

- 1) In 2006, six letters from four countries.
- 2) In 2007, ten letters, from five countries.
- 3) In 2008, eleven letters, from five countries.
- 4) In 2009, nineteen letters, from seven countries.
- 5) In 2010, twenty-one letters (including one e-mail message), from six countries.
- 6) In 2011, twenty-two letters were signed by 46 people and all of them were sent air mail from seven countries.
- 7) In 2012, twenty-one letters were signed by 27 people and sent air mail from eight countries. [2]
- 8) In 2013, eighteen letters were signed by 50 people and sent air mail from nine countries.

Among the 2013 letters to India there is one signed by 7 students in London, UK. Another message to Ms. Burnier is signed by 11 members of the Theosophical Society (Adyar) in Bolivia, South America. Sixteen students of the ULT Lodge in Santo Domingo city, Dominican Republic, sent a letter to India from Central America. The Dominican Republic has 10 million inhabitants. It is a Spanish-speaking nation, situated in the Caribbean region.

We reproduce below all of the 2013 letters - and a summary of the first Facebook event celebrating *Justice to Judge*.

NOTES:

[1] One of the 50 students signed two letters from London, UK; one individual, one collective.

[2] The complete 2012 report can be seen at “The Aquarian Theosophist”, June 2012 - Special Issue. The complete collection of “The Aquarian” is available at the website www.TheosophyOnline.com .

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1. From Belo Horizonte, MG, Brazil

Mrs. Radha Burnier
International President,
The Theosophical Society,
Adyar, Chennai 600 020
India

10 April 2013

Dear Mrs. Burnier,

Greetings. I write to you as a student of the teachings of H. P. Blavatsky and William Judge, asking you to re-examine the Case against Mr. William Q. Judge.

As a human being who dedicated his whole attention and his efforts to the Movement, actively working since the day of its foundation, in 1875, W. Q. Judge deserves justice.

I'm sure you can understand that.

Fraternally yours,

Ms. Arnalene Passos
Rua Antonio de Albuquerque, 877, apto. 904
CEP 30112-011 Belo Horizonte - MG - Brazil

2. From Vila Velha, ES, Brazil

Mrs. Radha Burnier

Vila Velha, (ES), Brazil, 05 April 2013.

Dear Mrs. Radha,

As a student of Theosophy and an Associate of the United Lodge of Theosophists, ULT, I write to you in order to ask for the end of a historical error against William Q. Judge.

Truth promotes justice, and justice makes brotherhood possible. I kindly ask you, therefore, that the Theosophical Society (Adyar), re-examine the "Case" against William Judge and re-establish Justice. You have in your hands the possibility to correct past mistakes.

Fraternally yours,

Ms. Celina de Jesus de Magalhães Cardoso
Rua Dom Jorge de Menezes, número 69
CEP 29101025- Vila Velha- ES - Brazil

3. From Ijuí, RS, Brazil

Mrs. Radha Burnier
The Theosophical Society
India

Ijuí city, RS, Brazil, 13 April 2013

Dear Mrs. Burnier,

I have belonged to a group of theosophical students for a few years now, and I have had the opportunity to study the works of W. Q. Judge. I am aware of the injustice which was made against him who was one of the three main founders of the theosophical movement and worked for the Original Theosophical Cause until the end of his life. Taking into consideration the motto "There is no religion higher than Truth", I hope you can admit Judge's innocence.

Fraternally yours,

Evaldo Berwig
Rua do Comércio, 459 - Ijuí - RS - Brazil - CEP 98.700-000

4. From La Paz, the capital city of Bolivia

**SOCIEDAD TEOSOFICA
LA PAZ, BOLIVIA**



RAMA KHANA WARA TE INVITA A CONMEMORAR EL ANIVERSARIO NATAL DE
WILLIAM Q. JUDGE CO-FUNDADOR DE LA SOCIEDAD TEOSOFICA EL DIA 10 DE ABRIL
DEL PRESENTE AÑO, A HRS. 16.30; CON TAMOS CON TU PRESENCIA.
LA PAZ, ABRIL DE 2013

*¡CIERREN FILAS; QUE CADA MIEMBRO SEA UN CENTRO, QUE CADA RAMA SEA UN CENTRO, Y
QUE TODO SEA UN VASTO CENTRO DE LUZ Y DE FUERZA EN ROTACION, Y DE ENERGIA EN
BENEFICIO DE LA NACION Y DE LA RAZA.
W.Q.JUDGE.*

Spanish language invitation to a meeting in
homage to WQ Judge, in Bolivia, In April 10, 2013

Mrs. Radha Burnier
The Theosophical Society

La Paz, 10 April 2013

**“Close up the ranks! Each member a centre;
each Branch a centre: the whole a vast, whirling
centre of light and force and energy for the
benefit of the nation and of the race.”**

Dear Mrs. Burnier,

We open the present letter with a quotation from the article “Each Member a Centre”, by William Q. Judge, and this letter is written a few days before his birthday on April 13. Fulfilling an intention which we have had for quite some time, we send you this message in order to express to you the thoughts of various members of the Theosophical Society.

