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MAHÂTMAS.

A REPLY.

BY

WILLIAM Q. JUDGE.

*WITH CORRESPONDENCE, ORIGINAL ARTICLES, AND
PORTRAIT.*

London :

THE PUBLISHERS,
6, ST. EDMUND'S TERRACE, REGENT'S PARK, N.W.

1895.

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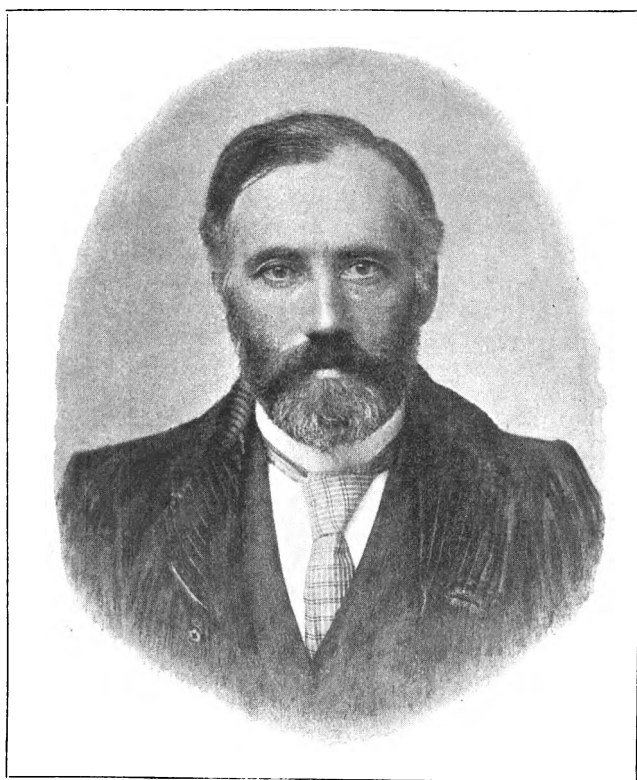
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WILLIAM Q. JUDGE.

PREFACE.

WITHIN the last few weeks an attack, determined and carefully planned, has been made upon the Theosophical Society, upon its Founders, and upon some of its Leaders and Members. History has recorded that wherever men have been bold enough to attempt to arrest the materialising influences of the age in which they lived, by making of themselves a radiating point for the archaic occult wisdom, they have been assailed by the same slanderous suspicions and charges which for so many years have been poured upon the late H. P. Blavatsky, and now upon her devoted follower, W. Q. Judge. From their very nature these charges are largely unanswerable, except to the very few. They are, moreover, so framed as not only to bring individuals into disrepute, but also to represent the nature of the Theosophical Society, and the beliefs of the majority of its members, in the most false and unfavourable light. For this reason it has been thought well to reproduce in this form the communications addressed by W. Q. Judge to the *New York Sun* and to the *Westminster Gazette*, with other correspondence relating thereto. With these are combined some

original articles, designed to show clearly what is the position of many Theosophists in this matter, and what meaning they really attach to the terms Mahâtma, Master, or Adept, in order that those who have seen the attack may know some of the reasons which Theosophists hold for the faith that is in them, and why they are more than ever determined strenuously to uphold before the world the Theosophical Society, its Founders, its Leaders, and its Members.

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ISIS AND THE MAHÂTMAS.

ON December 3, 1894, the New York *Sun* printed the following letter from MR. WILLIAM Q. JUDGE, together with the text of his letter to the *Westminster Gazette*, in reply to the elaborate attack which appeared in the latter journal, under the title of "Isis Very Much Unveiled." MR. JUDGE'S reply was inserted in the *Westminster Gazette* of December 8 and 10.

I.

MR. JUDGE'S REPLY.

TO THE EDITOR OF *The Sun*.

SIR,—On Nov. 25th you devoted four columns of your editorial page to me, to the Theosophical Society, and to the "Mahâtmas," spreading before your readers so much that I would ask the favour of some space in your pages for a reply. It seems best to give you a copy of the reply sent to the London *Westminster Gazette*, and to ask you to insert that with these few preliminary words:

These three questions have been raised: (1) Have I been hoaxing the Society by bogus "messages from the Mahâtmas"? (2) Are there any such beings, and what are they? (3) Do the prominent Theosophists live by or make money out of the Theosophical Society?

The last question is easily answered. No money is made; the entire work is a dead monetary loss to all of us; this is too easily proved to merit more words. The conclusion the worldly man will reach is that we are a lot of fanatics who are willing to spend all our money for a movement which destroys personal gain and glory; which makes all men appear as equally souls, thus destroying the power of the priest in earth or heaven, bringing the monarch and the proud to the same place as the beggar and the humble, if such be needed for discipline; which insists on universal brotherhood as a fact in nature due to the essential unity of all men; which says to every man that he is God in truth if he will but admit it; which explains the mystery of life and the cause, with the cure, of sorrow. Let us be such fanatics as this, but do not try to show that we are working for money or place.

A few notes on letters of mine are brought forward by those who cannot give any expert testimony on matters too occult for the eye, and it is said that because those notes are on my letters therefore they are out of my brain, mere jokes of a passing hour, and that they never emanated from a Mahâtma. I grant that in a court of law I could not prove they were from a Mahâtma. But I most emphatically deny that they are hoaxes of mine. The fact is that I have sent probably five hundred or more "messages from the Masters" to various persons all over the world during the last nineteen years; they cannot be traced. They are incorporated in letters written by me, in my hand, among the sentences of the letters, and never named as being such messages to those who received them. This has not been alleged against me, but I now give it out freely as a confession, if you please to so term it. But I have not tried in any way to manage the Society by such messages.

