mother he boarded another ship and sailed for New York. He attended the American Convention, held on April 23rd and 24th, 1893. He read letters of greeting from the Indian and European Sections. Numerous other messages were received from abroad, among them an official letter from Olcott, the President-Founder — his first to a Convention of the American Section. This letter is important as it shows the position he assumed and the means he took to express his personal views. He also wanted to send a strong and direct message to Judge. Olcott’s message, dated March 23rd, 1893, was addressed to “The Delegates of the American Section in Convention assembled”.

Brethren:

During the past year you have been giving abundant proofs of the tireless zeal with which you have pursued the work of our Society. The results prove the truth of the oft-repeated statement of our Masters that their help is always given to the earnest and unselfish worker. We have but one danger to dread and guard against. This is the subordination of general principles to hero-worship, or admiration of personalities. I shall not excuse myself for frequent recurrence to this theme, for I am convinced that, if the Society should ever disintegrate, this will be the cause. The Masters wrote in *Isis* that “men and parties, sects and schools are but the mere ephemera of the World’s day”; and, following the precedent of their great recognized exemplar, Buddha Sakyamuni, they taught me to believe *nothing* upon authority, whether of a living or a dead person. I pray you to keep this ever in mind; and when I am dead and gone to recollect that the admission of the microbe of dogmatism into our Society will be the beginning of its last and fatal sickness.

Wishing you for the coming year a continuance of prosperity, and expressing a hope that I may sometime personally attend a Session of your Convention, I am fraternally and affectionately yours,

H.S. OLCOTT,
*President Theosophical Society.*⁷

While the central message was a warning against hero-worship and admiration of personalities, Olcott’s *underlying* message was to assert his official authority as President of the T.S. over the whole of the Theosophical Movement. He indicated that he would not tolerate any other authority (that is, alleged messages from the Masters) or anyone who chose to regard H.P.B. as a Teacher *par excellence*. Olcott was promoting a view similar to that of Richard Harte’s — that his exoteric authority was supreme and that Adyar was the headquarters for all of the Movement. This was an attempt to reduce H.P.B.’s status. He was also by now convinced that Judge was sending bogus messages to bolster his own standing in the Movement in order to replace Olcott as President.

At the American Convention George W. Wright, President of the Chicago T.S., “read his report, showing that the Theosophical Society had been assigned to the fifteenth and sixteenth days of September, 1893, in the Parliament of Religions at Chicago.”⁸ This announcement created much excitement at the Convention and it would seem, for a moment, that a lot of the problems which concerned Bertram Keightley suddenly

became obscure. He was praised “as a great man”⁹ and appointed as chairman of the Committee on the Parliament of Religions matter. A telegram received from London (23rd) was read declaring the approval and support of the European Section to the plan and announcing that Annie Besant would attend the Conference in Chicago “on her way to India.”¹⁰ After a number of resolutions were adopted the Committee was discharged. Bertram Keightley then addressed the Convention at length on “India and the Theosophical Society”. Upon Bertram Keightley’s suggestion Gyanendra Nath Chakravarti, a Brahmin from Allahabad, was invited to be a delegate from India at The Theosophical Congress in Chicago.

Chapter 14

Fears of Dogmatism

Olcott had issued warnings against hero-worship of H.P.B. two years prior to his strongly worded letter to the 1893 Delegates of the American Section. He had made reference to this at the Annual Convention at Adyar in December 1891, warning then against idolatry of H.P.B. The incident which prompted Olcott's initial warning originated with an article which appeared in **The Path** [See Chronology, Aug. 1891 entry]. The article attributed to Jasper Niemand was published while Judge and Olcott were in London the summer of 1891. Olcott had taken exception to the "message" from the Mahatma in the article, accusing Judge of having written it under the pseudonym Jasper Niemand and expressing fears the article encouraged dogmatism and fanaticism in the Society.

When Besant re-visited America (November 30th, 1892 to February 25th, 1893) Judge showed her some of his correspondence with Olcott, including an unpublished letter written by Judge in reply to questions raised by Olcott on the "message" in the Niemand article. Besant seized the opportunity and asked if she could publish the letter. Upon her return to London she included it in **Lucifer**, April 1893. This letter was not published as having been addressed to Olcott because of the restriction imposed by Judge. It was titled "An Interesting Letter" and subtitled "Written to an Indian Brother".

Olcott published two responses to "An Interesting Letter" in the July 1893 **Theosophist**. One was titled "Theosophic Freethought" and was supplied by Walter R. Old and Sydney V. Edge. The second was by N.D. Khandalavala (N.D.K.) and titled "Theosophy in The West: The Tendency Towards Dogmatism". One of N.D.K.'s objections was to Judge's statement that "our true progress lies in fidelity to Masters as ideals and facts". He implied that Judge was no better than the missionaries in India with their attempts to convert the Hindus. Another of his objections centered on Judge's statement: "a very truism, when uttered by a Mahatma has a deeper meaning for which the student must seek". N.D.K. wrote: "In the first place, however, we must have evidence to convince us that the alleged 'truism' was actually written by a Mahatma."¹ In his letter Judge had also written: "my means of proof and identification are within myself", a statement to which N.D.K. took equal exception. Judge had alluded to the fact that no external evidence was required for one *who knew* and no amount of proof was sufficient for the disbeliever.

N.D.K. also quoted from H.P.B. on the great need for "unbiassed and clear judgment" in all matters, but apparently forgot, or never read, her article "Lodges of Magic" (**Lucifer**, October 1888), in which she discussed this very question of the evidence of "messages" from the same standpoint as Judge.² Judge wrote: "If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, watermark, what not, all are useless".³

The other article, "Theosophic Freethought", by W.R. Old and S.V. Edge, was also published to repudiate "An Interesting Letter" with the full endorsement of Olcott. After quoting Tennyson, "*There is more faith in honest doubt, Believe me, than in half the creeds*" as justification for their actions, they stated that it "calls for the frankest possible criticism". They wrote:

Certain statements made therein appear to us so far-reaching in their tendency, and at the same time so contrary to the spirit which has hitherto animated the T.S., that to pass over them without comment or protest would amount to a consent we are by no means inclined to yield to them.⁴

Both questioned Judge's statement in "An Interesting Letter":

As to "Master's seal," about which you put me the question, I do not know. Whether He has a seal or uses one is something on which I am ignorant. In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point.⁵

They challenged Judge by stating in a footnote in “Theosophic Freethought”:

In regard to this statement we can only remark that Mr. Judge’s memory must be seriously defective. We must therefore remind him that a very important step in connection with the re-organization of the Esoteric Section of the T.S. was taken, after the death of H.P.B., on the authority of a certain message, purporting to come from one of the Mahátmás, and which bore, as Mr. Judge will now remember, a seal-impression, said by him to be that of “the Master.” No doubt Mr. Judge will take the opportunity of either rectifying his statement or of showing how his acting upon the authority of “the Master’s” seal at one time, and professing ignorance of it at another, may be regarded as consistent.⁶

After consultation, Judge and Besant jointly suspended Walter R. Old and Sidney V. Edge in August 1893 from their membership in the E.S.T. for violating their pledge of secrecy. In a jointly issued Circular, Judge and Besant wrote:

The article was given to public printers and sent in advance to many persons in Europe, but it was not sent in time in London, where Brother Judge was in July, to permit our cabling to India, and no previous notice was given Brother Judge, nor was he asked his views.

This footnote is, *first*, a violation of the pledge of secrecy made by Brother Old, in that it published to the world a statement by him in relation to a private E.S.T. Council meeting, and *second*, is a violation of honor and confidence as a member of the Council of the E.S.T. By reason of the above we are compelled to take action.⁷

This was a most interesting position for Besant to take and raises suspicions about her motives and integrity. Apparently Besant had already been made aware within the last year by a member of the Bombay Branch about certain innuendos and their suspicions of Judge committing acts of fraud, but she was still publicly supporting Judge and his policies as before, equal in her eyes to the policies of H.P.B.⁸

Another article by E.T. Sturdy contributed much to malaise within the Society. He had asked Besant, Editor of **Lucifer**, to publish his article, “Gurus and Chelas”, which she did in the August 1893 issue. However she expurgated three paragraphs at the end of the article, without disclosing so, which were aimed at Judge. Sturdy was a close follower of Olcott and a great admirer of Besant. Upset with the results, Sturdy asked Olcott to re-publish his article in **The Theosophist**. Olcott obliged and reprinted it in the October 1893 issue with the formerly removed paragraphs. Here are Sturdy’s expurgated paragraphs, which he considered the pith of his argument:

[Of concrete things and persons we need concrete proofs. Of concrete letters and messages from living men, we need concrete evidence; not metaphysical or mere argumentative proof. Yet you can never *disprove* these claims. If I choose to send a letter in green, blue, or red or any other coloured ink or pencil and tell you I received it from a Mahatma for you, or merely say nothing and enclose it in a letter to you; you may be very much astonished, but you can prove no lie or forgery against me. If you are wise you will act as if you had never received it; unless indeed you make a mental note or two against me; one of folly for my having done such a thing and given no proofs, and another of watchfulness as to my character generally.

Nor does it seem probable that the Mahatmas, who, as far as we know, teach no dogmas, but always act by the amount of understanding an individual has, would encourage a system of mere statement and claim without accompanying proof; for this would be to lay the seeds in men’s hearts of a faith in the statements of other men quite outside their experience and quite unsupported, men whose hearts they had not fathomed. This would lead back to all the evils of the past, not forward into light and knowledge.

All such is glamour: there is no false mystery in chelaship; all nonsense about “developing intuition” is merely making excuses for what cannot be proven and is about the same in the end as the Christian

“faith.” Let a man go on his path acting sternly by what he *knows*, not by what he is asked or persuaded to believe. Let him act by no directions which *may* be merely the thoughts of others no wiser than himself. How does he know? He does not know. Then let him be quite clear and straightforward in this, that he does not know.]⁹

Within a few weeks of returning to England from America following The Theosophical Congress in Chicago, Besant left for her first visit to India, accompanied by Countess Wachtmeister. They reached Colombo on November 10th, 1893. Walter R. Old who had been at Adyar for one year by then must have been excited with Besant’s arrival in India. He documented that at Tuticorin “Mrs. Besant set foot on Indian soil on the 16th Nov. at 10h. 24m. A.M.”¹⁰ There were a number of issues he wanted to confront her with.

Old, a professional astrologer, was working on Besant’s astrological chart at the time. He likely wanted to discuss a few details about her horoscope which he was planning to publish under his pseudonym, Sepharial, in the January issue of **The Theosophist**. When preparing the progression part of her chart he recognized that there were evil influences which appeared to be affecting her.

From the present year (1893) till the close of the century, *a series of evil primary directions are formed in the horoscope*, and it is to be hoped that the effects signified thereby — severe illness, loss of friends, changes in life, severed links, home troubles and losses, — will lose some of their keen edge when working out their destined purpose in a life already charged with so much sorrow and hardship.¹¹ [Italics added]

In August that year he and Sidney V. Edge had been suspended from their membership in the E.S.T. for violating their pledge of secrecy governing this body. This was the crucial issue Old was particularly concerned with and he wanted to justify his actions to Besant. Old later explained what happened in a letter to the **Westminster Gazette**:

For this act of mine, I was suspended from my membership in the Esoteric Section, under the authority of the joint signatures of William Q. Judge and Annie Besant, Outer Heads of the E.S.T., and my name was dishonourably mentioned before the members of the E.S., among whom I numbered many an old colleague and friend. The mandate somehow found its way into the public Press. However, there was one advantage. After her official action in suspending me from membership Mrs. Besant was, of course, bound to hear my justification. This happened at Adyar in the winter of 1893.¹²

Old continued with his explanation as to what happened next.

Mrs. Besant’s first remark to me after reading the case and examining the documents was, “You were perfectly justified by the facts before you.”

In the presence of the president-founder Colonel Olcott, Mrs. Besant, Countess Wachtmeister, Mr. E. T. Sturdy, together with Mr. Edge and myself, it was decided that the task of officially bringing the charges should devolve upon Mrs. Besant, and that the whole of the evidence should be published. Consequently, the documents were handed over to Mrs. Besant for the purpose of drawing up her charges, and the president sent an official letter — or, as Colonel Olcott now claims, a “private letter” in official form — dated at Agra, February 12[7th], 1894, to Mr. Judge as vice-president. . . .¹³

There is sufficient information in the Chronology to enable one to undo the significant knots being tied during this time — 1893.

Chapter 15

Suspicious Take Root – The September 1884 Letter

As outlined in Chapter 2, in 1884 the Coulombs collaborated with the Christian missionaries to denounce Blavatsky as a fraud. It was shortly after publication of a series of articles titled “The Collapse of Koot Hoomi” (the first of which appeared on September 11th, 1884, in the **Christian College Magazine** of Madras) that Judge N.D. Khandalavala had written to W.Q. Judge asking him to look at the originals of the published letters. He was seeking Judge’s opinion as to whether or not “those letters could have been tampered with”.¹ Judge did see some of those letters and his response to N.D.K.’s queries, dated September 17th, 1884, eventually became Exhibit “A” in the “Judge Case” which ensued some ten years later.

Among the documents reviewed on December 22nd, 1893, the day after the arrival of Walter Old and Edward Sturdy, was the September 17th, 1884, letter. The puzzling question is, how did this letter (Exhibit “A”) from W.Q. Judge to Judge Khandalavala, of Poona, get to Adyar? There are a number of possibilities:

- Judge Khandalavala brought it with him to Adyar for the Ninth Annual Convention held at Adyar on December 27th to 31st, 1884.
- Judge Khandalavala gave it to Bertram Keightley in September 1890 shortly after Keightley’s arrival in India or when, as General Secretary of India, Keightley visited Poona from January 31st until the morning of February 3rd, 1892,² and was his guest.
- Judge Khandalavala gave it to someone in his Branch and they brought the letter to Adyar.
- In December 1889 during the time of the Bombay Convention, Judge Khandalavala handed the letter over to Richard Harte.

The first option is highly unlikely. If the letter had been brought to Adyar at that time then Olcott would have seen it. It could have been brought to Adyar and left there for Olcott to review whenever possible — but Olcott apparently did not see it then.

At first Judge’s 1884 letter was comforting to Khandalavala and induced him to write letters in Blavatsky’s defense. But Khandalavala’s nature was such that he quickly began to doubt Judge, which aroused in him doubts and suspicions about Blavatsky as well. He pondered the possibility that she was not what he had first been convinced she was, and that she was in fact a medium and the Mahatmas were only a figment of her imagination. Although he liked Blavatsky very much and kept in contact with her after she left India, he began to doubt the involvement of the Masters. It is also possible that he brought the letter to Adyar shortly after receiving it and that he used it to influence other members of the 1885 Committee to cast suspicion and doubt about Blavatsky’s innocence, which contributed to the Committee’s recommendation “that Madame Blavatsky should not prosecute her defamers in a Court of Law.”³

The second possibility is also unlikely. Although Bertram Keightley had just delivered Blavatsky’s Open Letter (later published as “Why I Do Not Return to India”), Khandalavala did not know him well — Keightley having just arrived in India for the first time. N.D.K., therefore, would not likely have entrusted him with such a responsibility. Nor would it have been convenient to give it to Keightley in early 1892 as he was on a tour and was not returning to Adyar for some time. Both of these possibilities are further negated since it appears Keightley initially found out about the letter only after it was uncovered by Walter Old.

The possibility of Judge Khandalavala having given it to a Poona member to bring to Adyar is also unlikely, considering the perceived significance of this document.

The most likely scenario is the letter having been handed over to Richard Harte. He had demonstrated through his articles in **The Theosophist** that he had a certain affinity toward the Indians. Harte's two main articles, "Applied Theosophy" and "The Situation", were certainly supportive of the Indian psyche. They encouraged the membership from all over the world to look upon Adyar as a holy place deserving recognition as the giver of life to the rest of the Theosophical Society. Once again there is sufficient information elsewhere within these pages to follow what occurred as a result of Harte's articles. Richard Harte, who was acting Editor while Olcott was away in Japan, would have attended the Bombay Conference in December 1889 to report on activities and fraternize with members. Judge Khandalavala likely felt secure in trusting Harte and gave him the 1884 letter from W.Q. Judge to bring to Adyar. Olcott, being away in Japan, would not have seen it then.

Although Judge's 1884 letter to Khandalavala was now at headquarters in Adyar, Olcott did not see it until Old uncovered it. Bertram Keightley was busy touring and lecturing and had started the first Indian Section journal, **The Prasnottara** (Questions and Answers). With Harte having brought the Judge letter to Adyar the rumors which had been circulating around Poona and Bombay were now also being circulated around Adyar.

Richard Harte returned to England after his editorial relation with **The Theosophist** ended in March 1891. Walter Old left England in late fall of 1892, and arrived at Adyar on December 21st, 1892 where, on December 22nd the letter was uncovered. The most likely scenario is that Harte informed Old about the letter and where he could find it once he got to Adyar. This Old did and showed it to Olcott first then to the other conspirators, as described by Olcott.

There is yet another alternative as to what may have happened with the 1884 letter. When Richard Harte returned to England he could have brought the letter with him to London and later given it to Walter Old. Old left some time in late fall of 1892 and would have had plenty of opportunity to show it to Besant before they were both in Adyar in December 1893. There is only a very slight possibility this could have occurred as Besant did not see the evidence until she reached India. If Harte had indeed brought the letter to London he could have used it to confront Blavatsky and justify his actions against Judge. Had this in fact transpired, a record of Blavatsky's reaction to such an event would surely have surfaced; this is something she would not have ignored. Also, if the letter had been in Old's possession for any great length of time he would have had a duplicate made and it would have surfaced either in **Isis Very Much Unveiled** or in some other medium. Following its discovery it was always kept by Olcott and then belonged to the Archives at Adyar.

Judge had not been supplied with copies of the documents as legally required in order for him to prepare a defense, nor was he granted an inspection of them prior to the Judicial Committee hearing in London July 7th and 10th, 1894. He persisted with his request to at least be shown the documents before returning to America. (See Chapter 21 for details.) As far as can be determined, of the documents Judge was shown July 19th, 1894, in the presence of Dr. Buck, only one crucial piece of material evidence has surfaced.

A document came into the hands of the writer in spring 1989. It was a single sheet of paper; a letter that was hard to read except for the header and the date. It was handwritten on Adyar letterhead paper, 10½ inches by 8 inches, folded in half, thereby making four pages, each measuring 5¼ inches wide by 8 inches. Page 1 is on the right hand side of this sheet; page two on the left hand side and, when folded in half, page 2 becomes page 4, leaving the opposite side (inside) of the sheet blank. The paper was very thin and the writing on the opposite side could easily be seen through it. When the back of the letter was inspected more closely, a date was discovered written at an angle across the first page. The note was "Seen by W.Q.J. July 19/94". Doris and Ted Davy were asked to transcribe it and my wife and I did likewise. A copy of the letter and the transcript are included here.

(174) A

11
SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY.

Adyar, (Madras) India.

Sept. 17, 1884.

Dear Brother Anandji

It is not at all like her handwriting. Your amateur is not expert; I can do better myself, unless there be

H.S. Dethy

H.P. Bhavastey

Admiral T. D. Naul

Do not show these to any one but Spottis and can show on my

forgery can be committed. And you say Coulomb's clever forgery of Dr. Hartmann's letter you would begin to be sure that to forge Mr. B's writing would be child's play to her.

We have an explanation of the telegram. You know it was not for Nassau. It was for Hudson.

At the proper time R. Det will
be produced & it will be shown
how Mrs C. got the telegrams.
So do not be distressed now
in a hurry. As for phenomena
they have happened here since
H. & B. went away; and they
have happened in N.Y. & Me.
Henceforth let philosophy and
phenomena be spoken of because
this is not spiritualism where
phenomena are produced for
money under conditions.

You must have the pamphlets
by this time. H & B is sick in
London with rheumatism. He will
be returning as soon as he
meets Sam Fox who will be there
in a few days.

Respectfully
Yours truly

William F. Fox

SECRETARY'S OFFICE OF THE THEOLOGICAL SOCIETY

Adyar (Madras) India

17th April 1914
Dear Sir,
I have the pleasure to inform you that the
annual meeting of the Society will be held
on the 1st of May at 10.30 a.m. in the
Hall of the Theological Society, Adyar.
The subject of the meeting is "The
Theological Society of India".
The meeting will be held in the
Hall of the Theological Society, Adyar.
The meeting will be held in the
Hall of the Theological Society, Adyar.

I am, Sir, very truly,
Your obedient servant,
The Secretary,
Theological Society of India,
Adyar, Madras.

A

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY

ADYAR, (MADRAS) INDIA

Sept. 17, 1884

Dear Brother Navroji

It is not at all like her handwriting. Your amateur is not expert; I can do better myself, witness these by a [friend].

H.S. Olcott
H.P. Blavatsky
A.D. Ezekiel

N Dorabji

So you see that forgery can be committed. And if you saw Coulomb's clever forgery of Dr. Hartmann's letter you would begin to be sure that to forge Mme B's writing would be child's play to her.

"Do not show these
to anyone but Ezekiel
and cut them out of —"

We have an explanation of the telegram. You know it was not for [Jacob] Sassoon[‡]. It was for Madam.

At the proper time R[amalinga] Deb will be produced and it will be shown how Mrs. C. got the telegram. So do not be distressed nor in a hurry. As for phenomena they have happened here since H.P.B. went away and they have happened in N.Y. to me. Hereafter let philosophy and not phenomena be spoken of because this is not spiritualism where phenomena are produced for money under conditions.

You must have the pamphlet by this time. HPB is sick in London with rheumatism. Olcott will be returning as soon as he meets Lane-Fox who will be there in a few days.

Regards to Ezekiel

Fraternally

William Q. Judge

On other side of page: "Seen by WQJ July 19/94"

[The note on side of sheet is not in W.Q. Judge's handwriting but was likely written by Navroji D. Khandalavala himself. — Compiler]

[‡] See **First Report: Proceedings of the Society for Psychical Research**, p.211 and Appendix I, pp.318-321.

Examining Exhibit “A”

The “A” at the top right hand corner of this letter must have been placed there to indicate that it was the primary material evidence to be used against Judge at the July 1894 “Judicial Committee”. Judge explains the significance of this letter (Exhibit “A”):

The last item brought forward by the prosecutor should, if a good piece of evidence, have been produced in the beginning of the charges. It is a letter written by me when I was in India in 18[84]⁴, to the Parsee Judge Khandalavala, at the time of the Coulomb charges against Madame Blavatsky. He had written to me asking me to look at the originals of the published letters, if possible, and give him my opinion. I did see some of those letters and wrote to him on the subject, which was whether any of the letters could have been tampered with. In the middle of the letter I gave him four samples of imitations of handwriting which I say are written by a friend, the words being “*witness these, by a friend,*” after which follow bad imitations of Col. Olcott’s, Madame Blavatsky’s and other signatures. I also refer to a clever forgery, by Mme. Coulomb, of Dr. Hartmann’s handwriting. 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. It could be used against me by suppressing the words, “*witness these, by a friend.*”⁵

Let us analyze some of Judge’s statements. *First*, he admits to having written the letter. *Second*, he states that *a friend* has supplied the imitation signatures. The question then arises, who was the friend? This will be explored later. *Third*, that for the prosecutors to use this material evidence effectively against him, they would have to suppress the words “*witness these, by a friend*”. With the words “*a friend*” missing, in this case covered up with a note, the letter reads “*witness these by H.S. Olcott, H.P. Blavatsky, A. D. Ezekiel, Dorabji*”, which makes it look like Judge wrote the four sample imitations.

The next obvious question is, who wrote the added note? The note is in a different handwriting and is certainly not Judge’s. Another question is why would the note have been positioned where it was when it could have been placed at the top, above the Adyar letterhead or just below it? Interestingly, part of the “*a*” was not fully suppressed. This in itself supports Judge’s statement that if words were suppressed, “*it could be used against me*”. This only leads to the conclusion, as explained above, that the note was purposely placed there in order to conceal the words “*a friend*” to give the reader the impression there were no other words after “*by*” in the sentence. This would make the sentence read as indicated above. By purposely suppressing the words “*a friend*” it not only implicated Judge as capable of forging other peoples’ signature but it could be used to claim that he was a fraud as well.

After hours of painstakingly trying to sort out this whole situation the signs keep pointing to the recipient of the letter: Khan Bahadur Nowroji Dorabji Khandalavala (N.D.K.). It is here suggested that after receiving the letter from Judge in 1884, it was Khandalavala who wrote the note which reads: “*Do not show these to anyone but Ezekiel. . .*” We can only imagine, because there is no strong evidence to support our claim, that the note was added to the letter and handed over to Pestanji Dorabji Khandalavala, Judge Khandalavala’s brother, who in turn, as requested, showed the letter to A.D. Ezekiel, an elderly member of the Poona Branch. Ezekiel was mentioned in some of the letters in the articles, “*The Collapse of Koot Hoomi*”, and therefore had a strong interest in the whole situation at the time. As a result of having been shown Judge’s letter by his brother, Pestanji Dorabji Khandalavala had also written a letter in support of H.P.B., dated September 19th, 1884, to the **Bombay Gazette**, at the time of the Coulomb controversy.

