

The Aquarian Theosophist

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SUPPLEMENT

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IN SUPPORT OF JUSTICE FOR WILLIAM Q JUDGE

“A GOOD MAN’S HEART”

This Supplement follows the declared aim to bring justice to bear in the ‘Judge Case’. WQJ, ‘the Raja’ as his friends called him, gave his life’s work in support of his teacher Mme Blavatsky and their joint cause, the modern Theosophical Movement, of which he was *a champion and prime mover*.

Contained here are copies of the letters sent to the Theosophical Society in Adyar in April, together with reports and summaries of the previous years of this campaign for justice.

“Nothing is gained by worrying... You do not alter people, and... by being anxious as to things, you put an occult obstacle in the way of what you want done.

“It is better to acquire a lot of what is called carelessness by the world, but is in reality a calm reliance on the Law, and a doing of one’s own duty, satisfied that the results must be right, no matter what they may be.”

William Q Judge



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Letters written in April 2008

Morelos, México

One: From José Ramón Sordo, Mexico



LA FUNDACIÓN BLAVATSKY
Fraternidad Teosófica
México

Tepoztlán, Morelos, México
13 April, 2008

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

Dear Radha

I suppose that due to your bad health you had no time to answer my letter of April 13, 2007. Anyhow, the quotation from HPB I gave you in that letter is enough, I think, to dispel the doubts of any one in regard to the assertion that William Q. Judge was one of the founders of the Parent Theosophical Society. HPB says:

“W.Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause.” (BCW, XII, p. 593)

And being one of the Founders the words of Master Morya in the Mahatma Letters, p. 254, apply to him also:

“‘Can you do anything to help on the Society?’ Want me to speak frankly? Well I say NO: neither yourself nor the Lord Sang-yias Himself—so long as the equivocal position of the Founders is not perfectly and undeniably proven due to fiendish malice and systematic intrigue—could help it on.”

For any one concerned with the future of the Theosophical Movement, these words should be a goal to accomplish, regardless his or her affiliation to any—or none— of the Theosophical organizations. I know that your main preoccupation is to do practical things in the present. Well, this is a practical thing that the Movement needs to achieve now. Let us work together to eradicate the “equivocal position” of one of the Founders: Mr. W.Q. Judge.

In the same way as HPB was wronged by the “S.P.R.” and the “Hodgson Report”; W. Q. Judge was wronged by the “Judge Case”. The slanders propagated against HPB by the Hodgson Report are still present in printed matter and in the Internet, but the whole Movement is more or less united from within to defend HPB without; whereas W.Q. Judge still divides it, because the smearing of his character came from within.

As long as we don’t wash our dirty laundry among ourselves, the Movement will lack spiritual strength. Judge represents HPB within the Movement: that was the hidden reason of the attacks against him. To acknowledge Judge is to really acknowledge HPB, her mission and her message.

As long as the status of W.Q. Judge as one of the main Founders of the TS is not recognized, and his image restored, the Movement will continue divided. Col Olcott can not redress what he did, but you can, having his karma as his 7th successor. It is a matter of *Cause* and *Effect*, not a matter of polemics what I propose: a change of attitude on the part of Adyar.

With my best wishes for a full recovery of your health

Yours affectionately and truly

J. Ramón Sordo

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

Berlin, Germany

Two: From Ms. Sieglinde Plocki, Germany

DIE THEOSOPHISCHE GESELLSCHAFT
- ARBEITSKREIS UNTERLENGENHARDT -
LOGE SÛRYA

Ltg.:
Sieglinde Plocki
10585 Berlin
Schustehrusstr. 25
Deutschland

Berlin
April 13, 2008

Ms. Radha Burnier
President
International Headquarters
Theosophical Society
Chennai, 600 020
India

Dear Ms. Burnier, dear Leaders of Adyar Society

On October 21, 2006, on behalf of the members of our Loge we started sending letters to you in the series of which this is now the third. Your answer last year can be quoted here easily, because it was quite short:

"Dear Mrs. Plocki,
Thank you for your letter of 12 April 2007. I do not believe that Justice can be established by writing letters. Anyhow, I don't intend to write on the Judge matter after all these years. I think it is time to go ahead with work that needs to be done.
With best wishes,
Yours sincerely,
Radha Burnier"

Of course, we should go ahead with work that needs to be done, you are absolutely right. But one thing, that needs to be done, too, is to clarify the so-called "Judge Case". He was one of the Founders of our Society and should not be put aside.

