

Annie Besant and the Judge Case

[Appendix 3 of *Annie Besant in India*.]

William Quan Judge was one of the Founders of the Theosophical Society in 1875 in New York. He worked tirelessly for it together with Col. Henry Steel Olcott and Helena Petrovna Blavatsky. Both Col. Olcott as well as Madame Blavatsky regarded him as the leader of the TS work in the United States. The latter considered him as a Chela [Disciple] of thirteen years standing. All his books are still in print and continue to be promoted and studied around the world. He inspired the formation of a number of Theosophical organizations which emphasize the original Theosophical literature contained in the writings of Madame Blavatsky as well as in *The Mahatma Letters to A. P. Sinnett*.

Below is some brief biographical information about Mr. Judge:

William Quan Judge was born in Dublin in 1851. He was brought up a Methodist, but early showed strong occult tendencies. The family migrated to New York in 1864. Judge became a naturalized American citizen at 21. At the time of the formation of The Society he was a law clerk in the office of the U.S. Attorney for the South District of New York. He was later admitted to the Bar, and made a speciality of Commercial Law. He was modest, unassuming, eager for occult instruction and ready to work. Though at first H.P.B. objected to Judge becoming a Councillor, yet he won her friendly regard and kept it. He developed leadership, and became one of the most important figures in The Society. Then difficulties arose, and he led the secession of the majority of American Lodges, in 1895. He passed away 1896.

(Source: *A Short History of the Theosophical Society* by Josephine Ransom, Theosophical Publishing House, Adyar, Madras, 1938)

What was known as the Judge Case originated in the questioning, by some TS members, of certain messages and letters shared by Mr. Judge and purporting to come from the Mahatmas. The Case involved both individual and organizational reactions to such messages and came to a head at the meeting of the Judicial Committee of the TS in London, in July 1894, in which Mr. Judge was present and made a statement.

In this Appendix we include some relevant passages from *A Short History of the Theosophical Society* by Josephine Ransom, based on original documents and correspondence; Minutes of the Judicial Committee of the TS (July 1894); excerpts of separate Circulars by William Judge and Annie Besant from 1894 to members of the Eastern School of Theosophy; the part of the Presidential Address by Col. Henry Steel Olcott at the December 1894 Convention of the TS, held at Adyar, Madras, India, that dealt specifically with the Judge Case; an address by Mrs. Besant, 'Action on the Judge Case', followed by several statements by members of the Society who were present at that Convention; plus a quote from *Old Diary Leaves* by Col. Olcott regarding the secession of the American Section of the TS.

In an article entitled 'An Interesting Letter', published in *Lucifer*, April 1893, Mr. Judge speaks about his knowledge and experience of the Masters. The editors of the above-mentioned journal at that time were Annie Besant and G. R. S. Mead:

I belong to that class of persons in the T. S. who out of their own experience know that the Masters exist and actually help the T. S. You belong to a class which—as I read your letters and those of others who write similarly—express a doubt on this, that, or the other, seeming to question the expediency, propriety and wisdom of a man’s boldly asserting confidence and belief in Beings who are unprovable for many, although you say (as in your present letter) that you believe in and revere the same Masters as I do. What, then, must I conclude? Am I not forced to the conclusion that inasmuch as you say you believe in these Beings, you think it unwise in me to assert publicly and boldly my belief? Well, then, if this is a correct statement of the case, why cannot you go on your way of belief and concealment of it, and let me proceed with my proclamations? I will take the Karma of my own beliefs. I force no man to accept my assertions.

But I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of the Masters being a *fact*, the assertion of that fact made so often in America has opened up channels in men’s minds which would have remained closed had silence been observed about the existence of those Beings. The giving out of *names* is another matter; that, I do not sanction nor practise. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men’s minds are more and more powerfully drawn away from the blank Materialism which is rooted in English, French, and German teaching. And the Masters have said “It is easier to help in America than Europe because in the former our existence has been persistently declared by so many.” You may, perhaps, call this a commonplace remark, as you do some others, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahatma has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.

Josephine Ransom, in the book above mentioned (pp. 298-299), describes a relevant meeting which took place at Adyar regarding the decision to refer the Judge Case to a Judicial Committee:

The problems arising in connection with Mr. Judge were growing acute. 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 re-quest, 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 a three-fourths majority vote,” could deprive the President or Vice-President “of office at any time for cause shown.” 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. In an additional letter he gave Judge the option of retiring from office and leaving him as President to make public explanation, or of having a Judicial Committee, and making the proceedings public. This Presidential notice was taken exception to by Judge, Mead, and others. They thought it precipitate. Mr. Judge denied all the statements and decided upon London as the meeting place of the Judicial Committee.

SUPPLEMENT TO THEOSOPHIST.
SEPTEMBER 1894.
EXECUTIVE NOTICE.
THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
LONDON, 21st, July 1894.

The following documents are published for the information of the concerned:

MINUTES OF A JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY,
HELD AT 19, AVENUE ROAD, LONDON, ON JULY 10TH, 1894:

To enquire into certain charges against the Vice-President.

PRESENT: Colonel Olcott, President-Founder, in the chair; the General Secretaries of the Indian and European Sections (Mr. B. Keightley and Mr. G. R. S. Mead); delegates of the Indian Section (Mr. A. P. Sinnott [sic] and Mr. Sturdy); delegates of the European Section (Mr. H. Burrows and Mr. Kingsland); delegates of the American Section (Dr. Buck and Dr. Archibald Keightley); special delegates of Mr. Judge (Mr. Oliver Firth and Mr. E. T. Hargrove).

Mrs. Besant and Mr. Judge were also present.

A letter was read by the Chairman from the General Secretary of the American Section, stating that the Executive Committee of that Section claims that one of the delegates of that Section should have an additional vote on the Committee, in view of the fact that the General Secretary himself would not vote, or that an extra delegate be appointed.

Resolved: that a substitute be admitted to sit on the Committee in the place of the General Secretary.

Mr. James M. Pryse was nominated by the other American delegates and took his seat. The Chairman then declared the Committee to be duly constituted and read the following address:

ADDRESS OF THE PRESIDENT-FOUNDER. GENTLEMEN AND BROTHERS,

We have met together today as a Judicial Committee, under the provisions of Section 3 of Article VI of the Revised Rules, to con-sider and dispose of certain charges of misconduct, preferred by Mrs. Besant against the Vice-President of the Society, and dated March 24th, 1894.

Section 2 of Article VI says that “the President may be deprived of office at any time, for *cause shown*, by a three-fourths vote of Judicial Committee hereinafter provided for [in Section 3], before which he shall be given full opportunity to disprove any charges brought against him”; Section 3 provides that the Judicial Committees shall be composed of (a) members of the General Council *ex officio*, (b) two additional members nominated by each Section of the Society, and (c) two members chosen by the accused. Under the present organization of the Society, this Committee will, therefore, comprise the President-Founder, the General Secretaries of the Indian and European Sections, two additional delegates each from the Indian, European and American Sections, and two nominees of Mr. Judge; eleven in all—the accused, of course, being debarred from sitting as a judge, either as General Secretary of the American Section or as Vice-President.

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. Under this clause, the Vice-President is now arraigned.

In compliance with the Revised Rules, copies of the charges brought by the accuser have been duly supplied to the accused, and the members of the General Council, and the Sections and the accused have nominated their delegates respectively. I also suspended the Vice-President from office pending the disposal of the charges by this Committee.

Upon 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 *official enquiry* 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," and of which 5,000 copies were distributed to them, to all parts of the world. The name of the accuser not being mentioned, the wrong impression prevailed that I was the author of the charges, and at the same time intended to sit as Chairman of the tribunal that was to investigate them. I regret this circumstance as having caused bad feeling throughout the Society against its Chief Executive, who has been the personal friend of the accused for many years, has ever appreciated as they deserved his eminent services and unflagging devotion to the Society and the whole movement, and whose constant motive has been to be brotherly and act justly to all his colleagues, of every race, religion and sex.

Three very important protests have been made by the accused and submitted to me, to wit:

1. That he was never legally Vice-President of the T. S. That an election to said office of Vice-President has always been necessary, and is so yet.

That he has never been elected to the office.

That the title has been conferred on him by courtesy, and has been tacitly assumed to be legal by himself and others, in ignorance of the facts of the case.

The legitimate inference from which would be:

That not being Vice-President, *de jure*, he is not amenable to the jurisdiction of a Judicial Committee, which can only try the highest two of the Society.

2. That, even if he were Vice-President, this tribunal could only try charges which imply on his part acts of misfeasance or malfeasance as such official; the pending charges accuse him of acts which are not those of an official, but of a simple member hence only triable by his own Branch or Lodge (*vide* Section 3 of Article XIII), at a special meeting called to consider the facts.

3. That the principal charge against him cannot be tried without breach of the constitutional neutrality of the Society in matters of private belief as to religious and other questions, and especially as to belief in the "existence, names, powers, functions or methods of Mahatmas or Masters": that to deliberate and decide, either *pro* or *con*, in this matter would be to violate the law, affirm a dogma, and "offend the religious feelings" of Fellows of the Society, who, to the number of many hundreds, hold decided opinions concerning the existence of Mahatmas and their interest in our work.

These points will presently be considered *seriatim*.

At the recent (eighth) annual meeting of the American Section T. S., at San Francisco, in the first session of April 22nd, the following, with other resolutions, was unanimously adopted, to wit:

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

I now return to Mr. Judge's protests.

That he practised deception in sending false messages, orders and letters, as if sent and written by "Masters"; and in statements to me about a certain Rosicrucian jewel of H.P.B.'s. That he was untruthful in various other instances enumerated.

Are these solely acts done in his private capacity; or may they or either of them be laid against him as wrong-doing (sic) by the Vice-President? This is a grave question, both in its present bearings and as establishing a precedent for future contingencies. We must not make a mistake in coming to a decision.

In summoning Mr. Judge before this tribunal, I was moved by the thought that the alleged evil acts might be separated into (a) strictly private acts, viz., the alleged untruthfulness and deception, and (b) the alleged circulation of deceptive imitations of what are supposed to be Mahatmic writings, with intent to deceive; which communications, owing to his high official mark among us, carried a weight they would not have had if given out by a simple member. This seemed to me a far more heinous offence than simple falsehood or any other act of an individual, and to amount to a debasement of his office, if proven. The minutes of the General Council meeting of July 7th, which will presently be read for your information, will show you how this question was discussed by us, and what conclusion was reached. To make this document complete in itself, however, I will say that, in the Council's opinion, the point raised by Mr. Judge appeared valid, and that the charges are not cognizable by this Judicial Committee. The issue is now open to your consideration, and you must decide as to your judicial competency.

1. As to his legal status as Vice-President. At the Adyar Convention of the whole Society in December, 1888, exercising the full executive power I then held, I appointed Mr. Judge Vice-President in open Convention, the choice was approved by the Delegates assembled, and the name inserted in the published Official List of officers, since which time it has been withdrawn. At the Convention of 1890, a new set of Rules having come into force and an election for Vice-President being in order, Mr. Bertram Keightley moved and I supported the nomination of Mr. Judge, and he was duly elected. It now appears that official notice was not sent him to this effect, but nevertheless his name was duly published in the Official List, as it had been previously. You all know that he attended the Chicago Parliament of Religions as Vice-President and my accredited representative and substitute; his name is so printed in his Report of the Theosophical Congress, and the Official Report of the San Francisco Convention of our American Section contains the Financial Statement of the Theosophic Congress Fund, which is signed by him as Vice-President, Theosophical Society.