There are a number of issues involving Judge Khandalavala which lead us to question his integrity and his trustworthiness as a member of the Theosophical Society and true friend of the Founders. Perhaps the most troubling incident occurred after Walter Old arrived at headquarters on December 21st, 1892, and uncovered

Judge's 1884 letter. After the letter was paraded about to the members at Adyar, Olcott requested Khandalavala's legal advice as to how to proceed in handling this seemingly difficult matter regarding Judge. According to Olcott:

On the arrival of the Delegates to the Convention at the usual time, we submitted the papers to our respected colleague Judge Khandalavala, of Poona, who decidedly advised me to prosecute the case, as it was too serious a menace to the Society's prosperity to allow it to go on.⁶

Khandalavala was repeatedly consulted on the matter, not only by Olcott but also by Annie Besant, a full year after the initial legal consultation requested by Olcott.

Khandalavala was regarded as a highly respectable member of the Theosophical Society and was involved very closely with Olcott and Blavatsky. He had been a member of the special "Committee" which in 1885 advised Blavatsky not to prosecute her defamers in a Court of Law. He was especially close to Olcott after H.P.B. left India and never returned. Khandalavala could organize and influence large groups of Indians to join and *support* the efforts of the Theosophical Movement in India. In a letter to Blavatsky regarding "The Collapse of Koot Hoomi" articles in the **Christian College Magazine**, he wrote:

I made the best of the situation and sent two letters signed by Ezekiel to *The Times* of India which greatly restored the peace of mind of our fellows and sympathisers. It was the Poona Branch that did the most to restore confidence and at best a hundred members if not more have been kept perfectly steady by me.

Regarding Blavatsky's wish to prosecute, he continued:

Last year at the convention [1884] they were just about to make a mess by rushing into the arms of the law. I had intuitively grasped the real danger that lay before us from the very first day of the publication of those blessed letters and in spite of all difficulties I came to Adyar and helped along with others to avoid a course which would have sealed the fate of the Society and overwhelmed us with eternal ruin and shame. Whatever the trust — it was not in a Court of Justice that you were to have it.⁷

Khandalavala was the person who received one of H.P.B.'s *most important letters*, "Why I Do Not Return To India", hand-delivered by Bertram Keightley in August 1890. This Open Letter, addressed "To My Brothers of Aryavarta", was kept hidden for many years before it was ever published. His influence on the Society and in particular on Olcott is hard to ascertain for he kept himself in the shadows, but enough information has surfaced to cast a large black cloud over his head — a cloud of machinations.

The most troubling question is, why did Khandalavala not admit that the words "a friend" had been suppressed from Judge's 1884 letter when asked by Olcott in December 1892 for his expert legal advice regarding the matter? Why did he not reveal that there were words missing in the letter which altered the message? He was a provincial Magistrate in a Small Cause Court in Poona and was, therefore, a lawyer well acquainted with the Law. Being a lawyer and a Magistrate he would have possessed a keen mind for details and should have remembered the specifics of Judge's letter. One would think that he would have known the legal consequences of tampering with what became known as Exhibit "A", the prime piece of material evidence supporting the allegations against Judge. The suppression was so accurately done that no one even suspected the strangeness of the sentence as demonstrated earlier. It leaves us to wonder why he would have suppressed the words "a friend" — unless he had a change of heart.

In July 1893 Khandalavala wrote "Theosophy in The West: The Tendency Towards Dogmatism", in response to Judge's article, "An Interesting Letter". [See previous Chapter for details.] In this article N.D.K. wrote:

In the early days of the Society, much vagueness, and inaccuracy, and many hasty assertions, found their way into the movement. A part of this was excusable at the time, but now the most jealous regard for truth, accuracy of statement, and a banishment of everything tending in the remotest degree to mislead or delude, are peremptorily needed. Eager enthusiasm showing the maximum amount of boldness with a minimum amount of evidence, is scarcely commendable.⁸

I leave to those who seek further answers to digest for themselves the reasons why those words were suppressed, and *how*.

Who Wrote the Imitation Signatures?

It has been explained why Judge wrote the September 17th, 1884, letter, which became known as Exhibit “A”, to Khandalavala. It is here proposed that it was in Madras that Judge wrote the letter, using the letterhead paper from Adyar. It is important to note that Judge did not carry his own paper with him; it was customary for him to take letterhead paper from one headquarters and use it to write letters from another location. He did this in numerous instances and Olcott even tried to use this against him after Blavatsky’s death. It is further proposed that the “friend”⁹ Judge referred to in his **Reply by William Q. Judge**, dated April 29th, 1895, was Master “M” and that he was present at the time of writing.

Prior to September 17th, 1884, in all likelihood Judge wandered off from Adyar. As he had done while in London, he would have explored Madras, the nearest city. Judge had a quiet, placid nature and other sensitive qualities, combined with a propensity to work for Theosophy. He was perhaps even influenced to get away from the tension and swarming activity at the headquarters compound and go to Madras which was a relatively short distance from Adyar. It may have been in Madras that he met Master “M” for the first time while in India as this was the most logical place for them to meet. There is also a less likely possibility — that they met in solitude as Judge sketched the buildings of headquarters. See Chapter 17 for evidence that Judge did have contact with Master “M” while he was in India.

Interestingly, Khandalavala’s ability to imitate her handwriting shocked even H.P.B. In a letter to Sinnett she wrote the following regarding a letter (dated December 29th, 1885) she had received from N.D.K.

I send you a funny thing. Read the 3rd, 4th, & 5th & 6th lines. This is undeniably my handwriting. Kandalavala copied it from my letter to him. When I received and saw it I was positively startled. Let me write it “*staunch* fearless friends whose devotion to the Master and yourself has not wavered one hair’s breath” — I wrote it without looking at it, so as not to be impeded by the desire of copying it. Now I ask you, were such a letter a *whole* letter written in the same handwriting as these two ½ lines wouldn’t [you] swear it was my handwriting? Please put it carefully away and keep it. Why Khandalavala should have copied that sentence in my handwriting I do not know. Once he had written three letters copied from my own and brought them to me and I *swore* to them myself, not knowing what he meant. . . . I tell you these lines *are* in my handwriting and I, the first, would swear to them in any Court.¹⁰

Chapter 16

Indians Summoned For The CAUSE

Judge's September 17th, 1884, letter to Judge Khandalavala — with the help of his friend (Master Morya) — was to provoke a response from him and from the members of the Poona Branch (Blavatsky's friends) to summon their courage, to declare their allegiance to the Movement, to mount a defense for their friend (H.P.B.), to show their commitment to the Theosophical CAUSE and to declare themselves true Theosophists. The Mahatmas had tried on other occasions to stimulate the environment in India but all the attempts had failed. In a letter to A.P. Sinnett, in a venture to establish a new journal, Mahatma Koot Hoomi (K.H.) wrote:

That effort must be made by your friends in the world, and every Hindu theosophist who has the good of his country at heart, and not very afraid to spend energy and his time.¹

In 1883 the Mahatmas had a plan in place for Sinnett to return to India after his visit in England to start a new project, the **Phoenix** journal, which would have been “devoted to the interest of my [K.H.’s] benighted countrymen”² and would have been a strong voice supportive of theosophical thought. Mahatma K.H. continues: “Our paper once established I will never concern myself any more with any worldly enterprise.”³ The letter to Khandalavala, by Judge and Master “M”, was the last attempt to see if the Indians were willing to declare their support. K.H. wrote:

Moreover, we are permitted to reward those who will have helped the most effectually to realize this grand idea (which promises in the end to change the destiny of a whole nation, if conducted by one like *yourself*).⁴

Had the **Phoenix** project been undertaken by Sinnett the whole of the Coulomb affair would have been minimized to a great extent and could possibly have been averted altogether had there been a friendly newspaper in India supporting the Theosophical CAUSE. Before the **Christian College Magazine** published “The Collapse of Koot Hoomi” in September 1884 proofs had been circulated among other papers in India in order to mount support. Much of what ensued could have been avoided if Sinnett had accepted the offer from the Mahatmas to start this newspaper venture.

Khandalavala had come to realize by 1889 that the situation in India needed to be revitalized. He arranged to host a Conference in Bombay in December to see what could be done. He stated:

For various reasons the work is lagging behind in India. We meet this evening with a view to impress upon the minds of members the necessity of taking such steps as may put it on better basis. . . .

Large ideas of philosophy viewed in their true light gives us the only right conception of the great work of the Theosophical Society.⁵

The Bombay Conference concluded with a “Vote of Confidence and Thanks To The Founders.” The statement read as follows:

The Conference further wishes to convey to both of the Founders of the Society, the assurance of its most cordial and grateful recognition of the great services they have rendered to India and are now rendering to the world at large.⁶

The Indian members were flush with their adulation but always fell short with their total commitment to the Theosophical CAUSE and to become *true* theosophists. Very few Brahmans would ever commit themselves to adopting the teaching of Theosophy. Although their system had degenerated they still preferred promoting their own rather than adopting Theosophy, which would have explained theirs. Master Morya stated it plainly:

They join the Society, and though remaining as stubborn as ever in their old beliefs and superstitions, and having never given up caste or one single of their customs, they, in their selfish exclusiveness, expect to see and converse with us and have our help in all and everything. . . . Their forefathers have driven away the followers of the only true philosophy upon earth away from India and now, it is not for the latter to come to them but to them to come to us if they want us.⁷

The Indian members came to the realization that they were losing their Aryan advantage now that **The Secret Doctrine** was published and, with the formation of the Esoteric Section, their belief that in India “every man is naturally and by right of descent a Theosophist”⁸ was in danger of being depreciated. Their salvation came when Besant arrived on Indian soil in 1893 and adopted Hinduism and their system of beliefs.

In his letter to Olcott on August 30th, 1893, Judge summarized the words of Master “M”:

Now as to the general matter of India, here is what he has said to me in substance: “India is spiritually proud, that is why the Indian section is the weakest in the T.S.; the pioneer work of the past should have been followed up by using native agencies to get hold of devotion and devoted work in Hindu members. . . .”⁹

This statement also gives us clues as to why Judge decided to leave India. When Judge was in India, headquarters was being looked after by Indian members of the T.S. Both Subba Row and Damodar held major positions while other Indians were there in minor positions. Master Morya must have mentioned to Judge at that time that his services to the CAUSE would be put to greater use if he returned to America where his true destiny lay. However, as a result of the Hodgson investigation into the Coulomb conspiracy Damodar left headquarters in frustration within the year, never to be seen again, and Subba Row resigned in 1886 on account of differences with H.P.B. and Judge in the publishing of **The Secret Doctrine**.

Olcott was always so busy with administration, and attending to his lecture circuit and touring various countries, that he took the easy way to replenish his staff by convincing members from abroad to come to India and serve the CAUSE at Adyar headquarters. This to a great extent discouraged Indian members from dedicating themselves to the Society in such a way as to encourage others to rally together, as might have occurred had they been given the opportunity to serve in major positions at the time.

Chapter 17

W.Q. Judge's Initiation

Dr. Franz Hartmann, who was at Adyar when Judge arrived there on August 10th, 1884, had been warned by Master “M” to not give Judge a hard time. He had received a note from Master “M” stating: “Be friendly towards W.Q. Judge. He is true, faithful and trustworthy. . .”¹ From this note we can gather that “M” had been observing Judge for some time — actually since 1875 — after all, H.P.B. stated in 1888 that Judge had been “a chela of thirteen years standing”.² Judge was in India because of a note written in red pencil attached to one of Damodar’s letters which stated: “Better come M ^”.³ It was customary for Master M’s notes to be written in red pencil.

Upon his arrival at Adyar headquarters, Judge was busy organizing witnesses to examine the handiwork of the Coulombs and record their findings. Over three hundred people examined the conditions and appearance of things and signed their names to a declaration in a register. At times he would wander off by himself and sketch the buildings at headquarters where he was staying. Judge stated that he knew intuitively that he had to go to India. Olcott had seen an opportunity to take advantage of Judge’s talent as a lawyer to send him there to take charge of the investigation into the Coulomb affair. Judge on the other hand was at Adyar for other reasons and he soon discovered why.

Adyar headquarters was not the most hospitable place for a sensitive man like Judge. Apart from all the commotion regarding the Coulomb investigation and the endless visitors there were other influences at work as well. Hartmann describes his experience at Adyar during his nine months’ stay at headquarters.

If we are once convinced that there are Adepts in White Magic, it will require only a small stretch of the imagination to believe that there are black magicians too, and that they are naturally opposed to and trying to counteract everything that the former wish to accomplish. Although those black magicians necessarily work in secret and in the dark, nevertheless I have received during my stay at Adyar a certain amount of evidence that such black magicians exist and that they are working to counteract and impede the work done by the Theosophical Society. . . .

. . . [O]ne night I saw a “black magician” in my room. He was there in his *astral body*, standing in midair about two feet from the floor and was making magnetic passes over me of a kind that I had never seen before, and which instead of seeming to communicate some influence to me appeared to draw something from me. . . . Something told me, to get up and take a certain amulet, which was lying upon the table, and which I had received from the *Master*. This I did and the influence left, but on subsequent occasions I frequently felt it again; it would appear suddenly and without provocation, and tempt me to say and do things which were against my better judgment; but I believe that except in minor and insignificant cases I have always been able to overcome them.⁴

Amulets or talismans were quite often used by the Brothers of White Magic, in this case by the Mahatmas of the Theosophical Society. H.P.B. wore her signet ring as a talisman, as well as other jewelry. As detailed in Chapter 2, Judge wore H.P.B.’s ring for a day while in Paris to stabilize his constitution. Judge explained that “she gave me to wear all day her talisman ring which is of great value and strength. It has a double triangle and the Sanscrit for ‘life’ on it. This helped me. . . .”⁵

Another example of the use of amulets was the case of Dharbaghiri Nath. As a youth, before the formation of the Theosophical Society, he had been visited by the “Master” who gave him an amulet for protection for his wanderings through the jungles. In telling his story he claims that he had been attacked by Dugpas and other Black Magicians and the amulet helped to save him from harm.

As there is “the law of perfect justice and equilibrium which pervades nature”,⁶ and by the law of analogy and correspondence, Adepts of black magic and Dugpas also have their ways of magnetizing objects, others, or even themselves in order to captivate their intended victim. Such was the case with Chakravarti on Annie Besant during the summer of 1893. That summer Besant had removed H.P.B.’s signet ring from her finger to have it fitted with another ring on the inside so it would fit better on her finger and reduce the risk of her losing it. Chakravarti arrived in London in July and was there for two months⁷ before leaving with Besant for the Parliament of Religions in Chicago. It was at this time that Archibald Keightley and others observed Chakravarti’s frequent magnetization of Besant.

It is not known whether Judge was given an amulet or talisman before going to Adyar to wear as protection against evil influences but we do know that he was being closely watched by Master “M”. In her Open Letter addressed “To My Brothers of Aryavarta” and later published as “Why I Do Not Return to India”, mentioned earlier, H.P.B. recognized that after her departure from Adyar in early 1885 there had been an increase in strife and conflict among personalities there. It becomes obvious that the Adyar headquarters was under constant supervision by the Adepts of Black Magic in order to take advantage of opportunities to influence the people working there. Headquarters was a very busy place, with known visitors as well as unknown, in both physical and other forms. It is no wonder that Judge would have gone off on his own to seek refuge from all the activity.

Sparse documentation concerning the activities of Judge while he was in India has led to certain deductions having to be arrived at. For example, it was earlier determined that Judge would have had to leave India on or around October 26th, 1884, in order to be in England for a day or so, as he indicated in a letter to H.P.B., then board the British steamer S.S. *Wisconsin* on November 15th, 1884, for New York. Unfortunately, Judge became very silent about what happened to him in India after September 21st. Sometimes this in itself can prove to be most revealing. In a letter to Jasper Niemand Judge explained:

[T]he true chela does not talk much of his Master and often does not refer to that Master’s existence. It has almost become the same as unnecessarily waving the red flag at a bull. Those of us who have experience do not do it; but the younger ones do.⁸

One has to look hard to find clues as to what happened during this time. By also studying Judge’s behavior before and after 1884 it becomes apparent that he experienced something of great significance at that time.

We know that Judge was living at the Adyar headquarters while he was attending to business. At times the place was crowded with visitors coming there as witnesses or simply out of curiosity. The Visitors Book, the record that can provide information regarding Judge’s comings and goings from headquarters, has not been produced. As explained earlier, none of the reports published at the time depict Judge’s involvement at any functions, ceremonies, writing or signing any documents at headquarters after September 21st, 1884, the day Judge witnessed Babula’s “Statement” after his return from Europe.

To show that Judge was not present at Adyar headquarters after September 21st, 1884, it is important to note that certain functions occurred at which he should have been present or at the very least have his name mentioned since he was the person in charge at the time. The following incident is one such event, but there is no mention of his name. It is provided below as it was recorded.

THE THEOSOPHICAL EXPOSURE
(From our own correspondent.[**Bombay Gazette**])

Madras. Sept. 27, [1884]

This morning the Rev. Mr. Alexander and the Rev. Mr. Patterson, both connected with the **Christian College Magazine**, with Mr. Gribble of the Madras Civil Service, and Mr. Padfield, visited the Theosophical Headquarters and compared the alleged letters of Madame Blavatsky with some in the possession of the Theosophists. In a letter to this evening’s **Mail**, Dr. Hartmann says: “As would

naturally be supposed, the handwriting of the letters produced by our visitors resembled to a certain extent the handwriting of Madame Blavatsky; but the general appearance of them, as well as other minor details, make it appear plain to us that Madame Blavatsky's letters have not been altered in the original, but that they have been copied, and that such additions have been made as were considered necessary to answer the purpose for which they were intended, while some of the most aggravating letters may be entirely spurious. But it is impossible to arrive at any definite conclusion before we hear from Madame Blavatsky. We have been requested to exhibit the occult room to our visitors, which during the past two weeks, has been visited by many people, who were unanimously astonished at the absurdity of the tricks prepared by Mr. Coulomb."⁹

It was reported in the **Madras Mail**, September 29th, 1884, that Judge had addressed "some Madras students"¹⁰ presumably within a day or two of the published item. Some of Judge's activities can be traced up to this point, but where was he until the estimated time of his departure from India circa Sunday, October 26th, 1884? When did he leave Adyar? What was he doing? Who was he with?

It has been pointed out that Judge was likely with Master "M" on September 17th, but there are approximately twenty-eight days, from September 28th on, which cannot be accounted for. Fortunately, H.P.B. gives us the best possible explanation as to what occurred to Judge during those days when he went missing. In a letter from Ostend on October 3rd, 1886, she stated:

The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed & replaced by those of Adepts (as of Elementaries) & they influence the *outer*, and the *higher* man. With you, it is the NIRMANAKAYA not the "astral" that blended with your astral. Hence the dual nature & fighting.¹¹

At the time of the Mystery Schools the initiated, under penalty of death, would never reveal any of its great secrets to the uninitiated or profane. Judge did not mention his initiation at all, not even to H.P.B., his mentor — in this incarnation — since 1875. H.P.B. had to inquire through her Master (Morya) to obtain any information regarding what had happened to Judge while he was in India. Judge most likely took initiations, in general, very seriously and would not even mention any aspect of his own initiation directly; but he could not hide the fact that he had been initiated for through his writings the secret is revealed. His style of writing was simple and direct, much different from that of H.P.B.'s. She stated regarding his magazine, **The Path**:

Once that the Masters have proclaimed your *Path* the *best*, the most *theosophical* of all theosophical publications, surely it is not to allow it to be rubbed out. . . . [Lucifer] is the fighting, combative Manas; the other (*Path*) is pure Buddhi. . . . *Lucifer* will be Theosophy militant and *Path* the shining light, the Star of Peace. If your intuition does not whisper to you "IT IS SO," then that intuition must be wool-gathering. No, sir, the *Path* is too well, too *theosophically* edited for me to interfere.¹²

From this letter of H.P.B.'s, and from Judge's own writings, we can determine with some confidence what kind of preparation Judge underwent, what kind of initiation ensued and how it affected him. As there are myriad initiations we confine our attention to what is available through the writings of H.P.B. mainly. If initiations are associated with the five elements, plus two more, and in relation with the sevenfold constitution of man, then the candidate or chela would be initiated with his corresponding element. The candidate would be tested shortly after having his aura cleansed and that test would determine where the candidate ranked and which initiation he or she was qualified to undertake. For example, H.P.B. states that for the third initiation, the candidate must have the capabilities to use his Will to produce effects associated with feeling, hearing, and seeing. The chela's power is always proportionate to the intensity of his *Will*.

While Judge was in Paris in the spring of 1884 his astral was destabilizing his constitution. There was a need to drive away the negative energies which were the cause for his mental anguish, hence, the blues he was suffering at the time. H.P.B. gave Judge her talisman ring to help him, which it did. When Judge received a copy of the "Prayag letter" in 1893 from an Indian correspondent, he quickly recognized the authenticity

of the letter. He was able to determine its genuineness not only from his intuition but also from his own experience of similar incidents which had occurred to him while in France. This in itself is an indication that the Master must have done something else to or for Judge at that time which he recognized in the content of the letter.

In a biographical series titled, “William Q. Judge”, which ran in **The Irish Theosophist** in 1896, Jasper Niemand (Julia Keightley) wrote:

It is a matter of record that, when the seven years’ probation of this life were over, the Master best known in connection with the T.S. sent to Mr. Judge, through H.P.B., His photograph, inscribed upon the back “to my colleague,” with a cryptogram and signature; and, a little later, a letter of thanks and advice, delivered to Mr. Judge in Paris by H.P.B. A message sent to him through H.P.B. in writing from the Lodge at about this time ends by saying: “Those who do all that they can and the best they know how do enough for us.”¹³

While they were in Paris, H.P.B. had informed Judge “that the Master had told her in India, that he [Master M.] was doing, or ‘about to do something with and for me’.”¹⁴

Judge gained in confidence and his Will appeared to gain in strength following his experiences in Paris. As indicated in Chapter 2, H.P.B. tested his ability to pick up on messages and impressions coming to her, and he became more aware of the positive energies around him. It was also during this time that he was instructed on how elementals and elementaries affect one’s constitution. What Judge went through during his stay in France were simply preparations that all chelas have to undergo prior to the actual event. The initiation took place later that year while he was in India.

A few years later H.P.B. stated that for Judge it was the Nirmanakaya which blended with his astral. Nirmanakayas of the Path of Compassion are:

[D]eceased Adepts who refuse Nirvana and prefer doing good to the world by remaining present and alive in the astral body in the sphere of the earth. They differ from the astral shades of ordinary mortals in so far that the Mayavi Rupa remains whole, and with the exception of the physical body they have all the other principles.¹⁵

There are many different degrees of Nirmanakayas. Judge gives us a hint as to what happened to him by using Napoleon as his example of an historical person who had been overshadowed and influenced by a Nirmanakaya. Judge states:

Nirmanakayas — constantly engage in this work deemed by them greater than earthly enterprises: the betterment of the soul of man, and any other good that they can accomplish through human agents. . . . Nirmanakayas . . . work behind the veil and prepare the material for a definite end.¹⁶

The complexities of Judge’s initiation appear to have been very substantial and must have taken the Masters some time to conduct. We can only surmise that Judge’s body was placed somewhere and protected from *any* influences while his consciousness underwent this initiation. Judge’s body was presumably laid in a comatose state and his consciousness extricated for initiation. The other option was for Judge to have personally gone to Tibet, as had Blavatsky years before, but this was unlikely.

Having an initiation is comparable to having surgery — a certain amount of time is needed to convalesce. Sometimes it takes months or years depending on the operation required. In Judge’s case the blending of the Nirmanakaya with his astral may have taken a substantial amount of time. A noticeable change occurred in him at about the time he started his **Path** magazine in the spring of 1886.

H.P.B. also indicated the high level of confidence and respect she had in Judge's abilities by acknowledging Judge's initiated status, stating:

W.Q.J. is the *Antaskarana* between the two *Manas(es)* the American thought & the Indian — or rather the trans-Himalayan Esoteric Knowledge.¹⁷

This declaration by H.P.B. in itself indicates that he had been initiated by the Masters of Esoteric Buddhism.

After his initiation Judge decided, or was advised, that there were no reasons for him to stay in India. The Coulomb affair was under control and Olcott and Blavatsky were expected back at Adyar soon. Judge left letters behind for them, fully explaining and assuring his continued affection and friendship. After his return to New York Judge received letters from Olcott criticizing him for leaving early, accusing Judge: "you left India because you have 2 children" and "Ah! you left because Hartmann palmed off on you a pretended (directive?) so to do."¹⁸ At first, not knowing that Judge had been initiated, H.P.B. was quite upset with Judge for leaving early or even at all. Judge says that Blavatsky wrote to him "to grieve over my backsliding". The idea had been that Judge might even stay in India for good — he had made arrangements for his wife in the event that he did not return. After his initiation all changed. In his letter of May 16th, 1885, to Blavatsky, Judge gives clues as to what happened. He states:

I did not leave India because I got a message from a Mahatma. *I never got any message from any Mahatma either pretended or real while I was in India. That disposes of Hartmann.* . . . My dear HPB if Master will not enlighten you about me then I must say nothing and remain to work out my own salvation as I can. . . .

I tell you neither you, nor Olcott, nor Holloway, nor deceit, nor trick, nor message, nor devil, nor Hartmann, had anything to do with my departure from India, and perhaps someday that departure will be of benefit to the Society and the Cause.¹⁹

At first glance it appears that Judge had covered all the bases but by analyzing his statement some interesting information is discovered. He mentions what did *not* make him leave India but left out the real reason why he did, and implies that he "must say nothing." Hence, H.P.B.'s letter from Ostend dated October 3rd, 1886, which clearly reveals that Judge had been initiated while he was in India. Both were initiated by Master Morya and both fell under his direct responsibility.