Suppose the charge is for the nonce admitted, what do we find? This curious fact, that although I know many men of large means who would believe me were I to hand them a "message from the Masters," and who would give money for those, I have never done so, and never tried at any time to gain either power or money thus, when all the time the Society needs money. A person engaged at any time in the giving

out of bogus messages would do it where it would be most useful in a worldly way. But here there is no such thing. What motive is there, then, and what consistency of pretence can be found? A great howl has been raised over a few personal messages, and one relating to the retention of Colonel Olcott in office, and all the time the other five hundred messages are unknown and unfound. It seems to me the hoax is in the nature of self-delusion among those who hunt for hares' horns. They strain at the letter and miss the truth all the time before them. I wrote to the editor of the *Westminster Gazette* as follows :—

“SIR,—At the time your articles directed against the Theosophical Society under the above title were appearing, I was lecturing in the country, and only within a few days have I seen your last numbers. Time is required for writing on such a subject, and at this distance from London I cannot be accused of much delay. With the greatest interest and amusement I have read your long series of articles. The writer is an able man, and you and he together constitute one of the advertising agencies of the Theosophical Society. The immense range of your notices cannot be well calculated, and very truly we could never pay for such an advertisement. Do you mind keeping this part of my letter as all the remuneration we can give you for the work done by you in thus advertising the movement and bringing prominently to the notice of your public the long-forgotten but true doctrine of the possible existence of such beings as Prof. Huxley says it would be impertinent to say could not exist in the natural order of evolution?

“And while I look at it all as an advertisement, I cannot admire the treason developed therein, nor the spiteful, unworthy tone of it, nor the divergence from fact in many cases when it suited the purpose, nor the officious meddling in the private affairs of other people, nor the ignoring and falsification in respect to possible motive, made out by you to be gain by some of us, when the fact is that we are all losers of money by our work. That fact a candid person would have stated, and marvelled at it that we should be willing to slave for

the T. S., and always spend our money. Such a person would have given 'the devil his due.' You have suppressed it and lied about it, and hence it is not admirable in you, but is quite mean and low. You advertise us and then try to befoul us. Well, we gain by the advertisement, and the course of time will wipe off the small stain you try to paint upon us. When you and your ready writer are both dead and forgotten, and some of you probably execrated for offences not as yet exposed, we will still live as a body and be affecting the course of modern thought, as we have been doing for nearly twenty years.

"I am the principal object of your attack, though you also cruelly abuse a woman who has long enough fought the world of your conventional nation, and perhaps you expect me to either rise and explain, or keep silent. Well, I will do neither. I will speak, but cannot fully explain. Your paper is a worldly forum, a sort of court. In it there is neither place nor credence for explanations which must include psychic things, facts, and laws, as well as facts and circumstances of the ordinary sort. Were I to explain in full, no one would believe me save those students of the occult and the psychical who know psychic law and fact. Those who doubt, and wish all to be reduced to the level of compass and square, of eye and word of mouth, would still be doubters. Nothing would be gained at all. That difficulty no intelligent person who has had psychic experience can overlook. That is why you are quite safe from a suit for libel. I assure you that had you published something not so inextricably tangled up with psychic phenomena I should be glad to have you in court, not to soothe wounded feelings I have not, but to show that our faulty law and so-called justice do sometimes right some wrongs.

"Let me first emphatically deny the inference and assertion made by you that I and my friends make money out of the T. S., or that the organisation has built up something by which we profit. This is untrue, and its untruth is known to all persons who know anything at all about the Society. No salaries are paid to our officers. We support ourselves, or privately support each other. I have never had a penny from the Society, and do not want any. The little magazine, *The*

Path, which I publish here in the interest of the Society, is not supported by subscriptions from members, but largely by others, and it is kept up at a loss to me, which will never be paid. I publish it because I wish to, and not for gain. Thousands of dollars are expended on the T. S. work here each year over and above what is paid in for fees and dues. The dues are but four shillings a year, and three times as much as that is expended in the work. Where does it come from? Out of our private pockets, and if I had a million I would spend it that way. My friends and myself give our money and our time to the Society without hope or desire for any return. We may be fanatics—probably are—but it is false and malicious to accuse us of using the Society for gain. The only payment we get is the seeing every day the wider and wider spread of theosophical theories of life, man and nature. I am ready to submit all our books and vouchers to any auditor to support these statements. And you were in a position to find out the facts as I have given them.

“It is also absolutely untrue, as you attempt to show or infer, that the Society grows by talking of the Mahâtmas or Masters, or by having messages sent round from them. The movement here and elsewhere is pushed along the line of philosophy, and each one is left to decide for himself on the question of the Mahâtmas. ‘Messages from the Masters’ do not go flying round, and the Society does not flourish by any belief in those being promulgated! Nor am I, as you hint, in the habit of sending such messages about the Society, nor of influencing the course of affairs by using any such thing. Send out and ask all the members, and you will find I am correct. It is true that those Masters tell me personally what I am to do, and what is the best course to take, as they have in respect to this very letter; but that is solely my own affair. Could I be such a fool as to tell all others to go by what I get for my own guidance, knowing how weak, suspicious, and malicious is the human nature of to-day? You are on the wrong tack, my friend.

“But you were right when you said that Mrs. Besant made a remarkable charge in regard to me. That is true, and Mr. Chakravarti, whom you name, is, as you correctly say, the

person who is responsible for it. That was told by Mr. Old to your writer. Before she met Chakravarti she would not have dreamed of prosecuting me. This is a matter of regret, but, while so, I fail to see how you aid your case against me by dragging the thing in thus publicly, unless, indeed, you intend to accuse him and her of going into conspiracy against me.

"There are two classes of 'messages from the Masters' charged to me by you and that small section of the T.S. members who thought of trying me. One class consists of notes on letters of mine to various persons; the other of messages handed to Mrs. Besant and Colonel Olcott and enclosure found in a letter to Colonel Olcott from a man in California.

