

WILLIAM QUAN JUDGE

His Life and Work

[*Compiled and Edited by Sven Eek and Boris de Zirkoff*]

The life of William Quan Judge is so completely identified with the history and development of The Theosophical Society that to outline the one is almost identical to outlining the other.

The son of Frederick H. Judge and Mary Quan, William Quan Judge was born in Dublin, Ireland, April 13, 1851, and spent his early childhood in a country where material adversity often found compensation in its natives' awareness of the silent forces of nature. At the age of seven a serious illness struck the lad and the doctor informed the family gathered at his bedside that William was dead. But before grief could overwhelm the would-be mourners, to everyone's amazement the boy revived. His recovery was slow, however, but during the year of his convalescence, he began to show an interest in mystical subjects. Unaware of his ability to read, the family found him engrossed in books dealing with mesmerism, phrenology, magic, religion and similar subjects.

The Judge family came to the U.S.A. when William was thirteen, sailing on the Inman Liner *City of Limerick*, which arrived in New York on July 14, 1864. The mother had already died at the birth of her seventh child in Ireland, and the father had to assume the double responsibility of educating and providing for the children. After a brief stay at the Old Merchant's Hotel on Courtland St., and later on Tenth St., New York, the family finally settled in Brooklyn, N.Y.

Hardship was no stranger to the Judge household, but William managed to finish his schooling before going to work. He eventually became a clerk in the law office of George P. Andrews, who later became Judge of the Supreme Court of New York. He developed an interest in the legal profession, for which he soon began to prepare himself. His father died soon after. On coming of age, William became a naturalized American citizen in April, 1872, and was admitted to the State Bar of New York one month later. His industry, natural shrewdness and inflexible persistence commended him to his clients and he became, as time went on, a specialist in Commercial Law.

In 1874, Judge married a school teacher, Ella M. Smith of Brooklyn (who died April 17, 1931), by whom he had a daughter who succumbed to diphtheria in infancy. The marriage was not without problems, as

his wife, a strict Methodist at the time, did not share his Theosophical interests, both on personal and religious grounds. The loss of their child added to the unhappiness of their family life, especially so since Judge was very fond of children, who responded to his affection.¹

It was in the late summer of 1875 that Judge came in contact with H. P. Blavatsky. According to Olcott, he was then serving in the law office of E. Delafield Smith, U.S. Attorney for the Southern District of New York. After reading Col. Olcott's articles in the *New York Daily Graphic* (published in March, 1875, as a work entitled *People from the Other World*) outlining his experiences at the Eddy Homestead at Chittenden, Vermont, where some weird Spiritualistic *séances* were being held, he wrote to the Colonel asking for an introduction to Madame Blavatsky. Eventually the desired invitation came, and resulted in an association that was to last throughout their lives.

Judge became a frequent visitor at H.P.B.'s apartment, at 46 Irving Place, New York, where the founding of the Theosophical Society was soon to take place. According to Col. Olcott, one evening after a lecture by George H. Felt, Olcott wrote on a scrap of paper: "Would it not be a good thing to form a Society for this kind of study?" — and gave it to Judge. H.P.B. read the note and nodded assent (*Old Diary Leaves*, 2nd ed., Vol. I, pp. 117-18).²

A new life now commenced for the young lawyer, and his association with H.P.B. and Col. Olcott brought him his greatest opportunity. His youth and his sense of insecurity, both material and spiritual, prevented him at first from taking full advantage of the gifts thus laid before him, but in his struggle with himself, beset as he was, with adverse financial and domestic difficulties, he developed a great inner strength.

Our information concerning Mr. Judge's participation in the preparation of *Isis Unveiled*, the writing of which at the time demanded much of H.P.B.'s energy, is rather fragmentary. We have but one brief sentence from him relating to the subject. He wrote: "I helped her on that [*Isis Unveiled*], and, as she [H.P.B.] reminded me yesterday, I suggested the use of the word 'elemental' to make the distinction clear between them and the 'elementaries'." These few words occur in a letter written by him from Paris early in April 1884, when he was

¹Later, however, Mrs. Judge came to see the value of Theosophy, helped her husband on various occasions, and in 1915 joined the United Lodge of Theosophists.

²[Both Judge and H.P.B., however, said it was H.P.B. who asked Judge to ask Olcott to found a Society. See Judge's letter to Sarah Cape, October 1893, quoted in Sylvia Cranston's *HPB: The Extraordinary Life*, p. 140n; and Annie Besant's statement in *Lucifer*, April 1893, p. 105.]

staying there to help H.P.B. with editorial work on *The Secret Doctrine*. As this work was intended at one time to be an enlarged edition of *Isis Unveiled* — a plan discarded later — Judge said, “see my fate again linked with the second working up of ‘Isis’.” The letter is supposed to have been written “to a long-time Friend,” whose name is not given. It may be consulted in *The Word*, Vol. XV, April, 1912, p. 19, where various excerpts are quoted.

Mr. Judge’s younger brother, however, John H. Judge, rendered valuable service in the matter of preparing H.P.B.’s manuscript for the printer, by copying a good portion of the work. This was not an easy task, for typewriters were unknown in those days, and it was necessary to prepare manuscripts for publication by means of handwritten copy. Young John H. Judge met H.P.B. when he was only seventeen years of age; he had a great admiration for her and considered it a signal privilege to assist her in her literary task. John H. Judge visited the Point Loma Theosophical Headquarters in California on August 25, 1914, and related these facts to the body of students gathered to receive him.³

Unaccountably, a short time before the actual publication of H.P.B.’s first work, some disruption occurred in the relations between H.P.B. and W. Q. Judge, possibly due to some occult test. Writing about it, Olcott says: “During that year of interregnum Mr. Judge did not visit us, owing to a difficulty between Mme. Blavatsky and himself, nor did she write to him nor he to her, his only letters being addressed to me. . . . When Mr. Judge reappeared at Headquarters, the old cordial relations between us three were re-established, and continued down to the death of H.P.B.”⁴

W. Q. Judge’s position as one of the three chief Founders of the Theosophical Society — questioned as it has been by some ignorant critics — is amply substantiated by both Col. Olcott and H.P.B. In the light of their emphatic statements to this effect, there can be no doubt on the subject. Let us consider the evidence.

Writing to Mr. Judge from Ostende, July 27, 1886, at a time when she was quite ill and uncertain of the future, H.P.B. speaks of his magazine *The Path*, and says in part:

³ *Rāja-Yoga Messenger*, Point Loma, Vol. X, No. 10, October 1914, pp. 16-17.

⁴ *Historical Retrospect of The Theosophical Society, 1875-1896*, Madras, 1896, p. 19. This was written from memory. As Olcott’s Diaries of the earliest years of the T.S. have strangely disappeared, there is no way of checking what occurred at the time.

I will begin to work from this day to bring Olcott to let you have 50 monthly for your Path. They *must* be found — for if we were three *original* ones to this day, very soon we will be two.⁵

In her letter to Mr. Judge dated from the same place on August 22, 1886, H.P.B. bluntly declares:

And *you*, you are one of the original Founders.⁶

H.P.B.'s important Letter to the Second Annual Convention of the Theosophical Society, American Section, held at Chicago, April 22-23, 1888, is addressed to W. Q. Judge whom she calls "My dearest Brother and Co-Founder of the Theosophical Society."⁷ It is signed with the *three dots* [. . .] emblematic of H.P.B.'s occult status, and should therefore be considered as an official document.

Writing to Richard Harte from London, September 12, 1889, H.P.B., strongly objecting to certain policies followed at the time in the pages of *The Theosophist*, mainly by R. Harte himself, expressed herself in these words:

I will not permit Judge to be lowered or humiliated in it. Judge is one of the Founders and a man who has ever been true to the Masters.⁸

In her "Preliminary Explanations" to *E.S. Instruction No. III*, written by H.P.B. at the time of a grave crisis through which the Movement was passing in 1889-90, due to treachery within and relentless attacks from without, especially in America, she boldly comes out and states with regard to 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.⁹

Referring at a later date to her spirited defense of Judge in the pages of the above-mentioned document, she said in a letter:

Let them read Master's letter in the preliminary . . . All that which I said about W.Q.J. was from His words in His letter to me.¹⁰

⁵ From an unpublished letter of H.P.B.'s.

⁶ Originally published in *The Theosophical Forum*, Point Loma, Vol. V, November 15, 1933, p. 87.

⁷ *Report of Proceedings*; reprinted in *H. P. Blavatsky to the American Conventions: 1888-1891*, Theosophical University Press, Pasadena, 1980, p. 3.

⁸ Originally published in *The Theosophical Forum*, Vol. V, January 15, 1934, pp. 132-3.

⁹ [Reprinted in H. P. Blavatsky, *Collected Writings (BCW)* XII:593.]

¹⁰ *Letters That Have Helped Me*, Compiled by Jasper Niemand, Vol. II, Thomas Green, Radlett, Herts., 1905, Appendix on W. Q. Judge, p. 110.