We are indeed active members of the Theosophical Society in La Paz, Bolivia, and have had access to the vast and valuable literature available which aims at the development of human race, and on the History of our dear Institution.

Bolivia is in the very heart of South America and the country was visited by Helena P. Blavatsky in one of her many travels. The theosophical work here follows the guiding principles of the Society's foundation, as much as it is possible.

With the present letter, as active members and with brotherly respect, we would like to suggest to you that an injustice should be corrected and the name of William Q. Judge should be recognized as a co-founder and pioneer of the Theosophical Society, who remained loyal up to the end of his life to the guiding principles established at its foundation.

Beyond past mistakes, the future is created by ourselves, and in it, our FOUNDERS, H.P. Blavatsky, Henry S. Olcott and William Q. Judge must find their place.

While hoping that our voices will be heard, we send you our best wishes and fraternal greetings.

Sincerely yours,

1.Guillermina Rios de Sandóval
 3.Gloria Rivas Aliaga
 5.Flory de Carrasco
 7.Sonia Montesinos
 9.Silvia Garcia P.
 11.Dora Camacho Bustíos

2.Consuelo Cárdenas
 4.Julia Berdeja de Olivares
 6.Ruth Torres de Díaz
 8.Maria Luisa Avila
 10.Anel Sandóval

Calle Felix Eguino Zaballa 130,
 Alto Obrajes, La Paz, Bolivia
 Tel.2733154 - Email : rdcamacho@gmail.com

5. From Caçapava, RS, Brazil

Mrs. Radha Burnier
 The Theosophical Society

Caçapava do Sul, RS, Brazil, 12 April 2013.

Dear Mrs. Burnier,

Fraternal greetings from Brazil.

We would like to humbly renew a yearly and collective invitation to you and to every friend of the Adyar Society. We want to invite you to dare consider a rather new and perhaps revolutionary idea: the concept that justice should be done to William Judge.

One of us wrote to you in 2011:

“Just as the politically motivated persecution against Judge in 1894-1895 provoked the first formal split in the theosophical movement, a calm and philosophical examination of that mistake will provide a key to understanding the Dynamic Unity of the movement, in the present as in the future.

“Once karma is ready, change can occur in many different forms according to circumstances. Karmic adjustments cannot be avoided. If one form of renewal is blocked, another one emerges. You are an honest person, and everyone owes you respect. You are also human. Except for a short letter to me by the middle of 2004, you have avoided any clear statement in defense of H. P. Blavatsky, although you know the main founder of the movement has been surreptitiously and gravely slandered by dr. John Algeo and the USA-TPH since December 2003.

*“In 2006 and 2007, you wrote a few kind letters answering with a ‘No’ to requests from various countries asking you to reopen and reconsider the so-called **Besant’s Case Against Judge**.*

“Perhaps it was not a coincidence that, soon after such an omission in defending the truth about two of the three founders, you had to face an electoral coup d’etat organized by your very same vice-president, Dr. John Algeo of the TPH-USA.

“The main tactics of Dr. Algeo’s followers, in their failed attempt to ‘win’ the international election in 2008, was spreading false statements about your physical health. The method was rather similar to the one previously used against HPB.

“The 2007-2010 crisis should therefore not be seen as an isolated event, or as something unrelated to the karma of the movement. It does more than revealing the level of ethics of some of your colleagues at that time.

“It might be seen as a wake up call to everyone. It could be a sign among others that the whole movement, not only Adyar, needs an ethical renewal, and that ethics towards our Founders, including H.P. Blavatsky and William Judge, is present at the very foundation of the brotherhood and truthfulness we need in this century; a century whose number, H.P.B. warned, equals three times seven.”

We thank you for the kind consideration you have given to the many **Justice to Judge** letters you have received from around the globe since 2006.

We must also thank all brothers and sisters who belong to the Adyar Society in different countries and who are taking an active part in this **cultural change** towards a growing respect for the founders of the movement - and towards **decreasing degrees of disrespect towards them**.

We are confident that in 20 years’ time - perhaps even less - more progress will have been made in that noble direction.

The brotherly and respectful way you have disagreed from such an effort substantially helps this international endeavor.

Sincerely yours,

Ms. Joana Maria Pinho
(Member of the movement since 2011)
 Carlos Cardoso Aveline
(Member of the movement since 1980)
 Caixa Postal 28 - Centro
 CEP 96.570-000 Caçapava do Sul, RS, Brazil.

6. From Aveiro, Portugal

Mrs. Radha Burnier
 The Theosophical Society

Portugal, April 11th, 2013

Dear Mrs. Radha Burnier,

Fraternal Greetings.

The motto of the theosophical movement can be understood, in one of its meanings, as “There Is No Dharma Higher Than Truth”.

We write to ask you respectfully to take the chance before you to, definitely, help restore the truth on William Quan Judge.