"I have never denied that I gave Mrs. Besant messages from the Masters. I did so. They were from the Masters. She admits that, but simply takes on herself to say that the Masters did not personally write or precipitate them. According to herself, then, she got from me genuine messages from the Masters; but she says she did not like them to be done or made in some form that she at first thought they were not in. I have not admitted her contention; I have simply said they were from the Master, and that is all I now say, for I will not tell how or by what means they were produced. The objective form in which such a message is is of no consequence. Let it be written by your Mr. Garrett, or drop out of the misty air, or come with a clap of thunder. All that makes no difference, save to the vulgar and the ignorant. The reality of the message is to be tested by other means. If you have not those means you are quite at sea as to the whole thing. And all this I thought was common knowledge in the Theosophical world. It has long been published and explained.

"One of those messages to Mrs. Besant told her not to go to India that year. I got it in California, and then telegraphed it to her in substance, later sending the paper. I had no interest in not having her go to India that year, but knew she would go later. The other messages were of a personal nature. They were all true and good. At the time I gave them to her I did not say anything. That I never denied. It was not thought by

me necessary to insult a woman of her intellectual ability, who had read all about these things, by explaining all she was supposed to know. Those who think these messages were not from the Master are welcome to doubt it, as far as I am concerned, for I know the naturalness of that doubt.

"When Colonel Olcott resigned I was first willing to let him stay resigned. But I was soon directed by another 'message' to prevent it if I could, and at once cabled that to him and went to work to have the American section vote asking him to stay in office. As I was the person mentioned to succeed him, we also, to provide for contingencies, resolved that the choice of America was myself for successor. But when he revoked, then my successorship was null and void until voted on at another period not yet reached. But it is absolutely false that I sent an emissary to him when I found he was minded to stay in office. Ask him on this and see what he says. I leave that to him. Truly enough I made an error of judgment in not telling the influential London members of my message when I told Olcott. But what of that? I did not tell the Americans, but left their action to the dictates of their sense and the trend of friendship and loyalty to our standard-bearer. The English voted against Olcott by doing nothing, but I asked them in the same way as I asked the Americans to request him to revoke. They had their chance. As India had done the same as America, I saw the vote was final, as my message directed, and so I dropped it from my mind—one of my peculiarities. I certainly did not use any pressure by way of 'messages from the Masters,' on anyone as to that, save on Olcott. And he reported a message to the same effect to himself. Did I invent that also? My message to him was copied by me on my typewriter and sent to him. I did it thus because I knew of spies about Olcott of whom I had warned him to little effect. One of those confessed and committed suicide, and the other was found out.

"A message was found in a letter from Abbot Clark, a Californian, to Colonel Olcott. This you say I made and put in the letter. I have the affirmation of Mr. Clark on the matter, which I send you herewith, to be inserted at this place if you

wish. It does not bear out your contention, but shows the contrary. It also shows that his letter to Colonel Olcott was opened in India by some other person before being sent to Colonel Olcott. You can make whatever inference you like from this."

The following is the affirmation referred to; one of many proofs held by Mr. Judge and his friends refuting charges brought. It was published in the *Westminster Gazette*, but did not appear in the *Sun* :

San Francisco, Cal., April 21, 1894.

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

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

From India I got a reply from Adyar T.S. office from one Charlu, saying he had opened my letter in Colonel Olcott's absence, and had forwarded it to him; and Dharmapala told me he had seen letters from me to Colonel Olcott on the matter received in India away from Adyar. The said Charlu, in reply, also asked me where Brother Judge was when the letter was written, and I wrote that he had been at my house on that date, which is true as above stated, Orange being only three miles from Santa Ana, as I thought Charlu wished to have Brother

Judge's dates. But I thought also the questions put were peculiar from such a distance. I never got any reply to my sincere first question in that letter about propaganda from him, and never any reply of any sort from Colonel Olcott. When Dharmapala was here he did not bring any message in reply from Colonel Olcott, but referred to recollecting speaking with Olcott about a proposal from California to work with the Chinese. And Charlu did not speak of any enclosure in said letter. A year later I again wrote on the same matter to Colonel Olcott, which was answered by Gopala Charlu, now dead, saying but little, if anything, would be done by him. To all this I affirm on my honour.

ABBOT B. CLARK.

Witness : signatures :
ALLEN GRIFFITHS, E. B. RAMBO.

"Your statement about putting a question in a cabinet for an answer when I stayed in the room and Mrs. Besant went out, is false. No such thing took place; I deny that there was any such thing as a reception of 'answers in a sealed envelope in a closed drawer.' That is supreme bosh from beginning to end, and cannot be proved by anybody's testimony unless you will accept perjury.

"At the same time I can now say, as the sole authority on the point, that several of the contested messages are genuine ones, no matter what all and every person, Theosophist or not, may say to the contrary.

"You have much talk about what you say is called the 'Master's seal.' You have proved by the aid of Colonel Olcott that the latter made an imitation in brass of the signature of the Master, and gave it to H. P. B. as a joke, You trace it to her and there you leave it, and then you think I am obliged to prove I did not get it; to prove negatives again when it has never been proved that I had it. I have long ago denied all knowledge of the Master's seal, either genuine or imitated. I do not know if he has a seal; if he has I have not yet been informed of it; the question of a seal owned by him as well as what is his writing or signature are both still beclouded. None of the members who have been in this recent trouble know what is the writing, or the seal, or the mark of the Master. It was long ago told by H. P. B. that the so-called writing of the Master was only an assumed hand, and no real knowledge is at hand as to his having a seal. I have seen impressions similar

to what you have reproduced, but it is of no consequence to me. If there were a million impressions of seals on a message said to be from the Master it would add nothing to the message in my eyes, as other means must be employed for discovering what is and what is not a genuine message.

"Seals and ciphers do not validate these things. Unless I can see for myself by my inner senses that a message is genuine I will not believe it, be it loaded with seals I do not know. As I know the thousand and one magical ways by which impressions of things may be put on paper, even unconsciously to the human channel or focus, I have relied, and ask others to rely, on their own inner knowledge, and not to trust to appearances. Others may think these little decorations of importance, but I do not. I never asked anyone at any meeting, private or public, to note or observe the seal-impression you give. Others may have done so, but I did not. Others may have gone into laboured arguments to show the value of such a thing, but I did not. The whole matter of this so-called seal is so absurd and childish that it has made me laugh each time I have thought of it.