In December 1889, Richard Harte, reporting on Theosophical affairs in America, speaks in *The Theosophist* of the consolidating process going on there under Mr. Judge. He says:

This is good news, for Mr. Judge is an old and staunch Theosophist, and is always acknowledged and treated by Madame Blavatsky and Colonel Olcott as "one of the Founders."¹¹

A month after H.P.B.'s passing, her magazine *Lucifer* published a statement dated London, May 19, 1891, to counteract certain slanderous imputations on the part of some newspapers. This document was signed by ten prominent workers of the Movement in England, Mrs. Annie Besant heading the list of names. Among other things, it stated that:

In conjunction with Col. H. S. Olcott, the President of the Society, and Mr. William Q. Judge, a prominent New York lawyer, Vice-President and leader of the movement in America, Madame Blavatsky was the founder of the Theosophical Society, and this is a position that cannot well be carried either by a *coup d'état* or otherwise.¹²

Reporting on the passing of H.P.B., and the arrival of various Officials in London, *The Theosophist* published a letter received from London which described the events in the Society, and the reaction of the Press to the death of H.P.B. The writer dwells on the arrival of Mrs. Annie Besant and W. Q. Judge, and says in part:

Mr. Judge will remain in England until Col. Olcott's arrival early in July; his presence with us at such a sad time is most welcome, for all who have the privilege of knowing the Vice-President and Co-Founder of the Theosophical Society will at once realise how we must value the sense of strength, courage and hope, which he inspires wherever and with whomsoever he is.¹³

After his arrival in London, Col. H. S. Olcott addressed the First Annual Convention of the Theosophical Society in Europe, held there July 9 and 10, 1891. In his Presidential Address, he explained how he had heard of H.P.B.'s passing while he was in Sydney, Australia, and how he had altered his plans and had started immediately for Europe.

I immediately determined to alter my plans and come on here, and summoned by telegraph my old associate and co-founder, Mr. Judge,

¹¹ Vol. XI, Supplement to December 1889, p. xlii.

¹² Vol. VIII, June 15, 1891, p. 320.

¹³ Vol. XII, July 15, 1891, p. 634.

to meet me here and consult with other friends upon the future of our Society . . .¹⁴

On the 7th of October, 1891, Col. Olcott was in San Francisco, on his way back to India; Mr. Judge was there also, as he was then touring the country on behalf of the Movement. At the reception given to the President-Founder, Mr. Judge was of course present. As the proceedings were about to start, Col. Olcott said to him: "Take your seat by my side as you did at New York in 1875: we were one in the work then and are now."¹⁵

Reporting on the same trip West of both Col. Olcott and Mr. Judge, Allen Griffiths, one of the most indefatigable workers in America, describes the meeting of the two Officials at Oakland. He writes:

Here was a sight to cheer the hearts of all true Theosophists — the President and Vice-President, the two remaining Founders of the T.S., meeting on these distant shores of the Pacific, grasping hands and greeting each other as brothers bound by no common tie.¹⁶

In March 1892, when Col. Olcott considered resigning as President of the Society — a resignation which he later withdrew — Annie Besant, then President of the Blavatsky Lodge in London, addressed a Circular to the Members of the Lodge, in which she spoke of Mr. Judge as "the present Vice-President, and remaining Co-Founder of the Society," and expressed her feeling that he was "the most suitable person to guide the Society, and one who cannot with justice be passed over."

Against this background of historical data any uncertainty concerning the status of Mr. Judge in the framework of the original Theosophical Society is entirely removed.

When H.P.B. and Olcott left the U.S.A. for India, December 17, 1878, the small group of Theosophists was left in charge of the Acting President, Major-General Abner Doubleday, of Civil War fame, and W. Q. Judge. The Society had largely been conducted as a "literary salon" with H.P.B. as the main attraction. The vacuum she left behind could not be filled either by Doubleday or Judge. During the years immediately following the move of the other Founders to India, Judge was left very much alone both by H.P.B. and the Masters. He wrote

¹⁴*The Theosophist*, Vol. XII, September 1891, p. 707.

¹⁵*The Path*, New York, Vol. VI, November 1891, p. 260.

¹⁶*Lucifer*, Vol. IX, November 15, 1891, p. 259.

rather despairingly to Olcott, complaining that he was being left out in the cold. This situation was undoubtedly connected with his trials as a probationary chela. He asked for news about the Masters, just anything. It is from the period of 1879-82 that Judge's correspondence with Dāmodar K. Māvalankar dates. Some of his letters are dated from Venezuela, where Judge had for a time some mining interests. The replies of Dāmodar revealed to Judge a more intimate relationship between Master and pupil than he had ever hoped for himself, and this made Judge his fervent admirer and lifelong friend. In the series entitled "A Hindu Chela's Diary," Judge paraphrases Dāmodar's mystical experiences, as described in his letters to him.¹⁷

In a letter to Dāmodar dated June 11, 1883, Judge writes: "I have your last. On the back is written in red pencil 'Better come M.:.'"¹⁸ It was in 1884, which year marked the turning-point in Judge's career, that he undertook his long wished for journey to India. He went via Paris where he arrived March 25, 1884.¹⁹ When H.P.B., Col. Olcott and party arrived in Paris, March 28th, Judge was on hand to meet them.²⁰ According to some of his published letters,²¹ Judge was ordered by the Masters to stay there and help H.P.B. in writing *The Secret Doctrine*, which at that time was still envisioned as a new version of *Isis Unveiled* — a plan abandoned later. Judge worked for and with H.P.B., both in Paris and at Enghien, where they stayed for a while in May as guests of Count and Countess Gaston d'Adhémar. He also was in London for a few days during H.P.B.'s hurried trip there in early April. Judge left Paris for India at the end of June, arriving in Bombay July 15th, where he lectured the 18th on "Theosophy and the Destiny of India." After lecturing at Pune, Hyderābād, Secunderābād and Gooty, he reached Adyar August 10th. His brief stay at Adyar seems to be shrouded in somewhat of a mystery, which we may never be able to unravel for lack of adequate documentation.

It was during Judge's stay at Adyar that the *Christian College Magazine* of Madras published the article "The Collapse of Koot Hoomi," with fifteen forged letters purporting to have been written by H.P.B. That period was one of grave anxiety and serious trouble, and the atmosphere at Adyar must have been electrically charged. We do not

¹⁷ Consult Sven Eek, *Dāmodar and the Pioneers of The Theosophical Movement*, Adyar, 1965, pp. 78-100.

¹⁸ Original letter is in the Adyar Archives. The letter from Dāmodar referred to has been lost.

¹⁹ *The Word*, XV, April 1912, pp. 17-18.

²⁰ Olcott, *Old Diary Leaves*, Vol. III, p. 90.

²¹ *The Word*, *ibid.*

know exactly when Judge left Adyar on his return trip to New York, but he does state himself that he was in London in November 1884, on his way home via England.²² It was on November 1st, 1884, that H.P.B. and party left London and boarded the steamer at Liverpool, on their way to India via Alexandria and Port Said. Olcott, on the other hand, sailed from Marseilles for Bombay on October 20, arriving at his destination November 10th.²³ From the above it follows that Judge left Adyar at about the time when both H.P.B. and Olcott were en route to Adyar from Europe. Considering the route used in those days, it is most likely that their steamers met each other somewhere in the Mediterranean, but no information has ever come to light on this subject, nor any hint as to why Judge left Adyar so soon and without waiting for the other Founders' arrival.

Judge sailed for the U.S.A. from Liverpool, November 15, 1884, on the British steamer *SS Wisconsin*, and reached New York November 26th.²⁴ It was on that voyage that A. E. S. Smythe, future President of the Canadian T.S., met him for the first time. He writes:

Judge was a master of ordinary conditions and could get the honey out of the merest weed. To know him was to love him. There were eleven of us on the Guion liner *Wisconsin* in 1884, when I first met him on his way back from India. He was reticent about India and his business there and no one on the boat knew him as a Theosophist, but he talked mysticism and mystical subjects with me, and I presume with others. A daughter of the theologian, Dr. Geikie, with her husband, a rich New Yorker, an American dentist who had been practicing in Paris, two Pennsylvania Dutch girls who had been touring Europe, and a few other etceteras, and Judge formed the cabin group. He walked the decks with those who needed a companion, he played cards, except on Sunday when he drew the line, he played deck quoits, and he chatted, but always with a certain aloofness, and he retired for long periods to his cabin. It was November and cold and he wore a Tam O'Shanter as several others did and an overcoat and muffler. He looked old and pallid and had I been told his age was 33 I would have said it was 20 years out. We knew nothing of *āveśa* in those days, and still less of the battle that had gone on at Adyar for the reputation of H.P.B. . . . These things must have weighed heavily on the mind of Judge. Yet he was cheerful and thoughtful of others, and as we neared the end of our ten-day voyage he drew up a memorial, decorated with his attractive penmanship and we all signed it as a tribute to the Cap-

²² "Light on the Path" and Mabel Collins, 1889, pamphlet [cf. *BCW* XI:325].

²³ Olcott's original Diaries.