A small but growing number of students and theosophists around the world, including from the Adyar Society itself, recognize the importance of this loyal companion of HPB and devoted follower of the Masters.

Judge was one of the main founders of the Theosophical Society in 1875 and his life and work remain as a true source of inspiration for many who wish to advance on the path of righteousness and service. It will be clear, to those who investigate his life, that the main reason for the strength of his teachings and example is that he never left the firm ground of theosophy as taught by HPB and the Mahatmas.

International leaders of the Adyar Society do not need to obstruct the way to truth; they can take advantage of the opportunity instead, and promote a fair investigation about the so-called “Case Against Judge”.

The fact is that, until today, there was not presented a single valid reason, from the point of view of justice and truth, to persecute him who, besides co-founder, was international vice-president of the original Theosophical Society. Although it may be inconvenient for some people, the truth is that there is not a single factual reason not to open the Adyar archives to an independent research team.

The available evidences up to now point towards political reasons for the rumors and slanders freely circulated against Mr. Judge until they caused a split in the movement. Truth can sometimes be painful but never an offence.

It is undeniable that today a part of the Adyar Society starts to value positively the life and work of W.Q. Judge. The old sophism according to which “too much time has passed for making justice” now misguides a decreasing number of members of the Adyar Theosophical Society. In the light of karmic Law, it is never too late to undo an injustice. Truth can always be reestablished. It is never too late to learn from the past, and is never too late to do what is right.

Growing sectors of the Adyar Society realize that there is no brotherhood without justice and truth. To build brotherhood requires courage, frankness, sincerity and solidarity. The task implies detachment in relation to any political tactic promoted by organized ignorance and its ritualistic and bureaucratic structures. It is therefore necessary to confront the pseudo-theosophical illusions that weaken the Adyar Society.

What is the example and the message that the international leadership of the Adyar Society can and wants to give to the world and to future generations in the threshold of this new cycle?

That it insists in avoiding uncomfortable subjects? That it is afraid of recognizing the fact that its power structures are based on authority and not on the strength of theosophical ideals? Or that it has the ability, as some of its members have already demonstrated, to regenerate itself and fulfill its true mission?

As William Judge himself taught, the theosophical movement will never be greater than the moral vitality of its members.

We sincerely believe that you are in the right place and in the right time to do what is correct, and you have proved, with your integrity, that you are able to promote a genuine reconciliation with truth and justice.

This will be, undoubtedly, one of the most decisive steps ever taken for the unity among all theosophists. Union is strength, and the world needs and is eagerly waiting for a strong and healthy theosophical movement, that points to the bright future ahead and offers the best solutions to human suffering.

That future begins each new day.

Fraternally yours,

Ms. Magda Loios
Mr. Joaquim Soares
Rua 1.º de Maio,
Edifício 1.º de Maio, 2.º Esq.- F
3830-568 Gafanha de Nazaré, Aveiro,
Portugal

7. From Tepoztlán, Morelos, México

Ms. Radha Burnier
The Theosophical Society

Tepoztlán, Morelos, México, 13 de April, 2013

Dear Radha

Time is running out, and despite all the letters that I, and many other students of Theosophy have written to you during these years, claiming justice to William Q. Judge - one of the tree founders of the Theosophical Society - you have remained silent.

This policy of silence on your part may be very convenient to avoid the issues in the material world, but not in the spiritual one; especially because we are dealing with the Karma of an Institution like the Theosophical Society Adyar; Karma which was generated by the Colonel Olcott. You, being his successor in the chair of Adyar, are responsible to make justice to William Q. Judge.

Yours affectionately and truly,

J. Ramón Sordo
La Fundación Blavatsky: Fraternidad Teosófica A.C.
Calle 22 de Febrero, 52, Tepoztlán, Morelos, 62525, México.

8. From Rome, Italy

Mrs. Radha Burnier
Adyar, Chennai 600 020, India

Rome, 15th April 2013

Dear Radha Burnier,

these words comes from a young student of theosophical universal teachings, born in 1989 and a member of the Italian Theosophical Society.

Just as in the case of my acquaintance with the work of Helena P. Blavatsky, my attitude towards William Q. Judge's was initially suspicious. But in the tempestuous ocean of fascinating titles and books of later theosophical writers, I did not find the pearls of living wisdom I see in the works of H.P.B. and W.Q.J.

I was wondering whether to write some words to you on the life of William Quan Judge and about the great Theosophist he was.

In the beginning I was determined to not write anything on the importance of giving justice to his memory, because I am too young. Maybe the next year I would be ready to that.

But then I decided to read an article: "**Universal Applications of Doctrine**" by W. Q. Judge, published in the magazine "Path", October, 1889.

In it I read:

"This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them."

Even though I know little about him, I can say with this present experience that he knew well the human beings, and indeed as was said of him he was "an evolver of souls".

Again, today the hour came to ask for justice to Mr. Judge. His work deserves an impartial world-wide appreciation; and many souls may need his help. Please think about that.