"Besides," a student wonderfully put it, "theosophists *know* that past, present and future belong to one and only *continuum of cyclic time*. Due to the doctrine of cycles, they are aware of the fact that, as Ecclesiastes would put it, "that which was is that which will be". Therefore **past events are alive**, and have in them the **active seeds of the future**. It is by duly understanding past events, then, that one learns how to take lessons from them, and how to be better able to serve the Cause of universal brotherhood in the present time and to plant the seeds of a brighter future."

Let us just recall and let me repeat again: Many times during the history have Adyar officials been asked to clear the "Judge Case" openly and to restore William Quan Judge's reputation. May I again just remind you and the officials of Adyar Society, that you, Mrs. Burnier, are holding the key role in this case. It is in your hands now to make amends for previous mischief. This is highly significant in terms of Karma and would definitely lead to a strengthening of association and better cooperation of all Theosophical Societies, as it would strengthen the common basis of our work. I respectfully ask you to bring to your mind the importance of your responsibility, as well as the great prospects for the future which are in your hands now.

We are still living in times of frequent upheavals. A clear thought and mind, a better understanding of our own history is needed. Let these changes be for good for the Theosophical Societies with the help of justice and straightforwardness among Theosophists as well as among Theosophical Societies - justice once and for all for William Quan Judge, one of our beloved teachers, whom we are deeply indebted with gratitude.

With best regards, hoping for your understanding

Yours



Sieglinde Plocki

Unterlengenhardt, Germany

**Three: From Ralph and Gianina Kammer,
Germany**

Theosophical Society
Arbeitskreis
Unterlengenhardt
Germany

April 13, 2008

To the Leaders of the Adyar branch of the
Theosophical Movement

One year ago we wrote a letter to you in which we declared that we were not agreeing with the situation about the case around Mr. William Quan Judge. We expressed our opinion that this situation appears in the general public and especially to the enemies of our Movement as a weakness in the realization of our noble aims. We are really worried that such a fact is once more a smashed brick in the pillars of our movement.

Don't you think that everything must be done to consolidate our Society, to show our integrity and seriousness? A dialog about the way how we can find a solution in the "Judge- Case" should be one of these primary things. Members of different branches of the Theosophical Society are trying in these days to find a way to come closer; the "Judge- Case" is one of the matters which they are following. It is now not necessary to explain the details of this case and our point of view in this matter, because you are already informed about it.

We think that now is necessary for you to recognize the seriousness of this situation. That why we want you to open your archives and search for the evident proofs if Mr. Judge was really guilty, otherwise declare that he is innocent in each charge against him.

Best wishes,

Ralph and Gianina Kammer

London England (1)

Four: From Leslie Price, U.K.

(Leslie Price is an independent historian of the theosophical movement and a member of the Adyar TS, as well as a member of the London SPR. He helped the SPR change its position with regard to its own 1886 false accusations against HPB. L. Price is the founder and former editor of the magazine "Theosophical History". His letter was sent by e-mail to the Secretary of Ms Radha, Ms. Idarmis Rodrigues. CCA)

(Leslie Price's letter also included a copy of his review of Ernest Pelletier's book of 'The Judge Case – A Conspiracy Which Ruined the Theosophical CAUSE' as it appeared in the SPR Journal October 2007. AT Ed.)

April 9, 2008

Dear Mrs Burnier

As the birthday of William Judge draws near on April 13, I thought I would send you a copy of my review of Ernest Pelletier's book on the Judge case. The review appeared in the SPR Journal October 2007.

You will see that in the review I express the hope that all those archives who possess material relevant to the Judge case will make this available to interested parties. I know that it is not easy for archives to provide this service in the modern world, but as a contribution to what we may call closure in this case, it would help very much.

Although not mentioned in the review, I also feel that something should be done about Col. Olcott's suggestion, in "Old Diary Leaves" that Judge was involved in a poisoning attempt. The Col. mis-spoke. As a historian I find ODL invaluable, but I do not think we should let this accusation persist without correcting it in some way.

The review in the SPR Journal was the first reference there to the Judge Case for over a century. The previous one was (as the review notes) in the context of attacks on the Society by Solovyov and by Garrett. I was very pleased that the SPR Journal gave me this opportunity to discuss the case at some length. It would be good if a similar opportunity was extended to someone in "The Theosophist".