Judge specifically mentions that he did not leave India because of *any messages* but this excludes the fact that he had direct contact with Mahatmas. The only logical conclusion which can be drawn from his letter is that he met with Master Morya leading up to his initiation. As explained earlier, Judge met with Master Morya on September 17th, 1884, when the letter which included the "four samples of imitations of handwriting . . . written by a friend"²⁰ was penned, and then sent to Judge Khandalavala in Poona.

Another significant passage is "perhaps someday that departure will be of benefit to the Society and the Cause". This again alluded to his initiation but it also had other significance. This meant that he had to return to America where the duty rested upon him to establish the Theosophical Movement in the West, in particular North America. Although India had maintained the Ancient Wisdom, much had deteriorated into superstitions, beliefs and rituals. Many of the books of Occult treasures were disintegrating and were badly in need of a revival in order to preserve the Aryan philosophy. H.P.B. stated:

Without the revival of Aryan philosophy, for which we are labouring, the West will tend towards the grossest materialism. . . .²¹

Judge's responsibility, in part, was to encourage the Indian theosophists to cooperate with him to release their treasures for the western world. After returning from India Judge made it one of his priorities, and in 1891 founded the instrument for publishing a large number of *Oriental Department Papers* consisting of Sanskrit and other Oriental Scriptures. (See: Bibliography of Works by and about William Q. Judge.) In the

Supplement to the March 1891 issue of **The Theosophist**, (pp.xxx-xxxii), Bertram Keightley, in his “General Secretary’s Report” quotes extensively from a circular “received from Mr. William Q. Judge, the General Secretary of the American Section, which bears the official endorsement of the Executive Committee of that Section, and a strong recommendation, both personal and official, from our revered H.P. Blavatsky”. Judge proposed a cooperative effort to translate and publish Hindu texts “to give to the world the impression that this work is the united work of the entire Society”. His plan was “to make this a distinct department of the American work, giving, however, to the Indian Section . . . full credit for the matter printed”. He proposed printing uniform pamphlets of “these translations and papers. . . every month or oftener as occasion may require, and in quantity sufficient to distribute them freely to all our American members, and to send back to India enough to meet the needs there”.

Judge understood and expounded the value of the Aryan literature. His adaptations and commentaries are highly valued in some theosophical circles and are used in various universities as references.

Chapter 18

Convention of 1893

One year after the arrival of Old and Sturdy at headquarters and the uncovering of allegedly incriminating evidence against Judge, the Annual Convention held at Adyar, December 27th to 30th, 1893, appears to have been the opportune time to discuss and sanction the previous year's decision to proceed with the case against Judge. A number of skillful lawyers who were on the various Boards and Committees, for example, G.N. Chakravarti, were in attendance and, according to Besant's Diary for December 20th and 22nd, 1893, Judge Khandalavala of Poona was also present for consultations.¹

Besant, who had arrived in India for the first time on November 16th, 1893, was scheduled to be in Madras from December 19th, 1893, leaving January 7th, 1894, and expected in Calcutta on the 10th. The much anticipated gifted orator, as she had been promoted by Bertram Keightley, was received by huge crowds wherever she went. It was no wonder that "the attendance was exceptionally large"² for the Anniversary meeting held at Adyar from December 27th to 30th. There she met Tookaram Tatya from Bombay, Judge Khandalavala from Poona and her new guru, G.N. Chakravarti, from Allahabad.

Olcott opened the Adyar convention with his Annual Address. After welcoming his "brothers, friends and colleagues", he stated:

The night's blackness is rolling away, the dawn of a happier day is breaking. Thanks — as I believe — to the kind help of those whom I call my Masters and the Elder Brothers of the race, our patient and loyal persistence is about being [sic] rewarded by help of the most valuable kind, for they have sent me "Annabai" [Annie Besant] to share my burden, relieve our mental distress, and win the respect and sympathy of good people. While she is not yet able to quite fill the void left by the departure of my co-Founder, H.P.B., she will be in time, and meanwhile is able to render service that her Teacher could not, by her peerless oratory and her scientific training. This meeting will be historical, as marking her first appearance at our Annual Conventions: — her first, but not her last, for I have some reason to hope that she will devote a certain part of her future years to Indian work. (Great applause.)

Mrs. Besant's and my close association in the Indian tour now in progress, and the consequent mutual insight into our respective characters and motives of action, has brought us to a perfect understanding which, I believe, nothing can henceforth shake. *She and I are now at one as regards the proper scope and function of the E.S.T. as one of the activities carried on by our members.* . . . Whatever misunderstandings have occurred hitherto with respect to the exact relationship between the Society, as a body, and the Esoteric Section which I chartered in 1888, — now known as the Eastern School of Theosophy — and of which she is the sweet spirit and the guiding star, have passed away — I hope, forever.³ [Italics added]

The reader should bear in mind the specific declaration of H.P.B. that "the E.S.T. (Eastern School of Theosophy) has no official connection with the Theosophical Society"⁴ as a body, and the historical fact that its formation was opposed and its conduct under H.P.B. disapproved by Olcott. By this time Olcott had become reluctant to ever allow Judge to become President of the T.S. and had in fact declared his preference for Besant. She had already committed her support to Judge as Olcott's successor pending his retirement (announced January 21st, 1892) and had issued a Circular to this effect on March 11th, 1892. Upon withdrawal of his resignation, Besant expressed complete support for Olcott's ideas, his plans and his policies.

Olcott, fully hoodwinked by the maleficent influences at Adyar and by his Hindu and Parsee friends, either did not realize that Besant had never been accepted as a chela by the Masters or he simply assumed she had been because of her recent position as joint head of the E.S. After Blavatsky's death, and before Olcott

arrived in London, a Council Meeting had been held on May 27th, 1891, in which Judge's plan had been endorsed by the Masters. They had inserted a message, "W.Q. Judge's Plan is right", which Besant found amongst her papers. This message only endorsed Judge's suggestion that he and Besant be co-heads of the E.S.,⁵ but was never intended as a message of their acceptance of her as their chela. H.P.B. never stated nor insinuated, and no records were ever published to indicate that Besant had been accepted as a chela of the Masters. Yet Olcott boldly states:

"Annabai" will in time become to me what H.P.B. was, and I shall try to prove as staunch and loyal a colleague to her as I think you will concede I have been to my lamented co-Founder of this Society. In her bright integrity, her passionate love of truth, her grand trained intellect and her unquestioning altruism, I feel a strength and support which acts upon me as the elbow-touch of the comrade to the soldier in battle. Disciples of the same Master, devoted to the same cause, and now friends who know and trust each other. . . .⁶

The President-Founder had considered retiring but as a result of his infatuation with Besant decided to stay on as President, determined to fight it out and rid the Society of Judge. While Judge was promoting harmony and good-will among all Theosophists, Olcott and Besant were plotting against Judge in secrecy. But they were not the only ones.

Both Judge Khandalavala and G.N. Chakravarti were members of the T.S. but neither was ever a member of the Esoteric Section. These two were part of Olcott's *eminent counsel* whom he depended upon for legal advice. They were members of the Committee which, at the Convention in December 1884, unanimously recommended that no defense be made on behalf of H.P.B. against the Coulomb charges. They were also among the powers behind the President who influenced his decision-making. Both were in favor of having Adyar as the spiritual center for all of the Theosophical Movement around the world and both felt indignant about Judge, each for their own reasons.

The Brahmans in India were suspicious that the Theosophical Society was losing its impartiality as equal friend to all religions and was becoming distinctly Buddhist in its sympathies and affiliations. The Brahmans hesitated to enter its membership and to cooperate in its work by withholding aid in bringing out priceless literary treasures to make available to the West. Judge was aware of this problem and sent out an Open Letter on April 5th, 1893, to as many Brahmans as he could reach. The letter was marked "To The Brahmins of India"⁷ and its purpose was to encourage a revival of their confidence in the Theosophical Society.

Shortly after Judge's Open Letter, he received a note along with a copy of a letter from Benee Madhad Battacharya, at one time the president of the Prayag T.S. in Allahabad. It was a message which Sinnett was directed by one of the Brothers, writing through Blavatsky in November 1881, to convey to the native members of the Prayag Branch of the Theosophical Society. Professor G.N. Chakravarti arrived in New York on September 2nd, 1893.⁸ When Judge showed him the copy of this (the "Prayag") letter, Chakravarti declared it a "forgery and a humbug", as did Besant. The letter was later published by Judge in **The Path** under title, "A Mahatma's Message to Some Brahmans", as "a genuine message". Judge stated that "its philosophical and occult references are furthermore confirmed by the manuscript of part of the third volume of the *Secret Doctrine*, not yet printed."⁹ This letter added to Chakravarti's reasons for resenting Judge. Khandalavala had similar reasons for resenting Judge as well.

In the April 1895 **Theosophist** Olcott added a presidential "Postscript", dated March 27th, 1895, to denounce "A Mahatma's Message to Some Brahmans" published by Judge.

The message is one of the most transparently unconvincing in the history of Mahatmic literature. It bears upon its face the seal of its condemnation. It is an ill-tempered attack upon the Brahman gentleman's orthodoxy, under the guise of a general threat that none of his caste can approach the

Masters save by “giving up entirely caste” . . . “old superstitions” . . . “faith in the gods or god”, etc.
 . . .¹⁰

Franz Hartmann had received a letter from Olcott in which Olcott called his attention to the “Postscript” in **The Theosophist**. Hartmann was aghast and wrote to Judge on April 25th, 1895:

What is the matter? Has the world become struck with blindness, and does the President of the T.S. not know what Theosophy is? Have all the lectures of Mrs. Besant been after all nothing but eloquence mixed with gush? Do our own Theosophical writers only repeat parrot-like what they hear, but without understanding?

. . . I never imagined it possible that anybody could not see the plain meaning of that letter to some Brahmans, in which the Master asks them to strive to *outgrow* their orthodox beliefs and superstitions, faith in gods or a (separate) god, and to attain *real knowledge*.¹¹

For a conspiracy to transpire the fewer people involved the better, and in this case only one person was needed to create enough suspicion and doubt for the entire case against Judge. Once the dominoes were in place, with the proper evil influences to fan the doubts and suspicions, they fell as intended. The plan was to regain India’s heritage as the rightful birthplace from which all Spiritual wisdom came and from which it was to disseminate, with Indians at the controls.

One of the difficulties of proving a conspiracy is knowing who the conspirators are and finding the documentation to support the claim. Strategies planned behind closed doors are not usually revealed to the general public, but because — as in this case — only one individual had the key, others were needed to naively release information in order to substantiate the allegations against Judge. One of those naive persons, one of the easiest to manipulate, was Olcott. Although as mentioned earlier, Olcott’s **Old Diary Leaves** cannot be unquestioningly trusted for accuracy, they do provide a valuable source from which to glean important details, sometimes mentioned only in passing in the telling of an unrelated story. Also, whether a topic is included or left out is sometimes equally telling. When pertinent information is sifted properly it can also produce details to implicate the one who conveniently avoided publicity, and thereby prove that Judge Khandalavala had ongoing involvement in the case against Judge.

By December 1893, Olcott, President, and his obedient “General Council” had changed all the original Rules of the Society since its inception in 1875. Olcott governed with absolute autocracy, by decree and “Executive Notice”. The newly “Revised Rules” proclaimed by Olcott were drawn up specifically to shift power from the general membership to a much more manageable group, a “Judicial Committee”, whereby the authorized few could divest themselves, with a three-fourths majority, of censurable officers of the T.S. — namely William Q. Judge.

Chapter 19

G. N. Chakravarti

Shortly after the invitation was sent to Gyanendra Nath Chakravarti asking him to be the delegate representing India at The Theosophical Congress (at the World's Fair in Chicago) a "discouraging reply was received" and "at first it seemed that he could not come".¹ He was apparently too busy, having only completed his law degree from the University of Allahabad in January 1893, and joined the Bar at Allahabad in April. After the American Convention Bertram Keightley returned to England and waited for further word from his friend. Judge also left for England to attend the Third Annual Convention of the European Section held on July 6th and 7th, 1893. "Judge arrived at Southampton June 24th, where Dr. and Mrs. A. Keightley met him, and he got to Headquarters on the evening of the same day."²

Sometime "in June [Chakravarti] consented at the risk of losing his caste, and started for London."³ Having researched the meaning of the words "at the risk of losing his caste" some interesting explanations have been elicited regarding the Hindu religion but more specifically the high-caste system of some Brahman families at that time. These words have little significance in today's world but had great importance to some Hindus even fifty years ago. The religious implication of losing caste to a distinguished Brahman such as Chakravarti would have been devastating.

Theosophy (ULT) magazine explains the dilemma.

Serious difficulties at once supervened, for while Mr. Chakravarti was very agreeable to the proposed plan, grave objections were raised among the Brahmins. Such a mingling with "Mllechhas" (foreigners) was offensive to their teachings and traditions, and it was a violation of caste for a Brahmin to cross the seas. Thus, if he attended at all, Chakravarti would be "outcaste" for the time being and would be compelled upon his return either to renounce his caste or to submit to "purificatory rites" which, to Western minds, would be superstitious and degrading, and to an orthodox Brahmin extremely humiliating.⁴

The above comment goes a long way in explaining the Brahman belief system but Chakravarti provided, in his first speech at the Theosophical Congress, the deeper philosophical reasons for his dilemma — that the East is Spirit and the West is Matter.

To the East is given the sacred satisfaction of having given birth to all the great religions of the world, and to the West belongs the proud privilege of having supplied the world with all that can make physical life comfortable and even luxurious.⁵

A study of the states of consciousness (lokas and talas), reveals the following definition for the word Pâtâla: "The nether world, the antipodes; hence in popular superstition the infernal regions, and philosophically the two Americas, which are antipodal to India."⁶ In **The Secret Doctrine** H.P.B. writes of Pâtâla as undeniably being America. Pâtâ or Pâdâ means foot in Sanskrit, and is associated with *the earth*, therefore pâtâla is *something under the feet*.⁷ Before **The Secret Doctrine** was published the interpretation of Pâtâla had degenerated to insinuate *the unclean*, the Brahman's interpretation for *beneath the feet*. Some Brahmins have related to the writer that many wishing to come to America in the last century were faced with the same dilemma as Chakravarti.

It was partly for this reason that Subba Row, "he being an initiated Brahmin and holding to the *Brahmanical esoteric teaching*"⁸ refused to help H.P.B. with **The Secret Doctrine**.

He was greatly disturbed by the vulgar profanation of the Masters' names which had then taken place, and, as a Brâhmana, he strongly disapproved the fact that H.P.B. revealed to the public some of the inner meanings of the Hindû Scriptures, concealed until then in the secrecy of the inner temples.⁹

H.P.B. says: “Such as Subba Row — uncompromising *initiated* Brahmins, will never reveal — even that which they are permitted to. They hate too much Europeans for it.”¹⁰

To continue **Theosophy** (ULT) magazine’s comments:

Nevertheless, the difficulties were resolved and all objections overcome. Mr. Chakravarti formally accepted the invitation to attend the Parliament as the guest of the Society and three Brahminical associations were induced to countenance his mission by appointing him to represent them. They were: the *Hari Bhakti Prodayini* of Cawnpore; *Varnashrama Dharma Sabbha* of Delhi, and the *Sanatan Dharma Rakshani Sabbha* of Meerut. All this, as may be inferred, occupied several months in its accomplishment.¹¹

The American Section had always been very generous with donations going to Adyar. Being the hosts and having the responsibilities for bringing these Delegates to The Theosophical Congress stretched the budget of the American Section to the point that “it was necessary to borrow a part of the needed money in order that Prof. Chakravarti might sail in time”.¹² Judge added a note in the August **Path** earnestly inviting the members from Europe and America to send whatever money they could spare for this object.

Chakravarti arrived in London in July and on August 10th, 1893, “the occasion of Bro. Bertram Keightley’s interesting lecture on *India and the Theosophical Society*, the [Blavatsky] Lodge had, for the first time, the pleasure of hearing Bro. Chakravarti.”¹³ On the 17th “Bro. Chakravarti again spoke, as also did Bro. Dharmapala, who is likewise passing through London on his way to represent the Buddhists at the Parliament of Religions.”¹⁴ The former stayed at headquarters on Avenue Road while the latter stayed with Sir Edwin Arnold.

Many Theosophists who met Chakravarti at the Parliament of Religions in Chicago were not impressed with his demeanor. Although he spoke well they considered him condescending. Professor Arthur H. Nethercot, in **The First Five Lives of Annie Besant**, wrote the following:

Chakravarti, a light-complexioned, rather fat-faced, sleepy Brahmin, originally from the sacred city of Benares, with a small, drooping, pointed black mustache, a “black, observing eye,” a shiny black turban and a flat white necktie, had taught physical science and mathematics at various Indian colleges and now held the chair of mathematics at Allahabad University. He had also just passed the bar examination there and had a great reputation as a mystic, a student of the great Indian religious literature, and a skilful hypnotist. He spoke a soft, classical English, with a slight accent but with much expressiveness. He had gentle, dignified manners, and yet withal looked rather contemptuously at those about him. Annie Besant was at once fascinated by both his manner and his words. She knew immediately that she would gladly become a chela of this new guru, even if she was old enough to be his mother.¹⁵

Besant was completely bewitched by Chakravarti who was also “the President of the Prayag Students’ Theosophical Association at Allahabad”.¹⁶ Chakravarti had made it his duty in life to study the psychic realms and to develop occult powers. He was a member of the Prayag Society in Allahabad which the Mahatmas had warned about. The members of that Lodge were mostly Orthodox Brahmans who indulged in these practices. From the time Chakravarti arrived in London in July 1893 until their return from America to London on October 4th, 1893, when he “went to stay with [his friend] Mr. Bertram Keightley and his mother”,¹⁷ Besant traveled and lectured with him.

In response to a letter from Jasper Niemand (Julia Keightley) Judge explained why he had been “cold” to Besant at the time.

It is true Annie suffered through my cold and hard feelings. But it was her fault, for I say now as then to Annie, that she, absorbed in Chakravarti, neglected my members, who are my children, and for whom I wanted her best and got her worst. That made me cold, of course, and I had to fight it, and

didn't care if Annie did not like it: I have no time to care. I am glad she has gone to India. It is her trial and her chance, and when she gets back she can see for herself if she is able to prevent the "big head" from coming on as has happened with others.¹⁸

Besant had been taking occult instruction from Chakravarti, as her new guru. During conversation with Dr. J.D. Buck and Dr. Archibald Keightley in 1894, Besant confided "[t]hat she took orders through Mr. Chakravarti as coming from the Master."¹⁹ Many of Besant's friends in England had come to realize that since she had met Chakravarti her behavior had changed. Judge wrote, in a letter to Edmund Garrett:

But you were right when you say that Mrs. Besant made a remarkable change in respect to me. That is true, and Mr. Chakravarti whom you name is, as you correctly say, the person who is responsible for it. Before she met Chakravarti she would not have dreamed of prosecuting me. . . .

. . . But by the influence of the Mr. Chakravarti whom you mention the whole power of the society was moved against me. . . .²⁰

Albert Smythe recounted an episode in Toronto during Besant's visit there following the Congress of Religions at the World's Fair where he noted the beginnings of change in Besant. At a reception in her honor Besant specifically asked each person she was introduced to whether or not they were members of the Society. If the answer was yes she shook their hand; if the answer was no she "said 'Oh' and passed on to the next, without a further word and declining to shake hands. . . ." Smythe wrote that this "gave us a setback in Toronto that we did not recover from for a long period."²¹

Ten days after returning to London from America urgent business compelled Chakravarti's return to India and on October 20th, 1893, Besant proceeded overland to Marseilles, where Countess Wachtmeister joined her for their voyage to India — Besant's first. Bertram Keightley stayed in London with his mother.

Chapter 20

The Proceedings Begin

On February 7th, 1894, Olcott wrote an official communication to Judge. After stating that demands had been forwarded to him by Besant for an official enquiry for his alleged misuse of the Mahatmas' names and handwritings, Olcott gave Judge two options: to retire from all offices or face an enquiry (Judicial Committee). Besant had made her plans and formulated her demands from Allahabad where she had been staying with Chakravarti. Chakravarti by then had strong occult influences over Annie Besant, Walter Old and Bertram Keightley, as well as a few other Europeans at Adyar. Judge Khandalavala may have been influenced as well but it is doubtful as it is believed that his actions were his own, and probably more damaging to the whole of the Theosophical Society and particularly to Judge. As events unfolded it appears that Judge Khandalavala had a strong control over Olcott.

Olcott no longer had H.P.B. to help guide him — but now he had his new guiding light, his star, his ally: Annie Besant. She was a potent influence in the world and a member of the Esoteric School. Little did Olcott realize that the only occult guidance she was receiving was from her new guru, Chakravarti. Olcott had confused Besant's seeming integrity, her professed passionate love of truth and her intellect for occult knowledge and wisdom.

The deck was being stacked. Walter Old announced on February 29th, 1894, that "acting under medical advice received during a recent illness," he was going to England for the summer and would leave Madras "about the 31st March".¹ W.R. Old "left Adyar on the evening of 7th April for Europe per S.S. 'Avoca,' viâ Colombo. . . ."² Old had made copies of the evidence related to the alleged charges to be laid against Judge and was prepared to take action when the time came. The familiar explanation of his departure was merely a cloak to hide the fact that the main tactic was to spread the charges against Judge among the English and to assess their response. Bertram Keightley, who was still in England with his mother, was familiar with the documentation and was to remain in England to support Old.

At midnight on March 12th, 1894, Olcott met Besant and Sturdy at Dhond Junction and proceeded on to Poona where they stayed for a few days. Olcott had been with Besant throughout most of her tour. He had taken five days to return to Adyar for the purpose of searching through his records for any documentary evidence in the case of Judge. He wrote in **Old Diary Leaves**:

The result arrived at was the getting together of a large number of Judge's private letters to H.P.B. and myself in which he complains of his absolute inability to get into touch with the Masters and begs us to intervene on his behalf. Of course, this proved, beyond the shadow of a doubt, the falsity of the pretensions he had been making to his American colleagues and others, that he had been allied with those Personages for many years and was doing what he did under their instructions and with their approval.³

However, once the letters which Olcott mentions are understood and placed in their proper context it is believed that they actually enhance Judge's position rather than damage it. It was felt among Judge's supporters that it was not very commendable of his accusers to make public correspondence between Judge and H.P.B. (pupil and teacher) and between him and Damodar (his fellow-disciple) written during Judge's period of probation. H.P.B. described this period as one of mental suffering and that at such times the pupil feels utterly alone, deserted, even though the Master might actually be quite near. These letters of Judge were eventually published in **The Theosophist** starting with the January 1931 issue but were quickly stopped when they started showing Judge in a brighter light. Quotations from some of the letters are included in the Chronology.

After consulting one more time with Khadalavala on how to handle the case against Judge, Besant left Poona with Olcott for Bombay where they consulted again with Tookaram Tatya and Muncherjee M. Shroff before she boarded her ship which sailed “at 5 P.M.” on “March 20th”,⁴ bound for England.

M.M. Shroff was the Secretary of the Blavatsky Lodge T.S. in Bombay and one of the oldest members of the Society, along with Kavasji Mervanji Shroff who was its Vice-President. Both were very instrumental in the development of the Branch in Bombay. M.M. Shroff, concerned with the rumors circulating around the west coast of India at the time, had written a letter to Besant on April 2nd, 1892, in which he stated that Judge was “strongly suspected of having forged all along letters in the name of the Masters after H.P.B.’s departure. H.S. Olcott, B. Keightley, and Edge are absolutely convinced that Judge forged these letters, and has been duping and deceiving poor Annie!”⁵

Besant had written back on April 22nd, 1892, “I know that Col. Olcott has made random statements to that effect (that Judge forged the letters), as he made random statements about H.P.B. committing frauds.”⁶ M.M. Shroff also wrote to Judge about this matter and was told that he should ask Olcott for the proof of the charges against him “for he is the one who has given them out and is their sole author.”⁷ The plot was thickening and Besant, now convinced that Judge had acted inappropriately, was willing to carry the torch all the way and confront him. For example, in a letter from Calcutta, dated January 11th, 1894, she wrote:

You must resign the outer headship (of E.S.T.) held jointly with myself, or the evidence which goes to prove the wrong done must be laid before a committee of T.S. . . . And you must resign the position of President-elect.⁸

She wanted to confront Judge not because she wanted to find the truth, for she was convinced she had that, but to *trap* him into admission of guilt.

In documenting the details for this sensitive “Case” one is often misled with information incorrectly documented by other authors’ works on the history of the Theosophical Movement. For instance, in **A Short History of the Theosophical Society**, Josephine Ransom states on page 299:

A copy of the demand for investigation was posted 7 February, to Mr. Judge. Mrs. Besant also sent him copies of all the papers upon which she based her statements, an action to which the President strongly objected.

This is a prime example of skewing information. The author leads the reader to believe that Besant sent Judge the February 7th letter along with the complete set of copies for him to prepare for his defense. In fact, after Besant had written to Olcott on the 6th from Allahabad, Olcott was the one who sent Judge a letter on February 7th, 1894, giving Judge his options to resign or defend himself, but with no papers. Also, according to evidence, Besant did not send Judge “copies of all the papers” but did send him *much later* a copy of her statement of her complaint and the six charges against him. Besant never sent Judge any documentation at that time either for him to prepare his defense against the accusations. An analysis of the facts by Dr. Archibald Keightley is presented in Chapter 21.