"Now I can do no more than deny, as I hereby do absolutely, all the charges you have been the means of repeating against me. I have denied them very many times, for I have known of them for about two years and a-half. My denial is of no value to you, nor to those who think there is no supersensual world; nor to those who think that because conjurors can imitate any psychical phenomenon therefore the latter has no existence; nor to those who deny the possibility of the existence of Mahâtmas, or Great Souls. These things are all foolishness to such persons, and I am willing to let it stay that way. Were I to go into all the details of all the messages you refer to, and were I to get from those who know, as I can, the full relation of all that is involved in these messages on my letters which I saw after the July 'investigation' was ended, I would be opening the private doors to the secret hearts of others, and that I will not do. Already I know, by means not generally accessible, altogether too much of the private hearts of many of these people, and have no desire to know more.

"Some of the matters you cite are related to a private body once called the Esoteric Section, which is protected—nominally so, it seems, among your informants—by a pledge. The breaking of that by others gives me no right to add to their breach. I cannot, like Mr. Old and others more prominent, violate the confidences of others. His revelations cannot be analysed by me in public. He is in the position of those Masons who have attempted to reveal the secrets of Masonry; and either the public has listened to a liar or to one who has to admit that he does not regard his solemn obligation as worth a straw when it obstructs his purposes; in either case the information cannot be relied upon. His account and yours contain so many misrepresentations that none of it has any serious consideration for me.

"And Mr. Old's revelations, or those of any other members, amount to nothing. The real secrets have not been revealed, for they have not been put in the hands of such people; they have been given only to those who have shown through long trial and much labour that they are worthy to have the full relation of the plans of the Master-Builder exposed to their gaze. Let the dishonest, the perjured, and the vacillating go on with their revelations; they will hurt no one but themselves.

"Now, as to the 'investigation' at which you have laughed. I grant you it was matter for laughter from outside to see such a lot of labour and gathering from the four quarters to end in what you regard as smoke. Now, my dear sir, I did not call the Enquiry Committee. I protested against it, and said from the beginning it should never have been called at all. Must I bear the brunt of that which I did not do? Must I explain all my life to a committee which had no right to come together, for which there was no legal basis? It was called in order to make me give up an official succession I did not have; months before it met I said it would come to nothing but a declaration, written by me, of the non-dogmatic character of the Theosophical Society. My Master so told me, and so it turned out. Will you give me no credit for this foreknowledge? Was it guess, or was it great ability, or did it come about through bribery, or what? I was told to use the opportunity to procure

an official declaration that belief in Mahâtmas or Masters was not, and is not, one of the tenets of the Theosophical Society, and I succeeded in so doing. I might have been accused as an individual and not as an official member. But by the influence of Mr. Chakravarti, whom you mention, the whole power of the Society was moved against me, so as to try and cut me down, root and branch, officially and privately, so that it might thereby be made sure that I was not 'successor to the Presidency.' This is the fact. That is why I forgave them all, for it is easy to forgive; in advance I forgave them, since they furnished such a splendid official opportunity for a decision we long had needed. The odium resulting from the attempt to try occult and psychical questions under common law rules I am strong enough to bear; and up to date I have had a large share of that.

"I refused a committee of honour, they say. I refused the committee that was offered, as it was not of persons who would judge the matter rightly. They would have reached no conclusion save the one I now promulgate, which is, that the public proof regarding my real or delusive communications from the Masters begins and ends with myself, and that the committee could not make any decision at all, but would have to leave all members to judge for themselves. To arrive officially at this I would have to put many persons in positions they could not stand, and the result then would have been that far more bad feeling would come to the surface. I have, at least, learned after twenty years that it is fruitless to ask judges, who have no psychic development, to settle questions, the one-half of which are in the unseen realms of the soul, where the common law of England cannot penetrate.

"The 'messages from the Masters' have not ceased. They go on all the time for those who are able and fit to have them. But no more to the doubting and the suspicious. Even as I write they have gone to some, and in relation to this very affair and in relation to other revelations and pledge-breakings. It is a fact in experience to me, and to friends of mine who have not had messages from me, that the Masters exist, and have to do with the affairs of the world and the Theosophical movement.

No amount of argument or Maskelyneish explanation will drive out that knowledge. It will bear all the assaults of time and foolish men. And the only basis on which I can place the claim of communications by the Masters to me, so far as the world is concerned, is my life and acts. If those for the last twenty years go to prove that I cannot be in communication with such beings, then all I may say one way or the other must go for naught.

“Why so many educated Englishmen reject the doctrine of the perfectibility of man, illustrated by the fact of there now existing Masters of Wisdom, passes my comprehension, unless it be true, as seems probable, that centuries of slavery to the abominable idea of original sin, as taught by theology (and not by Jesus), has reduced them all to the level of those who, being sure they will be damned any way, are certain they cannot rise to a higher level, or unless the great god of conventionality has them firmly in his grasp. I would rather think myself a potential god and try to be, as Jesus commanded, ‘perfect as the Father in Heaven’—which is impossible unless in us is that Father in essence—then to remain darkened and enslaved by the doctrine of inherent original wickedness, which demands a substitute for my salvation. And it seems nobler to believe in that perfectibility and possible rise to the state of the Masters than to see with science but two possible ends for all our toil; one to be frozen up at last and the other to be burned up, when the sun either goes out or pulls us into his flaming breast.”

WILLIAM Q. JUDGE.

New York, Nov. 26th, 1894.

II.

CORRESPONDENCE.

THE two following letters have been selected from a number which appeared in answer to the attack, and before MR. JUDGE'S reply was received :

TO THE EDITOR OF *The Westminster Gazette*.

SIR,—Now that you have had the only answer it is possible for the present to make in connection with that part of your articles which professes to disclose the affairs of a secret body, I am at liberty to make some remarks on that part of them which deals with the public affairs of the Theosophical Society, if you will grant me the opportunity of reply which, as a member of an attacked society, I have the right to demand.