As someone who was involved in the re-examination of the Hodgson Report in the early 1980s, I know how cases of apparent injustice do not fade away, but live on until re-examined. The SPR proved willing to do this by Dr Harrison's report, not only publishing it, but issuing a press statement with the address on it of the TS in London as well. More recently, the SPR Journal has reviewed books about HPB, by Nicholas Goodrick-Clarke and others, in a friendly spirit.

In the matter of the Hodgson report the SPR in 1986 did not withdraw the Hodgson Report or (as an organisation) cast aspersions on its own founders, but it proved willing to re-examine the matter, allowed criticism to be published, and in this way defused it. (The SPR had already searched its archives for Blavatsky material at the request of a member, Walter Carrithers.) This offered away for truth and reconciliation.

On another matter, I was very pleased to hear your voice chanting the Gita in Sanskrit) on an occasion you may not recall. While preparing a lecture to Blavatsky Lodge in London, given in January this year, about Laurence and Phoebe Bendit, I listened to the recording of the White Lotus Day meeting here in 1960, in which you all three took part, as did Mrs Ransom. I have since been contacted by Deirdre, the daughter of Laurence, who when young lived at Tekels Park for many years.

Yours sincerely

Leslie Price FTS

London England (2)

Five: From Will Windham, U.K.

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020 7289 0512
fax 08717 502 714
wfw43@ukonline.co.uk

13th April 2008

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

Dear Mrs Burnier

Many of those who examine the great work that William Q Judge carried out for the Theosophical Movement agree with and support the cause of restoring his name. And it's only natural – and inevitable – that this call will be taken up by an increasing number of Theosophists, and others, as its details become more widely known.

Those who think it's necessary for Judge's good name to be restored – I see that a number write to you every year – wish for the withdrawal of those accusations made against him. So we simply ask what can be done to start to bring this about?

The reasons to support Judge's restitution are well known; it's not just the high calibre and tone of the work he carried out, nor his successes in America after HPB left in 1878. Nor is it that – despite the obvious emerging importance of the USA in the world's affairs – that HPB never found it necessary to return there to assist him.

These facts alone should be sufficient to give him the correct importance in the formation of the Modern Theosophical Movement. But more than that, it's what HPB wrote, that W.Q.J was a

"... **part of herself** for several aeons...
W.Q.J. is the Antaskarana between
the two Manas, the American
thought and the Indian – or rather the
trans-Himalayan Esoteric
Knowledge."

(HPB, London, Oct. 23. 1889, letter to WQJ)

This seems to be the most important and occult reason for recognising Judge's position and without which the Movement will remain fractured, **but only with which will it be restored to its unity, strength and purpose.**

There is much else that H.P.Blavatsky wrote about him and shows the high esteem that she held for W.Q.Judge: she called his magazine *Path* "pure Buddhi", while describing her Lucifer as "the fighting, combative Manas." **They were a pair.**

Given a fair sense of impartial justice towards these testimonies, we simply ask that you make a start in the restoration of W.Q.Judge's true place in the Movement.

Yours respectfully and fraternally,

William Windham



Edmonton, Canada

Six: From R. Bruce MacDonald, Canada

Robert Bruce MacDonald
1149 - 5328 Calgary Trail
Edmonton, AB
Canada T6H 4J8

April 13, 2008

Mrs. Radha Burnier, International President
c/o The Theosophical Society
International Headquarters
Adyar, Chennai (Madras), 600 020, India

Dear Mrs. Burnier,

I hope this letter finds you well.

It has been a year since I last wrote you concerning the Adyar archives and William Q. Judge, the much-maligned American Theosophist. This man who sacrificed his very life for the cause he held so dear, wrote some of the most insightful modern-day articles on the subject of theosophy, and was one of the few theosophists to be acknowledged a full chela of the Masters (in private correspondence) is still viewed with hostility, and perhaps fear, by the Adyar Society. The unofficial dogma seems to be that William Q. Judge was a fraud.

This means that it is Annie Besant that Adyar views (again, I presume unofficially) as HPB's and the Masters' chosen successor for the Theosophical Society. As more information comes out concerning Besant and her close ally, Charles Leadbeater, this will naturally in time taint and undermine the reputations of Blavatsky and the Masters that she followed. I have little doubt that the enemies of theosophy hold much that is damaging concerning Besant and Leadbeater, and are in a position to release that information when it will do most harm — that could be many years in the future.

