

FROM  
WILLIAM Q. JUDGE,  
144 MADISON AVE.,  
New York.

March 15, 1894.

### CHARGES AGAINST WILLIAM Q. JUDGE.

*To all Members of the Theosophical Society :*

It is disagreeable to talk much of oneself, but sometimes it is necessary, and in this case it has been made a necessity by the action of others, as also by the existence of many vague and suppressed rumors which have been flying about in quarters not public but sufficiently active to compel action on my part. Hence I now make known in advance that which has been spoken obscurely for some time, and which is now before me officially from the President, Col. H. S. Olcott, to the end that all members of the Society and friends of my own in all parts of the world shall be in possession of facts so that surprise and perhaps confusion may be prevented.

The assertion is made in India that I have been guilty of "*misuse of the names and handwriting of the Mahâtmas*", and this has been officially communicated to the President, who, writing from Agra, India, under date of February 7th (received here March 10th, 1894), says an investigation is demanded through

an official inquiry by means of a committee into the matter of your alleged misuse of the Mahâtmas' names and handwriting.

Conceiving himself required and authorized to take action, the President proceeds thus :

By virtue of the discretionary powers given me in Article 6 of the Revised Rules, I place before you the following options :

1. To retire from all offices held by you in the Theosophical Society, and leave me to make a merely general public explanation, or
2. To have a Judicial Committee convened as provided for in Art. 6, § 3 of the Revised Rules, and make public the whole of the proceedings in detail.

In either alternative, you will observe, a public explanation is found necessary : in the one case general ; in the other, to be full and covering all the details.

He then ends by proposing two code words for an immediate reply ; "*first*", to mean that I resign, and "*second*", to mean that I demand a committee.

On March 10th, I cabled him as follows :

Charges absolutely false. You can take what proceedings you see fit ; going [to] London [in] July.

The reason for not using his word "*second*" will later on be made clear.

The charge is made against me as Vice-President: I have replied as an individual and shall so continue, inasmuch as in my

capacity of Vice-President my duties are nominal, have once been exercised by communicating to the Society, as required by the Constitution, the resignation of the President, and once by acting for the President at the Parliament of Religions in Chicago. The only charges that could be made against the Vice-President would be those of failing to perform his duties, or misusing the office when there were any duties attached to it. On the face of this very vague charge, then, it is evident that there is nothing in it relating to the official Vice-President.

Inasmuch as I was the first presiding officer of the Theosophical Society at its preliminary meeting in September, 1875, and its first Secretary at such meeting; that I was not only H. P. Blavatsky's intimate friend and direct pupil but that I have been conspicuous as an upholder of Theosophical doctrine, as also an upholder, with many other friends in every part of the globe, of H. P. Blavatsky's good name, high motive, and great powers against the ridicule of the world and much opposition from certain members of the Society she founded; that I have been elected to succeed Col. Olcott as President of the Society and have been officially declared his successor by him; it is important and imperative that I should make this matter public, and I now do so, and state my unqualified, explicit, exhaustive denial of the said charge, asserting most unreservedly that it has absolutely no foundation.

Under the Constitution the President is directed to call a Judicial Committee to consider charges. The committee is to consist of the members of the General Council, who are now the President, the three General Secretaries, and the Vice-President. In this case, one member of the Council could not sit, being the General Secretary of American Section, Vice-President, and the accused. The person charged has the right to nominate two additional members on the Committee, and each of the Sections two. This would call for eleven members. The accused person has the right to fix the place of trial. When the President calls the committee, I shall fix on London as the place for its meeting, as I am going to attend the European Section Convention next July.

Hence I shall request the American Section Convention in April to make selection in advance of the two members from this Section, either by then naming them or by empowering the Executive Committee to do so whenever the official notice comes to the Section from the President. It is certainly useless to wait the long time required by the distance of India from here, inasmuch as it is perfectly evident that the Committee will be convened by the President. Perhaps when the Committee is convened I shall, for the first time, have particulars as to persons, dates, and the like of the charges made, none of which up to this time I have had except in the form of rumor.