In spite of all implications and assertions to the contrary, I must emphatically assert it as my opinion that the majority of members of the Society do *not* join on account of phenomena ; and I regard any attempt to prove the contrary as a conscious or unconscious misrepresentation of the actual state of affairs. A large mass of the public know well by this time that the chief activity of the Society consists in making known and advocating a certain system of philosophy, and that appeals are made to the judgment and intellectual sense of the people as to whether they shall accept or reject it. I do not know whether your intelligent readers will consider themselves flattered when they read your contributor's notion of the kind of procedure that is necessary to captivate them ; but I am inclined to think that most of them must have common-sense enough to prefer judging a philosophy by its own merits to accepting or rejecting it according to the evidence for and

against phenomena wrought in connection with it. However, if there be any who, indifferent to all questions of ethical and philosophical truth, choose their faith according to its thaumaturgic properties alone, the Society will not be sorry to lose them, for such weak natures are a source of weakness to every body in which they enrol themselves.

While declaring here my own belief in the integrity and sincerity of the persons attacked in your articles, and regretting my inability to communicate all of that faith to others, I maintain, sir, that Theosophy will not stand or fall by any personal scandal, whether true or false, and that the Theosophical Society will not cease to exist in Europe so long as there are even a few who believe as I do.

Your contributor has sought to convey the impression that the Theosophists, or at all events those who reside at the various headquarters, live in an atmosphere of constant thaumaturgy and intrigue; ever in expectation of some new wonder, ever ready to alter their deepest convictions at a moment's notice in accordance with some enigmatical message or some trumpery sign. I call upon those who know the Society, are habitués at its meetings, or have lived at headquarters, to say whether there is a grain of truth in this, or whether, on the contrary, we are a body of earnest students, living a prosaic life, and exhausting our energies in the endeavour to place before others the truths we have found so helpful to ourselves.

Your contributor makes much of his contention that the Adepts were *invented* by Madame Blavatsky. What does he expect to gain by this? If he can succeed in discrediting Madame Blavatsky in the eyes of a few persons, he cannot disprove the existence of Adepts for them unless he is also prepared to discredit every one of the other sources of information from which the evidence for the existence of such exalted men is drawn. Madame Blavatsky has *reminded* the world of the reality of those beings in which the more enlightened of its denizens have always believed. Of the few who may have accepted the belief on her testimony alone I would say, better they had taken the trouble to substantiate it from other sources.

Whether Madame Blavatsky invented the adepts or not, at all events I here and now advance the theory, and refer for my evidence to the theosophical literature on the subject, which is plentiful.

Let our critics, after reading it, come forward and publicly refute us. We await their onslaught with pleasure. Many points I am obliged to leave untouched on account of the length my letter would otherwise assume; but I must just note the absolute futility of the statement that "Max Müller has edited the only series of English translations of the Sacred Books of the East with which I am acquainted," and the complete falsity of the statement that "there is no reason to believe that any member of the Society in Europe could pass an examination in any Oriental language whatever." Let these serve as samples of the quality of the rest of the attack.

In conclusion, sir, I would call your readers' attention to the fantastically absurd position of an opponent who hopes to discredit, by his so-called "exposure" of a certain group of manifestations, the whole sacred science of true magic. I maintain that such a science as magic (in its true sense) exists, that it teaches the mysteries of nature and of man, that the voice of the ages endorses it, and that it is worthy of study to-day. I am prepared to support these contentions publicly if called upon, and can meanwhile refer your readers to the voluminous literature of the subject.—Yours truly,

HENRY T. EDGE.

*19, Avenue Road, Regent's Park, N.W.,
November 7.*

SIR,—You appear to have expected an immediate reply to the series of articles entitled "Isis Very Much Unveiled." This expectation is astonishing in view of the fact that, while the three persons mainly attacked by you were together in London for some weeks this summer, you waited until Mrs. Annie Besant and Colonel Olcott are now respectively in Australia and India, and Mr. W. Q. Judge is on a lecturing tour in the United States, as your informant knows. His time for

attack is well chosen, but no just measure of surprise can be felt, either that their replies—should they care to make any—are delayed, or that we should have intended originally to await the close of your series before making our present brief remarks.

Your informant holds the position held among Freemasons by a brother who has broken his Masonic pledge. Those who refuse to enter further into this subject follow the traditions of all private societies in like circumstances. Englishmen will take at its proper valuation all information on whatever subject from such a source. We beg to take distinct issue with you on the point of the minor importance of sources of information. Our whole legal system is based upon the contrary fact. Character of witnesses has primary weight with all civilised juries.

The Theosophical Society has no concern with the beliefs of its members, nor with questions of thaumaturgy. The endeavours to spread a contrary belief, to confuse the issue by slanders, or attacks against individual members, to belittle and misrepresent the objects and work of the Society, must alike fail in the face of general disproof. The Society pursues its way unaffected by all such attempts.

The Committee of Investigation appointed to consider the charges made against Mr. Judge threw out the indictment on the ground that the constitution of the Theosophical Society rendered illegal all charges involving questions of creed or belief. Mr. Judge came from the United States in readiness for their investigation, and his defence had to be abandoned for the preservation of the freedom of our platform. We do not, therefore, propose to bring the case to "trial by newspaper." As representatives respectively of the American Section of the T. S. and of the General Secretary of that Section on the Committee of Investigation, we are aware of the rebuttal evidence held in readiness by Mr. Judge. He holds affidavits from persons of unblemished reputation disproving a number of the charges made then and now by you, of which evidence detail is for the present reserved for the reasons above given. We need not further emphasize the danger of conclusions from "plaintiff's evidence" only.

In conclusion, we beg to state our long acquaintance with, and our confidence in the integrity and standing of, Mr. Judge, a confidence shared, to our personal knowledge, to the fullest extent by the American Section of the T. S., as the reports of its last Convention prove. The American is the largest and the most active of our three Sections, one which not only carries on an enormous work, but which also assists the other two Sections. It is in it that Mr. Judge's long labour and personal sacrifices have won for him the respect of the community.—Yours very truly,

ARCHIBALD KEIGHTLEY.