From the above facts it is evident that W. Q. Judge is, and since December, 1888, has continuously been, *de jure* as well as *de facto*, Vice-President of the Theosophical Society. The facts having been laid before the General Council in its session of the 7th inst., my ruling has been ratified; and is now also concurred in by Mr. Judge. He is, therefore, triable by this tribunal for "cause shown."

2. The second point raised by the accused is more important. If the acts alleged were done by him at all—which remains as yet *sub judice*—and he did them as a private person, he cannot

be tried by any other tribunal than the Aryan Lodge, T. S., of which he is a Fellow and the President. Nothing can possibly be clearer than that. Now, what are the alleged offences?

3. Does our proposed enquiry into the alleged circulation of fictitious writings of those known to us as "Mahatmas" carry with it a breach of the religious neutrality guaranteed us in the T. S. Constitution, and would a decision of the charge, in either way, hurt the feelings of members? The affirmative view has been taken and warmly advocated by the Convention of the American Section, by individual branches and groups of "Theosophical Workers," by the General Secretaries of the European and Indian Sections in a recently issued joint circular, by many private members of the Society, and by the accused. As I conceived it, the present issue is not at all whether Mahatmas exist or the contrary, or whether they have or have not recognizable handwritings, and have or have not authorized Mr. Judge to put forth documents in their name. I believed, when issuing the call, that the question might be discussed without entering into investigations that would compromise our corporate neutrality. The charges as formulated and laid before me by Mrs. Besant could, in my opinion, have been tried without doing this. And I must refer to my official record to prove that I would have been the last to help in violating a Constitution of which I am, it may be said, the father, and which I have continually defended at all times and in all circumstances. On now meeting Mr. Judge in London, however, and being made acquainted with his intended line of defence, I find that by beginning the enquiry we should be placed in this dilemma, Viz., we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law, much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defence is that he is not guilty of the acts charged; that Mahatmas exist, are related to our Society, and in personal connection with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this would lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters, yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma: every one in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then, I declare as my opinion that this enquiry must go no farther; we may not break our own laws for any consideration whatsoever. It is furthermore my opinion that such an enquiry, begun by whatsoever official body within our membership, cannot proceed if a similar line of defence be declared. If, perchance, a guilty person should at any time go scot-free in consequence of this ruling, we cannot help it; the Constitution is our palladium, and we must make it the Symbol of justice or expect our Society to disintegrate.

Candour compels me to add that, despite what I thought some preliminary quibbling and unfair tactics, Mr. Judge has travelled hither from America to meet his accusers before this Committee, and announced his readiness to have the charges investigated and decided on their merits by any competent tribunal.

Having disposed of the several protests of Mr. Judge, I shall now briefly refer to the condemnatory Resolutions of the San Francisco Convention, and merely to say that there was no warrant for their hasty declaration that my suspension of the Vice-President, pending the disposal of the charges, was unconstitutional, null and void. As above noted, Section 4 of Article VI of our Constitution provides that the same rules of procedure shall apply to the

case of the Vice-President as to that of the President; and, inasmuch as my functions vest in the Vice-President, and I am suspended from office until any charges against my official character are disposed of, so, likewise, must the Vice-President be suspended from his official status until the charges against him are disposed of; reinstatement to follow acquittal or the abandonment of the prosecution.

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, and restore him to the rank of Vice-President.

In conclusion, Gentlemen and Brothers, it remains for me to express my regret for any inconvenience I may have caused you by the convocation of this Judicial Committee, and to cordially thank Mr. Sturdy, who has come from India, Dr. Buck, who has come from Cincinnati, and the rest of you who have come from distant points in the United Kingdom, to render this loyal service. I had no means of anticipating this present issue, since the line of defence was not within my knowledge. 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.

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

Mr. G. R. S. Mead reported that certain Minutes of Proceedings by the General Council of the Theosophical Society were communicated to the present Committee for its information, and they were read accordingly, as follows:

MINUTES OF THE GENERAL COUNCIL MEETING, HELD AT 19, AVENUE ROAD, LONDON,
JULY 7TH, 1894

“Present: President Colonel H. S. Olcott, Bertram Keightley, George R. S. Mead, and William Q. Judge.

“Colonel Olcott called the meeting to order, and Bertram Keightley, was appointed Secretary.

“Council was informed that the meeting was called to consider certain points brought up by William Q. Judge, and other matters, to wit:

“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.; and the name was then announced in the official list of officers of that year. That subsequently, at the General Convention in 1890, the last one of such General Conventions, said nomination was unanimously confirmed by vote on motion of Bertram Keightley, supported by H. S. Olcott; hence, that although the official report of the Convention seems to be defective in that it did not record the fact and that Mr. Judge was thereby misled, the truth is as stated. The President then declared that W. Q. Judge was and is Vice-President *de facto* and *de jure* of the Theosophical Society.

“Another point then raised by Mr. Judge was then taken into consideration, to wit: That even if Vice-President, he, Mr. Judge, 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., 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.

“The President concurred. Mr. Judge did not vote. The motion was declared carried.

“On Mr. Mead’s motion, it was then voted that above record shall be laid before the Judicial Committee. Mr. 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, became *ipso facto* 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.

“The Council then adjourned at call of President.”

The following Resolutions were then adopted by the Judicial Committee:

Resolved: that the President be requested to lay before the Committee the charges against Mr. Judge referred to in his address.

The charges were laid before the Committee accordingly.

After deliberation, it was

Resolved: that although it has ascertained that the member bringing the charges and Mr. Judge are both ready to go on with the enquiry, the Committee considers, nevertheless, that the charges are not such as relate to the conduct of the Vice-President in his official capacity, and therefore are not subject to its jurisdiction.

On the question whether the charges did or did not involve a declaration of the existence and power of the Mahatmas, the Committee deliberated, and it was

Resolved: that this Committee is also of opinion that a statement by them as to the truth or otherwise of at least one of the charges as formulated against Mr. Judge would involve a declaration on their part as to the existence or non-existence of the Mahatmas, and it would be a violation of the spirit of neutrality and the unsectarian nature and Constitution of the Society.

Four members abstained from voting on this resolution.

It was also further

Resolved: that the President's address be adopted. *Resolved:* that the General Council be requested to print and circulate the Minutes of the Proceedings. A question being raised as to whether the charges should be included in the printed report, Mr. Burrows moved and Mr. Sturdy seconded a resolution that if the Proceedings were printed at all the charges should be included; but on being put to the vote the resolution was not carried. The Minutes having been read and confirmed, the Committee dissolved.

H. S. Olcott, P.T.S., *President of the Council*

APPENDIX. 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.

I speak to you tonight as the representative of the T. S. in Europe, and as the matter I have to lay before you concerns the deepest interests of the Society, I pray you to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world, and to give your help now in one of the gravest crises in which our movement has found itself. There has been much talk of Committees and Juries of Honour. We come to you, our brothers, to tell you what is in our hearts.

I am going to put before you the exact position of affairs on the matter which has been filling our hearts all day. Mr. Judge and I have agreed to lay two statements before you, and to ask your counsel upon them.

For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those Who to some of us are most sacred. 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.

Mr. Judge's election as the future President of the Society increased the difficulties of the situation, and the charges themselves were repeated with growing definiteness and insistence, 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 those charges hanging over him unexplained, the Indian Section would secede from the T. S.

Representation to this effect was made to me, and I was asked, as well-known in the world and the T. S., and as a close friend and colleague of Mr. Judge, to intervene in the matter.

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. His faults and mine will find their inevitable harvest of suffering, and I am content to leave them to the Great Law, which judges unerringly and knits to every wrong its necessary sequence of pain. But where the honour of the Society was concerned, in the person of its now second official and (as he then was thought to be) its President-Elect, it was right to do what I could to put an end to the growing friction and suspicion, both for the sake of the Society and for that of Mr. Judge; and 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. Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew some of the things complained of, and before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue.

Not only so, but I found that a public Committee of Enquiry was to be insisted on, and I saw that the proceedings would be directed in a spirit of animosity, and that the aim was to inflict punishment for wrongs believed to have been done, rather than to prevent future harm to the Society. 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, but it is very possible I made a mistake—for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

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 and 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. I so stated when asked by the General Council, and again when asked by the Judicial Committee. And this put an end to the charges so far as that Committee was concerned.

As this left the main issue undecided, and left Mr. Judge under the stigma of unproved and unrebutted charges, it was suggested by Mr. Herbert Burrows that the charges should be laid before a Committee of Honour. At the moment this was rejected by Mr. Judge, but he wrote to me on the following day, asking me to agree with him in nominating such a Committee. I have agreed to this, but with very great reluctance, for the reason mentioned above: that I feel

it no part of my duty to attack any private member of the T. S., and I think such an attack would prove a most unfortunate precedent. But as the proceedings which were commenced against Mr. Judge as an official have proved abortive, it does not seem fair that I—responsible for those proceedings by taking part in them—should refuse him the Committee he asks for.

But there is another way, which I now take, and which, if you approve it, will put an end to this matter; and as no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted.

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. The President stated them very accurately in his address to the Judicial Committee: the vital charge is that Mr. Judge has issued letters and messages in the script recognizable as that adopted by a Master with whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

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. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself—that is, that it was done *through* Mr. Judge, but done *by* the Master.

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. It is important that the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by Them to those with whom They can communicate by external voice, or astral vision, or psychic word, or mental impression or in other ways. If a person gets a message which he believes to be from the Master, for communication to anyone else, he is bound in honour not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. 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. When I publicly said that I have received H. P. Blavatsky's death letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because having been myself mistaken, I in turn misled the public.

It should be generally understood inside and outside the Theosophical Society, that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority. Scripts may be produced by automatic or deliberate writing with the hand, or by precipitation, by many agencies from the White and Black Adepts down to semi-conscious Elementals, and those who afford the necessary conditions can be thus used. 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. Thus I rejected a number of letters, real precipitations, brought me by an American, not an F. T. S., as substantiating his claim to be H.P.B.'s successor. Any good medium may be used for precipitating messages by any of the varied entities in the Occult world; and the outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be subhuman or human in their origin than superhuman, and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the super-physical world. If you, representatives of the T. S., consider that the publication of this statement followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding, get rid at least of the mass of seething suspicions in which we have been living, and if you can accept it, I propose that this should take the place of the Committee of Honour, putting you, our brothers, in the place of the Committee. I have made the frankest explanation I can; I know how enwrapped in difficulty are these phenomena which are connected with forces obscure in their working to most; therefore, how few are able to judge of them accurately, while those through whom they play are always able to control them. And I trust that these explanations may put an end to some at least of the troubles of the last two years, and leave us to go on with our work for the world, each in his own way. For any pain that I have given my brother, in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made.

ANNIE BESANT.

[The above statements as to precipitated, written and other communications have been long ago made by both H. P. Blavatsky and Mr. Judge, in *Lucifer; The Path*, and elsewhere, both publicly and privately. A.B.].

[*Note by Col. Olcott.* 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. H. S. O.]

STATEMENT BY MR. JUDGE.

Since March last, charges have been going round the world against me, to which the name of Annie Besant has been attached, without her consent as she now says, that I have been guilty of forging the names and handwritings of the Mahatmas and of misusing the said names and handwritings. The charge has also arisen that I suppressed the name of Annie Besant as mover in the matter from fear of the same. 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.