Best wishes,

Marco Bufarini
Via Dell'Orsa Maggiore, 63, 00144 ROME - ITALY

9. From São Francisco do Sul, SC, Brazil

Mrs. Radha Burnier
The Theosophical Society

São Francisco do Sul, Brazil, April 13th, 2013

Dear Mrs. Radha Burnier,

Fraternal Greetings.

I respectfully write to ask you to promote a fair investigation about the so-called "Case Against Judge" - one of the founders of Theosophical Society - so that truth can be better known. These accusations caused the first division of the Theosophical Movement, without ever having been duly explained by those who made them.

There is a clear relationship between the vitality of the theosophical movement as a whole and the ability to maintain an open and frank criticism on poorly understood aspects of its History.

The "Case Against Judge" remains an open wound in the Theosophical Movement, and its complete clarification will help the healing process. This is not an "age old controversy", as some may say, but a matter of the present, with implications for the future.

I'm convinced that this is a sensitive matter, since re-examining this issue will lead to get rid of many of the illusions that emerged in the Theosophical Movement after the departure of HPB.

One can see that the Theosophical Society (Adyar) will remain fragile until it purges all that is non-theosophical, or pseudo-theosophical. It is not worthwhile to cover up the mistakes of its past leaders. Such mistakes happened because Adyar Society abandoned the firm and safe

ground of Theosophy as taught by HPB and the Mahatmas – something which William Judge never did.

I respectfully ask you: is the Society over which you preside willing to make a fundamental step in accordance with its own motto, “There is No Religion Higher Than Truth”?

If we don't want to fall into ethical relativism - according to which, under the disguise of “freedom of thought”, rumours and falsehoods have the same value as facts and truth - we must not fear truth, even when it may be painful. The New Testament says, in one of its several theosophical teachings:

“The truth shall make you free” (John, 8, 32).

Mrs. Burnier, you know that we are living in times of crises - planetary crises. You know the modern Theosophical Movement was established by the Sages of the Himavat to be a beacon of Truth and Hope in these days of Kali Yuga.

Never as today Theosophy was so necessary to provide guidelines for action, to provide solutions in several areas of human activity. Theosophy must be a firm and clear reference to real progress. For that to happen, we need to look at what is truly essential: Truth. This is our first duty.

You are in a unique position to promote reconciliation with the truth and justice. If, together, we can learn from the mistakes made in the past, I'm sure we will be, once again, ready to fulfill the dharma of the theosophical movement.

Small steps must be taken by all and each of us.

The re-opening of the “Case Against Judge” is a very important one.

Fraternally yours,

Mr. Carlos Miguel Flôres Siqueira
Rua Recife 674 – Bairro Enseada
89240-000 - São Francisco do Sul, SC, Brazil

10. From Florianópolis, SC, Brazil

Mrs. RADHA BURNIER,
INDIA.

Florianópolis, Santa Catarina State, Brazil, April, 7th, 2013.

Dear Mrs. Radha Burnier:

Thought, Will and Action.

We are still waiting for an answer from you about the “Judge Case”. We are still waiting for Justice!

As a leader and the most representative personality of the Theosophical Society International, we claim that you may wake up the spirit of tolerance and fraternity of your circle of truly theosophists to make justice to our Respectable and Venerable Brother William Judge.

These are long years of dreams for real justice to a founder and a leader of the Theosophical Society, a root of love working for a better spiritual life and peace to the Humanity of a world in profound crises of values.

Sincerely yours,

Mr. Valmir Gentil Aguiar
Member of the World Movement for Non-Violence
Caixa Postal n. 5187, 88040-970 – Florianópolis, Santa Catarina State, Brazil.

11. From Campinas, SP, Brazil

Campinas, Brazil, April 13th, 2013.

Mrs. Radha Burnier
India.

Mrs. Radha Burnier,

As a student of Theosophy and an associate of Portugal-Brazil ULT, I hereby manifest solidarity with our founder William Quan Judge, aware of the moment at which he was unfair darkly accused of “alleged activities” not yet confirmed or clarified.

Judge expressed vigor, imagination and determination, when he was among the first people who formed the union of the original Theosophical Society. As H.P. Blavatsky and Henry Steel Olcott, he stayed present and active at work, when others left. When Olcott and Blavatsky left the U.S. and went to India, Judge remained to manage the job at U.S. for a long time.

His legacy and his excellent theosophical studies remain active and vibrant to students of today, worldwide.

There is a clear relationship between the vitality of the Theosophical Movement as a whole and its ability to keep alive the creative will, to clarify doubts, misunderstandings, to increase comprehensively studying, practice brotherhood and solidarity, producing evolutionary results.

Besides the hindsight of the past, the future is created by us *today* - so the founders H.P. Blavatsky, Henry S. Olcott and William Q. Judge certainly deserve, are and will be in constant recognition and prominence.