JAMES M. PRYSE.

*30, Linden Gardens, Bayswater, W.,
November 6th.*

III.

COMMENTS AND CRITICISMS.

A CRITICISM.

AN attack has been made upon a prominent Theosophist by a sensation-mongering newspaper. Assertions have been made; inferences have been drawn from those assertions. Fortunately the general public have become familiar with such proceedings; fortunately, inasmuch as they have learned to take this form of advertisement at its proper value. Newspapers which delve into refuse heaps, whether real or imaginary, derive a precarious existence from this form of journalistic enterprise; but to take their "revelations" seriously would show an almost pathetic lack of appreciation of the humour most enjoyed by a certain class of mind.

One newspaper, however, does not represent public opinion. Theosophy, the Theosophical Society, and its more prominent members have been slandered and ridiculed since the beginning of the movement in this century, by those who sometimes feared the progress it has made and will continue to make, and by others who wished to advertise themselves at the expense of a Society which has had an extraordinary influence upon modern thought.

The last attack is peculiar by reason of its being, in a sense, more outrageous than all those preceding it. It has been so noisy that some people have taken sound to represent substance. It has been so venomous that it is easy to diagnose the state of mind of the instigator of the attack, if not of the writer.

But all talk of "evidence" in support of these charges is

absurd. No *prima facie* case can be made out before evidence has been submitted to a proper tribunal, whether appointed by law or by consent of the parties concerned. The use of such technical terms as "*prima facie* case," and so forth, in this connection, only demonstrates ignorance of the meaning of such terms on the part of those who use them. Their use can only overawe readers as ignorant as the user of them. For "evidence" has been defined so often that all should be familiar with the meaning of the word. In Sir James Stephen's *Digest of the Law of Evidence* it is said: "Evidence means—

"(1) Statements made by witnesses in court under a legal sanction, in relation to matters of fact under inquiry;

"(2) Documents produced for the inspection of the court or judge."

"Judge" is defined as including "all persons authorised to take evidence, either by law or by the consent of the parties."

No "evidence" is before any court; nothing but assertions, rumours, and inferences have been laid before the public. So little reliance can be placed upon the accuracy of the newspaper which has recently attempted to constitute itself "Public Prosecutor," that in making a quotation of about twenty words from Mr. Judge's communication to the *New York Sun*, three errors in transcription were made in that brief extract, and a part of a sentence was given as if it were complete in itself! This fairly represents the standard of accuracy thought to be sufficient in hounding a man who is so largely defenceless, owing to promises of secrecy. That another has broken similar promises in attacking him does not imply a like freedom from the dictates of conscience in the person attacked.

Again, long after letters have been written, some of them are produced with additions made on their surface. There is not even evidence to show that such additions *were found on them when first received*. They were not even opened in all instances by the addressee. But imagine, as a momentary hypothesis, that it could be proved that these additions to the main body of the letters were found and noticed on first receipt, what is the legal presumption? Sir James Stephen, in

the *Digest* already referred to, under the heading, "Presumptions as to Documents," lays it down that :

"There is no presumption as to the time when alterations and interlineations, appearing on the face of documents not under seal, were made, except that it is presumed that they were so made that the making *would not constitute an offence*."

That is the morality of the law. Theosophists — whether members of the Society or not—will not allow themselves to take up an attitude in regard to any man more brutal than the law of man itself. They, at least, will go as far, if not farther, than the legal axiom which says that until a man's guilt is proven he is to be held innocent.

And as to those who care nothing for Theosophy or for its teachings, and who condemn on hearsay, whilst demanding proof of all men's innocence before they will believe them free from guilt—to them it is said : "Are wolves more cruel than ye?" Wolves and jackals have a deeper sense of justice.

This is not a question of defending Mr. Judge or any other, so much as a defence of principle. So many people know Mr. Judge to be innocent of these charges, and to be something better than merely "innocent of charges," that a defence on those lines alone is needless. It is a defence of brotherhood that is needed ; to form "the nucleus of a universal Brotherhood of Humanity" was the Theosophical Society founded, and every member in that Society is morally bound to defend its ideal and to raise a forceful protest against vicious attacks on persons, such as have been made upon Mr. Judge and upon Madame Blavatsky before him.

KSHATRIYA.

THE PART PLAYED BY MASTERS IN HUMAN HISTORY.

Of the work done by Masters in all ages and everywhere to better the condition of humanity we shall find in written history but little account. They have always worked, sometimes openly, often not ; sometimes personally, sometimes through their pupils ; never separating themselves from the destinies of men and peoples while anything remained that could be done ; but their work and personalities do not often appear as such on

the pages of ordinary history. For modern history is almost entirely written by those who neither know of nor suspect their existence. Nevertheless, the traces of Masters should not be difficult to detect by those Theosophists who have watched the growth and progress of their own Society, and who compare what they know of that with the account of it that would be written by a sceptical outsider. We know that the Theosophical Society was founded under the inspiration and direct order of Masters by three of their pupils, and that so far as has been possible it has ever since been under their guidance. They have been continuously active factors in very much that has been done, though most of their activity has been totally concealed from public gaze. So if an outsider of the ordinary type ever writes the Society's history, he will say nothing of Masters, save as amusing frauds or superstitions of some of the members. He will record the Society's rise, growth, perchance decay. What will he leave unsaid? He *may* leave unnoted the influence that belief in Masters had on the lives and work of the members. He *will* leave unnoted the influence Masters actually had; their currents of inspiration; their direct messages to members with regard to conduct of life and government of the Society; the extent of their circles of pupils therein; the influence, occult and open, that the Society had in moulding public opinion and so public history, as, for example, in the possible case of the establishment of a parliament of nations. So the real inner history of the T.S. will be very different from its written history, and by comparing one with the other we can begin to understand what we have to add to the written histories of nations to get at the part played by Masters. If the T. S. triumphs that part will not perhaps be played so entirely in the background, for it should be remembered that the open avowal now made of the existence of a great school of occultism, of the relation of Masters to it, and of the method of entry, is probably an almost wholly new policy. New, at any rate for the West, though the West, like the East, has never been without its influence, little as that influence may have been felt, little even as it may have apparently effected against the rough forces of Western physical civilization.