I now state as follows:

1. I left the name of Annie Besant out of my published circular by request of my friends in the T. S. then near me so as to save her and leave it to others to put her name to the charge. It now appears that if I had so put her name it would have run counter to her present statement.

2. I repeat my denial of the said rumoured charges of forging the said names and handwritings of the Mahatmas or of misusing the same.

3. I admit that I have received and delivered messages from the Mahatmas and assert their genuineness.

4. I say that I have heard and do hear from the Mahatmas, and that I am an agent of the Mahatmas; but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who, by endeavouring to serve mankind, affords the necessary conditions.

5. Whatever messages from the Mahatmas have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahatmas so far as my knowledge extends; they were obtained through me, but as to how they were obtained or produced I cannot state. But I can now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious Theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahatmas; it is only phenomenal and not of the slightest value.

6. So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticize them if they choose; but I deny the right of any one to say that they know or can prove the non-genuineness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report — in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatever.

7. And I say that in 1893 the Master sent me a message in which he thanked me for all my work and exertions in the Theosophical field, and expressed satisfaction therewith, ending with sage advice to guard me against the failings and follies of my lower nature; that message Mrs. Besant unreservedly admits.

8. Lastly, and only because of absurd statements made and circulated, I willingly say that which I never denied, that I am a human being, full of error, liable to mistake, not infallible, but just the same as any other human being like to myself, or of the class of human beings like to myself, or of the class of human beings to which I belong. And I freely, fully and sincerely forgive anyone who may be thought to have injured or tried to injure me.

WILLIAM Q. JUDGE.

Having heard the above statements, the following resolution was moved by Mr. Bertram Keightley, seconded by Dr. Buck and carried *nem. con. Resolved*: that this meeting accepts the adjustment arrived at by Annie Besant and William 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 *Resolved*: That we will join hands with them to further the cause of genuine Brotherhood in which we all believe.

The following important results have come out of the above inquiry: (a) The absolute neutrality of the Theosophical Society in all matters of personal belief, and the perfect right of private judgment in religious, mystical and other questions have been authoritatively and permanently declared by Executive affirmation, endorsement by the General Council, and confirmation by a Judicial Committee organized under the provisions of the Society's Revised Rules, and composed of Delegates chosen by the existing three Sections as possessing their respect and confidence; (b) The authoritative and dogmatic value of statements as to the existence of Mahatmas, their relations with and messages to private persons, or through them to third parties, the Society or the general public, is denied; all such statements, messages or teachings are to be taken at their intrinsic value and the recipients left to form and declare, if they choose, their own opinions with respect to their genuineness: the Society, as a body, maintaining its constitutional neutrality in the premises.

As to the disposal of the charges against the Vice-President, the report of the Judicial Committee gives all necessary information: the public statements of Mrs. Besant and Mr. Judge contained in the Appendix showing how the case stands. No final decision has been reached, since the defence of Mr. Judge precluded an inquiry into the facts, and it would not be constitutional for one to be made by any Committee, Council or Branch of the Society. To undertake it would be a dangerous precedent, one which would furnish an excuse to try a member for holding to the dogmas of the sect to which he might belong. Generally speaking, the elementary principles of tolerance and brotherliness which are professed by all true Theosophists, teach us to exercise towards each other a generous charity and forgiveness for displays of those human imperfections which we all equally share.

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

William Q. Judge's and Annie Besant's E.S.T. Circulars of 1894

William Q. Judge issued a Circular Letter to the members of the E.S.T. (Eastern School of Theosophy, founded by Madame Blavatsky in London, 1888) in November 1894, entitled 'By Master's Direction', announcing among other things that Annie Besant's Headship of the E.S.T. had been terminated.

Annie Besant replied to the above-mentioned Circular with one of her own, issued in December 1894 from Colombo, Ceylon (now Sri Lanka), as she was on an extended lecture tour, which included New Zealand and Australia.

Below are some excerpts from Mr Judge's Circular and Mrs Besant's replies.

An Inner Group was later on formed by H.P.B. at London, so that she might give out teachings to be recorded by the members, and, if possible, teach them practical occultism. Of this Mrs. Besant, with George Mead to help her, was made the Secretary, because she had great ability in a literary way, was wholly devoted, and perfectly fit for the task. But this did not make her a *Teacher*. And even when she bid adieu to H.P.B. on her leaving Europe for America in April, 1891, the very last thing H.P.B. put into her hands as she left her presence, into which she never again entered, was the sealed statement that made her *Recorder* of the teachings. H.P.B. knew that she would not live to see Annie Besant again, and if she were to have been constituted a "Teacher", that would have been the time to give her the position. But she did not. The death of H.P.B. destroyed of course any further value in the office of "Recorder." I am a member of the Inner Group, and have been since 1891. It was needless to speak of this before now. WQJ

The statements as to the I.G. and myself are misleading, because incomplete. I complete them. H.P.B. did, when I left her, give me a sealed statement, constituting me Chief Secretary of the I.G. and Recorder of the Teachings. She also wrote to Mr. Judge stating that I was her "Successor," when she had to leave us, and Mr. Judge read that extract to our little group at Avenue Road when he came over after her death, as constituting – with her statements as to himself – the basis for the future arrangements. (On this matter of H.P.B.'s wishes as to the work I may be able to tell you more presently, but I cannot delay this circular.) Her dying gift to me was the ring she always wore – of which she had given me a duplicate in 1889. Ere leaving for America I asked her if I might discuss the I.G. Instructions with Mr. Judge; she answered: No, not unless he took the I.G. pledge. When he came to London after her death I told him this, and the first of the spurious "messages" was the assent to his question if he might enter the I.G. without taking the pledge. It seemed to all of us natural and right that he should come in, and we joyfully welcomed him. The Instructions of H.P.B. to the I.G. were written down by each member, and these notes were handed to George Mead and myself, we always writing them down promptly, and H.P.B. often looking over the completed version, so as to ensure accuracy. There are other papers of teaching left in my hands by H.P.B. and in her own writing. AB

Mrs. Annie Besant has been but five years in this work, and not all of that time engaged in occult study and practice. Her abilities as a writer and speaker are rare and high for either man or woman, her devotion and sincerity of purpose cannot be doubted. She gave many

years of her life to the cause of the oppressed as she understood it: against the dread blight of materialistic belief in herself, she worked thus without hope in a future life and in every way proved her altruistic purpose and aim. Since 1889 she has done great service to the T.S. and devoted herself to it. But all this does not prevent a sincere person from making errors in Occultism, especially when he, as Mrs. Besant did, tries to force himself along the path of practical work in that field. Sincerity does not confer of itself knowledge, much less wisdom. H.P.B. and all the history of occultism say that seven years of training and trial at the very least are needed. Mrs. Besant has had but five. Mistakes made by such a disciple will ultimately be turned to the advantage of the movement, and their immediate results will be mitigated to the person making them, provided they are not inspired by an evil intention on the person's part. And I wish it to be clearly understood that Mrs. Besant has had herself no conscious evil intention; she has simply gone for a while outside the line of her Guru (H.P.B.), begun work with others, and fallen under their influence. We should not push her further down, but neither will the true sympathy we have blind our eyes so as to let her go on, to the detriment of the movement. I could easily retire from the whole T.S., but my conceptions of duty are different, although the personal cost to myself in this work is heavy, and as I am ordered to stay I will stay and try my best to aid her and everyone else as much as possible. And the same authority tells me that "could she open her eyes and see her real line of work, and correct the present condition in herself as well as the one she has helped to make in the T.S. and E.S.T., she would find herself in mental, physical and spiritual conditions of a kind much better than ever before, for her present state is due to the attacks of the dark powers, unconsciously to her." WQJ

On my own value or worthlessness (pp 3, 4) I have naught to say, beyond what I was bidden by H.P.B. to assert (else would I be silent) that I am a disciple of her Master, and know him independently of her, I add, without her permission, that her blessed hand opened to me the path to His Feet. AB

The plot exists among the Black Magicians, whoever war against the White, and against those Black ones we are constantly warned by H.P.B. This is no fiction, but a very substantial fact. I have seen and also been shown the chief entity among those who thus work against us and who desire to destroy the whole movement and especially to nullify the great work which H.P.B. began for the Western nations. These Black Magicians have succeeded in influencing certain Brahmans in India through race-pride and ambition, so that these, for their own advantage, desire to control and manage the T.S. through some agent and also through the E.S.T. They of course have sought, if possible, to use one of our body, and have picked out Mrs. Besant as a possible vehicle. One object of the plot is to stop the current of information and influence started by H.P.B. by deflecting thought back to modern India. To accomplish this it is absolutely necessary to tear down the tradition clustering around the work of H.P.B.; her powers and knowledge have to be derogated from; her right to speak for the Masters has to be impugned; those Masters have to be made a cold abstraction; her staunch friends who wish to see the real work and objects carried on have to be put in such a position as to be tied hand and foot so as not to be able to interfere with the plans of the plotters; it has to be shown that H.P.B. was a fraud and forger also. These men are not the Chelas of our Masters. The name of the person who was worked upon so as to, if possible, use him as a minor agent of the Black Magicians and for the influencing of Mrs. Besant is Gyanendra N. Chakravarti, a

Brahman of Allahabad, India, who came to America on our invitation to the Religious Parliament in 1893. At the first sincerely desirous of helping the race by bringing to the American people the old truths of his forefathers, he nevertheless, like so many before him, permitted ambition to take subtle root in his heart. Fired with the ambition of taking position in the world as a Guru, though doubtless believing himself still a follower of the White Brotherhood, he is no longer in our lines; on the contrary, his mediumship and weakness leave him a vehicle for other influences also. WQJ

The “plot,” so far as I know, is the purest delusion. What is said of Mr. Chakravati I know to be false, and I can but feel the profoundest pity and sorrow for him who uses the holy name of the Master to cover such a charge. Believing in Karma as I do, compassion renders anger impossible. The statements about myself are untrue, but they matter but little. The statement on p. 9 as to “inside facts” is to me a little surprising. At the beginning of February, 1894, Mr. Judge wrote to me, saying the time had come for me to be the sole head of the E.S.T. and rejoicing in my closer touch with the Masters; a little later, on the 12th February, I had a peremptory telegram from Mr. Judge, sent to me *through Mr. Chakravati*, bidding me issue notice to the School that I took it over. I did not act on either letter or telegram, and shortly after Mr. Judge, having meanwhile received my letter telling him that I knew he had deceived me, telegraphed again, cancelling the telegram I had received on February 12th. AB

A distinct object H.P.B. had in view I will now on the authority of the Master tell you. The work of the dark powers and their conscious and unconscious agents is against this object. They wish to defeat it. It is an object of the highest value and of the greatest scope, unrevealed before by H.P.B. to anyone else that I know of, though possibly there are those to whom she hinted it. All her vast work in the West, with western people, upon western religions and modern science, was toward this end, so that when she comes again as Messenger – as hinted at in the *Key to Theosophy* – much of the preparatory work should have been done by us and our successors. It is, *the establishment in the West of a great seat of learning where shall be taught and explained and demonstrated the great theories of man and nature which she brought forward to us, where western occultism, as the essence combined out of all others, shall be taught*. This stupendous object the Black Lodge would prevent. And even the exoteric theological Brahman would also prevent it, because it will in the end obliterate that form of caste which depends alone on birth, for there will be developed those whose inner vision will see the real caste of the inner man and put him down in a lower one for his discipline if he is not truly in his place. Today the four natural castes are all confused, and those who are black within strut about as keepers of the key to the shrine of truth, when in fact they should be lower down, as learners. Shall her great object be worked against by us and its foundations overthrown? Never, if the vast powers of the Masters can be drawn to its support; never, if we are faithful to our pledges and to our trust. WQJ

As to East and West, I follow H.P.B. Her Master is an Indian, Master K.H. is an Indian, her writings show her love for India, she named her School the *Eastern School*. Ere she died, she approved my seeking in India the help of which I was to be deprived by her approaching death, and that help came to me as she said. The importance put by the Masters on India may be seen in what Master K.H. writes on it in the letters quoted in *The Occult World*. The Eastern Occultism that was good enough for her is good enough for me. But I will be no

party to setting West against East, nor East against West; the Great Lodge works for Humanity; IT seeks to bind men together, not to stir up racial passions; IT includes Masters of different nationalities. What to us are these battle cries of divided hosts? From the Supreme Self flow all human souls; the Egos are embodied wherever their Karma leads them; not for us the heresy of separateness; from the Diamond Soul all colours flash. AB

PRESIDENT'S ADDRESS

By Col. Henry Steel Olcott

(Source: 'General Report of the Nineteenth Anniversary of the Theosophical Society, at the Headquarters, Adyar, Madras, December 25th, 26th, 27th and 28th 1894', pp. 8-11, included in the January 1895 issue of *The Theosophist*.)