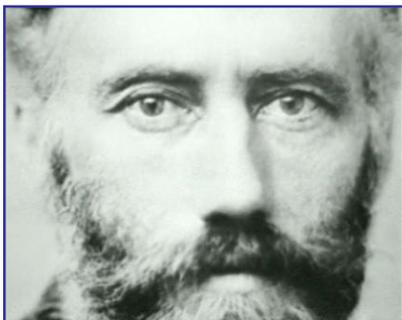
Similarly, William Q. Judge is tied to Katherine Tingley and her Society. Many believe that

William Q. Judge was one of Katherine Tingley's sponsors when she entered the Society and a behind-the-scenes supporter of her. It is the belief of other theosophists that they had not even met prior to her joining the Society and that the relationship between Judge and Tingley had been somewhat exaggerated. To this end I graciously request that if Katherine Tingley's "Application for Fellowship" still exists in the Adyar archives, that a facsimile be forwarded to the Edmonton Theosophical Society, so that we might confirm Katherine Tingley's sponsors.

A small gesture of this nature would require little effort on Adyar's part, and would help to place the Adyar administration as a reasonable and important participant in the investigation into the history of the Theosophical Movement. I do hope that you can use your influence to make this happen.

Wishing you the Best as always,

Robert Bruce MacDonald



W.Q.Judge

Brasilia, Brazil

Seven: From Ms. Martha Vieira, Brazil

Brasília

April 13th, 2008

Dear Mrs. Radha Burnier,

I live in Brasília, Brazil, and consider myself a free student of Teosophy. So far, I haven't belonged to any formal Teosophical society, but join a group of studies on Esoteric Philosophy.

In this group I have come to know William Q. Judge and many of his excellent writings on Teosophy. To my dismay, I came to know about the issue involving him and Annie Besant in the very beginning of the teosophical movement. Much of it has been today cleared out, showing Judge's absolute innocence from the accusations made towards him by Besant. Along with that, the publication of the book **Damodar and the Pioneers of the Theosophical Movement, by Sven Eek**, by the Teosophical Publishing House in 1965, approved and prefaced by Sri Ram, shows that a first public recognition of the injustice towards Judge was made by the Adyar Teosophical Society. By definition, Truth is the utmost goal of Teosophy. Based on that, I come on this April 13th, when Judge's birthday is celebrated, ask for the public recognition of his innocence, since no concrete evidence have been shown against him.

Certain of your clear perception,

Sincerely

Martha Vieira

HIGS 714 Bloco S Apt 103
CEP: 70380-769
Brasilia, DF, Brazil

Santa Catarina, Brazil

Eight: From Valmir Aguiar, Brazil

Mrs. RADHA BURNIER,
President of
The Theosophical Society,
Adyar,
Chennai 600020,
INDIA.

Florianópolis, Santa Catarina, Brasil

April 14th, 2008.

Mrs. President:

I am a member of the Theosophical Society and I would appreciate very much that the worthy President could awake to the necessity of asserting the truth and justice with regard to a co-founder of our organization, our brother William Q. Judge.

One of the principles of the TS is Brotherhood, and you as our President, being the daughter of a great Theosophist who let us all a legacy of wisdom, have the duty to keep your oath of loyalty to the theosophical cause. As organizations which are more than a thousand years old have recognized their past errors, due to the ignorance of beings who had not much light, it will be very important that you in your condition of leader and President of an entity created by the will of the Great Masters to diffuse the wisdom of the Primordial Tradition, the Theosophy, may review historical facts and through a public process without stain, to restore the reputation of a brother who always worked hard to serve wisdom and truth, William Q. Judge.

I am sure you have an understanding, a consciousness and a love for Truth, as a representative and living expression of Theosophy. So I reiterate my request for justice to our noble and beloved brother William Q.

Judge, founder with H. P. Blavatsky and Henry S. Olcott of the Theosophical Society, an entity created to guide and serve the humanity.

Fraternally yours,

Valmir Gentil Aguiar

Address:
Mr. Valmir Gentil Aguiar,
Rua das Acácias 399,
88040-560 - Florianópolis,
Santa Catarina, Brazil



"We are all Arjunas" ~ the Archer

W.Q.Judge's bow is held at the ULT LA Centre

Brasília, Brazil

Nine: From Carlos Cardoso Aveline, Brazil

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

Brasília

April 13th, 2008.

Dear Ms. Burnier,

Greetings from Brasil. I hope you are OK and in good health.