²⁴ Lloyd's of London records.

tain for his courtesy, kindness and care. That would be a nice memorial of Judge to possess today.²⁵

The fact that Judge's visit to H.P.B. in Paris and to Adyar marked the beginning of his exceptionally successful work for the Society would indicate that he derived inspiration from his journey.

Upon his return to New York, Judge found his financial prospects greatly improved. He joined the law firm in which Olcott's brother worked, and thus he was able to devote more time to the Society.

Col. Olcott graphically describes the inner change which had taken place in Judge. He says: "Mr. Judge felt what you may call the 'divine afflatus' to devote himself to the work and to pick up the loose threads we had left scattered there [in America] and carry it on. The result shows what one man can do who is altogether devoted to his cause."²⁶

In reviewing the situation in America, Judge realized that a radical change was needed in the administration of the Society, if it were to make any headway. Consequently, he wrote to H.P.B. and Olcott suggesting that an American Section be formed. This was done in June 1886, with Judge elected as permanent General Secretary. The new Section soon prospered under his vigorous leadership and new branches were chartered all over the country.

Judge's despondency and insecurity of earlier years seemed entirely gone. He soon attracted to himself devoted workers who gladly carried out his plans. Olcott comments again: "His brain was fertile in good practical ideas, and to his labors almost exclusively was due the rapid and extensive growth of our movement in the United States; the others, his colleagues, but carried out his plans."²⁷

When Col. Olcott began publishing his historical recollections, he wrote:

When he came to see her [H.P.B.], by appointment, no celestial or terrestrial portents warned him or us that he would be what he now is in the Society; not even the silvery tinkle of a fairy bell. He was just an ordinary, every day sort of young man, brought up under the spiked yoke of hard Methodism, but with a depth of occult tendency in him, hardly suspected as yet by himself, and not in the least visible outwardly. . . . All his theosophical future lay before him, and his evolution up to what he now is, is one of the most surprising facts in T.S. history. Modest, unassuming, eager for occult instruction, and

²⁵ *The Canadian Theosophist*, Vol. XX, April 15, 1939, p. 35.

²⁶ *Report of Proceedings*, First Annual Convention of the T.S. in Europe, London, July 1891, p. 49.

²⁷ *Old Diary Leaves*, Vol. IV, pp. 524-5.

always ready to do his share of the work, he gradually won H.P.B.'s friendly regard and kept it until she died; although our relations with him were interrupted for some time before we left for India, and for several years afterwards his absences in Mexico and Venezuela prevented his doing anything to keep life in the movement in America. For lack of stimulus, the talent of leadership, for which he is now so marked, was then latent in the germ. The responsible journeys to the two countries named developed it, and from 1884, when he met H.P.B. in Europe and visited India, dates his palingenesis. The hour had found its man. Though so very much my junior in both age and experience, I liked him from the first; and have always fully appreciated his excellent qualities, as they developed themselves in the course of time. The crowning proof of my regard has just been given in my accepting him as my successor in office; which I hope he may fill even more acceptably than I have.²⁸

If Col. Olcott had exercised his higher intuition at the time of writing this passage, he might have sensed the existence of a much deeper occult tie between H.P.B. and Judge, and might have qualified somewhat the term "experience" as relating, perhaps, more to the outward affairs of an organization than to the occult awareness and inner experience of Judge as a practical occultist.

In April 1886 Judge started his magazine *The Path* which was to become the backbone of Theosophical publicity in the U.S.A. As there were few qualified writers at the time in America, Judge wrote a great many articles himself; he did so under a number of pseudonyms, such as *Eusebio Urban*, *Rodriguez Undiano*, *Hadji-Erinn*, *William Brehon*, *Quilliam*, *Marttanda*, *Bryan Kinnavan*, *Zadok*, *An Obscure Brahman*, possibly *An American Mystic*, and others. His style was simple, direct, and he dealt with a variety of Theosophical and allied subjects. H.P.B.'s admiration of this journal was very marked, and she once referred to it as "pure Buddhi."

According to the testimony of G. Hijo (C. A. Griscom), who met Mr. Judge at about that time,

the T.S. Headquarters was a little inside room in an office building in Park Row, not ten feet square, without a window, with little light and no ventilation. It was crammed full of books, pamphlets and extra copies of the first few numbers of *The Path*. The books were mostly

²⁸*The Theosophist*, Vol. XIV, No. 2, November 1892, pp. 72-3, where the text of Chapter VIII of *Old Diary Leaves* was originally published. The same idea in regard to his successor in office was expressed by Col. Olcott in *The Theosophist*, XIV, September 1893, p. 724n.

publications of the Indian Section, as in those days neither London nor New York had become active centres and there was little of the Theosophical bibliography which is now so extensive. There was just room in the confusion for Mr. Judge and myself to sit down, and there he initiated me into the Society, giving me the signs and passwords which were then a part of that formality. I was considerably impressed and remember to have been delighted with Mr. Judge's smile. All my recollections of him teem with impressions of that exquisite smile.²⁹

Mr. Judge once referred to this first "office" as having been an "original dark closet." Larger premises were in order, and we find them described in a very interesting way in the September 5, 1888, issue of the *New York Morning Journal*:

THE AMERICAN HEADQUARTERS

Upon reaching No. 115, Nassau Street, and ascending by elevator to the fourth floor, the visitor will find himself confronting two doors numbered 45 and 46. The latter is *The Path* office; the former is the new reception-room, which may be entered from the landing, but is usually entered through the office.

No. 45 is oblong, running east and west. Once inside, the visitor observes that there is one window at the east end, overlooking Nassau street, and having its lower part defended by a piece of yellow silk, which acts as a screen; that the wooden floors are painted dark and half-covered with rugs; that the locked door at the west end, opening upon the lobby, is protected inside by a plain, thin curtain of Indian straw; that the door in the middle of the north side is hidden by a many-colored piece of tapestry, and that the door opposite to this allows of a small recess, in which, reposing upon an orientally-draped shelf, is a gilded statue of Buddha, seated cross-legged amid a bed of lotus leaves and engaged in characteristic contemplation. On each side of this statue, above which is the sacred word "Om," is a small vase holding slender reeds, which may be ignited in order to create incense, though practically this is never done.

The walls are pearl-colored. Upon the north side stands an oblong table holding Theosophical pamphlets published in various parts of the world. There is also a large and handsome album, containing portraits of members.

One of the most remarkable objects is a handsome irregular crystal about three inches long, two broad and two thick. One surface is highly polished, and permits every corner and cranny of the interior to be investigated.

²⁹*Theosophy*, New York, Vol. XI, May 1896, p. 50.

It is said that he who looks long and intently through the polished surface will see strange things.

Several water colors, done by Mr. William Q. Judge, adorn the walls. One of the drawings shows the Theosophical headquarters and Colonel Olcott's dwelling place at Adyar, India. Another reveals an Indian temple. On the north wall, east of the table, hangs a painting which purports to be a facsimile, on a smaller scale, of an Egyptian painting, copied by Mr. Judge, who is at once editor of *The Path* and President of the Āryan Branch in this city.

In another part of the room is a large photograph of the members who attended the last General Convention of Theosophists at Adyar, last December. Colonel Olcott occupies a central place, and the entire Convention, with their Eastern features and dress, constitute a picturesque and curious ensemble. A few other pictures, symbolic in character and antique in their indications, are also found.

Above the window already mentioned is printed the creed of Theosophy, "There is no religion higher than truth"; and in company with this appear the singular and significant seal of the Society and the date of organization, 1875. A very curious feature is the manner in which the north and south walls are decorated, or rather furnished, just below the cornice. Twenty-one square shields are ranged side by side, and on these are printed the names given to the American Branch Societies established in the localities which the shields respectively represent.

Altogether, the room, with its requirements, is one of the curiosities of New York. When you enter it you metaphorically lift the Veil of Isis.³⁰

In the summer of 1888, Judge published *An Epitome of Theosophy*, a gem of succinct presentation of the chief tenets of the Ancient Wisdom. In a much shorter form it had previously appeared as a Theosophical "Tract," and was also published in *The Path* (Vol. II, January 1888). So widespread was its circulation at the time, that the Theosophical Publication Society in England published the expanded version which Judge wrote later.

In 1889 Judge started a smaller magazine intended for inquirers which he called *The Theosophical Forum*.³¹ His answers to questions submitted are models of concise expression founded on a deep

³⁰ Reprinted in *The Theosophist*, Vol. X, December 1888, pp. 193-4.

³¹ A monthly of only eight pages at first, and not exceeding twelve pages later, it ran from April 1889 through April 1895, seventy issues in all. A New Series was inaugurated in May 1895, slightly larger in size, and running through August 1897. [From February 1898 to April 1905, a journal with the same title was published by E. T. Hargrove and later A. H. Spencer.]

knowledge of technical Theosophy. He also contributed articles to *The Theosophist* and to *Lucifer* which H.P.B. started in 1887.

Judge's understanding of the Indian philosophy found expression in an excellent interpretation of *The Yoga Aphorisms of Patañjali* which was produced with the assistance of James Henderson Connelly and published in New York in 1889.

In 1890 Judge published *Echoes from the Orient*, a broad outline of Theosophical tenets which originally appeared in *Kate Field's Washington*, under the pseudonym of "Occultus."