Nevertheless, as friction against the inconceivably tenuous interplanetary ether has been supposed capable of gradually absorbing the motion of the planets, till at last they fall into the sun, so, under the imperceptible but never-failing guidance of Masters, brotherhood will one day reign among men. But the immediate methods and agencies of their work will hardly get into history. The guidance of the currents of thought for the helping of the growth of individuals and nations is hardly a process that could find description on paper. Yet this adjustment to the lines of evolution has always been the work of Masters in every nation, sometimes quite hidden, sometimes, as now, a little more in the open. The general effect of the currents that set from Masters tends to guide the thoughts of men towards (1) brotherhood, (2) philosophy and the wider aspects of science, (3) mysticism, one or another aspect of this triple unity affecting in particular this or that man, nation, or age. And it is the test for us of the nearness of any teacher to the Light of Masters that he inspires us with the feeling that leads to action in these three directions, just as this same feeling aroused in us in its utmost intensity is our only test of the reality and conscious nearness of a Master. Association with a Master produces for the pupil an inner change of consciousness, and to that the intellect tends to respond, producing thereafter intellectual ideas that harmonise therewith. It is the same with nations. Masters do what is possible to arouse the activity of the best elements in the collective consciousness, and this results in higher lines of national act and higher types of thought. It is feeling that guides the acts of both men and nations. The great centres of religion in the past were also colleges of Occultism, and all had Masters at their centre, teaching real Occultism to those whose souls were high enough. From thence a great and concentrated influence for good radiated outward amongst men, affecting their feelings, their thoughts, and their acts, and arousing in them a love for the simple and noble ethics that lie at the root of every creed. But every race had its cyclic periods, and when the dark point came, the influence of the college

waned, it disappeared, the race went down, and the whole machinery of good passed forward to its incarnation in the following cycle and nation on the crest of its wave. Are we Western nations going to try and create the conditions necessary for such a college—a college that shall not as the sixth sub-race grows old disappear with that, but merge into the Occultism of the seventh?

H. C.

ALL MEN POTENTIAL CHRISTS.

That all things grow has been said to be the lesson which nature teaches more clearly than any other. Turn where we will, to history, to botany, to our own minds, we find that all things grow. Darwin did much to emphasize this fact by his observations of the process of growth in the lower kingdoms of nature. But although evolution on broad lines is no longer disputed by thinking men, there is much divergence of opinion as to *how* growth takes place. Philosophers reject the materialistic interpretation of Darwin's teaching put forward by some of his followers. They claim, with Professor Huxley, that besides matter and force "there is a third thing in the universe, to wit, consciousness." Yet orthodoxy in science is as great an opponent to truth as orthodoxy in religion, and although science has done much for the Western world in freeing men's minds from many of their inherited superstitions, it has not succeeded in replacing the old theological doctrine of "original sin," with its attendant account of man's generation, by any more inspiring or more comprehensive teaching. Science has hampered itself by studying one aspect of all-embracing nature only—its material aspect. It has attempted to limit the illimitable. Even some of the leading scientists themselves have acknowledged this, and Professor Oliver Lodge not long since raised this cry when addressing his fellows of the British Association: "Why should we grope with our eyes always downwards, and deny the possibility of everything out of our accustomed beat?" Religion, on the other hand, has, in large measure, attempted to confine the study of the spiritual aspect of nature to a dogmatic interpre-

tation of the *Bible*, and has only succeeded in misinterpreting the book upon which all its teaching is based.

Theosophy separates neither religion from science, nor science from philosophy. Nature to it is all, and includes the spiritual, the mental, and the material states or conditions of the Great Unknown, the Root of manifested nature. In this light, life and death and all the other mysteries around us were studied by Theosophists of old. The results of their studies are symbolically outlined in all the scriptures of the nations. And they taught that evolution was a fact; a fact on the spiritual and mental planes as well as on the physical.

Man, they said, is essentially a thinker, or a "soul," if the term be preferred; a thinker, and not the body, which is only the outermost "sheath" or vehicle of the real man. That thinker, which is ourselves, is immortal, but not immortal only in so far as the future is concerned. Hume argued unanswerably that "what is incorruptible must also be ingenerable." What has a beginning must have an end, and if there is no end there can be no beginning. And this immortal entity, this thinker, evolves as simply and as naturally as everything else from an atom to a solar system. All growth takes place under what modern and many ancient Theosophists call the law of Karma; the law known as that of cause and effect—these following each other in endless sequence. That is a matter of common-sense. It is well expressed in the *Bible*, "for whatsoever a man soweth, that shall he also reap," with its inevitable corollary that whatsoever a man reapeth, that he hath also sown. And to the question, How is it that man—immortal in the past as in the future—evolves, reaping to-day what he has sown in his unremembered past and sowing to-day what he will have to reap in his unknown future?—to that question Theosophy answers: Man grows like everything else in nature. From the One proceeds the many; that diversity returns again into the unity. Expansion or evolution takes place from a centre to a circumference, and this process is followed by a reaction, when involution from the circumference back to the centre, the One, occurs. Evolution and involution, expansion and contraction,

follow each other in endless sequence, just as effect follows cause. We know this in the alternating periods of summer and winter : winter, when all life and energy indraws ; summer, when expansion once more takes place. We know it when we sleep and when we wake ; night and day following each other like the great day and night of the universe, called the "outbreathing and inbreathing of Brahmâ" by some Easterns. The same process takes place in the expansion and contraction of the lungs, in the systole and diastole of the heart. It is the same with the soul. Sprung from Unity, from the divine, at the beginning of this period of cosmic evolution, it will return again to "its heavenly home," from thence to "fall" once more into matter. And during this period of cosmic manifestation the soul alternately evolves and involves in its turn. It evolves in physical existence ; it incarnates. Then the body dies and the soul or thinker involves to its own plane, there to rest and assimilate the experiences of its last earth-life. Then again, under the law of Karma, it evolves and takes on the body which it has morally and mentally inherited. This is, roughly and briefly stated, the doctrine of Reincarnation. Man is thus seen to be the result of his own past, the master of his own future ; chained only by his own doing, and free in regard to his future except in so far as his past actions bind him for good or ill.

