

SECTION III

William Quan Judge

...if your discretion and silence are likely to hurt or endanger others, then I add: Speak the truth at all costs, and say, with Annesly, "Consult duty, not events." There are cases when one is forced to exclaim "Perish discretion, rather than allow it to interfere with duty."

Key to Theosophy, p. 202

Ingratitude is a crime in Occultism and I shall illustrate the point by citing the case of W.Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge.....He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement.....Brother Judge refuses to defend himself...But is that a reason why we should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way....Is it the part of "Brother-Fellow" to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a bogus Body of the same name, and to enshrine therein an idol with feet of clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by undermining the character of this most unselfish champion of our T.S. ? Put yourselves in the victim's place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protect, I say, all of us; protect by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother, in every case we know it to be a lie.

Second Preliminary Memorandum issued by H.P.B., April, 1890

Let them read Masters' letter in the preliminary - - - (Second Preliminary Memorandum as given above). All that I said about W.Q.J. was from HIS words in HIS letter to me.
H.P.B. quoted in "Letters That Have Helped Me", p. III

William Q. Judge's intimate connection with the founding of the Theosophical Society in 1875 and the close ties of his work with H.P.B. right up to her death in 1891 are facts that have been purposely obscured. Why, will be indicated presently. Let us look at a few records that are a matter of Theosophical history. 1875- - -1891

On that eventful evening, September 7th 1875, H.P.B., Col. Olcott and Mr. Judge were three of those present at 46, Irving Place, New York City. Keen,

interested discussion of a talk that had just been given was going on when Col. Olcott handed to Mr. Judge a slip of paper bearing the words “Would it not be a good thing to form a society for this kind of study?” Mr. Judge read it, passed it to H.P.B., who at once turned to him and said “Ask Col. Olcott to form a Society.” Mr. Judge, in the chair, called the meeting to order, nominated Col. Olcott as permanent Chairman and was himself nominated Secretary. Such was the foundation of the Theosophical Society.

When H.P.B. and Col. Olcott sailed for India late in 1878 he alone was the mainstay of Theosophical activity in the United States for the next five years. In the early summer of 1884 he went over to Paris to meet the other Founders on their return to France, exchanging the ties of close correspondence for renewed personal contact. After spending some time with H.P.B., he left her to go to Adyar, not returning to the United States until the end of the year. Twelve months were spent stimulating Theosophical interest in the scattered lodges of the American Section. Then in 1886 he started his magazine The Path which the Masters themselves proclaimed “the best, the most Theosophical of all Theosophical publications”, and which H.P.B. described as “pure Buddhi” beside which Lucifer was “fighting combative Manas”. Of it was also said:

He who does all and the best that he can and knows how does ENOUGH for Them. This is a message for Judge. His PATH begins to beat The Theosophist out of sight. It is most excellent....The Path alone is his certificate for him in Theosophy.
H.P.B. in a private letter, quoted in Irish Theosophist, June, 1895.

In 1888 when another important step in this particular cycle of the Theosophical Movement was about to be taken H.P.B. summoned Mr. Judge to London. There, at her request, he drafted the rules for the guidance of the Esoteric Section. When he went back to the United States he returned with recognition of this intimate work of years recorded beyond dispute to be made public at the right time. This fact is significant as is also another to be referred to presently. Otherwise, why did H.P.B., sending Annie Besant as her messenger to the American Section, bid her herself read the following message in open convention? Be it

noted that this was written only twenty-three days before H.P.B.'s death and that she sent it distinct and separate from the general message to the American Section:

15.4.1891

To the Fifth Convention of the American Section of the Theosophical Society.

“Brother Theosophists:

“I have purposely omitted any mention of my oldest friend and fellow worker, W.Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserves special mention.

“Had it not been for W.Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

“Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply felt gratitude in the name of Theosophy, for the noble work he is doing and has done.

Yours fraternally H.P. Blavatsky.” (Italics ours)

Four years previously H.P.B. had begun her first Message to the American Section:

“William Q. Judge, General Secretary of the American Section of the Theosophical Society,

“My dearest Brother and Co-Founder of the Theosophical Society:

“In addressing to you this letter which I request you to read to the Convention summoned for April 22d, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society and to yourself – the heart and soul of that Body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully.