In the same year appeared a rendering of the *Bhagavad-Gītā*, prepared in collaboration with James H. Connelly, and with valuable commentaries in footnotes. He also wrote further Notes or Commentaries in *The Path*, republished later.

In the latter part of 1891, appeared Judge's *Letters That Have Helped Me*, a series of letters written by him to "Jasper Niemand" (Mrs. Julia Ver Planck, later Mrs. Archibald Keightley) which had originally appeared in *The Path*. Much later, namely in 1905, there was published at New York a second series of *Letters* compiled by Jasper Niemand and Thomas Green. Both series have been repeatedly reprinted.

Writing to Carrie Rea, on September 6, 1894, George William Russell (Æ), a close friend of Judge's, spoke of these letters as being

written by a man whom I consider the wisest and sweetest of any I have ever met, W. Q. Judge (Z.L.Z.). I have more reverence for him than for any other human being I know of. I hope they will mean as much to you as to many of us. They are not badly written; but do not think of fine or beautiful phrases when reading them, but only of the things it is good to live with and ever to keep in mind. I think he says only things he *knows*.³²

In 1893 Judge published *The Ocean of Theosophy*, which in subsequent years became one of the Theosophical classics, running through innumerable editions.

Judge was also instrumental in publishing a large number of *Oriental Department Papers* consisting of Sanskrit and other Oriental Scriptures specially translated for this Department by Prof. Manilal Dvivedi and Charles Johnston. He also issued from June 1890 through March 1894 the *Department of Branch Work Papers*, containing valuable suggestions for Theosophical work and study. Both of these series of Papers are now quite scarce.

³² *Letters from ÆE*, selected and edited by Alan Denson, Foreword by Dr. Monk Gibbon, Abelard-Schuman, London, New York, Toronto, 1961.

Approximately in 1894-95, Judge supplied the current edition of Funk & Wagnalls' *The Standard Dictionary* with definitions of Theosophical terms, and was announced therein as a specialist on the subject.

A number of articles and essays from Judge's active pen appeared in *The Irish Theosophist*, *The Pacific Theosophist*, *The New Californian*, *The Vahan*, and the *Proceedings* of various Theosophical Congresses and of the World's Fair Parliament of Religions in 1893. His literary activity was outstanding, particularly considering that it was limited to a period of hardly ten years (reckoned from the founding of *The Path*), during which time Judge was often ill.

In December 1888 Judge was in Dublin, Ireland, going from there to London to assist H.P.B. in the formation of the Esoteric Section.³³

He was the one who originally suggested the organization of a group for the deeper study of the Esoteric Philosophy, as some of his students and co-workers were thinking in the direction of chelaship and a greater dedication to the Cause of the Masters.

There is conclusive testimony to the effect that it was Mr. Judge who wrote *The Book of Rules* for the Esoteric Section. The E.S.T. Circular issued from 62, Queen Ann Street, Cavendish Square, London W., dated January 12, 1895, and signed by Dr. Archibald Keightley, states as follows:

I have been asked as to the writing of *The Book of Rules*, and can only say that, to my knowledge, Mr. Judge wrote *The Book of Rules* under the guidance of Master M. and H.P.B. ∴ E. T. Hargrove and myself have both seen the original manuscript in Mr. Judge's handwriting, with written additions in H.P.B.'s handwriting. This manuscript is in the possession of Mr. Judge. H.P.B. further told me that "all the Instructions should be studied in the light of *The Book of Rules*." I have seen letters from H.P.B. to Mr. Judge which show that he originated the idea of E.S.T. [Cf. *BCW* XII:484, 494-8]

On December 14, 1888, H.P.B. issued a special order appointing Judge as her "only representative for said Section in America" and as "the sole channel through whom will be sent and received all communications between the members of said Section and myself [H.P.B.]," and she did so "in virtue of his character as a chela of thirteen years standing."³⁴

³³ *The Path*, Vol. III, March 1889, p. 393.

³⁴ The text of this document was originally published in an undated E.S.T. Circular, issued almost immediately after May 27, 1891, the date on which a full

Meeting held at
No 46 Irving Place

on
Wednesday Evening, September 8th, 1875.

In consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of Occultism, the Cabalae, the ladies and gentlemen then and there present resolved themselves into a meeting, and, upon motion of Mr. W. Q. Judge it was

Resolved, that Col. H. S. Olcott take the chair.

Upon motion it was also

Resolved, that Mr. W. Q. Judge act as secretary.

The Chair then called for the names of those persons present, who would agree to found and belong to a Society, such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Wm. H. P. Blavatsky, Chas. Sotheran,
Dr. Chas. E. Simmons, H. D. Monaghan, C. C. Massey
of London, W. L. Alden, G. H. Felt, D. E. de Lara,
Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John
Saver Cobb, J. K. Hyslop, W. Q. Judge, Mrs. Stevens

Upon motion of Herbert D. Monaghan, it was

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee.

The Chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotheran to be sub-committee.

Upon motion it was

Resolved, that we now adjourn until Monday
Sept. 13th, at the same place, at 8 P. M.

H. S. Olcott, Chairman.
William Q. Judge, Secretary.

MINUTES OF THE SECOND ORGANIZATIONAL MEETING
OF THE THEOSOPHICAL SOCIETY, SEPTEMBER 8TH, 1875.
Signed by Col. Henry S. Olcott and William Quan Judge.

KNOW

DARE

WILL



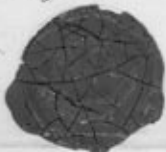
SILENCE

ESOTERIC  SECTION

*As Head of the
Esoteric Section of the Theosophical Society I hereby declare that
William Q. Judge of New York, U.S., in virtue of his character as a
chela of thirteen years standing and of the trust and confidence
reposed in him, is my only representative for said Section in America
and he is the sole channel through whom will be sent and received
all communications between the members of said Section and my-
self, 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

A large, stylized handwritten flourish or signature mark, possibly representing the name 'H. P. Blavatsky'.



FACSIMILE OF DOCUMENT APPOINTING
WILLIAM Q. JUDGE SOLE REPRESENTATIVE OF THE
ESOTERIC SECTION IN AMERICA

The same year, Mr. Judge was appointed by Col. Olcott as Vice-President of The Theosophical Society, and in 1890 was officially elected to that office, the rules having been changed.

Symptomatic of Judge's eminent success in developing the work of the American Section is the following excerpt from Col. Olcott's Address at the Fifteenth Annual Convention of the T.S. held at Adyar December 27-29, 1890, in which, reporting on the income and expenses of the Society in the year just ending, he singled out the funds contributed by the American Section, and said:

Upon reading these figures, I feel a sense of deepest obligation to Mr. Judge, to whose kind and unselfish exertions this result is mainly due. Forgetful of the pressing claims of his own administrative bureau, and imbued with a loyal determination to help me to carry my heavy burden, he has appealed personally, officially and editorially, to our American colleagues to spare what they could towards Headquarters maintenance. Where should we now have stood but for him, and for certain noble-hearted men about him, chief among whom are Mr. Neresheimer and Mr. Fullerton; where should I have found the means to support this household and keep these offices open? . . . The least I can do is to thus officially express my thanks, and to give heed to the wishes of the American Section as regards the direction of the Society.³⁵

The special trust and confidence reposed in Judge by H.P.B. may be better understood if the psychological mystery connected with him is borne in mind, a mystery which is better known in the Orient and which had remained completely unknown in the West until recent times. As explained by C. A. Griscom, one of Judge's friends and co-workers:

It was the good fortune of a few of us to know something of the real Ego who used the body known as Wm. Q. Judge. He once spent some hours describing to my wife and me the experience the Ego had in assuming control of the instrument it was to use for so many years. The process was not a quick nor an easy one and indeed was never absolutely perfected, for to Mr. Judge's dying day, the physical tendencies and heredity of the body he used would crop up and interfere with the full expression of the inner man's thoughts

meeting of the E.S. Council, appointed by H.P.B., was held at the Headquarters of the T.S. in Europe, 19 Avenue Road, London, England, following H.P.B.'s passing. The original is in the Archives of the Theosophical Society, Pasadena. The Sanskrit word in the top circle of the facsimile is *sat* (be-ness, truth, reality).