The “case against Judge” continues to be a nuisance and damaging episode in the Theosophical Movement and its complete understanding can contribute to a healing process, as well as the best development to work around the world - is not an "old controversy," but an issue of this, and turn to remedy, with significant impact in the future.

In a few moments, as now, it was so necessary to provide better guidance to the evolutionary actions and provide improvements in all areas of human activity. Theosophy is and will be steady and attentive to mark a clear presence and to real human progress.

An essential and empowering attitude for these purposes is expressed - it is exactly the presence and action of effective Truth yesterday, today and tomorrow. We ask and expect results as well as enlightenments through actions, brotherhood and Truth.

Sincerely yours,

Milton P. Mendes.

R. Barreto Leme 1202, apt. 32, CEP 13010-2-1 Campinas, SP, Brazil.

12. From Nova Era, MG, Brazil

Mrs. Radha Burnier

India

11 April 2013

Mrs. Radha Burnier,

As a student of Theosophy and an associate of the Portuguese-Brazilian Lodge of the ULT, I am aware of the injustice committed against William Quan Judge. We know he was one of the main founders of the Theosophical Society in 1875 and put humanity above the individual. This is a great lesson in theosophy.

The importance of his tireless and valuable work within the Theosophical Movement is unquestionable. We have excellent writings by William Q. Judge for reading and in audio in Portuguese, which are available on the website www.FilosofiaEsoterica.com. They are a true inspiration to us all. His effort is an example.

Theosophy provides guidelines to right action in all areas of human activity. So, I ask, please revise the "Case against Judge" in order to pave the way for the truth to be revealed. The recognition of past mistakes will allow the healing of the Theosophical Movement which became fragmented after the veil of lies to cover up the truth.

Wisdom is the vision of Truth in its essence and its application in life. Judge tells us in his text "**What is the 'Daily Initiation'?**" (which is part of a larger article entitled "**Stream of Thought and Queries**"), that if we remain ignorant of our errors we cannot obtain that knowledge and that power which are inevitably required of anyone who wants to command nature.

Therefore, a useful and necessary work to be done is to reconsider the position of the Adyar Society regarding the accusations against WQJ, so that justice may prevail. The possibility to correct the wrongs and mistakes of the past is in your hands. I hope you take urgent action in this situation.

Peace and Light,

Ms. Regina Maria Pimentel de Caux
Rua Oscar de Araújo, 79, Bairro Centenário
CEP 35920-000, Nova Era, MG - Brazil
e-mail: reginacaux@yahoo.com.br

13. From Goiânia, GO, Brazil

Mrs. Radha Burnier
International President,
The Theosophical Society,
Adyar, Chennai, India

10 April 2013

Dear Mrs. Burnier,

I got in touch with the original theosophy of Helena Blavatsky four years ago. Since then I have dedicated the time I have available to its study, and each day I can see its importance for mankind.

Being an associate of the United Lodge of Theosophists, I study together with other theosophists, and from them I came to know more about the life of William Q. Judge and his work for the theosophical cause.

We know that William Q. Judge was one of the founders of the Theosophical Society in 1875. He wrote various books and valuable articles which are useful for all theosophists. His writings are in perfect harmony with the teachings of H.P. Blavatsky and the Mahatmas, which together constitute, in fact, the available teachings of original theosophy. They must be preserved and lived up to, I think, for the good of all beings.

After these considerations, Mrs. Radha Burnier, I must tell you that the goal of this letter is to make an appeal to your sense of brotherhood, and to suggest you could try to correct the injustice made against this great man, William Q. Judge.

I wish you peace and good health in the fulfilling of your honorable mission in the international theosophical movement.

Fraternally yours,

Ms. Silvia Caetano de Almeida
Rua 13 nº 155 - Ed. Iza Costa - Ap. 1401
Setor Central – Goiânia – GO.
CEP: 74015.030 , Brazil

14. From Philadelphia, Pennsylvania, U.S.A.

Mrs. Radha Burnier
The Theosophical Society

March 31, 2013.

Dear Radha Burnier,

Once again, it is that special time of year when I have the privilege and pleasure to write to you about the importance of justice to William Q. Judge for the current and future generations of Theosophists.

There are far reaching benefits from this effort that extend beyond your reading of this letter. By directly, respectfully, and frankly expressing one's views with another, the invisible bonds of unity formed of similarity of aim, purpose and teaching, are strengthened across time and space. The continuous impulse to mutually search for the truth in all things helps keep the spiritual center of the Theosophical Movement a vital force in the world and in hearts and minds of all those who try to serve humanity. We are reminded of our shared debt of gratitude to those "Great Theosophists" of the past and our mutual responsibility to future generations of Theosophists.

For those who have studied the life, work, and writings of William Q. Judge, there is an unassailable conviction that he was one of those "Great Theosophists" of the past. From the writings of H.P. Blavatsky, the letters of his co-workers, and even the statements of the Great Founders of the Theosophical Movement, we have a record of his stature in the Movement in the eyes of his contemporaries. However, it is important to consider what makes him a "Great Theosophist" for our generation. Why should we try to remove every obstacle that interferes with the availability of his writings to every Theosophical center, household and student in the 21st Century?

