

# W.Q. Judge's Visit to Canada

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*[Periodically, in the course of one's research, one comes across rare gems that have no practical use for the project at hand. The article which follows is one of these rare gems that we would like to share with the readers. Not only is it a unique bit of Canadiana, it also illustrates the amount of effort put into the seeding of theosophy on the North American continent by one of its least recognized Founders. - ed.]*

In early 1894 William Q. Judge invited Ernest T. Hargrove to come to America to represent the European Section of the Theosophical Society at the San Francisco Religious Parliament in April. Historical evidence indicates that Judge had more than one reason to want Hargrove on that lecture tour, including wanting to introduce Hargrove to all Branch members across the country and tutor him for more lecture tours on his behalf. Unfortunately, when they reached Seattle Hargrove was called back to London on account of illness there (unnecessarily in the end). Judge apparently was not pleased with Hargrove's decision to return home.

Despite being ill himself, and with the developing accusation brought against him by President Olcott and Annie Besant, Judge persevered and continued the tour which brought him to Canada on May 4, 1894. As General Secretary of the Theosophical Society in America Judge was determined to make contact with every newly-formed Branch. Seattle T.S. No. 1 had been chartered on August 7, 1890. An interesting fact to remember is that the State of Washington only became part of the Union on November 11, 1889. Until that time the whole Northwestern United States was still a Territory — a frontier.

Kshanti T.S., in Victoria, British Columbia, had been chartered on July 4, 1892. British Columbia was the sixth Province to join the Confederation of Canada, on July 20, 1871. William H. Berridge was Kshanti's first President and Hessay W. Graves its first Secretary. By 1894 the two had reversed their roles. It appears that the reporter of the article which follows erred in reporting the name as "Gray" instead of Graves. The Branch meetings were held at the Berridge residence located at 212 View Street where Judge stayed.

This review of Judge's lecture is important primarily for historical reasons. One is the fact that this is the only known visit by Judge to Canada. Others pertain to why Judge wanted Hargrove to accompany him



Judge in London

throughout the lecture tour. One would think that Countess Wachtmeister would have been the more likely choice. She lived with Blavatsky for many years, was well-renowned in theosophical circles, and she was also touring in America at the time. Judge apparently wanted Hargrove with him when they went to San Diego where they both met Gottfried de Purucker for the first time. Judge had evidently intended to travel to Victoria with Hargrove and Hargrove's quick retreat home had disappointed Judge for occult reasons. These details become very interesting when re-examining the known facts surrounding the successorship to Judge.

*For more information about Judge's lecture tour and Hargrove's visit in 1894 see "What Killed William Q. Judge", Part 1, Fohat, Volume VII, Summer 2003.*

## Birth and Death

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### Vice-President of the Theosophical Society Visits the Victoria Branch

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### His Lectures in Philharmonic Hall — Various Views of Man's Future.

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The leading Theosophist of America, Mr. W.Q. Judge, arrived in Victoria yesterday from Seattle, accompanied by Mr. E.O. Schwagerl, of that city, to deliver a lecture here on Theosophy and visit the branch in this city. Mr. Judge is vice-president of the Theosophical Society and general secretary of the American section. He, with Mrs. Judge and Mr. E.T. Hargrove, of London, has been on a tour of inspection of the various branches of the society, but at Seattle Mr. Hargrove was recalled hurriedly to England. Mrs. Judge, being indisposed, is awaiting her husband's return to Seattle, where he goes after speaking at Port Townsend on Sunday evening. He leaves Victoria to-night.

The great reason for his visit to the Coast was to attend the eighth convention of the society, the largest assemblage of the kind held since organization in 1875. One of the important resolutions passed there was, Mr. Judge explained, to define the position of the society in regard to the Mahatmas, or adepts; namely, that the existence of such was not a belief of the society, which is without declarations except that of universal brotherhood, and is absolutely unsectarian.

"The growth of theosophy over this continent," said Mr. Judge last evening, "is seen more in the firmer foundation of respect that it is receiving than in mere numbers. Once people laughed at us, now theosophy is becoming a force, more especially in literature, and people are inquiring into and studying the subject."

On his arrival last evening, Mr. Judge was met by President Gray [Hessay W. Graves] and other members of the local branch and is a guest during his stay at the residence of Mr. Berridge, on View Street.

At eight o'clock there was a very good audience in Philharmonic hall to hear the lecture by Mr. Judge on "Birth and Death," and the speaker for the hour he

lectured kept his audience attentive and interested from first to last.

"Birth and Death are," he remarked, "two great mysteries. Birth brings us into the world from where we know not, and death takes us to some place we know not of. Eastern and Western peoples regard death in different lights, but it is a fact that Western people dread it more than do those in the East."

The reason for this, he held to be that Eastern peoples look upon death as inevitable, while Western, though professing to look forward to heaven as a desirable place, are still materialists even in their religion — their very teachers looking with regret on those who pass away, instead of rejoicing. He illustrated this by the story of the bishop who on a sinking vessel asked the captain if there was no hope. Upon receiving the reply, "You will be in heaven in five minutes," he dolefully replied, "What a pity!" Heaven itself was described in a way that was based on the satisfaction of desire. Science also destroyed the ideal universe and made it material when it gave us two alternatives — namely, that the civilization of the world would end in a ball of ice, or else by another theory, that the world would be drawn into the sun and perish by fire. He was not a scientist, but did not think the sun's heat was from combustion of fuel, but that it was a centre of electricity.

Death he described as simply the inner man throwing off his body like an old suit of clothes when worn out. It was not death — the atoms of the body itself resolved into other forms of life. Man was compared to a sponge floating in a sea of life. Man was threefold — composed of body, soul and spirit, or, again, sevenfold: the body; life; the ethereal double, or capability of reproducing its kind; passions and desires; mind; essential soul; and, highest of all, spirit.

The real man, the thinker inside, could not be destroyed. He must come back to this earthly stage again. He held that character was not hereditary from parents, but was within the man himself, and at the time of dissolution one's thoughts, good or bad, whichever were strongest, came with a final rush over the brain and sounded the tone for the next period of reincarnation. Thus one received either rewards or expiated vices in this world. There was evolution in spiritual as well as material things.

At the close of the lecture a collection to defray the expenses of the hall was taken up and the lecturer answered a number of questions. The members of the society met Mr. Judge afterwards on subjects connected with their objects.

Mr. Judge goes to London in June to attend the Theosophical convention to be held there. 