THE JUDGE CASE. 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. Petitions from Branches, Committees and lists of members have been sent in, asking that the Vice-President be called upon to publish a defence or resign; other Branches and individual members, even more numerous, recommend him to make no defence, as their confidence in his truthfulness and integrity is unshaken and unshakeable. From what reaches me I think that the opinions of our members may be classified thus:

1. The American Section, with the exception of some individuals of the best class and some of lesser importance, stands solidly in his favour. I have even had it intimated that if Mr. Judge should be forced to resign, the Section will secede in a body, form an American Theosophical independently, and elect him President.

2. The Dublin, Brixton, and some other European lodges have passed votes of confidence; copies of a draft of Resolutions in his favour are circulating in France, Belgium, and Holland, and being sent me numerously signed; and I should not be surprised if a large number of excellent people in the European Section should unite with the Americans to form the new Section in the event of a split. The Bournemouth and some other British Lodges and a large number of English Theosophists call on him to explain or retire. German opinion is reported to me as being adverse to him. Spain is against him, France divided, Holland divided.

3. Australasia, so far as I have any direct intimations, is on the side opposed to Mr. Judge.

4. India has, to my knowledge, sent in no protest in his favour, although many members recognizing his immense services and his tireless activity in official work, deprecate any hasty action based on *ex parte* newspaper charges. The Poona T. S., through its President, "demands his expulsion from the Society." The above facts prove the existence of the strong antagonistic currents of feeling above noted. What courses are open to us and which should we choose? I offer the thoughts which occur to me with the hope that I may be judicially impartial, regardless of all personal feeling or bias.

Firstly. The Constitution of the Society must be rigidly adhered to at whatsoever cost. Not to save or to expel one man or twenty, will I swerve a hair's breadth from the strict letter of the law. In July last, both the General Council and Judicial Committee voted to quash the proceedings against the accused on a point which, although technical was nevertheless

irrefutable. Whatever is now or may hereafter be done in this affair, therefore, must be constitutionally done. As we cannot legally try Mr. Judge, Vice-President, for alleged misdemeanours committed by W. Q. Judge, individual; and as the individual cannot be tried for his private opinions, we have to fall back upon the moral aspect of the case, and see how an individual accused of the immoral act of deception usually behaves. We have the familiar precedent of H. P. B. who, before leaving India—for the last time, as it proved—placed her resignation in my hands in order to relieve the Society from the burden of defending her against the charges of the Coulombs and the Missionaries. The Convention subsequently passed a vote of confidence, which I officially conveyed to her, and this restored her to her former status in the Society. State Cabinets invariably resign office upon the passage of a legislative vote of lack of confidence. This is the unwritten, sometimes the written, law of honour. Frequently, the resigning official offers himself for re-election or again accepts office, if so requested. From the fact that I had to overrule the point made by him that he was not and had never been Vice-President *de jure*, I was led to believe that Mr. Judge was disposed to follow the same course as far as relinquishing that office was concerned. But, however that case may be, I should, if the case were mine, do as I have more than once before, both within and without the Theosophical Society, offer my resignation but be ready to resume office if my superiors or colleagues showed that I possessed their confidence, that there was a necessity for my so doing, and circumstances permitted. While the Society cannot compel Mr. Judge to resign and offer himself for re-election, and a very large body of our members advise him not to do so, he has it in his power to relieve the present strain by so doing and to thus enable the whole Society to say whether it still wishes to be represented by him before the world, or the contrary. Such a course would not affect his relations with the American Section or the Aryan T. S., those concerning only the Section and Branch and, having no Federal character, not coming under the purview of other Sections nor being open to their criticism. International action is only called for in Federal questions. It is proper for me as a student of Practical Psychology of very long experience, to draw attention to the important fact that, even if the charges of forged writing and false messages brought against Mr. Judge were made good before a jury, under the exoteric rules of Evidence, still this might not be proof of guilty knowledge and intent. This must not be overlooked, for it bears distinctly up on the question of moral responsibility. Every student of Modern Spiritualism and Eastern Occultism knows that a medium, or psychic, if you prefer the word, is often irresistibly impelled by an extraneous force to do acts of turpitude of which he is incapable in his normal state of consciousness. Only a few days ago, I read in the learned Dr. Gibier's "Analyse des Choses," a solemn statement of this fact accompanied with striking examples in his own practice. And the eminent Prof. Bernheim also proved to me this dreadful fact by hypnotic experiments on patients in the Hopital Civil, at Nancy. Equally well known is it that persons, otherwise accounted sane, are liable to hallucinations which make them sometimes mistake their own fancies for spiritual revelations and a vulgar earthbound spirit for an exalted historical personage. At this moment, I have knowledge of at least seven different psychics in our Society who believe themselves to be in communication with the same Mahatmas and doing their work, who have each a knot of disciples or adherents about them, and whose supposed teachers give orders which conflict with each others'! I cannot impugn the good faith of either of these sensitives, while, on the other hand, I cannot see my way to accepting any of their mandates in the absence of satisfactory proof of their genuineness. So I go on my way, doing my public duty as well as I can see it, and leaving to time the solving of

all these mysteries. My objective intercourse with the Great Teachers ceased almost entirely on the death of H. P. B., while any subjective relations I may have with them is evidence only to myself and would carry no weight with third parties. I think this rule applies in all such cases, and no amount of mediumistic phenomena, or of clearest visions of physically unseen Teachers by psychics who have not passed through a long course of training in Raja Yoga, would convince me of my duty to accept blindly the mandates of even well-meaning advisers. All professed teachings of Mahatmas must be judged by their intrinsic merit; if they are wise they become no better by reason of their alleged high source; if foolish, their worthlessness is not nullified by ascribing to them the claim of authority. In conclusion, then, I beg you to realise that, after proving that a certain writing is forged and calculated to deceive, you must then prove that the writer was a free agent before you can fasten upon him the stigma of moral obliquity. To come back to the case in point, it being impossible for any third party to know what Mr. Judge may have believed with respect to the Mahatmic writings emanating from him, and what subjective facts he had to go upon, the proof cannot be said to be conclusive of his bad faith however suspicious the available evidence may seem. The way out of the difficulty lies with him, and with him alone. If he should decide to neither give any satisfactory explanations nor to resign his Federal office, the consequence will undoubtedly be that a large number of our best people of the class of Mr. Herbert Burrows will withdraw from the Society; while if he should, his numerous friends will stand by him all the more loyally throughout. I do not presume to judge, the case not being before me on its merits. I must, however, express my profound regret that Mr. Judge should have circulated accusations of resort to Black Magic, against Mrs. Besant and Mr. Chakravarti; neither of whom have ever, so far as I have been able to judge in years of personal intercourse, done the least thing to deserve such a suspicion. As for Mrs. Besant, I can conscientiously affirm that in all my life I never met a more noble, unselfish and upright woman, nor one whose heart was filled with greater love for mankind. The Theosophical Society owes her a debt it can never repay.

The President wishes it known that his Address being a Presidential document, in the drafting of which the obligation of strict impartiality rested upon him, his private views with respect to the case of Mr. Judge were withheld. When the right time came, he should know how to act for the best interests of the Society.

ACTION ON THE JUDGE CASE.

(Source: Excerpts from the 'General Report of the Nineteenth Anniversary of the Theosophical Society, at the Headquarters, Adyar, Madras, December 25th, 26th, 27th and 28th 1894', pp. 39-61, included in the January 1895 issue of *The Theosophist*.)

After the reading of the foregoing official papers, general business being in order, Mrs. Besant rose and addressed the Convention as follows:

Mr. President-Founder, and Brothers, I bring you the greetings of the European Section as its delegate. I should not so bring them as a delegate, having in view the attacks that have been made upon me, were it not that the delegation was signed after all these attacks, so that I hold it from the European Section after the whole of the attacks were before them, and the

delegation carries with it therefore an expression of confidence in me. Were it not for that, I should have placed my resignation as delegate in the hands of the President; and asked him to explain to you why it was I could not accept the delegation; but as it was signed after these attacks, I feel myself justified in bolding that place before you.

