

THEOSOPHY IN AMERICA

AMONG those who in New York organised the Society, the most important, besides the two Founders, was W. Q. Judge. He was only twenty-four when he joined, and was at once given a nominal office as legal adviser to the Society. On the departure of the Founders he was made Recording Secretary *ad interim*, in the place of H. P. B. who was its permanent Recording Secretary.

Mr. Judge as a young lawyer had to struggle hard to make a livelihood, and there was little that he could do for the Society in New York where he resided. He was handicapped by personal difficulties, and was utterly discouraged, especially so as at this time he was not in the good graces of H. P. B. She never replied to his letters, and all his correspondence was with Colonel Olcott. A Branch was formed in Rochester in 1882, and a second one in St. Louis in 1883.

On May 13, 1884, the General Council of the T. S. sent instructions to make a Board of Control, to be composed of W. B. Shelley, President, and Mrs. J. W. Cables, Secretary, of the Rochester T. S., G. F. Parsons of New York, E. B. Page of St. Louis, T. M. Johnson of Osceola, Mo., General A. Doubleday and Dr. J. D. Buck of Cincinnati. Mr. Judge was not on the Board, as he had left America. On August 17th, Colonel Olcott added two more to the Board, Professor Elliott Coues of Washington and Mordecai D. Evans. The Board elected E. B. Page as its President.

H. P. B., who always left executive matters to Colonel Olcott, did not however believe much in the success of his

Board of Control, for writing of it to him she called it "your flapdoodle," a convenient term which she often used, with many shades of meaning but all of them derogatory.

The departure of Mr. Judge was due to an invitation held out to him by H. P. B., that if he cared he could devote his services to the movement in India. He was by this time married, but he made an arrangement for his wife's maintenance, and left for Europe to be with the Founders for a while, before proceeding to India. He arrived in Bombay in July, 1884, and after visiting a few Branches came to Adyar, and settled at the Headquarters. For personal reasons, however, he decided not to remain in India, and so returned to New York.



FIG. 121
W. Q. JUDGE



FIG. 122
ELLIOTT COUES

On June 6, 1886, the General Council of the T. S. sent instructions to organise the American Branches into a Section of the Society. Following these instructions, a Convention was

called at Cincinnati on October 30, 1886. The Board of Control met and dissolved itself, and the Convention then formally constituted itself as the "American Section of the General Council of the Theosophical Society". It elected W. Q. Judge as General Secretary and Treasurer. The members who organized the American Section are as follows:

"W. F. Aldrich, W. W. Allen, Mrs. Martha Bangle, Mrs. Mary E. Bates, Sylvester Baxter, Dr. J. D. Buck, Dr. Chas. W. Bush, Mrs. J. W. Cables, S. H. Clapp, Prof. Elliott Coues, Mrs. Emma C. Cushman, Dr. R. C. Dean, General A. Doubleday, Arthur H. Gebhard, Edward H. Gorse, A. B. Griggs, E. D. Hammond, Richard Harte, Henry N. Hooper, Robert Hosea, Thos. M. Johnson, Wm. Q. Judge, Wm. A. Kelsoe, Chas. R. Kendall, John R. Meister, Miss Louise A. Off, Elliott B. Page, George F. Parsons, Dr. Wm. P. Phelon, Parker Pillsbury, R. A. Reeder, Stanley B. Sexton, Wm. B. Shelley, Wm. D. Stuart, Mrs. Julia Campbell Ver Planck, Theo. G. E. Walleb and Mrs. K. Westendorf."

Soon after the formation of the Section, difficulties which for long had existed between Elliott Coues and W. Q. Judge came to a head. Of the two Mr. Judge was without the slightest question more sincerely devoted to the Movement, and H. P. B. refused in any way to support Professor Coues against him. Professor Coues then became bitter against H. P. B. also, and began such a campaign of slander that the General Council of the Society expelled him for his repeated flagrant violations of the principle of Brotherhood.

We meet constantly with the word "Section," and till 1908 each National Society of the Parent Society was called only a "Section". The use of this curious word, to describe a National Society, arose from the fact that the Parent Society had a General Council, composed of all Presidents of Lodges and of an additional number of distinguished members. As each new



FIG. 123
E. B. PAGE



FIG. 124
DR. J. D. BUCK

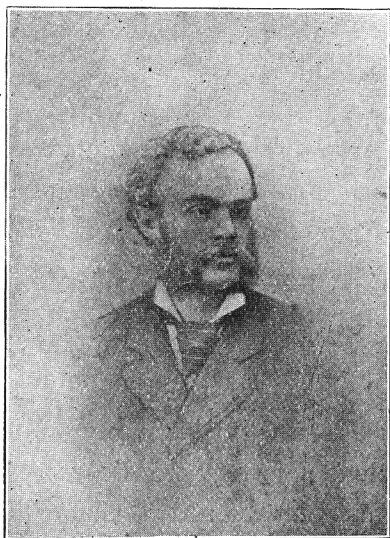


FIG. 125
S. B. SEXTON



FIG. 126
JULIA C. VER PLANCK

Branch arose, its President became a member of the General Council. The Presidents of the Lodges in a country which was not India were then named in official documents "The . . . Section of the General Council". Thus, the organisation in America was represented in the General Council by its Lodge Presidents, who were called "The American Section of the General Council of the Theosophical Society". Members very quickly forgot that the word "Section" referred to the constitution of the General Council, and the phrase was curtailed and became "The American Section of the Theosophical Society".

After his return from India to New York, Mr. Judge obtained permanent employment with a legal firm. He was now free from monetary worries, and he threw himself with the greatest vigour into the development of the Movement in America. Now appeared a phase of his nature, which will always draw the highest admiration from all who are grateful to workers for the Theosophical Movement. Mr. Judge showed a remarkable power of initiative, and an unusual ability to get others to work under him. Quickly he inspired worker after worker, and drew round him a band of efficient helpers.

The Society in the United States now developed very rapidly under Mr. Judge. It gained a very great impetus in 1893, during the Parliament of Religions at Chicago. Mrs. Besant came to it from England to represent Theosophy, Professor Gyanendra Nath Chakravarti from India to represent Hinduism, and Mr. H. Dharmapala from Ceylon to represent Buddhism. This was the occasion when Swami Vivekananda of the Ramakrishna Mission appeared for the first time before American audiences, and gave his brilliant addresses. The Parliament of Religions drew the attention of America to the wealth of inspiration which Indian religions had to give to the West. The subsequent development of the Society in America will be narrated in a later chapter.