There are at least three significant challenges for the Theosophical Movement in the 21st Century.

In every age and civilization it has been necessary to find those words that most clearly express the eternal verities of the Wisdom Religion so that they resonate with the highest aspirations and ideals of the human heart and mind. If Theosophy is to survive on its moral worth alone, but also to gain general recognition as a storehouse of wisdom wherein may be found the answers to all the problems of life, then its philosophical principles must be made practical and applicable to the lives of all, regardless of race, creed, or religion. We have left to us in the writings of William Q. Judge, a wealth of examples of how to simply, practically and effectively express and apply the profound ideas of "**The Secret Doctrine**".

His words built bridges between the eastern and western, ancient and modern, practical and mystically inclined minds for his generation, and they continue to have that power today. His articles and letters contain many vital lessons for those who struggle with the timeless enemies of human progress and happiness, as well as for those who struggle with the unique problems in the world today.

The vitality of the Theosophical Movement in the 21st Century will depend on diversity and independence of thought and expression, as well as dialogue on those fundamental principles and ethical ideals that unite all Theosophists. We will have to walk that fine line together between dogmatism and prejudice on one side, and superstition and doubt on the other. There must be discernment on the part of individuals and mutual help between different Theosophical centers of work. In the life of William Q. Judge we have the example of a human being who could stand his ground, hold to his convictions, and yet be charitable and tolerable enough to listen and communicate with others. He was not only an example to those who knew him, but he also knew how to teach others to do the same in his writings. These are very important skills for the Theosophists of our generation. Fortunate are those today who have access to his writings.

It may be said that in the eyes of the Great Founders of the Theosophical Movement, all those who are engaged in the true service of humanity are Their companions. But, what is the true service of humanity for our generation.

I guess there could be as many answers to that question as there are humanitarians. However, from the point of view of Theosophical principles, the true service of humanity is to help on the evolution of souls. It may seem presumptuous that one could help on the evolution of another human soul since soul development for a human being depends on self-induced and self-devised effort. However, those who are familiar with the life and work of William Q. Judge recognize in the comments of those who knew him that he was one of those unusual human beings who was an “evolver of souls”.

In other words, those who knew him and what he taught, became inspired to know more, be more, do more, and live more in the light of their Higher Self. The best indicator of his credentials as a “Great Theosophist” for our times is the power of his words to reach across time and space and evolve souls today. Very few of us are able to do that, but everyone of us can and should be able to provide the power of those words by making them available to others.

There is growing evidence that more Theosophists today have discovered the greatness of William Q. Judge. But, much more can be done. Acknowledging that all true Theosophists value justice, especially for those who have been unjustly condemned, each of us can at least show justice to William Q. Judge by regarding him as innocent of derogatory charges until the truth of those charges is demonstrated, and declare that these charges either be substantiated or dropped.

Beyond showing “justice to Judge”, we will be better able to meet the challenges of the 21st Century by removing the obstacles to progress caused by prejudice and ignorance.

These obstacles still isolate many today from the wisdom, friendship and guidance of William Q. Judge - a “Great Theosophist” for our times.

Wishing you peace and happiness throughout the year,

Steven H. Levy, M.D.
Associate, United Lodge of Theosophists
Philadelphia, Pennsylvania, U.S.A.

15. From Santo Domingo city, the Dominican Republic

Mrs. Radha Burnier
International President,
The Theosophical Society,
Adyar, Chennai 600 020,
India

Santo Domingo, April 20, 2013

Dear Mrs. Burnier:

Those of us who sign below, are ULT students who maintain a theosophical Study Group in the Dominican Republic since July 1988. During those years we have been exposed to the high minded doctrines of the original nineteenth century Theosophy, mostly through the pens of H.P. Blavatsky and William Q. Judge. In that time we have come to regard those writings as thoughts that resound with the echoes of true Masters.

We have also become aware of your pleads to the TS members, worldwide, to read the works of Mr. Judge, starting with “The Ocean of Theosophy”, published earlier by the Quest Editorial House. As a result of that, we have come to respect and admire your courage; and have ended up admiring your respect for him. The truth is that by studying his writings we find in them wisdom, and comfort, for example: “Notes on the Bhagavad Gita, “Letters that have helped me”, “An Epitome of Theosophy”, as well as his many articles. And that brings us to the main purpose of this letter: Presently, we have seen numerous letters sent to Adyar from different lands and organizations, requesting that you use the influence of your high office in reopening that century-old case against Mr. Judge. As such, we decided to join those well intended voices and beg you, Mrs. Burnier, to do something that also requires courage, the righting an old wrong.