Judge received Olcott’s February 7th letter on March 10th and cabled his reply the same day. “Charges absolutely false. You can take what proceedings you see fit; going [to] London [in] July.”⁹ In his circular of March 15th, 1894, Judge stated:

The accused person has the right to fix the place of trial. When the President calls the committee, I shall fix on London as the place for its meeting, as I am going to attend the European Section Convention next July.¹⁰

In her Statement at the European Convention of the T.S., July 12th, 1894, Besant stated: “I offered to take on myself the onus of formulating the charges against [Judge].”¹¹ In the published version, Olcott added the following “Note”:

I cannot allow Mrs. Besant to take upon herself the entire responsibility for formulating the charges against Mr. Judge, since I myself requested her to do it. The tacit endorsement of the charges by persistence in a policy of silence, was an injustice to the Vice-President, since it gave him no chance to make his defence; while, at the same time, the widely-current suspicions were thereby augmented, to the injury of the Society. So, to bring the whole matter to light, I, with others, asked Mrs. Besant to assume the task of drafting and signing the charges.¹²

Judge explains the conspiracy against him quite well:

But there was an object in accusing me as Vice-President. The chief prosecutor has said in the presence of many persons that she would not prosecute me as an individual, and that the object of the attack was to make me give up the Vice-Presidency and an office which she called "Successor to the Presidency" but which had no existence.¹³

Olcott had resigned from the Presidency on three separate occasions at this point. Each time it had been either arranged or implied that Judge, as Vice-President, would inherit the position or be designated as the next President — and each time, Olcott withdrew his resignation. At the time of Olcott's latest resignation, January 1st, 1892, Judge had the support of the members of the Theosophical Society to replace him. In February 1892 Olcott revoked his resignation, with Judge encouraging him to do so. Olcott later stated, in his Address at the Annual Convention at Adyar in December 1893:

With the formation of my present close acquaintance with Mrs. Besant, my course has become very clearly marked out in my mind. Unless something unexpected and of a very revolutionary character should happen, I mean to abandon the last lingering thought of retirement and stop at my post until removed by the hand of death.¹⁴

By then it had been decided that Besant should become the next President, and the perceived threat of Judge *succeeding* to the Presidency had to be resolved, even though that year the General Council had revised the Rules. Olcott stated:

The only radical alteration has been in the term of the Presidential office, which we have fixed at seven years, in the belief that a satisfactory incumbent will be indefinitely re-elected, while an unsatisfactory one should not be immovably fixed in office.¹⁵

This was not applicable until after Olcott's death as he had been deemed President for life. It did, however, establish that any future President was to be elected.

Walter Old (Sepharial) did Judge's astrological horoscope. "Sepharial' . . . in India in 1893" calculated that Judge would not live long and that Olcott need not worry about him — "that Mr. Judge could not live more than three years."¹⁶ But still, Olcott plotted and planned just in case.

In 1895, summarizing the conspiracy against him, Judge wrote:

The design from the beginning was to get me out of the way to the Presidency of the T.S. Mrs. Besant was to demand my resignation, after that Col. Olcott was to resign his office, then Mrs. Besant was to be nominated as President; Vice-Presidency probably to go to Bert. Keightley, though on that the outer proofs are not yet definite. In London last July [1894] Mrs. Besant said several times that the object of the proceeding was to prevent my succeeding to the Presidency. . . .

In July [1894] she [Annie Besant] told me the first day, as explaining the sentence above quoted about a "high example" [referring to Besant's letter dated Feb. 14th, 1894 to Judge where she stated: "That you had made an intellectual blunder, misled by a high example."] and another, that I was "largely a victim", that her theory was *first*, that H.P.B. had committed several frauds for good ends and made bogus messages; *second*, that I was misled by her example; and *third*, that H.P.B. had given me permission to do such acts. She then asked me to confess thus and that would clear up all. I peremptorily denied such a horrible lie, and warned her that everywhere I would resist such attack on H.P.B. These are the facts, and the real issue is around H.P.B.¹⁷

Although Olcott had received Judge's March 10th, 1894, denial of the charges, he was confident that with Besant's prestige and Bertram Keightley's status with the American members that given the facts, Judge would be removed. If the matter came to a tribunal hearing before a Judicial Committee, Olcott was convinced that he held that Committee by a majority. If the matter should go before the Sections they controlled two out of the three absolutely. Olcott was sure of India, sure of Britain, and sure that he had nothing to fear in America as, at best, Judge could count on nothing more than a division and a split in the American Section.

Upon becoming aware of Olcott's February 7th ultimatum to Judge, G.R.S. Mead and Bertram Keightley (who was still in England), General Secretaries of European Section and Indian Section respectively, issued an official joint response, dated March 27th, 1894. Olcott's situation was reversed. Both condemned Olcott's procedures and the highhanded way in which he had proceeded against Judge. They felt that even if Judge were guilty, he was entitled to the preliminary assumption of his innocence until that guilt was conclusively established. It was evident that both Mead and Keightley saw at once that Olcott and Besant had grossly violated the principles of universal brotherhood as well as the constitution of the Theosophical Society. In addition, although Mead and Keightley were likely not aware when they sent Olcott their official response, by then Olcott had sent Judge two more letters, both dated March 20th, 1894, in follow-up to Judge's response of March 10th. In the second letter, addressed "To William Q. Judge, Esq., Vice President T.S.", Olcott wrote:

Pending the decision of the Judicial Committee, I hereby suspend you from the office of Vice President T.S. as required by our Revised Rules.¹⁸

Another unexpected disappointment for Olcott was Judge's four page circular dated March 15th, 1894. Judge had sent 5000 copies to as many theosophical members as he could, stating:

It is disagreeable to talk much of oneself, but sometimes it is necessary, and in this case it has been made a necessity by the action of others, as also by the existence of many vague and suppressed rumors which have been flying about in quarters not public but sufficiently active to compel action on my part. Hence I now make known in advance that which has been spoken obscurely for some time, and which is now before me officially from the President, Col. H. S. Olcott, to the end that all members of the Society and friends of my own in all parts of the world shall be in possession of facts so that surprise and perhaps confusion may be prevented.¹⁹

Two of Olcott's strongest allies and co-conspirators, Annie Besant and Walter Old, were on their way to England, therefore, Olcott was left with the influential members of his General Council (among them, Khandalavala, Chakravarti, and Subramania Iyer) to plan the next strategies. Olcott knew that if the matter were to go before the Sections, he and his allies had the control they needed, except perhaps in America. It was therefore decided that another section was needed to ensure that his plans would come to fruition. On April 27th, 1894, Col. Olcott, P.T.S., in his usual autocratic way, dispensed another "Executive Notice". It is reprinted here in its entirety:

The undersigned avails of Mrs. Annie Besant's forthcoming visit to the Australasian Colonies, to invest her with the functions of President's Commissioner, with authority to represent him in all current Society business during her tour, and act for him and in his name in disposing of the same, as perfectly as though it were his individual act. Mrs. Besant is empowered to organize a Section or Sections; to authorize the formation of Branches; to admit persons to Fellowship; to regulate disagreements and disputes within the Society; to remit at her discretion in cases of great poverty the whole or any part of any fee or other pecuniary contribution chargeable as a condition of membership; and, generally, to exercise the same powers as are constitutionally enjoyed by the undersigned in his Presidential capacity.

Mrs. Besant will, of course, make or cause to be made to the undersigned a full report of her official actions under the above special commission and according to the Revised Rules of the Society.²⁰

Besant had been in the Society barely five years by this time and yet Olcott willfully empowered her with full authority to represent him in all business functions. Along with Olcott, she had visited the sacred places, attended religious festivals and proclaimed herself an Indian at heart, as well as taking the Brahmanical thread. Olcott had forged a strong accord with *Annabai*, her given name by the Hindus, and praised her highly in **The Theosophist** with a long personal tribute and extensive articles covering her tour. Annie Besant, he declared, was to share his burden.

Olcott had also ordered his “General Council” to revise the Rules of the Society to take into consideration the disposing of Officers of the T.S. for misconduct. Section 2 of Article VI was changed to read:

[T]he President may be deprived of office at any time, for *cause shown*, by a three-fourths vote of the Judicial Committee hereinafter provided for (in Section 3). . . .

Section 4 of Article VI declares that the same procedure shall apply, *mutatis mutandis*, to the cases of the Vice-President and President; thus making the former, as well as the latter, amenable to the jurisdiction of the Judicial Committee for offences charged against him.

It was under this customized clause that “the Vice-President [was] arraigned.”²¹

Olcott officially ratified and proclaimed the changes himself on December 31st, 1893.²² In reality, however, there is substantial evidence to support the legal opinion that Olcott had no actual power and the Society he operated was a *de facto* organization, and that the General Council of the T.S. was based on wholly illegal proceedings.²³ With this latest procedure, all the original Rules of the Society had been changed since its inception in 1875.

Olcott had no plans to attend the Judicial Committee in London but circumstances quickly changed and he was compelled to go. But Olcott was confident — he had made all the correct changes necessary — that the plot to rid the Society of Judge would eventually be accomplished.

Chapter 21

Delays and Withholdings

Much of the material covering both the General Council meeting and the Judicial Committee meeting held in London on July 7th and 10th, 1894, respectively has been covered in the Chronology. Important documents have been carefully scrutinized for passages which cast more light on puzzling and obscure circumstances and explain interesting events. Some of the details, when unraveled, are extremely important for they sometimes expose the motive behind the person's behavior.

One of the not so obvious bits of information, of importance to the understanding of this case, is timing. Some say "timing is everything", and in this case timing has much to do with how events unfolded. One such important incident was the restricted time allowed to Judge for him to prepare a "defense" against the "Charges" brought by Besant.

Again, before dealing with the evidence which Judge did eventually manage to see it is important to provide the reader with what Dr. Archibald Keightley compiled. In his letter found in "Truth and Occultism" in **The Irish Theosophist**, March 1895, pp.92-95, Dr. Keightley exposes a few of the misstatements published regarding Judge. It is mentioned in **The Path**, with the following statement:

It is strange that falsehood and vituperation should be considered "proof" and "argument", and evidently the original "Truth and Occultism" pamphlet from which this article takes its name, is an exemplification of the old French adage "*Qui s'excuse, s'accuse*"!¹

Dr. Keightley first quotes Annie Besant in her article "Should Mr. Judge Resign?"

Let me say I had drawn up six charges to lay before the committee. Under each of these charges I had drawn up the evidence on which the charge depended. I had made what would be called a brief; the charges were the indictments, and the evidence was practically the speech of the counsel stating what the charges were. My only deviation from the legal action was this — that I sent a complete copy of the whole statement that I proposed to make, to Mr. Judge; that, I knew, was outside the legal duty, but I did it in order that the case might be met upon its merits, that he might know everything I was going to say, every document I was going to use, and every argument I was going to employ.²

Dr. Keightley responded:

Much virtue is continually claimed for sending Mr. Judge the little that was sent him in regard to the charges. The course followed is alleged to be a deviation from the legal procedure for the benefit of Mr. Judge. It was a deviation, but not in the sense implied by Mrs. Besant. Quite the reverse. I am professionally informed that the procedure in an action of law is as follows:

1. A statement of the complaint must be sent to the defendant. This Mrs. Besant did, though vaguely. Her statement consisted of the six charges and a specification of documents upon which they were based.

2. A full statement setting forth the purport of all the documents upon which the complaint is founded must be sent to the defendant. This Mrs. Besant did not do. She sent a partial statement insufficiently setting out *some* of the documents only and entirely omitting others which, according to the specification, were intended and therefore had to be used, unless the defendant consented to their withdrawal. This partial statement Mrs. Besant calls her prosecutor's brief. Here, therefore, she departed from legal procedure and entirely in her own favour.

3. The defendant must put in what is called a "defence." This Mr. Judge did even before the second item of procedure was taken by the plaintiff.

4. The plaintiff must give full opportunity for the defendant and his agents to inspect and take copies and extracts and facsimiles or photographs of all documents intended to be used against him, and no document can be used except those produced. This Mrs. Besant did not do and never has done.

5. At least six weeks, sometimes six months or more, are allowed before the trial for the preparation by the parties of their respective evidence and witnesses. It has been forgotten that the genuineness of all documents has to be proved on oath unless admitted to be genuine by the opposite party. If evidence is required from abroad the Court will postpone the trial until it can be obtained. The fact is that Mrs. Besant delayed taking procedure No. 2 until Mr. Judge was actually leaving the U.S.A. to attend the trial, the date of which had already been fixed. This was a flagrant injustice which would not be tolerated in any Court of Law. No opportunity whatever was given for inspection and copying documents before the trial. This also is a gross breach of even legal procedure.

Besant boarded ship at Bombay on March 20th, 1894, at 5 P.M. Besant's document of "so-called charges" was dated March 24th, 1894, on board the *S.S. Peninsular*, Indian Ocean.³ A letter mailed from India would generally take approximately five to seven weeks for delivery to New York. By the end of April Besant had arrived in London.⁴ It only took seven days for mail, via ship, to go from England to New York. Judge and Dr. Buck arrived in London on July 4th which means they left New York on June 26th or 27th. If Judge received Besant's papers just before sailing, as stated above, Besant would have had to mail her papers around June 15th or 16th or later for Judge to have received them on June 23rd, giving him three or four days to prepare a defense. Besant held on to those papers for nearly two months before mailing them to Judge. WHY? Did she purposely delay mailing her "so-called charges" to Judge to allow him the smallest possible window of opportunity to prepare his defense?

Judge stated regarding the so-called charges, that:

It follows no rule of legal, military, or ecclesiastical procedure with which I am familiar. The real charge was the one sent me by Col. Olcott of *misuse of Mahâtmâs' names and handwritings*; these so-called charges should have been in the form of proper specifications under the main charge.⁵

Dr. Keightley continues:

And now Mr. Judge is (*vide Vâhan*, March, 1895) arraigned before the whole Society on charges which it has not seen, on evidence supplied neither to the Society nor to the defendant.

I suppose it to be upon the strength of Mrs. Besant's statement in *Lucifer*, as above quoted, that Mr. Mead is issuing an official statement, advance copy of which has been sent to me, as member of the Executive Committee, in which, in reply to Mr. Judge's official letter saying that he has no copies of the evidence, Mr. Mead replies that Mr. Judge has copies of all that was to be used against him. I at once notified Mr. Mead that the above statement was not true, and gave my reasons (in part) therefor. But as I now find other advance copies have been sent out, and Mr. Thomas Williams has published the same incorrect statement in *Light*, I am obliged to make public contradiction of the above. The facts are as follows:

Mrs. Besant sent Mr. Judge: (a) a rough specification of some seventy-eight exhibits (letters, telegrams, etc.) as evidence in support of six charges. I say "some seventy-eight," because such items as the following occur:

"Various sentences written in Judge's letters to A. B., Babula, Olcott, Tookeram, Cooper-Oakley." Allotting in all such cases *one* letter to each person named, there are seventy-eight pieces of evidence. But there is nothing to show whether there are one or a dozen such letters to each person. This specification in my hands is a certified copy of the original one sent to Mr. Judge in New York.

(b) Mrs. Besant sent also what she calls "a brief." It contained many arguments based upon many assertions. In this brief were quotations from a few of the seventy-eight pieces of "evidence." I am told by three persons who have seen this brief that there are under a dozen pieces of evidence given. These latter are *all* the copies of evidence which Mr. Judge has or has had, and this is the way in which Mr. Judge has known "every document I was going to use," or has had, as Mr. Mead says, copies of all that was to be used against him. It cannot be denied that Mrs. Besant intended to use against him all the seventy-eight or more pieces of evidence quoted, for the six charges and rough

specification were the official documents to be used before the T.S. Judicial Committee, not one of which could subsequently be withdrawn by Mrs. Besant, or anyone else, at their own discretion. I have not seen this brief, as Mrs. Besant required Mr. Judge to give his word of honour that he would show it to no one (Dr. Buck having previously seen it), and told several of us that she had ordered it to be burned when the matter was supposed to be settled. It now appears that Miss C——, who is not a T.S. official, has it in charge and has shown it to members. Three members who have seen it pledge their honour to the statement that it contains under a dozen of the pieces of evidence.

Moreover, Mr. Judge has not even *seen* all the evidence. None of that which is the property of Mr. Bertram Keightley was even shown to him!

Furthermore, Mrs. Besant at Richmond, in July, 1894, promised Mr. Judge, in the presence of Mr. Mead, Dr. Buck, Mr. B. Keightley, Mrs. A. Keightley and myself, that he should have copies of all the evidence. Why did she so promise if, as is now said, Mr. Judge had knowledge of every document and copies of the evidence before leaving America? As a portion of this conversation is now being used against Mr. Judge and is distorted, I here give the real context. *Other parts of that conversation have yet wider bearing.*

Mr. Judge asked Mrs. Besant if she would then give him back his letters, which were the so-called evidence, seeing that the closing of the matter was under consideration. It was evidently useless to talk about bringing the matter to a conclusion, if the alleged evidence was to be promptly handed over to one of his avowed enemies, who would naturally have continued the office of prosecutor, even if that office had been laid down by Mrs. Besant. In reply to Mr. Judge's question, Mrs. Besant said that they were not all hers to give. The question was not so strange as it is made to appear, as Mrs. Besant and Mr. B. Keightley were, with Colonel Olcott, owners of the bulk — if not all of the evidence so-called. Colonel Olcott had been and was consulted on this head. Mr. Judge then said, in almost these exact words:

"Well, Annie, if the case was reversed, I would take the consequences of returning you *your* letters under the same circumstances. However, will you give me copies?"

Mrs. Besant consulted Mr. Mead by a look and Mr. Mead said:

"Why, yes, Annie, I think Judge ought to have copies."

Mrs. Besant then agreed that the copies should be given. Four of the seven persons present remember this as here set forth. The copies NEVER have been given, and the statement made by Mr. Judge in his letter, published by Mr. Mead in *The Vâhan*, [March 1st, 1895 issue] and in *The Irish Theosophist* for February, 1895, is in every particular correct.

Mr. Judge is being asked to reply to charges based upon letters and telegrams beginning 1875 down to the present day, often very vaguely specified, as in the extract above, part of which he has not even seen. And when he makes his very natural and necessary demand, untrue statements are made in regard to him.

In any case it is not only unjust, but contrary to every code of common fairness, to endeavour to prove charges such as those brought against Mr. Judge on the strength of brief extracts from supposed letters. Everyone must know that carefully selected extracts can be made to prove almost any villainy. It is significant that Mrs. Besant admitted to many persons in July, 1894, that she was aware these charges could not be actually proven against Mr. Judge.

Mr. Judge has not at his command the lists of the Theosophical Society kept at Adyar, as have his accusers, the statements even of Mrs. Besant and my step-uncle, Mr. Bertram Keightley, being circulated all over the world by those lists, so that I must ask members who receive this statement of Dr. Buck and myself to circulate it as widely as possible.

Included next is a shorter version of the same principal details, written by Judge, which was published in the February 1895 issue of **The Irish Theosophist**, pp.85-86.

THE CHARGES AGAINST WILLIAM Q. JUDGE.

EDITOR *Irish Theosophist*:

A long and sustained attack has been made on me and charges have been brought forward by Mrs. Besant, and in *The Westminster Gazette*, which it is thought I should reply to more fully than I have as yet. A very good and decisive reason exists for my not making that full reply and explanation, and it is time Theosophists should know it. It is as follows:

I have not been furnished with copies of the documentary evidence by which the charges are said to be supported. These documents — being letters written by myself and some of them ten years old — have been in the possession of Mrs. Besant from about February, 1894, to July 19th, 1894, and open enemies of mine have been allowed to make copies of them, and also to take facsimiles, but they have been kept from me, although I have demanded and should have them. It must be obvious to all fair-minded persons that it is impossible for me to make a full and definite reply to the charges without having certified copies of those documents.

I arrived in London July 4th, 1894, and constantly, each day, asked for the copies and for an inspection of the papers. Mrs. Besant promised both, but never performed her promise. The proceedings and the Convention closed July 13th, and for six days thereafter I daily asked for the copies and inspection, getting the same promise with the same failure, until July 19th, when I peremptorily demanded them. Mrs. Besant then said she had just given them to Colonel Olcott, to whom I at once applied. He said he had sent them all to India. I at once told this to Mrs. Besant, saying I would give the facts to the daily papers, whereupon she went to Colonel Olcott, who said he had made a mistake as they were in his box. He then — I being in a hurry to leave from Liverpool on the 21st — let me hastily see the papers in Dr. Buck's presence, promising to send me copies. I had time to copy only two or three short letters. He has never fulfilled that promise.

These facts the members should know, as they ought at last to understand the animus under the prosecution. I shall not reply until I have full certified copies. It would seem that I am in this matter entitled to as much opportunity and consideration as my open enemies have had. — Yours,

WILLIAM Q. JUDGE

New York, Jan. 25th, 1895.

Chapter 22

Khandalavala and Besant

Like Olcott, Judge Khandalavala was also quite enamored with Annie Besant. He wrote a long article titled “Hypatia and Annie Besant” which appeared in **The Theosophist**, January 1895. In his article he stated:

If the individual soul has its life made up of many lives, and it lives and manifests its power in a series of bodies carrying with it all its accumulative forces for good and evil, then must the soul of Hypatia have reincarnated over again on this earth in a suitable body through which it could carry on its unfinished work. To those who would take the trouble to think of the incidents in the lives of Hypatia and of Annie Besant, there cannot but appear a remarkable similarity in these two personalities. . . . The fervour for leading a truly religious life was apparent from her earliest years in Mrs. Besant, exactly as the soul of Hypatia. . . . Both personalities are seen to keep their audiences spell-bound by their eloquence. . . . Mrs. Besant’s love for India and the Hindus is not to be wondered at.¹

Judge Khandalavala, himself a Parsee, had placed Annie Besant on such a high pedestal and revered her so much that it would be hard if not impossible for her to disregard such adulation. In fact, however, while he was praising her he was also misleading her. In actuality, convincing Besant was easy once one appealed to her ego and her sense of perceived moral justice. The prominent Indian members needed to convince someone *special* (a dupe) with their concerns about Judge, whose influence they seemed to perceive as a threat to the status quo of both Indian culture and religion. Khandalavala used her by encouraging her into believing that Judge was guilty of fraud. Why? Besides his correlation between Hypatia and Besant, they needed someone whom they could take advantage of — one who would be in sympathy with them, their religious beliefs and their culture. Most Indian members were not “prepared to become a thorough theosophist *i.e.* to do what D[amodar] Mavalankar did, — give up entirely caste, his old superstitions and show himself a true reformer. . . .”² Besant had become “Indian”, having adopted the Hindu religion, the Hindu culture, their creed and their ethical values and teachings instead of being *neutral* as Olcott had expressly warned the members who attended the Congress of the Parliament of Religions in 1893. Olcott, still somewhat cognizant of Blavatsky’s teachings at the time, had emphasized to the Theosophical Members attending the Congress the importance of remaining totally impartial — that the Society was completely neutral of any creeds. He stated:

Of course, it is to be distinctly understood that nothing shall be said or done by any Delegate or Committee of the Society to identify it, as a body, with any special form of religion, creed, sect, or any religious or ethical teacher or leader; our first duty being to affirm and defend its perfect corporate neutrality in these matters.³

By 1896 Olcott appears to have modified this requirement. He wrote:

Mrs. Besant herself has proved the star of highest magnitude in our theosophical sky since the death of H.P.B. in 1891: no woman of our times is so widely known, admired and loved as she; even by those who do not accept her religious views.⁴

Blavatsky’s message since the inception of the Society had always been that:

Theosophists have no dogmas, exact no blind faith.⁵

Our mission does not consist in spreading any dogmas, whether Buddhist, Vedic or Christian; we are independent of any formula, any ritual, any exotericism. . . . [T]he essential attitude of the Theosophical Society is to declare and maintain the Truth common to all religions, the real Truth, unsoiled by the inventions, the passions, and the requirements of the ages, and to invite all men to partake of it, without distinction of sex, colour or rank, and, which is much more, of beliefs.⁶

With Besant adopting the Hindu Brahman culture and willing to defend and promote it as her own, why would any Brahman, or any Indian for that matter, object? **The Theosophist** reported that during Besant's tour, under the title of "The Battle of the Gods," the *Amrita Bazar Patrika* wrote:

[S]he extolled the Hindus, confessed herself a Hindu, and appealed to her countrymen and countrywomen, nay, to the world at large, to adopt the Hindu method, for the regeneration of the race.

The Calcutta paper, *Hope*, devoted no less than three columns of its leader to "Mrs. Annie Besant's arrival in Calcutta," and "Mrs. Annie Besant's place in the movement of Hindu Revival." The Editor remarked:

Mrs. Annie Besant's acceptance of the cardinal principles of Hindu Religion and Philosophy marks a new epoch in the history of the development of the Theosophic Movement in India.⁷

In his Annual Address at the 20th Anniversary Convention held at Adyar in December 1895, Olcott stated:

I am most happy to tell you that the restraint formerly used towards myself as to the work in the Eastern School of Theosophy has all passed away with the American crisis. I am now in a position to cordially testify to the value of the teachings given by Mrs. Besant, to her personal competency, and to recommend such as incline towards the study and practice of Indian Esotericism to place themselves under her. There is no sign of dogmatic assumption nor of desire to interfere in the practical working of the Society. And in every one of her relations with us Mrs. Besant has won our love, confidence and respect.⁸

The Hindus had found the perfect person they could trust to help them keep their traditions as well as their caste system while professing themselves *true* theosophists. After all in India it was "a common saying that every man is naturally and by right of descent a Theosophist".⁹ Because of the adoration Besant received from the Hindus the whole of the Theosophical CAUSE was severely compromised.¹⁰

H.P. Blavatsky described the Indian members' situation well in her Open Letter (Why I Do Not Return To India") addressed "To My Brothers of Aryavarta".