“I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, preeminently in yours” (Italics ours)

Section, p. 3.

Five Messages from H.P. Blavatsky to the American
Also Report of the Convention, Letter of H.P.B. 1888

When H.P.B. died on May 8th, 1891, Mr. Judge was in New York and Mrs. Besant in mid-ocean on her homeward voyage. He left on the first steamer for England and on May 27th called a conference of the Advisory Council of the Esoteric Section. The circular concerning this meeting states:

The American Concillors were represented by Bro. William Q. Judge, with full power, and Bro. Judge attended as the representative of H.P.B. under a general power as given below.

What that “general power” which made Mr. Judge H.P.B.’s representative was, is recorded in the following words when his occult status was made known publicly for the first time at the meeting of this Advisory Council:

ESOTERIC T.S. SECTION

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge of New York, U.S.A., in virtue of his character of a chela of thirteen years’ standing and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. Done at London, this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society. H.P. Blavatsky
(Seal) (quoted in Circular of May 27, 1891)

London, October 23d, 1889

...The Esoteric Section and its life in the U.S.A. depend upon W.Q.J. remaining its agent and what he now is. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americas. W.Q.J. is the Antaskarana between the two Manas (es), the American thought and the Indian, - - or rather the trans-Himalayan esoteric knowledge. Dixi. H.P.B.

P.S. W.Q.J. had better show and impress this on the mind of all those whom it may concern.
(Circular of August, 1893)

Naturally, therefore, the Council came to the following decisions, as recorded in the Circular of May 27, 1891, signed by all who attended the conference, viz. “Annie Besant, Alice Leighton Cleather, Isabel Cooper-Oakley, Laura M. Cooper, H.A.W. Coryn, Archibald Keightley, William Kingsland, Emily Kislingsbury, G.R.S. Mead, W.R. Old, E.T. Sturdy, Constance Wachtmeister, W. Wynn Westcott, Claude F. Wright and William Q. Judge, for the entire American Council E.S.T. and individually.” (Italics theirs):

In virtue of our appointment by H.P.B. we declare:

That in full accord with the known wishes of H.P.B., the visible Head of the School, we primarily resolve and declare that the work of the School ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure.

That it was recorded that there was ample proof by witnesses, member of this School, that her last word in reference to the School and its work were: KEEP THE LINK UNBROKEN! DO NOT LET MY LAST INCARNATION BE A FAILURE.”

.....

That this Council records its decision that its appointment was solely for the purpose of assisting H.P.B. in a consultative way, and that as she had full power and authority to relieve us from duty at any time, our office and that of each of us ends with the above resolution passed in order as far as possible in our power to place the future conduct of the School on the basis directed and intended by her: therefore we collectively and individually declare that our office as Councillors ceases at this date, and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School. (Italics ours)

These facts, be it noted, Mrs. Besant well knew and for three years E.S. documents went out signed in their joint names. As a matter of fact this same Circular of May 27, 1891, contained an addendum so signed, containing these significant words:

Consider the position of the School: we are no longer a band of students taught by a visible Teacher; we are a band of students mutually interdependent forced to rely on each other for our usefulness and our progress, until our very brotherliness in mutual help shall draw a visible Teacher back among us. H.P.B. remains one of our heads though H.P. Blavatsky is “dead”, and the Heads of the School have not withdrawn, Their guidance in withdrawing the presence chosen to represent Them for a time on which we have rejoiced to lean.

Especially important is it that at the present juncture we should bear in mind the words of H.P.B. written at the conclusion of the Key to Theosophy (See Section “The Future of the Theosophical Society”, ps. 241-243, original edition, or reprint by Theosophy Company, Los Angeles.....)

There, then, is our next pressing work, our most mighty responsibility. For if we of this School, Brothers and Sisters, cannot accomplish this task, the Theosophical Society is doomed.....

.....We believe in H.P.B. and in the Masters, and it is enough for us that they say. “Go and carry on our work along the lines on which you have been instructed...”

.....For the use of all of us, there are written teachings left by H.P.B. in our hands that will give food for study and thought for many a year to come (Italics ours), and though the main duty of the Esotericist is service to others, and not personal advancement in knowledge, it is characteristic of her thought for us that behind her she left intellectual and spiritual food for the earnest student, as well as the charge to complete her unfinished work.