I rise to move a resolution with respect to the very difficult position in which the Society is placed in regard to the charges brought against its Vice-President, Mr. William Q. Judge, charges which have been now before the public in a more or less complete form for a very considerable time. I shall be as brief as I can in what I have to say, but I cannot sacrifice clearness to brevity, for I am bound to give you just the facts that are wanted for the formation of judgment, when many of you may not have seen the papers on which this resolution is proposed, and therefore to some of you at least, some of the facts may be new. For a long time past in different parts of the world,—in India, America and Europe—vague statements were made accusing Mr. Judge of fraudulently simulating writings ascribed to the teachers of H. P. B. Those attacks were circulated very largely, and they were not worthy of being dealt with because they were vague and indefinite. Gradually they became more and more precise, and at last they reached a point so strong that when I came here last year appeals were made to me from different parts of India, and from very many members of the Society, asking me to look into the matter, and if, necessary take action upon it, so that it might be cleared up one way or the other, in order that Mr. Judge might have an opportunity of answering the charges that were circulated against him, if answer were possible. I looked into the mass of evidence which was in the hands of Col. Olcott but which, taken by itself, while arousing the gravest suspicion, was not sufficiently clear, definite and conclusive to justify Col. Olcott, or Mr. Keightley, the Secretary of the Indian Section, in a taking action which would commit the Society. But it happened that within my knowledge there were other facts unknown both to Col. Olcott and Mr. Keightley, which made the evidence which was in their hands complete and so rendered it, to my mind at least, convincing. What I knew by myself was not enough for public action, and what they knew by themselves was not enough for certain action, though that was stronger than mine; but all put together made so strong a body of evidence that it became a duty to the Society that it should be placed before it, and that Mr. Judge, as its Vice-President, should be given an opportunity of definitely meeting the charges if he could, so that an end might be put to a position so painful to all concerned, and so dangerous to the reputation and the honor of the Society. Under these circumstances, I wrote at first privately to Mr. Judge, having in view his long services and his devotion to the movement, and asked him to resign, but he refused by cable. That was in January last, and the cable came in February on his receipt of my letter. I then wrote a letter, which you will have seen in the published proceedings, to Col. Olcott as, President, and asked him as President of the Society under the clauses of the Constitution which deal with charges against the Vice-President, to call together a Committee, to arraign Mr. Judge before that Committee, and so that the charges be dealt with by a body representing the Society. It naturally, with our widespread membership, took a considerable time before the communication could reach every part of the world, the Sections could appoint their delegates, and they could gather together in a place which should be settled for the adjudication. Consequently the Committee did not meet until July, the earliest date which was possible when all these communications had to be made and properly carried out. Before that Committee objections were raised by Mr. Judge as to its jurisdiction. 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 merit, 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. Although it was irregular for me to do so, standing as I did, I thought that the Committee was to try a brother, and as we did not desire any sort of triumph or any kind of advantage but only absolute truth, every possible opportunity for explanation should be placed in Mr. Judge's hands. I thought it right to send the whole of the documents to him, so that he knew every word that I should speak before the Committee. As I say, when the Committee met Mr. Judge raised technical objections—one that was overruled, was that he was not legally Vice-President at all. That was one objection. The other objection was that, although he was Vice-President, the offence committed if an offence, was not committed by him as Vice-President but as a private member. You will observe that that was what in legal terminology is called a demurrer. He did not challenge the facts of the case, but he challenged the jurisdiction of the Court before which the indictment was to be laid: the objection was held to be a good objection, and I agreed with the finding. I think the objection was well taken from a legal standpoint, and I hold that Mr. Judge had the right to take the legal objection if he preferred to rely on a demurrer rather than meet the case upon its merits. Every accused person has such a right in Courts of Law, and we are bound in dealing with members of our Society not to do anything which would be less generous than the Court of Law would allow him, and not to deprive an accused brother of peculiar right of defence which he would have in the courts of his country and which he had a right to use before ourselves. Regarding that action on Mr. Judge's part as fatal to his own dignity and reputation, I urged strongly upon him not to shelter himself under the technical plea. I could do nothing more than that. The technical plea was held, and I think rightly, to be a good plea. The Committee decided that it had no jurisdiction and therefore could not listen to the charges, much less of course to any evidence in the matter. According to my view—that is my own opinion—the Committee should have risen the very moment it had arrived at that decision. Having decided that it had no jurisdiction, its work was over, and it should have adjourned; but instead of that—very likely I may be wrong in my opinion—it thought it right to allow Mr. Judge to state what *would* have been his line of defence if the matter had been laid before the Committee. And on the statement of Mr. Judge that *if* he had defended himself it would have involved the question of Mahatmas the Committee further decided that it should not have tried the charges. Then the Committee rose and Mr. Burrows proposed that a jury of Honor should be held. Mr. Judge refused a Jury of Honor, on the ground that his witnesses were in America and that it would take six months to get together his evidence. The only importance of that is as having bearing on the resolution of the Committee, which was passed by the Committee before this refusal was made: *i. e.*, that it believed that Mr. Judge was ready to go on with the case, and therefore that he did not try to evade enquiry. The Committee said this on the statement of Mr. Judge, that he was ready to go on: when the Jury of Honor was proposed, and when it might have gone into the case, he withdrew the statement that he was ready to go on, and said that his witnesses were away and that it would take six months for him to collect the evidence. On the following day, in consequence of the strong pressure put upon Mr. Judge by his friends, he wrote and asked suddenly for a Committee. Such a Committee though would never have been

in any sense representative, and I felt the difficulty at once of refusing it or agreeing to appear before it—difficult to refuse because, however late in the day, Mr. Judge asked for it; and difficult to appear before it, because some of the best members had left the place; so that it would have been a Committee without authority and without dignity, and the whole matter would have been hurried though in a way not conducive to a proper investigation. Therefore, entirely on my own responsibility—here you have a perfect right to judge me if I was mistaken in the action I took on myself—I made a statement in which I declared my own firm belief that these letters were not genuine, that the writing was a simulated writing, and that it was done by Mr. Judge. I read that statement before a meeting of Convention delegates, and Mr. Judge followed it, with a statement denying it, and then it was printed and sent out to the world.

Now comes the point as to the articles that appeared in the *Westminster Gazette*. These articles were based on documents supplied by Mr. Old, including the documents which I was prepared to lay before the Committee, as well as certain other documents which belonged to the Esoteric Section, which I should not have laid before the Committee. I was and am under a promise of secrecy [sic] regarding those documents, and under no possible conditions would I have broken the promise I made. But in addition to the evidence which was published in the *Westminster Gazette*, there was a considerable body of other evidence having an exceedingly strong bearing on the case; so in judging of the value of the statements of the *Gazette*, for the purpose of this movement, I take all the documents which deal with the exoteric and public matters. There were others in addition, which would have been laid before the Committee, had I been allowed to lay them. I now pass on to those proposals which I lay before you. Now it is said, and truly said, that the statements are *ex parte* statements; but while you admit that they are *ex parte* statements on the part of newspapers, you must remember that they are statements which would have been laid before a Committee where Mr. Judge would have been present,—statements that he might have answered if he desired to answer them, and therefore they are not *ex parte* statement in the ordinary sense of the term. If statements are made when a person has had no opportunity of answering them, it is right to demand an answer and to form no opinion until the answer is made. If the statements have been placed in the hands of the accused person, and he then, knowing the evidence in support of them, elects to shelter himself under a technical demurre in order to prevent an open trial in regard to the statements made, then he has no right to claim the advantage of sheltering himself under the plea of the statements being *ex parte* statements, when they come before the world in the form in which they now appear. Therefore I consider that that is not a legitimate plea, because the defence and answer might have been made, and ought to have been made, at the time. In addition to the statement of fraud against Mr. Judge, there are statements against me for condoning the fraud, and against Colonel Olcott and Mr. Keightley for similar condonation. We are challenged to answer the accusation and I will deal with it in a moment. Let me say also that it is said that we had a conspiracy of silence. Against this there is this fact, that I was bound under a legal agreement of 1893, to be in Australia on the 1st September last for a lecturing engagement. I was therefore obliged to leave London, and I took the last ship which made me land in Australia the day before that on which my first lecture was to be delivered. By sitting up all night before I started for Australia, I managed by myself to direct a copy of this inquiry, with my statement that I believed that these forgeries had been made, to all the leading London papers. In addition to that, I sent to all these papers a statement which I had drawn up and submitted to certain well-

known persons, with regard to the policy of concealing or evading truth, or considering that ordinary morality was not binding on anyone who stood as an occultist. I drew up that statement and took weighty names to sign it, because I considered the protest was necessary against the policy adopted by Mr. Judge, and I desire that all the members of the Society should know that the President-Founder, Mr. Sinnett, Mr. Keightley, Mr. Sturdy, myself, Dr. Westcott (who has a peculiar following in Europe) and Mr. Leadbeater (who is well-known in Ceylon)—these people, who were known as eminent Theosophists, should be known to stand to absolute truth against any sort of paltering with it or evasion, against fraud of any kind; so that the Society might remain clear in the world's face. I sent that also to the London papers, and I sent it with a private note from myself asking them to give full publicity. I placed all these documents in the hands of my friend Miss Wilson, of the London headquarters, and asked her to deliver them by hand at the newspaper offices. The *Westminster Gazette* was one of the papers I wrote to asking for publicity. So I do not think there was much hushing up, as far as I was concerned. They say I “rushed” away. That is true, under the circumstances I told you. But Col. Olcott was there for over a month after I had left. He was there till the end of August, he would have answered any question that was asked, and he is the highest official in the Society. The papers did not say one word about the whole thing. The *Westminster Gazette* kept absolute silence, and three months after these facts were sent it by myself; when I was in New Zealand and when it knew that I could not possibly answer it in less than another three months, it then brought out all the accusations, together with the accusations against myself for condoning fraud, and for endeavouring to hush the truth of the matter for advantages, monetary and otherwise, that were obtained by belonging to the Society, and for the sake of the general position which I hold as one of the leaders of the movement. A telegram came to New Zealand stating that an exposure had been made, and a little later another telegram saying that, in consequence of the exposure, Mr. Judge had expelled me from the Society. I was not able to answer them beyond saying there must be some mistake, not knowing what had really occurred, and the papers met me in Ceylon when I landed from Australia. I wrote at once to the *Daily Chronicle* to say that an answer would be sent as soon as I landed in England. But on reading the articles on my way to Madras, I saw no reason to delay the answer, and I wrote that answer without delay after I arrived here on Saturday evening, and took it yesterday down to the *Madras Mail*, where it will appear tomorrow. I went to Reuter's Agent and telegraphed to the *Chronicle* that the answer would come by the first English mail. That answer is now being printed as a pamphlet, to the number of 20,000 copies, and will be sent to every Branch of the Society, in order that the full facts may be laid before them in every part of the world. Now I say that to you, and you will see its bearing in a moment, on one of the proposals I make. There is in Europe a very strong feeling on this matter: I have received from the General Secretary of the Section a list of names eminent in the European Section, to whom have been sent out circulars asking those to whom they were sent to sign the circulars if they approved of Mr. Judge being called upon to make an explanation. Out of the eighty circulars sent, 65 answers have been returned. These 65 unanimously demand that explanation should be made. Out of these 65 signatories, 12 are signatures of President of Lodges and Society in Europe. In addition to that, there has been a kind of informal canvass which has been placed in my hands, in which twelve Lodges and centres demand that Mr. Judge shall explain or resign. One of them demands that he be expelled and the rest only ask for explanation or resignation. There are then seven centres and branches which take a somewhat indefinite position. Three on his side; the others “counsel delay;” one looks to the

Adyar Convention to discuss the matter, and does not wish to fan the flame. The President of one refuses to place the matter before his Lodge at all, and one expresses no opinion, content to leave action to Headquarters. A more definite expression than that it is not possible at present to obtain, because there has not been time for the General Secretary to get answers from all the Lodges. Mr. Mead wrote to me—I received his letter yesterday—stating what had so far been done and saying that he believed that an informal appeal had been sent to Col. Olcott—and that is true—by Mr. Judge’s friends. No official notice had been sent to him, and the appeal had been circulated privately, so that he could only mention it as information for me, and not as the Secretary of the Section. I fully agree with what Colonel Olcott said. There is a strong feeling on both sides. Probably America is nearly unanimous in Mr. Judge’s support; there are exceptions, but very few. Probably Australia is equally unanimous against him, but you must discount that by the fact that I have been lecturing there and exerting personal influence—not against Mr. Judge, I did not mention his name—but gaining influence, and you should bear this in mind when you are weighing the evidence of feeling. This is not a quarrel over individual opinions. No passion, no anger should come in; but you should endeavour to do justice. Therefore while 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. With regard to Europe the division is very great. I do not feel as a European delegate that I have any right to vote as a delegate on this matter. I lay before you exactly the facts of the division in Europe and I tell you my own personal opinions. When I return, there will be a very strong if not an overwhelming party in favour of the policy of truth, of absolute honour 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. In England, for a public man to be accused of dishonorable conduct and for him to refuse to resign office or to meet the charges, is a practically unheard of procedure. I do not mean to leave the Society, and I shall not resign even though Mr. Judge refuses to resign and is not willing to give explanation. I shall go on with my work. But I am bound to tell you that on every platform on which I shall stand, I shall be met with this difficulty as to dishonor. I will bear it. I will face it, and stand by the Society despite the difficulty. My own approval goes with those who challenge the action of Mr. Judge as dishonorable, and regard the Society as most seriously compromised by having for its Vice-President such an official second in command—and first in command when our President leaves us—and another President has to take his place. Now this is the first opportunity that we have had of speaking. Therefore it is that I move the resolution, and let me say that I quite admit, what Col. Olcott said as to the possibilities of unconscious fraud under mediumistic conditions, of wrong acts being thus done. But that is not a point which an official, such as the Vice-President of a Society that stands on a moral ground before the world, should take in his defence of official position. Mediumship is an excuse for the individual against moral judgment. It is no excuse for an official who under mediumship commits acts of moral turpitude, and has thereby shown that it is his duty to at once resign his official position, inasmuch as he is not responsible for his actions, and therefore must refuse to lead the Society into a position so detrimental to its honour. I had better read the resolution and then you can follow the remaining argument:

“Seeing that a series of articles has appeared in the *Westminster Gazette*, London, containing charges of deception and fraud against Mr. W. Q. Judge, now Vice-President of the

Theosophical Society; and “Seeing that a strong body of evidence has been brought forward against the accused, and “Seeing that the attempt by the Society to bring the matter to an issue last July was defeated by Mr. W. Q. Judge on a purely technical objection to the jurisdiction of the committee; and

“Seeing that Mr. Judge, being Vice-President of the whole Society, has issued a quasi-privately-circulated attack against one Section thereof, thus stirring up ill-feeling within the Society, and endeavouring to set the West against the East, contrary to the first object of the T. S. generally, and to the 2nd object specifically and

“Seeing that this is the first occasion since July on which a representative body of Theosophists has been gathered together; and

“Seeing that immemorial custom requires of every honourable man holding representative office in any Society to at once tender his resignation under such circumstances as are stated above.”

“Therefore the anniversary meeting of the Theosophical Society

Resolves;

“That the President-Founder be and is hereby requested to at once call upon Mr. W. Q. Judge, Vice-President, 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 judgment on his positions.”

Proposed by ANNIE BESANT

Seconded by BERTRAM KEIGHTLEY

The following are my reasons for submitting that resolution to you. I urge you to ask Mr. Judge to resign, because his office is an office for life, or rather during the life of the President. If it were only a yearly office, then at the end of the year you would have an opportunity of pronouncing your judgment as to whether you agree or disagree with having a man against whom certain charges had been levelled as your officer. You have not the power of such an election, because the tenure of Vice-Presidentship is practically unique, save that of the President. The two stand apart. There is no re-election; therefore it is the more necessary that if a man is challenged, if his honor is challenged, he shall give his office back to the Society which has the right of saying either: “We will take you with the charges against you,” or else, “We prefer to be represented before the world by some one else.” I therefore call upon Mr. Judge to resign, and I say that he ought to restore to the Society its liberty of choice in this matter. Then I call on him to resign because that course is always taken by honorable people when a challenge is made; not that the challenge is necessarily true. H. P. B., as the President told you, resigned the Corresponding Secretaryship the moment the Coulomb charge was laid against her. She was there as the Secretary. She resigned office the moment the charges were laid, in order that the Society might not be compromised by the attack made upon herself; by the vote of the Society confidence in her was declared, and then she took back the office. Is not that the precedent for Mr. Judge to follow, claiming, as he does, to be the pupil of H. P. B.,—leaving the Society to put him back in his place, as it put her back, if on a review of facts, it considers him innocent of the charges that are made against him? I say it is always done. So strongly do I feel this that, though I hold no office in the Society as a whole, though I am nothing more than the President of a local Lodge, holding my office on a yearly tenure, although I was re-elected President of the Blavatsky Lodge in September last, yet, in that these charges had been made against me in the following

month, the same mail that takes my answers to the newspapers charges, carries my resignation of the office of President of the Blavatsky Lodge, and then I stand for re-election. If they think my answer is sufficient, they will put me back as President. But I will not hold office, even a local office for a year or the nine months remaining, unless by their free-will they give it back to me, after my honor has been challenged and my good faith has been impugned; and inasmuch as I am thus challenged—and challenged also by Mr. Judge with the practice of black magic and with working under black magicians, I say to the Lodge, the only body to which I am responsible: “Here is the office you gave me before the charges were made; I will take it back if you give it to me, having listened to the charges made. But I will not drag you into the charges against me, I will save your honor as the Blavatsky Lodge, and cut myself away from you until you re-elect me.” Then there is another and a serious point. I have in my hand a document that ought not in a public meeting to be held by me. This document appears as an esoteric document written by Mr. Judge, sent to a person in India expelled from the Esoteric Section, published in the *Westminster Gazette* in part and completely, I am told, in a newspaper in Bombay; so that the whole of what is now thus published is public property. In that certain statements are made. I see their force perhaps more than you do, for the report of the American Section read to us just now, says in a veiled way what this circular openly says. I have to draw your serious attention to this as a matter affecting the future of the Society. It is stated in the document now before you that there is a plot, and in this which is circulated under the pledge of secrecy—but which is circulated in such a manner that it reaches the public press, and everything in it, slanderous or otherwise, has its full public effect on public mind—it is distinctly said that there is a plot amongst black magicians,—influencing certain Brahmans in India through race-pride and ambition, to control and manage the T. S. That these magicians have picked me out as their agent, and have used as an intermediary my honoured friend, Mr. Chakravarti, chosen, you will remember, by the Indian Section and some Brahmanical societies as their Delegate to the parliament of Religions: that the Brahmans and their agents engineered the charges against Mr. Judge, and I practised black magic on Mr. Judge and two others. Mr. Judge further takes on himself to say that there are no true Initiates in India, and to praise the West as against the East, asserts that a great seat of Western Occultism is to be set up, and that this was the object of H. P. B. I am ashamed to say that the holy name of the Master is attached to this attack on the East, on the Brahman caste, and on individuals. Now my reason for bringing this forward is that it is being circulated all over India, and with what result? The Vice-President of our Society attacks the whole of the Indian Section, and all its Brahman members. Charging one of them by name, and the whole of them in this general vague way, with a desire to guide and control the Society; charging some of them with black magic; charging them with using me as an agent and a practiser of black magic, in order to bring about this plot; so that an officer of the Society secretly circulates this kind of attack against one of the Sections, setting the East against the West, stirring up disunion and unbrotherly feeling and strife in our midst; contradicting the very first declared Object of the Society, that we know no distinction between races; and contradicting our second Object, *viz.*, to familiarise the West with the literature, philosophy and religions of the East, and to demonstrate the importance of that study. I maintain that when an official takes up such a position, he ought at least to resign, so that the Sections may say if they desire to be thus represented in the face of the world; so that the Indian Section may have the right to say whether it endorses this slander, whether it considers that these attempts are being made under the shelter of black magicians, whether it

considers, as it has the right to consider, that Mr. Chakravarti and myself are their agents; if so, we most certainly ought to be expelled. I say, when an official has to meet such charges, he is bound in the commonest honor to resign the office that protects him, and to allow the Society to re-elect him, if it endorses the statements he has made. These then are the reasons why I ask for his resignation. Let me say he misrepresents the feeling in the West. There is no such feeling against you, my Indian brothers; there is no such widespread belief in such a plot. Take America, and see how your own delegates were welcomed there. Take Europe, and see how Professor Chakravarti was welcomed; and I may tell you from my own personal knowledge that, so great has been the effect of the speeches which he made before the Chicago Convention, that some of the noblest of our people in England look at the present time to him as one of the best representatives of Eastern thought in the movement; and they will be outraged and scandalised by such a charge, coming with all the authority of the Vice-President, against him. Therefore I ask his resignation, I do not ask his expulsion; to expel him would be to take action too hurriedly, would be to take action that, I hold, you have no right to take, until the very last effort has been made to deal with the matter in gentler and kinder fashion. Myself and brother Chakravarti are most hit at, both in public and in that circular. It is he and I against whom the worst and the foulest of these accusations come. I have had no opportunity of consulting with him; he is far away; he has taken no part in the whole of this business; and therefore, I am unable to say to you what his opinion is. I am acting on my own responsibility, without his judgment, and therefore I may not commit him, not having asked his views; but I venture on my knowledge of him, to say one thing in his name, as I say it in my own, that we are the two that are most outraged by this attack,—and we seek no revenge. I say to you, being thus charged, that I am not willing to expel my brother; I am not willing to forget the work he has done, and the services he has rendered. I have learnt that when you are struck at, you may not strike back in anger, nor deal with the matter with a personal bias, nor with passion, nor with wrath. I ask him to resign; and then he can be re-elected if the Society thinks it right. That, I hold to be the duty of any honorable man. That, therefore, I hold to be his duty. If I have any influence with you, if my words can go for anything in pleading, if my desire has any weight in any of your hearts, I ask you not to use bitter language, not to be carried away by the insult to our beloved India or by any other reason. Arjuna was told to strike; Arjuna was told to fight; but without passion, unattached, separate from the outer action, and at peace within. Let us take that as our model; let us ask our brother to resign, and let him justify himself if he can. But do not prejudge him by expulsion, which puts another stigma on him in the face of the world. Ask him to take action which every honorable man may take, and which every honorable man ought to take. Ask our President to request him to do it, so that it may preserve the peace of the Society.

MR. B. KEIGHTLEY:

Mr. President-Founder and Brothers:

In seconding the motion which Mrs. Besant has just read to you, but very few words are needful on my part, after the admirably clear and lucid statement of the whole circumstances and events in this matter, and of the reasons which have led her to propose this step to the present meeting. With regard to my own position in the matter, my resignation will, in the course of today, be in the hands of the Convention of the Indian Section in due course. I am a yearly officer and it rests with my Section, charged as I have been with condoning fraud, either to choose to re-elect me or otherwise. I have tried in the matter to act honestly. When I

thought we had a sufficiently well considered and strong case, I urged the President-Founder to take public action. When I return to Europe, I found that some links in the chain of evidence utterly broke down; I therefore advised my other colleagues here to proceed no further in the matter but to wait for further evidence. That further evidence was supplied by Mrs. Besant herself from her own knowledge. As soon as the case stood complete, action was taken immediately. I was a party to the Judicial Committee, I gave it as my opinion, that the technical objection raised by Mr. Judge was a sound and good one. As a lawyer, I held it was well taken, and hold it so even to this moment; and then finding that the Committee was abortive, I signed a strongly-worded protest against tampering with truth or deviation from honesty. It was signed by Mrs. Besant and others, and sent with the copy of judicial proceedings to every newspaper in London. If then you hold with these facts before you, that I have condoned a fraud, it lies with you to elect someone in the course of today as General Secretary to the Indian Section in my place. I hold that, be he guilty or be he innocent, Mr. Judge ought to have taken that course long ago. His resignation ought now to be in the hands of the Society. His resignation would neither have declared his guilt nor would it have proved his innocence. It would have been the course that any honorable man would have taken. I am reminded of another case in point, in which Mrs. Besant played a part; the famous case of the "Knowlton pamphlet." She was then Vice-President, while Mr. Charles Bradlaugh, Member of Parliament, was President, of the National Secular Society. They thought it right to publish a certain pamphlet known as the "Knowlton pamphlet" which became the object of a criminal prosecution. The very moment that these proceedings were commenced, both Mr. Bradlaugh and Mrs. Besant tendered their resignations of their offices as President and Vice-President in the National Secular Society. Subsequently, they were triumphantly re-elected and reinstated. That was the precedent which every honorable man ought to have followed, a precedent which the creator of this movement, H. P. B., set before you; this is the precedent which Mr. Judge as Vice-President should have followed. His not having followed it, places him in my estimation in a false position. It places the Society to which we all belong, in a position which is absolutely untenable; and therefore I hold, that it is our duty here today to formally move, the President-Founder to request Mr. Judge to tender his resignation—not, thereby in any way prejudging his guilt or innocence, but simply reminding him of that duty which, as an honorable man and as an officer of this Society, he should have long ago recognized and performed. Therefore I second this resolution of Mrs. Besant's and endorse everything which she has said. Her statement of facts has been accurate to the letter and I trust that this meeting, this anniversary gathering of the Theosophical Society, will pass this resolution without a single dissentient voice. An amendment was moved by Captain Banon and seconded by Miss Muller, calling on the President-Founder to take steps to expel Mr. Judge from the Theosophical Society.