In India, . . . ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities; uncalled for and utterly undeserved animosity — almost hatred — has been shown towards me by several members of the staff. *There seems to have been something strange and uncanny going on at Adyar, during these last years.* No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.¹¹ [Italics added]

The fact is that many Hindus involved with the Theosophical Society were Orthodox Brahmans who did not want to change. They resisted encouragement to change their attitude regarding caste, old superstitions and beliefs and were particularly resistant to any attempts from Judge, who remained true to the original CAUSE and continued to expound the same philosophy as H.P.B. The Hindus were not willing to be *true* Theosophists as outlined in the "Prayag Letter". Master "M" stated their position quite well in this Mahatma Letter when he stated:

What have we, the disciples of the true *Arhats*, of esoteric Buddhism and of Sang-gyas to do with the *Shasters*, and Orthodox Brahmanism?¹²

The objective at the time was to humiliate William Q. Judge before his peers and before the world, pressure him into a confession of guilt as a fraud, just as had been attempted with his teacher and colleague, H.P. Blavatsky. By destroying Judge's reputation, H.P. Blavatsky's reputation was being tarnished by association — she had supported him until the very end when she died on May 8th, 1891. Judge once wrote that she always signed off her letters to him "Yours till death and after, H.P.B."¹³

Madame Blavatsky's reputation had already been damaged by the Coulomb conspiracy. Not because she had been denounced as being an imposter or allegedly having performed so-called "Occult Phenomena" by *alleged* fraudulent manner, but because she was not supported or permitted to defend herself in a Court of Law. The fifteen men of the "Committee" formed by Olcott were too embarrassed and would not support her. They bought her a ticket and shipped her to Europe, away from the media, despite her being in terrible health at the time. Blavatsky stated:

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. In spite of my protests, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support.¹⁴

In his **Historical Retrospect**, Olcott focused only on H.P.B.'s health when he touched upon her departure from India. He wrote:

Madame Blavatsky falling ill to the point of death, at Adyar, was ordered by her physician to return to Europe, and settle herself in a genial climate where she would for some time enjoy perfect solitude and freedom from worry. So I overcame all her opposition, bought her tickets, and sent her away by the French mail steamer of the 31st March, 1885. She had to be hoisted aboard in a hospital chair. Dr. F. Hartmann, Miss Flynn, and "Bawaji", a Madras Brahmin yogi, accompanied her.¹⁵

A few weeks later H.P.B. wrote to Olcott, expounding on the consequences of the actions taken. In her letter of April 11th, 1885, she quotes Mahatma K.H.:

The Society has liberated itself from our grasp and influence and we have let it go — we make no unwilling slaves. He [Olcott] says he has saved it? He saved its body, but he allowed through fear its soul to escape; it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the spirit from beyond the Great Range. His kindness and love of peace are great and truly Gautamic in their spirit; but he has misplaced that kindness.¹⁶

Regarding the events of 1884-1885, H.P.B. stated:

It was during that time and Colonel Olcott's absence in Burma, that the *seeds of all future strifes*, and — let me say at once — disintegration of the Theosophical Society, were planted by our enemies.¹⁷
[Italics added]

Chapter 23

The Judicial Committee – Pre and Post

A consensus had been reached by all parties in July 1894 but, because of the lack of occult knowledge and the personal bitterness towards Judge, the whole intrigue continued until his death.

Before returning to the events of the official enquiry (Judicial Committee) it is important to place in proper perspective the consequences of Olcott's actions, undertaken when he sent Judge the letter accusing him of "*alleged misuse of the Mahâtmas' names and handwriting*". By virtue of the discretionary power given to Olcott in the Revised Rules (ratified by himself on December 31st, 1893) and without consulting members of the General Council, on March 20th, 1894, he suspended Judge from the office of Vice-President. As mentioned earlier both G.R.S. Mead, General Secretary of the European Section T.S. and Bertram Keightley, General Secretary of the Indian Section T.S. (who was in England at the time), wanted to place on record their emphatic protest against Olcott's departure from constitutional procedure.

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

It appears to us that such an attitude is inconsistent with that strict impartiality and justice which ought to characterize at least the official actions of the President of the T. S., and that it is calculated to bring discredit upon the Society by laying its chief executive officer open to the charge of condemning a colleague without even giving him a hearing.¹

Both protested that Olcott was abusing his power as President of the T.S. and that if the inquiry were to take place it would set a precedent from which the Society might not recover.

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

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

The Mahatmas certainly did not choose Olcott to become part of the T.S. for his proficiency as an attorney, as in accounts of incidents researched Olcott does not come across as very effective. One must acknowledge that he did do a lot for the Movement at first, but on the other hand, after being separated from H.P.B. he became confused and easily swayed by the people who surrounded him and he ruled the Society as an autocratic dictator, dispensing Executive Notices. A number of examples of his ineptitude appeared at the meeting which took place in London in July 1894.

Olcott had suspended Judge as Vice-President of the Society pending disposal of the charges by an official enquiry, a committee set up to investigate the accusations. At the July 7th, 1894, Council Meeting Judge protested that he had never been legally elected as Vice-President of the T.S. and could not be charged as such. In his March 15th, 1894, Circular Judge declared:

The only charges that could be made against the Vice-President would be those of failing to perform his duties, or misusing the office when there were any duties attached to it.³

Olcott objected saying that as far back as December 1888 at the Adyar Convention he had appointed Judge as Vice-President in open convention. The choice was approved by the Delegates assembled. At another Convention of 1890, with a new set of Rules, Bertram Keightley moved nomination of Judge, with Olcott supporting it, and he was duly elected Vice-President. Judge claimed that although these things may have occurred he was never officially given notice of the appointment, to which Olcott admitted that Judge was correct. Nevertheless, because his name was duly published in the Official List, Olcott ruled that Judge was in fact the Vice-President of the T.S.⁴

Judge raised another point, that even if he were Vice-President he

was not amenable to an enquiry by the Judicial Committee into certain alleged offences with respect to the misuse of the Mahatmas' names and handwriting, since if guilty the offence would be one by him as a private individual, and not in his official capacity; he contended that, under our Constitution, the President and Vice-President could only be tried as such by such Committee for official misconduct — that is misfeasances and malfeasances. An opinion of council in New York which he had taken from Mr. M.H. Phelps, F.T.S.,⁵ was then read by him in support of this contention. The matter was then debated. Bertram Keightley moved and G.R.S. Mead seconded:

“That the Council, having heard the arguments on the point raised by William Q. Judge, it declares that the point is well taken; that the acts alleged concern him as an individual; and that consequently the Judicial Committee has no jurisdiction in the premises to try him as Vice-President upon the charges as alleged.”⁶

Olcott had to concur with the motion and it was declared carried. Judge did not vote. “On Mr. Mead’s motion, it was then voted that above record shall be laid before the Judicial Committee.”⁷ Again Judge did not vote.

The President then laid before the Council another question mooted by Mr. Judge, to wit: That his election as successor to the President, which was made upon the announcement of the President’s resignation, because *ipso facto* [by the fact (or act) itself] annulled upon the President’s resumption of his office as President. On motion, the Council declared the point well taken, and ordered the decision to be entered on the minutes. Mr. Judge did not vote.

The President called attention to the resolution of the American Convention of 1894, declaring that his action in suspending the Vice-President, pending the settlement of the charges against him was “without the slightest warrant in the Constitution and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.” Upon deliberation and consideration of Sections 3 and 4, Article VI, of the General Rules, the Council decided (Mr. Judge not voting) that the President’s action was warranted under the then existing circumstances, and that the said resolutions of protest are without force.

On motion (Mr. Judge not voting) the Council then requested the President to convene the Judicial Committee at the London Headquarters, on Tuesday, July 10th, 1894, at 10 a.m.⁸

At the Judicial Committee Olcott admitted that he had made a number of errors. What he neglected to say is that these errors were strategic ones which impeded him from gaining advantage over Judge. Olcott also made errors in his legal proceedings against Judge. He admitted that when he sent Judge the February 7th, 1894, letter to either retire from all offices of the T.S or have a Judicial Committee convened to proceed with the alleged matter of misuse of the Mahatmas’ names and handwritings, he had omitted to mark the letter “Private”. With the letter addressed to “Dear Sir and Brother”, Judge perceived it as being an Open Letter as well as a breach of the Constitution, and vehemently protested in a public circular addressed “To all Members of the Theosophical Society”. Judge stated in his circular:

Hence the President's alternatives, offered as above, are mistakes, and are the initial steps to the promulgation of the dogma of belief in the "Masters".⁹

Another error of Olcott's was that

The name of the accuser not being mentioned, the wrong impression prevailed that I [Olcott] was the author of the charges, and at the same time intended to sit as Chairman of the tribunal that was to investigate them.¹⁰

Olcott at first wanted to keep these accusations against Judge within the reach of his own supporters only, but by making these errors Judge was enabled to take advantage of the situation and reach out to as many people as he could so that

... all members of the Society and friends of my own in all parts of the world shall be in possession of facts so that surprise and perhaps confusion may be prevented.¹¹

Olcott had to retreat and admit:

It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking through the lines of our Constitution, I have no right to keep him further suspended, and so I hereby cancel my notice of suspension, dated February 7th, 1894 [actually March 20th, 1894], and restore him to the rank of Vice-President.¹²

Judge stated:

At that meeting of the Council it was decided that it would be a breach of the Constitution and of the neutrality of the T.S. to try the question raised, because involving the existence or non-existence of Mahatmas, and that I could not be tried by the Committee because that can only deal with the Vice-President for acts done as such.¹³

Olcott concluded the July 10th, 1894, meeting by stating:

The meeting was worth holding for several reasons. In the first place, because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahatmas is a dogma of the Society, or communications really, or presumably, from them, authoritative and infallible. Equally clear is it that the circulation of fictitious communications from them is not an act for which, under our rules, an officer or member can be impeached and tried. The inference, then, is that testimony as to intercourse with Mahatmas, and writings alleged to come from them, must be judged upon their intrinsic merits alone; and that the witnesses are solely responsible for their statements. Thirdly, the successorship to the Presidency is again open (*vide* Gen. Council Report of July 7th, 1894), and at my death or at any time sooner, liberty of choice may be exercised in favour of the best available member of the Society.

I now bring my remarks to a close by giving voice to the sentiment which I believe to actuate the true Theosophist, viz., that the same justice should be given and the same mercy shown to every man and woman on our membership registers. There must be no distinctions of persons, no paraded self-righteousness, no seeking for revenge. We are all — as I personally believe — equally under the operation of Karma, which punishes and rewards; all equally need the loving forbearance of those who have mounted higher than ourselves in the scale of human perfectibility.¹⁴

It was agreed that statements would be read by the accuser and the accused, Annie Besant and W.Q. Judge, before the membership at the July 12th, 1894, Third Session of The European Convention of the T.S. Besant stated: "We come to you, our brothers, to tell you what is in our hearts." She then immediately shifted the blame from herself onto others and denounced that all this "mass of accusations" against Judge was inspired largely by personal hatred for Judge and hatred for the Theosophical Society, adding:

The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to *irresponsible accusers* was at once futile and undignified. . . . [Italics added]

... [T]he charges themselves were repeated with growing definiteness and insistence [sic], until they found expression in an article in *The Theosophist* signed by Messrs. Old and Edge. At last, the situation became so strained that it was declared by many of the most earnest members of the Indian Section that, if Mr. Judge became President with these charges hanging over him unexplained, the Indian Section would secede from the T.S.

She then added:

I hold strongly that, whatever may be the faults of a private member, they are no concern of mine, and it is no part of my duty, as a humble servant of the Lords of Compassion, to drag my brother's faults into public view, nor to arraign him before any tribunal. . . .

. . . I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy.¹⁵

Walter Old immediately wrote a letter to the President-Founder in London in which he objected to the two paragraphs in the "Statement of Mrs. Besant" and asked for his letter to be published.

I . . . am greatly disturbed by the mention of my name (in conjunction with that of Mr. Edge) in what appears to me, and must appear to all others, I think, as an invidious connection. . . .

The circular having now gone out to the public and to members of the Society, it is too late to request that my name be withdrawn entirely from the proceedings, as I certainly should have done had I known of it earlier; but I must ask you to kindly take such steps as will set it forth clearly to all to whom this publication of the General Council may have gone, that neither Mr. Edge nor I are to be regarded as in the category of persons referred to in the paragraph immediately preceding the mention of our names. . . .¹⁶

Besant continued shifting the responsibility from herself by claiming that she was not responsible for her actions. She stated: "my vision is not always clear in these matters of strife and controversy which are abhorrent to me."¹⁷ In biographies about Annie Besant's life it is easy to come to the conclusion that her whole life, up to this point, was a constant struggle in "strife and controversy". One is left to wonder about her clarity of vision in, for example, the accusation of "grave immorality" against H.S. Olcott which she brought before Judge and E.A. Neresheimer in November/December 1891. A few years later Judge wrote regarding this episode and the letter he subsequently sent to Olcott, "against my inclination and judgment, under great pressure and being also somewhat convinced by Mrs. Besant's arguments":

I found for myself that Mrs. Besant had acted hurriedly, impulsively and injudiciously, and that no such letter should have gone from me to Col. Olcott.¹⁸

Perhaps Besant's great need for moral justice and exactitude blinded her from being an objective and fair-minded individual.

As in many other instances she portrays herself as having sacrificed herself for the greater good of the Society, all the while generating great strife against others by attacking and therefore breaking many of the Rules of the Esoteric Section.

Besant then stated:

I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision, for which I alone am responsible, I meant to act for the best. . . .

In due course I formulated the charges, and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That Committee decided that they alleged private, not official, wrongdoing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. I was admitted to the General Council of the T. S. when this point was argued, and *I was convinced* by that argument that the point was rightly taken.¹⁹ [Italics added]

She then stated:

And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated. . . .²⁰

and that:

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work.²¹

One can't help but feel that she only acknowledged Judge as an Occultist because she wanted to include herself as a recipient of messages from the Masters and could, therefore, be also regarded as an Occultist.

What was most disturbing to Judge about Besant's statement before the Delegates of the European Convention was that she once again broke the Rules of the Esoteric Section. Rule seven states:

If a member, whether falsely or truly, asserts that he has received letters or communications from Masters, unless directed to divulge the same, he will *ipso facto* cease to derive any benefit from the teachings, whether the fact be known or unknown to himself or to others. A repetition of such offense gives the Head of the Section the right to expel the offender in discretion.²²

Three years earlier, in her public lecture at the Hall of Science in August 1891, Besant declared that she had received messages from the Masters.

Judge must have approached Besant about her statement, telling her that she had just broken one of the Rules of the E.S. This in all likelihood infuriated Besant for she immediately prepared a statement condemning the righteousness of Judge over her moral virtues and circulated it to all the London papers. Judge wrote:

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

Shortly afterwards *The Westminster Gazette* reopened the whole matter with additional and elaborate charges of fraud and duplicity in the matter of messages from Masters, and this was immediately seized upon by prominent English members, by Mrs. Besant and B. Keightley, as a reason for reopening the disgraceful persecution of a fellow-member. Since then the attacks have been incessant, and the end and purport of them all was to secure a vacancy in the Vice-Presidency. Mrs. Besant and B. Keightley attended Indian meetings and, proposing and seconding, had carried a set of resolutions reiterating charges and requesting the President to demand my resignation as Vice-President.²³

This seeming about-face of Annie Besant and her flippant, castigating and snide remarks directed towards Walter Old resulted in keeping the case against Judge before the public. By making it appear that she was conciliatory, deflecting the strife onto others, she plotted the course of action without missing a beat. The plan by the conspirators was to rid the Society of Judge and she was determined to achieve that goal. Olcott and Besant, along with the Indian members, considered him a threat to their ideas of what the Society should be. Each for their own reasons felt threatened by Judge. The Brahmans of India were particularly worried

that the Society was promoting Buddhist ideals and they wanted to maintain and promote their own religious creeds. The accusers were intent on destroying Judge's reputation, and by doing so damages would also be inflicted upon the reputation of Mme. Blavatsky. This assault on Judge was encouraged by the black forces at work behind the scenes whose objective was to discredit the messengers of the Society and thereby also desecrate the Teaching.

After the European Convention the accusers felt confident that at least they had achieved a small victory over Judge. They did not obtain a confession but did end up getting him removed as the successor to Olcott. In her editorial remarks "On the Watch-Tower" for the August 1894 issue of **Lucifer** Besant stated:

This number of LUCIFER contains the text of the Enquiry into the charges made against Mr. W.Q. Judge. The statement appended to it, read by myself at the evening meeting of the Convention on July 12th, gives succinctly my own position in the matter, and contains all that I need say on the past. The future lies before us, and the Society will go forward unbroken; it has surmounted imminent danger of disruption, which threatened it. Had Mr. Judge succeeded to the Presidency, according to the election of 1892, with these charges hanging over him, India would have rejected him and the Society would have been rent in twain; but in the course of these proceedings, that election has been declared null and void, and the choice of the Society of its future President remains unfettered.²⁴

Besant continued her assault by fueling the flames of suspicion and doubt towards Judge. Following her editorial she published her declaration in "Truth Before and In All Things". This was meant to be the introduction to her article "Occultism and Truth". In it she stated:

The following declaration is aimed at an opinion too often finding expression among would-be Occultists of an untrained type, that what is falsehood on the material plane may in some "Occult" way be truth on a higher plane, and that the plea of "Occultism" excuses conduct inconsistent with a high standard of righteous living. The spread of such views would demoralize the Society, and would tend to degrade the lofty ideal of Truth and Purity which it has been the effort of every great religious teacher to uphold and to enforce by example.²⁵

In her statement at the Convention on July 12th, 1894, although she acknowledged the fact that Judge had done nothing wrong officially, Besant personally believed that he was guilty of "giving a misleading material form to messages received psychically from the Master in various ways, without acquainting the recipients with this fact."²⁶ She stated she had been misled:

I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas; and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master.²⁷

She further claimed:

Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master himself. If a message is consciously written it should be so stated: if automatically written, it should be so stated. At least so it seems to me.²⁸

At the T.S. Convention in Boston in 1895, Judge made the following statement (read by Dr. A. Keightley on his behalf):

I have to state, that during all the years since 1875 I have been taught much about occultism by the Masters and their friends, and have been shown how to produce some phenomena, among others the precipitation of writing for the Masters at certain times. . . . And, from that time on, . . . I have been in communication with the Master and friends of his, receiving help and direction from him and them in my Theosophic work and sending for him, very frequently, — I may say hundreds of times — messages to friends and correspondents, without identifying them all as such.²⁹

Judge's take on precipitated messages was always that:

The outer senses cannot give a safe final judgment upon a precipitated message, they can only settle such physical questions as how it came, through whom, the credibility of the person, and whether any deception on the objective plane has been practiced. The inner senses, including the great combining faculty or power of intuition, are the final judges. The outer have to do solely with the phenomenal part, the inner deal with the causes and the real actors and powers.³⁰

Blavatsky wrote in "Lodges of Magic" that, unless the individual has been given the key by which to test the communication:

The inevitable consequence of applying his untrained judgment [to determine the genuineness of a 'precipitated' letter] would be to make him as likely as not to declare false what was genuine, and genuine what was false.³¹

Besant claimed that

The source of messages can only be decided by direct spiritual knowledge or, intellectually, by the nature of their contents, and each person must use his own powers and act on his own responsibility, in accepting or rejecting them.³²

Blavatsky once wrote about Besant, "She is not psychic nor spiritual in the least — all intellect. . . ." ³³ One is led to conclude that, while she seemed to understand the process, and considered herself trained as an Occultist (under the tutelage of Chakravarti), she lacked the intuition to discern their authenticity for herself and wanted to be told directly. As Mahatma K.H. explains, the key to occult knowledge is intuition.³⁴

Chapter 24

Summary

After careful examination of the available documents for **The Judge Case** it becomes evident that the Orthodox Brahmans and the Shasters then associated with the Theosophical Society, because of their cultural and religious degeneration over the years, had become influenced by Dugpas and Black Magicians.¹ This was the cause of most of the troubles for the Theosophical Society. The first objective of these Black Magicians was to get H.P. Blavatsky away from Adyar and out of India forever. This they managed to do with the accusations of fraud brought against her by the Coulombs in complicity with the missionaries in 1884 and 1885. With Blavatsky physically gone from Adyar the door opened wider and wider for them to invade and influence the atmosphere there — the Masters' beneficent influences progressively dwindled and were replaced proportionately by evil influences. Judge became aware of such incursions at the time he was at Adyar and chose to return to America where the influences of the dark forces were not as pervasive and penetrating, and where Theosophy could take root and do the most good for humanity.

The Adepts of the dark forces knew well what Judge was capable of accomplishing. They therefore encouraged some of the Brahmans to discredit his work and his strong support for H.P.B. and the Theosophical CAUSE. The Brahmans were easily convinced by occult means that they had to protect their cultural heritage, their identity. With their tools of deception, doubt and suspicion, the evil forces also managed to confuse the western men and women who went to work at Adyar. Their ideals became distorted and backbiting became commonplace. Separateness in ideals became the focus, and unity of purpose became simply an impossible dream. The Masters had made it clear that the men and women first chosen to work for the CAUSE had no prior religious convictions or biases. Unfortunately the Indians were difficult to sway from their predispositions.

Western orientalists, from the ancient Greeks to our more modern philosophers, have all drawn from the abundant wealth which India possessed. The world is indebted to India for preserving much of the ancient wisdom. Unfortunately, her people became indifferent, the caste system became enclosed and segregated leaving only those of fortunate birth with access to their ancient wisdom. The have-nots, although outnumbering the haves, were excluded from this knowledge, creating much suffering. With the advent of Theosophy the Masters of Wisdom, the true keepers of that Knowledge, chose H.P. Blavatsky as their agent to reintroduce the ancient wisdom, Brahma-Vidya, to the West. As with all things esoteric, those who were infected with the old system refused to change and mounted a defense to destroy the new movement.

In his Presidential Address, on the growth of the Society, Olcott reported that by December 27th, 1893, there were 322 "living" Branches. Of those branches, 175 were in Asia, 86 were in America, 48 in Europe and 13 in Australasia.² With the excitement surrounding Annie Besant's visit to India in 1893 the Indian section only managed to increase the number of branches by 3 while in America the increase jumped by another 23 and Europe by 10. The problem was that although India reported a large number of Branches many were inactive or basically dead. Sometimes statistics can be deceiving.

In Judge's General Secretary's Report for the Ninth Annual American Convention, 1895, he exposed the problems with the statistics reports of the Indian Section.

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

active. Recent official report shows that only 70 Branches voted on the question of removal of their Headquarters.³

The facts became clear to Judge that India was not pulling its own weight when it came to collecting dues to maintain its own expenses. In fact, Judge became aware that although the Indian Section reported a large number of branches most of them only existed on paper. Of those active branches only a small minority of members actually participated in the movement, which resulted in only a few who actually controlled the movement in India. Few of the natives participated in lecturing from center to center — most of that was performed by foreigners. Therefore few Indians saw the virtues of becoming dedicated to Theosophy or to the Theosophical CAUSE. On the other hand America had grown to 102 active branches by April 1895. In his report from the American Section to the Adyar Convention for 1894 Judge reported:

There has been no diminution of the work in this country, no loss of interest with the public, but an increase of public knowledge and inquiry, and of steady effort on the part of members, both new and old, since last year. The largest meeting of the year was that at San Francisco, where in April we held our Convention. It was fully attended by members and the public.⁴

Both in the Western and Eastern parts of America lecturers were going from center to center holding meetings expounding the teachings of Theosophy.

As demand grew for funds the American section decided to change their method of accounting and record keeping. Demands on the American Section to send more and more money each year to Adyar became economically unfeasible and unattainable. At the Convention in San Francisco the membership changed the Section's constitution by striking out the clause which required them to send Adyar 25% of their receipts, most often leaving them unable to meet their own expenses. Judge explained:

For instance, much money paid out for lecturing is entered in the books, but as it often equals in expense what comes as receipt, it would be hardly fair to consider that a basis for 25% to Adyar. And, again, donations are made to us for particular purposes, and neither should those enter into the calculation.⁵

Judge explained to Olcott that this was in no way a notice that the Americans intended to stop helping Adyar but that the current practices could no longer be sustained as in the past. Sending 25% off the top was considered unreasonable. This may have contributed significantly to Olcott's resentment towards Judge.

After the 1895 American Convention in Boston, Judge, now President of T.S. in America, sent Olcott information of the action taken, along with copies of the Resolutions regarding the formation of the T.S. in America. Albert Smythe, a fellow Irishman and friend of Judge, was present at the American headquarters when Judge received word from Olcott. Smythe explained what happened.