Under the heading “Yours till Death and after, H.P.B.” Mr. Judge wrote an article immediately after H.P.B.’s death which appeared in Lucifer, Vol. VIII, June, 1891, ps. 290-292 (afterward republished in “H.P.B. In Memory of Helena Petrovna Blavatsky by Some of Her Pupils”, ps. 26-28) that contained certain words she had written

to him as far back as 1888. The reader's attention is especially called to the significant fact that H.P.B. penned these words in 1888 and that Mr. Judge published them immediately after her death, reprinting the in The Path, January, 1892, long before any troubles arose. Both the writing by H.P.B. and the publication and republication by Mr. Judge clearly show how accurate was the vision in connection with the breaking up of the Theosophical Society. He says on p. 291, Lucifer, and on p. 27 of that Memorial Book:

In 1888 she wrote to me privately:-

Well, my only friend, you ought to know better. Look into my life and try to realize it – in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what I have to do. I live an artificial life: I am an automaton running full steam until the power of generating steam stops, and then - - good-bye! *** Night before last I was shown a bird's eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other - - nominal but ambitious - - Theosophists. The former are greater in numbers than you may think, and they prevailed, as you in American will prevail, if you only remain staunch to the Master's programme and true to yourselves. And last night I saw *** and now I feel strong - - such as I am in my body - - and ready to fight for Theosophy and the few true ones to my last breath. The defending forces have to be judiciously - - so scanty they are - - distributed over the globe, wherever Theosophy is struggling against the powers of darkness.

In reprinting the words in The Path, January, 1892, he added a quotation from that important last section of The Key to Theosophy and then said:

In the first quotation there is a prophecy that those few reliable theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, but it has annexed to it a condition that is of importance. There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers.....

We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to whom I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.

A subsidiary condition, but quite as important as the other, is laid down by H.P.B. in her words that we must "remain true to ourselves". This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in theosophy and at the same time ourselves not live up to them as far as possible. We must practice what we preach, and make as far as can a small brotherhood within the Theosophical Society. (Italics ours)

1893-96

But in 1894 Mrs. Besant charged Mr. Judge with forging letters in the handwriting and in the name of Masters. To understand the case fully and in detail the reader's attention is directed to "The Theosophical Movement, 1875-1925: A History and A Survey" (E.P. Dutton and Co., New York), as well as to Lucifer, other magazines and certain pamphlets, page references in which will be given presently. Here are related but the most essential details in chronological order:

Mrs. Besant on p. 9 of her pamphlet "The Case Against W.Q. Judge" says:

I met Mr. Judge first in April, 1891, when sent to America by Madame Blavatsky to make his acquaintance and to carry a message from her to the American Convention. I knew of him that he had been one of Madam Blavatsky's pupils in the early days, and he showed me a letter of hers in which she spoke of him as being one of the founders of T.S. I knew that from the year 1886 Mr. Judge had been working in America for the Society, with marked ability, devotion and success, that he had sacrificed for it his means of livelihood, and worked with unswerving courage and unfaltering purpose. I found him to be a man of clear insight, shrewd ability, earnest devotion, and some psychic gifts, so that he was available to some extent as a medium of communication with person not physically present. He claimed to have given sixteen years (from 1876 to 1891) of unbroken service to the T.S. and the Masters, and this long period of service gave him weight in my eyes. It was not until Christmas, 1893, that I learned that the "sixteen years" were illusory, that for the greater part of them little work was done, that during part of them there was a complete breach between H.P. Blavatsky and himself, and that at one time she uttered most bitter reproaches against him and regarded him as having become her enemy. (Italics ours)

For these last statements Mrs. Besant failed to produce any evidence nor did she reveal her means of proving that what H.P.B. wrote in 1889; "William Q. Judge of New York, U.S.A., in virtue of his character as a chela of thirteen years standing" – which makes it sixteen years in 1891 – was "illusory".