CAPTAIN BANON said: I beg to move the following amendment to the last part of the resolution, and that is that the President-Founder be and is hereby requested to take the necessary steps in accordance with previous precedents to expel Mr. W. Q. Judge from the Theosophical Society. I wish to say a few words. I have been a member of the Theosophical Society for the last 13 years. Mr. Judge is a perfect stranger to me: Mrs. Besant is a perfect stranger, and Mr. Chakravarti is a mere acquaintance of mine; but my particular care and my particular desire is for the welfare of the Society. I do not care for any person in it. I desire everything to be for the good of the Society, and I think public opinion expects us to take this

course of expelling Mr. Judge. He has thrown out his challenge to us that we are afraid of expelling him. You may say I am prejudging, but in the Esoteric pamphlet Mr. Judge has given his answer and you know what that answer is. It is not the first time a member has been expelled from the Society. Dr. Elliot Coues was expelled for an offence very much less than what Mr. Judge has done. We ought to treat Mr. Judge in very much the same fashion.

Dewan Bahadur S. SUBRAMANIER [sic] said: Mr. President and gentlemen, I wish to make an observation before you come to a conclusion with reference to this resolution. I am not going to speak either in support of the original resolution or in support of the amendment, because, so far as I am concerned, the point I wish to suggest to be considered before you go to consider the question of what step you shall eventually take, is whether you will ask Mr. Judge to resign or you will ask him to be expelled. I only wish to prevent our getting mixed, as appears to be the case. I would rather that Mr. Judge be called upon to defend himself upon the original charges of forgery which have been brought against him, I don't wish that further charge should be now added in this resolution. I think he should be called upon to defend himself on those two charges for the reasons which have been so eloquently explained to you by Mrs. Besant. I think we should not place ourselves in the position of judges. He has made an imputation upon Mrs. Besant; he has made an imputation upon Professor Chakravarti. And after the eloquent speech we have had from Mrs. Besant, it may be said—as Mrs. Besant remarked with reference to the Australasian Colonies – that we are under the spell of her eloquence, and we have made up our minds to do this in regard to it. This charge, I admit, is an extremely serious one. It is a charge, looking at it from a lawyer's point of view, which is rather difficult to establish. From its moral point of view, it is extremely grave, and on that the general public does not agree. As to the charges already brought against him, we know a *prima facie* case has been made against him with regard to forgeries, and with reference to those forgeries he was called upon to defend himself in London. He evaded the defence. Now, we should, therefore, confine our proceedings to the charges of forgery brought against him. If you are going to mix up the charges he brought against the Eastern Section; if you mix up with it the imputations he made against Mrs. Besant and Mr. Chakravarti, it would look as if we were actuated by some personal feelings. Now the attempt to produce disruption between the East and the West is an extremely discreditable one. To me, it appears, it is perfectly incapable of doing any harm or injury. The point is: Has the Vice-President been guilty of those charges of forging Mahatmas' letters, as it had been alleged? We should call upon him to defend himself against it. And if he fails to do it, other courses could be taken. I would, therefore, suggest to you that one small clause in Mrs. Besant's resolution dealing with new imputations, should be left out, and that the rest of the resolution should stand as it does, and then in fact the ground would be absolutely clear. I can assure, you have a very astute man in Mr. Judge to deal with. This addition of a new charge will give him technical ground for another evasion. We must try to fix him at the point. He has been charged in Europe; and has not given any explanation. I think the Society is bound to call upon him to defend himself, and if he does not afford proper explanation, we will mete to him the condignest punishment he deserves. Whether we should come to the conclusion that he should resign, or, he should be expelled, it is somewhat premature. We are in a Society in which he has a legal position as a member and as an officer, and before we actually pass any punishment or pronounce any judgment he is entitled to be heard. I look at it purely as a lawyer, as if the question would be looked [at] by a judge when it comes before the court.

Undoubtedly, the guilt may be clear, and yet I think a most guilty person is entitled to be heard before he is condemned.

THE PRESIDENT: The Constitution of the Society requires the man to be heard.

Mr. SUBRAMANIER continuing: I do not know if the Constitution does not contain these rules. The court will impose these rules. If you catch a man red-handed at the scene of murder, he is entitled to bring his witnesses. He may be a monomaniac. I think therefore, gentlemen, Mr. Judge is entitled to say what he has to say before you condemn him. Therefore the resolution I would suggest is, that of Mrs. Besant with the exclusion of that clause in regard to the punishment, after we have received the explanation. I am extremely sorry that this matter has to be postponed. I know what discredit has been brought against the Society from the time the charges of forgery have been brought against us, I can assure you that for many years I found it difficult to own that I belonged to this Society. The time has come, as Mr. Banon has said, when we are bound to go to the very bottom of this matter, and if it is found that Mr. Judge is guilty to have it proclaimed to the world that he has been guilty, and that the Society has been imposed upon. However strongly you may feel, we should not omit to take legal procedure. I, therefore, suggest that the resolution proposed by Mrs. Besant with that clause omitted, should in fact form the subject of the indictment that he should be called upon to submit his explanation and upon that explanation you should come to the determination as to what you should do. I don't think that the Society will suffer by the course we suggest. All that the public will like to know. Therefore, we may well delay, and call upon him to submit an explanation. If he raises any technical objection, then we shall arrogate to ourselves the deciding what we shall do.

THE PRESIDENT: I may state that the argument of the honorable gentleman is entirely irrelevant, because every right of the individual is protected by our Constitution. No man would have any right to expel Mr. Judge, or make him resign, without giving him the chance of defence. This is nothing but an informal meeting of the Society to express its opinion. The members have a perfect liberty to ask me to take action as the Executive, subject to the approval of the General Council. The Motion of Capt. Banon can only be accepted as the expression of the opinion of those who will support his amendment. The time has not come when we should expel Mr. Judge. We may ask him to resign, but must, before expulsion, give him every opportunity of answering charges made against him. I will now request Dr. Huebbe Schleiden, as a renowned Doctor of Laws, to favour us with his views on the subject.

Dr. HUEBBE (sic) SCHLEIDEN: Brothers and friends. Let me begin by saying that I agree with the amendment which has now been made. I understand it to be this: 1. that we first of all call upon Mr. Judge to resign his office in our Society; 2. that, secondly, we ask him to give a full explanation; and 3. that, in case Mr. Judge fails to comply with these requests within the year 1895, the President-Founder be pleased to take the necessary steps to remove Mr. Judge from his office of Vice-President of the Society. I must say, that I think we ought to take no violent measures save for the most urgent reasons. I endorse fully all that Mrs. Besant has said. Mr. Judge has done a great deal for our Society and is doing so now. I have been good friends with him and I have personally nothing against him. But now at last the moment has come, that our Society ought finally to be purified of all phenomenalism with its

unavoidable deception and fraud. Our principles ought to be changed. I do not know whether all of you realise the importance of this move, whether you are aware that hundreds of our present and of our late members, those who are now members of the Society and many others who have sorrowfully left it, look—as it were—down upon us here now at this moment, for which they and we all have waited so long and which has now come at last. Believe me, the reason why hundreds of good men—and some of the very best men there are in the world, in every race, here in India, in England, in Germany, in America and everywhere—believe me, the reason why these men have not joined our Society at all or have sorrowfully left it, although they quite agree that our movement embodies the greatest ideas that man can ever conceive, is that these ideas have not been carried out in practice. Our objects are the search after divine wisdom and its realization within us. But hitherto the main attraction to it has been made the reference to phenomena and the hunting after psychic powers, which have nothing to do with the spiritual aspirations that are our final object. The authority of “Masters” is brought into play, instead of everyone being taught that there ought to be for no one any higher authority than his own conscience, his own intuition, and his own impartial and impersonal reasoning. All that playing at “Masters” and pretensions of psychic powers, precipitating letters and all the rest of that tomfoolery, is absolutely hostile to really genuine aspiration and is detrimental to all spiritual progress. And it is this which has brought our Society into all its calamities, almost from the beginning—and now again. We must, therefore, now at last declare that we members who are here present at the celebration of this Anniversary of our Society, will not stand this nonsense any longer; that we will aspire to the realisation of divine wisdom, but have nothing to do with psychic phenomena, will not allow ourselves to be misguided and obstructed by them, and will not be deluded by any secret authorities or any other such sham pretensions. Those who have left the Society because they could not wait for this moment to come, because they could not bear to see the noble aims of the Society dragged down into the mud, those cannot help us now. They are not here and if they were they would have no voice and no vote in the matter. But we who are here now, we have the right, nay, we have the duty to stand up for that which we aspire to as true and good and against all that we know is base and is perverted. Truthfulness ought to be one of the first requirements for every Theosophist. And the honour of truth ought to be given to everyone to whom it is due. This is a particular reason why I recommend this amendment to you. Mrs. Besant said that she would continue to work for the Society, even if Mr. Judge did not give a satisfactory explanation and should still remain Vice-President, but that she would then have to stand on every platform under this shadow of being somehow linked to fraud and to deceit. We dare not accept this sacrifice from her; we must rid her of this dreadful spell; we must force Mr. Judge to do what he is in honour bound to do, if he will not do it voluntarily. Mrs. Besant has been defamed publicly for things which were absolutely untrue. That is bad enough. But being blamed for things which are true, which oneself despises but still with some remote reason one is made responsible for, that is unbearable. We ought not to expose Mrs. Besant to such a disgrace. I do not know if any one of you would ever brave out such a position. If, therefore, Mr. Judge will not comply with our demand to resign his Vice-Presidentship or to give a full explanation which will be satisfactory to the leading members of our Society—we shall then be obliged to remove him from his office. We ought not to allow a prominent member like her, the beloved exponent of Theosophy all over the world, to suffer under such a ban as she would be obliged to face. These are my reasons, and I second the amendment of the Honorable Subramanier.