The splitting of the Society was the act of Colonel Olcott who hated Judge. Judge had expected that the Colonel would recognize the autonomous T.S. in America and affiliate it with Adyar, but Olcott changed his mind and refused to do this, and Judge, who had apparently been advised to the course taken in Boston in 1895 by Mrs. Tingley, was much disappointed with the Colonel's refusal. I was in the office at 144 Madison Avenue when Judge received a letter from Olcott postmarked and stamped from Spain, and Judge remarked "Now everything will be all right." But the letter was not what Judge expected and his disappointment was very obvious. This phase of the situation has never been explained, and I have never been able to learn whether Judge counted with warrant on Olcott's support, or whether it was really a right-about-face on Olcott's part, for Judge certainly expected Olcott to support him.⁶

Judge expected Olcott's support — that Judge would be President of the American Society with Olcott the International President of the Society. Legally this made a lot of sense, but Olcott did not see it that way. As with his other interpretations of the laws, Judge was always one or two steps ahead of Olcott. This could account for Olcott's acrimonious attitude towards Judge, in addition to his resentment of Judge's close association with H.P.B. and involvement with the Esoteric Section. Olcott always perceived that the E.S. was

a threat to his authority and was chided for having those thoughts by Master K.H. himself.⁷ This, along with the fact that he eventually lost contact with the Masters made him more resentful and bitter.⁸ Unfortunately, he was being influenced by the forces which took control over Adyar after 1885. This can be easily established by reviewing the people Olcott hired as managing editors of **The Theosophist** and for other office duties.⁹ Olcott's demeanor towards Judge can be easily followed in the Chronology and in letters included in some of the Appendices.

When Judge and the American members democratically voted to reform the American Section into one less dependent on Olcott, he took exception to the American action. His response in this instance was similar to that in 1889 when Blavatsky formed the Esoteric Section. Over the years Olcott had always been extremely slow in his response to Judge's requests when it came to organizing the movement in America. By this time it appears the Masters could no longer communicate with Olcott because his mind was filled with suspicions, resentments towards Judge and strongly influenced by other forces.

It seems that over the years Olcott, although well-meaning, got caught in delusions of his own making. For example, in her response to a letter from Hartmann, H.P.B. wrote:

As to . . . that portion of your letter where you speak of the "army" of the deluded — and the "imaginary" Mahatmas of Olcott — you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination, and tried to stop him every day of my life? Was he not told by me (from a letter I received through a Yogi just returned from Lake Mansarovara) in 1881 (when he was preparing to go to Ceylon) that if he did not see the Masters in their true light, and did not cease speaking and enflaming people's imaginations, that he would be held responsible for all the evil the Society might come to? Was he not told that there were no such Mahatmas, who Rishi-like could hold the Mount Meru on the tip of their finger and fly to and fro in their bodies (!!) at their will, and who were (or were imagined by fools) more gods on earth than a God in Heaven could be, etc., etc., etc.? All this I saw, foresaw, despaired, fought against; and, finally, gave up the struggle in utter helplessness. . . .

. . . Olcott to this day is sincere, true and devoted to the cause. He does and acts the best he knows how, and the mistakes and absurdities he has committed and commits to this day are due to something he lacks in the psychological portion of his brain, and he is not responsible for it. Loaded and heavy is his Karma, poor man, but much must be forgiven to him, for he has always erred through lack of right judgment, not from any vicious propensity.¹⁰

Annie Besant, although very intelligent, was quite naive about occult matters until she received some training from Chakravarti. Unfortunately his psychic training drew her away from the true Theosophical CAUSE as set out by the Masters and drew her into a world of fancy and mediumship which H.P.B. had tried to draw people away from in the first place. We only have to review her later associations, for example with C.W. Leadbeater, to realize that she took the Theosophical Society in a completely different direction.

Besant summarizes and ties in her own moral convictions as well as the Indian position quite well while describing Chakravarti.

Among his own people he is honoured and trusted, not only as a Brâhman, but as maintaining the Brâhman traditions in a careless and loose-living age.¹¹

G.N. Chakravarti was fearful of Judge's theosophical influence; he was concerned that through Judge's efforts Brahmanism in India would be eroded. Using his occult influence and his constant magnetization over Besant he was able to work on her *linga sharira* to release it out of her body. With Besant's strong desire (strong kamic forces) for justice, he was able to take advantage of these needs and thereby assist her to harass Judge astrally and physically¹² in order to get a confession from him. She thought that she could frustrate Judge, hence, confuse him. Judge was aware of these techniques but in addition to this, and his health

problems (he suffered from Chagres fever, a malignant type of malarial fever which often leaves a predisposition to tuberculosis in its trail), he also faced “the efforts of the Dark Powers to kill him, — the venomous hatred of his persecutors and slanderers, *once his close associates*, supplying the lines of contact for the major onslaught.”¹³ He was too tired to keep up the fight by staying where he could be found. This intrusion created many problems for Judge which further affected his vitality.

To rehabilitate his health he decided to move around so that his enemies could not trace him down. He wrote from Cincinnati on May 20th, 1895, “I am away from home for my health [which is] much hurt by others’ hate.”¹⁴ Secrecy became necessary. Judge wrote to Hargrove, June 14th, 1895, “There was no need for me to write you because we communicate other ways.” He added:

Claude [Falls Wright] is now running the T.S. office in my absence, as it appears I shall have to stay away a considerable time. I am on the move like a pilgrim. But I am better a little each day. Been with Dr. Buck for a month. Don’t give away the address. Address will remain 144 Madison Avenue for all.¹⁵

By this time Judge could only trust a few of his friends, one of whom was E.T. Hargrove who looked after many of Judge’s needs until he died.

In his May 20th, 1895 letter Judge stated the following about Annie Besant:

I wish we could all ignore Mrs. B. once and for all. She lives by fighting or flattery now. But what blasphemy to say that, even be I guilty, the Master would stoop so low as to bid her hound me over the world trying to murder my character. *I pity her in her next life*. It will not be I who will then annoy her but the hundreds who have been insulted and outraged by her acts and words ag’t me. Instead of one she will then have hundreds of enemies and obstructions.¹⁶

Years of fighting Chagres fever, and after 1894 the evil influences and the hatred sent towards him, Judge could no longer sustain the fight and died at 9:00 a.m.¹⁷ on March 21st, 1896.¹⁸ The Masters of the Theosophical Movement did not intervene as they had done with Blavatsky on many occasions. It is presumed by some that the Masters withdrew their direct influence following the deaths of Blavatsky and Judge, and that the Movement was left to karma and to those who could find the true spirit upon which it had been founded. Judge died with a longing to continue to serve the Theosophical CAUSE. His accusers and those who influenced them cast a large shadow of doubt and suspicion, a spell, over Judge’s work in the Theosophical Movement. This created a rift which has never healed and most likely never can because of the divisions of philosophy which transpired. These divisions, likely orchestrated, have given people the choice between True Wisdom and pseudo wisdom.

Those who followed Judge also broke into factions, each believing they had captured the true spirit of the Movement and had the proper leader in place to continue Judge’s endeavors. With Judge barely dead his followers reorganized themselves and quickly became at odds with one another, some believing at first that Judge had found his successor while others recanted. With all these organizations in place, each believing they had the approval of the Masters and unable to move the other into reconciliation, Judge remained unvindicated, and basically forgotten by those who had cast him aside as a fraud. Judge was a Founding Member of the original Theosophical Society. H.P.B. on at least one occasion referred to him as “My Co-Founder, W.Q. Judge, General Secretary in America.”¹⁹ He was also the only North American initiated by the Masters, in 1884.

Franz Hartmann, who H.P.B. once thought she could train as an occultist, and who had been exposed to the astral influences of the black magicians at Adyar, expressed succinctly when reviewing Edmund Garrett’s **Isis Very Much Unveiled**:

To me it appears that the author is a clever and sharp reasoner, but without a great deal of intuition, or to express it in “theosophical language,” one in whom Kama-Manas has been excessively

developed at the expense of Buddhi-Manas, as is generally the case among the higher classes of educated Englishmen, whose principal characteristic is superficiality of thought with a great knowledge of insignificant details — but absent of profundity of intelligence.²⁰

Hartmann's comments were specific and to the point. He made sure that his perception of the facts not only included those outside Theosophical circles but also those highly intellectual persons, many of whom were in complete support of Besant's actions. Among these were Bertram Keightley, G.N. Chakravarti, Walter Old, N.D. Khandalavala and others with strong intellectual capabilities. One interesting note is that all the persons involved with the writing of Besant's **The Case Against W. Q. Judge** were lawyers. It is amazing that this document, which was intended to be her prosecutor's brief, was such a dud. That alone indicates that Besant's actions to bring Judge before the Judicial Committee were not the real reason in mind at the time. The real reason was to bring accusations against Judge in order to discredit him before his peers, ruin his reputation and prevent him from ever becoming President or hold office in the Theosophical Society ever again.

Ruining a man's reputation is worse than killing his body — for the body is dissipated after death — but the thoughts of injury to a man's character may continue to affect that Ego for a long time thereafter. Such harmful actions condemn that Ego to be subjected to resentment and prejudice in subsequent lives. Persons bringing about or executing accusations based on unsubstantiated innuendoes will also suffer (seemingly) great injustices as a result of their previous actions.

In 1906, while in America and away from the influences of Adyar, Olcott confessed shortly before he died that he had “wronged Judge, not wilfully or with malice; nevertheless, I have done this and I regret it.”²¹ This admission in itself indicates that Olcott was not in full control of his own mind at the time his actions were taken against Judge — that his mind was being influenced by external forces.

Annie Besant although not as forthright in her reflection did admit:

As I said, I too have made many mistakes, and that in regard to Judge, I was young in the Movement then, impetuous, and in my zeal did things that I would not think of doing to-day. Judge did a great work in the West and although I still believe that some of his claims are untenable, he did a splendid work for Masters and for Theosophy in America.²²

As for the others involved in conspiring to formulate unsubstantiated accusations against W.Q. Judge, there are no records available to show that any effort was made by them to make amends. Most of these people became less and less involved with the T.S. Bertram Keightley “had given H.P.B. a promise that he would never leave the T.S. and he never did, but he found himself so utterly out of touch with it in India . . . that he took no part in its activities.”²³ He became very demoralized with the Society after Besant took it over. He lived out his last years near his friend, G.N. Chakravarti, in Allahabad and surrounded himself with “a number of highly educated Hindus” and developed “a good understanding of the Advaita Vedanta”.²⁴

After about eleven years, Annie Besant's association with Gyanendra N. Chakravarti came to an end. It was reported “that she had been disappointed in her expectations from her association with him.”²⁵ Little is recorded of Chakravarti's involvement with Besant and the T.S. but his influence over her is quite noticeable in her writings which

were tinged with Brahmin thought and dogma, and she never recovered the independence and purity of Theosophic thinking, for she had barely escaped from the Guruship of Mr. Chakravarti until she fell under the spell of Mr. Leadbeater and his psychic revelations.²⁶

N.D. Khandalavala remained with the Theosophical Society and served on the General Council of the T.S. well into the 1930s. He maintained possession of much archival material, especially the most famous letter from H.P.B., “Why I Do Not Return to India”, which was published for the first time in 1932.

The Dugpas and Black Magicians who acted upon the naive and the weak-minded theosophists achieved their goal of destroying what they could of the Theosophical Society. They played with members’ best virtues and ruined much of the Theosophical CAUSE, to the extent that most theosophists today are still caught in the web of Maya which was spread over the Society. Some maintain and believe that they are following the Original Program as set up by the Masters, but how can they be sure when there are more enemies within the Theosophical Movement than there are without? These members still believe that if they follow their leaders and remain loyal to these organizations, salvation and help will come from the Masters — that if they join certain Esoteric groups they will be the ones chosen to achieve enlightenment while those outside will not. Although there is more theosophical literature available today than at any time prior, the amount of dogmatism has increased in proportion.

During a series of crises in 1889-1890 H.P.B. wrote what appear to have been prophetic words regarding both Judge and the Society. In the “Preliminary Explanations” to E.S. Instruction No. III she affirmed that Judge “has ever remained faithful to his original pledge”. She claimed that although he was being targeted, “Brother Judge refuses to defend himself”, then stated the following:

Is it the part of a “Brother-Fellow” to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake . . . when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a *bogus* Body of the same name, and to enshrine therein an idol with feet of clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by ruining the character of this most unselfish champion of our T.S.?²⁷

Those who really *knew* Judge had a great deal of respect for the man. One incident worth noting is the following, which appeared in **The Irish Theosophist**.

In the Convention of 1895, some ninety persons out of four thousand or thereabouts, were found, after six months’ active work and search, to sign a species of memorial unfavorable to Mr. Judge. Not half a dozen of these were active workers. With a single exception they could not be said to be persons of any marked standing. They had, as against them in judgment, men and women whose names are as well known in foreign cities, or upon the great foreign exchanges, or through the United States, as they are known in the cities of their residence. Commenting upon this fact, a party of such men were lunching in New York, just after the Convention, 1895, and said to an English guest: “Here are we, whose word is our bond in the communities where we live and beyond them; we can raise thousands of dollars upon our mere word at half an hour’s notice, and that financial test is the great test of the present time. We know Judge intimately; we have seen him almost daily for years. He can have anything he wants of us, and he wants nothing for himself. We know his character and daily life; the whole community knows it, and we know these charges are untrue. A man is known where he lives as he is known nowhere else. We are by no means fools, as our business contemporaries can tell you, and we stand by Judge to a man.”²⁸

If we judge a tree by its fruit then we should judge William Q. Judge by his deeds. He stated:

We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of surprising things about clairvoyance and other astral matters, not the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master’s plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers

of the soul, which are dangerous if they spring up in our present selfish soil. It is not the Black Lodge that tries to keep back psychic development; it is the White Lodge. The Black would fain have all the psychic powers full flower now, because in our wicked, mean, hypocritical, and money-getting people they would soon wreck the race. This idea may seem strange, but for those who will believe my unsupported word I say it is the Master's saying.²⁹

– The End –

ADDENDUM

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 Mahâtmâs’ 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”.¹

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.

Among the items listed below are records covering the time period of Judge’s stay in India. These are valuable documents which could supply pertinent information to clear up many controversial details.

Some of the important historical documents that should be in the Archives at Adyar include:

1. Exhibit “A”, which H.S. Olcott, Annie Besant, Judge Khandalavala, Walter R. Old, W.Q. Judge and Dr. Buck, and others have seen.
2. The “Register” in which Judge kept a record of all the witnesses who viewed the Shrine and the Occult Room at Adyar.
3. The Visitors Book kept during the time Judge was at Adyar. All persons coming and going had to sign in and out.
4. According to Josephine Ransom in **A Short History of the Theosophical Society**, Annie Besant kept a Diary of events when she traveled during the years 1893, 1894 and 1895 in which she recorded details of important incidents involving her.²
5. The letters from W.Q. Judge to H.S. Olcott which were not published in **The Theosophist**. The letters published were the ones where we find Judge struggling during his years of probation, before he went to India where he was initiated by Master “M”.
6. All the documentation mentioned in Annie Besant’s **The Case Against W.Q. Judge**, which was never supplied with her document.
7. Before leaving India in 1884 Judge left letters behind to Olcott and to H.P.B. “explaining” and “assuring” them of his continued affection and friendship.
8. “Documents, Records, and Private Letters in connection with the Coulomb, Judge, Leadbeater and other Cases, and with many other incidents; all in the Archives of the Theosophical Society” according to Josephine Ransom in **A Short History of the Theosophical Society**, p.563.

In 1889 Richard Harte wrote “Applied Theosophy” in which he equated Adyar to the “Rome” of Theosophists. This statement³ was and is still accepted and promoted by Adyar as their philosophy, attributing it to Olcott all these years. But Adyar is not “the centre of the Theosophical Movement” and true theosophists do not need Adyar in their hearts in order to aspire to the true CAUSE as established by the Masters and H.P. Blavatsky, and sustained and promoted by William Q. Judge.

Chapter 1 ~ The Early Years

1. See Appendix J ~ Astrological Observations.
2. See “A Practical Occultist” in **Fohat**, Vol. 7, Fall 2003, pp.53-54, 69.
3. **Theosophy (Path)**, Vol. 11, May 1896, p.52.
4. **Cdn. Theosophist**, Vol. 13, May 1932, p.66.
5. **The Lamp**, Vol. 2, April 1896, p.131.
6. Mrs. Judge eventually came to see the value of the teachings and joined the United Lodge of Theosophists in 1915. **WQJ T. Pioneer**, p.6.
7. **The Lamp**, Vol. 2, April 1896, p.131.
8. These accounts were collected and published as a book one year later, titled **People From The Other World**.
9. “Yours Till Death and After, H.P.B.”, by W.Q. Judge in **H.P.B., In Memory of Helena Petrovna Blavatsky By Some of her Pupils**. (1931), pp.65-66.
10. **WQJ T. Pioneer**, pp.6-7, as related by John H. Judge during a visit to Point Loma Theosophical headquarters, August 25th, 1914.
11. **WQJ T. Pioneer**, p.7, taken from **A Historical Retrospect — 1875-1896 — of the Theosophical Society**, H.S. Olcott, Madras, 1896, p.19. The authors of **WQJ T. Pioneer** added: “This was written from memory. As Olcott’s Diaries of the earliest years of the T.S. have strangely disappeared, there is no way of confirming what occurred at the time.”
12. **General Report of the 21st Anniversary of the T.S.**, 1896, pp.4-5 and **A Historical Retrospect — 1875-1896 — of the Theosophical Society**, p.3.
13. **General Report of the 21st Anniversary of the T.S.**, 1896, p.20 and **A Historical Retrospect — 1875-1896 — of the Theosophical Society**, pp.18-19.
14. **Irish Theosophist**, Vol. 4, March 1896, p.114.
15. **WQJ T. Pioneer**, p.11.
16. **WQJ T. Pioneer**, p.11.
17. Dâmodar K. Mavalankar was born in September 1857 at Ahmedâbâd, Gujarât, to a wealthy Brahman caste family. He became involved with the Theosophical Society as a very young man and was a disciple of Master Koot Humi. He became the business manager of the publications department of the Society, which consisted mainly of **The Theosophist** at the time, for which he wrote numerous articles. (See: **Damodar and the Pioneers of the Theosophical Movement**, compiled and annotated by Sven Eek, pp.3-5.)
18. **WQJ T. Pioneer**, p.11. See **Damodar**, Sven Eek, pp.78-100.

Chapter 2 ~ Judge in London and Paris

1. Original letter is in the Adyar Archives. The letter from Damodar referred to has been lost. **WQJ T. Pioneer**, p.11. Judge’s letter was reprinted in **Damodar**, pp.76-77.
2. **Damodar**, Sven Eek, p.76.
3. **The Word**, Vol. 14, March 1912, p.331.
4. **The Word**, Vol. 14, March 1912, p.328.
5. **The Word**, Vol. 15, April 1912, p.20.
6. **LBS**, Letter XXXIV [34], p.82.

7. **Old Diary Leaves**, Third Series (1904), pp.90-94, and Michael Gomes' Blavatsky Lecture 2001, pp.19-21.
8. **Old Dairy Leaves**, Third Series, 1895, p.94. "But the problem was not settled, as the members of the Hermetic Branch wished to belong also to the London Lodge, so as to benefit by the course of instruction being given there. This Col. Olcott disallowed, and made a Provisional Rule forbidding multiple membership. This decision upset the plans for the Hermetic Lodge. The Colonel suggested that Mrs. Kingsford return her Charter and form her friends into an independent Society, and thus make it feasible for them to belong to both. This was done." **A Short History of the Theosophical Society**, Josephine Ransom, 1938, pp.198-199.
9. **BCW**, Vol. 1, (1977), p.438.
10. **Creating the New Age: Theosophy's Origins in the British Isles**. Michael Gomes' Blavatsky Lecture 2001, p.19.
11. **BCW**, Vol. 1, (1977), p.498.
12. **The Word**, Vol. 14, March 1912, p.328.
13. **Damodar**, Sven Eek, p.76.
14. Judge had written other mystical articles before, such as "The Wandering Eye", "The Tell Tale Picture Gallery" and "A Weird Tale". All of these articles were later republished in a small and very rare 86 page book titled **Occult Studies**. It was privately printed and published in Boston, Mass. by W.W. Harmon most likely after Judge's death in 1896.
15. **The Theosophist**, Vol. 5, July 1884, pp.251-254.
16. **The Theosophist**, Vol. 5, Feb. 1884, p.122. An Editor's Note following Judge's comments states he was not justified in these remarks and that Sinnett had most decidedly "*for the first time clearly explained* to the world of the profane" the allegories that lay scattered in the Hindu sacred literature.
17. **Report of Investigation**, p.59.
18. **The Word**, Vol. 14, March 1912, p.332.
19. **The Word**, Vol. 15, April 1912, p.17.
20. **Mahatma Letters**, Letter No.LXXXIV [84], pp.397-398. Mohini had been selected by the Masters to accompany Blavatsky on this European trip to impress the French and to educate the English. He had been sent notes by K.H. just prior to H.P.B.'s arrival in Paris one of which stated: "Appearances go a long way with the 'Pelings'. One has to impress them externally before a regular, lasting, interior impression is made. Remember and try to understand why I expect you to do the following: When Upasika [H.P.B.] arrives, you will meet and receive her as *though you were in India, and she your own mother*. You must not mind the crowd of Frenchmen and others. . . . it is the interior man, the *indweller* you salute, not H.P.B." **Letters from the Masters of the Wisdom**, Second Series, Letters 62 and 63, pp.111-113.
21. Babula or "Baboola". His real name was Vallah Bulla. **Report of Investigation**, p.133.
22. **Old Diary Leaves**, Third Series (1895), pp.79, 86.
23. **The Word**, Vol. 15, April 1912, p.17.
24. **The Word**, Vol. 15, April 1912, p.18.
25. **The Word**, Vol. 15, April 1912, pp.18-19.
26. **The Word**, Vol. 15, April 1912, pp.22-23.
27. **The Word**, Vol. 15, April 1912, p.22.
28. **Vania**, p.180.
29. **The Word**, Vol. 15, April 1912, p.18.
30. **Mahatma Letters**, Letter No. CXXXIV [134] (The Prayag Letter), pp.461-464.

31. Experiencing such occult powers is often equated to undergoing surgery. As with any operation the patient has to convalesce, therefore, Judge would have gained in strength and confidence over time. The old axiom applies here also: one has to learn to walk before one can run.
32. **Rebirth of the Occult Tradition**, Boris de Zirkoff, p.5. and **BCW: The Secret Doctrine**, Vol. 1, as “Historical Introduction”, p.5.
33. **Lucifer**, Vol. 8, July 1891, p.359.
34. **Reminiscences of H.P.B.**, pp.102-104. Much of Judge’s conversations with H.P.B. while they were in France centered around Elementals and Elementaries. After Judge started **The Path** and his other magazines to answer questions for students, he included some of his knowledge which he received through his experiences and that which was imparted to him by H.P.B. at that time, in 1884. To mark the fiftieth anniversary of Judge’s passing the Bombay Company (ULT) in India published a small book, **Vernal Blooms**, which included much of that occult knowledge.
35. **LBS**, Letter from Judge to H.P.B. dated Feby. 5, 1886, p.313.
36. **The Theosophist**, Vol. 53, November 1931, p.197.
37. **The Theosophist**, Vol. 53, November 1931, p.197.
38. **The Theosophist**, Vol. 53, November 1931, p.196.
39. **The Theosophist**, Vol. 53, November 1931, p.201.
40. **Mahatma Letters**, Letter No. LXII [62], p.355.
41. **My Guest**, Francesca Arundale, p.49.

Chapter 3 ~ Judge Goes To India

1. Emma Coulomb met Blavatsky in Cairo, Egypt, in 1872 at which time she apparently gave Blavatsky some money as “she was really in want.” Emma married one year later and she and Alexis almost immediately lost their fortune. They then moved to Calcutta in 1874 where they struggled to survive. They lived for a while in Galle, Ceylon, and eventually moved to Bombay in March 1880. They sought out Blavatsky there and she invited them to live at the headquarters where apparently one week later, Olcott asked Emma to “direct the domestic affairs.” **Some Account of My Intercourse with Madame Blavatsky, From 1872 to 1884; . . .** by Madame Coulomb, (1884), pp.3-8.
2. **Damodar**, Sven Eek, pp.580-583.
3. Franz Hartmann stated that during her stay at headquarters Madame Coulomb claimed no wages. “She had arrived at head-quarters penniless and taken into the house by Madame Blavatsky out of charity, and been given full control over everything, including the purse; and when she left the head-quarters she sported a large roll of bank notes. (The household expenses at the head-quarters since the Coulombs left, have been each month 230 to 270 Rupees less than the monthly expenses during their presence.)” **Report**, p.25.
4. **Report**, pp.39-41.
5. **Vania**, pp.210-211, 227.
6. **Echoes of the Orient**, Vol. 3, p.123.
7. **Echoes of the Orient**, Vol. 3, p.204. In a letter to Padshah, Feb. 5, 1886, Judge wrote: “I went there with full authority and from the first moment saw all, had all the keys and took complete charge.” **Practical Occultism**, p.15.
8. **A Short History of the T.S.**, p.201 and **Old Diary Leaves**, Third Series (1895), p.155.
9. **A Short History of the T.S.**, p.203.
10. **Practical Occultism**, pp.13-14; **The Theosophist**, Vol. 53, December 1931, pp.307-308, letter from Judge to Olcott.
11. **The Theosophist**, Vol. 5, September 1884, Supp. p.128.