³⁵ *The Theosophist*, Vol. XII, January 1891, p. 10.

and feelings. An occasional abruptness and coldness of manner was attributable to this lack of co-ordination. Of course Mr. Judge was perfectly aware of this and it would trouble him for fear his real friends would be deceived as to his real feeling. He was always in absolute control of his thoughts and actions, but his body would sometimes slightly modify their expression. . . . Mr. Judge told me in December 1894, that the Judge body was due by its Karma to die the next year and that it would have to be tided over this period by extraordinary means. He then expected this process to be entirely successful, and that he would be able to use that body for many years, but he did not count upon the assaults from without, and the strain and exhaustion. . . . This, and the body's heredity, proved too much for even his will and power. Two months before his death he knew he was to die, but even then the indomitable will was hard to conquer and the poor, exhausted, pain-racked body was dragged through a miserable two months in one final and supreme effort to stay with his friends.³⁶

In this connection, the following passage from one of H.P.B.'s letters to Judge, written from Ostende on October 3, 1886, is of great interest:

The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed & replaced by those of Adepts (as of Elementaries) and they influence the *outer*, and the *higher* man. With you, it is the NIRMANA-KAYA not the "astral" that blended with your astral. Hence the dual nature and fighting.³⁷

The fact referred to in both of these excerpts is what is known as *tulku*, a technical Tibetan term which describes the condition when a living Initiate or High Occultist sends a portion of his consciousness to take embodiment, for a longer or shorter period of time, in a neophytemessenger whom that Initiate sends into the outer world to perform a duty or to teach. There are many degrees of this condition, and most of its mysteries remained under the seal of secrecy until the present century, and are even today but very imperfectly understood among students of the Movement. It is this teaching which provides the key to the many apparent contradictions in the character of Messengers and chelas as witnessed in the history of the Movement for many years past.³⁸

³⁶ *Letters That Have Helped Me*, Vol. II (1918), pp. 119-20.

³⁷ *The Theosophical Forum*, Point Loma, Vol. III, August 15, 1932, p. 253.

³⁸ This subject, and cognate Tibetan doctrines associated with *tulku*, as well as *āveśa*, are treated at length in the authoritative work by Geoffrey A. Barborika entitled *H. P. Blavatsky, Tibet and Tulku*, Theosophical Publishing House, Adyar,

The individual known under the name of William Quan Judge was a Hindu initiated disciple, a yogi as a matter of fact, who had taken over the body of an Irish boy by means of occult *āveśa* or *tulku*, i.e., transference of consciousness, when the boy died of typhoid fever. From various references of Judge, it is not difficult to come to the conclusion that he was occupying a "borrowed body." In this connection, the testimony of Cyrus Field Willard, a close friend of Mr. Judge for many years, is of great interest. Writing to the editor of *The Canadian Theosophist*, and commenting on certain objections raised by a correspondent, in regard to the "borrowed body" idea, he says:

In answer to this statement as to something which "we" do not know, the writer should have said that it was something which I do not know. I can tell, *now*, what I know, and saw with my own eyes, about this "borrowed body" and which was also seen and verified by at least ten other persons, who openly so stated at a meeting held in the headquarters of the Boston Branch, shortly after Judge's death in 1896. And I think Brother Smythe can vouch for my reputation for veracity.

It was at the Boston convention of 1891, where I served on a committee with Annie Besant, on her first visit to America, and was predisposed in her favour by her work for the Bryant & May match-girls.

Word was sent to all members of the E.S.T. which I had joined under H.P.B. in 1889, to be present at an E.S. meeting in the large double parlours of the Parker House. When I got in, it was early and from newspaper habit I walked down to the front row of seats and sat less than 10 feet away from Judge and Annie. As she has seen fit to publish the E.S. instructions, it will not therefore be without justification that I relate what occurred, in order to give Judge his due.

The room soon filled up with about 200 persons, and I noticed leaning up against the pedestal behind which Judge stood as presiding officer, so all could see and exposed for the first time, pictures of the two Masters, blessed be their name, for the knowledge they have given us. As he started to call the meeting to order, he leaned toward her, who stood on his right hand, and I heard him say to her in a low voice, "Sound the Word with the triple intonation." She replied in the same low voice, "I don't dare to," or, "I don't care to," but I think it was the first. I heard him say in a firm tone, "Then I will." He had been twirling his gavel in his hand but laid it down, stepped to his right, pushing her aside, and stepped to the side of the pedestal, facing his audience, with her behind him, and said:

Madras, India, 1975. [Cf. *Tsongkhapa's Six Yogas of Naropa*, ed. & translated by Glenn H. Mullin, Snow Lion, Ithaca, NY, 1996, pp. 85-6, 209-19.]

"I am about to sound the Word with the triple intonation, but before I do so, I have a statement to make which I do not care to have you speak to me about later, nor do I wish you to discuss among yourselves. I am not what I seem; I am a Hindu."

Then he sounded the Word with the triple intonation.

Before my eyes, I saw the man's face turn brown and a clean-shaven Hindu face of a young man was there, and you know he wore a beard. I am no psychic nor have ever pretended to be one or to "see things," as I joined the T.S. to form a nucleus of Universal Brotherhood. This change was not one seen by me only, and we did not discuss the import of his significant statement, until after his death when a meeting was held in the Boston headquarters to determine our future action. Then I mentioned it in a speech and his statement, and fully ten persons from different parts of the hall spoke up and said, "I saw it too." "I saw and heard what he said," etc. That would seem proof enough about the borrowed body.

I knew Judge intimately, as he was a Mason and so was I. But I never saw anything like that before, or afterwards. As I said, I knew him so well that when he came to Boston to lecture to the Boston Branch, I would go with him to his hotel and talk with him in his room, questioning him when we would have some practical work for Universal Brotherhood. Usually he would branch off on some other subject, like elementals or other subjects of an occult nature in which I was not interested then, but which proved to be of great help in later years.³⁹

It is obvious from a number of very important statements by H.P.B. that the initiated disciple known as William Quan Judge had a very close karmic tie with her, and was intended to serve as one of the channels between the Teachers and the outer Movement they were launching at the time. In a forthright letter dated from London, October 23, 1889, and reproduced here in *facsimile*,⁴⁰ H.P.B. spoke of Judge as being "*part of herself since several aeons.*" She wrote as follows:

London Oct. 23, 1889

He or she, who believes that under any circumstances whatever, provocations, gossips, slander or anything devised by the enemy, H.P.B. will ever dream even of going against W.Q.J. — does not know

³⁹*The Canadian Theosophist*, Vol. XIII, May 15, 1932, pp. 65-7.

⁴⁰The original of this letter is in the Archives of the Theosophical Society, Pasadena. We have preserved in the transcription, as far as was possible to do so, the punctuation as found in the original.

London Oct. 23. 1899

He or she, who believes that
under any circumstances whatsoever,
provocations, gossips, slanders or anything
devised by the enemy H. P. B. will
ever dream even of going against
W. Q. J. - does not know
H. P. B. - even if he or she
does know H. P. Blavatsky,
or thinks he knows her.

The idea is absurd & preposterous.
If W. Q. J. ^{get} ~~is~~ ^{reels} under any pro-
vocation - then he is for more
than 5 minutes by the city clock -
then he is a glazdoodle. H. P. B.
would give 7 dozens of Bridges, 22 dozen
of Noyses & the whole electric band
in the U.S. A for one W. Q. J. -
who is part of herself since several
ages. Those having ears will hear,
those who are deaf & blind, let
them provide themselves with false
ears & glass eyes, or - ~~avoid~~ ^{avoid} away.

The Esoteric Section and
its life in the U. S. A.
depends on W. Q. J. remaining
its agent & what he is
now. The day W. Q. J.
resigns, W. P. B. will be
Dead for the Americans.

W. Q. J. is the Antastheron
between the two Menas (is)
the American ^{thought} & the Indian-
or rather the Trans-Himalayan
Thought-Section's Knowledge.

Dile

H. P. B. :

P.S.

W. Q. J. had better show, & impress
this on the mind of all those whom
it may concern

(H. P. B.)

H.P.B. — even if he or she *does* know H. P. Blavatsky, or *thinks* he knows her.

The idea is absurd & preposterous. If W.Q.J. get *riled* under any provocation — for more than 5 minutes by the city clock, then he is a flapdoodle. H.P.B. would give 7 dozens of Bridges, 77 dozens of Noyeses & the whole esoteric brood in the U.S.A. for one W.Q.J. *who is part of herself since several aeons*. Those having ears will hear, those who are deaf & blind, let them provide themselves with *false* ears and glass eyes, or — vanish away.

The Esoteric Section and its life in the U.S.A. depends on W.Q.J. remaining its agent & what he is now. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americans.

W.Q.J. is the *Antaskarana* between the two *Manas(es)* the American thought & the Indian — or rather the trans-Himalayan Esoteric Knowledge.

DIXI

H.P.B. ∴

PS.

W.Q.J. had better show, & impress *this* on the mind of *all those whom it may concern* (H.P.B.)

At about the same time, when powerful enemies were attempting to undermine Judge's work in America and ruin the genuine spirit of esotericism upon which it was based, H.P.B. wrote the following:

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. If one wants to know how the Masters would feel towards him, let him read what one of them writes about the fidelity of Colonel Olcott and their appreciation of it, in a letter published in *The Occult World*. Though strong pressure was used to displace him *and his associates* (Judge along with them) in favor of another — a newcomer — and all manner of boons were promised for the T.S., Mahatma "K.H." flatly refused, saying that ingratitude had never been one of their vices. Now that which Colonel Olcott has accomplished in India and Asia, W. Q. Judge has done in America. 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; and he is now being infamously attacked and schemed against for this by one who has never done a thing for the T.S., but is now trying to crush it out of existence. . . .