MR. E. M. SASSEVILLE: Brother Theosophists, I come from America. I am extremely glad to be present here today. I have been a Theosophist for over ten years. I little dreamt when I first joined, that this happy day of our meeting would ever come. I never expected that I would ever have the pleasure of looking at so many faces of my Hindu brethren. I must say that, if I speak in that way I am sure that I also represent the sentiment of probably ninety-nine per cent, or even a hundred per cent of the American Theosophists. Our leader, Mr. Judge—for I must still call him our leader—has been with us for years, and has done grand and noble work. We all acknowledge it. All the Americans would certainly stand by him, no matter what happened to him. Mr. Judge probably has been guilty of something, I am afraid. What it is I cannot say, because I have not heard his side of the case. But I think that the motion brought by Mrs. Besant, requesting the President to ask Mr. Judge to resign, is a just and proper one. Yet I am entirely against the amendment to the motion, which asks for his expulsion from the Society. If you expel Mr. Judge before having asked him to resign, before giving him a chance, as the honourable gentleman put it, to say what he has to say in his explanation—I think you will commit a hasty action, and it will charge heavily on the whole Society. Please remember that the American Section of the Theosophical Society is no very small branch. It would be a pity to expel Mr. Judge in a hasty fashion, and thus injure the cause of Theosophy in our country; and not only in our country, but all over the world. Please remember that Mr. Judge, although he may be guilty, still has done great work. He has been ever since the foundation of the Society in the harness and has worked for the cause. Please remember this, and do not act too hastily. I am happy to bring you brotherly greetings from all the American Theosophists.

MR. KEIGHTLEY: With the permission of the President, I would like to clear up some misconceptions. We are getting confused in regard to the issues before us. My friend, Mr. S. Subramanier has contributed unwittingly to our confusion. He has endeavoured to make out that the Resolution as moved by Mrs. Besant, and seconded by myself, formulated a new and fresh charge against Mr. Judge, or in a way condemns him, or passes judgment. It does nothing of the kind. It recites a number of facts, none of which can be disputed. It recites, first, the appearance of the articles in the *Westminster Gazette*; secondly, it recites the charges of fraud and deception, supported by a large body of evidence. It then goes on to recite various other points, including the point that his recent publications have tended to raise strife in the Sections. It then shows that every honorable man, be he guilty or innocent, under circumstances of this kind would naturally tender his resignation of office in such a Society as ours, without hesitation. And it only asks him, in conclusion, as a matter of common honour and honesty, to place his resignation in the hands of the President, and it asks the President to call upon Mr. Judge to do so. That is a clear issue. It does not pronounce any opinion on Mr. Judge. It does not expel him, it does not remove him from the office of Vice-President; but it simply reminds him of a duty which he ought to have long ago recognised on his own account. I wish to say also that I am strongly opposed to such hasty action as would be involved in the Resolution of expulsion. I fully agree with my friend, Mr. Subramanier and with Mr. Sasseville, who has just spoken. It would be a most untheosophical, most wrong, most injurious, as well as [a] most illegal proceeding to pass a resolution expelling any member of this Society without first formally calling upon him for an answer to the charges against him. That you must remember. The Resolution of Mrs. Besant calls upon him to place the office of the Vice-President back into the hands of the Society, so that when his official

answer is made, when his defence is before the Society, he may then offer himself for re-election, and by submitting to that ordeal, give an opportunity to the Society to pronounce its final verdict; because, owing to his own course of raising technical objections, it is impossible for this Society to take any judicial action against him, or bring him before any court before which he could make his formal legal defence. The only way to give him an opportunity to make his defence, is by his placing the resignation in the hands of the President-Founder, and then standing for re-election.

THE PRESIDENT: There was an opportunity given Mr. Judge last July to make a defence. He has not yet refused to make an explanation, as I understand it, so far as I know, but I am in hopes that he will do so. I cannot conceive of his doing otherwise, however many affectionate friends may dissuade him. The tone of all his private letters to me is that he is innocent of wrongdoing, and as one of his oldest and staunchest friends I should deplore his shirking a full and precise official explanation. It is for us to see whether he is disposed to meet the wishes of the Society in this respect. Further action may be taken later.

The COUNTESS WACHTMEISTER: An opportunity was given to Mr. Judge last Summer at the European Convention of the T. S. to give his defence on these charges, and he through a lawyer's quibble evaded that opportunity. Why should we come forward again to ask him for an explanation (hear! hear!) It seems to me that the course proposed by Mrs. Besant is the right one. I think that we should ask him to resign the Vice-Presidentship, and when he has resigned let him come forward as a gentleman and as an honourable man, and clear himself of these charges. If he does so satisfactorily, we will receive him with open arms as our brother. We have no enmity against him. We appreciate his work for the T. S. We know what he has done for the Society, and therefore if these charges of deceit and fraud can be answered in an honest and satisfactory manner, we will welcome him back most cordially. What strikes one as both heartless and cruel in Mr. Judge's conduct is the mine he exploded on Annie Besant when she was thousands of miles away in Australia, giving out publicly, as he did, that she is not only a victim of black magic, but that she herself has practised black magic. When this bomb exploded, the misleading news reached Australia that she had been expelled from the Society by Mr. Judge; the work was impeded; the public thought that she was in disgrace, and few people came to her lectures. Last year when we were here, Mr. Old and Mr. Edge wished to bring forward all these charges before the Indian Section—but Mrs. Besant objected, on the plea that it would be unfair to Mr. Judge to bring these charges behind his back: honourable conduct on her part, very different to the mean tricks played upon her by Mr. Judge. The President-Founder in his Address deplored the conduct of Mr. Judge in accusing Mrs. Besant of black magic. It is a very grave charge, my friends, and I beg you to think of it seriously, and if you will only endorse what the Colonel has so ably said in his Address, disapproving entirely of Mr. Judge's accusation against her, you will then give to Annie Besant a vote of confidence.

THE PRESIDENT: Let us close the matter by bringing it to a practical issue. This meeting, although representative of several Sections, has no legal power whatever to expel Mr. Judge. This meeting can only recommend to the Executive of the Society, who represents the General Council, to take certain action. It has been suggested here, first, by Mrs. Besant, that Mr. Judge be requested to resign. In the second place, it has been suggested by Capt. Banon

that he be summarily expelled; and in the third place, it has been suggested by Mr. S. Subramanier that he be requested to explain and if he does not explain or resign, that steps be taken to remove him from the office of Vice-President. Mrs. Besant has the floor for a rejoinder.

MRS. BESANT: I need do nothing in reply except to sum up the points on which your decision has to be made, and I do ask of you to preserve a quiet dignity in so serious a matter. It is not a matter for laughter. It is not a matter for passion. It is a matter involving the future of a great spiritual movement, and you should, I think, show dignity and a quiet spirit. In giving your vote for it, you will have to answer in the future. The first amendment that will be put to you by the Chair is that of the Honorable S. Subramanier. If his speech had been delivered a year ago, I should have agreed, but we have done exactly what he now asks us to do again. We have asked Mr. Judge to explain. We have called him before the Judicial Committee, which is the only constitutional and legal way of trying him. We asked him there to meet the charges and he evaded the whole thing. To ask him over again is to put yourselves in the absurd position of finding yourselves next year exactly in the position where you were at the commencement. He will probably go through the same succession of excuses, prevarications and evasions. And, remember that all the trouble of the best lawyers in your Society was taken last Spring to find out the way in which he could be brought to book. There is no other way in the Constitution except the one tried, and which failed; so that if you pass that amendment you will practically tell your President to do what he has already done—to waste another year in doing what the past year has been wasted in doing—and at the end you will be exactly where you are now. If Mr. Judge gives no explanation and keeps his position in the face of the world, then there comes the question, how are you going to force him to act. There is no other way. You have a Constitution and you cannot break it; you have laws and you must abide by them. There is no way of reaching Mr. Judge except the way you have tried. Then comes the question of expulsion; but you cannot expel him. You may start on lines which ultimately, you hope, will lead you in that direction, but nothing more. But remember that, supposing you pass the original Resolution and through the President call on him to resign, that does not deter the General Council from expelling him if he does not choose to make his explanation. I can conceive nothing more unwise, more rash than to plunge into the act of expulsion, because one gentleman says that my statement is true. That gives you no reason to refuse to hear Mr. Judge. That is not judicial, to expel him. To ask him to resign is to leave him absolutely free. To ask him to do what an honourable man would have done a year ago, is the only thing remaining to be done. I am seeking to clear the Society and not to raise party spirit. Mr. Judge says one thing; Mrs. Besant says another thing. Let them both look for one thing, that is the Society's welfare. Let the thing be fought out; but the Society should not be compromised in the face of the world. So I ask you to say "No" to both the amendments; that is, to keep your hands carefully at your sides without raising them, until the original Resolution is put before you, and then to vote upon it. Let me say one thing—that mistake may not arise; one word with reference to the telegram which the Countess Wachtmeister said was sent by Mr. Judge to Australia. It was a newspaper telegram. I have no reason to believe that Mr. Judge sent it. With this public statement I leave the question in your hands. At this stage a voice from the audience demanded an adjournment, but the motion fell through for want of a seconder. The President then put the first amendment, that of Captain Banon [that Mr Judge should be expelled], to

the meeting and it was lost. Mr. S. Subramanier having withdrawn his amendment, the original Resolution of Mrs. Besant was put to the vote and carried, *nem. con.*

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At the opening of Chapter XXIII of *Old Diary Leaves*, Fifth Series (The Theosophical Publishing House, Adyar, Madras, 1975, pp. 310-311), we find the following heading: ‘THE AMERICAN SECTION SECEDES (1895)’. And this was Col. Olcott’s opening statement:

I sailed from Bombay on the 10th of May in the French steamer “La Seine” and at Suez was transferred to the “Australien,” and sailed in her for Marseilles on the 21st. The reader may picture to himself my astonishment when, on reaching Marseilles on the 30th of the month, among the large number of letters awaiting me was one from Mr. Judge notifying me of the secession of the American Section on the 28th of April, last past. This was his first intimation to me of his intention, and his reward for my judicial impartiality and undiminished friendliness up to that moment. If this might not be called a crisis, what would? However, I lost no sleep over it nor shed a tear; I simply regarded it as an act of moral suicide which concerned only the individual himself: as for its destroying, or even permanently weakening the Society I did not entertain the thought. The fact is that a dozen such “crises” would not make me pass a sleepless night or lose a meal, for down to the very roots of my being I have the conviction that those who are behind this movement are stronger than all adverse forces which could be combined together. If the eyes of our timid members could only be opened like those of Elisha’s servant, they, like him, would see “the mountain full of horses and chariots of fire round about”—the Society.

The emotional language used by Col. Olcott in this statement reflected, possibly, the serious gravity of the moment lived by the Society. The fact is that the new Society, established under Mr. Judge’s leadership, attracted a considerable number of members and generated a lineage of distinguished writers and exponents of Theosophy, including Gottfried de Purucker, Boris de Zirkoff, Geoffrey Barborka, Charles J. Ryan, H. J. Spierenburg, James A. Long and Grace F. Knoche, among others. With very few exceptions, the leaders of the several Theosophical organizations inspired by the work of William Q. Judge were not excessively critical towards the TS with Headquarters at Adyar. The latter, for example, cooperated significantly with the project of publishing *H. P. Blavatsky Collected Writings*, edited by Boris de Zirkoff. And more recently, Tim Boyd, international President of the TS with Headquarters at Adyar, has invited a number of speakers from other Theosophical organizations to participate at the International Convention at Adyar. Also, the International Theosophical Conferences have been attracting members from all Theosophical groups in an atmosphere of harmony and serious study. Theosophy is bound to remain the focus in all of them, in spite of their differences in approaching it. For as HPB wrote in her message to American Theosophists in 1888:

Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to one’s self, are its chief features. He who teaches Theosophy preaches the gospel of goodwill; and the converse of this is true also,— he who preaches the gospel of goodwill, teaches Theosophy.

(<https://www.theosociety.org/pasadena/hpb-am/hpb-am1.htm>)