12. **The Theosophist**, Vol. 5, September 1884, Supp. p.128.
13. **The Theosophist**, Vol. 5, September 1884, Supp. p.128.
14. **Theos. Movement**, Bombay, March 17, 1934, p.66.
15. **The Theosophist**, Vol. 5, Sep. 1884, Supp. pp.128-129.
16. The Hyderabad Theosophical Society was formed on December 17th, 1882. Dorabjee Dasabhy, President; Babu Gya Prasada, Secretary; Babu Raghunath Prasad, Assistant Secretary. **The Theosophist**, Vol. 4, February 1883, Supp. p.2.
17. The Secunderabad Theosophical Society was formed on December 25th, 1882. M. Etherajulu Naidu Garu, President; I.M. Ragoonayakulu Naidu Garu, Vice-President; C. Kuppaswami Aiyar Avergal, Secretary. **The Theosophist**, Vol. 4, February 1883, Supp. p.2. By October 1884 it was reported that the President, M.E. Naidu, had resigned and Bezonji Aderji was elected to replace him for the un-expired term. **The Theosophist**, Vol. 6, October 1884, Supp. p.143.
18. **The Theosophist**, Vol. 6, October 1884, Supp. pp.141-143.
19. The Adoni Theosophical Society was formed on October 1st, 1883. With the President-Founder in the chair an election was held. Elected were B.Veerasingam Garu, President; A. Theruvengada Mudaliar, Vice-President; C. Munuswamy Nayudu, Secretary and Treasurer. **The Theosophist**, Vol. 5, November 1883, Supp. p.21.
20. The Gooty Theosophical Society was formed on December 14th, 1883 with W.T. Brown presiding over the election of officers. I. Sreenivasulu Row Garu, President; Pattu Kesava Pillai Avergal, Vice-President; Bangalore Pappu Narasimiah Garu, B.A., Secretary. **The Theosophist**, Vol. 5, January 1884, Supp. p.8.
21. **The Theosophist**, Vol. 5, September 1884, Supp. p.129.

Chapter 4 ~ Judge At Adyar

1. **The Theosophist**, Vol. 5, February 1884, Supp. pp.41-42.
2. **The Theosophist**, Vol. 5, March 1884, Supp. p.54.
3. **BCW**, Vol. 8, (1960), p.448.
4. "The So-Called Exposé of Madame Blavatsky" by W.Q. Judge. First appeared in the **Boston Index**, March 11, 1886 and copied in the **Banner of Light**, April 3rd, 1886. Also found in **Echoes of the Orient**, Vol. 3, pp.122-124, and **Theosophy**, Vol. 35, pp.107-109.
5. J.D.B. Gribble was a retired Anglo-Indian official employed by the missionaries as an expert. He visited the headquarters with Rev. Patterson on September 27th, 1884, and at the end of October issued a pamphlet, **Report of an Examination into the Blavatsky Correspondence**. This was followed by the missionary-sponsored pamphlet by Emma Coulomb, **Some Account of my Association with Madame Blavatsky from 1872 to 1884**, under the date of November 29th, 1884, and issued in December. **Vania**, p.251. [On the cover of the 1885 reprint the title has been changed to: **Some Account of my Intercourse With Madame Blavatsky . . .**]
6. "The So-Called Exposé of Madame Blavatsky" by W.Q. Judge. **Theosophy**, Vol. 35, pp.107-109; **Echoes of the Orient**, Vol. 3, pp.122-124.
7. **Vania**, pp.220-221.
8. Babula left England for India on August 16th, 1884, apparently on account of his wife's illness. According to Hodgson's Report, at first he, and then Subba Row questioned Babula thinking that he was responsible for the disappearance of the Shrine on the 20th of September. Babula was being accused of taking the Shrine from the Occult Room and destroying it under orders from Mme. Blavatsky. Upon questioning by Hodgson, Damodar then claimed that Babula had returned on the morning of the 21st instead, but the Visitor's Book had a written entry of him returning at 9PM on the evening of the 20th. This created more confusion and suspicions with Richard Hodgson. **First Report**, [Proceedings of the Society for Psychical Research], p.227.
9. The other four witnesses to Babula's Statement, dated September 21st, 1884, were Babajee Dharbagiri Nath, F.T.S., Damodar K. Mavalankar, Nivaran Chandra Mookerjee and V. Coopoooswamy Iyer, Pleader, of Madura. Interestingly Hartmann's name was not among these. **Report of Investigation**, p.134.

10. **Report of Investigation**, pp.133-134.
11. "Madame Blavatsky in India, A Reply to Moncure D. Conway" by W.Q. Judge. **Theosophy**, Vol. 34, May 1946, pp.250-251 and **Echoes of the Orient**, Vol. 3, pp.198-205. The article first appeared in **The Arena**, (5: 28), March 1892.
12. "The So-Called Exposé of Madame Blavatsky" by W.Q. Judge. **Theosophy**, Vol. 35, January 1947, pp.108-109, and **Echoes of the Orient**, Vol. 3, pp.122-124.
13. Richard Hodgson arrived at headquarters on December 18th, 1884. He spent three months pursuing his inquiries and returned to England in April 1885. His Report to the British Psychical Research Society was released while Blavatsky was in Germany in 1885. **First Report** [Proceedings of the Society for Psychical Research], p.219.
14. **First Report** [Proceedings of the Society for Psychical Research], Mr. Hodgson's Report, p.224.
15. Letter from H.P. Blavatsky to W.Q. Judge dated May 1st, 1885. **Theos. History**, Vol. 5, No. 2, April 1994, pp.52-54.
16. **Theos. History**, Vol. 2, April 1994, p.52. A year later, in a letter to Hartmann dated April 3rd, 1886, H.P.B. wrote: "[Olcott] was led on blindly by people as blind as himself to see you in quite a false light, and there was a time, for a month or two, when I myself — notwithstanding my inner voice, and to the day Master's voice told me I was mistaken in you and had to keep friends — shared his blindness." (This was apparently in reference to Olcott having been made to believe Hartmann wanted to oust him from the presidency.) **The Path**, Vol. 10, March 1896, p.368.
17. Letter from W.Q. Judge to H.P.B. **Theos. History**, Vol. 6, January 1997, pp.165-166. His foretelling statement "and perhaps someday that departure will be of benefit to the Society and the Cause" is explored in Chapter 17: W.Q. Judge's Initiation.
18. **LBS**, Letter from W.Q. Judge to H.P. Blavatsky, pp.313-314.
19. **Theos. History**, Vol. 5, No. 2, April 1994, p.49.
20. **Sunrise**, April/May 1996, "A Biographical Sketch", pp.99-111.
21. **Priestess of the Occult: Madame Blavatsky**, Gertrude Marvin Williams, p.243. New York, Alfred Knopf, 1946, 345 pages; New York, Lancer books, circa 1970, 384 pages.
22. **The Hall of Magic Mirrors**, Victor Endersby, A Hearthstone Book published by Carlton Press, Inc., New York, 1969, p.218. His original investigations first appeared in his periodical, **Theosophical Notes**, which Edmonton Theosophical Society republished.
23. **LBS**, Letter from W.Q. Judge to H.P. Blavatsky, (February 5, 1886), p.313.
24. **First Report** [Proceedings of the Society for Psychical Research], Richard Hodgson's Report, p.220.
25. **Old Diary Leaves**, Third Series (1895), pp.246, 378.
26. Olcott, accompanied by Rudolph Gebhard of Germany, left Marseilles, France, on October 20th, 1884, on the S.S. *Colombo*, arriving at Bombay on November 10th. **Old Diary Leaves**, Third Series (1895), p.183; **BCW**, Vol. 6, pp.xxxvii-xxxviii.
27. The portraits of the Masters were started on June 19th, 1884, by Hermann Schmiechen, a German painter. They were given to Olcott for the Theosophical Society.
28. Most of Judge's investigative and preliminary work when he first arrived at Adyar, such as his register of witnesses, was never brought forward and hardly even mentioned by Hartmann in any of his reports. In fact, when Hodgson arrived at Adyar he asked Hartmann to help him gather testimonies from members regarding the Shrine and the Occult Room.
29. **Theos. History**, Vol. 6, No. 5, January 1997, p.165.
30. **The Latest Attack on the Theosophical Society**, issued by The Council of The London Lodge, London, 1884, 23 pp., (p.4).
31. **Reply by William Q. Judge . . .** p.20; **Two Replies by William Q. Judge**, p.46.
32. **The Latest Attack on the Theosophical Society**, issued by The Council of The London Lodge, London, 1884, 23 pp., pp.7-10.
33. Hartmann's statement was directly related to Ezekiel's mental state immediately after H.P.B. and her party left Bombay for Europe on February 20th, 1884. "Statement from F. Hartmann", **First Report** [Proceedings of the Society for Psychical Research], Richard Hodgson's Report, p.123.

34. **Vania**, p.225.
35. **Vania**, p.226.
36. **A Short History of the T.S.**, p.203.
37. **Theos. Movement**, 1875-1950, p.118.
38. **Theosophy Unveiled**, pp.58, 74, and **Theosophy Exposed**, p.80.
39. **Theos. History**, Vol. 5, No. 2, p.52.
40. **WQJ T. Pioneer**, p.12; **Cdn. Theosophist**, Vol. 20, April 1939, p.35.
41. **Theos. History**, Vol. 6, No. 5, January 1997, p.165.
42. **Theos. History**, Vol. 6, No. 5, January 1997, p.166.
43. Judge and Smythe likely agreed to correspond when they were both settled again but as far as can be ascertained, they had no communication between 1884 and 1889.
44. **Cdn. Theosophist**, Vol. 20, April 1939, p.35. This is corroborated by Mrs. Judge in a letter to **Theos. Movement**, quoted in Vol. 1, No.9, July 1931, p.35 (and reprinted in **Cdn. Theosophist**, Vol. 12, September 1931, p.209) where she wrote, "You remember he spent several months in India but at a most trying and unsettled time, and came back very worn and ill."
45. "What Killed William Q. Judge?", **Fohat**, Vol. 7, Summer 2003 (Part I), pp.29-34, and Fall 2003 (Part II), pp.60-64, 69-70.
46. **General Report of the 21st Anniversary of the T.S.**, 1896, p.22, and **A Historical Retrospect — 1875-1896 — of the Theosophical Society**, p.21. Also see "A Practical Occultist", **Fohat**, Vol. 7, Fall 2003, pp.53-54, 69.

Chapter 5 ~ Back in America

1. **WQJ T. Pioneer**, (from Lloyd's of London records), p.12.
2. **Report of Proceedings T.S. in Europe**, First Annual Convention of the T.S. in Europe, London, July 1891, p.49; also in **WQJ T. Pioneer**, p.13.
3. In a letter to Olcott (see August 30, 1893 entry) Judge mentions that he had been receiving teachings from the Masters since 1875 and that Olcott did not know of it. (**Reply By William Q. Judge**, p.15.) According to Olcott there was a period during those years in New York when H.P.B. was writing her **Isis Unveiled** that Judge had stayed away for a while. Olcott claimed there had been some trouble between Judge and H.P.B. This may have been one of Judge's tests during his probation period.
4. Letter from H.P. Blavatsky to W.Q. Judge, dated May 1st, 1885 from Naples. **Theos. History**, Vol. 5, April 1994, p.50. In this letter she tears a strip off everyone's hide, especially Hartmann.
5. Blavatsky resigned her position as Corresponding Secretary of the Theosophical Society on March 21st, 1885. Her letter is reprinted as "Retirement of Madame Blavatsky" in the Supplement to **The Theosophist**, Vol. 6, May 1885, p.195.
6. **Theos. History**, Vol. 6, January 1997, p.165.
7. **Theos. Forum** (P.L.), Vol. 3, August 1932, pp.251-253, and **WQJ T. Pioneer**, pp.18-19.
8. **Sunrise**, April/May 1996, p.104.
9. **Report of Proceedings**, Second Annual Convention, 1888, p.7. In his "Report of the General Secretary" Judge also stated: "Of course the American Branches could have met together and formed themselves independently, but since we draw our real inspiration from India, it would seem unwise as well as disloyal to have failed to try and keep the orderly and regular succession."
10. **The Path**, Vol. 1, April 1886, p.1.
11. **WQJ T. Pioneer**, p.7. From an unpublished letter of H.P.B.'s.

12. See Appendix I ~ Judge's Pseudonyms and Words of Wisdom, for a list of William Q. Judge's pseudonyms.
13. **WQJ T. Pioneer**, p.14; **Irish Theosophist**, Vol. 3, June 1895, p.156.
14. **Sunrise**, April/May 1996, p.105. See **Report of Proceedings** for the Second Annual Convention of the Theosophical Society in America, New York, April 26th and 27th, 1896, "President's Report", pp.10-13.
15. **Old Diary Leaves**, Fourth Series (1910), p.508.

Chapter 6 ~ Bertram Keightley

1. **Irish Theosophist**, Vol. 3, March 1895, p.95.
2. **The Path**, Vol. 8, August 1893, p.144.
3. **The Theosophist**, Vol. 12, April 1891, Supp. pp.l-li.
4. **Report of Proceedings**, American Section, 1890, p.9.
5. **The Path**, Vol. 5, May 1890, p.66.
6. Details of Bertram Keightley's tour after the Chicago Convention and including his stay in New York: **The Path**, Vol. 5, June 1890, pp.96-98; July 1890, p.130.
7. As far as can be determined, this lecture has never been published.
8. **The Case Against W.Q. Judge**, p.55.
9. **Reply by William Q. Judge**, p.21.
10. **The Path**, Vol. 5, July 1890, p.131.
11. **The Path**, Vol 5, April 1890, pp.1-2.
12. **Theosophy**, Vol. 9, August 1921, p.306. See Chronology, April 1890 entry.
13. **Theos. History**, Vol. 6, July 1996, p.92.
14. **Theos. History**, Vol. 6, July 1996, p.92.
15. **Theos. History**, Vol. 6, July 1996, p.92.
16. **Theosophy**, Vol. 9, August 1921, p.306.
17. **Reply by William Q. Judge**, p.21.
18. **BCW**, Vol. 12, (1980), p.309.
19. **Theos. History**, Vol. 6, July 1996, p.91.
20. **Theos. History**, Vol. 6, July 1996, p.92.
21. **Theos. History**, Vol. 6, July 1996, pp.92-93.
22. **General Report of the 15th Convention and Anniversary of the T.S.**, 1890, p.13.
23. At the December 1890 Annual Convention in Adyar Bertram Keightley gave a lecture, "Theosophy in the West", which incorporated many of his experiences in America while touring there the year before. **The Theosophist**, Vol. 12, July 1891, p.589.
24. **General Report of the 15th Convention and Anniversary of the T.S.**, 1890, p.12.

Chapter 7 ~ Richard Harte – Troubles at Adyar

1. Richard Harte was an experienced journalist from New York and a Fellow of the T.S. since 1877. Harte accompanied Olcott to India, arriving in Bombay November 10th, 1888, to assist with the editorship of **The Theosophist**. After three years of service, Harte returned to England.
2. One is left to wonder why Adyar has continually insisted that “Applied Theosophy” be attributed to Col. Olcott. By May 1921, United Lodge of Theosophists, in their magazine **Theosophy** (Vol. 9, No. 7, May 1921, pp.193-208), had proven that it had been written by Richard Harte in June 1889. In November 1930 Adyar first republished “Applied Theosophy” as No. 143 in their Series of **Adyar Pamphlets**, indicating H.S. Olcott as the author. In 1975, on the occasion of the Centenary of The Theosophical Society, Adyar once again published the article in a 280 page book titled **Applied Theosophy and other Essays**, still attributing it to Olcott. It was also reprinted in **The American Theosophist**, Vol. 69, June 1981, pp.164-170, and again attributed to Olcott. There is abundant evidence in **The Theosophist** to show that Olcott did not write this article. (See the Chronology section for details.)
3. **Theos. Forum (P.L.)**, Vol. 28, July 1950, p.386.
4. See Chronology, June 1889 entry.
5. **The Theosophist**, Vol. 10, September 1889, p.703.
6. **Lucifer**, Vol. 4, August 1889, pp.506-509, and **BCW**, Vol. 11, pp.378-384.
7. **The Theosophist**, Vol. 10, July 1889, Supp. pp.cxix-cxx.
8. **Lucifer**, Vol. 4, August 1889, p.507, and **BCW**, Vol. 11, p.380.
9. **Theos. Forum (New Series)**, Vol. 5, January 1934, pp.130-131.
10. **Theos. Forum (New Series)**, Vol. 5, January 1934, p.132.
11. **Theos. Forum (New Series)**, Vol. 5, January 1934, p.133.
12. **Theos. Forum (New Series)**, Vol. 5, January 1934, p.133.
13. **The Theosophist**, Vol. 11, Jan.1890, Supp. pp.lxxv-lxxvi. See Chronology, Jan. 1890 entry.
14. **Lucifer**, Vol. 5, Feb. 1890, pp.517-518. See Chronology, Feb. 1890 entry.
15. **The Theosophist**, Vol. 11, March 1890, Supp. p.cv.
16. **The Theosophist**, Vol. 12, October 1890, Supp. p.ii.
17. **The Theosophist**, Vol. 12, March Supp. p.xxix. Also see the biographical sketch of Richard Harte in the Chronology section.
18. **Practical Occultism**, pp.225-227.

Chapter 8 ~ Struggles in India

1. The British Section of the T.S. was formed on October 19th, 1888. “The Lodges forming the Section were: Blavatsky, Scottish Theosophical Society, Dublin, and those newly formed in Cambridge and Glasgow. Sinnett refused to belong to this British Section. He obtained formal consent from Col. Olcott ‘as President of the whole Society, recognising the right of the London Lodge to continue as an integral part of the Theosophical Society though remaining outside the organisation of the British Section’.” **A Short History of the T.S.**, p.251.
2. See Appendix H ~ Miscellaneous Letters, for letter from K.H. to Olcott.
3. **Hammer on the Mountain**, pp.237-238.
4. **BCW**, Vol. 12, (1980), p.484.
5. See Chronology, Sep. 12, 1889 entry.

6. **The Theosophist**, Vol. 53, August 1932, pp.607, 609.
7. "The Conference, though not numerous, was thoroughly representative. Three out of the four General Secretaries being present, and nearly 200 other Fellows from all the Sections, including many of the best workers and most respected men in the Society in India." **The Theosophist**, Vol. 11, January 1890, Supp. p.lxvii.
8. **The Theosophist**, Vol. 11, January 1890, Supp. p.lxiv.
9. **The Theosophist**, Vol. 11, January 1890, Supp. p.lxiii.
10. **The Theosophist**, Vol. 11, January 1890, Supp. p.lxvi.
11. **The Theosophist**, Vol. 12, October 1890, Supp. pp.ii-iii.
12. **BCW**, Vol. 12, (1980), p.158.
13. **Theos. History**, Vol. 6, July 1996, p.91.
14. **Old Diary Leaves**, Fourth Series (1910), p.245.
15. "N.D. Khandalavala, quoting some short passages from this Letter in his article, 'H.P. Blavatsky and Her Masters' (*The Theosophist*, Vol. XX, October, 1898, pp.23-24), states that it was at first intended to be circulated to the Indian Members, but 'was afterwards, for certain reasons, not published.' He was permitted to take a copy of it. With the 'climate' prevailing at the time in the Indian T.S., the reasons which Khandalavala does not specify are easy to determine." [**BCW**, Vol. 12, (1980), pp.156-157.] Shortly after B. Keightley's arrival in India with the Letter, Col. Olcott expressed that he wished to resign as President of the T.S. Blavatsky thrice reiterated by letter and cable to Olcott that resigning was not an option for him and that she would withdraw Keightley from India if he did.
16. **The Theosophist**, Vol. 64, March 1943, p.439.
17. **The Theosophist**, Vol. 64, March 1943, p.439.
18. Vivekananda was especially opposed to Hindus joining the Esoteric Section. **Vivekananda: Complete Works**, Vol. 3, pp.209-210.

Chapter 9 ~ The Wills of H.P.B.

1. The title conferred on Besant by H.P.B. was nothing more than that of "Chief" Secretary to take notes just as one would for any other meeting. There was no occult status to this position other than that her notes would have been the ones kept on record. This position would be the first step taken for training in her role as pupil. Besant never actually recorded a meeting of the Inner Group. She missed meetings, and then H.P.B. died.
2. **Old Diary Leaves**, Fourth Series (1910), p.418; **The Theosophist**, Vol. 60, February 1939, pp.355-360; **The Theosophist**, May 1892, Supp. p.lix..
3. **H.P.B.**, by Sylvia Cranston, p.321.
4. **Reminiscences of H.P.B.**, p.64 (Quest, 1976) or pp.77-78 (1893).
5. **Mysteries and Romances of the World's Greatest Occultists**, by Cheiro (Count Louis Hamon), London: Herbert Jenkins Limited, 1935; p.178. Also see **Fohat**, Vol. 5, Spring 2001, p.6.
6. **Irish Theosophist**, Vol. 3, June 1895, p.156.
7. **Old Diary Leaves**. Fourth Series (1910), p.171.
8. **The Theosophist**, Vol. 13, March 1892, Supp. p.xlv.
9. "The lease of 19, Avenue Road, purchased for £1,600 in 1883, was given to H.P.B. in 1890 by the then owner, and by H.P.B.'s wish was at once vested in the hands of trustees. . . . The lease was burdened with a mortgage . . . the responsibility for this remaining with the donor of the lease. A cheque for [£405 16s 11d.] was given to Annie Besant [by a theosophist who requested anonymity] last month, and paid by her to the mortgagees, thus releasing the property." (**The Vahan**, Second Series, No. 2, September 1, 1891,

p.7.) In December 1896 Olcott named some of the prominent financial supporters: “The Blavatsky Lodge acquired permanent premises in Avenue Road, through the abundant generosity of Mrs. Besant, the Countess Wachtmeister, the Messrs. Keightley and others. . . .” **General Report of the 21st Anniversary of the T.S.**, 1896, p.15, and **A Historical Restropect — 1875-1896 — of the Theosophical Society**, p.14.

10. **General Report of the 15th Convention and Anniversary of the TS**, 1890, p.59. In **A Short History of the T.S.**, p.257, Ransom writes this as having taken effect in August 1889. The **General Report**, however, states that “in the early part of this year [1890] . . . the Theosophical Society had become possessed, through Mrs. Annie Besant’s generosity, of the lease of her house as its Head-Quarters . . .”, p.58. Alterations were undertaken and additions built. The headquarters were inaugurated July 3rd, 1890. **The Theosophist**, Vol. 11, August 1890, pp.661-662.

11. **Old Diary Leaves**, Third Series (1904), p.379.

12. **General Report of the 16th Convention and Anniversary of the TS**, 1891, p.49.

13. **Old Diary Leaves**, Fourth Series (1910), p.418.

14. See Chronology, Apr. 4, 1888 and March 9, 1890 entries.

15. **Rebirth of the Occult Tradition**, pp.65-66.

16. See Chronology, May 9, 1891(est.) entry.

17. **Irish Theosophist**, Vol. 4, March 1896, p.115.

18. **Isis Very Much Unveiled**, 2nd ed., p.28.

19. For example: Arthur H. Nethercot mentions this telegram on p.357 in **The First Five Lives of Annie Besant**. His references are **The Theosophist**, July 1891; **Bright**, pp.20-21; Williams, **The Passionate Pilgrim**, p.204. We do not have the reference for Bright and the latter is mentioned on p.205 not 204; the first reference does not exist in **The Theosophist**.

20. **The Case Against W.Q. Judge**, p.82.

21. **The Theosophist**, Vol. 12, June 1891, Insert in Supp. at p.lxxi.

22. **Old Diary Leaves**, Fourth Series (1910), pp.301-303.

23. **Old Diary Leaves**, Fourth Series (1910), p.303.

24. **The Theosophist**, Vol. 12, September 1891, p.707.

25. **The Case Against W.Q. Judge**, p.42.

26. **Old Diary Leaves**, Fourth Series (1910), p.172.

27. Annie Besant’s “Address of Welcome to the President-Founder” at the First Annual Convention of the T.S. in Europe, held in London, July 9th and 10th. 1891. **The Theosophist**, Vol. 12, September 1891, pp.705-706.

28. **General Report of the 19th Anniversary of the TS**, 1894, pp.39-46.

29. **A Short History of the T.S.**, p.257.

Chapter 10 ~ Olcott is Tested – Suspicious Mount

1. **Letters from the Masters of the Wisdom** 1st series, pp.51-52. Extracts appeared in **Lucifer**, Vol. 3, August 1888, pp.146-147. See Appendix H ~ Miscellaneous Letters for full text.

2. At the Third Session of the European Convention on July 12th, 1894, Annie Besant read her statement before the members present. She stated: “I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas; and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master.” **Neutrality of the T.S.**, Minutes of A Judicial Committee of the Theosophical Society, p.13 and **Lucifer**, Vol. 14, August 1894, p.460.

3. Refer to Chapter 23 for quotation from E.S. Rule 7 to this effect.
4. **The Case Against W.Q. Judge**, letter from Judge to Olcott, August 30th, 1893, p.30.
5. **The Theosophist**, Vol. 14, September 1893, pp.762-763.
6. See Appendix A ~ The Case Against W.Q. Judge, for details regarding the “Panjab Seal”.
7. **The Case Against W.Q. Judge**, pp.69-70. See Appendix A ~ The Case Against W.Q. Judge, for more details. Facsimiles of the images inserted in the text were reproduced from **Isis Very Much Unveiled**, pp.37-38.
8. **The Case Against W.Q. Judge**, p.35.
9. **The Case Against W.Q. Judge**, p.72.
10. **The Theosophist**, Vol. 13, October 1891, Supp. p.ii.
11. **The Theosophist**, Vol. 13, December 1891, Supp. p.xxvii.
12. **The Case Against W.Q. Judge**, pp.70-71.
13. **Reply by William Q. Judge**, pp.15-16.
14. **Reply by William Q. Judge**, pp.16-17.