This is the third time a small group of independent theosophists from various countries and associations write you yearly letters suggesting that the Adyar Society should re-examine its historical attitude with regard to William Judge. In fact, Judge is one of the leading theosophical leaders and authors since 1875, and was one of the three main founders of the movement in New York, between September and November, that year.

It is but a matter of common sense to see that any movement must show respect towards the truth about its own founders.

If the founders had been dishonest people, facts should be openly accepted as such. But if the founders were decent persons, facts must also be accepted as such and respected. Thanks to a clever campaign of rumors, William Judge was informally condemned as a fraud in 1894-95, but no real proofs were ever shown of that. It is well-known that the accusations against him, raised especially by Annie Besant, were part of a political strategy to get to a position of complete political power in the Society.

One should note, however, that N. Sri Ram, the international president of the Adyar Society between 1953 and 1973, took some steps (limited but real) to restore justice with regard to Judge.

Taking in consideration this historical fact, I respectfully suggest that you might take two courageous and noble steps during 2008:

a) Open the Adyar archives with regard to W. Q. Judge, since there is no reason to fear Truth; and

b) Promote a re-examination of the unfinished "Case Against Judge", which was abandoned by Adyar with no conclusions – certainly for a strong reason.

There are no reasons any longer to insist in this old historical mistake; or, if any reasons exist, they are not legitimate, for truth and truthfulness are of the essence in theosophy.

And, as we both know, a valiant defence of those who are unjustly attacked is an essential part of the Golden Stairs, whose steps belong to a book much older than the modern theosophical movement.

Best regards,

Carlos Cardoso Aveline



Florianópolis, SC, Brazil

Ten: From Régis Alves de Souza, Brazil

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

Florianópolis, SC, Brazil
April 13th, 2008.

Dear Mrs. Burnier,

Greetings.

In my previous letter to you, dated 13 April 2007, I asked you to make a re-examination of the old "Case against William Judge". I also told you about the importance of having discovered the existence of the United Lodge of Theosophists, the U.L.T., a network of Theosophy students now active in some 13 countries.

Today I must tell you that I have ceased to be a member of the Adyar Theosophical Society, so that I can better dedicate my efforts to the original proposal of the theosophical movement, which does not include ritualisms or avatars, nor personal attachment to bureaucratic leadership positions or struggle for them. I'm grateful for what I have learned as long as I was a member of the Adyar TS, from 1985 through March 2008. I have numerous friends in the Adyar TS. And I know we all can work in harmony and cooperation as we aim at our common ideals, preserving the independence of each one, and above all, if possible, being loyal to the original lines of work as they were delineated by the Masters of the Wisdom.

It is in this context that the goal of the present letter is to ask you to follow the steps of your father, N. Sri Ram, with regard to William Judge.

It is well-known that, when president of the Adyar Society, Sri Ram wrote the Foreword and approved the publication in Adyar of the book "Damodar and the Pioneers of the Theosophical Movement" by Sven Eek (TPH, Adyar, 1965). The book contains a clear though partial

demonstration of the valuable contribution William Judge made to the movement, and it was a strong first step towards making justice with regard to Judge. But life is ever renewing itself, and new steps must be taken in the same direction.

I ask you, therefore, to think about the possibility of re-examining the so-called "Judge Case", in which one of the three main founders of the theosophical movement was unjustly accused by Annie Besant of having forged messages from the Masters.

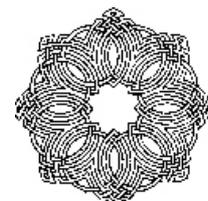
And I ask you to show proofs of any such mistake committed by Judge, or else, to loyally admit he did not do any wrong. As you know, such proofs never appeared, and the process was abandoned without any results. Yet for some reason Judge is even today considered a dishonest theosophist by the part of the movement which depends on Adyar. Instead of having access to the authentic Theosophy, which includes books and articles by Judge, this vast section of the movement is still attached to books and ideas well-known for their truthlessness.

"It is human to make mistakes", according to a popular Brazilian saying; and Annie Besant made a mistake with regard to William Judge. Yet there is no reason for an attempt to make her mistake a permanent one. Theosophists have a right to know the facts, and I am confident that you will take one step forward.

Looking forward to hearing from you,

Fraternally yours,

Mr. Régis Alves de Souza
Florianópolis, SC, Brasil.