September, 1893

She further says on p. 13 of the same pamphlet:

I went to America in September, 1892. Some words and acts of Mr. Judge awoke again in me a fear, for he spoke in a veiled way that seemed to imply that he was going to use Master's authority where no such authority had been given. The result was that I made a direct appeal to the Master, when alone, stating that I did feel some doubt as to Mr. Judge's use of His name, and praying Him to endorse or disavow the messages I had received through him. He appeared to me as I had so often before seen him, clearly, unmistakable, and I then learned from him directly that the messages were not done Him and that they were done by Mr. Judge.

December, 1893

And she continues on the same page:

The order to take action was repeated to me at Adyar, after the evidence was in my hands, and I was bidden to wash away the stains of the T.S. "Take up the heavy Karma of the Society. Your strength was given you for this." How could I, who believed in Him disobey? (Italics ours)

The reader is requested to bear in mind the above statements from the pen of Mrs. Besant who says that the Master spoke to her twice in 1893. How faithful she was to her own "vision" and the "messages" she herself received can be judged from her speech read at the Third Session of the European Convention, July 12, 1894, only six months after the receipt of communications which she herself said came from "Master". Extracts are quoted, ps. 11-13 "The Neutrality of the T.S."

(Italics Ours)

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.....

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.

.....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.....

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 are 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 the 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 (These two words italicized by Mrs. Besant).

(Then follow certain sentences on precipitation that, incidentally, should be compared with H.P.B.'s explanation in "Lodges of Magic", Lucifer, October, 1888, and the Master's as given in The Occult World, ps. 145-6, fourth edition, indicating that Mrs. Besant did not know the rationale nor had she the "key" by which the true chela knows whether communications are really from a Master or not)

Within six months after what she declares are Master's instructions to "take up the heavy Karma of the Society" she concludes this statement of hers, p. 14, same pamphlet:

.....I have made the frankest explanation I can.....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 (Italics ours).

Mrs. Besant's, Mr. Bertram Keightley (a friend of Mrs. Besant's) moved and Dr. Buck (a friend of Mr. Judge's) seconded the following resolution which was carried nem con. (p. 16, "The Neutrality of the T.S." Italics ours):

Resolved: That this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hither to 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.

Despite her own words and the form of this Resolution in which she concurred, Mr. Besant actually descended to the following tactics, as she herself outlines in the pamphlet "Should Mr. Judge resign?" p. 6. The Theosophical Society has still to learn why Mrs. Besant went back on the European convention Meeting and its

resolution:

...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 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-know persons, with regard to the policy of concealing or evading truth, or considering that ordinary morality was not binding on any one who stood as an occultistI 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 Willson, of the London head-quarters, and asked her to deliver them by hand at the newspaper offices. (Italics ours)

And Mrs. Besant's way of "putting and end to a distressing business" was to use the "Westminster Gazette" articles of 1894 to raise the whole matter again at Adyar on December 25th, 1894, requesting Mr. Judge – behind his back and in his absence – to resign the office of Vice-President of the T.S. Because she had been "checkmated at all points, isolated, and finding the way completely blocked to further action I accepted my defeat" (See "The Case Against W.Q. Judge", p. 19) in 1894, she renewed the mock trial in a dastardly, shameful way in 1895. She never gave William Q. Judge the opportunity of meeting her again on her own ground and "checkmating" her when she raised the same charges for the second time; she even went so far, by means of a parliamentary trick, as to cause his defence presented by American friends at the London Convention of 1896 to be laid on the table without being read, while causing her own statements to be printed and circulated in the pamphlet "The Case Against W.Q. Judge". This carries its own refutation all unconsciously – its contradictory passages have merely to be tabulated side by side. In all of these attacks she was greatly assisted and derived benefit from the "occult" position of Gyanendra Nath Chakravarti with whom, however, she parted company ten years later. The white magician of 1893-4 had become a black in 1903-4.

How consistent Mrs. Besant is may be judged by taking "The Case Against W. Q.