More acutely than any personal grievance, do I feel the probability of a deplorable influence being at first exercised on the Theosophical movement by the making of these charges. I do not think it will have a lasting effect for injury. The rumors to which I have referred have been used by the enemies of the Society to show, if possible, dissension among us and to found a

charge of rottenness ; they have printed the matter in a scandalous form in both Europe and America, pretending that in my official and private capacities I am in the habit of sending alleged "Mahâtma messages", and then they added ribald jokes of their own. This I have not hitherto noticed, because all members know that the correspondence and work of the Society are open to all and entirely devoid of the elements alleged to exist by these opponents ; we are all perfectly aware that our strength lies in our devotion and constant work. The present situation will therefore result in clearing the air and consolidating our ranks in all directions.

As to my failure to cable the word "second", meaning "I demand a Committee". The reason is not that an investigation is avoided. Such an investigation will not be avoided. But on constitutional and executive principle I shall object from beginning to end to any committee of the Theosophical Society considering any charge against any person which involves an inquiry and decision as to the existence, names, powers, functions, or methods of the "Mahâtmas or Masters". I shall do this for the protection of the Theosophical Society now and hereafter, regardless of the result to myself. The Society has no dogma as to the existence of such Masters ; but the deliberations of an official committee of the Society on such a question, and that is the first inquiry and decision necessarily beginning such a deliberation, would mean that the Theosophical Society after over nineteen years of unsectarian work is determined to settle this dogma and affix it to the Constitution of the Society. To this I will never consent, but shall object, and shall charge the Committee itself with a violation of the Constitution if it decides the question of the existence of "Masters" or Mahâtmas ; if it should affirm the "Masters'" existence it will violate the law ; if it should deny Their existence a like violation will result ; both decisions would affirm a dogma, and the negative decision would in addition violate that provision of our law, in Art. XIII, Revised Rules, which makes it an offence to "willfully offend the religious feelings of any Fellow" of the Society, inasmuch as the belief so negatived is religiously held by many hundreds of the Fellows of the Society. I intend to try once for all to definitely have settled this important question, and to procure an official decision affirming now and forever the freedom of our Society.

Hence the President's alternatives, offered as above, are mistakes, and are the initial steps to the promulgation of the dogma of belief in the "Masters". The first alternative is furthermore a judgment in advance, ridiculous in itself yet serious as emanating from our highest official. It precludes him from sitting on the Committee, and that point also I shall raise before the Committee. The whole proposal he makes brings up serious and complicated questions of occultism touching upon the matter of the existence, powers, functions, and methods of those "Masters" in whom many Theosophists believe but as to whom the Theosophical Society is perfectly agnostic and neutral as an organized body. For that reason no one in official position ever

thought of making a public matter of the many assertions made here and there by members of the Society, that they individually communicated with beings whom they called "Masters, Mahâtmas", nor of the assertions publicly made by prominent members that certain philosophical statements recently published in our literature were directly from the very "Masters" referred to by Col. Olcott, although those statements contradicted others made by H. P. Blavatsky on the declared authority of the same "Masters".

On all these grounds, then, I shall object to a Theosophical Society Committee, while of course there will never be any objection from me to a proper investigation by a body of persons who know enough of Occultism as well as of Theosophy to understandingly inquire into these matters.

But some of you may wonder if all this leaves in doubt the question whether I believe in the "Masters". I believe the Masters exist, that They actually help the T.S. Cause, that They energise and make fruitful the work of all sincere members; all this I can say to myself I know, but to prove objectively to another that such beings exist is impossible now so far as my intelligence can perceive. "Letters from Mahâtmas" prove nothing at all except to the recipient, and then only when in his inner nature is the standard of proof and the power of judgment. Precipitation does not prove Mahâtmas, for the reason that mere mediums and non-mahâtmas can make precipitations. This I have always asserted. By one's soul alone can this matter be judged, and only by his work and acts can one judge at first as to whether any other person is an agent of the Masters; by following the course prescribed in all ages the inner faculties may be awakened so as to furnish the true confirmatory evidence. I have not lost any of my belief in these beings, but more than ever believe in Their existence and in Their help and care to and over our Society's work.

Finally I may say that my personal belief in Mahâtmas is based on even stronger evidence than Theosophical arguments or the experience of others. As is known to some Theosophists, I have not been entirely without guidance and help from these exalted friends of the T.S. The form which the whole matter has taken now compels me to say what I have never before said publicly, namely, that not only have I received direct communications from Masters during and since the life of H. P. Blavatsky, but that I have on certain occasions repeated such to certain persons for their own guidance, and also that I have guided some of my own work under suggestions from the same sources, though without mentioning the fact.

WILLIAM Q. JUDGE.