Divine in origin, man has it within his power to attain a perfect realisation of his real divinity—*here and now*. He may evolve what already exists within him, but which now lies latent. All men are potential Christs, for just as Buddha, Jesus, and other Great Souls (Mahâ=great ; Âtma=soul) became one with the "Father in heaven," or the divine spirit which is in all men alike, in the past, so can every man attain the wisdom and power and control over natural forces which that union entails, if he so wills. But it can only be done by following unswervingly the "small, old path stretching far away" which these Teachers trod, and which they bade their disciples follow in their turn. It can be done, for it has been done. He who achieves becomes a Master-Builder in that Lodge to which all perfect souls belong, becomes one of the Brothers

of Compassion. "Master-Builders," for they work with and for nature instead of against her; understanding her most secret processes because no longer limited by the dull senses of the outer body, and able to perform "marvels" in the sight of those who cannot comprehend how simple all such marvels are when understood. They thus aid in the growth of men and worlds alike. Such are the "Masters" spoken of in modern and in ancient Theosophic literature. They have been called Mahâtmas, or Great Souls. Men like ourselves, only wise instead of foolish, compassionate instead of brutal, selfless instead of selfish. They work unseen and unrecognized, for the sake of those who would, if they could, tear them to pieces in their ignorance to-day, even as Jesus was torn by the mob many centuries ago. The Theosophical Society was founded by their orders, and it is one of their servants, W. Q. Judge, who is now being attacked in the most approved style of modern sensational journalism.

A STUDENT OF THEOSOPHY.

IV.

A FINAL WORD

TO THOSE WHO DEMAND MR. JUDGE'S RESIGNATION PENDING
HIS DETAILED REPLY.

You have to reflect seriously, and as on a vital point of duty, whether your demand is not contrary—both in the letter and in the spirit—to that principle of Universal Brotherhood which had your full assent when you joined the Theosophical Society; whether you are not bringing that basic principle to naught, and writing yourselves down pretenders, promulgators of a fruitless and barren ethical principle, which you shall have reduced to a mere formula, to be hung up like other dead forms before the world as fraud and failure. It must never be. The burning question is, *not* whether Mr. Judge has deserved suspension, but how shall *we* come closest to the mighty spirit of Theosophy? How shall *we* make its inbreathing and outbreathing our own? How shall we answer to Karma for the fulfilment of our undertaking?

This matter must be viewed by us from the standpoint of principle. The question is, literally, whether the Theosophical Society is henceforward to become one of the many societies with literary, scientific, and benevolent aims, governed by ordinary considerations, and by the present ethical code now prevalent in the world—or whether its action as a society is to be influenced by a higher Law. If the present code of ethics sufficed, if “an eye for an eye” and a blow for a blow still has its Mosaic dominion, why did Theosophy come once again before the world? The effort of Theosophy shall pass as the effort of the Christ has passed, unless those

who profess the perfect charity of a Universal Brotherhood will sustain it in the face of the world.

If the T.S. is an ordinary society and you consider that each one of you has had real evidence—*completed* evidence, evidence which has stood the test of rebuttal and cross-examination—if such valid evidence of guilt on the part of the Vice-President has been laid before you, then each one has the right to demand the resignation of the Vice-President. Who of you has seen such evidence? Who of you has heard such rebuttal? Have you accepted anything on hearsay? Have you taken the pains to examine into the many points which could be raised before even a court of law would decide a single one of the many insinuations and asseverations with which this matter is surrounded? Is it possible at all that you hasten to condemn upon suspicion and hearsay only? Where will each one stand if he asks himself: "How much do I know about this matter?" Having definitely made up your minds on these points—and provided the Theosophical Society is to be an association of the ordinary kind—then by all means impeach your Vice-President and purge yourselves of his offences. Yet still be reminded that those ordinary Societies, standing upon a code which Theosophists professed to think all too low, demand *proof* before such impeachment.

On the other hand, if the Theosophical Society be an association with a special aim and object, which you intend to support both in and with your lives—how then? Then you must ask yourselves whether your demand squares with your ideal of Theosophy. Is it just? Does it contain a truth which you will live and die by? Do you make it in the mad rout occasioned by a sensational newspaper? Do you do this thing that you yourselves may be kept clean? To wash your hands like Pilate and deliver the untried one to the mob? Or do you do it because it fulfils your highest ideal of duty? This last, and this alone, should be your guide. But duty carries a torch of charity to light her way, and ethics without love are but a noxious vapour.

Why, then, be hasty? Are you afraid your case against

Mr. Judge will spoil by keeping? Your demand is based upon a false assumption—the assumption that Mr. Judge is unwilling to answer. Do not forget that he has published in the *Irish Theosophist* a promise to take action at the proper time, when all these “inuendos, charges, and accusations are fully presented.” Those are his words. If twenty years of such sacrifice and service as only finds a parallel in the case of H. P. Blavatsky do not entitle him to time and patience, then indeed the work of Theosophy in England must be judged a failure. When you wish to purge yourselves of impurity by virtual condemnation on hearsay, do not forget that you have his printed promise to act at the right time. Await a season of greater calm and quiet, and when a fuller knowledge, now wanting, shall guide you; before perpetrating an injustice—before refusing the common law “benefit of the doubt” to the greatest worker of us all. Be warned. Hasty action will cause you to stultify yourselves, both in regard to the Past and for the Future. “When you are in doubt—abstain.”