Judge” and setting :

p. 6 against ps. 8 and 21, also Lucifer, November, 1893, p. 187 (where she first says that spiritual facts aren't demonstrable and cannot be proved on the physical plane and where she expects her own statements of experiences to be accepted without proof but where she expects Mr. Judge to lay “irrefutable evidence” of the truth of his)

ps. 8 and 9 against W.R. Old's letter to Lucifer, Mrs. Besant's article in that magazine, December, 1894, p. 458 and W.Q. Judge's letter dated January 25, 1895 and reprinted in the following number of Lucifer

(where she first says that Mr. Judge's complaints that he has not received copies of the documents are not true and that he knew every document she was going to use and every argument she was going to employ and then declares that no duty lay on her to supply him with copies, that she had no time to make copies and that she was not inclined to undertake the cost of having them transcribed)

p. 10 against her Hall of Science statement, the relevant part reprinted in “The Theosophical Society and the Westminster Gazette” p. 8, or in Lucifer, February, 1895 (where she first implies that she had had letters in the same handwriting and from the same person as Madame Blavatsky had, on her own knowledge, and then says that her first-hand knowledge was of the existence of the teachers but on the letters – received through Mr. Judge and not direct at all – she was duped)

ps. 1 and 13 against ps. 12-14 “Neutrality of the T.S..”

(where she says , as shown, that she was acting under Master's orders but also states that she alone was responsible for the decision; and where after saying that she wishes it to be distinctly understood that she does not charge Mr. Judge with forgery, and that she believes that the gist of these messages was psychically received, she re-formulates the original charge that Mr. Judge forged scripts adopted by the Mahatmas)

How truthful Mrs. Besant is may be judged by taking that same pamphlet “The Case Against

W.Q. Judge” and setting:

ps. 19, 20 and 88 against ps. 11 and 12 of “The Neutrality of the T.S.” and p. 353, The Theosophist June, 1909

(where she first acknowledges herself checkmated and defeated in and condemned by many for her action against Mr. Judge who she asked should be called on to resign his office and then has stated in the magazine she herself edits that the proposal of some members for the expulsion of Mr. Judge was “defeated by the interposition of Mrs. Besant”!)

Mr. Judge died on the 21st of March 1896. The evidence that Mrs. Besant and his other ignorant detractors were wrong is shown by the record he left behind and by his work and teachings from first to last. He came to H.P.B. in 1874, began active work in 1886, died in 1896. Mrs. Besant and any of her followers are challenged to

show a single inconsistency between the teachings as given by Mr. Judge, during his twenty-one years of active Theosophical work, on the one hand and the Masters and H.P.B. on the other. Our first section has already shown how variant are the teachings given by Mrs. Besant and her present-day colleagues as compared with those of H.P.B. and the Masters.

This Mr. Judge who was a “forger” has been praised in The Theosophist June, 1909, and again in that same magazine in March, 1922. Are we to suppose that when a General Secretary of a Section becomes a “forger” he also remains “a great Theosophist”, is “spiritual and intuitional”, “extraordinarily capable as an organizer and leader”? That “His real work, the spread of Theosophy in America, was splendidly performed, and his memory remains as lasting inspiration”? The memory of a forger, and a forger of masters’ script, a lasting inspiration! But despite the true tributes in her magazine to William Quan Judge, Mrs. Besant has not yet had the courage and the honesty to withdraw the unproven charges which out of personal reasons of vanity and pride she hurled against Mr. Judge.

Those who were not able to preserve humbly the right line of messages as they came and rejected them for false messages became themselves perpetrators of false teachings and givers of bogus messages. Prominent among them is Mrs. Annie Besant. That she has done this during this last twenty years is evident and the latest letter given in the name of the Master of Masters (The Theosophist, January, 1926) carries its own condemnation to any intuitive Theosophist. How Mrs. Besant has deviated from the teachings of Theosophy is shown in the first section; her identification with those promulgating immoral teachings and practices, indicated in the second, follows from that very deviation and is the cause of her downfall to the detriment of the people whom she leads.

The trouble dates from that fateful moment in the Hall of Science when on

August 30, 1891, by implication in subtly worded sentences she led her audience to believe that her evidence of communications from the Masters was first-hand. (“What evidence have you beside hers? My own knowledge.”) When she refrained from correcting the impression by stating that the messages to which she referred came to her through another person, W.Q. Judge, she then and there began the blunting of her sense of truth in connection with the sacred cause of the Masters. How this has led her further and further away from the possibilities that were hers at the time of H.P.B.’s death can be traced to the very point where today she gives out in the highest names such letters as are now scattered broad-cast for those who prefer blind belief to the arduous, earnest search for true knowledge.