You may notice that the basis of our request is somewhat special; for we are invoking the very *First Objective* established for the foundation of the Society, and with it, the World Theosophical Movement, namely: “The creation of a nucleus of Universal Brotherhood”. This is a very high objective indeed. Were Mr. Judge restored as a Founding Father, a step would have been taken to bring to reality such a high ideal. For indeed it does not serve the purpose of the Great White Lodge, the existence of theosophical organizations which are separated by old resentments arising from injustice. And from the perspective of this XXI century, the case against Mr. Judge has not passed the test of time, as it remains as unjust today as it did over a century ago.

Mrs. Burnier, perhaps the time has come to “let what is by-gone be by-gone”. For as you well know, we are all on probation, and nothing really demands that actions committed by protagonists of a distant past, be sustained, as valid, by the responsible protagonists of today. After all, we all believe in *Eternal Law* as the witness to every human action. Remember, Mrs. Burnier, that a year after the death of H.P.B. the same New York newspaper that published all the attacks against her, chose, voluntarily, to publish a retraction that we theosophists celebrate, and, still more, provided a free page for Mr. Judge’s article, “The Esoteric She”. In doing so, the erring newspaper bravely supported our cherished Vedic ideal:

“There is no religion higher than Truth”

Dear Mrs. Burnier, whatever be the decision that is finally taken, please remain assured that our admiration and feelings of brotherhood towards you will remain, permanently,


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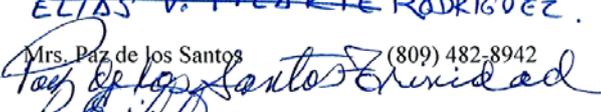
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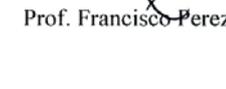

Mr. Radhames García

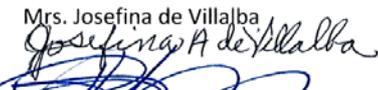
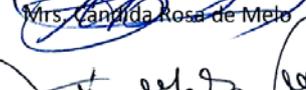
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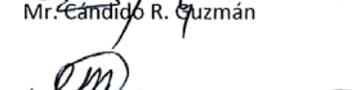
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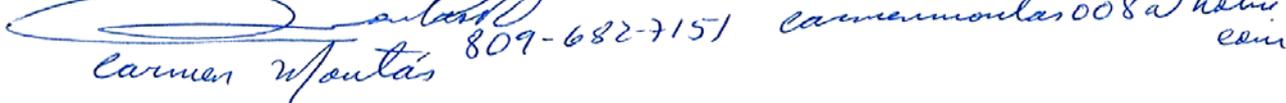
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 Carmen Montás 809-682-7151 carmenmontas008@hotmail.com

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16. From Belgaum, India, to Adyar, Chennai, India

Mrs. Radha Burnier,
 The Theosophical Society,
 Adyar, Chennai, India.
 [E-mail: intl.hq@ts-adyar.org]

Madam,

The tree is known by the fruit it yields.

On the same analogy the worth of Mr. W. Q. Judge can be assessed by the writings he has left. Please compare the writings of H.P.B. with those of Mr. Judge and see if you can find any differences in them. For example, we recommend reading the article "Are dreams but idle visions" by H.P.B. and compare it with the article "The Three Planes of Human Life" by Mr. Judge.

If you can spot any differences between the two articles, we would like to be enlightened. It is far too distant an event to continue harbouring the events of the 19th century as a reason to keep out the writings of Mr. Judge.

If his writings are fully in accord with those of H.P.B., who once referred to Mr. Judge as “part of myself,” it is unreasonable to deprive the theosophists who are followers of The Theosophical Society of his simple and valuable writings.

All we request that he be given an impartial and unbiased appraisal of his contribution to the Theosophical Movement.

With kind regards,

Mr B.D.Munshi,

B.C. 139, Camp, Belgaum, 590 009, India
(E-mail: Burman pootnaspotty@netscape.net)

17. From London, UK, an Individual Letter

Mrs. Radha Burnier
The Theosophical Society

7th April 2013

Dear Mrs. Burnier

Greetings from London, UK and our warm wishes for the coming season.

We write again this year on the issue of the health and vitality of the Theosophical Movement.

The question of its sturdy recovery and well-being has been widely linked to the need for a deep appreciation for, study of, and application of the teachings, ethics and principles of both its founders, H.P. Blavatsky and William Q. Judge.

As we have seen, when these are turned away from, when their warnings are ignored on psychism and ethics, on property and capital, the Movement’s strength is eroded.

And what is it about such a poor patient that makes it worthy of support from those behind it? After all, The Masters who lent it their support in the early days were quite firm about the required conditions, as Master K.H. very directly wrote in his 1900 letter to Annie Besant.

Without such Support how can we reasonably expect the Movement to flourish against the natural obstacles or the opposition that the TS must encounter from its “ever watchful enemies” as HPB called them in her Fourth Message to the American Theosophists in the battle to enfranchise humanity. Do we not risk unwise pride to think otherwise?

These Forces for Good - the Masters and their loyal companions in the TS, ULT and all the many others in named and unnamed groups - must work together. And if they cannot all be in

complete harmony and accord at least they can be in agreement as to shared principles and means.