Porto Alegre, Brazil

Eleven: From Ms. Rejane "Chica" Tazza, Brazil

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

Porto Alegre, Brazil

13th April 2008.

Dear Ms. Radha

Fraternal Greetings.

As a student of Theosophy, I write to you once more in a 13th of April, the day William Q. Judge was born, in order to ask you to re-examine the "Case against Judge", so that Justice and Truth are restored and established.

We wish to see the Truth revealed in all occasions and especially in this instance.

What we suggest is simple. One of these two steps is enough:

Proofs of the accusations against Judge – or the declaration, once and for all, that he was innocent from any charges.

Fraternally yours,

Rejane Tazza

An associate of
The United Lodge of Theosophists, ULT
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Brazil

The Background So Far

A Short Report on the 2008 Letters to Adyar

April 25, 2008.

Dear Friends,

This report goes to all English-speaking people who wrote to Adyar in 2008 and whose email addresses I have, id est: Bruce, Sieglinde, Ramón, L.Price, Will, Valmir, Martha.

This third year we had "Call to Actions" published in March in "The Aquarian Theosophist", "Fohat" and "O Teosofista" (our monthly electronical magazine in Brazil). Then another article "Why Writing Letters to Adyar" was published in "The Aquarian Theosophist", April 2008. (The whole collection of "The Aquarian Theosophist" can be found, of course, at www.teosofia.com.)

In the second semester of 2007, "Fohat" published an article by me on the correspondence with Radha Burnier and it was translated and distributed to the 3,000 emails of our Brazilian mailing list (the mailing list of "O Teosofista"), in March 2008.

Leslie Price had a review of Pelletier's book "The Judge Case" published in the Journal of the SPR, in October 2007.

We had eleven letters written to Ms. Radha Burnier in 2008 that we know (others may be sent without copies to us). Ten of them were sent air mail; one of them was an email.

They were sent from five countries, thus: one letter from Canada, one from Mexico, two from the United Kingdom, two from Germany, and five from Brazil.

Below, you will see the text of every 2008 letter. (These are all reproduced on p 2 - 11. Ed) After the 2008 letters, you have the 2007 and 2006 reports on this letter chain.

I'm glad to see we kept the momentum in 2008. We are certainly accumulating strength

with an yearly rhythm and I hope we keep the letter chain as long as it takes to make a real difference. Astral light unfailingly records every effort, and it records it better, if there is a constant pace along time.

Thanks and congratulations for your solidarity action. Suggestions and commentaries will be most welcome.

Best regards,

Carlos

MISSING DOCUMENTS ?

In a statement made by Annie Besant to Mrs. Julia Campell Verplanck at New York on July 6, 1891 she gave an account of taking certain papers from Judge, she read them and tied them in into a small packet and **later a note fell from the papers, on it was written:**

"W.Q.Judge's plan is Right."

This occurred May 27. 1891 in London.

Sources:

- ◆ Theosophical Movement 1875-1925, p 646.
- ◆ Theosophy Vol, 10, p.402.
- ◆ *No copy nor the original letter survives.*

A Short 2007 Report on Letters to Adyar

Ten Letters, One Email, on the Justice to Judge.

There were in 2007 three letters from Germany, one from UK, one from Mexico, four from Brazil, one from Canada. There may be more letters of which we don't know.

As we say there were ten letters, we are not counting, for instance, a recent letter from Ernest Pelletier to Radha, asking for information on Judge, although it obviously adds to the movement. Other letters may have been written without communication to us. Also, one e-mail from the USA, by the end of May, making six countries: Germany, UK, Mexico, Brazil, Canada, USA. The May 2007 edition of "The Aquarian Theosophist" published an extensive report on the chain of letters.

There was one answer from Ms. Radha to Ms. Sieglinde Plocki, who wrote from Germany.

The 2006 actions and results

A note by historian Leslie Price in a bulletin, supporting the idea. One letter from Canada; one from Mexico; two from Germany; two from the same person in Brazil, the second one being an answer to a letter from Ms. Radha. (Six letters, five persons, four countries.)

The initial text, conceiving the open letter campaign and titled "A Call to Action", was published in "Fohat", Spring 2006 and "The Aquarian Theosophist", March 2006, Supplement. The correspondence Bruce/Radha on Judge was published in "Fohat", Fall 2006 issue.

Radha Burnier answered three of the letters in 2006: the one from Brazil, the one from Mexico and the one from Canada. The fourth answer was sent to Sieglinde Plocki in 2007.