Brother Judge refuses to defend himself, even more than I have refused to defend myself after the Coulomb conspiracy. No man who knows himself innocent ever will. But is that a reason why *we* should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. Let our protest be on merely defensive lines, and not of an aggressive character. For, if the spirit of true Theosophy does not permit of aggressiveness being used, yet it does demand in some cases active defence, and it does impose on everyone of us the duty of taking an active interest in the welfare of a brother, especially of a persecuted brother, as Mr. Judge is now.⁴¹

Some time later, writing on the same subject, H.P.B. said:

I am unable to realise that at the hour of trouble and supreme fight . . . any *true* theosophist should hesitate for one moment to back W.Q.J. *publicly* and lodge in his or her protest. Let them read Master's letter in the preliminary. . . All that which I said about W.Q.J. was from His words in His letter to me . . .⁴²

Judge had acquired his fair share of enemies, as would anyone who had risen to the top of the ladder. Two particularly bitter ones were Dr. Elliott Coues of Washington, D.C., and Mr. Richard Harte, the latter temporary editor of *The Theosophist* at Adyar. Coues's denunciations included H.P.B. and Olcott, who, he felt, blocked his own way for the office of General Secretary of the American Section. He also wanted to become the head of the Esoteric Section, although he was not a member thereof. Dr. Coues was eventually expelled from the T.S. His joining the Society had been hailed as an event of some importance, and he decided to take revenge. He induced the editor of the *New York Sun*, Charles A. Dana, to publish a full page article embellished with photographs, charging the three Founders with fraud. It appeared July 20, 1890. H. P. Blavatsky sued, Judge being her counsel. H.P.B.'s death automatically terminated the suit, but the *New York Sun* began an investigation of its own and, having found Coues in error, apologized handsomely. The Editor retracted the libel on Sept. 26, 1892, and printed in the same issue an article by Judge exposing the slanders; it was published under the challenging title "The Esoteric She," although Judge's own title was merely "The Late Madame Blavatsky. A Sketch of her Career."⁴³

⁴¹ *E.S. Instruction No. III*, 1890: Preliminary Explanations; [BCW XII:583-5].

⁴² *Letters That Have Helped Me*, Vol. II, pp. 110-11 (1905 ed.); p. 117 (1918 ed.).

⁴³ Cf. Josephine Ransom, *A Short History of The Theosophical Society*, 1938, pp. 273-6; C. J. Ryan, *H. P. Blavatsky and The Theosophical Movement (HPB&TM)*,

Richard Harte in a letter to H.P.B. rather condescendingly describes what he interprets to be the effects of "pledge fever" upon Judge, and thinks that "bringing to a focus the Karma of such a good man as Judge" has been "to confuse all his ideas of right and wrong, loyalty and rebellion, truth and falsehood."⁴⁴

To this H.P.B. replied in her usual forceful manner:

Nevertheless your wicked and untheosophical denunciation of Judge, which is as false as it is untheosophical falls flat again in its application to the E.S. Judge has never pledged himself, never signed anything; for as in the case of Olcott, my confidence in him is sufficient to trust him without any Pledges. The numerous letters I receive from really good theosophists such as Buck, Mrs. Ver Planck, do not show their "disgust" for Judge. But they show me most decidedly for your tactless writings in *The Theosophist* and the showers of letters you inundate them with. If the American Section breaks with Adyar it will be your doing.⁴⁵

With H.P.B.'s death, May 8, 1891, a great cohering and vitalizing influence was removed from the public activity of the T.S. At first, the shock of her physical disappearance momentarily united all in seeming solidarity, but the contest of strong wills which had existed in the Society for some time past could only be delayed temporarily.

On May 13th Judge sailed for London. He attended the Convention of the European Branches of the T.S., July 9-10, under Olcott's chairmanship; Annie Besant had arrived a few days after H.P.B.'s death. It is during that period in London that the Esoteric Section was placed under the joint Outer Headship of Judge and Annie Besant. Judge returned to the U.S.A. on August 6th.

In January 1892, less than a year after H.P.B.'s passing, Col. Olcott, an ailing man at the time, resigned the Presidency of the T.S. in Judge's favor, and prepared to devote his remaining years to the writing of his memoirs and to other literary work.⁴⁶ There is strong evidence, however, that illness and fatigue were not the only reasons for this action. Among other reasons, was one connected with the Esoteric Section. Olcott had originally opposed its formation, but yielded when learn-

2nd & rev. ed., Theosophical University Press, Pasadena, 1975, pp. 254-5; "The Esoteric She" is reproduced in Vol. III of this series.

⁴⁴Letter of R. Harte to H.P.B., dated Adyar, August 26, 1889, originally published in *The Theosophical Forum*, Point Loma, Vol. V, Jan. 15, 1934, pp. 130-2.

⁴⁵Letter of H.P.B. to R. Harte, dated Sept. 12, 1889, originally published in *The Theosophical Forum* as above, pp. 132-3.

⁴⁶*The Theosophist*, Vol. XIII, Supplement to March 1892, pp. xliii-iv.

ing that the Masters themselves had ordered H.P.B. to organize such a Section. Eventually, after H.P.B. had gone, the leading members of the Blavatsky household in London began to look to Judge and Annie Besant for leadership and direction. Olcott himself has written: "Every other possible thing was done to reduce my position to that of a sort of cipher or figurehead; so I met the thing half way with my resignation." There is more to this story, however.⁴⁷

When Olcott's resignation came up for discussion and action before the Blavatsky Lodge of London, Annie Besant, as President thereof, addressed the following strong letter to the membership of the Lodge, dated March 11, 1892:

19 Avenue Road,
Regent's Park. London, N.W.
March 11, 1892.

To the Members of the Blavatsky Lodge.

My dear Colleagues,

For the first time in the history of the Theosophical Society we are called upon to elect a President. When the Society was founded in 1875 by H. P. Blavatsky, H. S. Olcott, and William Q. Judge, H. S. Olcott was appointed its President, and has held that office down to the present year. Now the office is vacant, by his resignation, and it devolves upon us to fill it.

Having in view the importance to the whole Society of a wise choice of our chief officer, I feel that you may fairly claim at my hands, as President of this Lodge, some expression of opinion, not as determining your votes, but as a factor in the formation of your judgment. I therefore frankly say to you that, in my view, the present Vice-President, and remaining Co-Founder of the Society, William Quan Judge, is the most suitable person to guide the Society, and one who cannot with justice be passed over. He is not only the Vice-President and a Founder, but he was the trusted friend and colleague of H. P. Blavatsky from 1875 until she passed away. Belonging to the old country by his birth, he has gained the confidence of the American Section by his faithful work, and will doubtless command its unanimous support.

Having thus placed my own views at the service of the Lodge, I leave the matter in your hands.

Fraternally,
ANNIE BESANT,
President of the Blavatsky Lodge.

At the Annual Convention of the American Section held at Chicago, April 25, 1892, Judge's election to the Presidency was unanimous; this decision, however, was accompanied by a unanimous Resolution,

⁴⁷ *Old Diary Leaves*, Vol. IV, p. 448 [cf. Pelletier, *The Judge Case*, p. 54].

strongly supported by Judge, that Olcott should revoke his resignation due to go into effect on May 1st.

The European Section did not hold its Convention in London until July 1892, at which time Judge was unanimously elected President, the European members having understood that Olcott's decision to resign was final. The situation was further complicated and uncertain because Olcott himself had intimated in May 1892 that his resignation was still an open question "dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society."⁴⁸

The Indian Section, as early as February of that year, had unanimously agreed to recommend that the Presidential office should not be filled during the lifetime of Olcott, but that his duties be performed, if necessary, by the Vice-President acting as President of the T.S. Thus the Indian members were not actually called on to vote.

Col. Olcott had also raised an objection to Judge's assuming the Presidency immediately, demanding that Judge first resign his post as General Secretary of the American Section, as otherwise this would give him three votes out of five on the General Council.

On August 21st, Olcott issued an Executive Circular in which he stated that on February 11th of that year "the familiar voice of my Guru chided me for attempting to retire before my time . . ." He also pointed out that on April 20th Judge had cabled him from New York that he was not then able to relinquish the Secretaryship of the American Section and wrote him enclosing a transcript of a message he had also received "for me" [Olcott] from a Master that "it is not time, nor right, nor just, nor wise, nor the real wish of the . . . that you should go out, either corporeally or officially." Olcott's communication ended with the following statement:

I revoke my letter of resignation and resume the active duties and responsibilities of office; and I declare William Q. Judge, Vice-President, my constitutional successor and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death.⁴⁹

Judge, in a Notice to the members of his own American Section, gave an unqualified endorsement to this latest development and expressed his satisfaction. This action alone, if nothing else, throws a flood of light upon the nobility of his character.

⁴⁸"Executive Circular," Aug. 21, 1892; in *Lucifer*, Vol. XI, Oct. 15, 1892, p. 166.

⁴⁹*The Path*, Vol. VII, October 1892, pp. 235-6; *The Theosophist*, Vol. XIII, Supplement to September 1892.