So what blocks such a fabulous prize, one so valued and worked for by the Founders?

We suggest that without the impartial and transparent assessment of the charges against William Judge little or no progress can be made. Isn't this small obstacle worth overcoming in the name of real freedom for humanity from its continued dire suffering?

So these meager few lines attempt to show that the solution to the problems we see around us lies solely in the dissemination of the historically validated, self-consistent and harmonious doctrines that were recorded by both these Founders, HPB and WQJ, and those behind them.

With no great expectations but ever good wishes, yours fraternally,

Will Windham

4th Floor Flat, 62 Queens Gardens, London, W2 3AH, UK

cc: Eric McGough, UK President, The Theosophical Society, 50 Gloucester Place, London, W1U 8EA.

18. From London, UK, a Collective Letter

Mrs. Radha Burnier
The Theosophical Society

13th April 2013

Dear Mrs Burnier

On the coming anniversary of the birth of William Judge we have the pleasure and opportunity to bring to your attention the importance of his life and work.

One reason for our annual letter is so we may form the link in your and many other sympathetic minds between the recognition of WQJ and of restoring the health and vitality of the Theosophical Movement in general. As individuals, no group is separate from another, we are all interlinked and aided or held back by our mutual bonds of sympathy or otherwise.

More than one correspondent has written there is growing evidence Theosophists are discovering the greatness of William Q. Judge.

We see this in La Paz, the capital city of Bolivia (which at 4,000 meters is one of the world's highest capital cities) where the Adyar TS is inviting its members and friends to celebrate the birthday of William Q. Judge on 10th April.

Another correspondent writes "... much more can be done. Acknowledging that all true Theosophists value justice, especially for those who have been unjustly condemned, each of us can at least show justice to William Q. Judge by regarding him as innocent of derogatory charges until the truth of those charges is demonstrated."

In addition to seeing simple justice is done we need to strengthen our collective groups to meet the coming challenges of the 21st Century and the one great obstacle that should be relatively easy to remove is the continual denial, as one writer put it, of "the wisdom, friendship and guidance of William Q. Judge, a "Great Theosophist" for our times."

Wishing you a courageous yet peaceful season,

Yours in brotherhood, the undersigned,

1.Sergio Delle-Vergoni, London UK

2.Will Esmieu, Cambridge UK

3.David Kolton, London UK

4.Ambroise Kpomahou, Reading UK

5.Dolores Ramirez, London UK

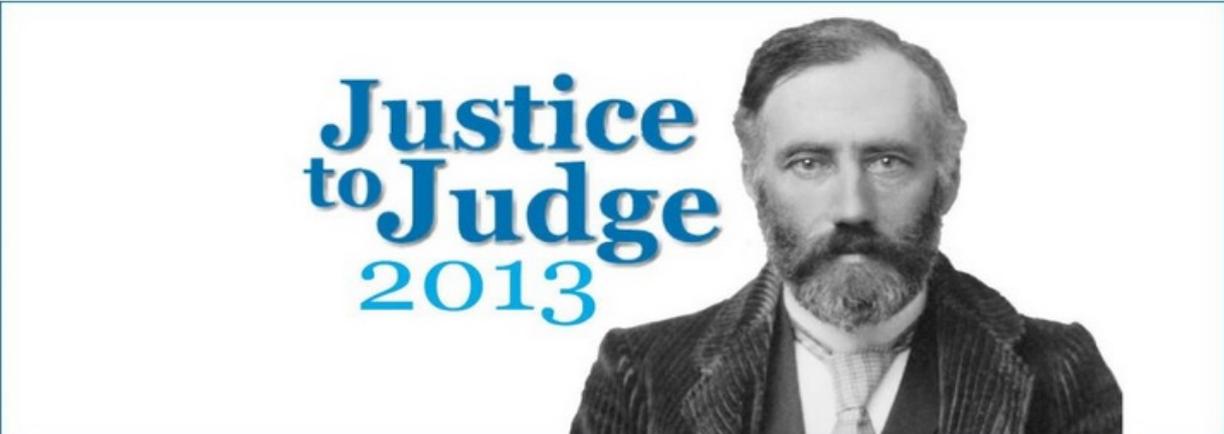
6.George Wood, London UK

7.Will Windham, London UK

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The Event on Facebook:

facebook



Justice to Judge 2013 Page Events

Public · By Esoteric Philosophy, Theosophy Online and 3 others

Going (36)



See all guests (20+ new)

Maybe (5)



Invited (317)



Justice to Judge 2013

Saturday, April 13, 2013 What time?

Around the world

CELEBRATING JUSTICE TO JUDGE IN 2013
The Eighth Year of Letters to India

The Aquarian Theosophist

For the eighth time since April 2006, independent students from several countries will be sending by 13 April 2013 open letters to Ms. Radha Burnier, the President of the Adyar Theosophical Society, in India. They will ask her to re-examine the Adyar "Case" against Mr. William Q. Judge.