Chapter 11 ~ The “Poison” Letter

1. In another letter dated November 12th, 1891, Judge further explains what the Master had to say about her health. “He (^) says your health is not in the best order, and that that is sufficient reason for the outside, and advised you to see Mennell and get a certificate to that effect so as to use in India, etc.” **The Case Against W.Q. Judge**, pp.42-43.
2. **The Case Against W.Q. Judge**, p.42.
3. **The Case Against W.Q. Judge**, p.42.
4. **English Theosophist**, Vol. 1, No. 4, December 1895, p.28.
5. **The Case Against W.Q. Judge**, p.71.
6. Olcott was unusually concerned in general about being ousted from the presidential chair, suspecting various individuals at various times including, at one point, Franz Hartmann. See **The Path**, Vol. 10, March 1896, p.368fn.
7. **The Case Against W.Q. Judge**, p.62.
8. **Reply by William Q. Judge**, pp.18-19.
9. **The Case Against W.Q. Judge**, p.42.
10. **The Case Against W.Q. Judge**, pp.62-63. Also see Compiler’s Analysis to same in Appendix A ~ The Case Against W.Q. Judge, footnote 33, regarding the changes made to conceal this person’s identity.
11. **The Path**, Vol. 10, April 1895, pp.25-26.
12. **The Case Against W.Q. Judge**, pp.32-33.
13. **The Case Against W.Q. Judge**, p.29.
14. **The Case Against W.Q. Judge**, p.33.
15. **Theos. Forum (P.L.)**, Vol. 25, October 1947, p.577 + facsimile reproduction on facing page.

Chapter 12 ~ Suspicions Begin to Sprout

1. **Lucifer**, Vol. 11, December 1892, p.265.
2. **Old Diary Leaves**, Fourth Series (1910), pp.507-508.
3. **Old Diary Leaves**, Fifth Series (1932) 1975, p.1.
4. **Isis Very Much Unveiled**, 2nd ed., p.83.
5. **Lucifer**, Vol. 15, December 1894, p.338.
6. **The Theosophist**, Vol. 16, April 1895, Supp. p.xx.
7. **Lucifer**, Vol. 16, March 1895, p.67.
8. This is only one example of Olcott's misleading information and biased renditions of history, which have caused many historians to be misled by Olcott's version of events.

Chapter 13 ~ Bertram Keightley Returns to Europe and America

1. **Lucifer**, Vol. 15, February 1895, p.507.
2. **The Theosophist**, Vol. 14, December 1892, Supp. p.xvii.
3. **H.P.B.**, by Sylvia Cranston, pp.252-253.
4. **The Theosophist**, Vol. 14, March 1893, Supp. p.xxxvi, and **The Path**, Vol. 8, April 1893, pp.30-31.
5. **The Theosophist**, Vol. 14, March 1893, Supp. p.xxxvi.
6. **Lucifer**, Vol. 15, February 1895, p.507.
7. **Report of Proceedings**, American Section, 1893, p.4.
8. **Report of Proceedings**, American Section, 1893, p.16.
9. **Report of Proceedings**, American Section, 1893, p.17.
10. **Report of Proceedings**, American Section, 1893, p.17.

Chapter 14 ~ Fears of Dogmatism

1. **The Theosophist**, Vol.14, July 1893, pp.624, 627.
2. This same standard was also expressed by Mahatma K.H. in his first letter to A.P. Sinnett regarding Sinnett's suggestion of the simultaneous production in Simla and London of one day's editions of the London **Times** and **The Pioneer**. (**Mahatma Letters**, Letter No. I, p.2.) Judge added part of H.P.B.'s "Lodges of Magic" in his 1895 **Reply by William Q. Judge to Charges . . .** which is included in Appendix A ~The Case Against W.Q. Judge.
3. **Lucifer**, Vol. 12, April 1893, p.103.
4. **The Theosophist**, Vol. 14, July 1893, p.606.
5. **Lucifer**, Vol. 12, April 1893, p.103.
6. **The Theosophist**, Vol. 14, July 1893, pp.609-610.
7. A circular, **To All Members of E.S.T.**, signed by Annie Besant and William Q. Judge, August 1893, p.2.

8. **Theosophy Exposed**, pp.34-35.
9. **The Theosophist**, Vol. 15, October 1893, pp.31-32.
10. **The Theosophist**, Vol. 15, December 1893, Supp. p.xiii.
11. **The Theosophist**, Vol. 15, January 1894, p.223.
12. **Isis Very Much Unveiled**, 2nd edition, p.85.
13. **Isis Very Much Unveiled**, 2nd edition, p.85.

Chapter 15 ~ Suspicions Take Root

1. **Reply by William Q. Judge**, p.20; **Two Replies by William Q. Judge**, p.46
2. **The Theosophist**, Vol. 13, March 1892, Supp. pp.xlvii-xlviii. On the evening of the Feb. 1st, 1892, Bertram Keightley and K.B.N.D. Khandalavala each spoke to a group of about 100 “native gentry”. Bertram “Keightley . . . spoke about the entirely *unsectarian character* of the Theosophical Society, after which many difficult questions were asked and in the answers given by Brother Keightley as well as by Brother Khandalavala [sic] many misconceptions were removed.” It was at this time that Keightley and N.D.K. seemed to have forged a strong bond with each other.
3. **Report of Investigation**, p.4.
4. In the original copy of **Reply by William Q. Judge**, the year was printed as 1894 instead of 1884.
5. **Reply by William Q. Judge**, p.20. See Appendix A ~ The Case Against W.Q. Judge, for the complete text.
6. **Old Diary Leaves**, Fourth Series (1910), pp.507-508.
7. **LBS**, Letter LXIIIA (63A), p.161.
8. **The Theosophist**, Vol. 14, July 1893, p.628.
9. E.T. Hargrove claimed “H.P.B.’s Master called [Judge] *friend*”. **Theosophical Quarterly**, Vol. 36, July 1933, p.89.
10. **LBS**, Letter (No. LXIII) to A.P. Sinnett, after December 29th, 1885 but undated, p.158.

Chapter 16 ~ Indians Summoned to the Cause

1. **Mahatma Letters**, Letter No. LXXVIII [78], p.378.
2. **Mahatma Letters**, Letter No. LXXVIII [78], p.381.
3. **Mahatma Letters**, Letter No. LXXVII [77], p.378.
4. **Mahatma Letters**, Letter No. LXXVIII [78], p.378.
5. **The Theosophist**, Vol. 11, January 1890, Supp. p.lxiv.
6. **The Theosophist**, Vol.11, January 1890, Supp. p.lxvii.
7. **Mahatma Letters**, Letter No. CXXXIV [134], pp.461-462.
8. **The Theosophist**, Vol. 11, January 1890, Supp. p.lxiii.
9. **The Case Against W.Q. Judge**, p.34.

Chapter 17 ~ W.Q. Judge's Initiation

1. **BCW**, Vol. 8 , (1960), p.448.
2. **BCW**, Vol. 10, (1964) 1974, pp.194-195. Facsimile of document appointing William Q. Judge sole representative of the Esoteric Section in America.
3. **Damodar**, p.76.
4. **Report**, p.23.
5. **The Word** Vol. 15, April 1912, p.18.
6. **Mahatma Letters**, Letter No. XII [12], p.68.
7. Opening comments by E.T. Hargrove in **The Letters from William Q. Judge to E.T. Hargrove**, p.316. "[Chakravarti] sailed from India in June, 1893, spent two months in England, and had securely laid the foundation for all that followed by the time he sailed for New York with Mrs. Besant on August 26th."
8. **Letters That Have Helped Me**, pp.103-104.
9. **Vania**, pp.232-233.
10. **Theosophy Unveiled**, pp.58, 74, and **Theosophy Exposed**, p.80.
11. **Theos. Forum (P.L.)**, Vol. 3, August 1932, pp.251-253, and **WQJ T. Pioneer**, p.18-19.
12. **Irish Theosophist**, Vol. 3, June 1895, p.156.
13. **Irish Theosophist**, Vol. 4, March 1896, p.115.
14. **The Word**, Vol. 15, April 1912, p.17.
15. **Echoes of the Orient**, Vol. 3, p.461.
16. **Echoes of the Orient**, Vol. 3, pp.23-25.
17. See Chronology, Oct. 23, 1889 entry for more quotes from H.P.B. Also see **WQJ T. Pioneer**, pp.20-21.
18. Letter from W.Q. Judge to H.P. Blavatsky. **Theos. History**, Vol. 6, January 1997, p.166.
19. Letter from W.Q. Judge to H.P. Blavatsky. **Theos. History**, Vol. 6, January 1997, pp.165-166.
20. **Reply by William Q. Judge**, p.20.
21. **BCW**, Vol. 2, (1967), p.381.

Chapter 18 ~ Convention of 1893

1. **A Short History of the T.S.**, p.299.
2. **General Report of the 18th Anniversary of the T.S.**, 1893, p.1.
3. **General Report of the 18th Anniversary of the T.S.**, 1893, pp.1-2.
4. **BCW**, Vol. 12, (1980), p.485.
5. See Chronology, July 6, 1891 entry.
6. **General Report of the 18th Anniversary of the T.S.**, 1893, p.15.
7. **The Path**, Vol. 8, May 1893, pp.52-56.

8. **The Path**, Vol. 8, October 1893, p.223.
9. **The Path**, Vol. 9, March 1895, pp.430-431.
10. **The Theosophist**, Vol. 16, April 1895, p.475.
11. **The Path**, Vol. 10, June 1895, pp.96-97.

Chapter 19 ~ G. N. Chakravarti

1. **The Path**, Vol. 8, October 1893, p.205.
2. **The Path**, Vol. 8, August 1893, p.155.
3. **The Path**, Vol. 8, October 1893, p.205.
4. **Theosophy**, Vol. 10, May 1922, p.203.
5. **Theos. Congress World's Fair 1893**, p.14.
6. **Theosophical Glossary**, ULT, 1973, p.251.
7. **Inner Group Teachings of H.P. Blavatsky**, compiled and annotated by Henk J. Spierenburg, 2nd and revised edition, 1995, p.46.
8. **Mahatma Letters**, Letter No. LXXVI [76], p.376.
9. **BCW**, Vol. 5, (1950), p.270.
10. **BCW**, Vol. 5, (1950), p.270.
11. **Theosophy**, Vol. 10, May 1922, p.203.
12. **The Path**, Vol. 8, August 1893, p.159.
13. **The Vahan**, Vol. 3, August 1, 1893, p.7, and September 1, 1893, p.7.
14. **The Vahan**, Vol. 3, September 1, 1893, p.7.
15. **First Five Lives of Annie Besant**, pp.390-391.
16. **Lucifer**, Vol. 12, August 1893, p.605. Chakravarti explained where he was from in his first address at the Theosophical Congress. He stated: "I come from the city of Allahabad, the capital of the Northwestern Provinces of India, the Hindu name of which is Pryaga. It is called the Tvitha-raj, or the king of the different places of pilgrimage, as it is situated on the confluence of two of the most sacred rivers of the Hindus—the Ganges and the Jumna." (**Theos. Congress World's Fair 1893**, p.13.) The Prayag Theosophical Society was established on November 6th, 1881, and was renamed "Prayag Psychic Theosophical Society" effective January 1st, 1883.
17. **The Theosophist**, Vol. 15, December 1893, p.194. They left New York on the *City of Paris* on September 27th, 1893. (**The Path**, Vol. 8, October 1893, p.224.)
18. **Theosophical Quarterly**, Vol. 29, July 1931, p.40. See Appendix D ~ Letters From William Q. Judge to E.T. Hargrove.
19. **The Path**, Vol. 10, June 1895, pp.97-98.
20. **Isis Very Much Unveiled**, 2nd ed., pp.124, 129.
21. **Cdn. Theosophist**, Vol. 19, March 1938, pp.5-6.

Chapter 20 ~ The Proceedings Begin

1. **The Theosophist**, Vol. 15, February 1894. A printed slip pasted at the front of the pages of the Supplement.
2. **The Theosophist**, Vol. 15, May 1894, p.528.
3. **Old Diary Leaves**, Fifth Series (1932) 1975, p.144.
4. **Old Diary Leaves**, Fifth Series (1932) 1975, p.149.
5. **Theosophy Exposed**, p.34. From part 4. "Critical Historical Review of The Theosophical Society", reprint of "A Paper read at the Chicago Psychical Science Congress by Wm. Emmette Coleman, Member, American Oriental Society, Member Royal Asiatic Society of Great Britain [and Ireland], Member Pali Text Society, etc. Reprinted in the *Chicago Religio-Philosophical Journal*", September 16th, 1893.
6. **Theosophy Exposed**, p.34.
7. **Theosophy Exposed**, p.34.
8. **The Path**, Vol. 9, March 1895, p.432.
9. See Chronology, Mar. 10, 1894 entry.
10. **Charges Against William Q. Judge**. *To All Members of the Theosophical Society*, (4pp.), p.2.
11. **Neutrality of the T.S.**, p.12, and **Lucifer**, Vol. 14, August 1894, p.458.
12. **Neutrality of the T.S.**, p.15, and **Lucifer**, Vol. 14, August 1894, p.462.
13. **Reply by William Q. Judge**, p.2.
14. **General Report of the 18th Anniversary of the T.S.**, 1893, p.15.
15. **General Report of the 18th Anniversary of the T.S.**, 1893, p.14.
16. **Modern Astrology**, (Old Series) Vol. 1 (Aug. 1895 - July 1896), p.291.
In Sepharial's "The Horoscope of Annie Besant" he predicted "Annie Besant will live to her 60th year, but will not reach her 60th birthday. . . ." (**The Theosophist**, January 1894, p.224.) She actually lived to within days of her 86th birthday.
17. **The Path**, Vol. 9, March 1895, p.432.
18. **Report of Proceedings**, Eighth Annual Convention, 1894, p.23.
19. **Charges Against William Q. Judge**. *To All Members of the Theosophical Society*, (4pp.), p.1.
20. **The Theosophist**, Vol. 15, May 1894, Supp. p.xxvi.
21. **Neutrality of the T.S.**, p.4, and **Lucifer**, Vol. 14, August 1894, pp.449-450.
22. Four page letter. "*For the information of the Members of the European and Indian Sections of the Theosophical Society.*" Theosophical Society, European Section; From G.R.S. Mead, Gen. Sec. European Sec. T.S. and Bertram Keightley, Gen. Sec. Indian Sec. T.S., March 27th, 1894, p.3.
23. **The Path**, Vol. 10, May 1895, pp.57, 59. See Appendix C ~ Historical Sketch, for full text.

Chapter 21 ~ Delays and Withholdings

1. **The Path**, Vol. 10, May 1895, p.61.
2. **Lucifer**, Vol. 15, February 1895, p.456. Also included in **The Irish Theosophist**, Vol. 3, March 1895, p.92.
3. **Reply By William Q. Judge**, p.6. See Appendix A ~ The Case Against W.Q. Judge, for full text.

4. **The Vahan**, Vol. 3, May 1, 1894, p.6. **The Vahan** came out on the 1st of the month. In the May issue there is an announcement by Besant about a new policy at Headquarters, and a list of her forthcoming lectures. Also Alice Cleather mentions Annie Besant as having returned by the time Cleather posted her May report to **The Theosophist**.

5. **Reply by William Q. Judge**, p.6. See Appendix A. ~ The Case Against W.Q. Judge, for full text.

Chapter 22 ~ Khandalavala and Besant

1. **The Theosophist**, Vol. 16, January 1895, pp.252-253.

2. **Mahatma Letters**, Letter No. CXXXIV [134], p.462.

3. See Chronology, May 27, 1893 entry.

4. **General Report of the 21st Anniversary of the T.S.**, 1896, pp.15-16 and **A Historical Restrospect — 1875-1896 — of the Theosophical Society**, p.14.

5. **BCW**, Vol. 1, (1966) 1977, p.304. “A Society Without a Dogma.”

6. **BCW**, Vol. 10, (1964) 1974, pp.[116-117] 121-122.

7. **The Theosophist**, Vol. 15, February 1894, pp.331-332.

8. **General Report of the 20th Anniversary of the T.S.**, 1895, p.5.

9. **The Theosophist**, Vol. 11, January 1890, Supp. p.lxiii.

10. **The Theosophist, A World Magazine**, (published in Hollywood, CA), Vol. 1, January 1930, p.389, reprinted a statement by Dr. Besant from **New India**: “The revival of [India’s] religions by Colonel Olcott and myself as channels of the power of the Hierarchy, the Inner Government of the World, has opened the path to her physical freedom.”

11. **BCW**, Vol. 12, (1980), p.158.

12. **Mahatma Letters**, Letter No. CXXXIV [134], p.462.

13. **H.P.B., In Memory of Helena Petrovna Blavatsky, by Some of Her Pupils**, (1931), p.65.

14. **BCW**, Vol. 12 (1980), p.162. “Why I Do Not Return To India.”

15. **General Report of the 21st Anniversary of the T.S.**, 1896, p.15, and **A Historical Retrospect — 1875-1896 — of the Theosophical Society**, p.14.

16. **The Theosophist**, Vol. 53, August 1932, pp.606-607.

17. **BCW**, Vol. 12, (1980), p.160. “Why I Do Not Return To India.”

Chapter 23 ~ The Judicial Committee – Pre and Post

1. Circular. Theosophical Society. European Section. General Secretary’s Office. London, March 27, 1894, p.4.

2. Circular. Theosophical Society. European Section. General Secretary’s Office. London, March 27, 1894, p.2.

3. **Charges Against William Q. Judge, To All Members of the Theosophical Society**, (4pp.), p.2.

4. **Neutrality of the T.S.**, p.5, and **Lucifer**, Vol. 14, August 1894, p.451.

5. Myron H. Phelps joined the T.S. on June 4th, 1890.

6. **Neutrality of the T.S.**, p.9, and **Lucifer**, Vol. 14, August 1894, p.455.

7. **Neutrality of the T.S.**, p.9, and **Lucifer**, Vol. 14, August 1894, p.456.

8. **Neutrality of the T.S.**, pp.9-10, and **Lucifer**, Vol. 14, August 1894, p.456.
9. **Charges Against William Q. Judge**, *To All Members of the Theosophical Society*, (4pp.), p.3.
10. **Neutrality of the T.S.**, p.4, and **Lucifer**, Vol. 14, August 1894, p.450.
11. **Charges Against William Q. Judge**, *To All Members of the Theosophical Society*, (4pp.), p.1.
12. **Neutrality of the T.S.**, p.7, and **Lucifer**, Vol. 14, August 1894, p.454.
13. **Report of Proceedings**, 1895, p.10.
14. **Neutrality of the T.S.**, p.8, and **Lucifer**, Vol. 14, August 1894, p.454.
15. **Neutrality of the T.S.**, p.11, and **Lucifer**, Vol. 14, August 1894, p.458.
16. **Lucifer**, Vol. 14, August 1894, pp.463-464. See Dec. 29, 1929 for a biographical sketch of Walter Old in the Chronology.
17. **Neutrality of the T.S.**, p.12, and **Lucifer**, Vol. 14, August 1894, pp.458-459.
18. **Reply by William Q. Judge**, p.11.
19. **Neutrality of the T.S.**, p.12, and **Lucifer**, Vol. 14, August 1894, p.458.
20. **Neutrality of the T.S.**, p.12, and **Lucifer**, Vol. 14, August 1894, p.459.
21. **Neutrality of the T.S.**, p.13, and **Lucifer**, Vol. 14, August 1894, p.460.
22. **BCW**, Vol. 12, (1980), p.494.
23. **Report of Proceedings**, 1895, pp.10-11.
24. **Lucifer**, Vol. 14, August 1894, p.441.
25. **Lucifer**, Vol. 14, August 1894, p.441. "Truth Before and In All Things."
26. **Neutrality in the T.S.**, p.13, and **Lucifer**, Vol. 14, August 1894, p.460.
27. **Neutrality in the T.S.**, p.13, and **Lucifer**, Vol. 14, August 1894, p.460.
28. **Neutrality in the T.S.**, p.13, and **Lucifer**, Vol. 14, August 1894, p.460.
29. **Reply by William Q. Judge**, p.15.
30. **The Path**, Vol. 8, November 1893, p.233, and **Echoes of the Orient**, Vol. 1, p.370.
31. **Lucifer**, Vol. 3, October 1888, p.93.
32. **Neutrality in the T.S.**, p.14, and **Lucifer**, Vol. 14, August 1894, p.461.
33. **Cdn. Theosophist**, Vol. 27, January 1947, p.340. (See Chronology, Dec. 15, 1946 entry.)
34. **Mahatma Letters**, Letter No. XLVIII [48], p.279.

Chapter 24 ~ Summary

1. The Masters of the T.S. were well aware of the impending problems the Shasters and Orthodox Brahmins could cause to the Theosophical Movement. In 1881 Master Morya dictated, through H.P.B., what became known as the Prayag Letter. (See **Mahatma Letters**, 2nd edition, pp.461-463). This letter was a forewarning of the problems which could arise with the Allahabad members who were involved with psychism and the influences they were opening themselves up to. Throughout the Society's history some members and detractors have been influenced by dark forces to create disharmony and discord, to attack, distract and derail those members and groups working in unison to promote the Movement as a Universal Brotherhood. All strong, focused groups have found themselves under attack at one time or another and most have been destroyed. As a result, numerous organizations calling themselves

theosophical have deviated from the Original Program and become very political, dogmatic, and followers of ritualistic worship.

2. **General Report of the 18th Anniversary of the T.S.**, 1893, p.10.
3. **Report of Proceedings**, 1895, p.10.
4. **General Report of the 19th Anniversary of the T.S.**, 1894, p.22.
5. **General Report of the 19th Anniversary of the T.S.**, 1894, p.23.
6. **Cdn. Theosophist**, Vol. 10, July 1929, pp.156-157.
7. See Appendix H ~ Miscellaneous Letters, Item No. 4.
8. Cyril F. Willard, an experienced newspaper man, claimed that Franz Hartmann had told him in 1896 that “Olcott complained to him, with tears in his cross eyes, that the Masters had deserted him after all he had done for Them.” **Cdn Theosophist**, Vol. 13, May 1932, p.66.
9. Mr. A.J. Cooper-Oakley, although a fine scholar, was the first in a long list of people who “exhibited much bitterness in his attitude and was the cause of unfortunate friction and disharmony at Headquarters.” **BCW**, Vol. 12 (1980), p.733.
10. **The Path**, Vol. 10, March 1896, pp.368-369, 371.
11. **The Theosophist**, Vol. 15, December 1893, Supp. p.xi.
12. See Appendix F ~ W.Q. Judge’s Last Messages.
13. **Theosophical Quarterly**, Vol. 30, July 1932, p.31.
14. **Letters That Have Helped Me**, p.185. This letter is also included in Appendix D ~ Letters From W. Q. Judge to E.T. Hargrove.
15. Appendix D ~ Letters From W. Q. Judge to E.T. Hargrove, June 14th, 1895.
16. **Letters That Have Helped Me**, p.185. Letter dated May 20th, 1895. This letter is also included in Appendix D ~ Letters from W. Q. Judge to E.T. Hargrove.
17. **The Lamp**, Vol. 2, April 1896, p.130.
18. See “What Killed William Q. Judge?”, **Fohat**, Vol. 7, Summer 2003 (Part I), pp.29-34, and Fall 2003 (Part II), pp.60-64, 69-70. See also Appendix J ~ Astrological Observations.
19. **Irish Theosophist**, Vol. 3, June 1895, p.155.
20. **Lucifer**, Vol. 15, January 1895, pp.427-428.
21. **The Word**, Vol. 22, October 1915, p.10.
22. Mulliss’ interview with Annie Besant in 1926. See Appendix H ~ Miscellaneous Letters, for full text.
23. **Eirenicon**, Dec. 1944/Jan. 1945, p.4; **Cdn. Theosophist**, Vol. 25, January 1945, p.339.
24. **Eirenicon**, Dec. 1944/Jan. 1945, p.4; **Cdn. Theosophist**, Vol. 25, January 1945, p.339.
25. **Cdn. Theosophist**, Vol. 17, December 1936, p.323.
26. **Cdn. Theosophist**, Vol. 17, December 1936, p.324.
27. **BCW**, Vol. 12, (1980), pp.594-595.
28. **Irish Theosophist**, Vol. 4, March 1896, p.116.
29. **Irish Theosophist**, Vol. 3, January 1895, p.56.

Addendum

1. **By Master's Direction.** E.S.T. Circular. November 1894, p.4.
2. In "A Besant Diary of Principal Events" which appeared in **The Theosophist**, (Vol. 69, October 1947, pp.84-88), one of the three entries listed in 1894 is "Engaged in the Judge 'case'."
3. The following statement by Richard Harte was criticized by Judge in his article "Centres of The Theosophical Movement" and by H.P.B. in "A Puzzle from Adyar".
 "Adyar" is not a place only, it is a principle. It is a name which ought to carry with it a power far greater than that conveyed by the name 'Rome'. ADYAR is the centre of the Theosophical Movement. . . . Every loyal Fellow has in his heart a little ADYAR, for he has in him a spark of the spiritual fire which the name typifies. ADYAR is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows, the powers of the enemy can never prevail against the Theosophical Society.
 (**The Theosophist**, Vol. 10, June 1889, p.523, and **The American Theosophist**, Vol. 69, June 1981, p.170.)

Index to Supplement

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Cover: William Quan Judge — **Universal Brotherhood Path**, Vol. 15, June 1900

Inside cover: William Quan Judge aiming bow and arrow — Courtesy of United Lodge of Theosophists (ULT) Los Angeles, CA.

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