In his Report to the Seventeenth Annual Convention of The Theosophical Society held at Adyar December 27-29, 1892, Mr. Judge, as General Secretary of the American Section, addressing Col. H. S. Olcott, wrote as follows:

In view of the fact that this Section last April requested you to revoke your resignation of the office of President, which request was cabled by me to you at that date, it would hardly seem necessary for me to say how very much pleased this Section is that you fell in with its suggestion and reconsidered your resignation. We do not claim that it was our request which caused you to revoke your resignation, but only make known our pleasure at the concordance between your action and our request. I can say from my knowledge of this Section, which is intimate, that no one in the whole Section regrets your decision. The American Section therefore offers to you the reiterated assurances of its loyalty and its determination to co-operate with you and every other member of every Section in carrying forward the work of the Society, until we shall have passed away and others arisen to take our places in the forward movement.⁵⁰

The year 1893 was marked by an event which showed the great impact that Theosophical publicity had made in America. It spelled out Judge's high point of success when, at his suggestion, the Theosophical Society was invited to participate in the Parliament of Religions held at Chicago during the World's Fair. Distinguished representatives of Oriental religions were chosen from the ranks of the T.S. Hevavitarna Dharmapāla, the resuscitator of Buddhism in Asia, came from Ceylon; Prof. G. N. Chakravarti represented Brahmanism, bringing credentials from three Brahmanical Sabhās. He was Professor of Mathematics at the University of Allāhābād (ancient Prayāga), and a member of the T.S. Branch in that city. Judge organized the Theosophical meetings, and officially represented Col. Olcott; he, with Annie Besant, stimulated the Congress with their clear exposition of the ancient teachings. The sessions were held on September 15, 16, and 17, and were attended by overflow audiences.

It so happened that Annie Besant was especially strongly impressed by the personality of Chakravarti, and from that time on her opinions became colored by his point of view. Playing on her desire for occult powers, Chakravarti "captured" Mrs. Besant in less than two months. Judge watched his growing ascendancy over her mind with anxiety, as he intuitively felt that a subtle attempt was being made then to divert her efforts from the genuine line of occultism into a sectarian offshoot.

⁵⁰ *The Theosophist*, Vol. XIV, January 1893, p. 20.

He became more uneasy when, on Mrs. Besant's return to England with the party that included Chakravarti, she prepared to go to India on a long lecture tour, and he warned her that it was not an auspicious time to go. Before leaving, she spent some time in London during which she saw a good deal of the Brahman; the latter left for India shortly before Mrs. Besant and Countess Wachtmeister started for the Orient.

A vivid light is thrown upon this very critical period in the history of the T.S. by Dr. Archibald Keightley, a successful physician, a staunch supporter of H.P.B., and a most reliable student. His account should be consulted.⁵¹

It should be borne in mind here that for a number of years during the mission of H.P.B. both in India and later, there existed a growing antagonism on the part of certain groups of proud Indian Brahmans against the divulging by her of esoteric truths to the "outcastes," truths which they considered their jealously guarded secret knowledge, to which they believed they had exclusive rights. Even individuals such as Subba Row fell victims to this inbred feeling, apparently oblivious of the fact that H.P.B.'s actions were taken on direct orders of her Teachers. Brahmanical orthodoxy was entrenched in its age-old exclusiveness, and, even though its votaries could not suppress the work of the Theosophical Society, they could at least make repeated attempts to distort its teachings and foil its main objectives. Even Col. Olcott repeatedly fell under the same subtle and pernicious influence, and had to be severely taken to task by H.P.B., as many of her letters to him plainly show. The Allāhābād Branch of the T.S. was a hotbed of this Brahmanical exclusiveness and haughtiness, as is conclusively shown by the message which Master M. ordered H.P.B. to convey to A. P. Sinnett with regard to the Prayāga Branch — one of the most important pronouncements from the Teachers.⁵²

Approximately at this time in the life of Judge we see the gradual emergence of a simmering enmity against him on the part of several individuals whose personal ambitions made them a sounding board for influences the real nature of which they obviously did not realize. Judge's own declaration that he was in personal touch with the Masters and received communications from them, both for his own use and for transmission to others, became fruitful soil upon which the thorny

⁵¹ *The Path*, Vol. X, June 1895, pp. 98-100 [cf. Ryan, *HPB&TM*, pp. 292-3].

⁵² *The Mahatma Letters*, Letter No. 134, dated from Dehra Dūn, November 4, 1881. See pages 470-5 in the present volume for excerpts (and facsimiles) from this letter. As to H.P.B.'s letters to Col. Olcott, special attention should be given to those dated June 3, 1887, and February 4, 1888.

weeds of enmity could grow. In some instances such feelings can be readily understood, but to find both Olcott and Annie Besant among these proves both the subtle nature of the temptation and their lack of intuition. While making complimentary statements about Judge in print, they obviously indulged in vastly different feelings behind the scenes. This is not intended as a cheap accusation. An imperative need for all students of the occult is constantly to bear in mind that dedicated workers, pledged disciples, and even merely sincere aspirants, wholeheartedly engaged in Theosophical work, are tested, tried, and disciplined at every turn by the sudden *exteriorization* of their pent up and delayed karma, an occult law stressed by H.P.B. herself. This is a process of purification which nothing can stop or set aside, until the disciple has worked off his negative karmic tendencies and has risen above his weaknesses into the pure air of impersonal spirituality. Unless this fact is understood, no satisfactory explanation can ever be found for the recriminations, accusations, abuses, and injustices which occurred at that time to embitter Judge's last remaining years. While explaining their nature, the above occult law never justifies wrong action or thought for which every student is fully responsible.

It would be inadvisable to give a full account of the so-called "Judge Case" within the scope of the present outline. All pertinent data on the subject may be obtained by the perusal of *The Theosophist*, *The Path* and *Lucifer* for approximately the years 1893-96, and the following three main sources of information issued at the time: *The Case Against W. Q. Judge* (Theosophical Publishing Society, London 1895) published by Annie Besant and prepared by her at the request of Olcott; *Reply by William Q. Judge*, read by Dr. A. Keightley on behalf of Judge before an informal meeting of the T.S. Convention at Boston, Mass., on April 29, 1895, and published in pamphlet form; and *Isis and the Mahatmas* published by Judge in London in 1895, and dealing mainly with the attack published in the *Westminster Gazette*.⁵³

The accusations against Judge grew mainly out of a number of documents which Walter R. Old, at one time a devoted worker in H.P.B.'s household in London, and Sidney V. Edge, brought to Adyar in December 1893, and which purported to prove that Judge had been misusing the names and handwritings of the Masters to bolster his own personal aims. Olcott considered the documents incriminating. Acting

⁵³[See also *The Judge Case* by Ernest E. Pelletier, Edmonton Theosophical Society, Edmonton, Canada, 2004.]

on a formal request of Annie Besant, who by then was at Allāhābād with Prof. Chakravarti, Olcott wrote to Judge Feb. 7, 1894, offering him two alternatives: (1) resignation from all offices, in which case a general public explanation would be made; (2) to have a Judicial Committee convened as provided for in the Constitution of the Society. In the latter case, the proceedings would be made public. Judge decided in favor of the second alternative, and cabled March 10th in reply to Olcott: "Charges absolutely false. You can take what proceedings you see fit; going to London in July." The Judicial Committee met in London on July 10th, 1894, to consider the six charges which had been drawn by Annie Besant.

The basic charges were that Judge had been untruthful in claiming uninterrupted teaching from, and communication with, the Masters from 1875 to the present time; and that he had sent messages, orders and letters as if sent and written by Masters.

Judge challenged the Committee's jurisdiction in the case, pointing out that "the President and Vice-President could only be tried as such by such Committee, for official misconduct — that is misfeasances and malfeasances."⁵⁴ The Judicial Committee found itself also face to face with its own limitations, on the very basis of the T.S. Constitution, as it could not try anyone within the T.S. on questions of personal beliefs. Upon motion duly made, the charges were dismissed, and Olcott, concurring with this, made the following historically important statement:

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 [Judge]; 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: everyone 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 inquiry must go no farther; we may not break our own laws for any consideration whatsoever.⁵⁵

In retrospect, it seems most curious that any kind of special Judicial

⁵⁴*Old Diary Leaves*, Vol. V, p. 187; *The Path*, Vol. IX, Aug. 1894, p. 161.

⁵⁵Olcott, *op. cit.*, p. 182. From the "Minutes of A Judicial Committee of the Theosophical Society, July 10, 1894."

Committee should have been required to convene, with all the attendant expenses of long journeys, in order to arrive at a conclusion which anyone could have readily formed by carefully consulting the Constitutional basis of the T.S.

In a sudden *volte face*, symptomatic of the many confused trends of thought fighting for supremacy at the time, Annie Besant stated:

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 . . . the vital charge [was] that Mr. Judge had 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 . . .

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 recipient 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 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.⁵⁶

This accusation is “full of holes,” as the saying goes. It shows a complete ignorance of one of the crucial points concerning occult

⁵⁶From a Statement of Annie Besant read at the Third Session of the European Convention of the T.S., July 12, 1894. See *Lucifer*, London, Vol. XIV, August 1894, pp. 457, 459-60; also H. S. Olcott, *Old Diary Leaves*, Vol. V, p. 195 [Judge's reply is on pp. 199-202].

precipitations. That crucial point is the fact that an occult message coming from one of the Adepts, and impressed upon the inner psycho-spiritual organs of his agent, will be conveyed by him or her upon a piece of paper in the handwriting adopted by that Adept for such use.

In this connection, two very important statements, among others, made by the Teachers, should be borne in mind. In August 1882, Master K.H. wrote to A. P. Sinnett:

In noticing M's [Master Morya's] opinion of yourself expressed in some of his letters — (you must not feel altogether so sure that because they are in *his* handwriting, they are written by him, though of course every word is sanctioned by him to serve certain ends) — you say he has “a peculiar mode of expressing himself to say the least.”⁵⁷

On another occasion, approximately at the same time, the same Teacher, writing to A. P. Sinnett, explained:

Very often our very letters — unless something very important and secret — are written in our handwritings by our chelas.⁵⁸

In Volume IX of *The Path* (April 1894, p. 18), certain words of H.P.B. are quoted on the subject of precipitations. She says:

If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does * * * and one or two more.

In reply to a question concerning Masters' handwritings, she stated in the same place:

Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form — Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction . . . The message has to be seen in the astral light in *facsimile*, and through that astral matrix I precipitate the whole of it.⁵⁹

It is obvious from this passage that H.P.B., acting under the instruction of one or another of the Masters, produced precipitated letters or

⁵⁷ *The Mahatma Letters to A. P. Sinnett*, 2nd ed., p. 232; 3rd ed., p. 229.

⁵⁸ *Op. cit.*, 2nd ed., p. 296; 3rd ed., p. 291.

⁵⁹ Cf. H. P. Blavatsky, *Collected Writings*, Vol. X, p. 269.

notes *in their own adopted handwriting*. No student seems to have ever questioned her *bona fide* in doing so. It is of some importance to bear in mind that the above-quoted explanations published in *The Path*, were available in print at about the same time that serious accusations were hurled against Mr. Judge.

Answering Annie Besant's charges preferred against him, Mr. Judge stated:

during all the years since 1875 I have been taught much about occultism by the Masters and their friends, and have been shown how to produce some phenomena, among others the precipitation of writing for the Masters at certain times. This is always in the form to which the prosecutors most foolishly object. These teachings began — notwithstanding ignorance of it on the part of Col. Olcott, who takes pains to say he knows nothing of it, and that I am probably a medium — in 1875 with H.P.B. In that year, the first precipitation done through me was effected in New York.⁶⁰

The “form to which the prosecutors most foolishly object” means the handwritings as adopted by the Teachers for purposes of precipitated communications.

It would appear therefore that the Masters themselves, as well as H.P.B. and Mr. Judge, state, all of them, that precipitations are done in such a manner as to exhibit the adopted handwritings of those who are desirous of communicating a message through one or another of their direct agents.

In the light of the passages quoted above, what becomes of the accusation that Judge, while transmitting admittedly genuine messages from his Superiors, yet gave them “a misleading material form,” meaning the handwriting used by Judge on those occasions?

It might be objected that *The Mahatma Letters to A. P. Sinnett* were not published until December, 1923, and that, therefore, the passages above were unknown at the time. But it must not be overlooked that a number of letters written to Sinnett by the Teachers had been copied by several of the officials of the T.S. and placed in the hands of a few carefully-selected people. Several partial explanations of this subject were also available in some of the writings of H.P.B., but they had not been consulted. Quite apart from that, the complete text of all the Letters was in the possession of A. P. Sinnett himself and could have been referred to by responsible officials. However, Sinnett does

⁶⁰Reply by William Q. Judge to Charges of Misuse of Mahatmas' Names and Handwritings, read at Boston T.S. Convention, April 29, 1895; reprinted in *Two Replies by William Q. Judge*, Theosophy Company, Los Angeles, n.d., p. 38.

not seem to have taken part in the controversy at the time. Having experienced a complete change of attitude towards H.P.B., even before her passing, he was busy then trying to establish a "direct" contact with the Masters by means of a series of psychic mediums in London.

The judicial verdict of the Committee was received with mixed feelings. The charges had been met on legal grounds, but human emotions are never satisfied with merely legal decisions, and so Judge's guilt or innocence was to be decided rather by public opinion than otherwise. The minds of important officials in the Society were already made up for reasons which were not necessarily expressed in official sessions of Councils and Committees.

On September 27, 1894, Walter R. Old, then Treasurer and Recording Secretary of the T.S., sent in his resignation being "unable to accept the official statement with regard to the enquiries held upon the charges preferred against the Vice-President of the T.S."⁶¹ This was of course his privilege; but he went one fatal step further. He published in the *Westminster Gazette* the entire series of papers in the so-called Judge Case which had been entrusted to him by Col. Olcott. This breach of faith precipitated a number of recriminations, accusations and emotion-whipped opinions as if Pandora's box had been suddenly opened. Charges and countercharges followed. At the Adyar Annual Convention in December 1894, Judge who was still Vice-President of the T.S., was slandered, and Col. Olcott, occupying the Chair, unfortunately did nothing to improve the prevailing "theosophical" climate. Annie Besant renewed her charges against Judge and was supported by others. It soon became obvious that no satisfactory agreement could be reached between the contending parties. The final outcome of this unfortunate state of affairs was the decision of the American Section, the largest of the three then existing Sections, to become an independent body as The Theosophical Society in America, under the Presidency of Judge. This became a fact at the Boston Convention on April 28-29, 1895, by a majority vote of 190 against 9.⁶²

A large number of the English lodges took a similar course. Some lodges and individual members in Continental Europe and Australia withdrew at a later date and affiliated with the Society in America. Judge expressed the general feeling in these words:

⁶¹ *Old Diary Leaves*, Vol. V, p. 250.

⁶² When the British Section of the T.S. was formed October 19, 1888, Judge wrote (*The Path*, III, p. 263) that "the only observable difference between this and the American Section is that we declared ourselves autonomous, and at the same time announced our adherence and fidelity to the Indian Council . . ." This was in 1886. It would appear that the idea of *autonomy* was already then in the air.

The Unity of the Theosophical Movement does not depend upon singleness of organization, but upon similarity of work and aspiration; and in this we will "KEEP THE LINK UNBROKEN."⁶³

On hearing of this decision on the part of the American Section, Col. Olcott issued a notice in which he recognized its "indisputable right" to do so, and proffered his "best private and official wishes for the prosperity, usefulness and honourable management" of the newly constituted body, saying that "a separation like the present one was far more prudent than the perpetuation of ill-feeling and disunity within our ranks by causes too well known to need special reference."⁶⁴

Some two years before that, Col. Olcott had written to Mr. Judge: "If you want separate Theosophical Societies made out of Sections, have them by all means. I offered this years ago to H.P.B., and even to A.P.S. [Sinnott]."⁶⁵

Judge's health had long been very poor. He had contracted Chagres fever in South America which had a debilitating effect on him. Later tuberculosis set in. During the Parliament of Religions he was at times unable to speak above a whisper, and he had many premonitions of death. He had long sustained life through sheer will power. The concerted enmity of some of his former co-workers must have contributed a great deal in depleting his physical resistance.

Early in 1895, Mr. Judge went to Mineral Wells, Texas, trying to regain his health. Katherine Tingley had rented a house for him, and by taking care of him and acting as his amanuensis when he was too ill to write himself, rendered invaluable service. He returned to New York sufficiently improved to direct preparations for the Boston Convention.

In October 1895, Mr. Judge left New York for Ashville, South Carolina, but finding the climate there too cold, he had gone further south to Aiken. Finding no relief, he left there January 9, 1896, and on his way back to New York stayed two weeks with Dr. J. D. Buck in Cincinnati, Ohio, and one week with Dr. Buchman in Fort Wayne, Indiana. He reached New York on February 3rd, much weaker than when he had left it. After a brief stay at the Lincoln Hotel on Broadway, he was moved to an apartment on the third floor of 325 West 56th Street. In spite of his alarming condition, he continued to dictate letters and make notes for future work. He would have liked to write

⁶³ *Report of Proceedings*, First Convention, Theosophical Society in America, 1895, p. 24.

⁶⁴ *Lucifer*, Vol. XVI, July 15, 1895, pp. 422, 425.

⁶⁵ In *Report of Proceedings*, First Convention, T.S.A., 1895, p. 23.

another book on Occultism, a plan which was never realized.

On March 21, 1896, W. Q. Judge passed away, sitting upright on the sofa, at about nine o'clock in the morning, in the presence of Mrs. Judge, E. T. Hargrove and an attending nurse. "There should be calmness. Hold fast. Go slow," were some of his last words.⁶⁶ A brief memorial service was held at 144 Madison Avenue, New York, on the following Monday, March 23rd, at noon, and the remains were cremated the same afternoon at the Fresh Pond Crematory on Long Island.

Thus another greathearted Disciple, a Keeper of the Flame, passed on to his reward.

⁶⁶Cf. E. T. Hargrove, "The Last Days of W. Q. Judge," *Theosophy*, Vol. XI, May 1896, pp. 34-7.